00108931

BOMBAY BRANCH
OF THE
ROYAL ASIATIC SOCIETY
TOWN HALL, BOMBAY.

Digitized with financial assistance from
Government of Maharashtra
on 13 March, 2020

00108931

# CONTENTS.


| | Page |
|---|---|
| ROYAL COMMISSION. | v |
| FIRST REPORT | vii |
| FIRST DAY'S EVIDENCE:— | |
| Sir Joseph Pease, Bart. | 1–13 |
| Rev. James Legge | 13–17 |
| Dr. Maxwell | 17–23 |
| SECOND DAY'S EVIDENCE:— | |
| Rev. J. S. Adams | 23–29 |
| Rev. Hudson Taylor | 29–33 |
| Rev. Christopher Fenn | 33–34 |
| Rev. George Piercy | 35–36 |
| Mr. Joseph Alexander | 36–38 |
| THIRD DAY'S EVIDENCE:— | |
| Mr. Benjamin Broomhall | 38–44 |
| Mr. George Graham Brown | 44–46 |
| Rev. A. Elwin | 46–48 |
| Mr. Marcus Wood | 48–50 |
| Rev. Frederick Brown | 50–52 |
| Brigade Surgeon R. Pringle, M.D. | 52–56 |
| Rev. W. S. Swanson, D.D. | 56–57 |
| Mr. D. Matheson | 57–59 |
| Dr. William Gauld | 59–61 |
| FOURTH DAY'S EVIDENCE:— | |
| Sir John Strachey, G.C.S.I. | 61–70 |
| Surgeon-General Sir William Moore, K.C.I.E. | 71–74 |
| Dr. F. J. Mouat | 75–77 |
| Sir George Birdwood, K.C.I.E., C.S.I. | 77–80 |
| Mr. H. N. Lay, C.B. | 81–86 |
| FIFTH DAY'S EVIDENCE:— | |
| Sir Thomas Wade, G.C.M.G., K.C.B. | 86–99 |
| Mr. Stewart Lockhart | 99–102 |
| Dr. F. Irvine Rowell, M.D., C.M.G. | 102–103 |
| Mr. Alexander Langman | 103–104 |
| Sir Lepel Griffin, K.C.S.I. | 105–109 |
| Mr. Henry Lazarus | 109–110 |
| SIXTH DAY'S EVIDENCE:— | |
| Papers read from— | |
| Sir Joseph Fayrer, K.C.S.I. | 110–111 |
| Sir Hugh Low, K.C.M.G. | 111 |
| Messrs. Bush Brothers | 112 |
| Mr. T. W. Duff | 112 |
| Evidence of— | |
| Mr. William Lockhart, F.R.C.S. | 112–116 |
| Dr. George Dods | 116–117 |
| Mr. David McLaren, with tables | 117–123 |
| Rev. T. G. Selby | 123–124 |
| Deputy Surgeon-General Partridge | 124–128 |
| Mr. Polhill Turner and Mr. Thomas Hutton | 128–130 |
| Mr. Alexander Michie | 131–132 |


108931

# APPENDICES.


| | Page |
|---|---|
| I. Mr. George Batten's paper read before the Society of Arts on the 24th March 1891 | 133 |
| II. Historical note on "Opium and the Poppy in China," by Dr. Edkins; Shanghai, 1889 | 146 |
| III. Memorial from the Anti-Opium Society to the Earl of Kimberley, dated November 1892 | 162 |
| IV. Correspondence with the Foreign Office regarding Sir James Fergusson's statement in behalf of the Government in the House of Commons on the 10th April 1891, and the effect of existing Treaties regarding the importation of opium into China | 165 |
| V. Extracts from an Australian Parliamentary paper concerning the effect of opium on consumers in Victoria, submitted by Sir George Birdwood | 167 |
| VI. Memorandum handed in by Sir Thomas Wade, G.C.M.G., C.B., in reply to Question 1286 | 168 |

ANALYSIS OF EVIDENCE - - - - - - - - Page 170


c 80970. Wt. P. 2150.

# ROYAL COMMISSION ON OPIUM.

## VICTORIA, R.I.

VICTORIA, by the Grace of God, of the United Kingdom of Great Britain and Ireland Queen, Defender of the Faith, Empress of India, &c., to—

Our right trusty and well-beloved Thomas, Baron Brassey, Knight Commander of Our Most Honourable Order of the Bath;

Our trusty and well-beloved Sir James Broadwood Lyall, Knight Grand Commander of Our Most Eminent Order of the Indian Empire, Knight Commander of Our Most Exaulted Order of the Star of India;

Our trusty and well-beloved Sir Lakshmiswar Singh, Bahadur, Maharajah of Darbhanga, Knight Commander of our Most Eminent Order of the Indian Empire;

Our trusty and well-beloved Sir William Roberts, Knight, Doctor of Medicine;

Our trusty and well-beloved Robert Gray Cornish Mowbray, Esquire, Master of Arts, Representative in Parliament for the Prestwich Division of the County of Lancaster;

Our trusty and well-beloved Arthur Upton Fanshawe, Esquire, Director-General of the Post Office of India;

Our trusty and well-beloved Arthur Pease, Esquire;

Our trusty and well-beloved Haridas Viharidas, Esquire, late Dewan of Junargarh; and

Our trusty and well-beloved Henry Joseph Wilson, Esquire, Representative in Parliament for the Holmfirth Division of the West Riding of the County of York; Greeting!

Whereas an humble Address has been presented unto Us by the Knights, Citizens, Burgesses, and Commissioners of Shires and Burghs in Parliament assembled, praying that We will be graciously pleased to appoint a Royal Commission to report as to—

1. Whether the growth of the poppy and manufacture and sale of Opium in British India should be prohibited except for medical purposes, and whether such prohibition could be extended to the Native States:

2. The nature of the existing arrangements with the Native States in respect of the transit of Opium through British territory, and on what terms, if any, these arrangements could be with justice terminated:

3. The effect on the finances of India of the prohibition of the sale and export of Opium, taking into consideration (*a*) the amount of compensation payable (*b*) the cost of the necessary preventive measures; (*c*) the loss of revenue:

4. Whether any change short of total prohibition should be made in the system at present followed for regulating and restricting the Opium Traffic and for raising a revenue therefrom:

5. The consumption of Opium by the different races and in the different districts in India and the effect of such consumption on the moral and physical condition of the people:

6. The disposition of the people of India in regard to (*a*) the use of Opium for non-medical purposes; (*b*) their willingness to bear in whole or in part the cost of prohibitive measures:—

with the prayer of which Address We are graciously pleased to comply:

Now know ye, that We, reposing great trust and confidence in your knowledge and ability, have authorised and appointed, and do by these Presents authorise and appoint, you, the said Thomas, Baron Brassey; Sir James Broadwood Lyall; Sir Lachhmeswar Singh; Sir William Roberts; Robert Gray Cornish Mowbray; Arthur Upton Fanshawe Arthur Pease; Haridas Veharidas; and Henry Joseph Wilson; to be Our Commissioners for the purposes of the said inquiry.

And for the better effecting the purposes of this Our Commission, We do by these Presents give and grant unto you, or any five or more of you, full power to call before you such persons as you shall judge likely to afford you any information upon the subject of this Our Commission; and also to call for, have access to, and examine all such books, documents, registers, and records as may afford you the fullest information on the subject; and to inquire of and concerning the premises by all other lawful ways and means whatsoever.

And we do by these Presents authorise and empower you, or any five or more of you, to visit and personally inspect such places whether in Our said United Kingdom or

within Our Indian Dominions as you may deem it expedient so to inspect for the more effectual carrying out of the purposes aforesaid, and to employ such persons as you may think fit to assist you in conducting any inquiry which you may hold.

And We do further by these Presents will and ordain that this Our Commission shall continue in full force and virtue, and that you, Our said Commissioners, or any five or more of you, shall and may from time to time, and at any place or places, proceed in the execution thereof, and of every matter and thing therein contained, although the same be not continued from time to time by adjournment.

And We do further ordain that you, or any five or more of you, have liberty to report your proceedings under this Our Commission from time to time, if you shall judge it expedient so to do.

And Our further will and pleasure is that you do, with as little delay as possible, report to Us, under your hands and seals, or under the hands and seals of any five or more of you, your opinion upon the questions herein submitted for your consideration.

And for the purpose of aiding you in such matters, We hereby appoint Our trusty and well-beloved John Prescott Hewett, Esq., Companion of Our Most Eminent Order of the Indian Empire, Deputy Secretary to Our Government of India in the Home Department, to be Secretary to this Our Commission.

Given at Our Court at St. James's, the second day of September, one thousand eight hundred and ninety-three, in the fifty-seventh year of Our reign.

By Her Majesty's Command.

KIMBERLEY.

ROYAL COMMISSION ON OPIUM.

# FIRST REPORT.

TO THE QUEEN'S MOST EXCELLENT MAJESTY.

MAY IT PLEASE YOUR MAJESTY,

WE, the undersigned Commissioners appointed to inquire into matters connected with the growth of the poppy and the manufacture, sale, and consumption of opium, desire humbly to submit to Your Majesty the following Report of the steps which we have taken for the prosecution of our inquiry. Prior to our departure for India, six sittings were held in London and 37 witnesses were examined. On the 16th September we adjourned. On the 18th November we re-assembled at Calcutta, where we have held 20 sittings and examined 102 witnesses. A section of the Commission has recently returned from Burma, where it held seven meetings and examined 37 witnesses. At the commencement of the new year we intend to proceed on a tour through Northern and Central India. Our inquiry has not proceeded far enough to enable us to submit any recommendations upon the matters referred to us, but we think it desirable to present the Minutes of the evidence taken in London.

All which we humbly submit for Your Majesty's gracious consideration.

(Signed) BRASSEY.
J. B. LYALL.
LAKSHMISWAR SINGH OF DARBHANGA.
WM. ROBERTS.
R. G. C. MOWBRAY.
A. U. FANSHAWE.
ARTHUR PEASE.
HARIDAS VIHARIDAS.
HENRY J. WILSON.

J. P. HEWETT, Secretary.

Calcutta,
December 30th, 1893.

# MINUTES OF EVIDENCE

TAKEN BEFORE

# THE ROYAL COMMISSION

APPOINTED TO INQUIRE INTO

"(1.) Whether the growth of the poppy and manufacture and sale of opium in British India should be prohibited except for medical purpose, and whether such prohibition could be extended to the Native States;

"(2.) The nature of the existing arrangements with the Native States in respect of the transit of opium through British territory, and on what terms, if any, these arrangements could be with justice terminated;

"(3.) The effect on the finances of India of the prohibition of the sale and export of opium, taking into consideration (*a*) the amount of compensation payable, (*b*) the cost of the necessary preventive measures, (*c*) the loss of revenue;

"(4.) Whether any change short of total prohibition should be made in the system at present followed for regulating and restricting the opium traffic and for raising a revenue therefrom;

"(5.) The consumption of opium by the different races and in the different districts of India, and the effect of such consumption on the moral and physical condition of the people;

"(6.) The disposition of the people of India in regard to (*a*) the use of opium for non-medical purposes, (*b*) their willingness to bear in whole or in part the cost of prohibitive measures."

## At the House of Lords, Westminster, S.W.

## FIRST DAY.

### Friday, 8th September 1893.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES B. LYALL, G.C.I.E.
SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.

MR. ARTHUR PEASE.
SIR CHARLES E. BERNARD, K.C.S.I., *Acting Secretary.*

SIR JOSEPH PEASE, M.P., called in and examined.

*Sir J. Pease, M.P.*
8 Sept. 1893.

1. (*Chairman.*) Sir Joseph Pease, I believe you are a member of the House of Commons?—I am.

2. And you are the President of the Society for the Suppression of the Opium Trade?—I have been President of the Society for the Suppression of the Opium Trade since the death of Lord Shaftesbury, in 1886. He was my predecessor. I might say that the present Society for the Suppression of the Opium Trade was one that was re-cast, if I may so say, in 1873, or thereabouts, having in view principally the Chinese portion of the question—not so much the Indian then as the Chinese portion. We desired that China should be left perfectly free to act with regard to opium and levy such duties on opium as she might choose, and that the Indian opium should be kept out of China as a source of great demoralisation to the Chinese.

3. What description would you like to give us of the Indian portion of the opium trade?—As regards the cultivation of the poppy and the manufacture of opium I do not think that it was ever more clearly laid down than by the then Mr. Cecil Beadon, afterwards Sir Cecil Beadon, in his evidence before the East India Committee of 1871 which sat one or two years after that if I recollect right. He is asked, "In what mode is the

*Sir J. Pease, M.P.*

8 Sept. 1893.

"land then selected for cultivation?"—"When any "ryot wishes to cultivate opium, he goes to the sub-"agent and asks to have his name registered, his land "measured, and to get a cultivation license and the "usual advance. The sub-agent makes inquiries, "ascertains that the man is really *bonâ fide* an owner "of the land which he proposes to cultivate with opium, "has the land measured, and then makes an advance "upon the security of the person himself to whom the "advance is made and his fellow-villagers. The "advance is made shortly before the sowing season. "The ryot then sows his land, and when the plant is "above ground the land is then measured by one of "the native establishments, and if the ryot has sown "all that he engaged to sow, he gets a second advance; "if he has not sown so much he gets something less "in proportion, or if more, he gets a little more. "There is a sort of rough settlement at the second "advance. Nothing further takes place till the crop "is ripe for gathering, and when the ryot has gathered "the crop he collects it in vessels and takes it to the "sub-agent's office, there he delivers it to the sub-"agent as the agent of the Government and receives "the full price for it, subject to further adjustment "when the opium has been weighed and tested and "examined at the agent's factory. The opium is then "collected at the sub-agency and forwarded to the "factory; there it is exposed for a considerable time "in large masonry tanks, it is reduced to a uniform "consistency, and made fit for the market, some for "home consumption, and some for sale in Calcutta for "exportation—the greater quantity for exportation. "It is there packed in cases and sent to Calcutta, and "in Calcutta it is sold by auction at periodical sales and "exported by merchants for consumption abroad."—"Is there any regulation by which the Government "limit the extension of land so cultivated, or do they "always accede to every request?"—"It is limited "according to the financial needs of the Government; "it is limited entirely upon Imperial considerations. "The Government of India, theoretically at least, if "not practically, decide how much opium they will "bring to market, and, of course, upon that depends the "quantity of land that they will put under cultivation "and make advances for."—"Are great precautions "taken to prevent any person cultivating the land "with opium without a license?"—"It is absolutely "prohibited." Now, my Lord, that being the state of things you will see that Sir Cecil Beadon distinctly states that it is limited according to the financial needs of the Government. And that is corroborated by extracts which I made some time ago from different messages from different local governors in India. On the 22nd April 1869, the Hon. W. Grey, Lieutenant Governor of Bengal, writing from Barrackpore to Mr. C. H. Campbell, said: "I "have a telegraphic message from Simla, urging that "every possible expedient that you can approve should "be used even now to extend the opium cultivation "next season to the greatest possible extent." Sir Richard Temple, in a minute dated 27th April, 1869, wrote: "I am clear for extending the cultivation and "for insuring a plentiful supply. If we do not do this "the Chinese will do it for themselves. They had "better have our good opium than their own indifferent "opium. There is really no moral objection to our "conduct in this respect." Mr. Grey, again, on the 29th April 1869, urged increased cultivation, remarking: "This would just suffice, and no more, to put "us on smooth ground again." Sir John (then the Hon. J.) Strachey wrote from Simla on the 20th April 1869: "It seems to me that immediate measures of "the most energetic character ought to be taken with "the object of increasing the production of opium." I think that that entirely bears out Sir Cecil Beadon's view that the opium is cultivated for the purposes of revenue only, and without any other considerations than those Imperial considerations. Then I find in the financial statement for 1884-85: "The Government is "indebted to Mr. H. Rivett Carnac, opium agent at "Benares, for strengthening its opium revenue during "the year 1883, and in a lesser degree in the previous "year, by the manufacture and preparation of Malwa "opium into a form suited for local consumption. It is "calculated, so long as the cost of the Malwa drug "at 90 degrees consistence does not exceed Rs. 413 "per maund, and the selling price of provision opium "is not less than Rs. 1,202 for Patna, and Rs. 1,142 "for Benares opium, the scheme for substituting "Malwa for Bengal opium for manufacture into excise "opium is, financially speaking, likely to prove "successful." Therefore, the Indian Government were not only taking care that their own opium was made fit for what is called their local consumption, but it also went further, to buy the Malwa opium to manufacture into a form which is suited for local consumption. I also found from a friend of mine, who wrote a letter which afterwards appeared in some of the papers, that the Government-manufactured opium is advertised in the carriages of the State railways. He says: "In travelling by the mail train on the State "railway between Bombay and Ahmedabad, for the "whole distance of 300 miles a curious advertisement "confronts the passenger. It is in three languages, "English, Marathi, and Gujerathi, and informs him "that at Ahmedabad he can obtain 10 tolas of opium "at the licensed shop, just outside the station." The Indian Government had not only that mode of pressing the sale of opium, but they had also, until the other day, when, on the instigation of Lord Cross, it was repealed, or nearly repealed, a curious clause in what is called the "Bombay License:" "That if the "aggregate of the quantities of opium sold by him "by retail at his shops as shown in the monthly "statements rendered in accordance with the last pre-"ceding clause fall short, at any time during the term "of this license, of a quantity equal to" [one twelfth, one twenty-fourth, or one thirty-sixth if the license is for one, two, or three years, and so on] "of the mini-"mum number of pounds specified in clause I. multi-"plied by the number of completed months elapsed "from the date of the commencement of this license, "he will pay to the collector within seven days after "the end of the month up to which any such deficiency "may have accrued, penalty at the rate specified in "clause I. on every pound of such deficiency; pro-"vided that the amount of penalty so paid will be "remitted afterwards by the extent to which the "deficiency may be made good by larger sales than" (that is the quantity by the license) "of the number of "pounds specified in clause I. in any subsequent "month or months during the term of this license." That clause the Indian Government have, I believe, abandoned at the instigation of a minute sent out by Lord Cross.

4. You are putting these matters before us, I suppose, to support your contention that there is a more direct moral responsibility lying upon the Indian Government, which is directly concerned in the manufacture and sale of opium, than there would be if the Government confined itself to the imposition of licenses and drawing a revenue from export duties?—What I want to show is that there never was in the civilised world such a curious case as this opium trade of the Indian Government. I have shown by Sir Cecil Beadon's evidence what it is; that it is from first to last a unique trade, whether it is a drug or whether it is something which is quite harmless or beneficial, and it is carried on as a cultivation, as a manufacture by the State; that the State tried by every possible means to obtain fresh and large sales for the drug. I do not think that in the wide world there is such a curious case of a State, or anything like a civilised State such as ours, manufacturing any article, much more manufacturing and dealing in a drug of this character.

5. You draw a distinction between a State's being directly concerned in the manufacture and the position which a State would occupy which simply levied licenses or imposed an export duty, and which, so far as its intervention in the trade is concerned, operated rather to check the trade than to encourage it?—I think there is a very great deal of difference between the two, but I cannot say that I am prepared to recommend that the Indian Government should merely be a licenser of the cultivation and manufacture. I think there is still another and a wider difference between a State saying: "Here is a deadly "and a poisonous drug which ought only to be used "under professional care," and granting licenses for that, and a State promoting in every possible way the sale, unchecked by medical influence and medical care, of that which I believe to be a drug, which ought only to be dispensed under medical supervision.

6. I believe your society has always considered that the opium trade has been an immoral trade, has it not?—We have always considered it to be an immoral trade; that is the ground on which we have agitated against it. I own that it is a somewhat difficult point to argue what is moral and what is immoral; and therefore I put down on my notes here the manner in which I should best define the reason why we think that the opium trade does not come up to the moral standard. The Anti-Opium Society always considered

it an immoral trade, that is, one that is carried on to the detriment of the human race. Without going into the question of what the Christian law would require, the moral law, which is after all, based upon Christian law, indicates that no man should carry on, and no State ought to carry on, a trade which is detrimental to their fellow men, whether belonging to their own or to a neighbouring State. I went to the Imperial Dictionary to find what was the meaning of the word "moral" there, and it was thus defined: "Relating to the man- "ners, practice, or conduct of men as social beings in "relation to each other, and with reference to right or wrong." "The word 'moral' is applicable to actions "which are good or evil, virtuous or vicious, and has "reference to the law of God as the standard by which "their character has to be determined." We say that the opium trade has a preponderance in it of evil over good, of vice over virtue, and that it does not come up to the standard on which communications between men, and especially Christian nations, should be based.

7. You have explained to us your opinion of the opium trade, regarding it from the moral point of view?—Yes.

8–9. And considering it with reference to these principles, then, you wish to show us that in your view the trade has been and is carried on to the detriment of people in India, and especially to those who use the drug in China?—I want, my Lord, to show that it is a drug. First of all we say it is a drug, and it is treated by our law as such. By the 31st and 32nd Victoria, 1868, chapter 121, which is an Act dealing with poisons, the seller of opium in England must be a registered chemist; if he dies, his death has to be reported. All articles in schedule A are poisons; opium and all preparations of opium are in schedule A. Bottles, boxes, phials, wrappers, or covers, must be labelled with "opium, poison" upon them, with the address of the seller. In India it is a curious fact that the Indian drug, with very rare exceptions, has never been cultivated as a medicine, and I think Dr. Watts, in his article on the subject, states it, but that evidence will be put in before you. The supply of medical opium for this country comes, not from India, not from our own colonies, but from Persia and from Turkey. The Indian drug is excluded as not up to the standard in our pharmacopœia, so I am informed, but that you will get at first hand. It is a fact which no one can deny that whilst some races in India can take it to a moderate extent with apparent impunity, they are the stronger and the better fed races; but the greatest quantity of Indian opium that we make goes to China and is used merely for debauchery, and therefore we say that the Indian opium trade, not being a medical trade, is an immoral trade. It is admitted by all Indian authorities that the Indian opium is not grown for medical purposes, and the great bulk of it goes to China.

10. The bulk of the consumption of the Indian-grown opium is not in India?—It is not in India; it is in China.

11. Have you any observations to make on the opium trade with China?—It is often argued that if we were not to supply China with opium, China would supply herself with opium. That is an argument which is very well met in Dymond's "Essays on Morality." I have no right to do that which is wrong, if it is wrong, because somebody else is going to do wrong. Dymond puts it:—"If I were to sell a "man arsenic or a pistol knowing that the buyer "wanted to commit murder, should I not be a bad "man? If I let a house knowing that the renter "wanted it for the purposes of wickedness, am I an "innocent man?" The argument that if I did not do it someone else would, Dymond treats as follows:—"Upon such reasoning you might rob a traveller on "the road if you knew that at the next turning a foot- "pad was waiting to plunder him. To sell property or "goods for bad purposes because if you do not do it "someone else will, is like a man selling his slaves "because he thought it criminal to keep them in "bondage." I wanted to bring that out that it might be on your notes, because it is an argument that is so often used in favour of the Indian opium trade, and I think has no defence in solid international morality.

12. Do you contend that the home growth—the growth of opium in China—has been stimulated by British influence?—I have not the slightest doubt in my own mind, but it is a very difficult matter to prove.

13. That is a contention of yours?—We contend certainly that if the Indian opium had been kept out of China the home growth would have lacked a stimulus which it has had. It is perfectly natural for the Chinese, so long as Indian opium is going in upon them, to grow the drug in order to keep their dollars at home instead of going to India for opium.

14. I was asking you for the statistics of the trade?—The Indian opium sales for export were in 1880–81, 56,400 chests for China; 1889–90, 57,000; 1891–92, 54,000; and the excise chests, I have not got the last year, run about 4,000, 5,000,.and 6,000 chests a year.

15. So that by far the greater proportion of the whole quantity of opium produced in India goes to China?—By far. I have here a table, sometimes you get these tables in chests, sometimes in cases, and sometimes in cwts., and, like many other statistics, which I daresay other members of this Commission have followed, you do not find Government statistics the most easy to follow, in the constantly varying denominators. But here are the statistics of opium exported from British India for several years, from 1880–81, in cwts. In 1880–81 it is 113,125 cwts.; in 1881–82, 108,102 cwts.; in 1882–83, 110,512 cwts.; in 1883–84, 114,514 cwts.; in 1884–85, 102,195 cwts.; in 1885–86, 103,638 cwts.; in 1886–87, 112,987; in 1887–88, 106,398 cwts.; in 1889–89, 100,320 cwts. It does not vary greatly. It has rather fallen down lately. In 1889–90 the figures are 96,490 cwts., and in 1890–91, 97,863 cwts., as compared with 113,125 in 1880–81. The Straits Settlements seem to have increased from 14,113 cwts. in 1880–81 to 20,328 cwts. in 1890–91. The rest is comparatively small. Those are the large portions of the trade going to those places.

16. Now, looking at these statistics which you have given us, might I correctly take it from you that your Association is even more concerned to check or to stop the export trade to China than either to diminish or prohibit the consumption in India?—We consider that by far the most important part of the subject. At the same time I think the evident tendency in India was to increase the local consumption, it is not a very great one, but there was evidently a tendency to increase the local consumption in India; and I think I shall prove that there is a very large increased tendency on the part of the Government officers to acknowledge the evil and to keep down as much as possible the local sale.

17. And as far as you have had the opportunity of tracing the course of conduct of the officers of the Government in India you are not prepared to say that there is any disposition on their part to give encouragement to the increased consumption of opium in India?—I propose, my Lord, if I have time, to touch on that; I think I can show from Lord Cross's Blue-book that there is a very large amount of care now being exercised, which I do not think was previously exercised, on the part of the Government officers in India, in diminishing it, and I look upon that as one of the greatest proofs possible that there is a moral evil connected with an extended sale.

18. I was going to ask you if you were prepared to give us some figures showing the revenue obtained by the Indian Government from the export trade?—The highest opium revenue was in 1880–1; it amounted to 8,451,276 Rx. That was divided into the Bengal duty, 5,926,924 Rx.; the Malwa opium duty, which is a Pass Duty on opium manufactured in the native states formed 2,524,458 Rx. Then the Budget Estimate for 1892–3 was altogether 5,399,800 Rx., of which about 1,800,000 in round figures came from the Pass Duty; therefore that shows a falling off of 3,000,000 Rx. between the year 1880–1, and the Budget Estimate for 1892–3.

19. Is that all you wish to give us with reference to revenue?—Yes, so far as this portion of the subject is concerned. I should like, if opportunity offers, to say a few words on the Indian Revenue generally; but that, I would rather take later.

20. I understand that you wish to proceed to deal briefly with the history of the Chinese opium trade?—In 1834 there was a decree issued by the Emperor of China against opium and its importation. In 1839, we had the first Chinese war. In 1842, there was Sir Henry Pottinger's Treaty of Nanken when we got 21,000,000 dollars from the Chinese, when Sir Henry Pottinger tried to get opium into the treaty, but failed. Then, in 1856, these was a seizure of the Lorcha Arrow; and on the 3rd of March 1857 a resolution against Dr. Bowrings's conduct was carried in the House of Commons by a majority of 19. Then Lord Palmerston appealed to the country, and was reinstated in power. Then came the Treaty of Tientsin, in 1858, when opium was

*Sir J. Pease, M.P.*

8 Sept. 1893.

admitted into China at 30 taels per chest. I do not want to go into the question whether this was forced on China or not; because I think it is a very immaterial question whether the Chinese wished to have it into the treaty or did not wish to have it into the treaty. It is in the treaty, and has been there ever since. I could go into the question of force, but that is a controverted question, and I do not think that it would add very much to the value of my evidence if I gave my own view on the subject, because it is a history of the past which may be either the one way or the other. But there it is in the treaty.

21. You have been giving us a general sketch of what has happened in the past; it is old history, and you are, I assume, prepared to recognise that it is no longer the policy of this country to use force or pressure to compel the Chinese Government to admit the importation of opium from India?—I am perfectly content with Sir James Fergusson's statement in relation to the treaty of Tientsin, made during the debate on the 10th of April 1891, though I have very great doubts whether Sir James Fergusson was quite right in his interpretation of the treaty. Sir James Fergusson said: "The Chinese at any time may "terminate the treaty on giving twelve months' notice, "and to protect themselves they may increase the "duty to any extent they please, or they may exclude "it altogether. This, I think I may say, that if the "Chinese Government thought proper to raise the "duty to a prohibitive extent, or shut out the article "altogether, this country would not expend 1*l.* in "powder and shot or lose the life of a soldier, in an "attempt to force opium upon the Chinese." Now, my view of it, and I wish rather to put that upon the record, is, that the treaty of Tientsin (I have not read it for several years) can only be recast every ten years. He is quite right if he were speaking of the convention of Chee-foo. I believe 12 months' notice does operate on the convention of Chee-foo. He used the word treaty. However, if that is the policy of the Government we are perfectly content; if the Chinese are to be left at liberty to put on such duty as they like on giving 12 months' notice, then I say that so far as China is concerned she is left free and perfectly independent, and I trust that is the policy of the present Government as well as the policy of the Government that Sir James Fergusson represented.

22. That is undoubtedly, we may take it from you, the national policy at this time?—That is what I understand to be.

23. We leave China perfectly free to deal with the trade as her rulers may think fit?—That is what I understand to be the international policy.

24. You have already said that your interest is very deeply engaged in the suppression of the opium trade with China, and on the ground that you hold it to be an immoral trade?—Yes, and in that view we are corroborated.

25. Perhaps you would give us your position?—We are corroborated I think, first of all, by the state of feeling in this country. We have had memorials and petitions to Parliament from, I think, the assemblies of every Christian Church. We have had them from the two convocations of York and Canterbury, the Wesleyans in Conference assembled, the Free Church Methodists, the Baptists, the Congregationalists, the Presbyterians of England, the Scotch Church, the Free Kirk, the Friends, the Unitarians. Then we have, in addition, the missionaries in China and in India; and I have here a telegraphic message I got from the Bishop of Bombay, on the evening of the 10th of April, 1891, in which he says: "Public meeting "at Bombay to-day. Resolved, opium traffic of "Indian Government morally indefensible.—Bishop of "Bombay, Chairman." In addition to this we had a petition to Parliament signed by the late Cardinal Manning and all the Roman Catholic bishops; and one from the clergy of London; and there was a memorial sent to Mr. Gladstone a year or two ago from the two archbishops, twelve bishops, the archbishop of Dublin and thirty mayors and provosts.

26. Have you got lists of the towns whose mayors made those communication?—No, I have not got a list here, but I can easily supply it, because I have a full copy of them among my papers. Then there were the clergy of London, the Dean of St. Paul's, the Archdeacon of London, Canon Newbolt, Canon Russel, Canon Larry, Archdeacon of Middlesex, Canon Farrar, Edwd. Carr Glynn. I also presented on that date to the House of Commons an Indian petition with 4,136 signatures. I presented petitions from the Chinese Christians of Hong Kong, the Christian churches of Shanghai and of Canton, and the Pekin Anti-Opium Society; and one from the Straits Settlements, Singapore, had 1100 signatures to it. Then, the other day, there were 1073 Indian missionaries signed the following protest: "We are unalterably opposed to "the participation by the Government in the de-"moralising traffic in opium, and we record our "conviction that it is a sin against God and a wrong "to humanity." Then the petitions this year to the House of Commons have almost exceeded, I think, those on any other subject unless it be the drink question.

27. Will you give us some of the figures?—In 1891, there were 957 petitions officially signed; 3,353 petition with 192,000 signatures. This year there have been 331 petitions officially signed; 2,563 petitions signed by 213,792 people. Some of those petitions were from towns that seemed to take a very special interest in the subject.

28. Would you give us some of the details?—Blackburn sent a petition of 11,000 signatures; Newcastle, 6,000; Croydon, 4,000; Derby and district, 2,800; Birmingham, 3,000; Liverpool, 2,000 Preston, 1,800; and so forth. Then, may I proceed, my Lord, leaving this part of the subject and that which I may call the case of the Christian churches?

29. Well, we should be glad to hear anything that you have to tell us which indicates the views of our public men on the subject?—I quoted in the House of Commons a very curious despatch from the East India Company to Lord Cornwallis in 1817, and he was one of the first of the Governors of India: "We wish it, "at the same time, to be clearly understood that our "sanction is given to these measures, not with a view "to the revenue which they may yield, but in the hope "that they will tend to restrain the use of this "pernicious drug, and that the regulations for the "internal use of it will be so framed as to prevent its "introduction into districts where it is not used, and "to limit its consumption in other places as nearly as "possible to what may be absolutely necessary. Were "it possible to prevent the use of the drug altogether, "except for the purposes of medicine, we would gladly "do it in compassion to mankind."

30. What is the date of that?—That is as far back as 1817. Then it was my duty to hear Under Secretary after Under Secretary.

31. We shall be very glad to hear what they said, whether speaking in the House of Commons, or elsewhere?—First, I take Lord Salisbury in 1876, when we went to him as a deputation on the question of the Bengal trade, he said that: "The Government does not view with "any favour an extension of the system, and there is no "project of the kind in existence. Without taking the "view as to its moral condemnation which is held by "many persons present, I feel that there are incon-"veniences of principle connected with it"—inconveniences of principle is rather a curious term—"which would have prevented any Government in the "present day from introducing it. I entirely disclaim "any intention to push the Bengal system farther."

32, 33, 34, 35 and 36. Have you any more similar quotations?—Mr. Bourke said, in replying to our speeches in the House of Commons, he being then Under Secretary of State for India:. "The opium "question had often been debated in that House, and "he never heard anyone say aught in favour of the "traffic from a moral point of view." The late Under Secretary of State, Mr. Grant Duff, now Sir Mountstuart Grant Duff, said in the administration of 1868 to 1874. "There was a great deal to be said against "this Bengal monopoly on politico-economical grounds. "He supposed no one would invent such a system now-"a-days; but we did not invent the system; we "inherited it from the East India Company, and "carried it on in the same way." Mr. Gladstone, in 1879, says: "The opium revenue we may accept with "more or less compunction and regret, as ministering "to our present necessity, but we have no right to "reckon on its full continuance." Then perhaps the strongest of these statements was made by Sir James Fergusson, who at the time was Governor of the Bombay Presidency; Sir James Ferguson wrote, thus:—"The "Government consider there are very strong objections "to the introduction of an industry so demoralising in its "tendency as opium cultivation and manufacture into a

" province where at present it is unknown, and, so far as " his Excellency in Council is aware, not asked for by the " people. If opium cultivation were allowed in " Scinde, it could not with consistency be prohibited " in the rest of the Presidency. It has already been " tried at Gujarat, and the result was widespread " corruption and demoralisation. At present the con- " sumption of opium in this Presidency is very " limited, but if the cultivation and manufacture of " opium were permitted, every village might have its " opium shop, and every cultivator might contract the " habit of eating a drug which is said to degrade and " demoralise those who become addicted to it. On the " ground of public morality, therefore, his Excellency " the Governor in Council would strongly deprecate " the grant of permission to cultivate the poppy in " Scinde, or in any other part of this Presidency." I take the occasion to point out that Sir James Fergusson objected on the grounds of public morality.

37. On the ground that your society takes?—Yes, that we have advocated all along.

38. Have you any more statements of the same kind? — I pass now from that to the House of Commons.

39. Some statements have been made in the House of Commons by the late Mr. W. H. Smith and Sir J. Fergusson?—Yes; and Mr. Smith stated that: " The course which the Government of India had taken " during the last five years was to diminish the area " of cultivation in India by 20 per cent. That must be " taken as an indication of the policy of the Govern- " ment in its administration of India." A little further on he said: " The policy of the Government " had been greatly to diminish the cultivation and " consumption of the drug in India. That had been " their distinct policy during the past five years, and " it would be preserved in the future."

40 and 41. Have you got the statistics showing the reduction in the acreage under the poppy?—The acreage under the poppy was reduced in accordance with these statements. In 1890 and 1891 there were 500,688 acres; and in 1891-92 it had been brought down to 463,665 acres. The chests to be sold were reduced from 57,000 to 54,000. Again, I take that as a proof that the Government desired to discontinue the trade. The highest opium acreage in any year I see on these papers was 594,921; that was in 1885-86. That is the highest I find.

42. By whom were these statistics supplied? — I received them from Mr. Curzon when he was at the India Office.

43. Have you got the statistics there from year to year?—Yes, I have them from 1881.

44. Could you give them to us?—Yes, they are as follow: 1880-81, 536,017 acres; 1881-82, 531,275 acres; 1882-83, 495,740 acres; 1883-84, 505,843 acres; 1884-85, 565,246 acres; 1885-86, 594,921 acres; 1886-87, 562,052 acres; 1887-88, 536,607 acres; 1888-89, 459,864 acres (that is the lowest year I can find); 1889-90, 482,557 acres; 1890-91, 500,688 acres; 1891-92, 463,665 acres.

45. Does that embrace all that you wish to say to us on the point of the acreage?—Yes, and they show that that which Mr. Smith has indicated had practically been carried out. Although in one or two years there are little jumps up, the quantity has been reduced from 594,900 acres in 1885-86 to (in the present year) 463,665 acres, because the Indian Government acted on the view that the trade was one that ought not to be pushed, but ought to be gradually relinquished.

46. We should be glad if you would state shortly the history of the opium question in the House of Commons. In what session was the question of the opium trade first discussed; how many motions have been made on the question, when divisions have been taken, and what were the numbers on both sides?—The resolution which I moved in 1891 (it was on the Friday, on the question of leaving the chair) was this. The question proposed was: "That Mr. Speaker do now leave the chair," and my amendment proposed to leave out after the word "That" to the end of the question, in order to add the words: "this House is of opinion " that the system by which the Indian opium revenue " is raised is morally indefensible, and would urge " upon the Indian Government that it should cease to " grant licenses for the cultivation of the poppy and " the sale of opium in British India, except to supply " the legitimate demand for medical purposes, and " that they should at the same time take measures to " arrest the transit of Malwa opium through British " territory." I think I shall prove to the Commission that the House of Commons affirmed the doctrine which is laid down in that motion, that it was morally indefensible. The question was put in the usual form on Fridays, when the motion is, "That Mr. Speaker do now leave the chair," in order, technically, that the House should go into Committee of Supply. To this resolution I moved an amendment in the usual Friday form, to leave out from the word "That" to the end of the question, in order to add the words I have just read. The Speaker put the question that the words proposed to be left out, that is, from "That the Speaker do now leave the chair" stand part of the question. The House divided, Ayes, 130, Noes, 160. (It was really 161). I want to show that the House of Commons virtually passed a resolution by a majority of 30, that the opium revenue was morally indefensible. The words of my motion were then added to the word "That," and the main question, as amended by me, was proposed by Mr. Speaker according to the decision of the House on the division. The question as amended was then in possession of the House, and before it was finally put, my words could have been altered by the consent or vote of the House, but no amendment to those words was proposed. If Sir Robert Fowler had not moved an addition, and no other motion had been made, the question as amended by the majority of the House would have been put, and the majority would no doubt have carried it. But Sir Robert Fowler moved an amendment in the form of an addition, and an addition only. That addition became the property of the House, and could have been amended, it could have been accepted or rejected as proposed or amended; but the original words could not have been touched after the addition had been moved. This was the position of affairs when the Speaker, at one o'clock, adjourned. The only question of uncertainty was not my resolution, but Sir Robert Fowler's amendment. Had time allowed, other additions could have been moved, but not so as to destroy the meaning of the unaltered words. That statement is a correct statement, not altogether my own drawing up.

47. In what year was that?—That was on the 10th April 1891.

48. Was a division taken on that occasion?—A division was taken on that occasion.

49. And what were the relative numbers?—160 to 130 is the chronicle of the division. When you look at the list it is really 129 to 160. We always call it 30 majority, of course.

50. For your motion?—For my motion. Therefore I say that the House of Commons practically condemned the trade in that year as morally indefensible.

51. Have there been any subsequent divisions?—There have been a great many debates, of course, where there have been no divisions. In 1870 the previous question was carried against Sir Wilfred Lawson on an opium motion; 46 voted with him, and 151 against. In 1875, June 26th, going into Committee of Supply, there was a motion moved by Sir Mark Stewart which was rejected, the figures were 57 to 94. The previous question in 1883 was carried against me, 66 to 126. In 1889 Mr. Samuel Smith had a motion which was rejected; 88 voted for and 165 against. With regard to my motion on the 10th April 1891 (the one I have just referred to), 160 voted for it, and 129 against it. Lastly, we had Mr. Gladstone's amendment embracing a Commission, and I beg to call your attention to the fact that this was only a question of which of the two Commissions, and the wording of the appointment of the Commission. There 105 voted with me, and 184 with the Government. But you will see, my Lord, these divisions have gone 46, 57, 66, and 88, and on the great question, the moral question, 160; and the last 105 on the question of the appointment of the Commission.

52. What was the issue between you and the Government with reference to the wording of the Commission?—Well, I am not quite sure that I am at liberty to say exactly, but I can tell you my own point was that in my resolution I wanted that the trade should be declared as morally indefensible, and I refused to take any Commission that did not admit that. The appointment of your Commission has in it the word "whether." " Whether the growth of the poppy and manufacture " and sale of opium in British India should be pro- " hibited except for medical purposes, and whether " such prohibition could be extended to the Native

*Sir J. Pease, M.P.*

8 Sept. 1893.

"States." I was quite ready (adding further words), to have voted with the Government if it had been "*when* the growth," having due regard to the revenue of India, &c. Of course that resolution does not admit, by putting in the word "whether," the moral question, which is the question on which we stand.

53. Have you completed what you wished to say in reference to the position of the question in the House of Commons?—I think I have, my Lord, entirely.

54. You have been in Parliament for many years, and you have gone through many contested elections. Would you tell the Commission that your experience would justify you in saying that constituencies take an interest in this question?—I think they take a very great interest in it. I have attended meetings in Scotland and all through England, down as far as Plymouth. Other gentlemen in this room have attended still more, and I never saw meetings on any subject which were attended by such large numbers of people, and with so much enthusiasm. I was exceedingly struck with the numbers of the people attending, and the character of the people attending and the large platforms that we have had.

55. And do you find local speakers of ability and influence in their respective districts coming forward and speaking upon this question with deep interest and manifesting some close study of the question?—With very great interest. You will have gentlemen before you who, I think, have attended more meetings than even I have, but wherever I have been it has been very remarkable, that a large amount of information and knowledge of the subject has been displayed. Our society is a very small society as far as money is concerned, but we are strong in affiliated societies throughout the country. Each one looks after its own funds. We have comparatively small funds at our disposal.

56. Having completed what you wished to say with reference to the position of the question in the House of Commons, would you like at this stage to give us any evidence of the state of public opinion on this question in other countries?—There are only three other countries, I think, that I have taken the trouble to inquire into. First, in California. I doubt myself, I may say honestly, whether these laws are well carried out, but the Californians have a State Law, section 307: "Every person who opens or maintains, "to be resorted to by other persons, any place where "opium, or any of its preparations, is sold or given "away to be smoked at such place, and any person "who, at such place, sells or gives away any opium or "its said preparations to be there smoked or otherwise "used, and every person who visits or resorts to any "such place for the purpose of smoking opium or its "said preparations, is guilty of a misdemeanor, and "upon conviction thereof shall be punished by a fine "not exceeding five hundred dollars, or by imprisonment in the county jail not exceeding six months, or "by both such fine and imprisonment." Statutes, California, p. 34, 1881.

57. Are there any other countries which have legislation on this subject?—A Bill has passed through the Lower House of the colony of Victoria by a very large majority, very much like the Californian law, only I think it is much more carefully drawn, so far as I know, than the Californian law as regards dealing in opium.

58. In what session was this submitted to the Victorian Legislature?—It was read the first time on the 13th April 1892.

59. Have you any other countries?—The Dutch have raised an anti-opium agitation against the sale of opium in Java, and there have been meetings at Amsterdam or Rotterdam.

60. Have you anything to tell us with reference to treaties dealing with the prohibition of the importation of opium?—The Chinese treaty with America excludes opium; the Chinese treaty with Russia excludes the importation of opium.

61. What are the dates of those treaties?—I cannot give you the dates of those. They have been for some time in effect. And there is also the treaty of England with the Corea.

62. That is recent, I suppose?—That is more recent; it prohibits the introduction of opium.

63. In your position I suppose you have heard a great deal from the medical missionaries and from others giving you their impression with reference to the effect of the use of opium—perhaps you would give us something upon that?—I have got an enormous amount of evidence with regard to China.

64. Would you make your own selection of the most important?—There is so much of it that I am almost afraid I should not know where to stop; but I will first read from the papers called "The agreement "between the Ministers Plenipotentiary of the Governments of Great Britain and China contracted at "Che-foo, September 13th, 1876." Sir Thomas Wade says: "The evil of opium smoking in China I "do not contest. I do not abate it by a parallel between "it and the abuse of spirits even amongst hard-drinking "nations. The smoker to whom his pipe has become "a periodical requirement is more or less on a par "with the dram-drinker; but the Chinese constitution, "moral or physical, appears to me to be more insidiously invaded in the case of the first. The confirmed smoker is not, or is seldom, at all events, "outwardly committed, like the drunkard, to "indecorum. The indulgence appears, at the same "time, to present a special attraction to the Chinese "as compared with other peoples. The use of it, in "my experience, has become more general in the class "above that in earlier times addicted to it."

64A. Have you any evidence from missionaries?—A petition from missionaries and ministers of the gospel in China was presented by my brother on the 6th April 1883, at the time he was in the House. That "petition says: "That opium is a great evil to "China, and that the harmful effects of its use "cannot be easily overstated. It enslaves its victim, "squanders his substance, destroys his health, weakens "his mental powers, lessens his self-esteem, deadens "his conscience, unfits him for his duties, and leads to "his steady descent, morally, socially, and physically." Then the petitioners go on to "pray that your "honourable House will early consider this question "with the utmost care, take measures to remove from "the British treaty with China the clause legalizing "the opium trade, and restrict the growth of the "poppy in India within the narrowest possible limits."

65. Do any of your authorities make comparison between the effects of opium and alcohol? That is an argument I myself never cared much to go into, because, if drink is bad it does not follow that opium is better, or if opium is bad, that drink is better. M. Carne, in the *Revue des Deux Mondes*, 1870, writes: "I do not "believe that there ever has been a more terrible "scourge in the world than opium. The alcohol employed by Europeans to destroy savages—the plague "that ravages a country—cannot be compared to "opium." That writer was M. Carne, a French traveller, in an article in the *Revue des Deux Mondes*. The Reverend R. H. Graves, M.D., 13 years medical missionary at Canton, writes in the "*Friend of China*":—"The habit of opium smoking "is more dangerous than that of taking alcohol, on "account of the insidiousness of its approach, and the "difficulty of escaping from its clutches. This vampire "seems to suck all the moral courage out of a man. "As to deeds of violence, opium must yield the palm "to alcohol."

66. At what date?—In 1870, I think it was. Then Sir George Staunton, who was the representative of the East India Company at Canton, said many years ago: "It is mere trifling to place the abuse of opium on "the same level with the abuse of spirituous liquors. "It is (*i.e.*, the abuse) the main purpose in the former "case; but in the latter it is only the exception." Then Dr. Dudgeon, surgeon to the Pekin Hospital, said in a paper printed in the transactions of the Social Science Association, Liverpool meeting, 1876, page 596: "Speaking generally, it may be asserted "that it is next to impossible to give up the habit "when once it is formed. A very large number "of criminals die in China from deprivation of "the drug while in prison. The well-nigh impossibility of renouncing the habit is to be taken "into account when considering the question, of the "possible moderate use of the drug. We cannot "get over the enthralling power of the drug, the "supreme difficulty of renouncing it, the necessity of "increasing the dose, the almost inevitable death "that follows its sudden deprivation, and the steady "descent, moral and physical, of the smoker. With "spirits the harm may be said to be the exception, but "with opium it is the rule. Many drink, but few "abuse; many smoke opium, but all abuse. With "the opium-smoker there is no intermission or fits as

" in the case of the drunkard; the victim must have " his regular allowance."

Then Sir Thomas Wade in a much earlier quotation than that which I made just now from him writes in a memorandum of 1858: "It is to me " vain to think otherwise of the use of the drug " in China than as a habit many times more pernicious, nationally speaking, than the gin and " whiskey drinking which we deplore at home. It " takes possession more insidiously, and keeps its hold " to the full as tenaciously. I know no case of radical " cure. It has insured in every case within my " knowledge the steady descent, moral and physical, " of the smoker, and it is so far a greater mischief " than drink that it does not, by external evidence of " its effects, expose its victim to the loss of repute " which is the penalty of habitual drunkenness. " There is reason to fear that a higher class than used " to smoke in Commissioner Lin's day are now taking " to the practice."

67 and 68. You have given us no very recent opinions?—We have an Indian authority, Dr. Huntley, in 1892 or 1893: "Alcohol has not been dragged " into the opium question by anti-opium agitators. " The agitation in this phase of the question was " started by the pro-opium agitators. The comparison " has been made, and will be made, and in justice to " alcohol, the opium eater or smoker in the East " should not be confronted with the alcohol drinker of " the West. It is somewhat surprising to read such a " statement as that of Dr. Lawrie: 'Alcohol destroys " 'the health and leads to crime. Opium does neither " 'the one nor the other.' The *Lancet* on this subject " says: 'The position of the two agents is by no means " 'identical. Alcohol doubtless is, in its pure state, " 'a poison.'"

69. Is that all you wish to say with reference to that?—No; I have a great deal more that perhaps I would like to take.

70. We do not wish to restrict your statement?—I am only afraid of taking up your time, my Lord. This is 1882. The Rev. W. H. Collins, M.R.C.S., formerly Medical Missionary at Pekin: "After fully 20 years' " (furloughs deducted) experience of opium smoking " in China, I solemnly affirm that it is a most " deleterious practice; far more so than either spirit " drinking or tobacco smoking. The man who smokes " opium becomes enfeebled both in body and mind. " The wealthy man may continue the practice for " many years, being able to vary his diet and to increase " the dose of opium; but the poor man loses both his " appetite and the means of procuring food at the " same time, and quickly becomes a total wreck. " When a man has been enabled, by the aid of " medicine, to break off the habit, he nearly always " yields to temptation, and resumes the habit. Self- " interest never enables such a man to abstain from " smoking, but he will resume the pipe, knowing well " that the result must be the starvation of his family, " and his own miserable end. I have only seen three " or four cases of permanent cure out of many " hundreds that I have treated." Then in 1892, Miss Geraldine Guinness in "Four Years' Sojourn in China": "had travelled through six of its " provinces, and was also personally acquainted " with the opium question in Tonquin, the Straits " Settlements, Colombo, and Aden. She gave a " graphic account of some of her opium experience in " China. She spoke of how her heart had ached and " bled during the painful hours in which she had " worked by the bedside of women and girls who had " poisoned themselves by opium to save themselves " from fates worse than death, to which they had been " sold because their fathers and husbands wanted " opium. The opium vice is not one crime simply, but " a concentration of all crimes. She spoke of the great " opium palaces of lust in Shanghai that she had " visited, where hundreds of women were held in bitter " bondage. Crime of the blackest dye is directly " traceable to opium in China." There are only two more, my Lord. I have a great number, but I think these two will do. I have picked them rather promiscuously than with any special design at the present moment. This is Archdeacon Wolfe in 1888:—"The " devil could not have invented a more pernicious vice " for the destruction of soul and body than this of " opium smoking, and woe to the man who by word or " deed gives any support or encouragement to the hell- " born traffic! It is necessary for every friend of the " Chinese to speak out in the plainest and most decisive " manner on the evils of opium smoking. The people " are being ruined by it, and it is indeed a lamentable " spectacle to see professing Christian men speaking " and writing in defence of this horrible crime. The " pernicious results of this soul and body destroying " vice are apparent all around. Cadaverous looking " faces meet one on every side, and the slovenly habits " and the filthy appearance of the people generally " testify too plainly to the evil it is working on this " once-industrious and energetic population. The " rapid progress which opium smoking has made " during the last 20 years among all classes of this " population is a very serious matter for us mission- " aries. Humanly speaking, opium smokers are beyond " the reach of conversion, as the vice unfits them for " the perception of any moral or spiritual truths. Can " the Church of Christ in England do nothing to " influence the nation to withdraw from the abominable " traffic which is causing so much moral, spiritual, " physical ruin to this great people? It is a sad re- " flection on the Church of Christ in England that it " seems powerless to influence the English people in so " important a matter as the Indian traffic in opium. " Men openly and without shame prostitute their wives, " in order to procure for themselves the means of in- " dulging in opium smoking. Little children are sold " as slaves and turned away from the embrace of their " helpless mothers in order that their degraded fathers " may have money to buy opium. All this and much " more may be told of the effects of opium smoking on " the miserable people; yet professing Christians in " England see no harm in it, and openly advocate the " abominable traffic which makes it possible and com- " paratively easy for the Chinese people to ruin them- " selves and their wives and children for time and for " eternity!" The next is a letter I received from Mr. David Hill. Mr. David Hill is the son of an old Yorkshire gentleman, and went out as a missionary to China, and I have had several conversations with him on subsequent dates to this letter, but this is one he wrote to me.

71. On what date?—1881. He says: "The effects " of opium smoking upon the Chinese generally have " again and again been depicted to the British public " in strong and earnest language, but never I think " too strong, and certainly never too earnest. No " language can fully picture to others the deplorable " consequences of opium smoking which I have " myself seen in China even in the case of some of my " own Chinese acquaintances." Mr. Hill is a man after whom anyone can speak.

72. I presume your Association is in touch with a large body of missionaries in the East?—You will have several of them before you, and I believe that our Association is in constant communication with them.

73. And would you undertake to say that so far as your knowledge extends the opinion of the missionaries is a unanimous opinion on the subject?—I will not say it is unanimous, but almost unanimous. There are some, especially among the Indian missionaries, who do not take quite so strong a view as some of those that I have read.

74. Would you say of the missionaries in China that their opinion is unanimous on the subject, or nearly so?—We do not know of any exception among the Chinese missionaries.

75. But is it the case in India that the unanimity is less pronounced?—Might I give you, my Lord, an American one, the Rev. Howard Malcolm: "No " person can describe the horrors of the opium trade. " That the Government of British India should be the " prime abettor of this abominable traffic is one of the " wonders of the nineteenth century." (I cannot give you the date of this.) "The proud escutcheon of the " nation which declares against the slave trade is thus " made to bear a blot broader and darker than any " other in the *Christian world.*"

76. Does that complete what you wish to give us as a fair general representation of the medical and missionary opinion?—I think I should be trespassing almost unduly upon you if I went on.

77. No, we are quite prepared to hear from you the full case?—I believe you will have as a witness Dr. Maxwell who has seen a great deal, and I hand him over my other extracts if he chooses to make use of them. May I say that I have one or two more proofs with regard to India and the effects of opium. One of the most striking papers that ever was written I think is: "The Consumption of Opium in British

*Sir J. Pease, M.P.*

8 Sept. 1893.

Burmah," a copy of a memorandum by C. U. Aitchison (now Sir Charles Aitchison), written in 1880 on the consumption of opium in British Burmah, and there he describes in extraordinarily strong language, but language which has been corroborated since by subsequent testimony, the effect of the introduction of opium into British Burmah by the Indian Government. He says: "It is no debateable question of the effect of "opium on the human frame that is here raised. "Under some conditions the moderate use of opium "may be beneficial. The Chinese population in "British Burma, and to some extent also the immi- "grants from India, especially Chittagonians and "Bengalees, habitually consume opium without any "apparent bad effects; those of them who have "acquired the habit do not regularly indulge to "excess. With the Burmese and other indigenous "races the case is different. The Burmese seem quite "incapable of using the drug in moderation. A "Burman who takes to opium smokes habitually to "excess. The habit once acquired can rarely, if ever, "be broken off, and this infirmity of temperament is "pandered to by the dealers in opium, who tempt "young and respectable men to their ruin by giving "them opium for nothing, well knowing that the taste "once acquired will be habitually indulged. The "papers now submitted for consideration present a "painful picture of the demoralisation, misery, and "ruin produced amongst the Burmese by opium "smoking. Responsible officers in all divisions and "districts of the province and natives everywhere "bear testimony to it. To facilitate examination of "the evidence on this point, I have thrown some "extracts from the reports into an appendix to this "memorandum. These show that, among the Burmans, "the habitual use of the drug saps the physical and "mental energies, destroys the nerves, emaciates the "body, predisposes to disease, induces indolent and "filthy habits of life, destroys self respect, is one of "the most fertile sources of misery, destitution, and "crime, fills the jails with men of relaxed frame pre- "disposed to dysentery and cholera, prevents the due "extension of cultivation and the development of the "land revenue, checks the natural growth of the "population, and enfeebles the constitution of suc- "ceeding generations." As the Commissioners I dare say are already aware, the Indian Government in Burmah has at length taken steps to extinguish the curse of opium in that country. And they say that because, "the use of opium is condemned by the "Buddhist religion" (they do not say anything about the laws of morality or the Christian religion) "the Government, believing the condemnation to be "right, intends that the use of opium by persons of "Burmese race shall for ever cease." That is being carried out in Burmah, making exception of the Chinese and the Indians, who had according to the first issue, and I hope still have, to register themselves as smokers and continue to register themselves as smokers of opium in order that it may be kept from the Burmese. I dare say this copy of Sir Charles Aitchison's papers and the reports of the other officers in Burmah, which corroborate that very strong clause which I have just read, are or will be among the papers which you have or will have laid before you.

78. Does that complete what you have to say?—I should like to say one or two words more.

79. We are ready to hear you on the medical aspect of the case?—There is a very striking illustration that I am going to read from Lord Shaftesbury's speech in 1843 when he brought a motion before the House on the subject.

80. The House of Commons?—Yes. He said: "I will "request to this the serious attention of the House. "The writer says: 'However valuable opium may "'be——'"

81, 82, 83, 84. Who was the writer?—I will come to that directly, my Lord; I am quoting now straight from Lord Shaftesbury: "'However valuable opium may "'be when employed as an article of medicine, it is "'impossible for anyone, who is acquainted with the "'subject, to doubt that the habitual use of it is "'productive of the most pernicious consequences, "'destroying the healthy actions of the digestive "'organs, weakening the powers of the mind, as well "'as those of the body, and rendering the individual "'who indulges himself in it a worse than useless "'member of society.' Some people may think it is "a beneficial stimulus. This doctor says: 'I cannot "'but regard those who promote the use of opium as "'an article of luxury, as inflicting a most serious "'injury on the human race.' The first gentleman "who signs this letter is Sir B. Brodie, and to the "letter is attached this statement: 'The following "'gentlemen state that they entirely agree with "'Sir B. Brodie in the opinion expressed by him in "'the foregoing letter, and have accordingly attached "'their signatures to it: Sir Henry Halford, Bart., "'M.D., F.R.S., F.H.S., President of the Royal "'College of Physicians; Anthony White, Esq., "'President of the Royal College of Surgeons, and "'Surgeon to Westminster Hospital; W. F. Chambers, "'M.D., F.R.S.; Thomas Hodgkin, M.D.; George "'Gregory, M.D.; C. Locock, M.D.; Robert Fer- "'guson, M.D.; Henry Holland, M.D.; Anthony "'Todd Thomson, M.D.; Thomas Watson, M.D.; "'Charles J. B. Williams, M.D.; John Glendinning, "'M.D., F.R.S.; James Carrick Moore, Esq.; "'Benjamin Travers, Esq., F.R.S.; John Ayrton "'Paris, M.D.; John Forbes, M.D., F.R.S.; Richard "'Bright, M.D.; Robert Liston, Esq., F.R.S.; J. M. "'Latham, M.D.; Roderic MacLeod, M.D.; Cæsar "'Hawkins, Esq.; James Johnson, M.D.; Frederick "'Tyrrell, Esq.; and C. Aston Key, Esq.'" All those are surgeons and physicians with whose names we were familiar in our earlier days. That same view is entirely taken by the physicians in our time. I leave that in Dr. Maxwell's hands. We have a memorial of the same character signed by about 5,000 English physicians, and there is also another signed by a large body of medical men in Bombay, native medical practitioners most of them.

85, 86, 87, 88. Does that complete what you wished to say on the medical question?—Yes, on the medical question. Then there is a Blue Book of Lord Cross's which will also no doubt be laid before you. It is "The Consumption of Opium in India 1892." I will not touch on the Burmese part, because I think that may be called a settled question. But going into other districts of India there is a consensus of opinion on the evil effects of opium consumption. Colonel Clarke says: "The district magistrate, whom I have consulted, "considers that 'the use of opium and ganja does not "'exhibit any abnormal sign of increase, alcoholic "'drinks, the consumption of which is increasing, being "'a counter attraction,' but he is in favour of reducing "the number opium and ganja shops, as 'the evil "'effects of the indulgence in these drugs are percep- "tible in the large towns.'" Mr. F. C. Anderson, Officiating Secretary to the Chief Commissioner, Central Provinces, says: "I am to say that the "Officiating Chief Commissioner agrees with the "Commissioner of Excise in his remarks about "distinguishing opium eating from opium smoking, "and the greater importance of discouraging the latter "in every legitimate manner." The Commissioner for Excise, Central Provinces, says: "Every effort "should, no doubt, also be made to put a stop to the "smoking of opium in all its forms, practices which "are universally condemned as degrading and perni- "cious by all native opinion with which I have come in "contact." Colonel G. H. Trevor, Chief Commissioner, Ajmere-Merwara, says: "A man who frequents a "liquor shop is not so likely to become a confirmed "drunkard as one who pays even a few visits to an "opium den is likely to develop into a confirmed "opium eater or smoker: it is to the interest of the "vintner not to let him get intoxicated on the premises "for fear the license should be revoked, and for the "same reason not to encourage drinking that makes "men disorderly. The liquor having issued from a "Government distillery, its quality has been tested, "and as a rule, it does not pay the vintner to change "the quality except by dilution, which is common "enough. These conditions do not, I believe, apply to "the case of the opium den, at any rate in equal "degree. There no attempt is made, or if made, it is "more difficult, to check excess; and though excess "may not lead to crime in the same way as liquor "does, it produces a more lasting effect upon the "individual, and through him or her on future genera- "tions." Mr. T. D. Mackenzie, of Bombay, says "the "object of the Government, apart from the moral duty "which rests on it to endeavour to encourage the people "to detest intemperance, is to prevent the illicit "consumption of opium, and any measures compatible "with that object which can be shown to be effectual "in decreasing the consumption, or checking the "spread of the consumption of opium, will most readily

" be adopted." Then comes the Collector of Satara: " The vice of opium smoking evidently possesses a " fearful fascination, when once it is acquired, and its " effects are deadly, depriving the victim of all moral " resolution. With these facts made palpable it is a " serious thing for Government to offer any facility " for acquiring the vice by licensing a shop, where any " one is at liberty to make a trial."

89 and 90. Have the licenses for consumption on the premises been withdrawn? — They have been practically withdrawn, but Colonel Clarke says that the opium shops are the *rendezvous* of low characters and that such gatherings might well be interdicted by law. Mr. James, in Bombay, Northern Division (that is in Sind), says: " Some respectable persons " might continue to smoke privately by themselves, " while the lowest and most degraded would, as now, " frequent the shop." The consumption of opium has been or should be reduced. There are a great number of witnesses to that. A report from Madras says:— "The Government is aware that the opium traffic " is carefully watched by the agents and their assist- " ants, and that so far from 'teaching the people " 'to rely on opium as a febrifuge' we are doing " all we can to gradually wean them from their " hereditary habit of using it on all occasions." Wherever the prohibition has been tried it seems to have been attended with success.

91 and 92. Does this Blue Book to which you have referred and from which you have given us numerous extracts contain in any number opinions in another sense?—It qualifies some of those opinions which I have stated. For instance, the Chief Commissioner of the Central Provinces says:—" Under these circumstances I " venture to think that it would be a useless task for " the Government of this country to attempt to suppress " altogether the use of the drug. All that it can " properly do, and does do, is to secure the supply of a " good article, or by suitable arrangements to make " the retail price of this article as high as compatible " with the prevention of smuggling." I believe that that has been honestly done. One gentleman in Assam says that he considers opium is a necessity.

93. At any rate you find a large body of opinion in support of the views put forward by your association?— Yes; and I will also, I think, add that I have quoted them in corroboration of what I stated in the commencement of my evidence, that I believe the Indian Government is alive to the evil, and is, at the present moment, doing a great deal more than it ever did before to restrict the local consumption.

94. Does that bring you conveniently to the question of finance?—If you please, my Lord.

95. I think I am right in suggesting that, as a man of experience in affairs, you will not fail to recognise that the Indian Government are under the necessity of raising a certain revenue, and that in the present financial condition there would be a serious difficulty in substituting other sources of revenue for that which is drawn from opium?—Of course, we all know that when we have not money to spend we begin to look at two things, one, increasing the revenue in other branches, and another, decreasing the expenditure. The case of the opium revenue has got into a much more easy shape than it was when I commenced with this subject. As I have shown the net revenue is now about 5,000,000 a year in tens of rupees, Rx. 5,390,000. It has gone down Rx. 3,000,000. The Indian Government in 1880–81, when it had the highest opium revenue, had a net income of 84,000,000 of tens of rupees: in 1892–3 the estimate for the net revenue of the Indian Government is 5,800,000 of tens of rupees. If the opium revenue had continued to grow, it would have been 9,100,000, but they have done without 3,000,000 of revenue; and Indian expenditure has gone up, as your Lordship will see directly, 14,000,000 of tens of rupees. Now where has it all gone? The army charges, exclusive of the Afghan war charges in 1881-2, were 13,800,000 tens of rupees; in 1892–3 the army estimate was 21,159,000 tens of rupees; in 1893–4 the estimate is 22,242,000 tens of rupees. The British soldiers were increased from 63,000 in 1885 to 71,000 in 1891; and the native soldiers are increased from 126,000 to 149,000; so that the army has gone up 31,000 men.

96. The native army? — The two armies have gone up 31,000 men, 23,000 of which belong to the native and the rest to the European army. There is an increased expenditure of something like Rx. 8,000,000 on the army. I am not in this chair to say that that army expenditure is entirely useless or unnecessary, but it strikes any man looking at it that it is a very enormous increase, and whether the frontier policy of India is a wise policy or not—whether the annexation policy of India is or is not a wise policy —still I cannot help thinking that if reforms were properly carried out in the Indian expenditure, and if there should be a further development of the resources of India—I cannot help thinking that the opium revenue would form a very little item if it were all lost. There is a letter from Lord Lytton, dated from Malvern, in the "Daily Chronicle" of February 22nd, 1882, in which he says: " Wisdom, I suppose, is justified of her children in the " long run, but the run is sometimes a very long one. " No Indian Finance Minister has ever left to his " successor such a splendid financial legacy as Sir John " Strachey. No one who will take the trouble to study " the finances of India without prejudice can doubt " that they are in a condition which might be envied " by almost any country in Europe. I have the satis- " faction, such as it is, of feeling sure that this will be " admitted some day, if the financial policy of my " administration is not disastrously reversed. But I " confess that I contemplate with considerable appre- " hension Major Baring's adoption of Sir L. Mallet's " craze about handing over the public works of India " to 'private enterprise.' No such enterprise exists, " or can be created, at present in the country itself, " where the normal rate of interest is 12 per cent. " And how would the people of England like to see all " their railways and canals in the hands of capitalists " living at the other end of the world, ignorant of and " indifferent to the conditions of English society and " government, yet exercising upon these conditions, " through a distant Parliament, in which the English " people were not represented, a certain irresponsible " influence, naturally animated and guided only by a " view to their own exclusive interests as the pro- " prietors of all the means of inter-communication " throughout England? In the Indian railways the " Government of India posseses a vast and annually " growing property—and expanding source of revenue " not derived from taxation, which exists in no other " country—and to me it is as clear as the sun in " heaven that the financial prosperity in India will in " future depend mainly on the development of her " railways and canals. People ask, "What would " happen if the opium revenue were to fail?' I reply, " 'Cover the country with railways, and neither the " 'loss of the opium revenue nor anything else need " 'seriously disconcert us.'" The population of India is 287,000,000, the railways are 17,564 miles. I believe the population of America is 62,000,000, and the railways are about 170,000 miles.

97 and 98. The annual income of the inhabitants would be very different in the two cases, would it not?—No doubt, it would be exceedingly different. Sir William Hunter says in his book that there are 222,000 square miles of cultivated area in India, and that the uncultivated but cultivateable area is 101,542 square miles. Therefore, I say that the development of India ought to be our answer to those who object to part with the opium revenue. Let alone the question of army or any other economies, such development would soon make up for the comparatively paltry revenue which is now left from the opium trade.

99. You have given us the aggregate figures showing the large increase of revenue in recent years; have you got the information as to the principal heads under which the increase has taken place, or may I take it from you generally that it was chiefly under railways and public works?—I have not the figures here. I think it was general, but railways contributed largely. I would hardly like to commit myself to a reply without looking further into the figures, but my general impression is that the main source was the increase from railways.

100. Have you any observations to offer with reference to the uncertainty of the opium crop? That seems to have been before Indian statesmen for a very considerable time. In the reply to Lord Hartington's Minute in June 1881 (I think Lord Ripon was then the Governor-General) there is the passage; " It is difficult to speak with any confidence as to the " future of the opium revenue. Any opinion that may " be given must, of necessity, be very conjectural. " At the same time, the facts which we have so far " elicited, that is to say, the necessity of raising the " price paid for crude opium, the difficulty of extending

*Sir J. Pease, M.P.*

8 Sept. 1893.

"the area under cultivation in India, the necessity "which may be forced on us of reducing the quantity "of opium annually offered for sale, and the increase in "the production and the improvement in the quality of "the Persian and Chinese drugs, which renders it "doubtful whether a diminished supply of Bengal "opium will enhance the price realised at the sales, "and may indeed render it necessary to reduce the "export duty on Malwa opium, all point to one con-"clusion, namely, that, although the total loss of the "opium revenue does not appear imminent, it is by no "means improbable that it may undergo a considerable "diminution." Then in 1881-82, "Moral and Material Progress," page 33, signed by Lionel Tennyson, "The "weather was, however, generally favourable to the "growth of the poppy, and the quality of the drug was "good. Fever was prevalent amongst the cultivators. "The poppy is being slowly banished from the most "fertile lands by the potato and the sugar-cane, as the "value of those crops is being gradually enhanced by "improved communication and European machinery. "The system of advances is reputed to be the chief "inducement to the cultivator to grow so precarious and "troublesome a crop as opium, and that system is now "being adopted by firms interested in other crops." December 1881, Letter from the Government of India on Finance, "On the whole, the evidence goes to show "that, although we may be able to retain the present "area of cultivation in the Benares Agency, we cannot "count with any certainty on being able to extend it." E. Baring in 1883-4 quotes his own reports of 1878, "The process of depletion cannot continue indefinitely. "An exceptionally good crop may, indeed, again "replenish the reserve. But we cannot rely on a "fortuitous circumstance of this sort. An average "crop, or, at all events, a succession of average crops, "will oblige us to resort to one of two alternatives, "we shall be forced either to increase the production "or to diminish the amount offered for sale." Then he goes on again in 1883-4 (Financial Statement, page 41), "So long as the value of the rupee and the opium "revenue continue liable to such fluctuations as those "which we have recently witnessed, the financial "situation of India must always contain some special "elements of instability." Then we have in "Moral and Material Progress, 1892," page 89, "It is reported "that cultivators of opium have lost heart, after experi-"encing three bad seasons in succession; that new "cultivators are gradually withdrawing from the "industry, while there is a tendency on the part of "older cultivators to lessen the poppy area cultivated "by them in favour of the more robust and less pre-"carious cereals. The Behar opium agent adds that "'the opium department have difficulty in maintaining "'their position, they cannot drop cultivation at will "'without losing it permanently.'" The "Calcutta Englishman" states, in 1891:—"The opium cultivator "in India is becoming uneasy concerning the future of "the industry. An idea that Government contemplates "a cessation of opium manufacture appears to have "obtained widespread credence in the opium-growing "centres of Bengal, and many ryots, especially those near "the great towns, are reported to have abandoned the "cultivation of poppy in favour of potatoes or tobacco. "The result is detrimental alike to the interests of the "cultivators and of the Department, for, in the words "of the Behar agent, 'When a cultivator has once "'severed his connection with the Department, and has "'begun to take advances from mahajans in another "'line of business, it is difficult to get him back.' The "recent orders of Government reducing the area of "cultivation, together with the bad out-turn of the "past three years, have no doubt tended to accentuate "the feeling of insecurity, and it is hoped that a "successful season will go far to restore the confidence "of the ryot." This I cut out of the "Pioneer" of Allahabad. After commenting on the danger to the Indian opium revenue from the increased cultivation of the poppy in China, the "Pioneer" says:—"Another "cause which is slowly but steadily working against "Indian opium is the growing unpopularity of the "cultivation with the ryots, especially in Behar. They "find that, with facilities of traffic and rise in the price "of cereals, several other crops pay very much better "than opium. Hence the cultivation of the poppy is "gradually falling off. Tobacco, potatoes, sugar-cane, "turmeric, chillies, and other condiments are more "profitable in the long run than opium. The best "lands of the village are no longer devoted to the "poppy, as they once were, and if the ryots still adhere "to the cultivation in poorly productive villages, it is "simply for the sake of the opium advances which are, "and have always been, a great incentive, not only to "the cultivators, but to the landholders, who get their "rents in a lump sum without much trouble. The "process of decline cannot be arrested unless Govern-"ment is prepared to compete with the rise in prices "of other cereals, by paying a proportionately higher "rate for opium, and thus counterbalancing the advan-"tages of other more paying crops by its system of "advances. Moreover, this make-shift of sowing the "crop on inferior lands and getting the Government "advences is gradually producing a discouraging effect "on the cultivators. If there is one crop that needs "superior lands and careful tending, it is the poppy "crop. The cultivators find year after year that their "labour and capital have been devoted in vain to a "crop which will not repay their efforts, and they "naturally become disheartened. There is a growing "dearth, too, of good lands suitable for poppy in "Behar, after providing for other paying crops such "as those mentioned above, and for indigo." I have read these extracts to show that it is in the opinion of those best qualified to judge in India, not only what I believe to be an immoral revenue, but it is one that cannot be relied upon.

101. Have you any remarks to give us with reference to the revenue that is derived from the transit duty on opium from the Native States?—That revenue is a revenue, as is well known, per chest, taken from the opium grown. The chests in 1879-80 that paid duty were 46,211, carrying a duty of 750 rupees. In 1880-1 that had fallen to 36,000 chests, but the duty then was 700 rupees. In 1883-4 the chests fell to 38,586, and the duty was lowered to 650 rupees. In 1888-9 the chests fell to 30,000 (you see it had gone down from 46,000 to 30,000 in ten years), and the duty was 650 rupees. Now they only charge 600 rupees per chest, and the quantity, I believe, is still going down, or it is certainly at a stand-still. Now, a chest of Malwa opium, I believe, costs fully as much as a chest of Indian opium, which runs to 427 rupees per chest. The pass duty now levied is 600 rupees, which makes the cost of a chest 1,025 to 1,027 rupees. The sale price of opium is stated in 1891-2, in the East India accounts, as a probable 1,000 rupees; therefore, there is not much profit out of it for the Native States beyond what the native princes obtain from a larger rent from the opium lands than from corn and cotton lands.

102. It is obvious that in imposing these heavy charges upon the opium grown in the Native States the action of the Indian Government does not tend to encourage the growth?—It looks to me as if it were a very falling revenue. The duty was lowered from 750 rupees a chest to 600; therefore, the Indian Govern-ment expected to get more opium from them, but the quantity has still been falling. Then there is a curious paragraph, to which I would desire to call the attention of the Commission. In the "Moral and Material Pro-gress of India, 1888-9," page 9:—"The Native States "have engaged so to manage their opium cultivation "and production as to safeguard the British revenue, "and in exchange for this service they receive either "money compensation or other concessions." So it looks as if we were not only reducing the duty from 700 rupees per chest to 600 rupees, but that we were giving them either money compensation or other con-cessions.

103. (*Sir James Lyall.*) That was an arrangement, I think, to prevent its being smuggled into India?—I can only say what I have found—I think it is one of those points upon which the Commission would desire to have information.

104. (*Chairman.*) Are there any other points which you would like to bring before us in your evidence-in-chief?—I have exhausted the minutes which I have made, and I have to thank you for having heard me at such considerable length.

105. On the paper you place before me as the summary of your position, you allege that the opium trade is an immoral trade, and that if not an immoral trade it is as low a trade as can be conceived, and you urge that it is a decreasing trade, and that the difficulties of cultivating the poppy have increased; that China can upset the trade at any moment, and that as a source of revenue it cannot be relied upon?—If Sir James Fergusson takes the correct view of the policy of the British Government—that China may do in 12 months anything she likes—we are holding the Indian opium revenue at the mercy of

China. I would venture merely to say that if the Commission do not come to the conclusion that it is an immoral trade, I would lay before them the view that it is about as low a trade as you could possibly go into. For a great Government to be trading in a drug nine-tenths of which, it must be admitted, is used for debauchery and not for any good purpose, I think is about as low a position as could possibly be conceived.

106 and 107. (*Sir James Lyall.*) Is it a great Government that is trading in it? I mean as regards the Malwa opium, how can you say that it is the Government that is trading in the drug?—I did not say so, sir, I said that the Indian Government is trading in the drug in the Bengal Presidency. The other is a transit duty, of course. I think there is a considerable difference between a transit duty from native states, provided that you have the difficulty always that if you have the cultivation in the native states you have very great difficulty from the local position of the native states in dealing with the question of cultivation in your own country.

108. (*Chairman.*) Moved by philanthropic considerations which I am sure we must all appreciate, you have evidently taken immense pains and interested yourself very deeply in the consideration of this question. I understand, Sir Joseph, that you have not personally visited India?—I am sorry to say that I have not personally visited India or China. I have endeavoured to show, perhaps, at too great a length, the reasons which have actuated me in my humble share in the anti-opium campaign. I am accused of being a crazy philanthropist by some of my Indian friends, and can only say that I have felt it my duty to collate facts and draw deductions from them. I do not think that I am one of those people who are carried away by enthusiasm on any given subject. I have endeavoured to lay before the Royal Commission the views which have actuated me over a long period of years in endeavouring to do away with the share of the Indian Government in a trade which, to use Lord Cornwallis' words, "ought to be abandoned out of compassion to mankind."

109. And in the capacity that you thought it your duty to take upon yourself as president of the Anti-Opium Association, you have had, and no doubt are constantly having, placed before you communications from all parts of the East in which this trade is being conducted, and in which the opium drug is being used?—Well, I suppose that when a man takes the position that I have taken on this subject, I think every member of this Commission will know that he becomes the centre for letters of all sorts and shades of character, and out of that large correspondence there is often a difficulty in weeding out error from truth; but I think that that which I have kept and preserved is that which carries to my own mind the conviction that it was based on truth and did not belong to the spurious or erroneous.

110. (*Sir James Lyall.*) You referred, Sir Joseph, to the anxiety of the Indian Government in 1869 and later to increase the growth of opium. I should like to ask you, did not that refer entirely to the supply for the export trade in Calcutta? That growth was intended to be for that?—I have no doubt it was entirely for the export trade in Calcutta, which was then at a much higher rate than it is at present, and was entirely confined to the cultivation in Bengal.

111. Has not the Government of India given up the idea of extending the growth, and agreed to greatly diminish it if it makes any change; that all change should be in the direction of diminution of the growth?—I hope so, but when I got those figures of the acreage it did not quite bear out that view, because, as I said in my evidence-in-chief, in one or two years there was a little jump-up, but the Government resolution (which I suppose is practically binding on the Government of India) the other day was:—"That this House presses "on the Government of India to continue their "policy of greatly diminishing the cultivation of the "poppy, and the production and sale of opium." That is in accordance with the policy enunciated by the late Mr. W. H. Smith, which, I suppose, is really the policy of the Government, and which was again pressed upon the Government of India by the resolution which was carried in June this year in the House of Commons at Mr. Gladstone's suggestion.

112. I think you admit, Sir Joseph, that the question has two entirely separate sides—that is the internal consumption side, and the export to China and other countries, the export trade side?—I have always taken that view, that the Indian side of the question was not nearly so important as the Chinese side of the question.

113. I was going to ask, do you not admit that the system in India, as far as regards internal consumption, is a very strongly repressive system?—I think it has become so lately owing to the agitation in this country increasing the vigilance of the Indian Government, and opening their eyes to the harm that was likely to arise from a larger local consumption.

114. Have you ever tried to think of any material improvement of that system which could be suggested?—I do not see that there is any other mode than total prohibition of the cultivation of the poppy except for medicinal purposes, and the sale by license of medica opium. In this country no one can buy opium, but at a druggist's, and it has a registered sale.

115. Do you think that the English system of sale by druggists really stops anybody from getting opium who wants to get it for non-medical purposes?—Of course it is very difficult to compare English habits and tastes with Indian habits and tastes, but I have no doubt the policy is restrictive. I cannot doubt that.

116. I went the other day into a chemist's shop, and being suspicious that probably the system in England would not repress it if anybody wanted to get it for non-medical purposes, I asked him and he told me that anybody could get opium who likes?—Yes.

117. And he gave me instances of many people—one lady, for instance, who was getting from his shop 10 ounces a week of laudanum for her consumption, and he mentioned that in a few places in England, where the use of opium for non-medical purposes is common, the druggists had the opium made up in packets ready for their customers as they came in. Well, are you aware, supposing that to be correct, that the number of druggists' shops in an English town or an English neighbourhood is very much larger than the number of opium shops in any part of India with which I am acquainted?—I have had no statistics before me, and I could not give an opinion, but what you state is perfectly true, that if you want to buy it you can buy it, but you buy it under these restrictions, that the man that sells it is a registered chemist, and he has to mark the thing as a poison.

118. He marks it as a poison, but that is a mere distinction in name. Anybody who wants to use it for non-medical purposes can use it. That is what I hear, and that is what naturally seems to follow?—I think there is very great reason to believe that there ought to be further restriction in this country.

119. In India we have not even the chemists. I think you remarked that the growth of Indian opium is not only for the purposes of the drug, but for the purposes of intoxication; but are you aware that opium is very largely used in India as medicine, and that, perhaps, with the exception of the few English, or people who are prescribed for by English physicians, and who are a mere mite amongst the mass of Indians, that the other Indians, if they use opium for medicine, use the Indian opium?—Yes, I am quite aware that they use it, but whether it is used for medicine or not I do not know.

120. It is used largely for medicine by every native physician, every native Hakim, every old woman who prescribes in her own neighbourhood for medicine?—Whether that is a judicious administration I very much doubt.

121. I know; but it is very largely used?—I think Sir Benjamin Brodie's paper and other papers that I have read in the "Lancet" take the same view, that it is a drug, and must be treated as a drug.

122. You mentioned, Sir Joseph, the fact of an advertisement of an opium shop in a railway carriage on a State line; have you any reason to think that that advertisement was put in by the Government and not by the owner of the shop?—No, but the Government licensed the shop, I suppose.

123. Licensed the shop?—Or licensed the seller.

124. The Government license a public-house in England, but that is repressive. As to the advertisement in question, have you any idea that that advertisement was put in by the Government and not by the owner of the shop?—No. It does not make any

*Sir J. Pease, M.P.*

8 Sept. 1893.

matter in the view I take who put the advertisement up. The man sells the Government opium, and the more he sells the better for the revenue and the worse for the people, it seems to me.

125. There was a reference to a clause in the vendor's lease?—License.

126. That they must sell a certain amount of opium, or else, at any rate, pay for that certain amount of opium?—Yes.

127. That has been abolished?—Lord Cross recommended that it should be abolished.

128. It has been abolished, and I do not know that it is worth perhaps much referring to; but are you aware what the object of that clause was?—I saw that in Lord Cross's blue book it is stated that the object was to prevent smuggling and the consumption of illicit opium. How that could do it I cannot tell.

129. Well, the object was actually to protect the revenue, not to increase the consumption?—It says, "prevent the consumption of illicit opium."

130. You could not make a man sell more by putting that in?—Well, it makes him very desirous not to be fined, and to get the profit on what he had sold.

131. All these men are desirous to sell as much as they can I am afraid, but you would not increase their desire?—I think you would increase it very much. If you fine me for every ounce of the article that I do not sell, then you take away part or the whole of the profit I have got on the number of ounces that I do sell.

132. The object, both in the case of certain spirit licenses and the opium licenses, I believe the stated object was this. It was found by experience that the men sold a great deal more than they put down in their returns, and it was known to be impossible, and shown by statistics to be absolutely impossible, that they could pay the license duty which they did pay if they did not sell a great deal more than they admitted in their returns. To meet that, an amount was put down which was known to be well within the amount which they actually sold, so as to secure that Government should get that, the duty?—To the unsophisticated mind it can only bear one view, that the man had to sell the amount in the license. Taking it for granted that you are dealing with an honest man, you would not give a dishonest one a license—at any rate the magistrates in England do not license a dishonest publican if they know it, and you immediately say, "you have not sold as much opium as you ought to have sold, and therefore you are fined," and you take away the profit of that which he has sold. It is a mysterious clause, rather.

133. I think you said that probably the Chinese only favoured, as it were, the growth of opium in China because they were under a certain amount of pressure or compulsion to admit our opium, and they preferred, if opium was to be used, that the Chinese should get the dollars and not the Indians?—I think there is no doubt that what I consider to be the forced introduction of English opium into China stimulated very materially the home growth. I believe the Indian opium is of a much better quality, and is liked by the richer class in China, and that the others not being able to buy English opium grow their own.

134 I want to ask you with reference to that, why do you think they admit Persian opium?—Into China?

135. Into China, because they never have been under any pressure or compulsion to admit Persian opium?—I do not know; the Persian opium is by far the finest quality of opium.

136. Well, Persian opium goes in largely; why do they admit it; if they only admit Indian opium, which is also a very fine quality, under pressure, why should they admit Persian opium?—I do not know. I must not ask you a question, but Persian opium comes through India.

137. You put great weight, Sir Joseph, on the Government of Bombay's objection to permit the cultivation in Bombay, when the question was raised by the Government of India. Is it not the case that the Bombay Government never proposed to prohibit the supply in the ordinary form common over India, but that it only argued that the old Indian policy whereby cultivation was prohibited in Bombay and Madras, and those provinces were made to rely on supplies drawn from the poppy grown in the native states, should be maintained?—It went a great deal further than that; it said that if it was not maintained it would be attended with very detrimental results; in fact the word "moral" comes into it.

138. Yes, but was not the reason that if you allowed cultivation which had been always prohibited—which has always been the policy of the Government of India in Bombay and Madras, there must be a certain amount of leakage and untaxed consumption. Was not that what the Government of Bombay meant?—I do not know what they meant; all I know is what they said that if it was grown there, it would be attended with moral disaster.

139. I think you referred to the Californian law and the Australian law. I think those are both laws for the prevention of the consumption of opium on the premises?—Yes, anybody selling and dealing.

140. For sale on the premises?—The Californian law goes a great deal further than that. It evidently was passed under a sense of the demoralising effect of opium on the Chinese population in the first instance, and that being communicated to the Europeans, and I had a call from a gentleman who is the present Prime Minister of Victoria, who told me that the feeling was exceedingly strong in the Colony, that the Chinese had communicated the habit to the younger Europeans, and that girls were seduced under the influence of opium, and that there was a strong feeling among the whites as against the Chinese and against the opium trade.

141 and 142. The Bill, I think, referred to consumption in shops on the premises?—I do not like to read a whole Act of Parliament, but these are the marginal notes:—"Opium not to be imported except by licensed importer "and for medical purposes." "Restriction on importa-"tion." "Opium imported contrary to this Act to be "forfeited." "Importer not to sell opium except to "medical practitioners, chemists, members of College "of Veterinary Surgeons, or licensed persons." "Except under Poisons Act, no person to buy opium "without a license." "Commissioner may grant "annual licences to buy opium." "Entry of sales of "opium by importer." "No person to smoke opium." "No person to eat or drink opium, except as a medi-"cine." "No person to prescribe opium unnecessarily."

143. That is the Australian Bill?—That passed the Lower Chamber, but not the Upper Chamber, because of the dissolution.

144. You read, Sir Joseph, some terrible descriptions of the evils of opium-eating in China?—Of opium *smoking*.

145. Do you not think that those remarks apply mainly to cases of gross excess, and that perhaps, in cases of gross excess in spirituous liquors the same sort of terrible descriptions might be composed if the question were raised?—I am afraid it would be very difficult to limit the descriptions of the damage done by excess in spirituous liquors, but I think that these quotations which I have read prove that opium is a much more insidious poison; but my objection is that we are trading in this poison for the purpose of raising revenue, and we are selling it for the purpose of raising revenue. Having found that it is detrimental to other nations and to other people, it is wrong for us to raise a revenue by continuing in the trade.

146. I wanted to ask you this. Supposing it to apply fairly to opium consumption as a whole, how would you explain the fact that the Chinese in the Straits, in Hong Kong, and in Shanghai, which is a British possession or settlement in China, in California, and in Australia, are (as regards a large proportion of them) opium smokers, and yet as merchants, clerks, tradesmen, agriculturists, artisans, and labourers they are admitted to be very shrewd, industrious, and successful, not only easily beating the Indians, the Burmese, the Malays, and the Japanese who meet them, but you will find them also beating Europeans, and being notorious among all Asiatics for honesty in performing their contracts?—My experience is that an excess of stimulants, occasionally taken, has often characterised some of the very best workmen I have known. Of course, you do not get the same time out of the men as you do out of a steady and sober man, but it is unfortunately the case that among your very best workmen some will give way to habits of drinking; but that does not take away what I call my responsibility in going into the trade, that is to supply them. They may do what they like, but I must do right.

147. I think, in coming to that, that your great objection is the position which the Government occupies in that particular Bengal opium growth?—I say I have no right to be in a trade which is detrimental to other people. Other people may do it, but I have to form my own opinion of what is right.

148. It is the case, I think, is it not, that the Government is only in that position in Bengal, where it manages the growth, we may say, and certainly carries out the manufacture?—The Bengal case is far worse than the other, though I have stated already that I should have thought, if the Malwa trade is to be purchased, and the native princes are getting very little out of it, that the duty of the Indian Government would be to try and give these concessions to Malwa for something which was much more valuable to them than the growth of the poppy.

149. What concessions?—The concessions named in that blue-book, the purchase of opium concessions.

150. I believe those concessions are simply concessions given to some States upon condition that they would not allow opium to be cultivated at all?—A very good concession, too.

151. And to another State the concession was given on the ground that it would actively exert itself in preventing smuggling. All this you would find probably entirely unobjectionable?—It says that some of them are cash. If the Indian Government could do without the revenue, the opium trade might be stopped; because every one would admit that it is only on the ground of revenue that there is any excuse for carrying on the trade.

152. I wish to ask rather a hypothetical question. Supposing the Chinese Government were sincerely anxious to restrict and reduce, but perhaps found it could not absolutely prohibit the consumption of opium, but wanted sincerely to restrict and control the consumption, would not its most practical and natural way of proceeding probably be rather to follow the example of the Indian Government, as we say, what the Indian Government does in Madras and Bombay, that is, to begin by prohibiting the import of opium?—That would be, no doubt, the first step.

153. Excepting very limited amounts and under a heavy duty and then it would go on to prohibit the growth entirely in China, and so get the foreign opium into its hands as we do in Bombay and Madras. We allow no cultivation, we allow a certain amount to come in from the native States and with that carry on a very restricted supply to the people at an enormously high price, compared with the natural price of the article. Would not that be really the way in which the Government of China would probably act?—It is a very hypothetical question, but I should think you have very likely depicted what the course of the Chinese Government would be, which would, of course, have my hearty co-operation with the view of steadily diminishing the quantity.

154. Might not the Government of China, if it began to do that, find it necessary to take up very much exactly the same position as the Government of India does in Bengal, except probably that they would not export it?—Might they not refuse to allow cultivation except by licensed cultivators, and to insist that all the opium produced should be made over to its government agents?—Yes, and if the Government of China pressed upon the governors of the provinces, as we are proposing to do upon the Government of India, to continue a policy of greatly diminishing the cultivation of the poppy, I should think the world was getting better.

*Sir J Pease, M.P.*

8 Sept. 1893.

155. (*Chairman.*) You are not sure that the Chinese Government may not be influenced in their treatment of this question by considerations of revenue?—I think they are.

156. And though they recognise the moral disadvantage to their people they may possibly be governed by considerations of revenue, and hesitate to adopt a policy of prohibition on that account?—My belief is, from communications which have been made to me by those who have seen and called upon Li-hung Chung, who is the great Prime Minister of China, that the Chinese will not believe in the sincerity of the British Government in regard to giving up the introduction of opium into China. "If," they say, "we "were not going to send opium into China, their opium "policy might be considerably altered."

157. (*Mr. Pease.*) I only wanted to ask, was there not some limitation to the opium or poppy that could be grown in Malwa?—I am not aware that there is any limitation, it is entirely, I believe, in the hands of the native rulers.

158. Is the reason why the quantity of poppy grown in Malwa has decreased because it is not profitable?—The price of the chest was at one time 1,300 rupees. It fell to 1,100 and stood about 1,100, and now it has been latterly 1,000; there was a little rise, then the other day there was a very heavy fall on the Government measure for the stability of the rupee, which I should imagine to be rather a temporary fall, and it is because instead of getting 100 or 200 rupees per chest above the cost of duty and manufacture, they can get very little out of it except that which the native ruler gets in the increased land tax for the better lands on which the poppy is cultivated.

159. Was the reduction of the transit duty made for the purpose of stimulating the cultivation of the poppy in Malwa?—I believe it was to meet the views of the native rulers, who said that they could not get their opium into the Calcutta market at the higher duty of 700 rupees per chest with a cost of manufacture of 425 rupees more.

160. And if the old transit duty had been maintained?—Yes; probably the trade would have died out; it could not possibly, I believe, have existed with the 700 rupee duty.

161. (*Mr. Mowbray.*) I do not know whether we shall have any of the medical evidence of the medical missionaries which you quoted?—No, I did not quote any medical evidence. Dr. Huntley, I believe, will be called before your Commission in India. I did read, at your Chairman's request, an extract from Dr. Huntley. He has lived in the Rajpootana for a long time, and there is another medical man who has lived in Rajpootana.

162 to 165. Could you tell me when the manufacture by the Indian Government began what was the origin of the manufacture?—I cannot speak as to the date, but I believe it was a manufacture which was carried on under the old East India Company, and was inherited by the British Government when they took possession of India, and the Company was dispersed. I believe it is almost from time immemorial.

The witness withdrew.

Rev. JAMES LEGGE, Oxford, called in and examined.

*Rev J. Legge.*

165. (*Chairman.*) You are professor of the Chinese language and literature at Oxford, are you not?—Yes.

166. You resided many years in China?—Yes; I resided in China, or rather I would say among the Chinese people, because I never resided out of Her Majesty's dominions. Three years and a half I lived in Malacca, which is part of Great Britain, and then about 30 years I resided in Hong Kong.

167. In what capacity?—As a missionary, in connection with the London Missionary Society.

168. Long residence in those countries has of course enabled you to form an opinion with reference to the opium question?—It certainly did; and while resident in Hong Kong I visited many places in China, and latterly I visited Pekin itself, and all the open ports and mission stations in the north.

169. So that you have had a wide observation of the people who are consumers of opium?—I have.

170. Will you tell us what is your view as to the effect of the smoking of opium on the part of the people of China?—Well, let me say that during my first residence in Malacca opium smoking was not so common as it subsequently became. I heard much of it, but I saw little. I had an example that impressed me very much with the tenacious hold that the habit keeps upon its victim. As soon as I began to be able to talk in the language, I went every day visiting among the people, and encountered a young man of more than usual gentlemanly manners and address. I found he was from a very respectable family in China, but because he had formed the opium habit they sent him out of the country in the hope that a visit to Malacca might wean him from the habit. I became interested in the man, invited him to take up his abode

*Rev. J. Legge.*

8 Sept. 1893.

with me in the Anglo-Chinese College at Malacca, which was then under my care. He came, and we had very friendly intercourse together; but all at once he disappeared. I had made it a condition with him that he should not smoke opium in the college. He disappeared; and never came back. On my asking about him among his friends, I found that he had died, or that he had disappeared altogether. He tried, I believe, earnestly to break off the habit, and thought through his acquaintance with me, that he had an opportunity of doing so, but it was all in vain. Then, when I went on to China, wherever I went I encountered opium smokers, and found that there was no evil so much deplored by the respectable classes of the people as this habit. I found that no respectable man could tell me of any good that opium had done, but every man had his own narrative of evils, deaths, suicides, misery, ruin, that it had produced. And my own observation, as I became familiar with the people, and I had a large circle of acquaintances among them, confirmed the reports that I got from those around me.

171. You have been speaking of the opinion entertained by what you call ths respectable classes?—The respectable classes; but I never, even among opiumists themselves, heard a man who had a word to say by way of apology or excuse for his habit. You will find no one in China, I believe at the present day you would not find one, who, however devoted he might be to the habit, would say anything in its favour. I may just mention, as having been a missionary, and come very much into contact with the Chinese, and associating with one missionary society and another, that there is not, among all the thousands of churches that are growing up and making a profession of Christianity, there is not one which would receive a man into its communion who was in the least degree addicted to the smoking of opium. When converts in connection with myself began to increase in number, so as to form a community, I brought the subject frequently before them when all the principal members of our church were assembled together. I did so because I wished to train them into the way of feeling that the responsibility of receiving fresh additions to our numbers rested with themselves and could not and ought not to be devolved upon their missionary and pastor. On several occasions I acted the part of what we call the "devil's advocate." I would say to them, "Well, here "is this man who makes application to be baptised and "to be admitted as a member of our community; he "is said to have a good character; but if any of you "know it to be otherwise, you ought to come forward "and declare it. I do not know that he is at all "addicted to the habit of opium smoking; but if he "be, you must make up your minds whether you will "receive such opium smokers. And do you think it "is worse to take a pipe of opium now and then than it "is for the members of many, perhaps, of most in other "churches, to take a glass of wine now and then?" And they would reply to me, "Why, there is no analogy "between the two cases; you take your glass of wine "and it does you no harm; you abstain from it, and "you do not feel any great craving for it; but when a "man once begins the habit of taking opium, it grows "upon him, he cannot refrain from it; he is miserable "until he gets his usual dose; we cannot receive into "our communion one addicted to the least indulgence "in opium smoking; if we did, the end would be our "own disgrace and injury." Such is the universal feeling on the part of all Christian converts in China.

172. Is the practice of smoking opium one which prevails widely among the more well to do classes?—It prevails widely, and it has increased very greatly within my own experience; but without statistical information I am not prepared to say what percentage of Chinese may smoke opium. I do not think it is so large as some have asserted, and I do not think it is small.

173. Comparing the masses, is it with them rather than with the more well-to-do classes that the consumption of opium most widely prevails?—Well, that also is a difficult question to answer. There is no class that is free from it. It manifests its presence sooner among the poorer classes than among the richer, for when a man is wealthy and indulges his desire for the opium pipe, and yet is able to live comfortably otherwise, have sufficient nourishing food, good housing and clothing, the habit does not tell upon his physical condition, so soon as it does upon the poor man. I have often had a dozen men brought before me to see whether I could tell which was an opium smoker and which was not, and it was very seldom that I made a mistake. The sallow countenance, general appearance, emaciation of the opium smoker for the most part revealed his character.

174. The Chinese stand high, do they not, as a race, for their powers of industry?—They are the most industrious people I ever became acquainted with.

175. And physically a powerful race?—Yes; they are not generally so tall, perhaps not so muscular as Englishmen are; but I have often come into contact with a Chinaman from whom I was glad very soon to get quit.

176. They are good workers?—They are good workers.

177. And I suppose many of those Chinamen who are good workers are to some extent consumers of opium?—Not many of the best workers; no. When an opium smoker comes under the power of his habit, he cannot work so well unless he refreshes himself every day with his pipe.

178. And are you under the impression that it is exceedingly difficult to indulge to a limited degree in his form of indulgence, and that most people who take any opium at all take too much?—That is my view.

179. Is there anything that you would like to say to us further with regard to the injury which is done to the Chinese people, physically, and mentally, and morally by the use of opium?—No; I might sum up what I have to say, that from all I have known and seen of the habit of smoking opium, I should say that the drug does evil, and nothing but evil, and that continually.

180. Have you anything to say to us with reference to the public feeling in China with reference to our policy in promoting a traffic between India and China in opium?—I have written down what I should say on such a question.

181. Will you read it?—I have often heard an indignant expression of complaint against England; but few of the Chinese are sufficiently acquainted with the geography and history of our Indian dominion to complain specially of our Indian policy, of which they are the victims. They know that the use of opium, except for medical purposes, is forbidden here at home among ourselves, and why should we, they have often asked me, try to force it on them? They have done so in the past, and still continue to do so. Their statesmen are better acquainted with our Indian policy; but their suggestion to Sir Rutherford Alcock for a modification of our Indian policy was not received generously, and did not meet with acceptance. In concluding what I have to say in reply to your question, I may be allowed to relate part of a conversation which I had with Kwo Sung-tao, the first Chinese ambassador who was appointed to this country. I called on him soon after his arrival in London, and he welcomed me to the Legation. Among other things which he asked me was this, "Whether I thought China or England was the better country." I told him at once that I thought England was the better country. He was disappointed, and said, "Well, I grant you that you "have finer public buildings, finer offices than we have, "more engineering skill, and that altogether England "is a cleaner country than China. But that is not "what I mean. I mean looking at the two countries "from their moral standpoint;" and that moral standpoint, as he expounded it, was as to the appreciation of benevolence, righteousness, propriety, conscientiousness, and good faith. I told him that was a more difficult question to answer; but while I knew what high ideas of those virtues the Chinese had, I thought many of the English took higher views, and tried to carry them out more than the Chinese did; and, looking at the two countries or peoples from that standpoint, I still thought England was the better of the two. I never saw a man more disappointed; he anticipated quite a different reply. He took a couple of turns across his reception-room; then planting himself before me, he said, "You say that England, looked at from a "moral standpoint, is better than China; why, then, "let me ask you, has England tried to force upon "China her opium, and still continues to do so?"

182. At what date did this conversation take place?—Soon after his arrival; more than ten years ago; I think it might be in 1877.

183. This Chinese gentleman would hardly contend that at the present day the power of England would be used to force the trade in opium on the Chinese?—I hope no such ideas are springing up on the subject regarding England.

184. Certainly not?—But when I had that conversation with Kwo Sung-Tao I suppose there were 70,000 chests of opium going from India to China. I suppose that the Indian Government this year will send at least 80,000 chests.

185. It was immediately open to the Chinese Government to exclude the Indian opium from China; if they think fit they can levy a prohibitory duty?—The Chi-fû Convention had not taken place when I saw him then, but still the legalisation of the opium trade after the Tientsin Treaty had taken place.

186. The position at present is that the Indian Government does allow the export of opium to China to take place, subject to a very heavy export duty imposed in India. It leaves it to the Chinese Government, if they think fit, to exclude the importation of opium into their ports, either by an edict of prohibition or by levying prohibitory duties?—Well, I wish they would set about doing so. It is not easy for them; at least they do not seem to think it easy for them, because they have not done it.

187. The Chinese have not done it?—And the production of opium among themselves has been increasing more and more.

188–9. Have you anything to tell us as to the time when and the way in which the cultivation of the poppy and the use of opium were introduced into China?—So far as I have investigated the matter, and it is a matter that requires a good deal of research, I think they first became acquainted with opium and adopted the name of it in perhaps the eighth century, during the period of one of their greatest dynasties, the T'ang dynasty, a powerful dynasty that attracted people to itself on visits of curiosity and of business from the west. Then the Arabs came into China. Mahommedanism, if it had risen, had not become at all vigorous, but the Arabs came into China, and the Chinese took the name and became acquainted with the flower, though not with opium, I think, at that early time. A-phirn is not the proper Arabic name, but it is a name for it there; and the Chinese call it ya-pien, and A-fu-yung, evidently in the imperfectness of their phonetic methods trying to reproduce the word. After the first introduction they were pleased with the flower as a matter of taste; they began to cultivate it; by-and-by they became acquainted with its use as a medicine, and their attention was specially taken by the capsule and its seeds, and they called then the poppy, the "jar-millet," comparing its hood, its top, the capsule to the form of a jar, and its seeds to millet or any other seed with which the jar might be filled. They became acquainted also with its medical use in dysentery and the power to produce sleep, and gradually they began to plant it; and soon after the fifteenth century it had taken root, not earlier, I think, than the fifteenth century, in Sze-ch'wan, Kansah, and the other provinces in the west of China, and gradually they began to appreciate the sensations which the partaking of the opium juice gave them. I have read a comparison stating that it was like what we call nectar, that it furnished a drink fit for Buddha himself. As time went on, the habit of eating opium, and of drinking an extract from the seeds, grew, but not yet the habit of opium smoking. Opium smoking was introduced from Manilla or from Java by the Spaniards or by the Portuguese.

190. In the early voyages, do you mean?—Yes, in their early voyages, and that was only discovered lately by a medical missionary in Pekin, Dr. Dudgeon, in his readings of a topographical volume, in which literature China is richer than all the rest of the world together; and in an account of one of the small departments, half the size, perhaps, or the whole size, of one of our counties, he found an account of the introduction of this habit, which came in connection with tobacco. First, they became fond of smoking tobacco. Just about the same time that the habit was introduced into this country, and king James published his Counterblast against Tobacco, then the Chinese were forming the same habit, and adding to their tobacco some more or less of opium in order to make their smoking more tasty, more pleasant to themselves. The habit spread from the Island of Formosa, and it passed over into Amoy and other cities of Fu-kien; and, in 1729, the attention of the Government was directed to the habit, and an edict was published in that year, denouncing the habit and forbidding, under severe penalties, the smoking of opium and the opening of houses for opium-smoking, as shown in Dr. Edkin's historical note on opium. That was the beginning of the agitation in China against smoking opium, and of course, from the publication of the edict in 1729 the introduction of opium became a smuggling trade; and the East India Company, from the time of its operation in China, was well acquainted with the Imperial edict against opium, well acquainted with the fact that to bring opium from India or elsewhere to China was an act of smuggling. It can be proved by various instances that the East India Company was acquainted with this, and forbade, in consequence, the sending opium to China in any of the Company's vessels, yet not interfering with the introduction of it elsewhere. Why, a good many years ago, when the question of opium smuggling to China came up in the House of Commons, a letter was read from a Mr. Fitzhugh to some gentleman connected with the direction of the East India Company, explaining its character, and expressing his great surprise that such a trade should be persevered in which was death to the smoker and absolute ruin; and his letter concluded with expressing his great regret that, if England adopted this practice, the character in which the East India Company was held would go down in China, and the whole of the Europeans in that country would be disgraced.

191. (*Sir James Lyall.*) What year was that?—We have quite sufficient evidence that the prohibition was well known to the Directors of the East India Company. Mr. Fitzhugh, in China, in 1782, when it was being discussed in Calcutta whether a new departure should not be taken by the Indian Government by sending to China opium in a greater and more open manner than had yet been done, replying to the inquiries addressed to him on the subject, said: "The importa-"tion of opium to China is forbidden on very severe "penalties. The opium, on seizure, is burned, the "vessel carrying it is confiscated, and the Chinese "in whose possesion it is found is punished with "death. It might be concluded that, with a law so "rigid, no foreigners would venture to import, nor "any Chinese dare to purchase this article; yet "opium has for a long course of time been annually "carried to China, and often in large quantities, both "by our country's vessels and those of the Portuguese. "That this contraband trade has hitherto been carried "on without incurring the penalties of the law is "owing to the excess of corruption in the Executive "part of the Chinese Government." His letter concludes with adverting to the high opinion of the East India Company entertained by the Chinese, and thus concludes: "How must this opinion change when "your servants are to deviate from the plain road of "an honourable trade to pursue the crooked path of "smuggling!" This was written in 1782, 50 years before the occurrence of our first war in China, and for more than 50 years before that the smoking had been carried on with a knowledge of the position in which it was placed by the Chinese Government.

192. (*Chairman.*) You have given us an historical sketch going up to a very early period; and I suppose we may take it from you that the habit of smoking opium and the cultivation of the poppy in China did not originate through the intercourse with Englishmen, but it began long before there was any intercourse between England and China?—I do not believe myself, I have seen no evidence to make me think, that opium was ever produced in China, excepting as a medicine, until after the rise of this habit of opium smoking in Formosa soon after 1700. It was at Amoy, in the fields about Amoy, that opium first began to be grown.

193. Is it within your personal knowledge that there has been any considerable increase in the cultivation of the poppy in China of recent years?—Yes; at present that is my own view. Of course every year the increase has gone on with accelerated rapidity, and to a greater extent; but in 1873, as my departure from the country drew near, I went for a couple of months up to the north, visiting the different mission stations at Shanghai, Chî-fû, Tientsin, and went on to Pekin itself. In returning *en route* for England, I went from Pekin by mule cart to the province of Shan-tung, and visited the old cemetery to see the grave of Confucius; and all the way from Pekin I saw opium fields.

194. What is the distance?—Well, it took us 15 days, perhaps 40 or 50 miles a day, and as we drew near to a village of Ch'ü-f'ou, where Confucius had lived, and which is very much peopled by his descendants at the present day, I saw a field of opiumir bloom, and near by were a number of grey-headed men—old men—seated on a dyke, talking together.

*Rev. J. Legge.*

8 Sept. 1893.

I went up to them with my companion, who was the Rev. Dr. Edkins, and we expressed to them our sorrow at seeing the field of opium, especially so near the grave of Confucius himself. One of the old men, with quivering voice, said, "Yes, you are sorry; but I am "more sorry!" He said, "My relatives, my friends, my "family, have long dwelt here; our young people have "grown up in decent, industrious, respectable habits, "but they will not do so much longer." I was affected almost to tears by the feeling of the old man,—his feeling the injury that was being done by the growth of opium, and that the injury would extend to his descendants.

195. Was this man that you are speaking of one of the descendants of Confucius, do you say; did he claim that?—I do not know, but soon after that I asked one of the descendants of Confucius, who was one of my barrow-men in travelling to the Grand Canal, and he said there were about 40,000 of the same surname.

196. It becomes a sort of clan or tribe?—Then I went to the palace of his descendant, the only duke in China, who has got landed property.

197. Did you make any other journeys—inland journeys—in China, which would enable you to form an opinion as to the extent of the growth of the poppy?—No; but all along that way, from Pekin to Shanghai, there was the opium growing By that time the Yellow River, the river of China's sorrow, had changed its course, and instead of falling into the sea where it had done for more than a century, it had turned its course north. After crossing it just on the borders of Shan-tung—crossing its new course—then we went on and came to a high bank, from which we saw its old channel, through which for some 500 miles it had run on to the sea. There was the hollow of the old channel filled with fields—not absolutely filled — but dotted here and there with fields of the poppy plant in bright bloom. That was my experience. But of late years, in the great provinces of the West, the growth of opium has increased, extended. I should think, now that the opium supplied from the native fields is perhaps five times as much as what they get from India.

198 (*Sir James Lyall.*) I would like to ask one question: Is any alcoholic liquor drunk in China?—Very little. In 34 years, and often in very large cities, from Canton of a million and a half down to cities with a population of 200,000 and 300,000 persons, in those 34 years I never saw but one Chinaman drunk, and he was not very drunk.

199. What do you think is the reason that they avoid liquor and smoke opium? Is there any idea that one is disgraceful and the other not, or anything of that sort?—Their temperance is owing to their having drunk tea for 2,000 years, to the abundance of tea, and owing to the teaching of their schools. There is a great deal of moral training and moral feeling in China, much more than we are prepared to give them credit for.

200. Then with the moral training and moral feeling why does not that tell against the smoking of opium?—It does tell against the smoking of opium.

201. Not so successfully as against the liquor?—Though people have been enslaved, become victims to the habit themselves, they all speak against it, and lecture each other about it. Largely even as it has increased, I believe that the percentage of opium smokers in China is not more than 20 per cent. of the population; but it is increasing very largely from year to year, and the ruin of China becomes more alarming, more threatening to be irrecoverable.

202. I was in Japan last year, and in Japan opium is prohibited.—Yes, it is prohibited.

203. It always has been, but liquor is drunk everywhere, is procurable everywhere, and the Government raises an enormous revenue out of it?—If we could have had our way the Japanese would have been customers for our opium as much as the Chinese. Fortunately, the day before Lord Elgin concluded his Treaty in Japan, the American representative, who had seduced him into the legalization-action, at the tariff negotiations after the Treaty of Tientsin, completed his. Mr. Reed had concluded his treaty the day before Lord Elgin. In that treaty opium was probibited, and an engagement come to by the Americans that they would not introduce opium into Japan.

204. Do you know the Chinese labourers very well; do you think there is any danger that, if opium was prohibited, the Chinese would follow the Japanese example, and drink a great deal of liquor instead?—I cannot tell; I do not think they would, so long as they could get plenty of tea.

205. You know the Chinese officials very well, you know their habits and their character; do you think here is any probability of the Chinese Government ever stopping the growth of opium in China? Do you think it is probable?—Well, who can tell about the future? I hope, and I fear. I may be allowed, my Lord, to just refer in connection with this to a kindred subject. The question has often been put to me whether I thought that the opium smuggling had made us accountable for our first opium war; and I would like to give my view about that. The war was occasioned by two factors; one was the intolerable insolence of the Chinese in refusing to have intercourse with the representatives of England on terms of equality, and the other was our habit of smuggling. England had this grievance against China, of its arrogant insolence; China had this grievance against England, of its persistent smuggling; and, as between the two, I say that the persistent smuggling of England was a greater crime against humanity and against God, than the abominable arrogance of the Chinese; and we had no right to call by violence upon our country to make the Chinese Government change its insolent ways—we had no right to do that, until we could stand before them and say that we had given up this persistent habit of smuggling. In reading Sir John Davis's "History of China," in his account of the troubles that broke out after the arrival of Lord Napier, to supersede the East India Company's official supercargoes in the superintendence of the trade, I find he says, "As soon as ever he (Lord Napier) arrived, the trade became free." The consequence was that nearly every—I do not say every—Englishman, but scores of Englishmen in that part of the world who could manage to muster enough to purchase a boat of their own, went into the smuggling trade, carried on their business not merely in the waters outside the port, but went also into the interior waters, until even the Chinese merchants and the superintendent there (Captain Elliot) began to get alarmed, and, after consultation with the English generally, Captain Elliot issued an edict to all these little smuggling parties, ordering them out of the inner water within three days, and he communicated to the Governor that he had done so, and offered him his assistance to suppress that abominable system of smuggling that was everywhere going on. Sir John Davis says that this was the only occasion on which the Canton Governor dispensed with the absurd practice of requiring the English superintendent to address the Mandarins, through the intervention of the Hong Kong merchants. He granted terms of equality on that occasion, so conscious was he of the virtue of the English superintendent in the offer which he had made to them.

206. (*Chairman.*) We may take it that we all regard that policy of the past with great regret, and that we accept the statement which was made on behalf of the late Government by Sir James Ferguson, that such a course of policy as that would never be permitted again; that I think is agreed?—I wish it were so, my Lord, that we all look back with shame and regret upon the past. I believe you have stated correctly, that the question which is before us now, is the present and is—Is the opium a thing that is doing good or doing evil?

207. You have very clearly told us, as the result of your long experience, and in your judgment, that opium does nothing but harm in China?—Nothing but harm; and therefore it is that I hailed the new departure which the Anti-Opium Society took in directing its operations specially to India, and proposing that the production of opium in India should be confined to what was necessary for medical purposes. The veil seemed to fall from my eyes, and I said to myself, "Now we have "hit upon the right method; we strike at the evil in "its very head; cut off, stop up the fountain of pro-"duction in India, and the influence that goes out from "us upon China will be for good and nothing but good!" And I myself have such confidence in the arrangements of Providence in the conduct of human affairs that I believe we should recover anything that we should lose, ten times.

208. (*Sir James Lyall.*) Would not that apply to the production of spirit, of rum, and whisky, and all those things that are produced in Europe, and are sent out to all sorts of countries? How do you draw the distinction? They do tremendous harm in India; at the

present day great harm is done by the importation of spirits—great harm is done to the Indians. What is the distinction?—I think better of spirits than you do, apparently, though I cannot say that I have ever seen my way clear to become a teetotaller; but two things that are bad will not make a third thing, that is worse, good. I have no reply to say, but "success to the teetotallers."

209. (*Mr. Pease.*) You stated that your observation had been, that persons who became smokers gradually came more and more under the influence of the opium?—Yes.

210. If it is stated by other witnesses that men go on from 15 to 16 years consuming the same quantity and not coming more under the influence of opium, do you say that that is contrary to your experience?—I never knew such a case; I never knew a man go on so long without injury. I have said that if a man is well off, otherwise able to feed well, able to keep himself well clothed, he may indulge in opium much longer than a poor man, on whom it works its natural effects, and who cannot defend himself against them. But of course, there is a danger to every man who indulges at all in drinking, whether it be spirits, liquors, or even beer; the less he takes of them the better; but it does not follow that he will go to ruin as the poor opium smoker does in China.

211. (*Sir W. Roberts.*) In your travels in China, have you ever come to a community where opium smoking might be said to be generalised, that is to say, generalised in the same way that the drinking of alcoholic stimulants is in this country?—Well, no, not in my travels in China. Happily, I have not met with any community so thoroughly debauched as that. Sometimes the condition does very much change; the Chinese population of Hong Kong has approached that. For instance, in 1844, the very year after Hong Kong—or, two years after Hong Kong—was ceded to us, an ordinance was passed by the Legislative Council, making Hong Kong the opium house for all China; and I think it was 10 opium houses which were at once licensed for the preparation of opium, and, often in the morning I have gone down from my own house on the hill, and walked along about a quarter of a mile of the Queen's Road where those houses were situated, and the air reeked with the effluvia of the boiling opium, and the greatest scandal very soon arose in connection with the system then adopted by the Hong Kong Government.

212. You suggested erroneously that sometimes even 20 per cent. of the population of China were opium smokers; that would be of the adults, I presume?—It may be so now, because, I believe, that through the home production the quantity of opium produced in China is perhaps five times that which comes from India. The inspector, Sir Robert Hart, made a calculation of the amount of opium imported from India, and how many people it would serve to afford smoking to, and I think it was only 1 per cent.; that is several years ago. But I should say now that in some places 20 per cent., but that upon the whole 10 per cent. of the population, some 40,000,000, are opium smokers.

213. Is there any evidence that there is any national degeneration of health in China?—No; but all our medical missions are well employed, and Dr. Dudgeon, at Pekin, hasmade a register of applicants and opium victims with their trades and their various engagements, which enables him to determine the proportions of different pursuits that are suffering from the habit.

The witness withdrew.



Dr. MAXWELL called in and examined.

214. (*Chairman.*) I believe you are a master of arts and a doctor of medicine of Edinburgh?—Yes, my Lord

215. And what is your present position?—My present position is secretary to the Medical Missionary Association in London.

216. And in earlier life what was your career?—From 1863 to 1885, excepting a long period of illness between 1874 and 1883, I was a medical missionary in the island of Formosa in South-Eastern China.

217. That long residence in Formosa put you into a position in which you could form a judgment as to the effects of the opium habit. Will you kindly tell us the conclusions to which you were brought?—I may first just state, my Lord, the kind of experience which as a medical missionary I was forced to have. I should say that every missionary whether medical or otherwise in China is forced to take note of the opium question, not only because he meets with opium victims, but because the rigid law of the Christian church in China is that no opium smoker shall, under any condition, be admitted to the church. He must form a judgment for himself of the grounds of that and approve it or otherwise. So that every missionary is involved, but especially a medical missionary, the moment he opens a dispensary, as I myself did in the seaport village of Takow in the island of Formosa in the year 1865. In the first four months of my dispensary practice there, out of 649 patients I think I had 247 who were opium smokers, and 109 of these came expressly to be cured of opium smoking, that is to ask my help for the cure of opium smoking. I took note of that, and three years later, or rather in the beginning of 1869, when I was permitted to return to the capital of Formosa, the city of Tai-wan-foo, a city of 150,000 or 200,000 inhabitants, and opened a hospital there, in the first five months of my work there, I had 250 opium patients, that is patients who came expressly seeking help to be delivered from the bondage of the opium habit. Now this is the experience of every medical missionary in China. In the north and in the west and in the south wherever a medical missionary is planted he is beset by great numbers of people, men especially, who are seeking to be cured of the opium habit, and I calculate that no less than 20,000 patients a year pass through the hands of the medical missionaries alone, seeking deliverance from the habit; that is altogether apart from those who go to missionaries who have opened opium refuges and who are able to help them by means of the opium refuge, shutting up the patients for a certain number of days, and altogether apart from the very large numbers who go to Chinese practitioners seeking help from them. In almost every city in China, and in the large villages, there are shops where medicines are sold expressly for the cure of the opium habit, by the Chinese themselves. All that will show you how full is the experience, at least of the medical missionaries, in relation to the habit.

218. What is the class of people who seek medical help with reference to opium, and what are their motives for coming to seek for professional assistance?—The class of people is the working class; the small shopkeepers, coolies or labourers, ordinary artizans and the working class generally, the poorer class, not the wealthier class, these are the parties who come into our hands and it is upon them of course that the habit presses most severely, just by reason of their comparatively limited income.

219. Do you take it that the use of opium in a measurable per-centage is more prevalent among the poorer class than it is among the well-to-do class?—According to per-centage, I do not know. Of course, a vast number of the people in China belong to the comparatively poorer class, agriculturalists and working men, and it is amongst them that the missionaries have their chief labour. It is not amongst the wealthier class. But we know it as a fact that large numbers of the wealthier classes do take opium, but comparatively few of them come into our hands. You asked me a question which I have failed to answer, and that was as to the motives of those working people for seeking help. The motives were these: Some of them came because they had, in the first instance, begun to take opium for the pleasure which it gives. They had found that after a year or two years, the pleasure had entirely passed away, and that they were now under a condition in which they were without the pleasure of the habit, and were yet unable to give it up because of the difficulty, the pain of giving it up, and they came seeking help for that purpose. Others came who had been, in the first instance, recommended to take opium by Chinese doctors, or by their neighbours or friends for some complaints, such as dyspepsia or neuralgia, or something of that kind, and they found themselves, according to their own statement, worse off now that the habit was upon them than with the previous disease from which they had suffered. Others, again, came at the urgent solicitation of their parents or of their friends, who knew the tendency of the habit to grow worse and worse, and to land them, finally, into abject poverty or something like that. A few, I will say a few, came who were satisfied of the moral degradation

*Dr. Maxwell.*

8 Sept. 1893.

of the habit and who felt the moral degradation of it, and desired to be delivered from it on that account, and a very large number came because of the pressure of their financial condition. They found that the use of opium was absorbing so much of their daily wage that they were unable to sustain their families and themselves in anything like ordinary comfort. These were the general motives which brought those people to seek our help.

220. Can you, from your experience in Formosa, draw a contrast between the effects of the opium habit and the effects of tobacco smoking or of dram drinking?—In Formosa men and women alike smoke tobacco, and I think that that custom is pretty characteristic of the whole of the south of China. They all smoke tobacco, and during ten years' work in the island of Formosa I never had a patient who wanted to be rescued from the habit of tobacco smoking, nor did I ever hear it suggested that tobacco was a curse. Amongst ourselves there were, even amongst missionaries, some who used tobacco. It never crossed their minds for a moment that anything like church discipline should be exercised upon smokers of tobacco. On the other hand, the Chinese themselves have no hesitation in speaking of the opium habit as a curse and as a pest, and we, as missionaries, were not only for our own sakes compelled to take notice of Chinese opinion, but using our own judgment to recognise that it was practically a moral curse to many people in China. In that respect the gravity of opium smoking as compared with tobacco smoking is very manifest, not only in the judgment of the people, but also in its effects. I should say that the tobacco that is used in Formosa is a light tobacco, and when they would smoke they would not smoke so much at a time as we would, but they would smoke very frequently, though they never dream of anything like inability to give it up if they choose to give it up. They would not require to go to you for help to give it up, but the opium smoker is compelled to come to us for such help. Then with regard to the dram drinking, I think that the habit of spirit drinking is more common in South China than Professor Legge seemed to indicate, in what I heard him say a few moments ago. Certainly in Formosa there is a considerable amount of spirit made from the rice and that is used by the natives. I do not know that I have ever seen a drunken man on the streets. I have seen again and again men excited by liquor, and I am quite satisfied in connection with the use of opium and the opium habit the practice of liquor drinking is growing; that instead of its tending to diminish, it is tending to increase in China the habit of liquor drinking. At the same time, I never had a patient who came to me asking for help to be delivered from the curse of dram drinking, who felt it to be a curse, and amongst us, as missionaries, we never felt that we had any occasion to make that a matter of church discipline, as we had to do in the case of opium smokers. In these respects I think there is a very distinct comparison showing the superior gravity in the minds of the Chinese, as well as in the minds of those who go to work amongst them, of opium smoking, as compared with either tobacco smoking or dram drinking.

221. You have spoken of large numbers of persons coming to you for help to overcome the opium habit. Now were those seekers for help to any considerable extent persons who were only occasional consumers of the drug as distinct from habitual consumers?—They were all habitual consumers, and I think it is hardly right to speak of occasional consumers. We do not call a man an opium smoker who is not a habitual consumer, and except a number of merchants who know the danger of the drug and of becoming enslaved, and who, perhaps, in connection with their business will occasionally take a smoke with a customer knowing well the danger, but refusing to take it day by day, there are no parties whom you would speak of as occasional consumers. The ordinary use is habitual consumption, that is to say, daily consumption, once or twice or thrice a day. I am speaking of working men, and those who come to us are working men. They would be consuming day after day a mace, that is about 60 gr., or two mace, or even three mace. We reckon that between one and three mace a day was what would be called the minimum average of the habitual opium smoker, about say 70 gr. or 80 gr. in the course of the day. That would be a minimum average, for those who are under the habit of the drug.

222. What you call slaves to the drug?—Slaves to the drug quite as much as if they took an ounce of the drug. If a man took the minimum average of the habitual opium smoker, I would say you could not distinguish the difference between him and the man who took an ounce of the drug. A mace or a mace and a half is quite sufficient to make a person come under the habit of the drug, so that he is a slave to the drug; and when I use the phrase "slave to the drug" the meaning is this, that if for any reason he desires to give it up as from financial considerations or from moral considerations, he finds himself face to face with a physical ordeal that is so severe that he cannot manage it.

223. Great suffering is involved?—Great suffering.

224. What is the nature of the suffering?—The nature of the suffering is this. If a man passes the time of his usual participation in the drug and does not receive it, does not get it, he begins as I have often seen in the case of Chinese teachers, to gape and yawn and to show a very large amount of lassitude, and if this is continued and he does not receive his regular dose, his eyes begin to run, his nose begins to run, he begins to have more or less of colicky pains in the bowels, his bones begin to ache, he is not able to pull himself together either physically or mentally, and he is unable to sleep, he is unable to do work, and he is thoroughly miserable, and if this is continued, as has happened again and again, both in India and China and in England, persons who are in the habit of using opium in that way and cannot get their usual supply have even killed themselves rather than endure the suffering. There was a case which occurred a few months ago in Birmingham where a man cut his throat. He was carried into the General Hospital in Birmingham, and when asked by the doctor there why it was that he had been so foolish as to commit suicide in this way, or at least to attempt suicide (he did ultimately die) his statement was that for three years he had been an opium-eater and had reached the length of something like 60 gr., that his funds had failed, and that his agony had become such, owing to the want of opium, that, rather than endure the continual suffering, he cut his throat. Now in India and in China we have not the least doubt that there are many such cases; but that is a general description of the kind of suffering through which they have to pass. Many have tried to cure themselves, but they have found themselves, as a rule at least, unable to do so, and they come to us for help in order to be liberated from this bondage.

225. Can you describe to us the physical evils which result from the use of opium?—I am speaking of what I myself have seen and of my own practice. Besides this imperious grip which is a very marked feature of the opium habit as contrasted with other habits, and which I think puts opium out of the ordinary category of luxuries, a grip which the partaker of it cannot overcome in his ordinary strength, I found in most of the patients who came to me seeking help that they were more or less emaciated. I will not call it extreme emaciation, but they were undoubtedly less in flesh than they ought to have been in the circumstances of their age and condition, and one of my rules with my opium patients was this (I had no wards in which I could secure them so that I could overlook the cure, and I was obliged to give them medicine, to take home with them to use; they had to pay for those medicines in order to be prevented from simply playing upon the doctor), I warned them that if in a fortnight or three weeks "you don't begin to put on flesh I know you are "deceiving me, and I will refuse to give you any "further medicine." I think we may take it that amongst the working men, in very large numbers at least, emaciation is one of the characteristics of the opium habit. It has been put down by some missionaries, notably Dr. Pritchard, of Pekin, that the average degree of leanness caused by the habit amongst working men patients is something like 20 lbs., that is they were about 20 lbs. less than the ordinary weight of men of their age, owing to their connection with the habit. Then besides physical emaciation the opium patient suffers from a susceptibility to intercurrent diseases, such as ordinary patients are not equally liable to, at least. In tropical countries like South China we have fevers coming oftentimes epidemically as well as endemic fevers. We have dysentery and we have cholera, and our experience is that opium patients are susceptible to those diseases and fall under them; I mean succumb to them in a very extraordinary degree above the way in which other persons would succumb to them. Their vitality is very much lessened,

and we see the same feature of weakened vitality in the liability of many of these opium smokers to carbuncles of a very severe kind, and to ulcers and to other things of that kind indicating more or less weakened vitality, and we have also an opium diarrhœa to which they are subject. Of course I should say first that the ordinary opium smoker is liable to a degree of constipation which is very abnormal. He will not have his bowels moved perhaps once in five or six days, sometimes even as seldom as twice in a month. But along with that he is liable from time to time to attacks of severe diarrhœa, and many opium patients are cut off by diarrhœa. Of course when a patient is attacked by diarrhœa opium is our sheet anchor and often with dysentery also; but in the case of opium patients it is not of the slightest use. Opium patients are in that way excluded from any benefit that the ordinary patient suffering from diarrhœa or dysentery might derive from the drug. That is one of the ways in which a large number of our opium patients die, from diarrhœa or dysentery, and those are the physical evils which I think we see most manifest in them, many things betokening a weakened vitality. And if you ask whether opium patients die, I would admit that we do not see many opium patients dying directly from the use of opium unless from starvation. There are many that die from starvation in connection with opium. We see them in the streets in the great cities of China lying dying there, not able to work; and they are not able to get food, and they will put out their hands craving for opium, and if you go round next day perhaps you will find the body lying dead in the street. Many die in that way, but most patients dying through opium die through their liability to diseases coming upon them in their weakened vital condition, and so carrying them off.

226. Then as to the moral evil?—As to the moral evils of the opium smoker, I should explain that many of the young men are tempted to begin to smoke opium because of their knowledge, communicated to them by others, of the way in which it ministers to sensuality. There is no question of that fact, that it does minister to sensuality; and they begin very largely in order to have what they think will be very much sensual enjoyment. That is a moral degradation. Then we find that with the habitual opium smoker there is in some way or other a tendency to falsehood. I do not know how to explain it, but it is the case; with habitual drunkards the same thing is the case, the distinction between truth and falsehood becomes very much weakened, and we find it also with the habitual opium smoker, and the tendency to deceit is more marked in them. Then the habit of indolence is one of the features which we should speak of as one of the moral evils. An opium smoker, if he consumes a mace of opium of the prepared extract, must spend at least an hour over it, and if he is consuming, say, at three smokes in the day, at least three mace of opium in the day, he will spend an hour in the morning, an hour in the middle of the day, and an hour in the evening over this habit. There is thus a large amount of time consumed. And it is not simply the time that is consumed then, but before he settles down to his opium he has already come under the lassitude of the want of his opium, and he is not as fit for working for some time preceding his getting his dose as he would be if he were not an opium smoker. Then perhaps the worst evil, taking the community all round, is the terrible selfishness which a habit having such a grip upon the patient induces upon him. He must have his craving satisfied, and the result is (and we must sympathise with it, he cannot help it, it is the result of the physical craving) because of the intensity of this physical craving he sets at nought his family claims, his wife's claims upon him, his children's claims upon him, claims of respectability; all those have to go to the wall before the imperious craving under which he has given way. We have no hesitation as missionaries in looking upon the opium habit, in the simplest forms, as one which we dare not trifle with. The native Christian Church would not suffer us to admit the opium smokers if we ourselves were inclined to admit them. They would say, "We as heathens "looked upon it as immoral," and surely as Christians could not do less.

227. What have you to say to us as to the social evils?—I have mentioned already the social evil in connection with the selfishness, but there is another feature of it. Only this week I had a letter from one of my colleagues in Tai-wan-foo—he has been there for 14 years—in which he speaks of a conversation which he had held with a chemist in the city of Tai-wan-foo, a chemist who 20 years ago was my own assistant in hospital. I should say he himself had been an opium smoker, knew what opium smoking was, and was saved from the opium vice by the help I was able to render him. He later on had set up as a chemist, and had a very large amount of commerce as a chemist in the city, and knew pretty intimately the people of the city, both the well-to-do and others, and in this conversation this Chinaman expressed to Mr. Barclay, my colleague, his concern at the large number of wealthy families who had, since he himself had set up in business, gone to the wall, and he had no hesitation in putting it down to the abuse of opium. When other Chinese, who were referred to in connection with this conversation, were asked their opinion on the subject, why it was that so many of the wealthy families in Tai-wan-foo had gone down, they also said it was from opium. That is one manifestion of the social effect upon them. I have seen the same described by Archdeacon Wolfe, of Foochow; I have seen mention made by him of villages where the opium habit was peculiarly prevalent, and the description of which, for dirt and for poverty, exceeded the description of any ordinary village, in relation to these things, in China. And I remember one of the missionaries in Manchuria describing the city, Hai-chung, I think it was, not very far from Mookden, in which the general opinion expressed by the people was that their city had rapidly gone down through the large amount of opium consumed by them.

228. It has been contended that opium is a very necessary remedy in countries which are much subjected to malaria. Now, what is your view on that?—I have a very decided view on that, my Lord. Formosa is perhaps the most malarious district in South China, all my patients were more or less under the influence of malarious disease. As missionaries it is the chief ailment under which we ourselves come, some form of malarious disease, and we look upon all the Chinese there as being more or less saturated with malarial poison. I could not treat diseases of the kidneys, and oftentimes of the eyes, with any hope of success until I had put the patient under the influence of quinine, so that other remedies might be able to work; the remedies would not take effect until I had got these patients under the influence of quinine. I mention that to show how prevalent malaria is in Formosa. Well, during 10 years in Formosa I never once heard it mentioned by a Chinaman or suggested by a Chinaman that opium was ever taken as a prophylactic for fever. They would say they had taken it for malarial pains, to soothe their lassitude, or the pains produced by malaria, but they never, and I am certain I should have heard of it from someone or other, said that it was reckoned by them to be a prophylactic for fever. Then, again, among my patients I had a very large number of opium-smoking patients, who were suffering from fever, and whom I had to treat with quinine just as I treated other patients, and who recovered from their fever under the influence of quinine. Some patients died in the hospital. I remember one especially who came to me in the last stage of fever. I saw he was dying when he came into the hospital, but upon that poor fellow, even though he was in the act of death, the craving for opium came to such an extent that I was obliged to break my usual rule of forbidding opium in the hospital and procure an opium pipe for him and opium in order to soothe his last moments. I came to the conclusion, therefore, that there was nothing like a prophylactic in the use of opium, so far as fever is concerned, in malarial disease. Then all my brethren in China, the medical missionaries, would have no hesitation in confirming what I say when I aver that in Shen-si and in Shan-si, two of the provinces of China which are on a very high altitude, something like 3,000 or 4,000 feet above the level of the sea, and where malaria is not to be found at all, they have a much greater prevalence of the opium habit than in the malarial provinces of South China. This is well known to all who are labouring in China, and we never dream in China of attaching any thought to opium as a prophylactic for fever. And while speaking of that I think it should be kept in mind by the members of the Commission that in Burmah, in the valley of the Irrawaddy, a notoriously malarious region, Akyab, one of the chief cities of Arakan, is a notoriously malarious town. Yet it was at Akyab that the respectable members of the community entreated Sir Charles Aitchison to take away opium, saying that they would pay an increased tax if only he would take away opium. If they had felt that opium was of any value to them in saving them from

*Dr. Maxwell.*

8 Sept. 1893.

fever, and there is a great deal of fever and dysentery in that region, they would scarcely, I think, have done that, and I cannot see how our Government could be at liberty to take away from a people that which is likely to serve as a great prophylactic for fever, simply to please the people in the matter, as if it were a thing of no importance. I think we may take it for granted that there is nothing to be said for opium as a prophylactic for fever.

229. Then with reference to the consumption of Indian opium in China, what do you say about that?—In Formosa no opium is grown; the opium which is there is Indian opium; the opium used by the coolies is Indian opium; whether used by wealthy people or the poorer people it was all Indian opium. When I was in difficulties myself for opium to use for medicine, if my own stock of Smyrna opium was run out—opium I got from this country—I would purchase a quantity of Indian opium, and found it quite as effectual for my purpose as the Smyrna opium, at least it served my purpose either for pill-making or any other opium use that I desired. I think it is unfair, historically, to speak of Indian opium in China as being, when compared with other opium, what champagne is to other wines, for this reason that at no very far back date, about 1863 say or 1864, Indian opium was the only opium in the market in China. I hold in my hand an extract from the China Yellow Book of 1887. The China Yellow Book is the book issued by Sir Robert Hart, as the Commissioner of Imperial Customs. And in the issue of 1887 he draws a comparison between 1863 and 1887 to show the rapid spread of native opium over China. For example, we read with regard to New-chwang, which is the port of Manchuria, in the extreme north of China. In 1863 the record of the Commissioner of Customs was: "No "native opium in use at this port during the year "1863." In 1887: "Native opium is both grown and "consumed in this province. Of smokers who indulge in the vice in their own houses 90 per cent. smoke the native drug." Again: "Opium is very extensively grown in this province" (Manchuria). And again: "The present annual production of the three Eastern "provinces is estimated at 8,000 piculs," a picul being 133 lbs. So that between 1863 and 1887 you have a very marked comparison between the use of native opium and the use of Indian opium. In 1863 it was all Indian opium.

230. (*Sir James Lyall.*) That is in the South?—In the extreme south of Manchuria.

231. You do not mean to say that there was no opium in the interior of China in 1863?—I am speaking just now of one province, Manchuria.

232. The sea coast?—The sea coast, and leading up to Kirin as far north as Kirin. In 1864, according to the Commissioner of Customs' report, "native opium in Tientsin is not widely used." But in 1887 "Produc- "tion of native opium in North China is very large, "and for every chest of foreign opium imported, at "least nine chests of native opium are consumed." I draw attention to this to show that the rapid growth of opium in China belongs to the last 30 years, that though known in the interior of China before that, between 1840 and 1860 when the Tientsin Treaty was formed, the native opium was not widely used. There had been a very decided increase in such provinces as Sichuen and Yun-nan and Kwei-chow, but still the growth was comparatively limited. The great increase begins from the date about 1863, until now it is so large. Che-foo in 1864; "the consumption of native opium "at this port during the past year has been so "small that it may be returned at nil. It is brought "here from Shen-si, Shan-si, and Yun-nan." "Native "opium is known at Che-foo in 1887. It is extensively "produced in this province," that is the province of Shan-tung. And again: "In seven years the annual "importation of foreign opium has fallen off by 3,468 "piculs." "The boys, when they learn to smoke use "the native opium. Opium smoking is not decreasing; "it is increasing. For each picul of foreign opium "which is consumed in the Che-foo supplied districts "there are about 10 piculs of native consumed." And so over Hankow, Kiu-kiang, Chin-kiang, Shanghai, and Ning-po, all leading places. What I want to draw attention to is this, that the Indian opium has been excluded, not because of its price so much, or that it was of a fine quality, but because native opium has only come to the front in these last 30 years, and it is the rapid growth of native opium that has diminished the consumption of Indian opium so very much in various parts in China.

233. (*Chairman.*) Would you draw the inference that that tendency is likely to continue?—I do think so.

234. That the Indian supply will become less and less important?—That the Indian supply is likely to become less and less as the native opium is more and more cultivated.

235. India, so far as it seeks a market in China, is likely to find less and less a good market, I mean to say that the consumption will be met by local supplies?—I do believe so, that it will be met by local supplies. In any case, I think it is hardly a fair comparison, historically, to speak of Indian opium as being like champagne amongst other wines, because that leads the public generally to think that native opium has been existing for a very lengthened period of time, and that Indian opium has always taken this position as being a sort of superior opium; whereas the history of the traffic is that Indian opium is being driven out by the rapid growth of the native opium.

236. What is the view held by opium smokers and by non-opium smokers in China as to the morale of the opium habit?—With regard to opium smokers themselves, there are very few who will not acknowledge it to be a vice of which they are heartily sorry, and which they grieve over themselves. That does not imply that they will face the giving of it up, but I am quite satisfied that if you were to appeal in any part of China to an habitual opium smoker, he would say "I am under the power of a vicious habit." And for non-opium smokers there is no question at all as to their opinion. It is looked upon as a vice and nothing but a vice, and those who take to it are considered to be on the high road to ruin. To give you just one most recent instance, I had in my house, about three months ago, a heathen China woman.

237. (*Mr. Pease.*) In London?—In London. She was from Formosa, that was the reason I saw her at my house, and I asked her the question, "Do any of your relatives smoke opium?" She said, "No," most emphatically. "Does your step- son not smoke opium?" (I knew she had a stepson). She said "No. I knew that once or twice he had "been tempted by friends to take it for pleasure, "(thit-thô, as we say) and I told him at once" (he was a married man, living in her house), "that if he "put his mouth to an opium pipe, he would march "out of my house immediately." This was a poor woman, yet showing what the view of the non-opium smoker is with regard to the habit coming upon relatives.

238. (*Chairman.*) In what respect does the Indian opium traffic tend to hinder the work of the Christian missionary in China?—In two ways. First, because it has raised up against us a great wall of prejudice amongst the educated community. It is unquestionably clear to all who have lived long in China that the educated portion of the community, who know what our relations to Indian opium and the object of the Chinese wars were, look upon us as the destroyers of their country, and openly say so. That is one very great reason why we send so few goods to them and that we have not sent so varied and large an amount of goods as we ought to have. But then there is the other reason. Suppose that there are no fewer than 20,000,000 or 25,000,000 of opium smokers in China, we look upon every opium smoker as being further away from susceptibility, if I may use the word, to listen to an appeal to conscience or to listen to the appeals of the Gospel, as compared with any other people in China.

239. (*Mr. Pease.*) Do you limit the number in China to the number you mentioned?—25,000,000. Then we feel that looking upon it as an immoral habit we are put in a very gravely false position, that our Govern- ment in India should be seeking year by year to increase the number of opium smokers as it does by this trade, not directly so far as the Government is concerned, but by the trade itself the action of the Indian Government is to multiply opium smokers, whilst we are compelled as missionaries to occupy the position of excluding everyone who comes under the power of that habit from the Christian church. You will recognise what I mean and the difficult position in which we are placed as missionaries.

240. Well now then, turning to the opinion of the medical profession as to the habitual use of opium, what would your view be of the state of opinion in this country?—If I were to appeal as I appealed to-day on my way to the Commission, to a medical practitioner

whom I happened to meet, if I were to appeal to any medical practitioner in this country, whether he would look upon it with an easy mind, if any relative of his were to take to the practice of laudanum drinking or of morphia injecting I think I would get the answer which I got from him, "Certainly not." We medical practitioners should regard it with very deep concern indeed, I am quite satisfied of that, if any relative or friend, or patient were coming under what we call the opium habit in the way of taking to the immoderate use of laudanum or to the habit of injecting morphia under the skin. To show just what we think of it as medical men in this country, would you allow me to read one sentence from our pharmacological text book, perhaps the leading one in this country, the one by Dr. Lauder Brunton. "When opium is first taken its "action is to stimulate and afterwards depress. To "remove this depression the individual takes another "dose; the habit of taking the drug thus becomes "established, the nervous system suffers, the mental "powers become enfeebled, the moral faculties perverted, "and there is inability to distinguish between truth "and falsehood." This is what we have in our leading text-book on pharmacology in this country. Then we have had at least two pronouncements in this country—they are very distinct pronouncements—on the subject of the habitual use of opium in any form. The first of these is the testimony of the late Sir Benjamin Brodie and of 24 distinguished medical practitioners of London. It was given in the year 1843 when Lord Ashley brought forward his first motion against the opium monopoly. His motion was that the opium monopoly should cease and active steps should be taken to bring the growth of the poppy in India to an end, so far at least as went beyond medical purposes. This is what Sir Benjamin Brodie testified to: "However valuable opium may be when employed as an "article of medicine, it is impossible for anyone who "is acquainted with the subject to doubt that the "habitual use of it is productive of the most pernicious "consequences, destroying the healthy action of the "digestive organs, weakening the powers of the mind "as well as the body, and rendering the individual who "indulges himself in it a worse than useless member "of society. I cannot but regard those who promote "the use of opium as an article of luxury as inflicting "a most serious injury on the human race." This was signed by Sir Benjamin Brodie and by 24 of the most distinguished members of the Faculty in London, such as Dr. R. Bright, F.R.S.; Dr. P. Latham; Dr. Chambers, F.R.S.; Mr. R. Liston, F.R.S.; Dr. Ferguson, F.R.S.; Sir C. Locock, Bart.; Sir J. Forbes, F.R.S.; Dr. McLeod; Dr. Glendinning, F.R.S.; Mr. J. C. Moore; Dr. Gregory; Dr. Paris, F.R.S.; Sir H. Halford, Bart., F.R.S.; Dr. R. T. Thomson; Dr. Hodgkin, F.R.S.; Mr. F. Tyrrell; Mr. Cæsar Hawkins, F.R.S.; Dr. B. Travers, F.R.S.; Sir H. Holland, Bart., F.R.S.; Dr. J. T. Watson, F.R.S.; Mr. Ashton Key; Mr. Antony White; Dr. James Johnston; Dr. J. C. B. Williams, F.R.S. That is one of the testimonies from this country. Then here is another, my Lord, which I had a hand in securing myself, a declaration of opinion by over 5,000 medical men of Great Britain and Ireland, in answer to an appeal to the profession which was issued in December 1891. There are over 5,000 signatures to this of members of the profession in Great Britain and Ireland, and amongst these 5,000 there are 10 Fellows of the Royal Society; 14 teachers of materia medica; the three representatives of the profession in England who sit on the General Medical Council; the president of the Royal College of Physicians of Scotland; 23 members of the profession who have practised in India, four of whom have been professors in medical colleges in India, and one a late reporter on economic products to the Government of India; 12 members of the profession who have practised in China; 21 heads of asylums; four natives of India. These I have picked out of the midst of them, and I do not know that in the history of the profession on any question of social or moral interest there ever has been a paper which has been signed by such a vast number of my professional brethren as this paper against the opium traffic. What they declare in this declaration of opinion is as follows:—"We, the undersigned members of the "medical profession, are of opinion:—First: That the "habit of opium smoking or of opium eating is morally "and physically debasing; Second: That the unrestrained sale of such a drug as opium is immediately "associated with many and grave dangers to the well "being of the people of India; Third: That the drug, "opium, ought in India, as in England, to be classed "and sold as a poison, and be purchaseable from "chemists only; Fourth: That the Government of "India should prohibit the growth of the poppy and "the manufacture and sale of opium, except as "required for medical purposes."

241. Then as to the opinion of the medical profession in India?—I have with me here a petition 'to the "Honourable the Commons of Great Britain and "Ireland in Parliament assembled. The petition of "the undermentioned members of the medical profession in the Bombay Presidency, India," going over what I have stated to you myself as some of the characteristics affecting opium smokers and opium eaters, and signed by 49 members of the profession, all natives, living apparently in the city of Bombay. Some of them have taken their degrees in this country, some of them are graduates of the Grant Medical College of Bombay, and others are licentiates of medicine and surgery, and one or two are licentiates of medicine only; but these are all medical men and native medical men in that one city, and I think if so many native practitioners in a single city would put their names to a petition of this kind it shows a very large amount of feeling in India itself in regard to this subject.

242. (*Sir W. Roberts.*) Is that petition the same as the other one?—No, sir.

243. (*Chairman.*) Have you anything to say as to medical opinion in China?—Attached to the other one signed by over 5,000 of the profession in this country, you will find on the second last page the opinion of four men who represent fields of labour in North, South, and Central China. I have taken these and put them separately, my Lord, because it is the only way in which I could bring before you the opinions of the medical profession in China. There are now in China about 110 medical men, including perhaps about 20 medical women, all of them fully qualified, practising as medical missionaries in China.

244. (*Mr. Pease.*) Europeans?—Europeans and Americans. All of these are of one mind, I have not the slightest hesitation in saying, with the four who happened to be in this country at the time and to whom I sent the appeal as was sent to the other medical practitioners in this country. I sent round the appeal to all the members of the profession in this country. They write as follows: "We, the undersigned medical missionaries, about to "return to our fields of labour in different parts of "China, cordially agree with the declaration of opinion "as above." That is with regard to the four points that I have read. "Further, we believe that we express "the unanimous opinion of the medical missionaries "labouring in China, now numbering about 110, when "we add that it is difficult to speak too strongly of the "physical and moral evil, and of the social misery "which is being wrought in China by the wide spread "and increasing indulgence in the use of opium." One of these gentlemen belongs to the province of Canton, another hails from the Che-Kiang province, and another comes from the most northern part, Kirin in Manchuria. This is the testimony of the medical profession which comes closest to the Chinese in the way of seeing them in their daily life, speaking the language and having continual intercourse with them.

245. (*Sir W. Roberts.*) The signatories of the petition from Bombay are almost entirely natives?—Natives.

246. (*Chairman.*) There is one more point on which you wish to make a statement, and perhaps you could make it briefly and in answer to one question; what is the view that you wish to present to us with reference to the freedom of China for taking action to exclude opium under treaties?—I want to say very definitely, my Lord, that I hold that China is not free, and that I think such statements as those of Sir James Fergusson and also of the late Under-Secretary for India, Mr. Curzon, that China, if it pleased, could be in the same position as Japan—that China, to-morrow, could issue an edict prohibiting opium—are quite inconsistent with what I think most people understand by treaty obligations At the present time China is bound to us in England.

247. Those gentlemen of whom we speak were the official representatives of the Foreign Office speaking in their official position and on their official responsibility in the House of Commons?—Well, I speak from the point of view of China. I quite admit with Sir James Fergusson that anything like a direct war on the ground of opium would, in the present feeling in

*Dr Maxwell.*

8 Sept. 1893.

this country, be impossible; but that does not mean that China is free. China is free, if you like, to do what Russia did in the matter of the Black Sea, to denounce the Treaty and take the risks; but that is very different from saying that China is free, and China is not Russia.

248. These are matters all outside of the purview of the Commission, purely inquiring into the opium question. I mean, we cannot help allowing our minds to engage themselves in some speculation as to the political position, but after all, it is a matter of speulation. But I suppose that you would agree with me that a declaration of war on our part against China, if China took the step of denouncing these treaties, would be received with great resentment by public feeling in this country?—I quite agree.

249. (*Sir James Lyall.*) It would not be necessary to denounce the treaty at all, I understand?—China is bound to us just now.

250. I understand all the authorities said it is not at all necessary to denounce the treaty?—But we have the treaty.

251. Under the Che-foo Convention they can simply give notice?—I have the terms of the Che-foo Convention in my pocket, sir.

252 and 253. (*Chairman.*) Will you make your statement of your view shortly to the Commission. I, as chairman, will take care that the matter is referred to the Foreign Office?—As I understand, at present China is bound to us by the Che-foo Agreement of 1885 or 1886; and according to the Che-foo Agreement, as I read it here, "in the event of the termination of the "present additional article, the arrangement with "regard to opium now in force under the regulations "attached to the treaty of Tien-tsin shall revive." So far from China being free, if she choose, by giving notice, to withdraw from the Che-foo Convention, all that she could do would be to come under the power of the Tientsin Treaty, which is a very much worse position for her than the present position under which she is under the terms of the Che-foo article; and I do not think any one can read the history of the negotiations which ended in 1885, in the signing of the Che-foo article, without recognising that China did not get what she expected to get, and what she claimed in the first instance when that Convention was entered upon by Sir Thomas Wade with her in the year 1876. According to the original design, what Sir Thomas Wade agreed to move his Government to secure for China was that all opium coming into China should pass into bond, and that the import duty should not be paid until a purchaser should be found, and that then the Likin duty, or the local taxation, should be paid at the same time. This was what Sir Thomas Wade said he would move our Government to give to China in return for what she did for us in the way of commercial concessions when the Che-foo Convention was entered upon. If she had got that, which I think was a fair claim, we would say at least it would have been fair, the right to have opium brought into bond and to have the local taxation paid by the purchaser when it was taken out of bond, it would have been all right. The Indian Government refused to agree to those terms because as it was alleged the Chinese Government could at once raise the local taxation to what would be a prohibitory point upon Indian opium. The local taxation was in its own hand and if it could secure by the putting of opium into bond that there should be no smuggling, and there could not be any smuggling after that, then it would be possible by raising the local taxation to exclude Indian opium, and the Chinese made no secret that that was within their view. The Indian Government refused to enter upon any such arrangement, and the negotiations went on from 1877 till 1885 before any settlement could be reached, and the final settlement that was reached was the commutation of the local taxation making it equal all over the country, but making it payable at the time when the import duty, and amounting to 80 additional taels. But that was not what the Chinese first proposed themselves. When negotiations were first entered upon the Viceroy Tso asked for 120 taels; and when that was refused by Great Britain it was on the ground that that would make it prohibitory to Indian opium, and the Viceroy said, "Yes, and that is what we should like to have it in our power to do." Finally Li Hung Chang, the present Viceroy of Chili-li, came down to 80 taels. But it took years before our Government agreed to the 80 taels. China did not get her full demand. She got what she demanded when she put her foot down and said, "We will not go lower." She got that. But we cannot look upon that as reaching the full claim of China. China is not free to take action unless England takes action with her.

254. (*Sir James Lyall.*) That is quite contrary to what has been said in Parliament?—Quite contrary. I admit that it is quite contrary. But I am quite satisfied of my position.

255. Then you think nobody in the House knew it?—I think that I can only state what I believe to be correct.

256. All you can ask the Commission to do is to make an inquiry at the Foreign Office?—Most surely.

257. (*Sir William Roberts.*) I was very much struck with your statement that no special organic disease is found after death in the opium smoker—anything like cirrhosis after spirit drinking or the numerous other things?—You should remember that we have no means in China of pathological examinations; and my own conviction is that when the time comes that we shall have that, it will be found that we have more organic disease than is yet known.

258 and 259. Did you form any opinion of the proportion of opium smokers—I mean systematic opium smokers—to the rest of the population in Formosa?—In the city of Tai-wan-foo we considered that at least one-third of the adult male population were opium smokers.

260. Had any change taken place during your experience in the smoking of opium—I mean had it decreased much or increased much?—I should say it had steadily increased and is increasing still.

261. Was there any possibility of getting facts as to the state of the public health in Formosa?—Only by such inquiries as we ourselves could make through Chinese Christians and others; there are no statistics that would give us any such results.

262. Have you drawn a distinction in your mind between opium smoking and opium eating?—I have. I incline to think that so far as the evil goes that opium eating will be found in the long run—I know that I am on a little difficult ground—but I believe that opium eating is more difficult to cure than even opium smoking.

263. Have you formed any opinion as to whether the effect of opium—the total effect, in every way, physical and moral, varies much with the race?—I do believe that the Chinese, as a race, bear opium better than the Burmese. But it is a comparative quantity. I have no hesitation in agreeing with Dr. Legge that in China opium is an evil, and only an evil.

264. (*Sir James Lyall.*) You mentioned the effect in hindering—there was some effect in hindering—the spread of Christianity, owing to the prejudice against the English from the action of India with the opium trade in China. Well, are you aware that practically the Government of India's action as to the export of opium from India amounts practically to this—that it arranges that no opium shall go out of India unless it has paid in the first place a very heavy duty?—I am quite aware of it.

265. So that it immensely raises the price before it can get out of India, is the general result of its action?—Yes.

266. For instance, with regard to the English export trade of spirits, it goes out absolutely free of all duty?—But I remember also that in India the opium trade is a Government monopoly, and that all the money goes into the Indian Treasury.

267. The duty does?—The duty does. The Government is the merchant.

268. But its action is not to allow it to go out until it has paid a very oppressive duty?—That I know.

269. Whereas spirits, for instance, from England go out to Africa, to India, to other places, as I understand, free of duty, that is they are in bond; they pass out in bond; there is no duty on them at all. Why is it and where is it fair that the one thing should be supposed to create such a prejudice as to hinder the spread of Christianity, while the other thing has not that effect at all?—The prejudice is caused by the wars.

270. The wars themselves?—You see there were two wars.

271. I think we all agree in deploring the wars?—Well, but the prejudice has arisen from that—the prejudice against us.

272. At present it would not be fair—at least judging from that comparison—to look with prejudice upon opium, and not to look with prejudice upon the much worse case, from my point of view, of spirits?—If you ask my personal opinion, I would say there may be a difference. I do not look upon opium as I look upon spirits. Opium and spirits are two different things.

273. You think that in Formosa the injury done to the men who smoke is much worse than the injury done to those who drink spirits?—In this sense, that it is far more deeply seated; and there is no moderation. We here in this country would never dream of allowing our children to take opium as they take beer. We should not for a moment think of such a thing.

274. Do they in Formosa allow the children to take opium?—They do not allow them. But many children learn pretty young; the thing is all round them, and they can easily get at it. There is one point I must not forget, and that is the immensity of suicides in China. That is one of the great evils associated with the traffic, and I think it has hardly been dealt with in India as it should have been. There has not been sufficient inquiry made into it. Only one medical man has written regarding his experience of the number of opium suicides in a single district in India.—Dr. MacReddie, of Hardoi. Out of 198 suicides in three years with which he had to deal no fewer than 98 were from opium, and he says it was because the people could put their hand on it so easily, and excitable people not having the restraints of Christian civilization upon them, they could swallow it at once.

275. You drew a distinction; and you said, "Yes, it "is the Government of India which derives that "revenue, that duty, you know"?—Yes.

276. You know a good deal of evil is said to be produced by the exportation of spirits from England to countries in Africa, India, and other places, would you yourself think the Government did any harm if it imposed a duty upon that export? You hold the Indian Government as it were, guilty, because it takes a duty on opium, a very heavy duty, a crushing duty, you say, on the opium that goes out to China. Therefore, I suppose you would disapprove of the Government of England putting a duty, whereas it puts no duty, upon the spirit which is exported to other countries?—Not at all; I should say the English Government, in dealing with the West Coast of Africa, ought to stop it altogether. I have no hesitation in saying so.

277. I mean you argue as if the Indian Government's putting a duty on it, and taking it for revenue, was a bad thing?—No, I did not mean it in that sense.

278. So far it is a good thing?—So far it is a good thing.

279. (*Chairman.*) It is so far a check?—Yes, so far. The Indian Government being in itself a monopolist, is the head of the concern: and we think of the Indian Government in connection with it, and say it is responsible.

280. (*Sir James Lyall.*) It is a monopolist in the way of manufacturing no doubt, but in the other part of India, in the Punjab, it is entirely the imposer of another duty, which is oppressive, on native, Malwa, opium, that is on native state opium it has only imposed a duty?—I have not touched on India at all.

281. (*Mr Pease.*) You alluded to your own use of Smyrna opium in Formosa; why is the Smyrna opium not used by the natives instead of the Indian opium?—There is a little Persian opium exported and brought into China.

282. Is it the cost of production or the duty that makes it too expensive?—It belongs to its history rather.

283. Is it more expensive than Smyrna opium?—I do not know that it would be; I could not say.

284. You hardly know why it is not used in preference to the Indian opium?—It has never been; there has been no special attempt to export it to China, to bring it into the market there; only some 4,000 or 5,000 piculs of Persian opium yearly are now brought into China.

285. The price is very much the same?—Very much the same.

286. (*Sir James Lyall.*) Rather cheaper?—Rather cheaper, yes.

(The witness withdrew.)

Adjourned till to-morrow at 11 a.m.

---

## At the House of Lords, Westminster, S.W.

## SECOND DAY.

### Saturday, 9th September 1893.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES B. LYALL, G.C.I.E.
SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.

MR. ARTHUR PEASE.

SIR CHARLES E. BERNARD, K.C.S.I., *Acting Secretary.*

The Reverend JOSEPH SAMUEL ADAMS, Kinhwa, China, called in and examined.



287. (*Chairman.*) I believe that you belong to the American Baptist Mission?—I do, my Lord. I belong to an American Mission, but I am an Englishman by birth and education.

288. And in what part of China has your field of labour been situated?—For 13 years I have been labouring in the Valley of the River Yangtse, and the last 10 years of the 13 in the province of Cheh-kiang, and the city of Kinhwa.

289. You are now home on leave?—Yes, for a short holiday.

290. Well, upon what points are you prepared to give evidence?—On two main points. The first is the condition of Upper Burmah, before the annexation; and also the broad facts of the injury inflicted upon the Chinese, and the condition of public opinion among them. I may say that for four years before going to China I was living in the Upper Burmah, from 1874 to 1879.

291–2. Perhaps you might at this stage inform us what was the date when you originally went out to the East?—I went out to the East in 1875, as a missionary to the Chinese in Western Yun-nan, and our object in going to Burmah was to cross the Kachyin Hills into China from the westward; but after four years' waiting, and learning the Chinese language, the Government of India prohibited our passing across the frontiers; therefore I went round by sea to China, where I have been for the last 13 years.

293. Can you give us any observations formed during that residence in Upper Burmah, with reference to the question which has been entrusted to the consideration

*Rev. J. S. Adams.*

9 Sept. 1893.

of this Commission?—From personal observation I can testify, my Lord, that the Burmese authorities were opposed to the use of opium among their own people; the prohibition was very strongly enforced both as regards opium and liquor.

294. Can you give us the reasons which, in your judgment, actuated the Burmese authorities and led to their decision to prohibit the use of opium?—From conversations that I had repeatedly with Burmese elders, with the Governor of Bhamo, and with the Buddhist Archbishop, I learned that the principal reason was that the people themselves were so weak in the face of such temptations as those offered by opium and liquor, and also that the Buddhist law prohibited the use of intoxicants to the people of the Buddhist faith; and there were also ancient laws of the Kingdom of Ava which forbade the same thing.

295. Can you give us your impressions as to the effect of the use of opium upon the people with whom you were brought into contact in Burmah, whether Chinese or the Burmese?—Of the four races, I found in Upper Burmah Kachyins, Shans, Burmans, and Chinese. The Burmese were the more decidedly susceptible to the influence of the drug undoubtedly. The Chinese seemed to resist the influence of it more than even the Hill men, but in all cases where the habit was once formed the emaciation of the consumer and the deterioration of his moral character alike ensued.

296. Did you come to the conclusion that when once the habit of taking opium, in however small a quantity, had been contracted, there was an irresistible tendency to increase the indulgence until it reached a point at which it was necessarily pernicious?—Yes; I have found this from a very lengthened observation of the use of opium among natives in the East, that when once a native contracted the habit he very rarely gave it up of his own will; that the use of opium seemed to deprive a man of will power; and we have statistics published of the use of opium by Chinese in China which show that 95 per cent of the persons dismissed from our mission hospitals and dispensaries as cured return to the use of the drug within a very few weeks.

297. And would you say that, so far as your observation carried you, you would be inclined to tell us that the limited and moderate use of opium is hardly ever seen?—I think that the term "moderation" can hardly be applied to the use of opium, because whether a man takes a large quantity or a small quantity it has to be taken at ever-recurring intervals, and in process of time has to be increased; that a man, if he takes a very small quantity, has to continue taking it. The habit may be formed within a couple of months, but anything under a couple of months, if you would call that moderation. There is a moderate use of opium, for instance a man might take it for a fortnight for any disease, such as diarrhœa or dysentery, and then giving it up would feel no ill-effects from it; but my experience with Chinese and Burmese in Lower Burmah, and in China itself, has been that when the illness has passed away the habit remains; they like it and keep on using it, and are passed the danger line before they are conscious of it in many cases.

298. Do you recognise the use of opium as having a value in certain climates and for a population exposed to malarial influences?—I think it has a value in removing the pains of rheumatic fever and in giving rest in cases where patients are deprived of sleep, and also in dysentery, cholera, and diarrhœa; but I do not consider that opium is any protection against fever. For instance, Bhamo, at the beginning of my residence there, was one of the most feverish districts in the whole of the Upper Province, and we had very many cases of fever, but I never heard of the natives using opium as a cure for it. They had their own native drugs which they used; and we found in China that in the most feverish districts the opium smokers are the men who are the first to suffer, whereas the healthier coolies who are not addicted to the habit can stand all day planting rice in the blazing sun with their feet in water and mud and not suffer from ague.

299. Is there anything further that you would like to say at this point with reference to the general question of the effects of opium?—From my observations in China, more especially, I find that there is always a tendency among the men who have given up opium smoking to resume the habit, even after the lapse of long years. I have in my mind a man who after giving up his opium smoking, rose to a position of considerable influence and wealth in Shanghai, who after 20 years relapsed into the habit. I have in my mind also two Christian men from Ningpo brought home to England to assist in the translation of the Ningpo New Testament, one man went back, smoked opium, and died a miserable beggar. The other man kept away from opium, and still continues a honoured and useful pastor in China, and such instances could be multiplied.

300. What proportion of the population amongst whom you laboured in China were opium smokers?—It varied very much in different towns and different localities. In the country comparatively little was used; in the towns it was very largely used. Among officials, there are the underlings of the official residences, the Yamen, as they are called, and probably 80 per cent. smoke opium. When you come to the commercial classes, perhaps there are 40 per cent. When you come lower down still to the labouring classes, men such as chair-bearers, coolies, and the men who earn their living in daily toil, almost invariably they are opium smokers; so much so, that when I have sent to the office for chair-bearers and coolies, and have asked for men who have not smoked opium, I have been laughed at for asking such a question, because they said that if they did not smoke opium, they would not be doing the work of beasts.

301. Do you suppose that among these classes, who were "invariably" smokers, their physical powers were impaired by the use of opium?—Extremely so; in fact some of the most miserable specimens you see are men who are doing the very hardest work, and they do it while under the influence of opium. Messenger coolies will travel 30 miles a day, and carry over 100 pounds burden, but they have to stop four or five times a day, and take fresh quantities of opium. I have had men lay down their burdens on the roadside, and refuse to move an inch until they have had more opium.

302. Was there not a considerable portion of the class of men engaged in these laborious occupations who were not consumers of opium?—Not many chair-bearers and coolies. Among the agriculturalists was a very large proportion who are not consumers.

303. Do you know from what source the opium that is consumed by the population amongst whom you lived was obtained? Was it a native produce or was it an importation from India?—You are referring now to Upper Burmah.

304-5. I was referring to China?—The opium that they have in our part of China, the province of Chehkiang, is very largely grown in the Wen-chow district, which produces opium often disguised and sold as Indian opium. It is of such superior quality that the Chinese themselves sell it at the same price as the Malwa and the Bengal opium. The greater part of it came from the native cultivation, but that which is used by the higher classes, by the officials, or by wealthy merchants was almost invariably Indian opium. But I would like to say that when I first went to Kin-hwa I would ride for a whole day's journey and never see a poppy field, but now you can hardly go an hour's walk without seeing the poppies in cultivation during the season, so much has it increased during the past ten years in that province.

306. With reference to the effects of opium upon those who use it, we have been led off from Burmah into your Chinese experience; but now returning to Burmah, and to the regulations imposed by the Burmese authorities, and the rules and prohibitions which were in force, can you tell us whether, in your opinion, the edicts of prohibition were effectual in Burmah?—They were effectual upon the people for whom they were issued—they were effectual among the Burmese. We had very special facilities, I think, for getting at the information.

307. Will you tell us what those were?—We had a mission dispensary, which was the only one of the kind there. In fact, before we went there, there were no missionaries in Upper Burmah, with the exception of one at Mandalay. We found among the numbers of people coming every day (sometimes 30, 50, or 100) there were a great many applications from Chinese travellers, from Shans, and Kachyins for medicine to cure opium smoking. An application of the kind was never received from a Burman—we took special notice of the fact. Then we were frequently called out to suicide cases, invariably they were Chinese or Shans who had committed suicide with opium. We found, in the cases where the Burmese committed

suicide, that it was most frequently caused by swallowing gold, or hanging, or by some other means, such as drowning. We have had prisoners sent to us for treatment from the Yamen, or police office, and we had only one case where a man was punished for being intoxicated, and he had got drunk with brandy on an English steamer. The man was sent to us, having been beaten as a punishment, and he died from the effects of it. We can say that the priests themselves in China use opium, but we never saw a Buddhist priest who used opium in Burmah.

308. Can you describe to us the system adopted by the Burmese for preventing the sale of opium—for enforcing obedience to their regulations?—They had the Custom Houses. There was a combination of the priests and politics which I did not admire, but it was very practical and effectual in Burmah, and was that the Buddhist priests themselves always acted as spies upon the civil powers, and reported directly to the King. The Buddhist Archbishop of the day (1876) showed me despatches in cipher which he was then sending to the Court at Mandalay, addressed personally to the King, detailing cases which had taken place, and various crimes committed and the punishments inflicted by the civil authorities. They always acted as spies upon the doings of the people, and anything contrary to Buddhist law, apart from the national law, was at once reported, and the priests themselves accused people to the civil authorities. Apart from that, I do not know of any special regulations which the Burmese established. They searched the baggage of passengers arriving at the various little towns, and there were always a number of loungers about, belonging to the official residences, who seem to make it their business to spy out other people's faults, and make their living upon it. This was during the reign of King Mindoon, and later during the reign of King Theebaw.

309. Then would you say that the policy of the Government in enforcing the prohibition of opium was supported by the general opinion of the country?—I think the strength of the Government policy lay just in that fact, that they had the conscience of the people as a whole behind them, and that the people approved of the measures, knowing that they were for their good.

310. If public opinion had been in the contrary sense, would you say that the task of the Government in proposing an absolute prohibition would have been almost impossible?—The difficulties would have been very largely increased, and special measures would have had to be taken. I do not know how far it would be right to apply the word "impossible;" the experiment has not been tried.

311. But evidently it would have been much more difficult?—Much more difficult.

312. You have explained to us the action of the Burmese authorities with reference to the Burmese population; what was their attitude in regard to this opium question in relation to the foreigners resident among them, taking first the Kachyins, about whom I think you wish to speak to us?—The Kachyins. They are people living between Bhamo and China, in the mountainous districts. They have never been really controlled either by China or Burmah. Opium is used among them to a large extent, especially on the Chinese borders. Many of them come into Bhamo, and bring opium with them, and in many cases there have been disputes between the Burmese authorities and the Kachyins, through the former trying to take possession of the opium, so that the question was at last settled by the Kachyins being shut out at night from the city of Bhamo, and being allowed to sleep in special places set apart for them, and there they smoked and quarrelled to their heart's content. The reason the Burmans give for it was that they were opium smokers, and great thieves, and that consequently they would rob and steal if they were not kept out of the city.

313. Then as to the Shans?—The Shans came from the Chinese States, and I think that many of them smoked opium to a greater extent than the Kachyins. They lived in the city in a grove of trees set apart for them and used their opium. The Burmese seemed to take no notice of them, simply tolerated their presence. They only came over during the dry season, and went back again; they came over to the annual fairs and then returned to China; they did not stay as residents in the place. The only opium these people used came from China; there was none grown in that district.

314. Was there a large number of Chinese living in Bhamo at the time you were there?—The residents would be about 100 in number. They had no Chinese families or Chinese wives; we only saw one Chinese woman all the time we were there, during the four years; and she was such a curiosity that the whole city ran after her to look at her. But they all had Burmese wives, and many of those families were entirely exempt from opium smoking, the influence of the Burmese women being so decidedly against it. Undoubtedly, however, the Chinese residents themselves got opium from Yun-nan, and used it quietly in their own houses; but there were no opium dens. I only saw one opium den in Upper Burmah at the time I was there, and it was on the occasion of taking a tour to the Jade stone district of Mogoung, about 100 miles above Bhamo to the north-west, and there, in a very out-of-the-way place, we came across a small den with six lamps, frequented entirely by Chinese. That was the only den of the kind that I knew of in Upper Burmah at the time.

315. Were there many Chinese travellers in Bhamo during your residence there?—We had in those days a monthly steamer from Mandalay, and the Chinese immigrants coming over from Yun-nan, especially at the time of the suppression of the Taiping rebellion, collected in large numbers in Bhamo until the arrival of the steamer. There would be sometimes 400 or 500 travellers waiting to go down to Mandalay. They would be living in the Chinese quarter, in the Buddhist temples or wherever they could get lodgings, and most of these men brought with them their opium pipes and smoked.

316. Did the Burmese Government attempt to check that habit?—Not to my knowledge; they simply seemed to look upon those people as being best let alone, and if any cases of disorder or trouble arose among them the Burmese authorities usually called upon the Chinese head man in Bhamo to settle it by the customs of the Chinese community.

317. You have been speaking thus far of the regulations which were established by the native Government of Burmah with reference to the suppression of the opium habit. When the country passed under the rule of the Government of India what was the policy then adopted with reference to opium?—The Government of India made a very important proclamation in English, Burmese, and Chinese, to the effect that Her Majesty the Queen-Empress would not receive a revenue from the sale of opium in Upper Burmah, and a law was put upon the Statute Book making it penal to sell opium or any of its preparations to men of the Burmese race. At the same time the possession of opium or liquor by Burmans was not an offence, but it has been made so during the last year, I believe.

318. Well, now, do you think that the law which was established in Upper Burmah, and which permitted the use of opium to the non-Burman population only, was successful in its objects?—My opinion is that it has not been successful.

319. Will you tell us why?—Probably because the strangers in Burmah (the natives of India, the Chinese, Shans, and Kachyins) are allowed to purchase and use certain quantities of opium. Any Burman wishing to get opium or liquor from any of the licensed shops could do so by getting a native of India, or a Chinaman, to purchase it for him. From my correspondence with missionaries in Bhamo, and other parts of the country, I find that my fears are only too well grounded—Dr. Soltau, of Bhamo (he is now in India), said that while in my day there was not an opium den in the town of Bhamo, now there are many, and among the frequenters are Burmans, and that it is a common thing to see an opium lamp in a Burman house.

320. Where one portion of the population is allowed to smoke opium, and another part is prohibited, the only mode, I presume, of preventing the consumption of opium by the classes under prohibition would be by an independent system of surprise and domiciliary visits, which would be very difficult to carry out?—It would be undoubtedly difficult to carry out prohibition in Upper Burmah, and still more so in Lower Burmah, where the habit of opium smoking has got so strong a hold; but at the same time I think we may safely say that, the conscience of the people being with us, we should be very much helped in any attempt to prohibit;

*Rev. J. S. Adams.*

9 Sept. 1893.

in fact from the evidence which the Commission has already before it, in the shape of the Blue Book, on the consumption of opium in India (which is also confirmed by my correspondents in Lower Burmah and Upper Burmah to), there seems to be little doubt that total prohibition is the only remedy to save Burmah from opium smoking to excess.

321. And do you think that that policy would be sustained by the public opinion of the Burmese?—We are informed that in many places the Burmese have offered to substitute other taxation for the revenue derived from opium if it can be removed from their midst, and several of the officials in Lower Burmah report in a way which reflects the very highest credit upon them, and shows that their desire is for the welfare of the people; that they feel that prohibition is the thing necessary, and that Burmese public opinion would support them in any such measures.

322. (*Sir J. Lyall.*) You mean absolute prohibition for all classes?—Yes, for all classes.

323. Including Chinese and everybody else?—So I understand it.

324. (*Chairman.*) Perhaps I might ask you on that question: How do you think such a policy of prohibition would be received by the Chinese who reside in Burmah?—I think that by the respectable class of Chinese it would be received gladly. From conversations that I have had in Rangoon, and Mandalay and Bhamo itself, with respectable Chinese merchants, they feel very keenly the danger to which their acquaintances and friends are exposed from the sale of opium—there are many of them who will not employ an opium smoker in their office if they can prevent it. But by the lower classes, of course, there would be a great outcry from the opium users themselves.

325. You mean the labouring classes?—I mean the opium consumers themselves.

326. Are there a great number of Chinamen in the district with which you are acquainted in Burmah who are employed in manual labour?—Not employed in manual labour, the number is not very large. I think, in Upper and Lower Burmah, altogether there are about 42,000 Chinese; very few of the Chinese would be employed in manual labour.

327. Are they chiefly engaged in mercantile transactions?—Yes, as regards Upper Burmah. With a population of 3,900,000, the Excise Report places the foreign population of the upper province including the natives of India, at about 55,000; and if 50 per cent. of them are opium smokers, you have the centres of temptation placed in the midst of about four millions of people for the sake of 25,000 opium smokers, from whom you get a large number of the criminal classes.

328. Will you kindly tell us, in a general way, what is the opinion of the missionaries labouring in connexion with your society, and what is the opinion of the native Christians of Burmah on the general question of opium consumption?—I do not know whether I may put this letter in evidence.

329. If you will read it, please?—It is written by Dr. A. T. Rose, an American missionary, on July 8th, 1892. He says: "You must not write our mission indifferent "to the opium question; it has been connected with it "from the days of Judson and Wade. Thirty years "ago I was appointed to write a report on the introduction, increase, and effects of opium in Burmah "by the 'British Burmah Missionary Convention.' "The elder Hough, Wade, Bennett, and Kincaird "were then living and on the field. They all affirmed "that there was no opium in Burmah before the "English came. We laboured with Sir Arthur "Phayre, who professed to believe that the Government must introduce opium in order to control and "regulate it, otherwise the country would be flooded "with it. As a revenue measure, the introduction of "opium is an enormous blunder, for it blasts the vital "sources of revenue, it converts honest labourers into "idle thieves and vagabonds. If all the cultivators in "Burmah were to take to growing opium, in five years "there would not be a basket of rice. I have never "known a Burman or Karen to use it who did not go "to the bad sharp."

330. Would you say that that letter represents the general opinion entertained by the missionaries of your society?—I think so, and by the many thousands of native Christians in Burmah. I may perhaps say that as regards opium and liquor the feeling is the same in Burmah as in China. All these Burmese Christians are teetotallers and abstainers from opium.

331. And abstainers from alcohol also?—Abstainers from alcohol also.

332. Do they distinguish between alcohol and opium; do they consider that the one is more grave and objectionable than the other?—I do not know that they make comparisons between the two habits, but unfortunately when a Burman does take to drinking, he does not drink in moderation. We in this country recognise a moderate use of liquor, but, with the Burman, he usually goes in for it strongly, and it is a matter of offence against Church government and against their Christian faith to use liquor. Possibly that is so, because nearly all the American missionaries are teetotallers, and they have made the temperance work a strong point.

333. Is the tendency to the abuse of liquor a prevalent vice among that population?—More so among the Burmese than among the Chinese.

334. I suppose the nature of the climate is such that alcohol, regarded medicinally, is not a necessary article of consumption?—I should not think so, for a Burman or a foreigner.

335. Are you cognisant of any special injury inflicted upon the native Churches by the spread of the opium habit, and can you tell us by what means the spread of that habit among them has been induced?—Dr. Bunker, of the Karen Mission in Toungoo, reports to his Missionary Board that a great number of his Karen Christians have fallen under the influence of the opium habit, and that as a consequence schools have been closed; self-supporting churches have been shut up; that in cases, churches of some hundreds of Christians have been dismissed and disbanded entirely; that some of the oldest native pastors have been expelled from the Church and have become vagabonds and rogues; and his despair is very great at seeing the evil that is worked among them. He states that the cause was that many of these outlying districts of the Hills near Toungoo have been visited by Chinese from Toungoo, who have settled among them and given away small packets of opium to the young men until the habit has been induced; then they have charged a small price for it, and gradually a trade has sprung up. Other missionaries, in different parts, in Mandalay, Thayetmyo, Prome, Hentheda, Bassien, and especially in Rangoon, tell us very much the same story of honoured and trusted Christians falling victims to the habit.

336. Can you sum up in a few words your impressions of the whole case as it relates to Burmah?—My personal observation extends only to the first four years, but the remainder of the time I have knowledge from evidence received from my friends there, with whom I have kept up a constant correspondence. I feel sure that the consumption of opium is increasing, both in Upper and Lower Burmah, that its use is attended by the most disastrous consequences to those who come under its influence, that measures which have been adopted in Upper Burmah have been attended with but qualified success, if not with absolute failure; that in Lower Burmah we look forward with very grave apprehension to the measure lately introduced by the Government, involving, as it does, permission for the Chinese and others to use opium. It seems to us that you cannot isolate a sin of this kind, any more than you can isolate cholera. If we were to pass an edict in England that only the Scotchmen were to use whisky and that no one else was to touch it, it would be simply a failure; and while we recognise with gratitude and very deep thankfulness the attitude of most of the officials in Burmah towards the opium traffic, we feel sure that until it is entirely abolished they will never be able to suppress the smuggling and the illicit trade that there is in opium. They suppressed ganja in Burmah, which is a weed growing by the roadside. The product, for smoking or eating, is easily made, and the use of it has almost entirely passed away among the Burmans since it was suppressed, and I do not see any reason why opium could not be treated in the same way. At any rate, the attitude of the Government in opposing it would confirm the good feelings and the right impressions of the Burmese people, and they would support the Government loyally in doing so. As it is, we are on the wrong side as regards the legalization of opium, which the Burman conscience condemns. Of course they do not understand, as we understand, the reasons for the high license.

337. Then you do not think that the resistance which would be offered by the Chinese residents in Burmah to a policy of total prohibition would present an insurmountable difficulty to the Government?—I do not think that the opium-using inhabitants of Burmah are of sufficient value to the country to be consulted in the matter, because I think it is very likely, if they found that they could not get opium there, they would go to some other country where they could get it, and it would be all the better for Burmah if they did so.

338. Now, to return to China; how long were you in China, and with what provinces were you acquainted?—I am acquainted with the provinces of Hupeh, Kiangsi, Kiangsu, Shantung, and Chehkiang. These are all provinces, one in the north, and the others in the middle of China, and I have lived in those provinces for 13 years.

339. What was the attitude of the native population of those districts (which were remote from the Treaty ports) towards you and your brethren in the Mission?—As a general thing, very friendly. We met isolated cases where men seemed to think that when they saw a foreigner it was a fair thing to throw a brick at him, but as a general thing the Chinese always treated us with extreme courtesy.

340. You were exposed to no personal danger in travelling about?—For the last ten years I have lived 250 miles from any other Mission station. My wife and children have been left alone in that Chinese city, taken their daily walks, received visitors, and have never received a single insult.

341. With your large experience of China, how far do you agree with the evidence given yesterday by Dr. Maxwell?—I agree entirely with Dr. Maxwell in everything that he said. There are some points that I should like to emphasize very much.

342. What are those points?—First, his view that opium is a hindrance to the spread of the Gospel, and also his statement of the attitude of the Christian Church towards it. No man is recognised as a Christian who buys or sells, or uses opium in any shape or form.

343. Recognised by the Chinese Christians you mean?—By the Protestants or Catholics of China. I agree, too, with Dr. Maxwell in his view that there is no power on the part of China to increase the amount of import duty on opium.

344. I think we will not go into that. I shall address an inquiry to the Foreign Office on that subject?—Very good, my Lord. I will put this in as a parenthesis, that I have come up armed with some opinions and impressions on the subject.

345. Well, if you can give them to us briefly we will consider them?—The fact of the amount of duty fixed upon opium by the Treaties being a fixed quantity, which the Chinese cannot increase without breaking through the Treaties, I think sufficiently indicates that they are not free in the matter; but Dr. J. M. Dudgeon, in his paper read on May 12th, 1890, before the Shanghai Missionary Conference, states that in his opinion China was not free to increase the amount of duty on opium, or to make any motion towards putting down her own cultivation until she was able to shut out the import of foreign opium; and that view was confirmed by all the missionaries present, and they stated that, "When the "favourable moment arrives, and China is no longer "trammelled with the foreign import, I believe the Go-"vernment is strong enough to have its will carried out." (That is for the suppression of opium). "The great "body of the people will hail with satisfaction, under "these circumstances, such action on the part of the "Emperor." And again: "That from a full and care-"ful study of the whole question, from the history of "the nine years' negotiations which led up to the late "opium agreement, this conference is clearly of the "opinion that China is *not free* to act as she could and "would act in the matter, either of increased taxation "on the foreign opium, or in the total suppression of "the growth of the poppy, and the consumption of the "drug within her own territories."

346. (*Sir J. Lyall.*) What date is that?—1890, May 12th.

347. (*Chairman.*) You recognise that this statement of Mr. Dudgeon's does not harmonise with the authoritative statement which was made by Sir James Fergusson in the House of Commons?—It was made six months before that statement in the House of Commons. I confirm Dr. Maxwell very strongly in his comparison between opium and drink. I think opium seizes on a man more quickly than drink, so that a man may be a moderate consumer of alcohol, but in my estimation there is no such thing as a moderate consumer of opium, except in the sense in which I defined previously. The grip which it has upon a man is very much more strong than that of drink. I may say that I have been in charge of a Mission hospital containing 100 beds for opium smokers, and we have had again and again to dismiss men as practically incurable, either from emaciation or from some disease which seems to spring up as a result of the weakness of the system; as soon as the opium is removed from them they become victims to some disease or other, and also because the will power is absolutely gone. The only cases that we look upon with any satisfaction are men who have been converted through the influence of the Holy Spirit and become real Christians, because it gives them a new will power and a new life, and they are able to resist the temptation; but I have not any confidence in the cure of opium smokers apart from the Divine Spirit's influence. We have known of many such men who have been rescued, but only through the influence of Christian faith.

348. Then, in your opinion, presuming that the importation from India were stopped, would the Chinese Government endeavour seriously to reduce the area under cultivation in China with a view to the entire suppression of the use of opium?—I have, my Lord, a very strong opinion that the Chinese would do so. It was only in 1890 that the Emperor finally revoked all the edicts prohibiting the cultivation of the poppy. Previous to that time the cultivation was entirely unofficial and unrecognised. I have seen myself, again and again, in the city of Kin-hwa the Governor of that city going out with soldiers and searching in different districts for the poppy under cultivation, destroying all the crops and beating the farmers for growing it. The fact is that during the past 30 years in China opium has been grown whenever a pro-opium official has been in power; when the three years of the pro-opium authority have passed away, and an anti-opium official has been put in power, the poppy has gone out of cultivation as if it had been struck by a blight. I believe there is an increasing conscience on the part of the people of China against opium; although the cultivation is so rapidly increasing, it seems as if the people were taking sides much more definitely for and against. As far as the Chinese officials are concerned, there is no doubt that the revenue question becomes a great difficulty. China is not a rich country, and the question of the import duty, I imagine, would very much weaken the hands of any Chinese official who tried to abolish it.

349. Is there a wide divergence of view among the official class upon the opium question, some being entirely opposed to the use of opium, and others regarding the habit more leniently?—I am happy to be able to say, on the authority of Dr. Dudgeon, who is a medical man occasionally attending the Court in Pekin, that of the 16 Viceroys in China, only one is under suspicion of being an opium smoker, and that most of the very high officials are opposed to it. The Emperor himself is opposed to the use of opium, principally because his father, the eighth prince, when he died, was a victim of opium; he took opium in his last illness, and became addicted to it, and his precept to the Emperor was, "Have nothing whatever to do with it." But there are among the lower class of officials large numbers of men who are very poor—they get their offices through using borrowed money, and through giving bribes. They find in the gifts of the opium merchants a very ready means of replenishing their exchequers, and they permit things to go on which otherwise they would not do. I believe among the higher class of officials there is a very strong opinion against opium. I may say that I have a personal friend, General Siao, who fought against Russia, and also against the French, who is at present in command of the garrisons of the Prefecture, and he gave me a dinner before leaving China—a sort of farewell dinner—and in the presence of all the officers he said, "If you "English people would only let us have liberty to do "as we like in our own country, we would soon put "an end to the opium trade." "More easily said than "done, your Excellency," said I; "how would you "accomplish it?" "We would open opium refuges "in every city, employ foreign and native doctors, "and compel the people to go and buy anti-

*Rev. J. S. Adams.*

9 Sept. 1893.

"opium medicine, and use all means to stop the trade "in opium; and if there were any so degraded as to "refuse to listen to the voice of reason, we would "employ force with them." With that he drew his sword as he spoke, probably meaning that he would cut off their heads. I cannot say that I would recommend such extreme measures, but it indicated that in his mind any measures ought to be taken in order to prevent the spread of opium smoking in China. I ought to say this—I feel it of very great importance—that I think many merchants and officials in China do not see the inner life of the Chinese as we do; there are comparatively few among the merchants who can speak Chinese. Our English Consuls, as a rule, speak Chinese thoroughly well, but they do not mix much with the people. We have constantly gone in and out among the Chinese, and we find, from the evidence given us by the wives and the children of often wealthy officials who have lost money, that opium is causing an immense amount of misery, not only among the working classes, but also among the higher, that is to say, among the lower classes of the mandarins. The wife of the official governing our own city lamented to us that her son had become an opium smoker; and that for years he had been losing, by opium smoking and the things which come with it (the gambling, and the consorting with bad characters, and so forth), more money than his father was making in his office every year. We have people outside our East Gate, living in the beggars' quarter, who ten years ago, when I first went to Kin-hwa, were living in the west end of the city, in some of the finest houses in the place, and these families have come down entirely through opium. I am convinced that the more closely we study the question, and look into the facts among the people, the more deeply we shall feel the greatness of the evil.

350. Have you any comments that you would like to offer in conclusion with reference to the evidence taken from previous witnesses?—I have already trespassed so much upon your time that I hardly venture to say that I think our political influence in China suffers through the opium traffic, and also that legitimate trade is hindered very much by it. I think other evidence will be offered to the Commission, or that there is no need for me to go into that question. I would merely like to indicate that at the time when telegraphs were discussed in China we had in Pekin representatives of English firms, American, French, German, and others; but, to the surprise of everyone, this great telegraph system in China has been committed to the Scandinavians. Every provincial city in China, with the exception of Hunan, is now connected with Pekin by telegraph, and Scandinavians have done the whole work. Of course I do not say that that has been the result of our opium trade, but it is quite possible that it does prejudice us in the eyes of Chinese officials—it does in the eyes of Chinese merchants, I know.

351. It makes England, you mean, generally unpopular?—I think so. Then, in preaching, we have often had the Chinese throw it in our faces that we are Englishmen; they sometimes will do it in our chapels, for we have everyday preaching in our own chapels; and the common objection—the stock objection—is: "Oh, you are the people who bring us the "opium; you are the English people who deal with "us in opium, and yet you come here to teach us "morality! We do not believe in any such morality." And again and again, in preaching in the open air in large towns, where I have been for the first time, directly the people have heard that I am an Englishman, opium smokers have got up, shown their rags and emaciated forms, and denounced us as the people who have caused all their misery. The result has been that we missionaries have had no hold upon the people—the people have been disgusted with us. Then, your Lordship asked Sir Joseph Pease a question about the public meetings that have been held in various parts of the country.

352-3. In Great Britain and Ireland?—I believe at the present time there is a very deep interest all over the country in this question.

354. Have you attended any meetings yourself?—I have. I came home for a holiday, but I have turned my holiday into a year's campaign on this subject, at considerable inconvenience and loss to myself; but I am convinced of this, that, especially among the Midlands, and in the North, and in certain parts of Ireland, there is a deepening interest in this question. The membership of the various Anti-Opium Societies is about 12,000 persons, and they are all earnestly seeking to spread information on this subject. The political aspect has been steadily kept out of view; it is not in any sense a party question, but it is one in which most Christian people feel a deep interest.

355. The anti-opium movement in Great Britain and Ireland, I presume, is as much an object of general support as is the movement to prevent the use of alcohol?—Well, the support is very general, and people do recognise that it is a kindred subject, and they have given us very good help and encouragement.

356. (*Sir J. Lyall.*) Do you think that the Burmese native Government was really able to prohibit opium smoking among the Burmese before the annexation—I mean before we took Upper Burmah?—During the four years I was there I never saw a Burman smoke opium. That was during the reign of King Mindoon and the first year of the reign of King Theebaw.

357. But with other opium-smoking people all round them, and with the great opium-producing districts of Western China near them, do you think it is possible that it could have been absolutely prohibited?—I think that if the conscience of the Burman nation had not been at the back of that prohibition, they probably could not have prevented it, with their broken-down machinery.

358. As a matter of fact you think none of the Burmese smoked opium?—As a matter of fact, I think that none of the Burmese, to my knowledge, smoked opium.

359. The description you give of the effects of opium smoking is a very terrible one. I suppose you know that there are other people who have lived in China, and other countries in the East, who hold a different opinion?—Yes.

360. A much more moderate opinion?—I know that, for instance, the merchants at the ports would perhaps have an opium-smoking compradore, and they produce him to you, and they say: "There, that man "smokes opium, and he is as bright a man in business "as I am; he is always up to his work, and he has "smoked opium for a certain number of years." But that man has probably been primed with opium before he comes to his work, and when he goes to his luncheon he is again filled up—wound up, like a musical box, to go for a certain time until he is run down, and unless he takes his three daily doses he cannot do his work. Such a view as that is very misleading.

361. Is it not a fact that in a great part of China, particularly the part which Europeans see most of, opium smoking is just about as common among the men (except perhaps among the very poor who cannot afford it) as tobacco smoking is among Englishmen—very little less common. I have heard it frequently asserted; do you think it is true or not?—In some cases it may be true, but China is a very large country, and the practice differs very much. In those places that I am acquainted with it is not so common as tobacco smoking. During my absence from England I notice that tobacco smoking has increased very greatly in England.

362. I was on board a ship, now, the other day, with a great number of Chinese going from China to California. As far as I could see, every Chinaman of the lot smoked opium?—Very probably.

363. They spent the day, or part of the day, in smoking opium?—They do in some places—they do so on the River Yangtse.

364. In California and Australia the Chinamen are such good labourers, such good workers that, as you know, savage assaults have been made upon them by English working-men, and excessive jealousy has been aroused because they have really cut out the English working-man. Is it possible, if opium smoking is such a dreadful vice, I do not mean to say it is not a vice and a bad habit, but if the consequences of opium are anything like what you have described, is it possible that these people (who nearly all smoke opium) could work, and make money, and succeed, as the Chinese do in Australia and California?—I think that on close examination we should find that the great majority of opium smokers are not the people who do the work, and that they are really parasites among the common crowd of Chinese workers. In cases where a man is an opium smoker, during the time that he is under the influence of the drug, he can do his work as well as anybody, and probably, owing to the extra stimulation, a little better than most Chinese. But the system is

affected in this way: it is an intense stimulation and an intense depression, and when the man is under the influence of the depression he is absolutely worthless. It is only while he is under the influence of the stimulant that he is of value, and a great deal of their hard work is performed under the influence of the stimulating effect of the drug, and therefore people say that opium has no evil effects because they see the man at his best and not at his worst. That is my view of the question, and I may perhaps say that the evil effects of opium are sometimes long in developing themselves. In many cases that I have known, opium smokers have taken the drug for 8 or 10 years, and have shown very little emaciation, but the mischief has been going on, and directly hard times have come, and they have not been able to get good food and stimulants (wine and so forth), then they have gone rapidly to the bad.

365. The great bulk of moderate opium smokers live as long as anybody else, do they not?—So far as opium smokers are concerned they may live as long as anybody else, but I find this, Sir James, that in the famine times, and when epidemics of fever take place, the first to die are the opium smokers; they are predisposed to disease, and their bodies seem to invite the attack of any wandering disease that comes along.

366. These Kachyins and Shans—you mentioned those tribes that are on the borders of Burmah—they are confirmed opium smokers, are they not?—Many of them are.

367. Well, they are people of very strong physique, and very energetic, are they not—compared to the Burmese rather remarkably so?—Yes; I think that, as a rule, the Hill men are strong in comparison with the dwellers in the plains. We have the same thing in other countries, but I have come across many Kachyins and Shans who have suffered severely from the effects of opium smoking.

368. The Burmese Government, on religious grounds, through the influence of the Buddhist priesthood, prohibited the use of opium, and our Government, finding it prohibited, carried on the prohibition?—Yes.

369. Was spirit drinking also forbidden by the Burmese Government?—The canon of the Buddhist law is, "Thou shalt not touch anything that intoxicates"; therefore spirit drinking was also forbidden.

370. When you were in Upper Burmah did you ever see the Burmese drinking spirits?—Not in Upper Burmah. The difference is very marked between Upper and Lower Burmah, coming down across the frontiers; in fact, as I remarked in my evidence in chief, I only saw one case of a man being punished for drinking spirits; he had a thousand blows with a small rattan.

371. The Mahomedan religion also prohibits, or at least strongly condemns, the use of spirits, and there are a great many Mahomedans in India, particularly in some parts, where they are in fact the great majority of the population. I suppose you would think that we ought to prohibit the use of spirits too?—I think, if the use of spirits is doing as much harm as the use of opium is, that it would be a very pertinent duty for us to prohibit the use of spirits. I notice in the Report of the Excise Department in Burmah for 1891–92, in certain places the Deputy Commissioner notices the good effect produced by the spread of the Mahomedan religion in putting down intoxication among the natives.

372. Now the question is, should these things be enforced by Government or should they be left to religious influences?—I hardly know whether I am prepared to define the duties of Government. It seems to me that it is the duty of the Government to protect its people from anything that is injuring them if possible. The tendency in the past has not always been to protect the people, but rather, I fear, to push the trade.

373. (*Mr. Pease.*) I just wish to ask whether the consumption of opium in Burmah is confined to smoking, or whether it is partly consumed by eating, partly by smoking?—In Burmah, I believe, they smoke very largely; in China it is smoked, and then the ashes of the opium are taken and mixed with fresh opium and again smoked; and very frequently the third burning of ashes is smoked. In some cases, with working men who have not time to spend over smoking (which is a very tedious business, taking about an hour to satisfy an ordinary craving), they take it in the shape of laudanum dissolved in spirits, or take it simply as a pill, washing it down with a cup of tea.

*Rev. J. S. Adams.*

9 Sept. 1893.

374. Is it your experience that the Chinese look upon the smoking of opium as an indulgence of which they have no cause to be ashamed?—I have never yet met a Chinaman who defended opium smoking or eating. They all look upon it as a thing to be ashamed of; in fact, on several occasions when I first went to China I nearly got into trouble by asking the question, "Are you an opium smoker," and to this day, if you wanted to insult a Chinaman, you would have no need to say anything, but simply put the finger and thumb to the mouth, and waggle the hand, and it means, "You are a confirmed opium smoker," and it is taken as an insult. The boys often insult their parents in that way.

375. (*Mr. Mowbray*). I have only one question to ask, arising out of what you told Sir James Lyall. You said. I think, that the Burmese Government had succeeded in restricting the consumption of opium, not to the Burmese, but to the other inhabitants of Upper Burmah?—No, they let these resident Chinese smoke opium. Strictly speaking, it was not recognised as a public thing. In cases where Chinese travellers brought down opium in any quantity it was always seized, and the travellers themselves were punished for smoking it; but they did not seem to care so much to enforce the prohibition upon people of other races as they did upon their own people.

376. In fact, I rather gathered that they had succeeded in drawing the distinction which you seemed to think the English Government would not be able to draw, between consumption by the Burmese and consumption by other races in Upper Burmah?—The number of strangers in Upper Burmah at that time was very limited indeed. As I have said, 500 or 600 travellers came through in the course of a month; so that really there was very little opium smoking seen except when the Shans came over in the dry season to sell their iron ware and then go back again. Those people the Burmese authorities were really afraid to meddle with.

377. Then is it the increase of what you call foreigners in Upper Burmah which leads you to think that the English Government could not do that which the Burmese Government did in their time?—I think the English Government could suppress the use of opium among all classes of people in Upper Burmah, and I think that is the only remedy at their disposal.

378. I quite understood you to say that; but I wanted to know what was your reason for thinking it impossible that they could prevent the Burmese consuming it and at the same time allow others?—Simply because of our experience and the statements in the Report of the Excise Department in Burmah. The law itself is altogether inoperative. If you will allow me I will read two extracts from the Report of the Excise Department in Upper Burmah, page 21. "The "consumption of liquors and opium is theoretically "confined to the above-mentioned population, but there "can be no doubt that a considerable amount of both "finds its way into the hands of Burmese." And again on page 22, "The licenses for the sale of opium and "liquor are intended for the convenience of the non-"Burman population of Upper Burmah, and sale of "either liquor or opium to Burmans is prohibited by "law. But there can be no doubt that the prohibition "is, in practice, inoperative."

379. I understand from what you have just said that you think the increasing difficulty of restricting the use of opium to foreigners in Upper Burmah arises very much from the increased number of foreigners now in Upper Burmah as compared with the difficulty under the late Burmese Government?—From that increase and also from the fact that our licensed shops are there.

The witness withdrew.

The Reverend HUDSON TAYLOR called in and examined.

*Rev. H. Tay*

380. (*Chairman.*) To what communion do you belong, Mr. Taylor?—Personally I am a Baptist; (but the mission I represent is interdenominational, its missionaries being members of all sections of the Christian Church).

381. And are you also a member of the Royal College of Surgeons?—Yes.

382. I believe that you are the founder and general director of the China Inland Mission?—That is so, my Lord.

*Rev. H. Taylor.*
9 Sept. 1893.

383. Can you give us very shortly what is the scope of the work undertaken by that Mission?—We have at the present time about 530 missionary workers of both sexes in 14 of the 18 provinces of China, and also a station at Bhamo in Upper Burmah.

384. You yourself have had personal experience in China?—I went out in 1853, 40 years ago, and have been a missionary ever since.

385. How many years were you out in China?—I could not now tell how many I have been in China, as I have been backwards and forwards a good deal latterly; but my connexion with the work has been of 40 years, standing.

386. In what districts have you laboured in China?—Personally I have lived in a number of towns for several years. I may say, Shanghai from 1854 to 1856, and the intervals of time not mentioned below when in China; in Swatow in 1856; in Ningpo, 1857 to 1860; in Hang-chow, 1866 to 1868; in Yang-chau, 1868 and 1869; in Chin-kiang, two years, 1870 and 1871; in Chefoo, 1879 to 1882; and I have made visits of several months' duration to other towns.

387. The Commission may infer from what you have told us that you have had wide opportunities of forming an opinion as to the questions which were referred to us?—I thought it might be helpful, my Lord, if I marked by a red line on a map the districts that I personally visited, and am acquainted with, either from visitation or residence. [*Mr. Taylor here handed the map to the Chairman.*] I have not been further west than Hanchung (Shen-si province), as you will see. These provinces I visited. [*Mr. Taylor here pointed out on the map the provinces he had visited, viz., Shen-si, Shan-si, Chih-li, Shan-tung, Kiang-su, Gau-hwuy, Hu-peh, Kiang-si, Cheh-kiang, Kwang-tung.*] I spent a great deal of time in Cheh-kiang and Kiang-su, and more or less in Kiang-si.

388. Can you give us, in a general statement, what is your experience as to the effects of opium, and especially Indian opium, on Chinese consumers, whether regarded morally or physically?—I do not know that I am able to discriminate much between the effects of Indian and Chinese opium, because in the many cases of Chinese opium smokers with whom I have had to do, one has not attempted to trace which opium they were using. I might say that probably in my earlier experiences Indian opium was the drug used, and latterly Chinese opium has been more largely used by those I have had to do with. As to the effects of opium on the Chinese I should like to speak definitely.

389. The Commission would wish you to give a pretty full description of your views on this question?—The effects on the Chinese, I., *physically*, are (*a*) to interfere with the *nutritive* system. A man who smokes opium has a lessened appetite. If he be in a good position, able to stimulate the stomach by nutritious food and stimulating dishes, he might continue using a moderate quantity, sometimes for a considerable period, without showing that emaciation which is one of the most marked features where those advantages are not possessed. When a man is unable from any circumstances to get the highly-spiced dishes and nutritious food that are necessary for him as an opium smoker, he becomes very thin and spare and runs down in physical strength very steadily as a rule Then (*b*) opium affects very seriously the *nervous* system. Of course you know the delightful sedative effect of opium; and this is a very delicious effect to the Chinese—it is a sort of Elysium to them; but it is followed by nervous irritability and sleeplessness when without opium. It is a proverb among the Chinese, and it is well known, that the opium-smoker turns night into day and day into night; he is sleepless at night, and unless under the influence of considerable doses he does not get his proper rest; but he is sleepy during the day, and that effect is one that can only be kept under by increasing the dose; and hence the tremendous temptation for men who want to work during the day to increase the amount of opium taken. Then (*c*) it has a very serious effect, bearing upon national welfare, in its effect on the *generative* system. In the first instance it is a stimulant, and it very frequently leads to immorality. One of the greatest difficulties, often met with, when a Chinaman wants to break off the use of opium is spermatorrhœa, which comes on, and is a very troublesome symptom. I have had a great number of opium smokers under my care at one time or another, and this is a very frequent symptom, just as diarrhœa comes on in the absence of opium, so spermatorrhœa will also come on; and this is a serious effect. If the opium smoking is continued, and the system allowed to run down, impotence and sterility are the consequence. Where both husband and wife are opium smokers you find the children are very feeble, of low vitality, and are easily carried off by infantile diseases. If the opium smoking is carried by both parents to excess, there usually are no children. Then (*d*) the general effect of it is to *lower the vitality* of men who, perhaps, may seem to be fairly well, and get along under ordinary circumstances, but in fever or any epidemic they seem to have such lessened power of resistance on the one hand, or of recuperation on the other hand, that many lives are lost. I do not think that opium smokers, as a rule—there are exceptions—live as long as the rest of the population. Of course you find cases of men who have smoked opium for many years and do reach to old age; but they are exceptional, according to my experience. Then, II., as to the *mental* system. The first effect of opium is stimulative. An opium smoker will oftentimes do his best work when under the influence of the drug; and that is a great temptation to young and middle-aged students who have to go in for prolonged examinations. They often do better work through the use of the drug than perhaps they would do without it. But there follows a depressing effect, and there surely ensues a dulled, ultimately a very dulled, mental state; and unless the stimulant is kept up men get sleepy and neglect their work and go down. But, III., the most terrible effect is on the *moral* system. Opium smokers have always a dulled conscience. I do not think that there is any exception. They have dulled moral perceptions; and if they smoke to excess, as the system goes down, generally the moral system in particular goes down, and there is nothing that an opium smoker will not do to get the drug: his natural affection seems as a rule to be first loosened and then to disappear; and in very, very many cases, where poverty comes on—which is a very natural result of opium smoking—the children are disposed of; the wife may be sold, or, still worse, kept for immoral purposes; and it is one of the greatest difficulties to rouse the conscience of an opium smoker, and when it is roused the poor fellow's *will-power* is so entirely gone that he is very frequently unable to resist temptation. I think that these are the principal points.

390. Would you say that the opium habit was very generally prevalent among the Chinese?—When I first reached China it was comparatively rare; but it has spread very rapidly during the last 20 years, still more rapidly during the last 10; it is frightfully prevalent now.

391. The Chinese have had a good reputation, have they not, as workers?—They are most industrious people as a race, but the opium smoker is as noted for laziness as the other Chinaman is for industry

392. Is it not the case that a great number of the Chinamen who emigrate, and whose services are found to be of great value in carrying on the industries of the place where they are temporarily employed, are opium smokers more or less?—I have no means of judging what proportion of the emigrants from China are opium smokers. I have met Chinese in Australia and in America; those whom I happen to have come across were not opium smokers; and the Chinese whom I have met, especially the better classes of them, in Australia, are bitterly opposed to opium being allowed to be introduced among them. Now, surely they ought to know their own race, and the effect upon their own people. If it were beneficial, why should the moral and better men among them be unanimously and bitterly opposed to it?

393.—Will you tell us how you find that the assumed connexion of the British Government with the opium traffic constitutes a hindrance to the acceptance of Christianity by the Chinese?—It makes us very unpopular. I would give anything many times to conceal my nationality, if one could legitimately do it, because I know inevitably the use that will be made of it. As I have mentioned, I have travelled extensively in China. I have never been in a province in which the question of the action of the British Government with regard to opium has not been brought up as an argument against the truth of the beneficial result of Christianity.

394. Do you consider that the unpopularity which you believe attaches to the British Government for its connexion with the opium traffic impedes the work of other Christian missionaries, such as those coming from

the United States, or from France, or from other countries?—One of the most common remarks to be met with is one which affects them as much as us. "If Christianity is worth anything, why do you not go "home and preach to your own Government." If Christianity is worth nothing, of course it does not matter whether an American or a German missionary is propagating it, if it be a powerless religion. Whatever is the real state of the case, there is no question that amongst the officials, amongst the literary classes, and amongst the common people, we are believed to be the authors of their national ruin and curse through opium.

395. Are there any other matters bearing on this question that you would like to bring before us; you have given us very clearly your general view of the case, resting on your long experience?—Is it not a very serious thing that we have by this opium trade alienated the sympathies and the friendship, not of the worst classes of China but of the best? I cannot conceive a Chinamen to be a patriot, and not hate England; and as an Englishman it is very painful and very humiliating to feel this—that the best Chinese are those who dislike us most, and not the worst Chinese—that the best feel that we have inflicted upon them an irreparable injury. Then, again, the poor victims. We have in our own Mission—other missionaries do the same thing—a large number of small hospitals for the reclamation of opium smokers, and a very large number of Chinese come under our care in this way. Men, when I had charge of a hospital, came as far as 200 miles, in order to be cured. Their feelings are very strong; and when we appeal to these refuges to them as evidence that Christianity has no sympathy with evil-living and evil-doing, they say, "Ah! but "you cure by tens and you poison by tens of thou- "sands;" and our efforts to bring about a better state of feeling are neutralised by the fact that our nation is believed by the Chinese unquestionably, whether rightly or wrongly, to be the cause of their national ruin and degradation in this respect.

396. So far as you know among the Chinese, generally, it is not understood that an entire change has come over the public opinion of this country with reference to the opium question, that we should certainly, not as a nation, be prepared by forcible means to compel the Chinese to receive importations of opium from India; that is not sufficiently recognised among them?—It is not generally known, my Lord, and I think some of us would feel very much afraid of assuring the Chinese, that if they were to exclude opium there would be no warlike measures taken. I dare not tell the Chinamen so. I am not at all satisfied that it would be so. I am quite sure there would be no war nominally on the ground of opium. But I am not at all satisfied.

397. You are aware, are you not, that a statement was authoritatively made in that sense in the House of Commons, by Sir James Fergusson, as representing Her Majesty's Government?—We have heard of that statement; but many things take place in the House that are not very much confirmed.

398. There was no dissentient voice in the House of Commons when Sir James Fergusson gave that assurance?—I think it would not be easy to convince the Chinese, unless they had an authoritative declaration from our Government, that we were likely to reverse our whole policy since the first war with China.

399. The statement in the House of Commons is, as you know, an authoritative declaration on the part of the British Government; there is no more effectual way of making an authoritative statement on behalf of the British Government than to make a statement officially in the House of Commons?—Would it not be well if this were conveyed to the Chinese officially?

400. They have a legation in London, whose duty it would be to take cognizance of a statement of that kind in the House of Commons?—I think it would be very difficult to convince the Chinese, unless definite measures were taken, that we had reversed our whole policy.

401. Well, what kind of "definite measures" would you suggest?—Communication to the Chinese Government would be a definite measure; and I think it would be very widely published in China. Of course, every missionary would be only too thankful to do all he could in spreading it for his own sake, and for the sake of the work with which he is connected; and I may say we have made very widely known the fact that there is an Anti-Opium Society, and a large anti-opium feeling in the country; but the Chinese say to us, "Well, you have talked a great deal; why do "you not do more; why do you not act?"

402. I think the Chinese Government have every means of knowing from the statements, which have been made upon authority in the House of Commons, that it is open to them to adopt any policy which they may think fit with reference to the importation of opium from outside sources?—They would scarcely be prepared at present to deal with our Treaty, I imagine, as the Americans have dealt with their Treaty in the matter of the Geary Act.

403. Do you not think that the Chinese Government are restrained from taking any action on the lines that you would wish rather by considerations of revenue than by any apprehension, if they prohibited the importation, that we should take warlike measures to resist that?—To what extent, at the present time, the Chinese Government may be influenced by questions of revenue, I have no means of judging. We are well aware that they have in times gone by refused to make revenue from this source.

404. (*Sir W. Roberts.*) I should like to ask, Mr. Taylor, as a medical man, do you consider that you can distinguish in the case of opium smokers and opium eaters, as we do with regard to the users of fermented drinks—between an opium sot and a moderate user, as we distinguish between a drunkard and a moderate drinker?—The term a "moderate user of opium" is a little indefinite, and it is very difficult to know exactly what one or another may mean by that. If you mean by a "moderate user" one who has it within his power to desist from the use, or to give it up, the number of those, I should say, was very small indeed, after the first few months of taking it. If you mean by opium-sots those who are living in a condition of the utmost degradation, well, then, one could not really give any statistics as to the proportions.

405. You have told us that you have known of opium smokers who have reached an old age?—Oh, yes.

406. I presume you would say that only those who use opium moderately could reach old age?—I do not remember anyone over 70 or 80 who has taken very large quantities.

407. Seventy or 80?—Yes.

408. Well, that is a pretty good span, is it not?—It is; and, as I say, such persons are very rare.

409. We have been told that in cities chair bearers and coolies are nearly all opium smokers?—I am afraid that it is so now.

410. Then how is it that they are able to do their work?—In the first place, their work is not necessarily continuous and exhaustive. A chair bearer for instance, in a city, will very seldom be on duty consecutively for a couple of hours, and under the influence of the stimulant he can do pretty hard work for that time. There is another class of chair bearers who are employed on long journeys, and it has been my misfortune to have sometimes in a gang of bearers some opium smokers. They are a terrible trouble to one. When the stimulating effect of the opium ceases they are absolutely unable to go on, and your progress will be interrupted from one to two hours however inconvenient it may be. These men are never very old; they break down and die very early.

411. I was going to ask you with regard to that recurrence. You say they do their work well under the influence of the stimulant; how do you distinguish between the drowsy effect of a stimulant and the drowsy effect of a meal; we are obliged to take our meals periodically?—The rest of our bearers who are not opium smokers take their meals at the same time.

412. Does the opium smoker take his smoke with his meals or after?—He will usually take it with his meal or after it, or sometimes instead of it, when the poor wretch has not anything else to take.

413. Would a dose of opium enable him to go on with his work without eating?—For the time being. But it is like borrowed money—when you borrow money, you have got to repay with interest.

414. Of course you know, as a medical man, that we do everything—all our functions are performed—under the effect of a stimulant of some sort or other?—A proper, normal, vital stimulant, of course, is one thing, and a poison is another

*Rev. H. Taylor.*

9 Sept. 1893.

415. You know the paradox is here—we hear on the one hand, that these Chinese are extremely strong, perform their work well, and nevertheless take opium; and yet we are told these terrible tales of the effect of opium on the system. Have you not distinguished between the sot and the moderate user of opium?—One has distinguished constantly between those who are already going down under it, and those who are well nourished and sustained.

416. I presume you could not give the Commission any idea of the rate of mortality—the death rate?—I am afraid not.

417. I suppose no statistics exist?—None exist; and it would be sheer guesswork. But amongst these labouring classes you very rarely meet with men, who have taken opium and run down, living for many years. They do not, of course, die of the opium, that is as a rule, but of diarrhœa, or dysentery, or fever, which they have no power to rally from. I may say that in one part of the journeys that I frequently have had to take I used to come in contact in earlier years with a large number of coolies who were engaged in conveying vegetable tallow over the hills of Cheh-kiang. These men used to carry about 330 lbs. avoirdupois over those high hills. Now, I have never seen an opium-smoking coolie who could carry above 100 lbs. That will give you some idea of the difference in strength.

418. And the other will carry 360 lbs?—330 lbs. avoirdupois—tremendous burdens.

419. Do you think that your experience in that respect would be verified by others?—Oh, there is no doubt about it.

420. I presume these effects that you have enumerated, arising in opium smokers, are not conspicuous in all cases—they are not inevitable, but you see them, more or less, occasionally, amongst opium smokers—I mean the degeneration of the conscience, and the effect on the nervous system, on the sexual system: I presume that that is not true with regard to the bulk of opium smokers?—I should say that in the case of nine out of ten persons who take opium in what may be called moderation—if you may use the term for those who only take a drachm or two, say daily—that in nine cases out of ten you will find a deadening of the conscience, you will find inability to sleep without the opium, and very frequently inability to sleep for a good part of the night with it, and more or less impairment of a full fair day's work.

421. That is in about 90 per cent. of the opium smokers?—I should think so, as far as I can recall.

422. So that it is only about 10 per cent. of opium smokers that can be said to be in fair health?—In whom the evil effect is not apparent. There may be a good deal of undermining which is not apparent, may there not? And of course some constitutions, I need not tell you, resist adverse influences longer and more strongly than others. Constitutions are not alike, at home or abroad.

423. Then in your view, Mr. Taylor, it cannot be said, even speaking very broadly, that the opium habit is at all on "all fours" with the alcoholic habit—with the use of alcoholic beverages?—I think it is far worse.

424. (*Sir James Lyall.*) You mentioned the taunts which the Chinese are apt to use in speaking to the missionaries and which are said to be a serious impediment in the way of Christianising efforts. In the pro-opium literature on the subject, I have seen it stated, on the other hand, that the Chinese are a very conceited people, very proud of their own civilisation and of their own philosophy, and all that sort of thing; that they resent strongly—the patriotic sort of Chinamen—the attempts to alter their habits and customs and their religion; that their conceit is very much injured by missionaries addressing them and trying to impress upon them that their religion, that their ideas, were all wrong and that they must take a new religion and that these assertions of theirs about opium is a Chinese way, and a very characteristic way, of showing their resentment and of meeting the missionary; that it is not a thing really felt and believed in by the Chinese generally, but that it is a mere argument used by them. Do you think there is any truth in that?—I do not think there is much truth in it. I have, during my long residence in China, had the personal friendship of a large number of Chinese—some officials; a larger number of non-officials; some of the literati, a larger number of the middle and lower classes—and I am quite satisfied that there is an honest conscientious belief in the minds of these people generally that we are the enemies of their country.

425. On the ground of opium, are the enemies of their country; or generally because we have forced ourselves upon them?—Largely on the ground of opium; but also because we have forced ourselves upon them, undoubtedly. I had a friend—I may really call him a friend—who was an official, and in friendly intercourse with him I said to him, "I am surprised "that you do not discriminate more between the "friendly attitude of the Protestant missionary and "the assumption (which at that time was very com-"mon) amongst the Roman Catholic missionaries of "official rank and their endeavour to force things "with a high hand." He said to me, "Well, now, "you know, it does very well to talk to the common "people about these things, but it will not do to talk "to educated people in this way; and we cannot "believe that Britain is the friend of our country." "Now," I said, "how do you account for our inter-"course with you; what is your own honest view of "it; tell me as a friend what is the commonly received "view among the officials?" "Well," he said "of "course we know the history of your absorption of "India, and we know how you first came to India—"very quietly, and you have gradually absorbed the "country. We believe you have come to China and "found it to be a still more desirable country"—(of course they think their own country is perfection)—"and you see that contrary to the state of India we are "a united homogeneous people. You demoralise our "people with your opium, and get up a large class "all over our country who care for no moral principle "whatever. You also win over your religious adhe-"rents in every part of the country and prepare the "way for the absorption of China." I give this as a very natural idea that is very widely prevalent.

426. But is not this a mixed idea with the Chinese? If you could remove that—all the ground that there is in the opium cry—would you not, still leave us as far as possible, I should imagine, obnoxious to the Chinese; would they not still be as opposed as ever to our forcing ourselves upon them, or breaking up their own civilisation and their own customs?—It is much easier to raise a prejudice than to remove it, I need not say; and it would not be the work of a day to remove the prejudice that our stimulus and encouragement and cultivation of the opium traffic through all these years has caused, making it is reasonable for them to suppose that we are not their friends.

427. (*Chairman.*) Does the past history of our relations with China and the wars we have fought, the battles that we have won, and the Treaties that we have imposed upon them; do these considerations, apart from the opium question, explain to some extent that kind of feeling which you say is entertained by the Chinese in regard to their relations with Great Britain?—They might; but when, in the native mind, at any rate, whether rightly or wrongly, there is added to that that the wars have been fought to introduce opium, and that the opium has been the thing of all our manufactures and imports that we have been most eager to protect and push—when you add to what would otherwise still remain, the idea that this was at the bottom and behind it all—of course there is a very serious difficulty. If we could wash our hands of the whole thing, it is not yet beyond the limits of possibility that China might be able to suppress the home cultivation of opium to a very large extent, if not absolutely; and it is a very sad thing if we do not give them every opportunity of trying to do it.

428. (*Sir James Lyall.*) Do you think that if the Indian Government stopped the export of opium from India to China, the Chinese Government would stop the import of Persian opium. There would be a great demand, you know, then?—I really have nothing beyond what would be a mere opinion to say with regard to that.

429. Your opinion is that they would, or have you no opinion?—I should rather think that they would try to stop the introduction of all foreign opium, and to lessen the home cultivation of opium, and

gradually to stamp it out; but opinions, I need not say, are not always correct. I have not a doubt in my mind that if a few years ago we had removed all pressure, the Chinese would never have allowed the cultivation to have reached the point it has, and would have stopped it; whether they can do it now or not, I would not venture to say. We ought to give them a chance to try.

*Rev. H. Taylor*
9 Sept. 1893.

The witness withdrew.

The Rev. CHRISTOPHER FENN, M.A., called in and examined.

*Rev. C. Fenn, M.A.*

430. (*Chairman.*) You are, I understand, one of the secretaries of the Church Missionary Society and have been for many years past in charge of the correspondence with the Society's missionaries in China?—Yes, my Lord, I have been secretary since 1864, and have had charge of the China correspondence for the last 12 years.

431. How many missionaries are now at work in connexion with your society in China, and in what provinces do they labour?—We have at the present time 66 European missionaries (29 clergymen, 6 medical men, 5 other laymen, and 26 unmarried ladies) besides the wives of missionaries. Of these, 28 have been connected with the Mission five years, and more. Of these 28 missionaries, 3 are in the Kwan-tung province, 9 in the Fuh-kien province, 14 in the Cheh-kiang province, 1 at Shanghai, and 1 in the interior province of Sz-chuen.

432. Can you give us the opinions of some of your most experienced missionaries as to the effects of opium consumption upon the people of China, physically, mentally, and morally?—Archdeacon Moule, who has been a missionary in China for 32 years, wrote in 1891 as follows:—"I doubt whether you would find a "single father or mother in China who would regard "their children's addiction to opium-smoking, even in "a moderate degree, as anything but a cause for "shame and most grave apprehension. Listen to a "heathen Chinaman's dying command to his children: "'Touch not opium. If you smoke the drug, you "'may worship me after my death, you may tend "'and beautify my tomb, you may perform all "'funeral and ancestral rites; but I shall take no "'pleasure in what you do, and calamity will overtake "'yourself and your family. If, on the other hand, you "'abhor and renounce opium, I can well overlook and "'pardon negligence as to my tomb, the sacrifices and "'offerings.'" At a meeting in Exeter Hall, in 1882, the same missionary said:—"In the opinion of every "respectable and moral person in China whose opinion "is worth having it is a vice, and nothing but a vice, "to touch the opium pipe at all, whether in moderation "or excess. In the case of alcohol, intoxication is the "exception. In the case of opium-smoking, it is the "rule and the object." At the same meeting, the Rev. W. H. Collins, who had been a Church Missionary Society's missionary in China for many years, and who, before ordination, had been a medical man, said:—"Nothing can possibly be harder to abandon than the "habit of opium-smoking. [In this respect] the habit "of drinking cannot compare with it." Bishop Moule, who went out to China in 1857, and is there now, wrote in 1891:—"Opium smoking and swallowing is very "prevalent indeed among all classes down to the "lowest. [But yet] a shopman, a clerk in all the "middle and lower walks of trade, has a black mark "set against his name [by his countrymen] if he takes "his pipe. Any movement against the use of *strong* "drink originates with the European missionary. But "it is his Chinese flock and assistant preachers who "warn him that it is not safe to receive an inquirer if "there is any suspicion of his smoking opium." Archdeacon Wolfe, of Fuh-kien, referring to villages where opium-smoking is much practised, wrote in 1883:—"The pernicious results of this soul and body "destroying vice are apparent all round. Cadaverous-"looking faces meet one on every side, and the slovenly "habits and filthy appearance of the people generally "testify too plainly to the evil it is working on this "once industrious and energetic population. Almost "the entire population in some places is abandoned to "the use of this poisonous drug. The effects are "witnessed in the extreme poverty of the people, in "the broken-down and dilapidated dwellings all "through the villages, and in the gross immorality "which prevails among the inhabitants." Lastly, Dr. Duncan Main, the very able head of the Mission Hospital at Hang-Chow, has remarked quite recently:—"Opium-smoking is admitted by all to be a vice; nothing "can be said in its favour. It destroys the health and "shortens life, for an opium-smoker falls an easy prey "to disease; and it leads to crime and ruin. When "anyone says the Chinese can smoke opium with "impunity, he talks pure and undiluted nonsense." I have inquired of several of our missionaries, and they assure me that the above opinions are held by them all unanimously. As regards the physical effect of opium-smoking, it does not so much generate any particular disease, but, if not checked, it utterly ruins the bodily constitution.

433. Have you ever been in China yourself?—No, I have not.

434-5. What do your missionaries tell you is their experience with reference to the action of the British Government with the opium trade. Do they consider that it operates as a barrier to the reception of Christianity by the Chinese?—I wrote these remarks at home yesterday; at first sight they may seem to differ from what has been said this morning, but I do not think they do really so much. My answer is this:—Yes, very distinctly; but not so much in the way that is commonly supposed. It may be doubted whether the net result is to prejudice the Chinese against the missionary personally. The prejudice against him as an Englishman is often more than counterbalanced by the satisfaction which they feel on seeing that in this respect he protests against the conduct of his own Government. Archdeacon Wolfe on one occasion gained a friendly reception in a previously hostile town simply through having, accidentally, as it were, shown his strong feeling on the subject. But it is a barrier, nevertheless. The success of the Christian missionary depends on his being able to appeal to the conscience of his hearers; and it is exactly this moral sense which is destroyed by opium smoking. "Humanly speaking," remarks Archdeacon Wolfe, "opium smokers are beyond the reach of conversion, "as the vice unfits them for the perception of any "moral or spiritual truth." Of course there is a large part of the population untouched as yet by this vice; and as a matter of fact Fuh-kien, where the Archdeacon labours, is one of the most successful of our Missions. Our missionaries long and sigh and cry for the suppression of opium smoking, not because they are propagandists, but because they are philanthropists, and because they see the misery caused by it.

436. You have, I believe, recently endeavoured to ascertain whether the Chinese authorities would be induced to make use of the right conferred on them by the "Additional Article" of 1885 to increase the duty on Indian opium to a prohibitive point, steps being taken at the same time to suppress or limit the growth of opium in China. Will you state the results of this effort?—I was led to ask one or two of our missionaries whether the Chinese could not be stirred up to make representations to their own Government on the subject. One of them, the Rev. J. S. Collins of Nangwa, in North-west Fuh-kien, replied on the 30th March last as follows:—"I lost no time in consulting those most "likely to know the usual mode of obtaining such "an expression of popular opinion as would correspond "to a petition to the Throne with us at home. "Having learned that the proper course would be for "the mandarin governing the district to issue a pro-"clamation desiring the local gentry assembled in "their local council to send him an expression of "opinion which he might forward to his superiors, I "took an opportunity yesterday to lay the matter "before one of the Kien-ning (or Kyong-ning) city "mandarins. There was no mistaking his interest "in the cause. We explained carefully what you sug-"gested, namely, raising the tax on imported opium, "but he smiled and said, that no matter how high the "tax was, if people wanted it, some way would be "found of smuggling opium into China. No one who "knows the [state of things here] can doubt this. He "said most emphatically, 'England must move first, "'England must move first,' and then he added with "a meaning smile, 'but your Queen would not be "'willing to allow so profitable a trade to be stopped';

*Rev. C. Fenn, M.A.*

9 Sept. 1893.

" neither would he believe a word in contradiction of " that idea. The fact is that until the opium traffic with " India is stopped, the natives will not believe a word " we say as to England not being willing to force " opium on China by another opium war. The man- " darin in question neither smokes opium himself nor " allows anyone among his retinue to smoke it." I would only remark on the above that, while we in England feel sure that England will never attempt by war, or threat of war, to force the admission of opium into China, the Chinese are well aware that almost every British official in China would do his utmost to prevent its exclusion, and that the exclusion could not be effected without giving offence to these officials. On the other hand, when once the British Government has forbidden the export of Indian opium, every such official will promptly become an anti-opium man, because he will desire to push, in opposition to the use of opium, the use of other articles imported from British India and the British Isles. There seems no doubt, therefore, that such a change of policy would immensely promote the suppression of opium-smoking in China.

437. Does it at all occur to you that your missionaries might do a good deal to counteract this, as I think, erroneous impression which exists in China with reference to the attitude which would now be taken by the British Government on this opium question. Could they not do a great deal by making public such an authoritative statement as has recently been made in the House of Commons by Sir James Fergusson on the subject. You are aware, of course, to what I am alluding?—Oh, perfectly aware; I should hope that they might be able to do something in that way, but still you see here the attempt was *bonâ fide* made. Mr. Collins is a missionary there; he can speak the Chinese language well; he is on friendly terms with this mandarin; he did his utmost to persuade him, but he totally failed; and I am afraid that if an intelligent mandarin could not be convinced by a missionary who was almost closeted with him, or at least close to him, it would be very difficult indeed for missionaries generally to persuade the Chinese public.

438. Well, we know that new ideas permeate but slowly through public opinion, even in such a country as our own. And we must recognise that the Chinese, looking back to past history, may be sensible that we have taken warlike measures in times past to force the opium trade upon China, and it may be a work of time to establish a contrary view; but still do you not think that the Government of this country has gone a long way in instructing Sir James Fergusson to make the declaration, which he did make, that "never again " would a shot be fired by England to force the opium " upon China"?—I think that is so. One might hope that as years passed away continued effort might produce some result in the desired direction; but that would be a very slow process which would be immensely accelerated by the measure of stopping the export of opium from India to China; and as every year now is hurrying its millions away into moral and mental and physical ruin, it seems a thing to be extremely lamented and deplored, that we should not take steps which would accelerate its suppression.

439. It is the case, is it not, that in so far as the Indian Government takes any action whatever with reference to the trade in opium between India and China it is rather in the direction of restriction, by imposing a very heavy export duty?—It is a Government monopoly.

440. Yes; but I mean the action of the Government in relation to the trade is that of imposing a heavy export duty on the exportation of opium from India to China?—Well, I have not gone into that part of the question so much, but I have certainly read in past years, (and I do not think there is any marked change of policy), that the financial authorities in British India supposed that the best plan financially was to push the production of opium as much as possible, and thus get more exported into China, and thus increase the aggregate return to the revenue). I have no doubt that of late years in consequence of the growing feeling in the House of Commons that would be different.

441. (*Sir J. Lyall.*) No, it has never been that, I think; it has always been to keep the price up?—Well, I remember reading a remark by Sir John Strachey to the effect that I have just mentioned.

442. (*Chairman.*) As a practical man, you are compelled to recognise that a considerable change of fiscal policy under such a Government as that of India, must necessarily be gradually adopted. It would not be possible, or it would be extremely difficult, to make a sudden reversal of policy; and therefore, even though you might be hopeful, that at some future time this trade might be further restrained, and perhaps altogether cease, yet an interval must elapse before an entire reversal of policy can take place. In the meantime, does it not occur to you as obvious that something effective might be done by the missionary body, in insisting, perhaps more than they have hitherto done, upon that declaration made by the Government through Sir James Fergusson, to which I have already called your attention?—That was the very point I wrote about urging them to do so. I may say that Mr. Collins was one who has taken it up; but his letter which I have quoted certainly conveyed to my mind the impression that he almost thought it would be useless, that the step he had taken showed it would not be of much good; and Bishop Moule wrote at once and said that he thought that nothing could be done. I think that something could be done but I think the difference is this, that if the British Government in India were to take the step of directing that, Indian opium should be no longer exported to China, it would be an immense help, and would immensely accelerate a process which under any circumstances, would be extremely difficult.

443. We were told last night in the House of Lords by eminent politicians on both sides, that in their view the only thing to be done was to keep pegging away?—Yes.

444. If that is the case with this country, with all its enlightenment and knowledge of political matters, and the wide circulation of an active Press on both sides, I think we must recognise, and the missionaries should recognise, that they must not expect to convey a new view to Chinese minds with reference to the attitude of England on the opium question at once; that there must be a good deal of pegging away on their part, and insistance upon such statements as Sir James Fergusson made, before they can gradually establish in the Chinese mind the true view of the altered attitude of our Government in relation to this question?—I quite agree with your lordship. What I would still say is this,—that under any circumstances, it is immensely difficult; even if at the present moment the export from India to China was stopped, the task would be Herculean, but without that it would be a hundred times more difficult; I quite think that they ought to make every effort in that direction.

445. (*Sir J. Lyall.*) I quite admit, of course, that nothing would be so effective in convincing the natives of China of the change of policy as an order—prohibiting the export of opium from India to China. Do you recognise that that would cost about 5,000,000*l.* or 6,000,000*l.* sterling a year?—Is it not between 3,000,000*l.* and 4,000,000*l.*?—the nett revenue I think is under 4,000,000*l.* now.

446. More than that?——

447. (*Chairman.*) It is a serious sum for the Indian Government?—It is a serious sum.

448. (*Sir J. Lyall.*) For producing an effect upon people's minds that is a very expensive measure?—But I consider that the export of opium from India to China, knowing as we do the immense evils which result from it, is wrong.

449. That is another point?—That is a moral question to which material considerations must give way. As I put it in addressing a meeting at the Exeter Hall the other day, a man says: "I believe that this opium " traffic is doing immense injury to China, but I " object to its being stopped because it might lead to " the necessity, say, of a subvention of 4,000,000*l.* a " year," the extreme need from England to India. Now that 4,000,000*l.* a year would be more than made up by twopence added to the income tax—twopence in the pound—a man who says: " I believe it is a great " moral injury, I believe it is a crime, but I object " to giving it up because it may mean that I shall lose " twopence in the pound—a one-hundred-and-twentieth " part of my income"—such a man—such a man I cannot understand. I think it is perfectly plain that if we English wish to govern India, and believe that the Indians cannot pay for it, we should pay for it ourselves, not certainly try to make the Chinese pay it by a mode which does them far more harm than if we required them to give us the 4,000,000*l.* a year in cash.

The witness withdrew.

The Rev. GEORGE PIERCY called in and examined.

*Rev. G. Piercy.*

9 Sept. 1893.

450. (*Chairman.*) You are, I believe, the founder of the Wesleyan Mission in China?—Yes.

451. Have you spent any considerable portion of time in China yourself?—I was 32 years connected with the mission, from its foundation until the year 1882. Since that time I have been in London looking after the Chinamen who come here, so that I have been connected with the Chinese every month of every year since 1850.

452. In what parts of China did you reside?—At Canton and Hong Kong, in the south of China.

453. We shall be glad to hear what your personal impressions are with reference to the evils resulting from the use of opium among the better class of the Chinese?—I may say, my Lord, that I have heard the evidence that has been given here, yesterday and this morning, the whole of it. Now, I have two points that I should like to lay before the Commission which have not been touched upon, I think, at all. I wish to be as brief as possible, and yet wish to give emphasis to those two special points. The first is a short account of a body of merchants in China, in Canton, who existed under the old *regime* as a very important body of men. There was a time, as all know, when Canton was the only port open to Western commerce in China. During that time there was a body of merchants in Canton upon whom the Chinese Government devolved responsibility as to the conduct of all the trade, giving them the monopoly of importation and exportation. These were termed in those days and the name by which they still go is the Hong merchants. The number was from 12—varying no doubt at different times—from 12 to 18 or 20. In China, as all know, the rulers, the official class, is the highest, and then comes the scholarly class of the Chinese; but in Canton we had what I do not think has ever existed since in any of the ports of China, and what I think cannot exist again—it was before my time I may say— there was a body of merchants who conducted the whole of that trade between all outside nations and China. I wish to say respecting that body of merchants that they were princely men; the wealthiest of the commercial class in China. They were in numbers, I should say, nearer 20 houses than 10; they were men who, according to Chinese customs, had large families. Polygamy is an institution in China, and they were men with large families. Now, the families of this Cohong, as I term them, being the wealthiest, though not the highest in position in China, would be recognised by us Englishmen as being in the category, on account of their wealth, and on account of conducting this monopoly of the trade, of men in eminent position; and their families as the largest, and of course, in some aspects the most respectable and most influential class that existed. What I have to state about them is this: that there were many of the sons of these men—I need not give their names, because those names are rather difficult to English ears; but I may mention two families, as of those two one of them survives to the present time. Those two families were called respectively Puntingkwa and Howkwa. The other merchants had somewhat similar names, their family names, or names of their firms. What I wish to bring before the Commission is this: that of these large families, consisting, some 50 years ago, of many sons and of a host of grandsons—all those families, with the exception of one, are all but extinct; that they are reduced to extreme poverty and distress. The hoards of wealth which their fathers gathered when they held that monopoly, and the property they acquired, and the gardens of pleasure and the palatial residences, all these have gone to wreck and ruin, and there is only the one family of Howkwa left in Canton of those 16 or 18 Cohong merchants. That name may be remembered and known somewhat in England by a certain blend of tea in the old time that was called "Howkwa's mixture." That I have no doubt the ladies appreciated. Now here is a case in point in which there was great wealth, high respectability, position in society, and in which that wealth was bequeathed to sons and to grandchildren; and it has almost entirely disappeared, and disappeared because the sons and the grandsons took opium,—in large quantities,—beginning, of course, with small doses when smoking it, and going on to larger doses, until in some of those families a man was kept to prepare the opium for smoking—to bring it from its raw condition by repeated processes into the state of prepared opium for smoking purposes; a man was kept on purpose to supply six or eight sons, not merely young men, but middle-aged men, who had the confirmed habit of opium smoking, and this went on until at last these families have been entirely ruined. That seems to me, so far as I have known and so far as I have learned also of the results of the mischief that opium has done in China, to be the most prominent example of the evils wrought among a body of people who were exceedingly well-to-do, and who were also mentally trained and scholarly to a certain degree, at all events.

454. And the example which you quote includes a very considerable number of individuals?—Yes, my Lord, more than a hundred. A great many more than a hundred.

455. And among that total number you would only name one who has been able to resist this course of degradation?—Only one family. The other house that I named Puntingwa's. That house owned large and extensive pleasure gardens in the western suburbs of Canton, and for many years during my residence in China those gardens were visited by foreigners, by missionary families, and by many wealthy Chinese as beautiful pleasure grounds. Within the last 20 years those gardens have all been destroyed; they have been sold, the buildings have been pulled down, and in connexion with other extensive house property in the western suburbs of Canton all has been scattered to the wind. I know myself of no case in China in which there was so significant a proof of the mischief wrought by opium smoking.

456. And you connect all this which has happened with the loss of energy and with the loss of ability arising out of the consumption in excess of opium?—Yes, my Lord; and there are numbers of other gentlemen, some who are in this country and some who are in China, who would speak to the very letter as to the truth of that to which I have referred—that the sons of these families, with the rare exception of perhaps one or two, were all useless and became more or less abandoned, owing to this evil habit, and their property was entirely scattered as the years rolled by.

457. (*Sir J. Lyall.*) Whenever a commercial monopoly like that for a time gives a certain number of families an enormous advantage over the rest of the public, and raises them to great wealth and then is suddenly broken up as this monopoly was, I believe that the state of those families is apt to decay and to fall into that sort of condition that you describe, although, no doubt, opium was also a very great cause. But I have seen exactly the same thing in other parts of the world, where a family had for some certain reasons possessed a monopoly for a certain time and became through that monopoly very wealthy, and when suddenly that monopoly, for some reason or other, was broken down, they proved unable to support themselves or to carry on industry in an open market?—I can quite readily believe that; in fact, I have some knowledge of great riches, especially when suddenly acquired, almost as suddenly disappearing; but the statements which came to our ears from time to time, and the results which we sometimes actually saw ourselves were such relative to the enormous consumption of opium in those families—not merely by the sons and grandsons but by the servants—as to show that they were given up entirely to the consumption of opium.

458. (*Chairman.*) While you recognise the possible operation of those other influences and the change of circumstances to which Sir James Lyall has alluded, you remain of opinion that in the case of those families to whom you were referring the personal degradation and the personal incapacity of those concerned arising out of the opium habit was the principal cause of their destruction?—That is my own full conviction; and it was also the conviction of all the intelligent friends that I had for many years in Canton.

459. Now what have you known of the use of opium and of its effects among the masses in China?—Most of my life was spent in the city of Canton, but the last two years that I was in China I was resident in a large town, a city you might probably call it, 12 miles from Canton of the name of Fatshán. In China we only give the name "city" to walled cities; this is an unwalled town, but with 400,000 inhabitants. It was an immense place, and we were residing in the outskirts of it. Now in speaking with some of my Christian friends there about opium, I said to one of the most intelligent

*Rev. G. Piercy.*

9 Sept. 1893.

among them : " You ought to give us more information " about opium than you do ;" and he said, "but you " hardly dare to examine into the great evils it is " doing in China, and doing in this place." I said, "I think we dare do it. What is there that we do not " know yet that you can make known to us ?" " Well," he said, " I can take you to a place in the heart of this " great town where you would see opium and the " mischief it is working, and especially the stimulus " that it is giving to other vices." I replied: "I " am ready to be taken there, whenever you will take " me." And as soon as I expressed my willingness to go with him, then he seemed desirous to back out of it, and began to say that it would be very dangerous, in fact that it would be perhaps at the risk of some broken limb, or even of our lives if we visited the place. I said to him : " But you have said that we don't know, " and are afraid to examine into the full extent of this " evil. Now, for one, I am not afraid, and if you will " take me, I will go." So he took me. He informed me as we set out, and on our way, that it was a series of buildings surrounding an open square, and that on the one side were opium houses—large places—and on another side that there were gambling houses, and that it was especially from the gambling houses that he feared difficulties. Then at another side of the square there were brothels, and he said: " I am taking you " at a time when in all probability there will be less " danger than at any other time—certainly much less " danger than in the evening or at night. Where I " am taking you, you will see the extent of these " gambling houses, and some of the people that are " in them, but many more will be there at night, and " you will see the exterior of the other places." We looked through a series of buildings where there was every arrangement for opium smoking, and where I have no doubt that 300 or 400 persons could be accommodated day after day, and night after night, to take opium. The other buildings of course I did not go into. Into one it would have been improper for me to have gone, and into the other it would not have been worth risking it. I had seen numbers both of small gambling places and innumerable houses in Fatshán where opium is smoked, but this was on a larger scale. We came away, and he was exceedingly glad when we got away without any danger whatever. But that incident impressed me more fully than almost everything that I had seen in China as to the evil working of opium. Congregated in that place there would be from 200 to 400 or 500 men assembled—smoking opium. From this place they went to the other places. I don't say that no other persons went to the other places, but I say that this was a focus of evil ; and as we recognise in this country that the public-house and the intoxicating glass is a provocative, and is the source of many evils and leads to a great deal of work in the police-courts and gaols, and houses of correction, so I found there on a scale that I had not seen in any other place what seemed to me to be the strongest proof that I have had of the mischief that opium smoking was doing among the lower class of the population. That is all I need say on that point. I will add one word, if you will permit me, my Lord : it is this, that whereas occasional speakers against opium and anti-opium agitators, as they have been called, have been spoken of as exaggerating, as immensely exaggerating, the evils of the trade and the evils of smoking, in China ; just allow me, my Lord, to say that I believe that it is entirely impossible to exaggerate these evils. I believe it is possible to make great mistakes when we come to figures. When we come to state numbers I think we can be wide of the mark, but as to the total amount of evil done to the opium smoker himself, and the evils which flow from his wrong-doing, to his family, to his relatives, to his friends, I think, a Commission sitting in all the leading cities of China would fail in summing up the total of all the mischief and ruin and death that is wrought by opium in China. I believe, from that point of view that there can be no exaggeration whatever. It is beyond the powers of one, or of one hundred people to gather together, to tabulate, and to estimate the evils that are wrought in China by opium.

460. You have summed up the results of all that experience in China in that concise and powerful statement which of course will have very great weight with the Commission, and I do not know that I can press you to go into details. You have given us, in a comprehensive view, your impression. The Commission is much obliged to you.

461. (*Mr. Pease.*) You have said that you have listened to all the evidence that has been given, and you wished rather to enforce one or two statements ; may we understand that you generally approve of the evidence that has been given ?—Yes, but I have studiously avoided taking up points which have been brought up before.

462. (*Chairman.*) We are very much obliged to you for your consideration of the necessity of moving forward ?—I wish, however, to be permitted to state that almost entirely I agree with the evidence which was given yesterday and this morning also. In many points, if necessary (which it is not), I could corroborate and strengthen that evidence, but I do not consider, myself, that it is necessary to do so. Those two particular points have been raised in my mind since I have been before the Commission,, and I challenge any man to overturn the evidence now given as to the entire ruin of the Hong merchants in Canton, during the last 50 years—and in regard to the other point also.

The witness withdrew.

Mr. JOSEPH G. ALEXANDER, LL.B., called in and examined.

*Mr. J. G. Alexander, LL.B.*

463. (*Chairman.*) I believe you are a graduate of the University of London ?—A Bachelor of Laws, yes.

464. And a barrister of Lincoln's Inn ?—Yes.

465. And you hold the office of secretary to the Society for the Suppression of the Opium Trade ?—Yes, I have been secretary for the last four years. I had previously, for about six years, been a member of the executive committee of the society, and had taken a great interest in its work.

466. I believe that you are in the witness' chair this morning chiefly for the purpose of putting in the publications of the society, which shows the various practical proposals which your society has made from time to time, and which it has put forward for dealing with the opium question ?—Yes, my Lord, partly arising out of a question or two put by Sir James Lyall yesterday. I thought it might be convenient for the Commission, before it separates, to have before it our Society's views on one or two points which have been opened up, particularly as to the distinction between the Bengal and the Malwa systems.

467. Will you put those papers before us, or will you give us a list of them ?—I will just mention them one by one, and mention briefly, too, the points.

468. And you will, no doubt, take care to supply to the members of the Commission (each of them) a copy of those documents ?—Yes, my Lord, I have arranged that, and a copy for each member of the Commission will be forwarded. The first is a book which was connected with the foundation of the society, and was written by my predecessor, the first secretary of the society, the Rev. Storrs Turner. I may mention that it is a very great matter of regret to me that he is unable to give evidence before the Commission ; he is only recovering from a very serious illness, otherwise I am sure he would have been most glad to come and speak to some points with which he is much better qualified to deal than I could be. This was an essay written by him in response to an advertisement that was issued by the late Mr. Edward Pease (Sir Joseph and Mr. Arthur Pease's brother) for an Essay on the question of the Opium Trade, in connexion, I think, with its effect on missions in the East. Mr. Turner was one of the prize essayists. He had been a missionary in China for a number of years. His essay led to the formation of the society in the autumn of 1874. There had previously been some committees—a committee in London of which the late General Alexander was honorary secretary,— but they had fallen through. Our society was founded in the autumn of 1874 ; and Mr. Turner, was appointed the first secretary. He held that position until 1885, shortly after the signing of the Additional Article which I will refer to later. The chapter to which I want specially to refer here is the eighth chapter of his book—the closing chapter—in which, after dealing with the history up to that time, he puts forward propositions for an amended opium policy. I should, perhaps, say that the

society never had any definite constitution. I think one may say that those who united to form it rather were in search of a definite policy which they could suggest, than actually proposed anything upon which they were agreed. In fact, there were those who supported three different measures. There were those who supported the total and immediate suppression of opium except for medicinal use. There were those who were in favour of a gradual suppression, as being what they thought the only practical means of putting it down, and, if possible, with the co-operation of China; and there were also those who favoured the suggestion (which I think was thrown out by Sir James Lyall yesterday) of assimilating the Indian Government's system in Bengal to that which exists already in Bombay, in order that the Indian Government might no longer be a monopolist in the position of actually carrying on the trade, but in the position of regulating the trade and imposing duties, and therefore that such action as they took should be in the nature of repression.

469. (*Sir J. Lyall.*) I did not, as a matter of fact, make any suggestion of that kind.

470. (*Chairman.*) That is a suggestion which has been made.

471. (*Sir J. Lyall.*) Yes, it has been made, but I did not make it.

472. (*Chairman.*) It is a suggestion which has been made?—Sir James hinted at it rather than made it as his own.

473. (*Sir J. Lyall.*) You may have deduced it from some remarks of mine, but I am not conscious of having made such a suggestion.

474. (*Chairman.*) We are conscious of other people having made it?—In this book Mr. Turner did not go for total prohibition. There is a passage at page 205 in which, after referring to the proposal of Sir William Muir, he says:—"Does Sir William Muir's "proposition entirely satisfy the demands of justice? "We think not. Are we then shut up to Sir R. "Temple's *reductio ad absurdum* of total prohibition? "Again we think not. Justice and morality demand "that the Government should withdraw altogether "from encouragement to the opium manufacture; "and, if it takes revenue at all, take only that amount "which accrues from taxation honestly meant to have "a restrictive force." That modified view was the view that was put forward in this prize essay.

475. What date was that?—In 1874. Sir William Muir's proposal had been made in 1868, and I will just lay on the table, if you will allow me, a publication of the society entitled "Sir William Muir's Minute "and other Extracts from Papers published by the "Calcutta Government." Sir William Muir's proposition was the adoption of the Bombay system of imposing a tax in Bengal in lieu of the monopoly, and I should like to call attention to the principal reply to that proposal of Sir William Muir's. It is at page 13 of this tract. It is a short Minute signed with the initials "H.S.M." Of course that is the late Sir Henry Maine. He says:—"The true moral "wrong, if wrong there be, consists inselling opium "to the Chinese, and the only way to abate it "would be absolutely to prohibit the cultivation "of the poppy in British India, and to prevent the "exportation of opium from the native States. The "British Government is sufficiently despotic to effect "this, and for moral purposes there is no distinction "between what a despotic Government does itself, and "what it permits its subjects to do. I am satisfied "that Sir W. Muir's policy would greatly add to the "supposed moral wrong by largely increasing the "quantity of opium introduced into China, while the "revenues of India would be seriously diminished. I "would not, therefore, base any action on his Minute." I think I had better not attempt to argue the question now, but simply put this in as narrative. I do not wish to commit myself to agreeing entirely with the statement that there is no distinction whatever; but I will only say that the society has since repudiated Sir William Muir's plan as an unsatisfactory one.

476. (*Sir J. Lyall.*) You used the word "encouragement." You can hardly say that the word "encouragement" applies to the Bombay system?—Well, not of late years.

477. I mean to say the system itself, which is a system of levying a heavy duty, is not encouragement surely; not interfering in other ways except levying a heavy duty?—The system itself is not, I quite grant. I believe, however, that in the very early days the system was so worked as practically to amount to an encouragement.

478. The Malwa system?—The Malwa system.

479. How?—I am speaking of 50 or 60 years ago, when the Government desired to promote the use of opium, provided it did not go so far as to injure its Bengal monopoly. That was of course rather a delicate operation, but that appears to have been the desire at that time. Then the next document I will put in is an address to Mr. Gladstone when he was Prime Minister, which was referred to by Sir Joseph Pease. It will be observed that the great object urged upon the Government in that memorial is the ratification of the Chefoo Convention, and that really became the main subject of the society's efforts for a number of years. Dr. Maxwell, I think, mentioned yesterday that there were nine years of negotiation on the Chefoo Convention before it was finally ratified under the Additional Article of 1885. During those nine years the society was constantly agitating for ratification, and there was a very strong feeling as to the injustice that was being done to China by not allowing her to have her own way, and by not ratifying the Opium Clause of the Chefoo Convention. It was towards the close of that period that an important meeting was held at the Mansion House in connexion with our society, and that that memorial, signed by a great many influential men, was presented.

480–81. (*Chairman.*) This is under what date—this letter to Mr. Gladstone?—The date is 1882.

482. I may take it that this communication to Mr. Gladstone was an embodiment of the view entertained by your association at that time on the subject?—Yes, my Lord.

483. And that the signatures (which are numerous and highly influential) to this document are a sort of gauge of the movement of public opinion on this subject at the time?—Yes.

484. I think it is a very important document, and I think it would be well that it should be printed as part of the Appendix to our Report?—Yes.

485. So that it might go forward among other papers to the Indian Government for consideration?—We have copies. Perhaps I ought to point out that that really dealt with a point which is now passed over. At that time the negotiations with China, which issued in the Additional Article of 1885, were still pending.

486. Yes, but I think it still is of living importance. Would that not be your view—that this still has importance as showing the growth of public opinion in regard to this question in Great Britain?—Well, my Lord, I am anxious not to attach too high an importance to it—because it was dealing with a phase which has passed away, and probably some of those who signed under the conditions that then existed would not afterwards have signed such a memorial when they considered that China had her own terms and had been satisfied.

487. I will not further press the suggestion that it should be printed as part of our Blue Book?—I am anxious in that respect not to overstate our case. Well, then, it was no doubt under the strong pressure of public opinion that Mr. Gladstone's Government (Lord Granville being Foreign Secretary) finally accepted the terms proposed by the Chinese Government—terms, as Dr. Maxwell said yesterday, which were modified as compared with those that they had originally put forward, but they were the ultimate terms of the Chinese Government, which Lord Granville in principle accepted; and Lord Salisbury, then coming into office, carried out that which had been decided in principle by Lord Granville before. And that caused something like a crisis in our society. There were those who had attached very great importance to the question of not putting pressure upon China, and thought that that phase of the question had passed away, and who were not disposed to continue the agitation, and in consequence a conference of the members of the society was held, at which I was present, and that conference ultimately adopted a new programme, which is the next document which I will put before the Commission, viz., a "Statement of Facts and Principles." In that document the society took the view (although there were dissentients from that view) that a portion of our case as regards the forcing of China must very much be dropped, but that the Bengal monopoly was absolutely indefensible (that will be found in the closing paragraphs); that the

*Mr. J. G. Alexander, LL.B.*

9 Sept. 1893.

society should thenceforth direct its efforts to the stoppage of the growth and manufacture in Bengal, leaving the Malwa question in a somewhat undecided state, concentrating attention on the question of the suppression of the Bengal monopoly. And we have worked on those lines ever since. Then the next document I put in is not actually a publication of the society. I hand it to the Commissioners as being by far the best and clearest statement of the general history of the opium trade, and it is rather interesting as having been a prize essay which was written (as the writer says in his preface) by one who approached the subject with a prejudice against the anti-opium movement, but whose study of the facts, and of the history of the case entirely convinced him. So that really, although written entirely independently of our society, it is a very able statement of our case. The book is entitled "The Indo-Chinese Opium Trade"; by Mr. J. Spencer Hill.

488. Shall we be supplied with copies of that?—I will send them round to each of the Commissioners. In addition to a very clear statement of the history, and a discussion of the morality, of the question, it contains rather a specially valuable chapter on the effect of the opium trade on British commerce with China in general.

489. Would you say that your society, as a body, would adopt and subscribe to the views which are contained in this publication of Mr. Hill's?—Yes, my Lord, certainly.

490. You would like the Commission to consider that that is part of the evidence which you have to offer in support of your case, for the consideration of the Commissioners?—I should be very glad to do so, my Lord.

491. We will take care to make ourselves acquainted with that book, and to consider it. It will be present in our minds in the consideration of our Report?—Then, to turn to a somewhat different point, the question of opium in India. Up to that time our society had almost exclusively turned its attention to the evils of opium in China, and the very name of our organ, the "Friend of China," shows that that has always been our prominent view. We have, however, had our attention turned to the question of opium in Burmah, and I will present one of our tracts dealing with that special subject. It is rather an old one, and the latter part of it is simply excerpts from Sir Charles Aitchison's memorandum, which you already have before you, but it contains, in the earlier pages, some introductory matter, taken mainly from the evidence before the House of Commons' Committee on Indian Finance, which may be useful as an introduction to Sir Charles Aitchison's memorandum. It was shortly after I became secretary, four years ago, that our attention was called to the reports of Mr. Caine, M.P., and others of what they had seen of the evils of opium in India itself, and we thought that the reports were such that we ought to call the attention of the Indian Government to the matter. We embodied the evidence which we had received, together with facts collected from the Indian Government's own Blue Books, in an Address to Lord Cross. That memorial to Lord Cross will be found at the close of this Blue Book, on the "Consumption of Opium in India," which is in fact a reply to it. Sir Joseph Pease has put in the letter that he wrote to Lord Cross commenting on those despatches, and I now present another memorial to Lord Cross which is the official reply of the society to the despatches of the Indian Government.

492. This paper to which you have referred is in the Blue Book, I suppose. Of course, in drawing up our Report, we shall be called upon to consider ourselves in possession of any information which has been already presented to Parliament in previous Blue Books—it will be our duty to take that into consideration as part of the case?—No. The original memorial to Lord Cross is in the Blue Book, as I have said, but this reply has never been published in any Blue Book. And then, my Lord, after the last general election, we presented another memorial to Lord Kimberley, in which we stated our case fully. We had reason to hope, from the votes given by members of the Government during the last Parliament, and from a speech made by Mr. Gladstone during the General Election, that the present Government very much shared our views; and therefore we put our case before Lord Kimberley, putting before him definitely and clearly our proposals, on the different questions arising out of the trade. Therefore that may be treated as the latest official exposition of the society's views on the whole question.

493. And that, perhaps, it would be well to print in our Minutes?—I think so, my Lord.

494-5. Has it been sent to the Government of India?—It was addressed to Lord Cross as Secretary of State for India, and no doubt he has sent it to India.

496. (*Chairman.*) I think this letter which you addressed to Lord Kimberley should be printed with our proceedings; it would cover the whole ground, would it not, up to the present time?—Yes, my Lord, I think so. It is perhaps hardly worth while to publish the reply to Lord Cross, but the last memorial to Lord Kimberley does express our present views.

497. It is the position you take to-day?—It is. And then the only other paper is a pamphlet of my own, on the revenue question "Substitutes for the Opium Revenue." I may say that I put that in with great diffidence, feeling that I have not Sir Joseph Pease's qualifications for discussing financial affairs. I think it will be found that there are no suggestions in the pamphlet with regard to Indian revenue which have not been adopted from more or less authoritative sources, that is to say, from the writings of men who are eminent in connexion with Indian affairs. Perhaps I may reserve my evidence on other points. I merely wished this morning to put in these documents at this stage.

The witness withdrew.

Adjourned till Wednesday next at 11 a.m.

---

# At the House of Lords, Westminster, S.W.

## THIRD DAY.

### Wednesday, 13th September 1893.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES B. LYALL, G.C.I.E.
SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.
MR. ARTHUR PEASE.

SIR CHARLES E. BERNARD, K.C.S.I., *Acting Secretary.*

*Mr. B. Broomhall.*

13 Sept. 1893.

Mr. BENJAMIN BROOMHALL, General Secretary of the China Inland Mission, called in and examined.

498. (*Chairman.*) Mr. Broomhall, you are, I believe, the General Secretary of the China Inland Mission?—I am.

499. Will you tell us in what parts of China the work of the China Inland Mission is carried on?—It is carried on in the provinces of Yun-nan, Kwei-chau, Si-

chuen, Kan-suh, Shen-si, Shan-si, Chih-li, Shan-tung, Gan-hwuy, Ho-nan, Hu-peh, Cheh-kiang, Kiang-si and Kiang-su. It may be helpful possibly to members of the Commission if they have a map—the red names on which indicate the stations of the Mission, showing that they are scattered all over China.

500. Have you resided yourself in China?—No.

501. Will you tell us in what way the effects of opium smoking have been brought before you?—By communications from missionaries in China, and by personal statements from missionaries who have been home on furlough.

502. Will you give us your impressions generally, as formed from these communications, with reference to the effects of opium smoking?—The information that I have from time to time received and obtained has left upon my mind the profound conviction that opium smoking in its effects—physically, morally, and socially—is one of the most awful vices that ever afflicted the world. Second: that our encouragement of the opium trade has been in its results—commercially, politically, and morally—one of the greatest blunders, and one of the greatest crimes ever committed by any nation. Third: that the rapid extension in China during recent years of the growth of the poppy, and of the habit of opium smoking, threatens the very existence of the Empire. Fourth: that there is absolutely no hope for any effective check to the rapid increase of opium smoking in China, while the export of our Indian opium is continued; and Fifth: that the habit of opium smoking is one of the greatest, if not *the* greatest hindrance to the work of Christian Missionaries in China.

503. Well, now you have given us your general view and the impressions that you have formed from the correspondence that you have received as a whole; have you any further evidence to give distinguishing the reports according to the provinces from which they are received?—I propose to put before your Lordship and the Commission, testimonies received from the various provinces of China, to some extent selecting only portions which bear upon several points already alluded to. I may say these are extracts from a very voluminous amount of correspondence and testimony.

From Yun-nan, Mr. Curnow writes:—"The ravages "of opium in this remote quarter are very great. "I suppose little or no Indian opium finds its way "here. The Hunanese come here in large num- "bers and take away the native-grown opium to be "mixed with the imported opium, further east. *Nearly* "*every house keeps it as a common requisite.* A most "horrible development of the evil is the constancy "with which the opium pipe is offered you in the "homes of the people as a matter of courtesy. Under "the garb of a social "whiff," it is spreading and "*sapping* the *whole superstructure* of *Society*. No class is "exempt. Poor shrivelled wretches by the score may "be seen on the streets getting a coin where they can "to purchase opium. *China is being whirled to its ruin* "*by a means more subtle and ferocious than any hitherto* "*recorded in the annals or ruins of ancient Empires.* "Nothing but the Spirit of the Almighty can stay the "plague. I do not believe China is able to save her- "self. The evil has now grown to such a terrible "form that the Government is powerless to arrest it, "be it ever so desirous."

From Ta-li-fu, Mr. George William Clarke says that he has had experience both in Yun-nan-fu and Ta-li-fu, an important city, and he says, that in Yun-nan-fu 60 per cent. is the proportion of the adult male population who smoke; in Ta-li-fu about the same. Among the coolies in the provinces 80 per cent. He thinks that in these towns about 15 to 20 per cent. of the women smoke, and the people begin to smoke from the age of 18 to 23. He has seen boys 10 or 12 years of age smoking. Mr. Anderson, writing from Yun-nan, says:—"I have nearly crossed this kingdom at its centre and "have had good opportunities of watching this people, "on long overland journeys, or protracted boat jour- "neys, resting at native inns, visiting opium dens, "visiting the people in their own houses, talking with "them in towns and villages, mission halls, hospitals, "dispensaries, and opium refuges, and there can be "no doubt of the awful injury caused by the opium "vice."

504. Have you any other provinces?—From the adjoining province of Kwei-chau Mr. Brompton writes:—"Opium is grown very largely in this pro- "vince (Kwei-chau), though in the immediate neigh- "bourhood of this city there is but little cultivated. "Opium is the largest source of revenue to Kwei-chau. "Kwei-chau opium finds its way to Kwang-si, Kwang- "tung, and Hu-nan, in great quantities. Kwei-chau "indeed exports little else worth speaking of." And "he further says, in answer to the question, "What, "in your opinion, is the percentage of the adult male "population who smoke?" "Natives of this city "(Kwei-yang) whom I have asked the above question "answer '50 to 70 per cent. *of the* '*adult males* smoke.' "From my own observations I should judge the latter "to be nearer the truth, *i.e.*, 70 per cent."

From the province of Si-chuen, the largest province by far in China, Mr. Faers says:—"Opium "smoking as it exists to-day in this prefecture" —he is writing from Sui-fu, in the south-western part of the province—"is one of the greatest foes we, as "missionaries, have to contend with. Idolatry is as "nothing compared to it. It demoralises all who "either smoke or swallow it, to such an extent that they "cannot be trusted, neither can their word be relied "upon. The evils resulting from this habit are too "numerous to mention, and almost every day cases of "one description and another come before our notice "of its appalling destruction. Amongst the poorer "classes its power is far more dreadful than amongst "the monied prople, as the latter are able to counteract "largely the baneful influences of the drug by other "things, so that those who only move among the upper "classes in China are unable to give a proper estimate "of the destruction which the opium causes among the "larger proportion of the nation; hence the conflict- "ing reports from time to time we see published." Mr. Frank Trench, writing from Ch'ung-king, the important port of Si-chuen, says:—"My conviction is "that opium smoking is an unmitigated evil, and has "proved a terrible curse to this land. It has enor- "mously added to the sin and misery of the country, "and appears to me to be one of Satan's most powerful "methods for the destruction of soul and body of this "people. The Chinese, I consider, are perfectly "untrustworthy in word, but the effect of smoking "opium increases the apparentness of this and every "sin many fold. It weakens every physical power "before long, and makes a *wreck* of the man or woman "eventually, for certain. When once the craving is "excited, they are, so far as I am aware, its complete "slaves, and, so far as I know, any method of setting "them free is unknown to the natives. They are "doomed for life unless foreigners assist them. I do "not know whether the Central Government could "succeed now in crushing the further growth of "the poppy. I fancy that but very very little of the "revenue collected as 'li kin' from the native-grown "drug ever reaches the Imperial Treasury; it is "probably almost entirely engrossed by the provincial "officials." He refers to a statement which has appeared in some publications that opium smoking prevailed in Yun-nan for 200 years. He says: "I have "visited all the cities but three in that part of Yun-nan "lying east of its capital, and, as the result of many "inquiries made from the oldest men I sought informa- "tion from in many villages of the south-east part, the "overwhelming and *invariable* statement made to me "was, that previous to some 40 *years* ago, opium "smoking, as we now speak of it, was *unknown*, in that "part of the province at least. When asked how long "it had been smoked, the constant reply was about 40 "years. When I asked if it had been smoked previous "to that date, I was told that here and there it was "smoked, but by a *very few*, that then it was thought "disgraceful to smoke it, but it is not thought so now; "that when the custom of smoking began to spread, "the opium used came from abroad in part. Poppy "is now grown to an enormous extent in that part "of Yun-nan. The opening of refuges for opium "smokers by missionaries in every part of the country "would certainly be a very philanthropic action, and "would, I have no doubt, be much appreciated by the "Chinese; though until Christianity takes a firmer hold "on the country, they would probably misunderstand "the object of those who established such refuges, and "think that they had been sufficiently rewarded by the "secret merit which they had been successful in "obtaining for themselves. In the absence of decisive "action and direction from Pekin, I do not think the "people or officials are capable of taking measures "themselves to open such refuges, or otherwise assist "themselves in the matter. I think that refuges

*Mr. B. Broomhall.*

13 Sept. 1893.

" made here might be almost, if not altogether, self-
" supporting, the rent of the building excluded. One
" of our most reliable native Christians here thinks
" that in 80 per cent. of the houses in this city opium
" is smoked. This exclusive of opium dens." This statement of Mr. Frank Trench's was made 10 years ago.

505. You have now been referring to the province of Si-chuen, have you not?—Yes.

606. That is a province in the extreme west of China?—Yes.

507. And I gathered from what you read to us that the supply of opium for that province is drawn from local sources?—Chiefly grown in the province itself. The population is variously estimated at from 40,000,000 to about 67,000,000; the Statesman's Year Book gives it at 67,000,000.

508. Now you go to the province of Kan-suh?—From Kan-suh, Mr. George Parker writes: "The most
" respectable families are brought to abject poverty,
" and degradation by opium smoking. The poor are
" kept continually in rags through it. Children go
" naked and starve because the parents smoke opium.
" Wives sit on the bed-place crying with the cold
" because their husbands have pawned their clothes to
" get opium. In cases of sickness remedies fail because
" of the counteracting influence of opium. British
" officials and merchants only come in contact with
" their well-to-do compradors, servants, and tradesmen,
" who, by faring sumptuously, show less of the evil
" effects in their bodies and minds, than their less
" fortunate countrymen. It is the poor who suffer the
" pain; the indigestion; who feel melancholy; who
" hate their very lives. The commonest acts of
" Christian charity are frustrated in their purpose be-
" cause opium must be had, and the pawnshop is near."
Mr. Parker further says: "Opium smoking is a
" hindrance to the evangelist and pastor equally. It
" produces lethargy and inertness of mind; the re-
" quisite attention cannot be secured. The liar, thief,
" and fornicator, no less given up to the work of
" the flesh, are mentally on the alert, but the mental
" torpor and indifference induced by opium become
" doubly a blind to the mind." He says: "The popu-
" lation of East Kan-suh was almost exterminated in
" the Mohommedan rebellion. Kingiang-fu had 400
" families within its walls when I visited it. The sub-
" ordinate Cheo and Hien cities had each less than 100
" families within their walls, and no suburbs. In
" answer to my inquiries as to the opium smoking, it
" was stated how many families had kept out the opium.
" In each subordinate city the noninfected families
" were counted on the fingers of one hand. The girls
" in the fields were pointed to as smokers. It was in
" this district I received the expressive answer that
" 'Eleven out of ten smoked opium.' Kingiang-fu was
" the capital of the ancient Cheo dynasty, and until the
" rebellion had been the chief granary of Kan-suh. Now
" the poppy is its only glory." Mr. J. C. Hall, writing from another city of the same province, the city of Si-ning, says:—"I do think England must surely be
" lying under a curse for her part in the introduction
" and forcing of opium upon the Chinese. *Even here*
" you get it cast in your teeth. '*It comes from England.*'
" *The latter end of next month we up in this province*
" *(Kan-suh) look forward to with terror, I might almost*
" *say*, for then the opium is ingathered, and the opium-
" poisoning cases are almost innumerable in the country
" just outside the North Gate. We here in China
" cannot do much more than present plain facts to our
" friends in England, who with these facts, and the
" prayers of earnest Christians, and the blessing of God,
" may rouse up sluggard England to the heinousness of
" her sins." Mr. Laughton writes from the same province but from the city of Liang-chau: "This is a
" dreadful place for producing and smoking it. It is
" worse than either Lan-chau or Si-ning. When we
" came here first, I did not meet with a man for about
" three weeks after our arrival who did not take it;
" and about nine-tenths of the women smoke, and even
" children."

509. One of the missionaries whose communications you have read to us refers to the season of the ingathering of the opium crop as a period to which he looks forward with great dread?—Yes.

510. I infer from that that the poppy is largely grown in this province?—Very largely grown indeed. I understand that two crops a year are secured in some parts.

511. And being an inland province you would be of the opinion, no doubt, that the main sources of supply are local?—Oh, yes; it is the North-Western province of China, and I should presume that scarcely any opium whatever, except native-grown opium, ever reaches that province. But I may be permitted to add one more testimony from Kan-suh, from Mr. Hunt, who writes from Ts'in-chau: "As a missionary labouring a great
" distance from any of the Treaty ports, and doing a
" good deal of medical work amongst the people, I
" would like, in as few words as possible, to give my
" testimony as to the *woful effects of the drug*, and the
" *hindrance* it undoubtedly is to the spreading of God's
" truth. This testimony is founded on *my own careful*
" *observation*, as I have during 10 years gone in and out
" amongst this benighted people. The opium is known
" here, as in most parts of China, by the name "*Foreign*
" *Tobacco*" (*or Foreign Smoke*), so that *our name is*
" *inseparably connected with the curse*. In the city quite
" 70 per cent. of the men are smokers, of whom the
" greater half *cannot afford the indulgence*. This means
" a misery in the latter case, equal or worse than equal
" to that in the homes of confirmed drunkards in
" England. Of the women in the city about 10 per
" cent. are smokers. In the country smoking is less
" common among both sexes; we might safely estimate
" it at 40 and 5 per cent. respectively."

512. (*Sir J. Lyall.*) Foreign opium, the opium imported from India, is supposed to be of a better quality and fetches, therefore, a higher price, does it not, than the native product?—It is assumed to be of a better quality.

513. And therefore, presumably, of a higher price?—Because of the greater skill in its manufacture.

514. Of a higher quality, and therefore of a higher price?—Oh, a much higher price. The difference is very disproportionate indeed as to cost; but the Indian opium, the general testimony is, is worse in its effects upon the people than the native grown.

515. It is possible that some of the cases containing the native opium might be labelled wrongly "Foreign"?—No doubt, for purposes of gain, it will often be sold as foreign opium.*

516. (*Chairman.*) Now we turn to the province of Shen-si?—From the province of Shen-si, Mr. Easton writes: "The evil results are apparent on every hand.
" Sad and sickening are some of the cases one has met
" with, but they are so common that they slip from the
" memory as an ordinary affair. At present we have
" an old woman, living in our house, aged 70; she is
" respectable, and has been well-to-do; she has three
" married sons, all, I think, over 30 years of age. Two
" of them and one of their wives are amongst the
" most inveterate and despicable opium smokers in the
" city. *They have ruined the family, sold everything,*
" *even to the garments off the poor old woman's back, and*
" *the bedstead from under her, and left her on the floor to*
" *starve*. Two years ago Miss Fausset discovered her
" in this condition, and as she dared not give her cash,
" she daily sent her cooked food. She is now in our
" house doing little odd jobs of needle-work for her
" food; we have sometimes given her a garment; *but*
" *her sons, who watch her constantly, got it from her*
" *within a few days. This is a sample of what is very*
" *common here*." He says that native-grown opium is chiefly used; in fact, he says: "All native. I have
" never seen foreign opium; the natives in these
" provinces do not know it. The majority do not know
" that foreign opium is still brought to China; they
" regard our guilt as consisting in *first introducing* it.
" It is, however, always called "Foreign smoke."
Mr. Easton, says further: "*This is a great opium-*
" *producing district; the quantity grown is enormous.*
" *The whole population suffers much*; wheat, oil-seed,
" and beans being so little grown as to make them
" dear. Dealers come from all parts to buy opium,
" bringing silver for the purpose. This influx of silver
" depreciates the value, and the exchange becomes
" very low, seriously affecting ourselves as well as
" many natives; a tael fetching about 200 cash less
" than usual, say 3*s.* 2*d.*, instead of 3*s.* 10*d.*;" and he says, "Ignorance is the only excuse one can find for
" the Europeans who pretend to defend it."

* The witness desires to state that cases or chests of native opium could not be sold as "foreign." The Bengal opium ball is beautifully made, and many years ago a London opium merchant in showing him one, said that the outer covering or shell could not be imitated in China. Small quantities of the native opium when in the condition ready for immediate use might in some cases be sold as foreign, and this was what the witness meant by his answer.

517. You have now dealt with the province of Shen-si?—Yes.

518. Do you know at all from what sources the demand for opium is supplied in that province?—From Mr. Easton's testimony, and he is at a point where he would be likely to know, he says, that the Indian opium is not even known in that province.

519. What is your next province?—The next province is Shan-si. I have a statement from Mr. Hoste, who is the son of Major-General Hoste. He says that "Native "tracts are occasionally issued by individuals against "the use of opium. Last winter some were being sold "in this city. I enclose translations of four, with the "originals of three." I may possibly later on be allowed to read one of them, but this is one of the opium tracts circulated in the district, of which he has sent me a translation. (*Tract put in.*) He says that "opium is grown in this neighbourhood on irrigated "land. As a rule, about three-fourths of the land is "grown with opium." In answer to the question, "Do the officials prohibit the cultivation of opium?—"In what way and with what result?" He says: "Occasionally a man of more than ordinary goodness "and force of character may enforce, rigorously and "effectually, the prohibition of it. Till within three or "four years proclamations forbidding the cultivation of "opium were annually put up, but were simply a dead "letter. *Now* the cultivation is legalised, and a heavy "duty of over 3 dollars an acre is placed upon it; "but this does not check the cultivation." He says that only native-grown opium is used in his district. Mr. Bagnall, who has been a missionary for 20 years in China, says, concerning the province of Shan-si, and he has travelled about it very greatly: "The people "of Shan-si are historically a quiet, law-abiding people, "possessed of good business qualities; but now, through "the opium, are becoming *in thousands of cases*, so "reduced both as regards physical strength and "energy of mind, that one cannot but be alarmed at "what must be the condition of most of them in the "early future. . . . The effects are seen in the "neglected appearance of the people and property; "for many of the finest houses in the cities, and many "which might well be termed mansions in the villages "on the Tai-yuen plain, are literally crumbling to "pieces. . . . In the valley of the Fen river (a "very fertile district), the best land is almost entirely "given up to the cultivation of the poppy. Travelling "on the main road from the south towards Tai-yuen "Fu, I stayed at an inn a few miles from the city. "During the evening and in the morning I heard "children's voices. These I supposed were from the "younger members of a family who were travelling. "But while the mules were being harnessed, and the "many carts were being packed previous to starting, "I saw that *eight little girls*, ranging from seven to "twelve years of age, were being placed in a cart. "Enquiring about them from a fellow-traveller whose "cart stood next to mine, he replied, 'These children "'have been bought cheaply in Ta-t'ong Fu [a city in "'the northern part of the province], by the man you "'see with them, who is going to sell them at T'ai-ku "'[a city about forty miles from T'ai-yuen Fu] for a "'high price. *This has become very frequent lately,* "'*and is what your opium is doing.*' By way of expla-"nation he said the people in the north of the province "being poorer, the *opium habit reduced the victims* "*to extremities more rapidly, and that selling their* "*daughters was one resource to get money in order to* "*procure the drug.*"

520. What was the name of this last province?—The province of Shan-si.

521. So far as you know, the main source of supply of opium in that province would be local?—Very much so. I have had a daughter, in fact, two daughters residing in that province, and a son, and the opium growing, from their testimony as well as that of others, is very extensive—it is ruining the province.

522. And you would hold that both the central and the provincial governments of China were largely to blame in this matter?—Distinctly so; but there are in some of these parts attempts, every now and then, to destroy the opium, and when "the runners" are coming there is everything done to divert their attention from parts where it is being grown, and, in fact, where they have been destroying it the people have said: "Kill us, kill us," because they would rather suffer injury themselves than lose their money by the destruction of the opium crop.

523. What is the next province that you deal with?—The province of Gan-hwuy, one of the central provinces. This is from one of the most careful and most reliable men for accuracy that we could give any statement from—Mr. Cooper, of Gan-king. He says: "A fearful "case was brought under my notice the other day, "which I am assured by the natives is of no uncommon "occurrence. A man, formerly in business as an "engraver, through opium smoking eventually became "*lazy*, and lost all his business; one article after "another was sold, until he had nothing left but his "wife: instead of selling her—which is frequently "done—he did far worse." I read this to your Lordship and the Commission: it is a statement we could not make public. He says: "Instead of selling his wife, "he did far worse, viz., invited his opium-smoking "friends who had money to his house, where he "encouraged them to commit adultery right *before his* "*eyes*, in return for which he received sufficient money "to feed his lust for the opium. Alas! alas!! these "cases are too numerous; when opium comes in self-"respect and integrity go out. I believe that opium "is the greatest curse on the face of the earth to these "poor benighted Chinese, who have too little moral "strength to refuse the bait so nicely put before them "by so-called Christian England."

524. In this particular province have you reason to suppose that the importations from abroad of opium are considerable, or do you imagine that as in the other cases the principal sources of supply are local?—I am not so well able to speak as to that province, but Mr. Marcus Wood is here, who has lived in that province, and will be able to give more dependable statements in regard to it than I could. From the same province (though this letter is dated from Kiu-kiang), my son, Marshall Broomhall, who had been living in the province of Gan-hwuy, gives a statement which I think will be worth the attention of the Commission. He says in a letter which I received about a fortnight ago): "The China-"man's conscience needs no education upon the question "of opium. I have never yet met a native who has not "acknowledged that opium smoking was a sin. Were "any native asked, 'What constitutes a sin?' almost "invariably he would answer: 'Profligacy, opium "'smoking, wine drinking, and gambling.' I would "that those who speak lightly of these things could "have stood in my shoes a few weeks ago. When "speaking to a few natives who were around me, about "the Gospel, a gentlemanly Chinaman addressed me. "He proved to have been private secretary to one of "the Embassies, and had visited England, France, and "America. Never before have I been made to feel "such real shame for my country, as on that occasion, "as for fully two hours he spoke without reserve of "what he had seen and knew. The opium trade, and "the wars consequent, were the chief subjects of his "talk, on which subjects he was thoroughly conver-"sant; having also been to India. He said he had "noticed that the opium merchants themselves did "not smoke—they knew better—but their greed made "them willing to get rich by the ruin of another "people. In vain did I endeavour to show that many "of our people abhorred the trade. 'Yes,' he said, 'I "'know all about the Anti-Opium Guild, but what's "'the good of always talking; why don't you do "'something.' In concluding he said: 'Now, if the "'Gospel that you come to preach can accomplish "'what you profess, then the best thing you can do is "'to go home and preach it to your own people, for "'they need it.' What could I say, but acknowledge "—as every honest English missionary must do—that "to us belongeth shame and confusion of face. This "conversation was heard by, and retailed to, over a "hundred people. One felt it was no wonder, as he "said, that we were hated. These things cannot but "be causes of ill-feeling and indignation. It grieves "one deeply to meet hundreds who have been cursed, "to every one who has been blessed, through contact "with the foreigners. The awful habit has gained an "incredible hold on this people, and is gaining ground "everywhere. In place of the ancient custom of "assembling at the tea shops to drink tea over the "making of a bargain, or the contracting for coolies "or boats, it is not at all uncommon to resort to the "opium den instead. In places where one can hardly "obtain food, opium can be bought. Last year when "going westward (up the River Yangtse) to the city "of Chung-king, in Si-chuen, I was often astonished "to find where it could be obtained. No matter if the "boat stopped in the gorges where only rocks were to

*Mr. B. Broomhall.*

13 Sept. 1893.

"be seen, and where at first sight no house was dis- "cernible, the men would go ashore for their pipe, and "one would find on some small plot of land a small hut "or similar place where opium and wine were to be had. "In other places small boats would come and fasten "alongside, which proved to be floating opium dens. "In many of these small huts and boats there was "nothing for sale save the opium and wine."

525. What would your next province be?—Honan. Mr. Coulthard, a nephew of mine, writes from Chau-kia-keo, and he says:—"There are about 1,000 opium "dens in the cities and towns near here, irrespective of "the private arrangements provided in places of busi- "ness and guest halls, and he thinks the average num- "ber who visit each of these dens daily would be 30." He says, "Scarcely any, if any, really foreign opium "is used here. Ho-nan opium is very superior; cer- "tainly not the tenth of *one* per cent. used is foreign. "During the last two years, owing to the cheapness of "flour and millet, cases of cruelty to procure opium "have been rarer. Still, cases are known where "wives are sold to satisfy the craving, and children "sent out to beg to procure the daily supply of opium. "Everything available is sold, and in some families "it is impossible for any member of the family to "keep an article of clothing which is not in wear at "the time; all is seized by the voracious consumer to "supply the deep craving."

526. Now what is your next province—Cheh-kiang, is it not?—I have with me only a brief note from Cheh-kiang. Mr. Randle writes: "That he had never met a "Chinese who had attempted to justify opium smok- "ing; but, on the other hand, *I have met and conversed* "*with hundreds who have both condemned it and deplored* "*it.*" And he also says, "One very evil result of the "opium trade with China is that it makes *suicide* so "easy; and, alas! so common."

527. Chih-li?—The extract from Chih-li that I propose to read is given by my son Hudson Broomhall, who lived in the city of Huai-luh. It shows the difference between the condition of things now and many years ago. "At Huai-luh (in Chih-li), in 1851, the Man- "darin tried to prevent the introduction of opium. It "was discovered that an innkeeper had privately "provided opium and pipes, and after trial he was "convicted. The mandarin gave him the option of a "public beating, or the mending of the city north "wall; he chose the latter, which cost him 10,000 taels "(say 2,500*l.*). While the wall was being repaired, my "teacher was born, and received the nick-name 'Sin- "cheng' (New Wall), and since has been called Mr. "Cheng (Mr. Wall) to distinguish him from his "brothers. Opium-smoking is now very common in "the city, and there is now no public protest against "it."

528. No public protest?—No.

529. Then do you mean by that that the public opinion of the locality is no longer hostile to the introduction and use of opium?—That is so. The incident he mentions as occurring 40 years ago shows what was done at that time to check it, but now it is common and no attempt is made to stop it. And in connection with that same thought I would venture to quote the words of the Reverend Dr. Happer, not of our own mission, who says:—"I can testify from my own obser- "vation, during forty-seven years' residence in Canton, "to the distressing evils of opium. In the year 1844 "the facilities for opium smoking were not seen in "any Chinese house. Now the opium couch is seen in "nearly every well-furnished house."

530. You have now gone through the evidence, province by province?—Yes.

531. What you wish further to say is of a more general nature, is it not?—I think perhaps it might be permissible to me to say a few words which bear upon the remarks made at the opening, as to the effect of this upon the welfare of the country and as to the rapid extension of the vice.

532. We shall be glad to hear any general statement that you wish to put before us as representing your society?—As showing the effect upon the country as a whole the Reverend William Muirhead, of the London Missionary Society, says: "Opium smoking is rampant "in all parts, and is eating out the vitals of the "nation.' And Dr. Griffith John, of the London Missionary Society, one of the most able men in China, says:—"Opium is not only robbing the Chinese of "millions of money year by year, but is actually "destroying them as a people. It undermines the "constitution, ruins the health, and shortens the life "of the smoker; destroys every domestic happiness and "prosperity, and is gradually effecting the physical, "mental, and moral deterioration of the nation as a "nation." The Reverend E. O. Williams, of the China Inland Mission, writing from Western China, says:— "Oh, that our statesmen in England could see a little "of the effects of this poison which we have forced, "and are forcing still, upon the Chinese that we may "make a little money. The poor Chinese! No wonder "they hate the foreigner. How can we ever make "amends for the awful wrong we have done them? "You come across it at every turn. If you go on a "journey very probably your coolies are opium "smokers, or your boatman; you see it and smell it "in the inns; you come across it everywhere." And as was stated in a leading article in the "Times" some little time ago, "25 years ago, the only marketable "opium came from India; but now," it says that "China is no longer compelled to resort to India for "its opium. The huge crop of Chinese opium is raised "for the supply of scores of millions who never smoked "before." And it further says, that "seven-tenths of "the adult male population, it is computed, now are "opium smokers. Probably 25 years ago only a "fraction had contracted the habit. The propensity, "which is understood to have a total existence in "China of no more than a short century, has of recent "years spread like wild-fire among the nation." Dr. Griffith John fears that no legislative measure on the part of the Chinese would put an end to it; but he says, "Be that as it may, our path as a Christian "nation is plain enough. We have inflicted a terrible "wrong on the people of China, and it is our solemn "duty to try and undo it by abandoning the trade at "once and for ever ourselves, and by giving them "every sympathy and aid in our power in their attempt "to banish the curse from within their own borders."

533. This deplorable increase in the consumption of opium in China has, it would appear from the various statements that you have read to us, been chiefly fed by the enormously increased growth of the poppy in China itself?—It has been so.

534. And there has been great laxity on the part of the Imperial and local provincial governments in enforcing the edicts which have been put forth to prohibit or diminish the consumption of opium?—The reason for that has been that money was going out by millions a year; their silver for the Indian opium, and that has caused the authorities to be lax in enforcing their own regulations, which 50 years ago were extremely strict; men were put to death then for selling and smoking it. But another reason, no doubt, which we cannot shut our eyes to, is the fact that it is an opportunity which corrupt officials may take advantage of to accept bribes for allowing the growth in these interior provinces. I have not gone into the state of things in all the provinces because of the time.

535. I think you have given us abundant evidence to show the ill-effects of opium, and to show that the vice widely prevails and is increasingly prevalent in China?—My own conviction is very strong that if this thing goes on for another 50 years as it has gone on for the last 50 years, it will bring China into a most awful condition. From all parts it seems that during the last 40 or 50 years the growth has been immense, and the increase of its use immense. Mr. Morris, a deputation from the Baptist Missionary Society, who visited China more than a year ago, says that "In "Shan-si a *very intelligent native* told me that he "thought there *would be six or seven opium-smokers out* "*of ten men in the city*, while in the country the pro- "portion would *not be more than three to ten.* He also "said that '*when he was a boy*—he was nearly 70 years "of age—opium was consumed, but that the habit of "using it was not a common one, and *an opium-* "*smoker was pointed at and talked of as quite an excep-* "*tional character. The practice, he told us, had* "*grown up chiefly within the last 30 years.*" The increase seems to have been more rapid in recent years. Mr. Faers, writing from Sui-fu in Si-chuen, says:— "The use of opium is *favoured* by the magistrates. "When I came here in 1891 there were under 200 "licensed dens, and *now* the number is doubled, it "being an easy and lucrative source of revenue, and "the chief magistrate styled it a 'legitimate busi- "ness.'" Mr. Hunt says: "If Christianity is not "received, the demoralization of the Chinese by opium, "and *the Government of the country by other Powers,*

" will be facts to be recorded at no very distant " epoch." And that is the impression which many have, the Chinese themselves feel that we are seeking to weaken them as a people, that by-and-bye the country may be taken by other people, and it may be worth mentioning that in last Saturday's "Standard" in the telegraphic tidings from Shanghai, we read:— " *Viceroy Chang*, who is notorious for his hatred of " foreigners, and for the encouragement he has given " to the natives in their barbarous treatment of Euro- " pean visitors, has, it is reported, addressed a petition " to the Throne, in which *he deliberately advocates the* " *extermination*—that is, the massacre—*of all foreigners* " *in China, more particularly the English. He contends* " *that this policy is necessary, in order to prevent the* " *eventual partition of the Chinese Empire among the* " *European Powers.*" I have never seen that as coming from an official before, though it has been said to our missionaries over and over again, that it is our motive, to weaken them as a people, and by-and-bye to take their country. Archdeacon Wolfe mentions in one of his letters the fact that the American Board of Missions had abandoned a mission station because of the extent to which opium-smoking was practised; he says:—" The *degradation of an opium-smoking town* " *is of that peculiar and intensely low and hardened type* " *that, humanly speaking, it seems almost impossible to* " *make any impression of a moral or spiritual nature* " *upon the inhabitants of a place given up to the* " *degrading vice of opium-smoking*," and I may, perhaps, in just a few words, give the testimony of three missionaries, to a point which bears out what is a common impression in China. Dr. Galt, formerly in charge of the Church Missionary Society's Opium Hospital, Hang-chow, referring to the fact that the habitual use of opium affects the increase of the population, says:—" I find that only one inhabitant was " added to an opium-smoking family during 11 years " In fact, 154 parents, of an average age of 33 years, " had only 146 children born to them during 11 " years." The Rev. J. McCarthy, of the China Inland Mission, who went right through China from Shanghai to Burmah, says:—" The people assert freely, and " believe firmly, that the number of children born to " opium smokers is less than to other men, and that " it thus tends to reduce the population." The Rev. Dr. Griffith John, of the London Missionary Society, says:—" The Chinese tell us that a large proportion of " the regular opium-smokers are childless, and that " the children of the others are few, feeble, and sickly. " They also affirm that the family of the opium-smoker " will be extinct in the third generation." I published a book some 10 years ago, rather more—12 years ago—on "The Truth about Opium Smoking," which I shall be glad to hand to your Lordship. That book contains the testimony of many missionaries, and was published in answer to some statements made by Sir George Birdwood.

536. Would you give us a few more copies—each member of the Commission will be supplied with a copy?—I have a few copies left. It is out of print now, but I will be very happy to supply copies as far as I have them. I referred just now to the native opinion. This is one, and it may be worth while for this to go in evidence as just one of the many tracts published by the natives themselves against opium. Mr. D. E. Hoste explains that "the picture represents " one of the opium shops, or dens, common in North " China. The owner is weighing out opium for the " half-naked wretch at the counter, whilst his assistant " in the right foreground works at the bellows and " watches the pot in which the raw opium is being " prepared. The two half-naked men going out have " just bought their ration of opium. They are " described by the three characters over their heads, " as:—'Shih hsiang chih," or (*'insatiable opium sot'*); " and 'chien hsün he'—(*reckless spendthrift'*)—whilst " on the signboard over their heads are the words— " 'The medicine of East and West, opium in rolls or " 'paste sold here"—(a polite term for opium). The " characters on the *right side of the picture* are doggerel " —to the following effect:—

"There are people who say opium is a rare fine " thing—what nonsense! 'and are continually bragg- " 'ing of their prowess' (in smoking it and selling it). " What effrontery and boasting! And even declare that " the practice will benefit them. How utterly absurd! " As a matter of fact they come to ruin and beggary— " That's certain!" The *writing below* is as follows:— " Open a prosperous shop, and drive a roaring trade, " in selling native opium, raw and prepared. Lay in " a stock of smoking materials and boil the paste " opium all ready, and (you say) you will deal fairly by " rich and poor alike and (so you do) for whether they " are friends or relations, they all have to pay up ready " money. Some buy opium and go, others lie down in " your den and smoke there; if they smoke but three or " five pipes, don't they enjoy it; and how sparkling they " become in their wit and conversation? They sip tea " and eat cakes only thinking of present gratification " and regardless of future disaster. Though everybody " knows it is injurious, people just love it; at first " they take a few whiffs to quiet them in sorrow and " anxiety, then as the craving lays hold on them, day " and night they can't leave the opium pipe. No " matter how lusty a fellow you may be it will wither " you up; before you were hale and hearty, now (by " your opium smoking) seek debility and ill-health; " you are under the misery of the craving, we exhort " you good people all, not to get snared by opium. " Thus your peace and prosperity will be secured. Ten " miseries arising from opium smoking:—I. Yellow " haggard face, wasted body and debility—(this is " what the craving does for you). II. Clothes all " tattered and torn—respectability done for. III. Wife " and children weeping and in wretchedness. The " result of your neglect. IV. Father and Mother, " though not ill; dead early. Died of anger and " despair. V. Pay no taxes, or duties. Property all " sold. VI. For ever lying down, regardless of the " place being dry or wet. When the craving comes on. " VII. Wandering about in rags and nakedness. An " utter outcast. VIII. Begging about the streets. " Destitute. IX. A prey to remorse and despair. Too " late now to repent. X. Tormented with fears as to " the future. Indeed a hopeless look-out." I think perhaps I ought not to add more.

537. You have given us a very full general statement, but we would not ask you to withhold anything that you consider important?—I made a remark that I think there would be no real check to the growth or use of Chinese opium while our Indian opium is exported. I believe that the Chinese Government could save their own country—would make a desperate effort—if their hands were free; but they have no encouragement to do it. In fact everything is on the other side while the Indian opium is sent to China; and we are particularly wishful that the export of opium from India should be stopped as the only thing that will give us any hope whatever of the Chinese authorities being induced to make any effort to check the consumption in their own country. I have to thank the Commission for the patience with which they have listened to me.

538. There are only one or two more questions which I would like to ask you. You have clearly shown the evil which attends the excessive use of opium by the Chinese people so far as it has come under the observation of your numerous body of missionaries; you have shown that so far as your information extends, the greatly increased consumption has been chiefly met by the increase in the cultivation of the poppy in China itself, and your missionaries have in several of the reports that you have quoted, referred to the laxity on the part of the local governments in relation to the enforcement of prohibitions against the use of opium. Well, then you have now referred to the action of the Indian Government. You, of course, quite recognise, do you not, the change that has taken place in the state of public opinion in this country; it is certain, is it not, that a war with China to compel the admission of Indian opium would no longer be sanctioned by public opinion in this country?—No.

539. That is so, is it not?—I believe it would not be sanctioned.

540. Certainly not?—But I believe the Chinese would be afraid to run the risk of it, and they would fear, further, that though a quarrel might not arise out of the opium as avowedly a question of opium, it might come in another way, and if it did not, that there would be a return to the old smuggling habit, so long as we were manufacturing and exporting the Indian opium. The increased consumption of opium, I may be permitted to say, during the last 50 years was not merely from native growth, but up to about 10 years ago there was a steady increase of the amount exported from India. Though it has been reduced in price, it has not been very greatly reduced in quantity during the last 10 years; its value is less, but the quantity has been much the same.

*Mr. B. Broomhall.*

13 Sept. 1893.

541. In the earlier part of your statement you alleged that the Government of India gave a direct encouragement to the exportation of opium from India into China. Well, in what way do you consider that the Government of India can be justly said to have encouraged the opium trade?—Many years ago Mr. Julius Jeffrey, F.R.S., of the opium factory at Patna, distinctly pointed out that it was his business to manufacture the opium to meet the Chinese taste.

542. Many years ago that was; but as the trade is at present regulated, how would you say that the Government of India directly gives encouragement to the exportation of opium from India to China?—By the growth and manufacture of the opium for export, and by the monthly sales at Calcutta, which are Government sales, and also by, so far as we can judge, the discouragement of anything which would check the export.

543. (*Sir J. Lyall.*) I gather that the prohibition of the export of Indian opium is urged by most of your missionaries as a striking act of expiation for our guilt in the matter in former years in the wars with China, and as an example and encouragement to the Chinese Government to take measures to stop the habit, but that most missionaries have only a slight hope that the Chinese Government would be now able or willing to take measures to stop the growth and use of the poppy—of opium in China?—It is not viewed in the light of an expiation, but as a matter of moral right, it is not with the view to our past ill-doing, but as a matter of doing right now. But if the Chinese themselves begged us to send the opium, knowing how common its use is there, you ought to refuse to send it.

544. But the latter part of my question was that most missionaries have only a slight hope now that the Chinese Government would be able or willing to take measures to stop the growth and use of the poppy?—Opinions vary; but the testimony generally is that there is very little hope, partly because the officials themselves have become in many cases smokers of opium, and in high quarters too; and further they are now deriving a certain amount of revenue from it themselves. But my hope individually is that, seeing that something must be done if the country is to be saved, they will from patriotic motives be compelled to take action.

545. You know that Sir James Fergusson said in the House of Commons that the Chinese Government at the present moment can prohibit the import after 12 months' notice. Do you understand that that is the case?—I heard Sir James Fergusson make that statement; but while we are manufacturing the opium in such vast quantities and allowing its export, the Chinese will not pay much attention to that.

546. You put it, upon moral grounds, that we ought not to allow the export for a moment? Not for a moment.

547. Whether the Chinese Government will take action themselves, or not?—I feel, as Dr. Griffith John put it very powerfully some time ago, that our action should not depend upon anything which the Chinese Government may do. He says: "I cannot close my "eyes to the fact that opium smoking in China has "become so common and that the habit has such a hold "on its victim, that in my most calm and solemn "moments I can see no hope except in God. There are "millions in China to whom the drug is dearer than "life itself. Even if the foreign trade in the drug "were given up, it is more than probable that opium "smoking, and consequently opium growing, would "go on in the provinces. Yun-nan, Kwei-chau, and Si-"chuen are covered with the poppy every year, whilst "in several of the other provinces it is extensively "cultivated. The evil is now one of enormous magni-"tude; and I am inclined to think that no legislative "measures on the part of the Chinese Government, "however honestly adopted, will put an end to it," and then he said what I stated just now:—"Be that as it "may, our path as a Christian nation is *plain* enough. "We have inflicted a terrible wrong on the people of "china, and it is our solemn duty to try and undo it "by abandoning the trade at once and for ever our-"selves, and by giving them every sympathy and aid "in our power in their attempt to banish the curse "from within their own borders. Would to God it "were possible to bring the British Government to see "the wicked character of the traffic, and to induce "them to sacrifice their opium revenue on the altar of "our national Christianity and China's well being."

548. Then you do not look to practical results; you think that whether there are any practical results to be expected or not, it is the duty of the Indian Government to stop the export?—Unquestionably. But I should hope that in view of such action being taken by the Indian Government, it would be a direct encouragement to the Chinese Government to take immediate action, and I believe it would be that.

The witness withdrew.

*Mr. G. G. Brown.*

Mr. GEORGE GRAHAM BROWN called in and examined.

549. (*Chairman.*) Are you a member of any University?—I was a private student of Glasgow University, my Lord; but I am not a graduate.

550. You have been a missionary in China?—Yes.

551. How many years have you been labouring in China, and in what districts have you been stationed?—For more than six years and since 1888 in the city of Lan-chau, my Lord. If you will look at the map you will find in the north-west corner the city of Lan-chau, capital of the province of Kan-suh. My testimony is only valuable because of my having been in a somewhat inaccessible district.

552. Will you tell me what is your experience of the district of Lan-chau, as to the effects of opium on the Chinese consumer, whether regarded morally or physically?—Distinctly bad in both ways, my Lord.

553-4. Is there anything you would like to add in any way?—I have made inquiries as to the amount of Indian opium sold in the city. Being a capital city, there is a large number of expectant officials from the south residing there, but only two stores sell Indian opium in that city. The distance from the coast is 2,400 miles, so that of course the price of Indian opium, as compared with the native-grown product, is as ten to one. The cost as ten to one; the strength of Indian opium as eight to one of the China drug.

555. And the proportion in which Indian opium is consumed as compared with the Chinese I suppose is merely fractional?—Absolutely fractional. The point here which I wish to mention to your Lordship and the Commission, is that no Persian opium is known in the city, although a great trade route passes through it. The trade route from Turkestan goes down through Chinese Turkestan, through the city of Lan-chau, crosses the Yellow River there and goes onwards to the south. The second route passes the province outside of Kan-suh, but I only refer to the first route.

556. What is the distance of the trade route connecting Lan-chau and Persia?—The distance in days from the capital of Chinese Turkestan is 54 days' journey. We do not speak of distances except as by days in Lan-chau. Chinese opium is specially grown in these regions, as it is a famous district. Your Lordship is aware of the great Loess formation that extends over the Steppes of Russia, the fertile earth of which is especially suitable to the production of opium.

557. In Turkestan?—In the district of Lan-chau. I asked an old shopkeeper, a man about 70 years of age, when opium was first smoked in that district. He said less than 50 years ago it was first smoked by a man from Ho-nan; and as my informant graphically explained, the man went into the inner chamber of his inner court yard, and shut the doors and windows. The penalty then was beheading.

558. Has the practice enormously increased since that date?—Yes.

559. Would you give us any details that you wish to put before us?—May I be allowed just to add one word. Upon the authority of this man opium was first cultivated about 30 years ago—30 years before 1891. I hold that the vice has quite overmastered public opinion since then. The common native statement is that eight-tenths or nine-tenths smoke in this city. I am not referring to the outside cities, my Lord, merely the capital city of the province.

560. (*Sir J. Lyall.*) Do you think that that eight-tenths and nine-tenths refer to women and men, or only to men?—I consider myself that it may only be applied to adult men. But I add we consider that six-tenths of the married women smoke. The smoking was stopped about the year 1875 by a man who became famous in two directions. His name was T'so. He was the man who reconquered Chinese-Turkestan, after Yakoob Beg had revolted; and later he became famous in another way, because when the French took Tonkin he petitioned the Emperor that he might take troops into France—possibly your Lordship recollects—to fight against the French on their own ground. This was not accepted; and he died of a broken heart. During his Viceroyalty of the province he stopped the smoking of opium by drastic measures. He took—I merely give the native statement—the men who were habitual offenders, and slit their lips transversely, so that their lips could not close round the opium pipe, and they could not smoke. This had a tremendous effect upon the suicides from opium in the same way.

561. A tremendous effect?—In decreasing the number of suicides from opium.

562. (*Sir W. Roberts.*) But not in decreasing the number of suicides altogether?—Yes, sir. I am sorry to say that, as a native explained to me, they prefer opium to any other form of committing suicide. We asked, "Why do they not jump into the Yellow River?" And the answer was, "Too cold." The opium tax in the year 1891–92, after it was to some extent legalised, in the province was stated to me by a gentleman of the name of Ch'en, who was in charge of one of the Customs barriers, to have amounted to 637 wans of ounces of silver—a wan is 10,000 ounces (=8,960,000 English ounces). This referred to the tax collected on the opium cultivated in the province and exported to the other provinces, because of the extreme cheapness of Kan-suh opium. The price of opium there is equal to nearly 9*d.* per English ounce. The sale is enormous. I have seen five stalls in one street, within 50 yards from the shops, in addition to little stalls set down on the street.

563. (*Sir J. Lyall.*) Can you tell us how the opium revenue is levied?—I asked, and was not enlightened! I am sorry to say I think that there is a good deal of the proverbial squeeze. It is done very much at the discretion of the mandarins, and their idea is to get as much as possible.

564. (*Chairman.*) We shall be glad to hear anything that you like to tell us regarding the moral effect of opium on consumers?—I have remarked that it has appeared to me to destroy all the moral senses; all other obligations must give way until the craving is satisfied; and I may say that it is necessary to see a man under the influence of an unsatisfied craving before one understands what that means. I once slept on the same brick bed with a man whose craving was unsatisfied. I do not think I shall forget it easily.

565. (*Mr. Pease.*) Perhaps you would describe the man's condition as well as you can?—I am not a medical missionary,—but the whole nervous system seemed to be on extreme tension, and he was really unrestrainable. One could not coerce him by reason; he could listen to nothing. May I mention that opium induces poverty of the district, notwithstanding its very fertile soil—the quality of the soil is decreasing steadily, because of the rotation of crops, which is fixed—vegetables, opium, tobacco—the three in succession; and they make no variation year by year. Grain has to be imported from the neighbouring prefecture, which is principally Mahommedan, being Mahommedans the people there do not smoke opium to the extent that the heathen Chinese do. On the information of a worker in the fields, I found that the rents of the farms were steadily decreasing, although the ground was originally famous for quality. The average return from opium *versus* grain is as 23 to 8; that is to say, the farmer who honestly cultivates his ground and grows grain receives eight ounces of silver as his profit from each Chinese acre of ground. If he cultivates opium he receives 23 ounces; so that is a very strong argument in favour of opium to the Chinese. I further point out that there is practically no reserve of grain in the district, and the people live in constant fear of famine, from the reason that they know, should the crops fail, they have nothing to fall back upon. The previous witness was asked a question as to the gain from growing opium. I believe that it has not, as far as my knowledge extends, resulted in any gain to the Chinese, because the silver received seems to be expended again in opium, for they become opium smokers themselves through cultivating the plant. (I give that upon the authority of a native graduate of the name of Ch'en.)

On the physical ground, I have noticed the terrible induction of sterility amongst the women My wife has come across not one or two, but many mothers who smoke during pregnancy avowedly to reduce their trouble in labour. I have also known of women having 8, 10, 13, 14 children. In three of these cases two grew up; in one case only one;—the others died not through infanticide, but because one or both of their parents were exceptional smokers. I have known of one lady who was able to smoke three Chinese ounces of the native opium daily; she had become a sot. In the time of the influenza there were no coffins left in the city—perhaps that is the strongest point as to physical debility which I can lay before your Lordship and the Commission. They had come to the condition where there were not coffins to bury the dead, because of the terrible ravages that influenza made amongst them, and those who did not smoke were, as far as I observed, the ones who came out best from the scourge. At the time of anti-Russian excitement—on the march of 54 days to the capital of Chinese Turkestan.—they raised three Regiments in Lan-chau of 1,200 soldiers each. Out of those 1,200 soldiers the natives expected that about 300 would arrive at Urumtzi, the others would die or desert on the road. The Hu-nan Regiments nominally do not smoke opium, and their officers threw this question in our teeth most bitterly.

566. (*Chairman.*) In Hu-nan?—Yes, the Mandarins in the province of Kan-suh are principally from Hu-nan.

567. In Kan-suh?—Yes, they consider it is necessary to have these Hu-nanese mandarins in order to control the turbulent natives of the province. There are some very quarrelsome districts. A Hu-nan General, of the highest rank, said to me, "It would be a very different "thing had you not brought opium when you came to "preach the Gospel." Another point that I have to mention is that in the matter of choosing wives, one of the questions now asked is, "Is she an opium smoker?" A most barbarous practice is the smoking of the opium ash, and one of the reasons adduced for using even the small quantity consumed of Indian opium—that is known as Duty-paying opium—is that they may smoke the ash three times. The Chinese opium may be smoked twice, more usually once. There is a third practice that is depraving the population terribly, and that is eating crude opium. It is prepared in balls, and a smoker just breaks off a little piece and swallows it, in order to allay the craving when he has no time to smoke. I also mention that I procured a supply of morphia in the form of medicine for curing opium, and got into bad odour because this was all bought up by some secretaries in the Viceroy's office for the above purpose; then not having enough to supply their demand, they were displeased at my "deceiving them." These were all the points that I wished to say before your Lordships on this question.

568–9. It comes to this, does it not, that your observation during your years of residence in a remote station, has established in your mind the conviction that the practice of opium smoking has largely increased, and that it is most detrimental morally, physically, and materially to the Chinese people?—Yes, my Lord.

570. Then, may I not take it from you that in the district in which you lived the main source of supply was local?—Yes, guarding the statement, by saying that before Indian opium was introduced at the coast, there was no use of opium in the province.

571. Would you say that the local authorities are doing what they ought to do in the enforcement of the edicts which have been promulgated by the Government for restricting or prohibiting the use of opium?—The edicts are certainly posted and proclaimed; they send their officials round the districts, but, if I may say so, it is something like "Satan reproving sin."

572. Were such edicts published and circulated from time to time when you were at Lan-chau?—Yes.

573–4. But no step was taken to enforce obedience?—Not so far as I was aware. Of course it was difficult for a mandarin to enforce obedience to an edict against a sin which he himself commits. I mean he cannot openly do so. Allow me to make a statement with reference to a mandarin under whose jurisdiction my wife lived in a city called Han-chung in the next province. This mandarin was a conspicuously moral and upright man and had the position of sub-prefect. He stopped the growth of opium by very severe

*Mr. G. G. Brown.*

13 Sept. 1893.

penalties and grave punishments, even to men of high rank, and in stopping it he incurred such disfavour that at the time of the triennial visit of the Viceroy, 50 petitions were trumped up against him in order to get him put out of his office. This shows the feeling of some, at least, of theChinese mandarins against opium.

575. Were there any other Europeans resident in that district?—There were one Belgian priest, and for a short space of time about five Russian traders who came from Siberia; in addition to my colleague, who left in the year 1889.

576. What was the demeanour of the people towards you in a general way—friendly?—At first very far from that, my Lord; but eventually we had the exceptional feature in our work of getting amongst the higher classes, and they latterly showed considerable friendliness towards us.

577. Did you receive adequate protection from the first from the Government?—All that we required we received, my Lord. It was not necessary under these circumstances.

578-9. (*Sir J. Lyall.*) What do you think would be the practical results from the opium habit—the vice of opium smoking, if the Government of India were to stop the export of Indian opium?—My candid belief, especially with reference to the mandarins from the Hu-nan province, and they are practically the dominant power in China, is that they would do their utmost to put down the evil.

580. You think they would be encouraged by the example?—I am certain of it, sir.

581. Do you think they would be practically able to carry it out?—If they had the free hand that Viceroy T'so had it would be very simply done—I refer to the slitting of the lips.

582. As far as you have seen and know, Indian opium, I gather, is now a luxury of the rich opium smokers in China?—It is more economical to buy the native opium in that district. You must excuse me guarding myself—my evidence only refers to the district under the Prefect of the capital of the district of Kan-suh. Where the strength of native opium is as one to eight of the Indian drug, and the price as one to ten, the advantage is in favour of the native opium.

583. I should think that is rather a doubtful fact, that of the relative strength—one to eight?—It is not, of course, chemically ascertained; but it must mean something very like that, when one lady could smoke three Chinese ounces, nearly four English ounces in a day.

584. But practically Indian opium is now in China, I understand, a luxury of the rich, just as French brandy is a luxury among English spirit drinkers?—Yes; on the same analogy that, if you were to stop the native whiskey and leave the door open for French brandy, there would be difficulty about abstaining from spirits.

585-6. In practical smoking, just as in practical drinking. Indian opium is very much like French brandy is in England at the present moment?—The use of it, as a comparison.

587. Yes?—Not the effects.

588. No, not the effects, the use of it?—In the extreme north-west it is so.

589-90. Supposing spirit drinking is a great evil, do you think it would be incumbent upon the French Government to stop the export of French brandy; would there be any moral obligation?—If I were a member of the French Government I should have no doubt as to my action in this matter, sir.

591. (*Mr. Pease.*) You mentioned that the Indian opium had eight times the strength. Is the dose that is taken one-eighth of the dose that is taken of the Chinese opium?—Yes; that was the experience of the man of whom I have spoken to-day.

592. (*Mr. Mowbray.*) Do I understand that when this Viceroy disappeared things relapsed at once; that he had no public opinion behind him in putting down the smoking?—I understand that he had the subordinate officials with him; but the official who followed him as Viceroy was a venial man, and he was bribed. That is merely given upon the statements of the people. I was not present at the time; but the Hu-nan mandarins, as a class, profess themselves distinctly antagonistic to opium.

593. But one Viceroy having shown himself strong enough to put it down, his successors did not carry on the same policy?—No, sir.

594. (*Sir W. Roberts.*) I think I understood you to say that in Lan-chau fully nine-tenths of the adults—the adult men—smoked or used opium?—The native opinion is that eight-tenths or nine-tenths; I consider that that refers to adult men.

595. It is a large city, I presume?—Upon my own calculation it contains about 200,000 souls.

596. And how long has opium been used, do you think, upon that scale?—The growth is increasing every year; they are laying down more land every year.

597. So that the habit is practically a generalised habit in that city?—Unfortunately it is so.

598. Not being a medical man, perhaps, your attention was not called to what I might call the vital statistics, as to the death-rate, or probable death-rate and birth-rate of the towns?—I was at the time we were there under very considerable surveillance on the part of the mandarins, and it was with great difficulty that I secured any reliable statements. On the death-rate and birth-rate it has been impossible for me to secure statistics.

599. In walking about the streets did the population appear decrepit?—Very much so.

600. Your impression was, speaking generally, of the officials, the better classes themselves, that they were in a low state of vitality?—Yes, I might put my answer that I grew to recognise the men who were opium smokers by the look upon their faces.

601. Did you say nine-tenths of them?—Eight-tenths or nine-tenths of the adult men.

602. Then the exceptions would be the persons who did not smoke opium?—I include under the words "smoking opium" those who smoke a little and those who smoke to excess.

603. And you draw a sharp distinction then?—No, where the craving is established I hold that a man is an opium smoker.

604. Are all such persons then persons of weakened health?—In the case of the rich, who have sufficient food, they are not. They may continue the habit without showing perceptible injury physically, but in the case of the poor, where they have very little food, and must smoke, they show it very quickly. The influenza epidemic affected the poorer classes in much greater numbers than the rich.

605. But your general impression was that the public health was deteriorating in that city?—Beyond doubt and question.

606. (*Sir J. Lyall.*) I suppose the poverty is very great there, is it not?—Yes, as a general statement it may be said to be so.

607. The people are, a large proportion of them, underfed, do you think?—From a British standpoint, underfed; from a Chinese standpoint, satisfied; the Emperor has almshouses in the city, where any people who wish to go may get food gratis.

608. (*Chairman.*) You heard the statements made by Mr. Broomhall with reference to the action he would desire to see taken by the Government of India in relation to the opium trade. Do you support his recommendation?—Distinctly. My desire would be to know, for the credit of England, that it could not be cast in our teeth that we carried opium in one hand and the Gospel of salvation in another. It injures one's life-work as a missionary.

The witness withdrew.

*Rev. A. Elwin.*

The Reverend A. ELWIN called in and examined.

609. (*Chairman.*) Are you a member of any university, Mr. Elwin?—No.

610. How many years have you been a missionary in China and in what districts have you resided?—For a little more than 23 years; and I have resided, I may say, all the while at Hang-chau, the chief city of the Cheh-kiang Province, although of course I have worked from that city into the country districts.

611. Will you tell us what you have specially noticed as arising from the use of the opium?—I have been connected for about 20 years with a large hospital that we have in Hang-chau, where at present we have about 100 beds, and a certain proportion of those beds are assigned to opium smokers, so that we see the physical effects brought before us continually in the persons of those who come to be cured of opium smoking, and certainly the effects are most disastrous. My own work, in the country away from Hang-chau, consisted largely of itinerancy, travelling about among the people, and it was the greatest difficulty, in the country districts, to find any coolie or chair-bearer who was not an opium smoker, and over and over again I have noticed the following results: I have started in the morning with the coolies and chair-bearers, we will say, and after travelling for about three hours I have noticed that the men began to get weak and were hardly able to move; and then I have been told, "We "must stop because the men wish to smoke opium." Well, we would stop for perhaps an hour, while the men would go to an opium den; and they would come out of the opium den new men—the load that a man could hardly carry before he went into the opium den he was able to pick up and carry with the greatest ease. Of course this only lasts for a time, as long as the opium effect lasts, and then, once more, he gradually gets weaker and weaker, until he can do nothing at all until he smokes once more. They are perfect slaves to the opium habit. That, as I have noticed, is the physical effect upon these people.

612. What would you say with regard to the physical condition of the agricultural population—are they able to do that amount of work which a labourer in good physical condition ought to be able to perform?—An opium-smoker cannot. While he is under the influence of opium, he may do a great deal, and perhaps may do more than another, but the effect soon wears off, and then he becomes practically helpless, and can hardly do anything at all. I have met with a great many of these men, both opium-smokers and others, and, as I say, I have for the last 23 years had considerable experience in this way.

613. Would you say that the agricultural population in the district in which you have lived in China was insufficient in physical ability?—Not at all; they are very strong indeed, and with regard to the general agricultural labourers, so far as I have met them, not many of them smoke. It is chiefly those I have met with in the cities that I think have smoked, and those whom I have engaged in the cities to go into the country; there is a great difficulty in getting men who are not smokers.

614. And would you say that the artizans of the towns are wanting in physical ability?—Not at all.

615. So that neither in the towns nor in the country, generally, would you say that the physical ability of the people was unsatisfactory?—No, I should not; but I should like here to say, as the gentleman who preceded me said, that I speak entirely of what I have seen myself in Hang-chau and in the vicinity. I know perfectly well that it is very much worse in some of the interior districts, but with regard to Hang-chau we did not see quite so much evil among the people; there are not quite so many smokers as there are in some of the interior cities.

616. What proportion do you think that the habitual or excessive smokers bear to the whole number of the population in Hang-chau?—Well, I should be very sorry to say—it is so very difficult to find out; I really should not like to say what the proportion is, but with regard to the special class, I can say that it is the greatest difficulty to find a coolie or a chair-bearer who is not a smoker. They nearly all smoke.

617. Perhaps there may be a larger proportion of smokers in that class than in the mass of the population?—I think their temptations are greater.

618. Do you think that the practice is increasing generally in your district, in the district of Hang-chau?—I have not the slightest doubt about that. When I went to Hang-chau, I will say 20 years ago (I was there before that, but will say 20 years ago), as we went through the streets of Hang-Chau it was comparatively a rare thing to see an opium shop; that is to say, where opium was sold and smoked. We could always tell an opium shop by a curtain in front of the door; it is the only shop in that large city that would have a curtain in front, and when I asked why the curtain was in front, I was told that it was so that the magistrate, when he went his rounds through the city, would not see the opium being smoked—he could shut his eyes to it—but if the man in the shop did not pay the "squeeze" which was demanded, the magistrate would very soon discover that there was an opium-smoking shop there, and the man would be had up and severely punished. And now I know for a fact that there are more than 1,000 opium-shops in Hang-chau, in that one city.

619. Would you consider that the officials show culpable laxity in not enforcing edicts which it is their duty to enforce in relation to the practice of opium-smoking?—I am quite sure they do. I believe they look upon the opium question—many of the officials look upon the opium question—as a means of receiving bribes. It is known among the people generally—they all say so—that if the people who own the opium shops are willing to pay, they can keep the opium shops without any difficulty at all, but if they will not pay, they are sure to be discovered and punished.

620. (*Sir J. Lyall.*) But is there not, nowadays, some recognised system of licensing opium shops in your part of China?—There is; there is a system of licensing the opium shops, but I do not know what that system is.

621. (*Chairman.*) What have you to tell us as to the sources from which the opium consumed in Hang-chau is supplied; is it mainly from local sources—mainly Chinese opium—or is there any considerable proportion imported?—I should think by far the larger proportion comes from Shanghai and Ning-po, Indian opium. We have not got so great a cultivation of opium—of the poppy—round us, as there is in some of the interior places. My friend, who has just spoken, lived in a place 2,400 miles from the coast, and you can easily understand the difficulty of conveying opium so far when it is taxed so often; but Hang-chau is near the coast—we are only about 3 days' journey from Shanghai—and, therefore, it is easier to get the Indian opium, and, of course, if the people can get the Indian opium they prefer it; it is stronger, and they seem to like it better. May I add one word with regard to the increase of opium smoking? I suppose, up to 10 or 12 years ago, I had never seen the poppy grown at all. I had never seen such a thing; but when I left China a few months ago, if I went into that district I saw the poppy on all sides; the field prepared for the poppy. It is extending there very much; the growth of the native opium.

622. You wish to say something, I believe, to give us your view as to the effect of the alleged connexion of the British administration with the opium trade in relation to your special work as a missionary?—With regard to that I can only say this, that we hear so frequently the remark made by the natives; when we speak to them they say: "You have brought us the "opium, and therefore we do not want to hear any-"thing else; we do not want anything else from you." And, with regard to that hospital which was started originally to cure Chinese of smoking opium, I have heard them say this: "First of all you bring us opium, "and now you start the hospital in order to cure us of "smoking it."

623. Have you any further general statement to make?—With regard to the moral question I should like to say a few words.

624. Yes?—Missionaries are accused of exaggeration; it is said that they exaggerate the evil of opium smoking. Well, I must say this with all my heart, that I believe it is impossible to exaggerate the evil of opium smoking in China. I do not wish to repeat what you have heard already from those who have spoken this morning; but I will only say this, that I can endorse every word that has been said with regard to the dreadful curse that it is to the Chinese people. There was a letter in the "Standard" this morning which I should like just to make one remark upon. Perhaps you have already read it; but there is just one sentence I should like to read. The writer of this letter has been abroad for no less than 35 years, and has had great experience, it would seem, amongst opium smokers and others. He says, "And are the "consequences to others as injurious from opium as "from alcohol? The drunken European artizan or "labourer returns from his home well-nigh mad from "drink; attacks wife and children, and in his fury "maims and often kills them. The opium eater or "smoker, when he indulges to excess, sleeps off the "effect of the drug, and though he may injure his own

*Rev. A. Elwin.*

13 Sept. 1893.

" health, is comparatively harmless to others." And then lower down he says, "I never saw any person so " affected by the drug as to be dangerous to others"; and here I think we ought to remember that although it is quite true that the drunken European artizan or labourer returns to his home well-nigh mad from drink, attacks wife and children, and in his fury maims and often kills them, here the opium smoker does what I consider is quite as bad, he will sell his wife for gain. A man who is a drunkard gets the money, and he buys the drink, and then kills his wife; the opium smoker first of all sells his wife—he begins at the other end; he sells his furniture, his children, and his wife, and his home; and when he has disposed of them all then he drinks, and has no wife left to kill. Of course it has not the maddening effect; but still the money must be obtained, and the opium must be smoked, everything must go in order that the craving for the opium may be satisfied.

625. (*Sir W. Roberts.*) I was much interested in what you said about these coolies. You say that after working about three hours they were exhausted, and that they had their pipe of opium and revived?—Revived.

626. Did they not take a meal at the same time?—No.

627. No nourishment at all?—Very often none at all, as I know for a fact. In many of the opium dens where I have seen them go in there is nothing to be had but the opium, and I should just like to state here that I believe that is the reason why there is so much discrepancy in the testimony with regard to the effect of opium smoking. These poor people (and the great mass of the people are poor) literally live on the opium; it is their meat and their drink, and consequently they very soon must come to grief altogether; they cannot stand the strain upon the system. But on the other hand we find gentlemen stating that they have known people smoke opium for years, and that there has been no ill-effect at all, and I think the reason is not far to seek. These people have had food,—good food and nourishing food,—and therefore they have been able to stand the strain of the opium smoking, and have stood it for years, because the good and nourishing food has to a great extent counteracted the ill-effects of the opium smoking.

628. These coolies, I understand, are strong, muscular fellows?—They are strong, muscular men, and many of them had been, perhaps, field labourers or farm labourers before they had taken up the special work of carrying these loads.

629. One impression was that they are short lived?—Undoubtedly, because they keep on increasing the dose, and they gradually go lower and lower. I have seen it. I have known men myself strong, muscular men—I have known them take the first pipe, and gradually, year after year, get lower, and weaker and weaker, until at last they have been good for nothing, and when I have wanted a coolie, I have said, " On no " account send so-and-so," because I have known the man was no good at all, and would only be an hindrance instead of a help when I was travelling.

630. I assume a good many of these coolies will continue their opium eating in moderation?—I do not think so from what I have noticed, they increase it. The craving is something so terrible—it is something so awful—and a man will take so much in order to satisfy the craving we will say this month, but next month he increases it just a little in order to get more enjoyment out of it, and, to satisfy the craving, will daily increase the dose. I do not know any such thing really as a moderate opium smoker. The dose is always, I believe, increased by degrees.

631. Is that more the case among the lower classes than among the more educated classes, do you think?—No, I do not think so. I have seen it among all classes—among mandarins, officials, and what are called the literati (the scholars), and I believe it is practised among all classes.

632. No; I mean as to the deleterious effect and the necessity of increasing the dose?—I do not think it shows so much where a man has food, and nourishing food, which to a certain extent counteracts the effect of the opium; but, unfortunately, many of those people we have to deal with almost live on the opium. I have known many, many men who have really been expending half their income on opium. The ordinary rate of wages (that was in the Chinese money) is 200 copper cash a day; well, they will spend 100 of these copper cash in opium, and the rest they will spend in food, or in helping their families, as the case may be.

633. I suppose you have not had any opportunity of noticing the difference in the opium habit as it affects persons of different races?—No, I have not, but I think from what we read it must have a different effect in some parts. A Chinaman we can tell directly by his eyes when he takes the opium, you can tell by the look of his eyes and his face—he becomes pale and emaciated. You can always, as a rule, tell the opium smoker. Many years ago, when I first went to China, it was the greatest disgrace to be an opium smoker, and to accuse a man of opium smoking was a serious thing. Now, if you accuse a man of opium smoking, he simply laughs; he will not defend the custom, but he will laugh and turn it into a joke.

634. (*Mr. Pease.*) You did not mention with what missionary organisation you are connected?—The Church Missionary Society.

635. (*Sir J. Lyall.*) You say you never saw the poppy grown in the country which you know till about 10 years ago?—Ten or 12 years ago, yes.

636. Do you connect that growth of the poppy then, in that country, with any action that our Government has taken, or what do you think is the reason?—I think undoubtedly if the Chinese in this district had not had the Indian opium to begin with they would never have needed the native opium. Of course the question of gain comes in, because I was told on good authority that a man in a certain piece of ground, we will say, might get two dollars by growing rice; he could get six dollars by growing opium, and therefore the temptation to grow opium is so great that the people naturally give way to it.

637. But the habit—the opium habit—is of considerable standing in the country, is it not?—Undoubtedly, where we are this hospital that I have referred to was originally started by a gentleman giving 2,000*l.* for that very purpose, to start an opium refuge where opium smokers could go and be cured. It was opened first of all at Ning-po, but about 20 years ago it was removed to Hang-chau, and there it has been ever since, and it is out of that opium refuge, or opium hospital, that this larger hospital has grown.

638. The habit being of long standing, I mean, what has happened to encourage the growth in the last 10 years?—The numbers of the people now; there are so many more smokers, and of course the native opium is much cheaper than the Indian opium, and so there is a demand for it, and naturally the people try to supply that demand by growing it.

The witness withdrew.

*Mr. M. Wood.*

Mr. MARCUS WOOD called in and examined.

639. (*Chairman.*) Will you tell us with what mission you are connected, Mr. Wood?—The China Inland Mission.

640. How many years have you been in China?—Seven years.

641. And what was the district in which you presided?—Principally in the province of Gan-hwuy, in the capital city of Gan-king—there for five years; and one year was spent in Chung-king, the capital—not the capital, but the open Treaty port of Si-chuen; the other year was spent mostly in travelling through Hu-peh, and in taking missionary journeys into Si-chuen and Yun-nan. So that through these journeys I have passed through several provinces in Central China.

642. Will you give us your observations with regard to the use of opium: is that a common practice in all classes of the community where you have resided?—Excessively common in all classes with the exception, perhaps, of the agricultural districts; it is not so common there as in the large cities and thickly populated districts.

643. What would you say as to the effects of the opium habit, whether you look at it morally or physically?—I should say most destructive to the consumer, both morally and physically, and that in all classes of society wherever it is used; the only difference being, as has already been referred to, in the higher classes, where one has more opportunity of nourishing the system by good food. There it does not tell so quickly, but I consider not less really in the long run, only longer time may be allowed because of the nourishment that is taken.

644. What do the Chinese say themselves upon the subject of opium; what is the state of public opinion with regard to this question?—Well, I may say that in my seven years' experience of the different provinces I have never met any of the Chinese who defended the practice of opium smoking in any way whatever. In fact opium smokers would not themselves defend the practice, but would rather deplore that they have been affected by the use of it, and seek help from us to break off the habit. So that even the smokers themselves will not defend it, having already experienced its evil effects upon themselves and families; and those who are non-smokers are frightened lest their young people should become addicted to this fearful habit, which they look upon with such a terror.

645. There is a wide difference of view, is there not, with reference to the effects of opium? There are some who would tell us that though certain tribes and races are habitual smokers, still they are well nourished and that they have got good physical ability; and that, in fact, there is such a thing as a moderate use of opium, which is not injurious as compared with the admitted evil effects of excessive consumption. What would you say about these statements?—I have seen these statements in public papers since returning to this country; but I must say I have no sympathy with them; from my own experience I cannot endorse them. My experience is more like that of the Rev. Mr. Elwin, who has just preceded me— I do not consider that opium can really be used in the way that has been mentioned in these articles; that is to say, it cannot be taken in moderation. It is always increased week by week, or month by month, as the case may be, the only difference being, as has already been stated, that where a person is healthy and able to procure good nourishing food, it may not tell so quickly upon the constitution, but no less really. I do not consider that opium can be compared to alcohol in that way. In this country we know of thousands, perhaps tens of thousands, who may be able to use alcohol without any injurious effect, as far as anyone knows. That, at any rate, is an open question. But, speaking generally, we may say that thousands use alcohol without excess, but in China my experience is that the opium cannot be used in the same way at all—that as soon as a man becomes an habitual opium smoker he increases his dose, and whenever he touches it he is obliged to go on, unless he stops immediately. If he allows a month or two to elapse, he becomes addicted to the habit, and increases the dose as time goes on; so that I do not consider that they can be compared on the same platform at all.

646. Will you tell us from what sources the opium consumed in your district was chiefly obtained; was it obtained from local sources, or was it by importation?—In the province of Gan-hwuy where I resided longest—five years—it is now a mixed article. Seven or eight years ago, when I first went to the country, a great deal of Indian opium was used in Gau-hwuy; because, as you notice, it is on the Yangtze river, between Hankow and Shanghai—the large Treaty ports easily got at. But in recent years, say, within the last 10 years, the natives of these tracts have taken to growing the poppy. When I first went to China, in that province there was very little poppy seen anywhere; it was very scarce; indeed you might travel through the province and not observe it. But now it is a common thing to see the fields covered with the red poppy. It is quite common in recent years, and indeed the retail merchants are mixing the two articles, the native opium, which is the cheaper, and the Indian opium, which is the better quality; by mixing the two together they make the native opium a little more palatable, having the Indian mixed with it.

647. Have you anything to say to us with reference to the effect which you consider is brought about by the alleged connexion of the British Government with the opium traffic, in regard to your own work as missionary?—Well, I may say with the other speakers, that it is always brought before us whenever we are speaking to the natives as being the one thing which makes them hate us. I believe there is a hatred to Europeans among all the Chinese, as has been seen recently in these riots; but I have great reason to believe from my own experience, having passed through one of the riots myself in Chung-king, that the natives hate us who belong to Britain more because they know of our connexion with the opium trade; and that is one great factor in the present hatred of the Chinese to Europeans, and especially British subjects, That has been my own experience. I simply give it as evidence.

648. Can you connect that feeling of hostility more particularly towards the English with the memories of the wars of the past?—Memories of the wars of the past, and more particularly the present condition of China on account of the use of opium so extensively. They credit us with that; whether rightly or wrongly they do not know, many of them. They hear it from others, repeat it, and pass it on from one to another; and I would like to say in this connexion that, as a missionary, I would make a distinction between the reception we have as individuals and as nationalities. I should say that the Chinese hate us as a nation, largely because of our connexion with the opium, but as missionaries we are received in many parts more hospitably. After they get to know us individually, they distinguish between the missionary and his country. That often takes years, in order that they may be able to learn that distinction. They look upon us when we first arrive in a new town as foreigners; they find out that they have to do with the foreign nation, and they do not want us there; they hate us, and try all they can to put us out of the place; and when these riots take place I may say that the common people are very often not at all anxious to take part in them, they are generally instigated, I think, by the mandarins, the the higher officials and the literati.

649. The riots?— The riots. In the riot I saw at Ch'ung-king, I entirely believe that the common people were only too sorry that the missionaries were turned out of the station. They were glad to have us there; and they had no reason to dislike us. Personally they were our friends; and it was the literati and the officials who wished to see us out of the place. That was because they knew least about us.

650. To sum up your evidence in one short statement, I may take it from you that you are here to-day to urge that the Government of India should prohibit the exportation of opium to China?—Certainly.

651. Nothing less than that would satisfy your view as to what ought to be done?—No, I see no other way out of the difficulty as regards China from a missionary's point of view.

652. (*Sir J. Lyall.*) You say you see no other way out of the difficulty as regards China from a missionary's point of view?—None whatever.

653. I suppose you mean by that, that you think the measure would diminish the hostility of the Chinese to the foreigner?—I think it would be a very great factor toward that. I cannot see how it would be otherwise. The Chinese would see then that we had some interest in their welfare, and were willing to show it by doing away with the revenue which we derive from it, as they know, in order to give them the opportunity of putting down this terrible evil in their own country.

654. Do you think we should be really able to convince them of that, or do you think that, the Chinese mind and intellect being what it is, they would not find some other ground for a general hostility towards foreigners—do you think they would not find some other explanation of our action?—That I cannot say. But it seems to me that the most reasonable way of looking at it would be that it would suggest itself to their minds, knowing as they do the agitation that is going on just now in the country about it, they would surely say that it was an attempt, at any rate, to show that we were desirous of their welfare.

655. (*Mr. Mowbray.*) Is it the opium smokers who show this hostility to you on account of opium or the non-opium smokers?—Both classes; but I should say perhaps the opium smoker first. But I do not know that we can very well distinguish. All classes of the people seem to hate us, until they get to know us individually. As a nation they seem to hate us.

656. The opium smoker loves the drug, but he hates the person who brings the drug?—No; I should say he hates the drug as well as the person who brings it; but

*Mr. M. Wood.*

13 Sept. 1893.

he has become addicted to it to such an extent that he cannot give it up. He is in such a position that he hates the drug itself, although he is clinging to it.

657. He takes it against his own desire?—He takes it against his own desire—his own best inclinations. It is really a habit which he has himself got into, and one which he would gladly break away from. I may say, as an evidence of this, that we have constantly in our Mission stations—daily, I might say—tens of men coming to us, dozens of men coming to us, asking us to give them something which will break off the opium habit; some medicine to counteract it and free them from it. In many stations we have opium refuges on purpose for receiving these.

658. I do not know whether you have given us what, in your opinion, is the proportion in your own experience of smokers and non-smokers?—It is very difficult to give any accurate figures in China. My own impression of Gan-hwuy is, that about 60 per cent of the male adult population in the city of Gan-king — a capital city—smoke opium.

659. And you believe that, if the import of Indian opium was stopped, that that would really induce the Chinese to put down the growth of their own poppy?—That is my personal impression.

660. That, is all I am asking?—I mean to say by that, that while there may be much to be said on both sides, yet it seems to me that such action on England's part would give the opportunity for the Chinaman to do as he often says he wants to do, to stop the opium habit altogether. He is always saying that, and we can only believe what they say until we see what they will do. But I think that would be the best opportunity for them to act.

661. (*Sir J. Lyall.*) You say that you can only believe what they say; but how is it consistent with any real detestation of the habit and condemnation of it, that as one of the previous witnesses said, and as I have also read elsewhere, it is the common practice for Chinese Society to offer every guest who goes into the house a pipe of opium?—That is becoming common; but it has not been very common in my part of China. Only three or four years ago, no Chinaman was considered a respectable member of society, that is from their own standpoint, if he was an opium-smoker at all. It was quite a disgrace if he was pointed out as an opium-smoker.

661A. No gentleman would have liked it to be known even though he smoked it?—I cannot say that; in my province I know that custom is greatly on the increase; and, therefore, I consider that it is merely the continual use of the drug which is taking away the moral sense of the people. They know what is right if they are left without the opium, and when the opium becomes such a habit, then it demoralizes them to such an extent that they do not look at it in the same light.

662. It is against the Buddhist religion to smoke opium?—It is; and I would just like to make this statement before I retire, that my experience in all the provinces I have been in, is that none of the Chinese native churches—Christian churches—will admit to their membership anyone who touches the opium in any shape or form. Whether he grows it, sells it, or smokes it, they consider it is a distinct barrier to membership in a Christian church—not the missionaries but the natives.

663. Is not that among the Protestants?—I mean the Protestants, yes.

664. But among the Roman Catholics it is not a bar, is it?—I have no personal experience of that matter.

665. I have read so in some books?—Perhaps some of the other missionaries might touch upon that point. I have not had personal experience enough to say. I know that in all Protestant Christians it is so—native Christians; and that without any interference upon the part of a missionary; it is quite spontaneous.

666. (*Sir W. Roberts.*) Might there not be another reason why those connected with opium, whether as smokers or producers, should not be admitted to the Christian churches; does not the very fact of this refusal—is it not intended to be a sort of counter-demonstration against the charge that is made that the English brought the opium into the country?—No, I do not see how it can be that, sir; because in this way, it is always the native Christians themselves who have the right of keeping back any one from the membership of the church. So you see they are altogether friendly to the Europeans.

667. What I mean to say is, would it not be almost necessary for them to take that attitude, otherwise if opium smokers were taken into the churches they would say, "Oh, here you are; you encourage the "thing; it is here in the churches; as well as by "introducing it"?—Of course it is essential that they should not allow a native to become a member of the Christian church for that reason; and that is, of course, taking the highest ground they can take; the native Christians would not consider it right for anyone to touch opium who professes to be a Christian; it is altogether contrary to Christian principles because it is so harmful.

668. You seem to have travelled through the country a great deal in the last six or seven years?—Seven years.

669. Are you a medical man?—Not a medical man.

670. Then you would not, perhaps, form any opinion as to whether there was evidence of degeneracy of race in China, in the community at large?—From my own experience, as non-medical man, I should certainly say there is a great deal of evidence. Wherever the opium is more grown and more used, there the people are far worse physically.

671. So that you do not think China is awakening, but gone to sleep; that is your impression?—China is certainly not awakening. China is becoming more and more demoralised as the opium habit increases. That is my impression.

672. That is your strong impression?—That is my strong impression.

The witness withdrew.

*Rev. F. Brown.*

Rev. FREDERICK BROWN called in and examined.

673. (*Chairman.*) You are a missionary of the Methodist Episcopal Church Mission, are you not?—Yes.

674. How many years have you been a missionary in China?—10½ years.

675. In what districts have you served?—In the provinces of Chih-li, and Shan-tung, coast provinces.

676. Will you tell us briefly what is your experience as to the effects of opium on the Chinese consumers, whether you look at it from a moral standpoint or the physical standpoint?—I look at it from both standpoints as distinctly bad. The moral effect on the heathen seems to be to rob them of all that little moral sense they seem naturally to have; and it turns them into thieves, liars, fornicators, and it seems to turn them into everything that is bad. I speak now especially of the heathen.

677. In what way have you found the alleged action of the British Government, or the Government of India, with the opium trade, to prejudicially affect your work?—I find that I am frequently ashamed of my nationality; during my 10½ years' residence in China it has been my privilege to travel extensively in the two provinces I have named, and to go over the same ground frequently; and I have often been taunted and ashamed of my nationality, bringing the Gospel of Jesus in one hand, and in the other hand opium—my nation was sending the opium into the provinces in which I travelled. The moral effect of opium on our native Christians (or the immoral effect) is very marked. We have distinctly cases in which we are greatly puzzled—we are obliged to excommunicate several each year, possibly five or six. I returned to England in May, and in January one of our native ministers had been charged with opium smoking. He had taken it to relieve his pain, he had been sent to a most out-of-the-way place, and without being able to consult a medical man in his illness, had been advised to take a whiff of opium. He had done so, and possibly more than once. The man became a smoker in his capacity as a Christian minister, he was disqualified. He to-day, while regretting it more than anyone else probably, is not preaching the Gospel, but feels himself morally unfit, and the Church feels bound to relieve him of his

office. I give this as an instance of the way in which we, as Christian missionaries, are affected through the opium. If you would allow me to speak of the physical deterioration, I would mention that I have taken some prominent part in famine relief work, and I would distinctly state that I have noticed that the opium smokers were the first men who seemed to fall under the strain of scarcity of food. I would also state that the mission with which I am connected is possibly the largest educational mission in China. We have colleges in four or five different cities, and we find that when the son of an opium smoker enters the college, he is really unfitted to compete with the sons of non-smoking men. I may state that the colleges are not strictly kept for the sons of Christians, there is admittance by paying; they get a thorough good Western education. We find that we occasionally get opium smokers' sons, and they are unfit to endure the ordeal which is placed upon them in that place, and frequently withdraw. I would also state that I have resided close to the Examination Halls in Pekin city, where each year there are a large number of graduates go in for the metropolitan examination, and men are carried out from the Examination Halls, during the time of examination, dead, and invariably, when you ask who the man is, the reply is, "Oh, he is an opium smoker." No smoking is allowed, I understand, in the Examination Hall, and he dies under the strain.

In answer to the last question on the paper which I had placed in my hands, as to the effect it had upon my work, I would put in three petitions. The native Christians knew of my return to England, and as the mission with which I am connected is an American mission (though I am engaged to travel the district, and have full charge of the work in the Shan-tung province) our members asked me to bring a petition to England, and try to stir up in the minds of the English people a feeling on this matter. I represent to-day an aggregate of over 1,000 native Christians, and I have three petitions here, one representing 448 Christians of four different missions, two English and two American. I have another representing 600 Christians in the Shan-tung district, who spontaneously got together and wrote a petition on satin to the Queen of England. It has seemed impossible to present it to the Queen. I have shown it often. I have translations of the petition, which, if thought advisable, I might read in your hearing.

678. Yes, we shall be prepared to hear it?—This petition distinctly states:—"We the members of the "Christian Church in Shan-tung see all around us "evidences of the destructiveness of this deadly drug, "and desire to see the use of opium suppressed in "China. Opium has long been the bane of our country, "through folly and ignorance many of our people "have been taken in the snare. This is no *light* "calamity, opium slays the smoker, wastes wealth, "scatters mothers, renders wives homeless, the nation "is impoverished, families are destroyed, and very "many lives sacrificed. Happily for us the holy "religion of Jesus came to China, taught by mission-"aries who expounded to us the doctrines of truth, "dispersed the cloud of delusion, and helped us to "escape from the paths of error, thus it is that we "have avoided the sin of the opium smoker. We have "established an Anti-Opium Association, and with one "accord we pray God, morning and evening, to bring "about an end to this calamity. We now with all "respect pray the Sovereign of England with her "ministers and magistrates mercifully to pity China, "whose ignorant and foolish people have suffered the "mischief wrought by opium. We also pray all "merchants and traders dealing in opium to cease "from bringing it to our shores in response to our "humble cry for our people, our homes, and country, "and we will ever remain your grateful petitioners. "This favour we natives of China beg at your hands. "Signed by native ministers of the Methodist Epis-"copal Mission, and eighty leaders of the Church in "the Shan-tung District and representing nearly 600 "Christians. Translated by F. Brown.

679. The petitioners in that petition seem to assume that the great evils of which they speak are due entirely to the importation of opium. They do not appear to recognise the much larger quantity of it that is supplied from local sources?—I would say that in the provinces of Shan-tung and Chih-li, so far as I am able to judge, the local production is limited compared with other provinces. It is nearer the coast, and the foreign opium is more accessible.

680. Would you say that the foreign opium represents the half of the consumption?—I would certainly say so.

681. Is there any other petition that you would like to bring before us?—There is another petition here.

682. Is that numerously signed?—This represents about 300 Christians from the province of Chih-li; the other is from the province of Shan-tung.

683. Would you read us that?—It is signed by the native ministers only:—"We the ministers and officers of "Methodist Missions sign our names to this petition the "begging that measures may be taken to stop the use "of opium, and save the Chinese from the ruin which "it causes. From the entrance of Christianity into "our country many missionaries have been putting "forth efforts for the elevation of our people, and we "native Christians are striving to copy their example "and virtuous deeds. As to tobacco and wine most of "our congregations have adopted prohibitory rules "after careful discussion. Even non-Christians in "many cases gladly yield to exhortation and follow the "same rule as the Christians. But as to opium smok-"ing it has prevailed for many years, the habit has "been formed, and although the craving is less in "some cases than in others, yet the mischief wrought "is intense and to check it is impossible." (This is a "literal translation of their petition.) "Time after "time has China's Sovereign and high officers issued "prohibitory proclamations. The missionaries with "the ministers and laity of Christian congregations "have repeatedly exhorted the people on the subject "of opium smoking. But opium traders have been "eagerly coming and going all the time, rendering it "most difficult to eradicate the evil by stopping the "supply. The poppy has been grown in China in "limited quantities. But the bulk has been coming "from India without intermission." (This statement will be accounted for by the fact that they grow it in limited quantities in this province, in the province of Chih-li). "There is no evil from which our country "suffers that can be compared with this. It is our "humble opinion, which we state with all modesty," "'*that he who confers a benefit should first cease to do* "*harm*' and stop the inflow of evil. The source of "mischief should by all means be purified. We take "the opportunity of the return to England of Pastor "Brown to append our names to this petition and "entrust it to his care in the hope that measures may "be taken to stop the export of opium from India to "China and secure the lasting benefit of our people, "whose gratitude will never cease. Here follow the "signatures of the chief pastor and 67 ministers and "leaders. January 1893." The ministers and leaders represent about 300 native Christians.

684. (*Sir W. Roberts.*) Have they memorialised their own authorities in the same sense?—No, I am not aware that they have.

685. That would not be safe for them, I suppose?—It might not be safe for them. Moreover the high official Li Hung Chang, the Viceroy of Chih-li, I think has distinctly stated that he has not much sympathy with the putting down of the growth of opium in China while the Indian opium is allowed full sway. That is distictly understood by the natives in both provinces, and consequently the English Government get the benefit (possibly more than they deserve, but the full benefit,) of all that can be said against opium.

686. (*Sir J. Lyall.*) Is it a fact that the Chinese Christians (converts, you know) are taken in any sense under the protection of the European Governments to which the missionaries belong?—That the native Christians are taken under the protection of European Governments?

687. To which the missionaries belong?—I am sorry to say that in some cases it is so. In other cases it is not so, for the missionaries distinctly give the native Christians and churches to understand that they will not interfere in matters appertaining to the Government—Government cases, law cases. There are ample opportunities, but in most cases, I think, they do not interfere.

688. Sofar as it is the case, is it not alone sufficient to account for any hostility on the part of the Chinese people, and particularly the Chinese officials, to foreigners?—To take the native Christians under our wing

68 Yes, the fact of the conversion of a man makes him no longer fully the subject of the Chinese Govern-

*Rev. F. Brown.*

13 Sept. 1893.

ment?—If it were so, it certainly would be very much opposed by the heathen. The heathen would look on such a man as half a European, but it is not so in most cases. We distinctly give them to understand that we do not interfere with their Government or their law cases. A Chinaman becoming a Christian is still a Chinaman.

690. If he is backed by a foreign Government, as it were, if he becomes a Christian, he is no longer fully a Chinaman?—If he was backed by a foreign Government he would not be a Chinaman; but it is not so, we do not interfere in their law cases.

The witness withdrew.

*Brigade-Surgeon R. Pringle, M.D.*

Brigade-Surgeon R. PRINGLE, M.D., called in and examined:

691. (*Chairman.*) Are you a member of the medical profession?—Yes, my Lord.

692. You were in the service of the Government of India?—Yes, Brigade Surgeon.

693. How long were you in India?—I served for 30 years in India.

694. What parts of India are you acquainted with?—Orissa for eight years, two years in Central India, and 20 years in the North-West Provinces.

695. What does your experience convey to you with reference to the question which has been committed to this Commission—what is your general impression with regard to the opium habit, with regard to its effects. Take, first of all, the physical condition of those who are opium eaters and smokers?—In this relation I would note first of all the medical aspect, and then the religious aspect; the difficulty of the natives doing without it, and the possibility of the effect upon the people of the withdrawal of it. First of all, the medical aspect. As a medicine opium is invaluable when prescribed medicinally. As a dietetic substance I consider it is absolutely unsuited for dietetic purposes. Its action on the digestion is such as to remove it entirely from the category of dietetics. With reference to the febrifuge properties, it is merely febrifuge on the principle that it is sudorific and sedative. It relieves the system by the skin, and it gives rest and relief from pain and suffering, and thus admits of restful sleep at night, both as regards malarial rheumatism and malarial dysentery. With reference to its effects upon the people themselves, I can only say, and say it most thankfully, that as regards India, in the districts that I have seen, the effects of it are not visible to any extent whatever upon the agricultural population. The cases in which the effects of opium are visible are those, who, by the habit, have drifted from higher into lower positions, and have thus collected in large cities, in what might be called the slums, as the dregs of the populace. I consider that India as yet is protected by its very high moral tone of self-respect from becoming victimised by opium. Habitual indulgence in opium is so absolutely contrary to any notion of self-respect, that I cannot understand any native—any respectable native—ever giving way to it without feeling that he has lost position, lost influence, and lost caste.

696. You were in the North-West Provinces, you say?—For 20 years, my Lord, as sanitary officer.

697. That would bring you in contact with the Sikhs, would it not?—To a certain extent, but not so much as in the Punjab.

698. Had you anything to do with any of the races which consume opium in India?—Yes, as medical officer in charge of a native regiment on service—in a very malarious district; when their constant request to me was for quinine. I prescribed quinine very largely, but never was once asked for opium; though I am afraid my demands upon the Store Department in Calcutta were so large with reference to quinine that I was called upon for an explanation for this large expenditure, and the civil officer in charge of the expedition stated that the large expenditure of quinine was absolutely necessary to maintain the force in any efficiency for the hard, long marches in these malarious districts. I consider that opium was never suggested as a febrifuge under any condition whatever. Of course I prescribed it as a medicine in combination with others, but never used it as a febrifuge.

699. (*Sir J. Lyall.*) What country was that expedition in?—In the hills of Orissa, near Cuttack.

700. And what were the troops?—The Bengal Native —the 53rd Native Infantry.

701. What province did the sepoys come from?—They came mostly from Oudh and the North-West Provinces. That was in 1854 and 1855.

702. (*Chairman.*) From the evidence that you have already given, I suppose I may take it from you that you do not hold that opium has had a wide effect in bringing about a state of moral degradation in India?—I consider that the population, as such, is practically untouched by the opium habit, as we see it in the villages and in the respectable portion of it. Of course I am not alluding to those who are drifting into the lowest classes of the people, or who may be found collected near coolie depôts, or men who, from a good strong physique, have fallen under the influence of opium, and thus have had to give up their regular work as palanquin-bearers or as workmen. Because, if a man once takes to opium, his time of immunity under the influence of opium is merely a question of the power of digestion, if that is seriously intertered with, the drug is too apt to supply the place of food, and while a man lives under the stimulation of opium, though he can carry on a very considerable amount of work, yet he gets lower and lower under its stimulating influence until the depression comes, when he feels that he practically cannot live without it. Those people are not to be met with in villages. There is no place in an Indian village that I have ever seen for a drone. Unless he is a wealthy man he must be a worker, and if he ceases to work he naturally drops out of the village or the agricultural population, and if he has taken at all to opium, his position as a respectable man is seriously compromised; while if he is engaged in business or trade, his habits of honesty, or probity, are compromised; for when a man is described as an opium eater or smoker, it is tantamount to saying that he is under influences that make him hardly trustworthy,

703. What do you say with reference to statements which have been made by very many to the effect that the use of opium in very limited quantities inevitably tends to an increase in the use, and ultimately to an abuse, or rather an excessive use, of opium?—On the principle, my Lord, that no stimulant of this character can be taken without keeping up the quantity—it may be increasing the quantity—because the stimulation requires more and more of the substance to bring it up to a given height, and unless it is up to that height, the tendency is to take more to raise it to it, until at last too frequently the very drug itself comes to be so paramount, that it supplies the place of food, and really I can only describe it as the Chinaman does when he says that a man lives on opium at first, but ultimately opium lives on him. It is astonishing how little a man can eat and live upon when he is dependent upon opium.

704. (*Mr. Pease.*) You think it is more so with opium than with alcohol?—I think so, sir; though on many points there is no comparison between the two substances. When opium is taken, there is a necessity for the dose being gradually increased, or completely abandoned, half measures are of no use except under restraint. If opium is taken as a soporific, and the person leads a listless, idle life, he is bound to go on increasing the dose to produce sleep, whereas, if he leads an active life in the open air and has thus the possibility of producing sleep, then under ordinary conditions, he may not require quite so much.

705. (*Chairman.*) Have you anything else that you would like to say in your evidence in chief with reference to the moral, or physical, or religious aspects of the question?—I would only say, with reference to the moral aspect of it, that there is the evidence which has been published with reference to an inquiry held in Calcutta at the Calcutta Medical Society, in which a number of native medical gentlemen of position gave their evidence. I want nothing more to supply all that is necessary for the immorality connected with the smoking of opium than is supplied by this report of the Calcutta Medical Society.

706. Has that evidence been published?—Yes, my Lord, I have a copy of it here.

707. Will you show it to us?—Certainly I can leave this with your Lordship. I have no evidence that I could wish to give, with reference to the immorality of the opium habit, of greater value than that document. The recorded inspection of these opium dens illustrates the whole secret of the immoral conditions connected with opium-smoking. There is not a den, for instance, visited by Dr. Crombie in which there was not one woman, and the whole point rests upon that. The presence of that woman was expressly for sensual purposes, and the way in which this evidence is given, as I wrote to Dr. Crombie, illustrated the sensual action of the drug by the woman who was present in every one of the opium dens that you visited, and by the statement of some of the native medical men, who stated that none but the lowest people,—those who are lost to moral considerations—indulge in smoking opium in those dens, in short that it was a sign of moral depravity. As regards its being taken in fever districts in small doses, I consider that any one who habitually indulges in opium in small doses in fever districts, instead of its giving him some protection from the disease, absolutely produces a tendency to fever. I should consider that if any man went, for instance, into a malarious district, and took small quantities of opium to such an extent as to interfere with the digestion, no matter how small these doses were, it would render him liable to fever instead of preventing it, because fever, in all malarious districts, is generally primarily connected with biliary derangement, and the action of opium on the biliary secretion is, as we know, very remarkable, and, unless care is taken, the constipation that results from taking opium is such as to produce very considerable biliary derangement, frequently ending in inflammation of the liver, and abscesses or dysentery. But I consider that the necessity of opium as a medicine is so great that I would not on any account wish it to be understood that I am saying a single word against what is strictly medicinal in its properties and uses.

708. Is there anything that you would like to say to us with reference to the attitude of the Government of India in relation to the opium trade?—My Lord, as a Government servant, and one who served the late Honourable East India Company, I can only say that I consider the relation which the Government bears to this opium trade is so entirely opposed to all that I have felt the Government has done for that country, where its one effort has been to materially improve it, and to raise it, that I feel bound in justice, as I love the people and I love my country, to lift my voice against it. I know the effect that it produces on the natives, this opium and liquor traffic. It has led to the most mistaken ideas regarding the aim that we have in view with reference to our presence in India. It is so apt to lead them to suppose that we are there for little or no other purpose than for making money, than which, nothing could possibly be further from the real aim and object, I believe as a Government servant, of the Government in India as it stands at present. I have known it and seen it, and I consider that there is no Government that the world has ever known in which the handful has ruled the thousands in the way it has. I know what the natives think of it themselves; they have spoken very fully and freely to me as a medical man, and if this blot, and the excess to which the liquor traffic is carried, were removed, I know of no great State movement which would show the people more powerfully or clearly that the one desire of the Government is for their ultimate good. I know there are those who say that to interfere with the habits of the natives as regards opium would be most dangerous as regards the public safety. I can only say, in opposition to this, that I have seen perhaps the most inquisitorial orders that ever were laid down by a Government, especially with reference to a Government like that of India, in a strange land, among people who have such remarkable notions about the privacy of their houses (I allude to the orders with reference to female infanticide carried out without any disturbance in the Agra and Meerut Divisions for 20 years), I know the way that this order was carried out, and nothing but the absolute assurance that the Government really meant it for the good of the people would ever have permitted such an inquisitorial act to be carried out without the most serious complications from men who resent any interference with their home life, but who really feel in this case, that when the Government entrusted into the hands of underpaid and low caste people this very important duty with reference to the births of females in their houses the Government were doing it for a good reason and with a good object in view, and without a single word of complaint. I know it was carried out in districts where, to give an idea of the suspicious character of the people, when I was starting vaccination, they brought up girls to be vaccinated, because they believed it would kill them, and their death would lie at my door, but, when they found it to be the reverse, they kept back the girls, in the hope that they would die from small-pox and no further questions asked. This is a fact that I placed upon record, and it is in an official report. There is one other point which I would like to say with reference to the great question of withholding opium from those who have been in the habit of taking it. I feel that this is a far more serious question than it is at first supposed to be or we are apt to view it. Withholding opium from an opium-eater or an opium-smoker is a very, very serious step if the habit has gone to a certain extent. Unlike the alcoholic craving, *i.e.* it is a craving of intense pain—of intense agony—and the relief that is given has to be seen to be believed. To see a poor creature writhing in pain and agony—then just a few whiffs of his opium, or a small injection of morphia—to see him come into the room again as if really nothing had happened to him—just shows that the craving is a craving that, in all efforts to stop indulgence in opium, must not be lost sight of. Indeed this is proved absolutely with reference to Burmah, where the orders of the Government have been that for those who cannot give up the habit entirely and at once, if, giving it up it would be dangerous to their health, a register should be kept, and that they are allowed to have a certain amount of opium given to them. Now that establishes in my opinion, my Lord, the great point that there must be a very serious mistake when people suppose that the opium can be withdrawn easily from those who are confirmed opium-eaters or opium-smokers, in the case of those who to a certain extent may be almost dependent upon this drug for their very existence. This action of the opium is seen in a remarkable manner among those who are ill-fed, and live in malarious districts, where it seems to hold diarrhœa and dysentery in check, and when it is removed their conditions assert their sway and the patient is rapidly carried off. I would only, with reference to this point, allude to an article which appeared in the "Lancet" regarding the withdrawal of opium.

709. Written by whom?—By Dr. Mouat.

710. When did this article appear?—It appeared, my Lord, in the "Lancet" of April 30, 1892. This is my reply to the article in question, taken from the "Lancet" of September 10, 1892. Dr. Mouat's letter was of such very great importance, that a medical man, whose letter I hold in my hand, points out that these statements, viz., the ease and safety with which opium can be withheld from prisoners, and the fact that no deaths are due to the opium habit, must be met by facts, and not be attacked by any vague statements, but by unquestionable data. I therefore went and examined all Dr. Mouat's Jail Reports in the India Office here, and have extracted portions of them, which are in that little pamphlet I place before your Lordship. My letter produced the "Rejoinder" from Dr. Mouat, but the "Lancet" declined to publish my letter in reply, dated October 18, 1892, a copy of which, in pamphlet form, I beg to submit, as there is a paragraph in Dr. Mouat's "Rejoinder," which was of importance, because Dr. Mouat was under the impression (entirely mistaken) that my knowledge of the effects of opium on the prisoners was drawn from the jails of Cuttack and Poreee in Orissa, whereas in reality it is the outcome of the whole of my knowledge of jail management, gathered in a very careful inspection as the sanitary officer of two of the largest divisions in the North-West Provinces, when I had the opportunity of inspecting the jails and was in medical charge of the largest jail in India myself, the Agra Central Prison, until I took the jail fever and had to be relieved and another officer appointed in my place. I feel that it is necessary to state this, so that the Commission may have the entire correspondence on this most crucial subject. Further, I feel that statements with reference to jails in India, to my knowledge, require to be most carefully received, when we consider, as Dr. Mouat himself fully admits, the character of the subordinate native officials connected with the jails, and the tendency to receive money from friends outside is such that those of us who have seen much of jail management are sadly aware that the treatment a prisoner receives in a jail

*Brigade-Surgeon R. Pringle, M.D.*

13 Sept. 1893.

depends a great deal upon the wealth of his relatives outside. To such an extent was this carried out in a model jail in the North-West Provinces.

711. I am afraid we must not go too much into that?—But it is with reference to the withholding of any luxury. For if we say that opium cannot be admitted into a jail, I very much fear that that must be most carefully safeguarded, with reference to the very great difficulty in carrying out this order as Dr. Mouat has clearly shown in his own report. I will, however, not allude to that further; and with reference to what one reads regarding the apparent harmlessness of opium smoking, and some of the pictures that are exhibited of opium smokers in health and strength, would only take the case of the lascars, the native seamen, regarding whom I have here a sketch. This, my Lord, is the sketch of the native seamen, the lascars, taken from the "Daily Graphic." Now, to look at these men one would suppose that they were in excellent health, and that they were at all events not victims to the opium habit. I do not say that these men are victims to the opium habit. On the contrary, anyone who goes and sees the haunts of these lascars knows at once that in this country, when they stop at a port, it is then alone that they indulge in this habit of opium smoking. But I fear there is little doubt that many of them not only smoke it on shore, but eat it at sea. On one occasion a gentleman, whose name I can give—for I hold his letter in my hand—stated that when he was in command of a vessel sailing up the Red Sea, on one occasion when they got on the rocks, it was found out that the lascars were in such a state, under the influence of opium, that it was fortunate that the rising tide took his ship off the rocks as he had very little to hope for from his men. As long as the opium habit is kept within bounds, as I am thankful to say it is yet in India,—by outward respectability—no man being willing to be caught under the influence of it, or suddenly to be called up to do anything, and to feel that he is not ready to do it, the habit cannot be said to be visibly deleterious. But, it is to that fear, and, above all, the great self-respect which I am bound to say still remains in India, as far as my experience goes, both among the agricultural and the upper classes, that the freedom from this habit is to be traced. I am aware there are difficulties as regards Rajputana, but not having served there I will only speak of what I really know in reference to this. The only instance in which I can remember of any natives, of the better class connected with agriculture, being addicted to opium, was in two districts in the Meerut Division, and I found this out by their being in their villages at a time of the day when men should be out busily at their work, and these men were indulging in opium. The way the natives alluded to it to me was (in an undertone), when they said "I am afraid they are indulging in opium." Now, if there is any other point upon which I can give the Commission any further information, I am ready to do so, as my one object—and I would wish, my Lord, it to be stated—as a Government officer, in taking the part that I now am taking, and have done, is that I plead for India. It is possible to stop and to reduce the temptation to indulge in opium now, as I know it was to indulge in drink, if the facilities for taking it are removed.

712. Your statement so far has carried us to this—that the opium habit is not by any means universally, or I will even say generally, prevalent in India?—Certainly not.

713. But where that opium habit has taken possession of an individual it generally goes beyond the moderate use and with very injurious and fatal consequences. You have given a general statement to the effect that you feel regret that the opium trade has received a certain amount of countenance from the Government of India. The point I should like to interrogate you upon would be with reference to any proposals that you have to make of a practical nature, with reference to a change in the mode of dealing with the opium trade on the part of the Government of India. Have you anything to suggest on that point?—I could suggest that the opium be used and cultivated, and its cultivation alone permitted for medicinal purposes, as can be done under the supervision of Government, in much the same way that other drugs are cultivated at the Saharanpur Botanical Gardens, for medicinal purposes also.

714. Do you consider that such a regulation as you propose would be favourably received by the people of India?—I have no hesitation in saying, that as long as it is done with due consideration for those who may have come under the influence of the drug, and are really its victims, this is quite possible; for the rest, as far as my experience goes, I have seen very very few natives from whom the drug could not be withheld with perfect safety. That is to say, they are not such victims to it as to make them liable to risk their lives by this withdrawal. Of course I am only alluding to those whom one meets with in ordinary society, and certainly not those who have drifted into the dregs of society through inability to work.

715. (*Sir J. Lyall.*) I did not quite understand what you said about stopping opium in jails—preventing people who are addicted to opium from using it in jails. Was it your custom when you were in charge of a jail to stop it altogether?—With reference to that, as the question has been put, I would say that Dr. Mouat—

716. I ask your practice, sir?—Dr. Mouat—

717. I do not ask anything about Dr. Mouat. I ask, please, what was your practice when you had charge of a jail?—I was in charge of a jail, and my practice was to act up to the orders I received from my superior officer—Dr. Mouat—and I certainly withheld opium from every case, taking care that there were no serious risks incurred. I did that in the first years of my service in India, but I lived long enough in India to know that while I might withhold it, I would be very sorry to draw any conclusion upon the supposition that no opium finds its way into the jail, and that I was drawing conclusions upon absolute fact instead of knowing that it was possible that the wealthy could obtain opium if they were prepared to pay for it.

718. But I believe the general practice is to dole it out in very small quantities to confirmed opium-smokers, and not to allow it at all to other people in jails?—Certainly, if there is any risk to life, opium is given to those cases alone.

719. As a rule, do you not think there would be any risk to life; it must be only in a case of very excessive use of opium, where a man has lost his appetite for everything else; it would be only in a case of that kind, I fancy, that there would be absolute risk to life. There would be great suffering, but there would not be risk to life, I think?—Well, I may say that in this paper (my letter in the "Lancet," of September 10th, 1892), you will see quotations from Government reports in which the following occurs:—Seebsaugur, Assam, 1862, "The sickness and mortality had increased "during the year. Nearly all the deaths were from "dysentery in worn out opium-eaters." The whole of these details are carefully given here."

720. That is not exactly an answer to my question. My question was, is it not the general idea among the medical profession in India, who have to deal with it as officers in charge of jails, that you can stop the use of opium without danger to life except in cases of very aggravated opium-eating, where a man comes into the jail already in a very low condition from the opium-eating habit?—Certainly.

721. In other cases you could stop it?—Certainly, in other cases you could stop *it*; but of course everything will depend upon the state of the man's health at the time. If he has a tendency to dysentery or diarrhœa, to stop the opium would simply be to expedite the fatal termination.

722. You have said that in your opinion opium-eating was inconsistent with self-respect among all Indians; did you say as much as that?—Yes.

723. How do you make that agree with the extensive prevalence of the opium-eating habit amongst all Rajputs in Rajputana?—I make it agree in this way—that I can remember when it was a sign of the greatest disreputability for anyone to drink spirits, but it has got to be so common lately that it has ceased to be disreputable by so many taking it now, and so opium-eating has almost assumed a species of respectability among the Rajputs. The difficulty, I think, is this, that as all take it, it is difficult for anyone to stand out alone; but it must be remembered that it is against their religion, and it is against the religion of any Mohammedan to take any opium or alcohol, or anything which intoxicates; and it is equally against his religion, to take little or much, as it is to take any at all.

724. Is it not the case that though they may think opium eating, to a certain extent, inconsistent with self-respect, they consider spirit drinking much more

inconsistent with self-respect?—On the principle that one shows disreputability outside and the other can be kept quietly in the house.

725. You talked about our Government encouraging opium and liquor, and of the fact being a public reproach to us in India. Do you happen to know what the prices of opium and liquor were when you first landed in India, and what the difference was when you left: you landed in India how many years ago?—1854.

726. Have you any idea what the difference in price is?—I am afraid I could not answer that; but I think I could answer the question by telling you how the liquor-shops were placed when I went to India, and how they were placed when I left India.

727. That is another thing; for instance, I can remember a time when any part of India (the India that I knew) spirits were to be got at about an anna and a half a bottle. For many years past you cannot get it for less than about 12 annas or one rupee?—It is less than that in the North-West Provinces.

728. But has not the tendency been always to increase the price, both of opium and of spirits since you have been in the country?—Certainly; and that has led to the addition of drugs to produce intoxication, which is the sole object that any native has for taking liquor at all, for as for taking it in the light of anyone taking liquor in this country, there is no such habit in India at all. A man only takes drink to be drunken; and he will bargain to be made drunk, and a careful addition of ganja will expedite this. The man has paid for the drunkenness to be produced, and this is done by previously adding ganja to the liquor presented for sale.

729. Is not that an argument that if you stop one door there you must stop all; that is if you stopped opium, for instance, you must stop spirits too?—I am very glad to say that I believe that entirely, and have done my best to carry it out; and I reported that liquor shops were put alongside the wells on the roadside, and I am glad to say it has been put a stop to. Liquor shops were put alongside the manufactories, and that also has been put a stop to. I do not suppose that any legislation will ever make a man give it up; but what I am anxious to see is that we will not do anything to tempt them to take it, and it would be the same with the opium. If a man can buy opium much as he would any other vegetable produced, excepting the license and quantity, he naturally concludes that the Government does not view it in the same light as they do it here, and they know now perfectly well, and many of them say, "Oh! it is a poison in England, and it is not "a poison here." They see the distinction. Every person cannot get opium here; to say that it is to be got quite easily is a mistake. I know of a case the other day in which a girl took spirits of salt for suicidal purposes; but she had applied first at a chemist's with money to buy laudanum, and it would not be sold to her. That I know for a fact.

730. On the other hand, ordinarily speaking, there is nothing to prevent anybody getting laudanum or opium at a druggist's, if he wants to get it, unless there is some suspicion that he is going to use it to poison himself with it?—They must be known—every druggist knows, and they can tell, for they know who are in the habit of taking it. When I was in the Fens making inquiry regarding it, I found out it goes into the districts in carriers carts. Also that though the malaria has nearly ceased, the opium habit is far from uncommon. And with reference to that point, my Lord, I would wish to say that Orissa is a very remarkable illustration of the effects of famine in the district. I can remember Orissa in 1854 and the eight years after that, and I must say that I was under the impression that they were then not under the influence of opium at all; from what I have heard lately. At the meeting at the Society of Arts, it was stated that when the famine was present, indulgence in opium took great strides. That, I can quite understand, was due to the desire of the natives to take the drug to allay the pangs of hunger. With reference to any difference as regards races, I may say that during the whole of my service in India I have seen no difference as regards the effect of opium upon one race as differing from another. The whole difference really lies in the facilities that a person has for indulgence in the opium, and the opportunities of leisure If he is hard at labour from morning till night, he knows perfectly well that to indulge in opium is to risk that hard labour, and that therefore has kept him clear, and I have little doubt that the difference in the action of the opium in Burma differing from Orissa is really due to some cause like that—not that there is anything in the Burman that would make him different physically. I am not prepared to say morally—but the question is the opportunity and the leisure that is available to indulge in that which is a stimulant, because where I have seen those indulging in it, it was a habit of idleness, and the hard-working ryot of the North-Western Provinces has no time for idleness. He has to work hard, and he is, therefore, perfectly free from it.

731. You said you were two years in Central India, I think?—In Gwalior, yes.

732. That is not a large opium-using district?—Not as I saw it in a large military cantonment.

733. (*Mr. Pease.*) Do you say that there is no drug or medicine that can be given to these confirmed opium smokers which will cure them of the habit, that when they are confirmed opium smokers it is necessary to continue to give them a certain amount of it to preserve their lives?—I am afraid it is absolutely necessary in cases in which there is a susceptibility to diarrhœa or dysentery, which is only kept in check by the action of opium.

734. You have had some experience of the effects of opium I believe among the soldiers—would you give us the benefit of that experience?—No, I have not among the European soldiers.

735. Among the Sikh and Rajput soldiers?—Among them the only effect that I have seen, is that a man is very carefully watched by his comrades and by his superior native officers to know if he is one who indulges in opium, because it is possible that in times of trust, and in times of responsibility he may, practically unintentionally, from the craving coming on, place himself in a position in which his want of vigilance may be of serious consequence. Any man, or any regiment of men, (with reference to the question which has been put to me) who are dependent upon opium for sustaining their physique, are, in my opinion, my Lord, absolutely useless in the case of a great struggle.

736. (*Sir J. Lyall.*) You have not served, I think, with a Sikh regiment?—I have not served with a Sikh regiment.

737. And in the regiment you did serve with I think the men did not belong to a race which was in the habit of taking opium?—Opium was grown in those districts.

738. But it appears very few of them took opium?—40 or 30 years ago in India opium was grown up in the north-west, and many of these Sepoys were recruited in the north-west; and the experience of all who have served in districts where the opium is grown is that where opium is grown the tendency is to use it, and that is one of the reasons why the natives refuse to accept the money advanced, which is after all the point with regard to the cultivation of opium in India. Take away the money advances, and my experience in the North-West Provinces is that the native will not cultivate the poppy; it is too risky for the morality of his household, and it subjects him to the opium poppy search, which is a very powerful organ of oppression in the hands of under-paid officials.

739. No doubt money advance is an inducement to most of these cultivators; if they do not get an advance from Government, they get an advance from a native merchant, do they not?—I am sorry to say that nearly the whole of the cultivation of the Agra and Meerut Divisions is on advances. But then when the lender advances he takes it in kind, and is paid back from the crop; the natives, in their advances for poppy cultivation, receive not only large, but favourable advances. It may be under such favourable circumstances, that it is probable it is the money-lender who compels the ryot, in his state of impecuniosity, to accept this money advance to pay off his debts. But I know that in three districts, the Agra, the Muttra, and the Aligarh districts, the cultivators resolutely refused all advances to cultivate poppy; and yet these were the three districts decimated to my knowledge (for I was in the districts more than once) with a fatal type of fever. So decimated were these districts that the population fell very considerably in the 10 years from this malarial fever due to the irrigation; and yet if there was anything that would lead a native to take opium as a febrifuge, these men had every excuse for cultivating the poppy for the sake of keeping back a little for their own use as a protection against fever.

740. (*Mr. Mowbray.*) When you propose to prohibit the growth of opium except for medicinal purposes,

*Brigade-Surgeon R. Pringle, M.D.*

13 Sept. 1893.

do you regard it as a medicinal purpose to supply it in small quantities to those who have previously used it, and who could not do without it?—Only to prevent a fatal issue. I should only be justified in giving opium to prevent what I felt must be a fatal issue if the drug was entirely withdrawn.

741. You do not think that anything of the Burmese system of having a register of those who have been in the habit of using opium should be introduced?—That may be necessary. But in the districts in which I have served I am glad to say that it certainly is not at all necessary, as far as my observation and experience go.

742. (*Sir W. Roberts.*) I gathered from you that you looked upon the habitual use of opium very much as we look upon an habitual drunkard?—I am afraid I must have been misunderstood, for I see no point of comparison as regards India, except that indulgence in both is considered a disreputable habit.

743. Well, in that respect, as we regard a drunkard here as being a disgrace, there is no opium smoker who is not a disgrace in India?—No.

744. That is your impression?—Yes; that is my view.

745. So that the habitual use of opium in India is not at all like our habitual use of alcoholic beverages?—Am I to understand, sir, "habitual," without excess of indulgence?

746. Yes?—There is no such thing as habitual indulgence in alcohol in India, and anyone taking habitually to opium does it with the knowledge that he is jeopardising his position for respectability unless he is willing to be classed among people who have very little respectability to lose.

747. There is another point about the inferiority of opium as a febrifuge or prophylactic. Is it a possible suggestion on your part that quinine might be supplied to these malarial districts by the Government and diminish in that way their reliance upon opium?—I am very glad, sir, you have alluded to that, because that is exactly the point on which I feel that the action of the Government deserves the greatest credit with reference to the outbreak of malaria over the portions of the North-West Provinces, when Sir John Strachey was Governor. It was my privilege to distribute large quantities of preparations of cinchona gratuitously, and I have no hesitation in saying the credit and the benefit conferred by that was such as really to put any substance like opium being given as a substitute perfectly out of the question.

748. That was during an epidemic?—During a very fatal epidemic of malarial fever more than once.

749. But where there is no special epidemic in these malarial districts is it possible that a supply of quinine could be placed at the disposal of the population?—I think, sir, it is not only possible, but perfectly practicable, with quinine at its present price. It is now reduced to nearly a rupee an ounce, and when I went to India it was sixteen.

750. (*Sir J. Lyall.*) Quinine has lately been given in the Punjab; we have provided large quantities of quinine in certain malarial districts?—And given at the very cheapest rates so as to encourage its being taken. If that were done, I think it would remove opium absolutely out of any possible category, either as a febrifuge or as a prophylactic; and there is room for a largely increased cultivation of cinchona, as I am told that in Ceylon it does not pay almost to cultivate cinchona, and if it does not pay to cultivate cinchona there, it would certainly pay the Government with reference to these malarial tracts where quinine is such a marvellous specific for fever, and the natives have such perfect confidence in it.

The witness withdrew.

*Rev. W. S. Swanson, D.D.*

Rev. W. S. SWANSON, D.D., called and examined.

751. (*Chairman.*) I understand that you have been in China in connexion with Presbyterian missions, and you were educated at a Scotch university, I believe?—The University of Edinburgh.

752. You have probably heard some of the previous witnesses?—I have.

753. Therefore you know the nature of the statements to us, and it is not necessary to repeat in full what has already been said. The great point is, that you with your authority, and with your experience, are here to confirm, in so far as you feel justified in doing so, what has already been stated; and of course if there are any new points you will add them. How long were you in China?—Over 20 years.

754. And in what parts of China?—In the southern part of the province of Fuh-kien.

755. Is that a province in which opium was grown in any quantities?—For 20 years of my life there, I never saw a poppy grown in the whole district. I used to go some 70 or 80 miles to the north of the city of Amoy, and 150 miles to the west, and about 60 or 70 miles to the south, and in the last year of my residence there I did see poppies grown.

756. When did you leave China?—In 1881.

757. Well, do you confirm what you heard said by the several witnesses with reference to the physical, moral, and social effects of the opium habit?—I do most fully.

758. And what are the opinions of the people in China themselves on the opium habit?—I have mixed with all classes of the people, my Lord, and I have never found a single Chinaman or a Chinese woman that did not say that opium was evil, and only evil, and that continually. I am thoroughly acquainted with the language of the people and have made myself acquainted with the conditions of their family and of their social life, and we often get the opinion of the people of China in a rhythmical couplet or triplet, and there is one rhythmical couplet that I may quote: "The "man who smokes opium begins by selling his bed-"stead; he ends by selling his rice-bowl, and his "chop-sticks, and then the two legs of him run away "with one stomach." Between these extremes everything that a man has goes—house, lands, wives, children; and I have again and again heard mothers say that when one of their sons begins to smoke opium, so far as they were concerned, he was dead to them. I have never heard any but one opinion; but I am bound to say this, that so far as my own Government is concerned, it has done nothing in China except what was a blessing to it, except in this one particular, and I am perfectly certain that, if this blot were taken away from us, we would have the Chinese people with a friendly feeling to Great Britain that that people possess to no other European country.

759. What action would you desire that the Indian Government would take with reference to the opium trade?—The entire suppression of the export of opium to China.

760. If that recommendation of yours could by possibility be adopted, what effect do you think it would have upon the attitude of the Chinese Government?—So far as the Chinese Government now is concerned, I should not like to say very much; but if you had asked me 20 years ago, I would have said without fail that the Chinese Government would have taken steps to put an end to the trade in their own country. I think even yet it is worth the trial; and it would do two things, it would set us right—the British Government—in the eyes of the Chinese people, and, in the second place, I think that the moral effect of it would be such as to force the Chinese Government to take some steps to protect their own people, because they know perfectly well, that so far as there is any public opinion in China, it is entirely and totally against the use of opium, and that those who are strongest in this opinion are victims of the habit.

761. Have you reason to apprehend that at the present time there is great laxity on the part of the Chinese Government and their officials in regard to the enforcement of rules and regulations limiting or prohibiting the use of opium?—I really could not say anything very definitely upon that point, but I can say definitely upon another point which bears upon it, that those officials say: "What is the use of us doing any-"thing; what is the use of us doing anything here so long "as we are compelled to receive this large import of "opium from India? Stop that, and then we will do "something; but what is the use of us doing anything "so long as that is pressed upon us?"

762. They are no longer entitled to say that they are compelled to receive the opium?—I do not consider, my Lord, that they are free in any way. If the provisions of the Che-foo Convention are not carried out, then we fall back upon the old treaty. That is the position so far as I can apprehend it.

763. You are aware that Sir James Fergusson has disavowed, on the part of the Government, any intention to use pressure on the part of the British Government to impose the consumption of opium upon the Chinese?—"Pressure" is a word with a very wide meaning. There are several kinds of pressure. I do not believe that there might be military pressure, but there is another kind of pressure.

764. You know what the state of public opinion in this country is on the subject, do you not?—I do know; but I do not think that it is thoroughly awakened on the subject.

765. ((*Mr. Pease.*) Have you ever heard the Chinese defend the practice?—I have never heard a single Chinaman, so far as Chinese Christians or heathens are concerned, defend the practice. Every single one of them condemns it; and I may mention for the information of the Commission, that about 12 months ago the Pope sent out a rescript to the Catholic Missionaries enjoining them to condone in no wise the participation of their Chinese converts in the opium habit.

766. (*Sir J. Lyall.*) How do you explain this growing prevalence of the habit accompanied by a general condemnation and detestation of it?—To the weakness of human nature—that is the way in which I explain it.

767. Is Chinese human nature especially weak?—It is especially weak on the point of opium.

768. In your experience of China, did you see any spirit drinking—dram drinking?—I have known of spirit drinking; but the Chinaman never goes to the street when he drinks spirits; he does it inside his own home, and it is a very rare thing to see a drunken Chinaman in the streets of a Chinese city. I am acquainted with three large cities, one that had 500,000 people in it before the rebels visited it; my own city, the city of Amoy with 250,000; and the city of Chin-chew with 300,000. I am thoroughly acquainted with them, and I have very seldom seen in them a drunken Chinaman. I know perfectly well that there was a great deal of drinking of the Chinese raw spirit; but it was always done in the privacy of their own homes. No one in China would compare the two for a moment; the tyranny of the one habit is entirely different from the tyranny of the other.

769. The Chinese raw spirit is, I think, a mild spirit, is it not?—No; it is the very opposite; it is a very coarse ardent spirit.

770. It is made from rice, is it not?—It is made from sweet potatoes to a large extent in our part of the country.

771. (*Sir W. Roberts.*) Are there tobacco smokers in China?—The Chinese are almost all tobacco smokers.

772. The tobacco-smoking habit is general in China?—Oh! I would go beyond that—universal I would say.

773. (*Sir J. Lyall.*) Among women and children?—I have not seen children smoking, and I have very seldom seen women smoking tobacco.

774. (*Mr. Pease.*) Would opium smokers smoke tobacco?—Yes, they do.

775. (*Chairman.*) Has any estimate been formed of the number of Chinese converts to Christianity?—In my own mission, which has been one of the most successful in China, we have about 4,000 persons in the full communion of our church.

776. Do you know what the figures are with regard to the other missions?—I should say somewhere about 50,000.

777. The total for the whole of China?—I should think so. I mean the Protestants.

778. And the Roman Catholics?—I cannot form any estimate of them. The Roman Catholic Mission with us is almost a purely traditional one. It is not aggressive; it has simply descended from previous generations. I have never met with a Roman Catholic priest that preached in the streets of any Chinese city. I have been acquainted with some of them, and have one or two of them amongst my own personal friends.

779. (*Sir W Roberts.*) Are the converts drawn from one class of society, or pretty evenly?—The converts in every case are drawn principally from the agricultural and the artizan classes.

780. The artizan classes?—The artizan classes, yes.

781. Do many of the *literati* come within the influence of the missionaries?—A very few indeed. We would never have any trouble with the Chinese people, but for the *literati* and the mandarins. An ignorant people, they are hounded on by vile stories about our making *babies'* eyes into opium, and by other stories of that kind; but as far as the people themselves are concerned, I have moved up and down amongst them for 21 years and never was more kindly treated in my own country than I was treated in China.

782. But there are. I presume, some of the merchants, and of the higher shopkeeping class?—Not many with us. Our mission is almost entirely composed of the agricultural classes.

783. And artizans?—And artizans, but more of the former.

784. (*Sir J. Lyall.*) The peasantry?—They are all proprietors, the peasants there, of their own fields.

785. *Mr. Mowbray.*) Is that so all over China?—I only speak of my own part of China. I would not dare to speak of any other part of China.

786. I mean the 4,000?—That is within the area which I have already indicated.

787. Exactly; it does not represent all your communion all over China in point of numbers?—We have, fortunately, confined ourselves to one part of China.

788. Well, then, it does practically represent your total strength?—Practically it represents the membership in connexion with the Presbyterian Mission of the Church of England.

789. (*Mr. Pease.*) There is a considerable number of adherents, I suppose?—Oh, twice as many, if not three times as many, and we have about three thousand at least of baptised children.

The witness withdrew.

Mr. D. MATHESON, called in and examined.

*Mr. D. Matheson.*

790. (*Chairman.*) We know your name well in connexion with Chinese commerce. You have been connected with a Chinese house of business, have you not?—Yes, I have. I went out to China in the year 1837, after a preparatory training in business, with the intention of entering the office of Jardine, Matheson, and Co., and with the probability in due time of being promoted if I was fit for it. The business then was carried on in Canton. A general business was carried on by the firm of Jardine, Matheson, and Co. They acted as commission agents in goods from all parts of the world, and besides that, they had a large business in the contraband opium trade. Being contraband, it was outside the Port of Canton. There was a receiving ship at the mouth of the Canton river which received the cargoes of opium from India, and then from the receiving ship the clippers carried cargoes to stations at different parts along the China coast.

791. It was a smuggling trade; as described by you it was more or less a smuggling trade, the trade that the house conducted in opium?—It was, in a sense. I was going to explain, because I wish to do all credit to those who were then in business there. The opium was taken by the clippers to the different stations, and then at those stations the Chinese opium dealers came out and purchased the opium and paid silver for it as the most convenient medium. It will be seen, from what I have said, how easily the charge of smuggling was evaded by transferring it to the shoulders of the Chinese opium dealers.

792. They did the act of smuggling?—Yes, it reminds me of Æsop's fable about the boys and the frogs. The boys were amusing themselves by throwing stones at the frogs in a pond until a number of them were killed. At last a frog came to the top and said,

*Mr. D. Matheson.*

13 Sept. 1893.

"Stop your cruel sport, for what is play to you is death to us." And so in the same way what enriched the British merchants and the East India Company was death to the Chinese. This is merely an illustration of what was really the fact; it was smuggling, undoubtedly.

793. What is your opinion as to the effect of the opium habit upon the Chinese people?—I have not come to testify so much about that; but rather about the way in which the Government acted in the matter.

794. In the early stages?—Yes.

795. Of course it is of the past, but we would be glad to hear a brief statement from you about the circumstances connected with the seizure of the opium in 1839?—I will be quite brief, my Lord. The Emperor Taou-Kwang in the year 1839 became very uneasy about the spread of the opium traffic. I believe one of his sons had died of opium-smoking; but I am not quite sure if that is the case. The consequence was that edicts were issued all over the country that it should be put a stop to. As this failed, he took the course of sending Commissioner Lin to strike at the root of the evil, by imprisoning the merchants in Canton, and by compelling them to deliver up all the opium that was on the coast. I may say also that at the same time there was an order that all Chinese opium smokers should be punished by death, and I, myself, saw a Chinese opium smoker hanging on a cross in the agonies of death, only a little distance from the factories. We were imprisoned in the factories for a short time, until the whole of that opium was given up—all that was on the coast; and I was one of 16 who were specially marked out as being connected with the opium trade, but we were allowed to go on condition that we should never return to Canton again.

796. Have you anything further to say about the early history of the question?—Soon afterwards, in 1841, Hong Kong was occupied, and all the merchants, foreign and British, went to Hong Kong, and that became the depôt for opium, and the place from which the clippers were despatched to the coast—just as before, to the different stations on the coast.

797. From your experience at Canton and from your experience at Hong Kong, have you any recollection of any particular incidents that influenced the view that you took upon the opium question?—At that time I had not formed any opinion as to the character of the traffic. I tried to do my duty to the partners, and I did not think more about it. But in due time I was made a partner in Hong Kong, and then I felt a responsibility which brought questionings, and convictions upon my conscience that compelled me to say that I could not continue in this traffic.

One of the First Incidents was as follows:—I went in a clipper to visit Fuh-chow, one of the stations, and I was very much struck with this fact, that here were two opium-receiving ships selling opium to the people of Fuh-chow, and on the other hand there was the mission station and several missionaries working away trying to bring the same people to the knowledge of the truth. On going ashore, I was struck with the wretchedness of the people from opium-smoking, and with the two opposing forces—the opium trade on the one side, and the missions on the other. It was almost impossible to have any missionary work there at all, and I lately met with an extract from the letter of Archdeacon Wolfe, now at Fuh-chow, confirming this. He wrote in the year 1891:—"One of the towns held "as a mission station for 20 years or more by an "American Board of Missions has at last to be "abandoned, and, I think, very properly, for the "degradation of an opium-smoking town is of that "peculiar and intensely low and hardened type that, "humanly speaking, it seems almost impossible to "make any impression of a moral or spiritual nature "upon the inhabitants of a place given up to the "degrading vice of opium smoking."

A Second Incident was:—I went down to see Singapore, and visited my friend Dr. Little, who was a leading doctor at that time. He showed me some of the opium dens and spoke of the terrible havoc opium-smoking was making among the Chinese population.

798. Is this recent?—No, but it goes on now. I believe the principal revenue for the support of Singapore comes from opium and drink.

799. But what you saw was some years ago?—Yes, many years ago. Then I have often spoken to the Chinese, who have said that the vice is just as bad as it can be, and I remember one opium dealer coming to me to buy opium, who remarked: "the people say "that the man who is a smoker of opium is making his "coffin." He was doing so himself.

A Third Incident was:—When managing partner for a short time I sent a man to Bombay to be an inspector of opium before shipment to China. He was a fine young fellow and we had great confidence in him. He did his work well, but after two years he began to get emaciated and miserable-looking, he was an opium victim, and at last he was obliged to give up his employment, and I do not suppose that he had long to live. I felt it rather on my conscience.

A Fourth Incident:—In 1847 when I was partner one of our clippers on the coast was boarded by pirates and plundered, and the officers were murdered and nearly all the crew. There was a notice in the newspapers of it, and they said that the opium clipper and the cargo belonged to myself, instead of using the name of the firm. I thought it was rather unfair to do that, but it stung my conscience, and convinced me that as a Christian I could no longer continue in the opium traffic. It was intolerable to me to continue in such a business, and I sent home my resignation to the senior partner who was in this country. I left China finally in 1849.

800-1. What is your recommendation with reference to the policy you would like to see adopted by the Government of India in relation to opium?—Well, it would be very like what others have said. I should wish to sweep away the poppy plantations from the plains of India and to sweep away that unrighteous and paltry revenue of four millions, and then to give India the opportunity of a new career of prosperity, which would also give the same to China and allow of her taking a great deal more of British manufactures than she has been doing in the past. And we have a remarkable illustration of that I think. There is Burmah on the one side of China, and Japan on the other. Opium in Burmah is giving constant trouble now: whereas Japan, in having secured its exclusion by treaty, is pursuing a prosperous career.

802. Are there any other observations that you would like to make?—I did wish to say that when the opium was given up under Taou-Kwang it was a heroic attempt on the part of a Government ignorant of international law, but it was a sad failure. The opium merchants appealed to our Home Government, and a succession of grevious wars began, slaying thousands of innocent Chinese, from 1841 to 1858, when opium was finally legalised by the treaty of Tientsin, and the United States Minister said on that occasion to the Bishop of Victoria, "It is the triumph of successful crime." Let me add that during the first war of 1841 the British nation was struck to the heart by the terrible disaster of the Cabul massacre, and in the year 1857-8—when opium was legalised—the British nation was agonised by that terrible Indian mutiny. I do not make any reflections in the matter, but that is so. Then I just wish to add that Lord Shaftesbury, who took a great interest in the question, said, "The opium "traffic is a sin and a shame to this country. Do not "cease to testify to this. Sooner or later they will "have to give it up. It is a sin and a shame." I was struck with those words and I have never forgotten them, and I trust we shall go on endeavouring to get this matter put right.

803. (*Sir J. Lyall.*) I have seen it stated that the opium-smuggling system, which you began your evidence by describing, gave rise to a great deal of piracy, and that that was one of the bad features of it; can you explain how that was?—The valuable cargoes of opium were a great temptation to pirates. There was an enormous number of pirates. When our navy was there I think they destroyed about 250 pirate ships.

804. They were looking out for these clippers?—Yes. I wish to say, by the way, which I did not before, that the houses of Jardine, Matheson, and Co. and Dent and Co., who had nearly the whole of this coast business, were honourable men, and that the captains of the clippers and the receiving ships were honourable men. We must not suppose that they were a lot of scoundrels or buccaneers or anything of that sort. The Chinese opium dealers bribed the mandarins always, and things went quietly and smoothly, and the only people that the clippers had to be afraid of were those pirates; and, as I told you, one of those clippers, the "Omega," was plundered and nearly the whole of the crew murdered.

805. Everybody, I think, at the present day is sorry, so far as it is true you know, that force was ever used to open the Chinese market to opium; but do you not think as a merchant that it would be enough to make the Chinese Government now absolutely free to prohibit the import of opium, or do you think it necessary to go further?—I should be very sorry if the Indian Government did not take the first step and endeavour to cease to grow the opium.

806. Part of the opium exported from India is grown directly under the direction of the Government?—Yes.

807. But a great part is merely the growth as it were of the native States, which has been always more or less exported to China and other countries from time preceding our rule even?—But they are also under the Government influence; they must grow so much or so little according as it is wanted.

808. No, they may grow as much as ever they like?—I was under the impression that considerable influence was brought to bear upon them.

809. (*Mr. Pease.*) If we lowered the tariff that would induce them to grow it?—Yes.

810. (*Sir J. Lyall.*) We began by putting on a very low tariff upon it originally. It began at 125, it went up to 175, and has gone on gradually to 400, 500, 600, and sometimes it has been 700. Now it has gone back again. Would it not be a very unusual thing for a Government to absolutely stop the export of an article of commerce?—Well, it is the immorality of the thing, that is the question.

811. You think that the immorality of the thing would justify that course?—Certainly.

812. But would not the same ground of immorality then make it obligatory upon the English Government to stop the export of spirits?—There is no comparison; they would not compare at all.

813. No comparison in Africa, for instance?—Oh, well, the natives of Africa have no power of self control.

814. No comparison in Australia and New Zealand, where a population has been actually wiped off the ground by the use of spirits?—I will not allow in my own mind any comp rison between spirits and opium. Opium is a curse. Spirits can be used in moderation; opium cannot.

815. We know that spirits have swept populations absolutely out of xistence in various parts of the world?—Yes, those p r and ignorant savages.

816. Well then would not the same grounds—I may say the same moral grounds—make it incumbent upon us to stop the export of spirits; and I suppose nothing has done greater harm in India under our rule, particularly in more recent years, than the growth of the habit of drinking wine and spirits among the upper classes in India?—We know that that is only in moderation; at all events, it is perhaps like the drinking of wine 30 or 40 or 50 years ago—when gentlemen sat down to the table with their wine. That fashion is going out now, and I suppose it is only the same thing in India with the upper classes, but I am not sufficiently acquainted with India to speak with confidence as to that.

817. A missionary gentleman who gave evidence just now said, that the Chinese were weaker in those respects than we are: that is in resisting any kind of intoxication, that if they did use it at all they used it to excess?—I think he meant chiefly the opium.

818. Well, he said it of all, and Dr. Pringle said the same thing of the Indians, that is, he said it was equally the case with them, whether it was wine or whether it was opium, or whether it was hemp, they never took it except to get drunk?—Yes, of opium and hemp.

819. That being the case is there any strong line of distinction between the morality of allowing wine and spirits to be exported from England, and our allowing for instance the Malwa opium to be exported to China?—I think there is a very wide difference. Hemp, of course, does not go with the whiskey, it goes with the opium, the hemp is used to make the opium more deadly.

820. Is there not one incident in which our practice in India as regards, for instance the Malwa opium stands out in a very advantageous light in comparison to the English practice of importing spirits. I mean, I think in England when spirits are exported they are exported free of duty, the duty is not imposed; in India when the Malwa opium is exported it is subject to a very heavy duty?—Well, that does the Indian revenue a great deal of good.

821. Yes, but if that, I mean to say, is morally wrong, surely it is still more morally wrong to export spirits free of duty?—I cannot put spirits and opium together at all.

822. (*Mr. Pease.*) You are aware, I think Mr. Matheson, that the English Government have recognised their responsibility by prohibiting the importation of spirits in Africa, as parties to the Brussels Anti-Slavery Convention?—Yes, the people in Africa are of course of a very low type.

823. The English Government has placed the restriction upon the importation as parties to that convention?—Yes.

824. I believe by your obedience to your convictions upon this question of opium, you have prejudiced your own pecuniary position to a very considerable extent. That is so, is it not?—Well, as far as that goes it has, but it has not injured my position in society I hope.

The witness withdrew.



Dr. WILLIAM GAULD called in and examined.

825. (*Chairman.*) You are a medical missionary, are you not? Sir William Roberts has kindly undertaken to conduct your examination?—I am.

826. (*Sir W. Roberts.*) Where was your experience?—At Swatow, in the Canton province.

827. Is it confined to China?—Well, the last 12 years I have been in London in medical work, in charge of the Mildmay Hospital, Bethnal Green.

828. You have no experience of India?—No experience of India.

829. But you have some years' experience at Swatow?—I was for 16 years a missionary in Swatow, with an interval of two years home on furlough between.

830. Had you a dispensary there?—I had a hospital there with the largest in-patient practice of any hospital at that time in China.

831. It was not merely an outdoor dispensary?—No, I had a dispensary practice as well; the last year I was in China we had over 2,000 in-patients in the year.

832. You were, in fact, engaged in these duties continuously all that time?—All that time.

833. What is your experience in regard to the use of opium; was it very prevalent there?—It was very prevalent in some parts of the district. It was very prevalent amongst the literary classes and the Mandarin classes. It was almost universal among the chair coolies, and we could scarcely get a teacher who did not smoke opium.

834. It was what you would call a generalised habit then?—It was very largely prevalent, but not so prevalent as in some parts of China.

835. Scarcely so prevalent as drinking beer in this country?—Not so prevalent as drinking beer, I should say.

836. In what ways did you find that the Chinamen used opium?—They used it chiefly in smoking a prepared mixture of the opium, and I may mention that at Swatow it was almost wholly Indian opium that was used, scarcely any native opium, when I first went to China; it is 13 years since I left. There were times when the Chinese opium smokers could not get their opium, and then they bought pills or morphia to tide them over the difficulty; for instance, one year we sold about 50,000 pills at our mission, ostensibly to cure opium smoking, but I found after a while that these pills were not to such an extent used to cure opium smoking as to warrant me to go on selling them to the Chinese. I never charged anything for any other drugs, but for these pills we charged them, simply because they had the money to spend on opium,

*Dr. W. Gauld.*

13 Sept. 1893.

and we thought it right to charge them for the pills which they wanted to cure it. But we found a large number of these pills were used simply to tide them over a difficulty. I think that is important in connexion with this—it has been a question whether smoking opium has the same effect as eating opium. Now, as a matter of fact, the craving for the opium is allayed by the eating of these opium pills, and by the eating of morphia, and the use of morphia is largely increasing in China. I may say in that connexion that from one of our leading firms of druggists, one of the partners of that firm says 50,000 ounces of morphia are sent out in one year to China.

837. I daresay you are aware that it has been said that it is impossible as to opium, that the alkaloid of the opium—morphia—can be taken in by smoking?—I believe that is the theory. At the same time we know that there are other alkaloids in opium besides the morphia, and the fact remains that whatever of the opium is non-volatile there is still enough left to do the mischief, because *that* we see before our eyes. The fact that a craving is aroused of such an intense kind by the smoking of opium, which craving is allayed by other preparations of opium, shows that in essence the nature of these is the same; they may not be the same in degree but they are the same in essence.

838. Has it been suggested that it may be partly carried mechanically?—I never heard any statement to that effect.

839. No explanation has been given in fact?—No; but the fact remains.

840. The fact remains?—Yes.

841. Then these habits are really in your view interchangeable?—I believe they are.

842. Morphia eating?—Morphia eating and opium smoking and opium eating.

843. Would you regard that fact as having a bearing on the mischief done by the opium habit?—I do not exactly understand your question, sir.

844. Well this is the question: What is the importance of this in considering the evil of the opium habit?—I have already given my explanation of that in saying that the different kinds of opium have the same effect essentially on the system, and that it is not sufficient to say that because morphia is non-volatile therefore the opium does no harm; something in the opium does the harm.

845. It may be some allied alkaloid produced by the heat on morphia?—Yes.

846. Now what experience have you had of malaria: is Swatow a malarial district?—It is; there is a great deal of malaria in the district.

847. Do you think that the use of opium there is practised in any way as a prophylactic or prohibitive against fever?—As a prophylactic I do not think it is in existence practically, and as a cure for malaria I think it is very little used. The natives use different kinds of drugs for their fevers, and what they do use is so inefficient that they are only too glad to get our quinine.

848. Then in your experience opium smoking is not a prophylactic against malaria?—I do not think so; more than that, I think the opium smoker when he does take the fever is less likely to get well over it than a man who does not smoke opium.

849. What is your opinion of opium smoking on the literary class; you said that a good number of them smoked?—It is very prevalent amongst them. I have a letter which has lately been received from one of our ablest missionaries at Swatow, a man who is not at all given to exaggerated statements, and he mentions one or two facts which it will not take longer than a minute or two to read.

850. We shall be very glad to hear them?—He says: "If you are not tired of facts about opium, I will "note one or two incidents of the last few days." (This letter was written on the 1st August.) "1. A "young non-Christian teacher of the language was "lately employed here. He had been staying away "for some days from his work. I sent to inquire the "cause, he having sent a message to say that he was "ill. The Chinese here did not think his word could "be taken for it, 'for he is an opium smoker.'" (That is their remark.) "A man was therefore sent to see. "His report was, 'He says he is ill.' I asked, 'Is he "'ill.' Answer, 'an opium-smoking man, how can I "'tell?' 'Did he seem ill?' 'A man who smokes "'opium as he does is always ill.'" (That was the native verdict.) "2. Another teacher, my own writer, "who is an opium smoker, has been absent for a week "from his work. He is assisting me in Scripture "translation, and his Chinese scholarship and tact "make him indispensable to me. His illness is the "direct and significant result of opium smoking. It is "accompanied with a complete lack of rallying power, "which is another of the characteristic results of the "habit. 3. A Chinese friend, not a Christian, or "rather not a Church member, wrote to me the other "day, asking me to get the mission to undertake the "guardianship of two of his sons, and the management "of the funds which he is providing to meet the "expense of giving them a good English education. "He is not likely to live long, and says he cannot trust "his Chinese friends, but has complete confidence in "us. The sons whom he wishes to commit to our care "are the two youngest, and his chief anxiety is so to "arrange matters that the money shall not come into "the power of his eldest son; and why does he so dis-"trust the son? Because, although he is not a regular "opium smoker, he has begun to take it occasionally" (I think that is an important point), "and 'therefore,' "says the father, 'he is no longer of any use, and if "'he got control of the money would speedily squander "'it,'" (that is his idea of a son who is only beginning to take it). "For this reason the father deliberately "chooses to will the bulk of his money out of the family, "and to leave it to the care of the missionaries, as the "only way of securing that the youngest boys shall, "after his death, get the benefit of it." One instance more: "4. Just as I write a fourth instance occurs. I "learn that another teacher on our staff is also absent "from illness. When he first came to the mission he "was a rather heavy smoker of opium. He was thin "and emaciated, with a bad colour. After a time he "was induced to break off the habit. With the help of "special treatment in our hospital he succeeded in doing "so, after a period of struggle and severe suffering. "An immediate and very marked improvement in his "appearance was the result. He became fatter, and a "new look of health and energy appeared in his fea-"tures. No one who knew him could fail to notice the "change. This went on for two or three years until, "in an evil moment, he was tempted to resort to opium "again for relief from some temporary pain. The habit "returned, and his healthy look disappeared again. "His health became unsatisfactory and uncertain. He "would fain have back his liberty, and speaks of "trying to recovering it, but it will cost him a harder "struggle even than before. With three teachers dis-"abled in our staff, we ourselves lose much time, and "suffer not a little inconvenience. Why then do we "employ opium smokers? Partly, I am sorry to say, "because it is difficult to find a literary man here who "is not an opium smoker, and partly because employ-"ment by foreigners, especially in a sea-port town like "Swatow, is not much coveted, and men in an inde-"pendent position will not come. We can only com-"mand the services of men to whom the small salary "we give is a strong inducement, and such men are "nearly always opium smokers, men who have for-"feited their independence, and are under strong com-"pulsion to find money wherever they can. The "smoker is heavily handicapped." That is a letter written in the beginning of August last.

851. Is it your own experience that the literary classes are a good deal addicted to opium smoking?—Yes, most of the literary men that I came across in my experience at Swatow were addicted to opium smoking.

852. I suppose you could not possibly give us any general idea in per-centages?—No, I cannot give per-centages. I remember on one occasion asking a patient what was the proportion in his village smoking opium. He said "Ten per cent. of the adult males."

853. Have you noticed whether among the opium smokers at Swatow there are some who smoke opium regularly but moderately?—The term *moderate* is misapplied when used in reference to opium smoking. I think that in that respect opium essentially differs from alcohol. I do not think that we would hold wine, for instance, to be a poison in itself, or beer, but I hold that opium is a poison, essentially a poison, and that there is no moderate use of it apart from what is used as medicine, that the moment a healthy man takes opium he has taken something that will injure him.

854. Apart from theory is that your experience?—That is my experience, and there is a peculiar seduc-

tion about opium which carries a man very rapidly into the habitual use of it. I can sympathise with a man because in my own experience, before I left Swatow the first time, to come home, I was ill from chronic dysentery, and for a good many nights I had to take an opiate medicinally. I determined to stop it. The first night I stopped it I remember the perfect misery I was in, the utter feeling of helplessness and misery all over, as if I were going to die. I know what it is in opium smokers, when that was my own experience from one little dose a day for some time.

855. You would not recognise that the effects of opium on one race differs very profoundly from the effect of opium on another?—I do not believe it does; I believe that its effect in different races may differ in degree, but not in essence.

856. In that respect it must differ very much from alcohol?—I think it does differ from alcohol, and that brings up a point which I think my experience of the past 12 years enables me to speak upon with some confidence. It has been said that opium and liquor are of the same nature, and that the one is as bad as the other or as good as the other. Now, I have been working for the last 12 years in Bethnal Green, in one of the worst slums in London, and I have seen what drink is. I am not here to say that drink is a good thing; it is a horribly bad thing there, and I could not speak too strongly upon it, but the difference between the hold which opium has and alcohol has upon the human being is not to be compared. I remember a Chinese graduate coming to me at Swatow once, he was one of the leading men of his village. He came and stayed in the hospital and asked me to try and get him cured of the opium habit. He had been smoking for a long time, and I did my best, but the man, in spite of all my efforts, was brought to death's door and his misery was great He was evidently dying. I said you cannot go on with this, you must have your opium pipe, or you will die. He got his pipe and he recovered. Again he came to me and said "I want you to cure me of this opium." I said "Graduate, you saw how it was before. You were "at death's door, I dare not venture. I will not "take the responsibility." "Well," he said, "I will "take the responsibility, whether I live or die, try and "get me cured of this opium." We tried again, and I am happy to say that by care and nursing and drugs, he did get round; he recovered from his opium habit, but the suffering of that man from intense irritability, diarrhœa, feverishness, and sleeplessness was very great. I do not wish to see again anything of the kind. That is with the opium. Then with regard to the alcohol, I believe I have got down at Bethnal Green specimens of drunkards of the very worst type, men and women saturated with drink. When they come into the hospital, we at once cut off the alcohol—it is as nearly as possible (being right in the slum) a temperance hospital. We only use alcohol in rare cases. We cut off the alcohol at once, and I have never seen any apparent distress from doing so like what I have seen in China with the opium, and I hold that the opium takes such a grip of the system as alcohol never does.

*Dr. W. Gauld*

8 Sept. 1893.

857. Even in those persons who use opium moderately, habitually, it is difficult?—The smaller the quantity, of course, the less the mischief, but there is mischief, and the longer they use it, the larger the quantity they use as a rule. It shows itself in the sallowness of the complexion and the appearance of the eye, and emaciation eventually. I remember a young man coming to me in a dying state. He died of uncontrollable diarrhœa in a few hours, just simply from excessive opium smoking, nothing else.

858. I suppose you confirm the evidence that we have had before, that there have been no organic diseases like cirrhosis, or other degenerations with opium as with alcohol?—The appearance of the confirmed opium smoker, the hectic look, and the dark blue of his lips, and the jaundiced look of the eye, show that there must be some disorganisation somewhere. I do not think that it has been as yet scientifically gone into. I do not think any medical missionary has as yet gone into that investigation, as to whether there are particular diseases caused by the opium alone, but the opium smoker is more ready to fall a victim to diseases than the healthy man.

859. I presume that you found that your missionary labours were rendered more difficult by the prevalence of the opium habit?—They were so. In the winter time I have very often left my hospital for a time in charge of the native assistants of my own training, and travelled into the country with a brother missionary, a preacher. We used to preach in the open air, in the towns and villages, and almost invariably there would be someone in the crowd who would start this objection about the opium, "You bring us the "opium, why do you come to teach us righteousness?"

860. I mean, you did not think it was what you might call a specious or colloquial objection?—No, they really felt it, I believe. The large part of the hatred the Chinese have to us is owing to this opium question. I remember, as an illustration of how they connected opium with the English nation, one day in the street opposite the hospital door there was a man selling beautifully-made figures, all nicely painted, of Chinese warriors and others. Amongst them there was one figure of an Englishman with an umbrella over his head (they usually associate us with the umbrella used as a protection from the sun), and in his other hand he had a large ball of opium. That was the idea of the Englishman in the mind of the Chinese.

861. That was at Swatow?—A ball of opium in one hand, and in the other an umbrella. That was how he was represented to the crowd.

862. I think you said that the opium used at Swatow was Indian opium?—It was Indian opium. I think now it is mixed, but at that time it was Indian opium.

863. Have you any further statement that you would like to make to the Commission?—No, sir, I think that is all I wish to say.

The witness withdrew.

Adjourned till to-morrow at 11 a.m.

---

# At the House of Lords, Westminster, S.W.

## FOURTH DAY.

### Thursday, 15th September 1893.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B.

Sir JAMES B. LYALL, G.C.I.E.
Sir WILLIAM ROBERTS, M.D.
Mr. R. G. C. MOWBRAY, M.P.

MR. ARTHUR PEASE.
Mr. H. J. WILSON, M.P.

Sir CHARLES E. BERNARD, K.C.S.I., *Acting Secretary.*

Sir JOHN STRACHEY, G.C.S.I., Member of the Council of India, called and examined.

*J. Strachey, G.C.S.I.*

15 Sept. 1893.

864. (*Chairman.*) You have had a long residence in India, I believe?—Yes.

865. How many years were you there?—About 38 years.

866. And you have filled numerous posts, ultimately reaching the very highest posts in the service?—It is hardly an exaggeration to say that I filled pretty well every post that a member of the Civil Service

*Sir J. Strachey, G.C.S.I.*

15 Sept. 1893.

could fill, from the most subordinate posts to those of a district officer, and commissioner, and chief commissioner of Oudh, and Lieutenant-Governor of the North-West Provinces, and I was twice Member of Council; altogether I was nine years a member of the Government of India, and for the last eight years I have been a member of the Council of India.

867. It goes without saying that you have been brought into personal communication with all classes of our native fellow subjects in India?—Yes, I ought rather to say the parts of India with which I have been personally acquainted. I have never been in Bombay or Madras except passing through.

868. Still you have had very wide opportunities of being brought into personal communication with the natives of India?—Certainly.

869. Can you give us, before you turn to other subjects, any statistics of the opium revenue, or shall we obtain that through another witness?—I think I can give evidence upon that point regarding the revenue.

870. Your last post in India was in charge of the finance, was it not?—Yes.

871. Well, having been in charge of the finance in India, it has necessarily been your duty to consider the question which is before the Commission in all its bearings, and we should be glad to hear your views on the various matters which are included in the Order of Reference to the Commission. We will take first the general question. I believe your views were comprehensively stated in the memorandum which you wrote on the occasion of the reading of a paper on the opium question by Mr. Batten, which paper was read before the Society of Arts in April last?—Yes; if you would allow that to be read I do not think that I could express my opinion on the general subject more fully than I did then.

872. I know that you have been kind enough to attend to-day at considerable personal inconvenience, and the Commission would be glad to lighten your labours in every possible way; and understanding as we do that that memorandum represents your views on the general question, I think it would be a relief to you and very advantageous to the Commission that the memorandum should be read to us?—Yes.

*Sir C. Bernard* read the memorandum, which was as follows:—

"I passed some thirty-eight years of my life in India, and I should not be very greatly exaggerating if I were to say that, during that time, I held almost every office which a member of the Civil Service in India can hold, beginning from offices of little importance to the very highest posts in the service of the State. I was brought into personal communication with all classes, from the greatest princes to the humblest ryots. I am entitled to say that I can speak with some knowledge of the facts, as they regard the people of India and the policy of the Government. Now, I have always felt in regard to this controversy that the object to be aimed at is to learn the truth and to act upon it. Thousands of excellent people in this country, of whom I desire to speak with all respect, because although I know them to be mistaken, I must fully recognise the perfect honesty and nobility of their aims, believe that we are ruining with a horrible poison millions of Chinese, and that, not content with this iniquity, we are encouraging the consumption of opium among our own subjects in India with similar terrible consequences. If this were true, I should say for my part that whatever might be the results to the Government or to the people, pecuniary, or economical, or political, or otherwise, however difficult or dangerous it might be to find substitutes for the loss that the suppression of opium cultivation in India might entail, there could be no doubt about our duty. I am confident that when Mr. Batten tells us that the total value of the poppy crops of India exceeds 13,000,000*l.* sterling a year, he understates rather than overstates the fact. I know that all that Sir Lepel Griffin has told us about Sikhs and Rajputs—the most martial races of India—and the political dangers that would follow on the attempt to interfere with the consumption of opium, to which they have been accustomed for centuries, is perfectly true. Nevertheless, if I believed that the Government was committing the abominable iniquity with which it is charged, of demoralising and destroying millions of people, I should say that, whatever be the consequences, this iniquity ought not to be allowed to last for a single day during which we can prevent it. But what are the facts? It is impossible for me now to enter into the evidence on which my conclusions have been based. I can only give the conclusions themselves, which the experience of a lifetime has impressed upon me. I believe it to be proved to demonstration that opium is not this terrible poison. The vast majority of those who consume it consume it in moderation, and so consumed there is no one of the stimulants that enter largely into the consumption of the world that is more innocent. I will go further, and say more beneficial. It is as innocent as the wines of France or Italy are to the people of those countries, or as undoctored beer is to the people of England or Germany. Like all other good gifts of nature, it may be abused, but even when this happens, whatever it may be to the individual, it is less harmful to society than the alcohol, which is the curse of our own country. This opium question has two aspects; one as it concerns the people of India, the other as it concerns the Chinese. As regards the people of India generally, I would ask you first to remember what India is. It is a vast continent as large as the whole of civilised Europe, with a greater population, for it contains some 280,000,000 of people. It consists of a multitude of countries differing from each other far more widely than the countries of Europe differ among themselves. In some of those countries, as we have been told, and as I shall have again to mention, certain classes of the people have from time immemorial consumed opium. But these classes constitute, numerically, an absolutely insignificant proportion of the population of India. Speaking in general terms, the consumption of opium in India is so infinitesimally small, that I may say, without exaggeration, that no opium question exists at all. We are told, however, that the consumption of opium has been rapidly increasing, and that it has been fostered by our Government. These statements are absolutely baseless. The increase of population under British rule has been enormous; but there is every reason to believe that the consumption of opium in India, under native rule, 150 years ago, was actually greater than it is now. However this may be, and without attempting to go back to times of which we know comparatively little, this at least is certain, that, although the population goes on rapidly increasing, the consumption of opium, instead of increasing, has diminished. It is certainly smaller now than it was, for instance, ten years ago. This has been the result of the policy of the Government of India. By a vigorous system of excise, it raises the price of opium as far as is consistent with the prevention of extensive smuggling, and reduces consumption to a minimum. The sole present danger is that this policy may be carried too far; and some authorities believe that this is already happening. The danger is that by making opium too dear and difficult to obtain, we may not only encourage smuggling, a comparatively small evil, but may cause people who have been content with the moderate use of opium to have recourse to cheap and noxious stimulants procurable from weeds which, I may almost say, grow near every man's door. Although, as I have said, the consumption of opium by the people of India generally is infinitesimally small, it has been consumed for centuries by certain classes in Northern India. It is an indisputable fact, as Sir Lepel Griffin has told us, that these classes, especially the Rajputs and Sikhs, are precisely the finest races physically in all India. I have often thought that the best practical answer to those who inveigh against the use of opium would be, if such a thing were practicable, to bring one of our crack opium-drinking Sikh regiments to London, and exhibit them in Hyde Park. There is no more vigorous, manly, handsome race of men to be found, not only in India, but in the world. They are the flower of our Indian army, and one of the bulwarks of our empire, and yet the use of opium among them is almost universal. It has always seemed to me a significant fact that among all the passionate appeals to British ignorance, we never hear one word about the Sikhs. We hear a great deal about so-called opium dens, which, after all, are very few and far between, but we hear nothing about the constant consumption of opium among the finest populations of India. People talk glibly about suppressing by law the growth and consumption of opium in India. I have great faith in the power of folly and ignorance, but I trust that I may not see the day when the attempt is made to deprive Sikhs and Rajputs of—I will not say a luxury—but one of the innocent and beneficial necessaries of their lives. I read the other day, referring to this subject, some remarks by a most accomplished writer, who speaks on Indian subjects with high authority—I hope Sir William Hunter

will pardon me for quoting him. He said that a law such as that to which I have just referred could only be enforced in British territories by bloodshed and arms, while in native States it could not be enforced at all. I might enlarge much more on such considerations. They involve issues of political gravity, the existence of which appears to be unknown and unsuspected in this country. I repeat, however, that these classes which consume opium, highly important as they are politically, are numerically an insignificant fraction of the Indian population, and that, so far as the people of India generally are concerned, no opium question really exists. I must now say something about China; but Mr. Batten and other gentlemen, who have spoken with the highest authority, have said so much on this part of the subject that I shall add very little, and I can add really nothing that is new. There can be no greater delusion than to suppose that China depends on India for her supply of opium. If no opium were exported from India, the consumption of China would remain practically unchanged. Indian opium in China is a luxury of the comparatively rich. If they were deprived of it, they would suffer as the richer classes would suffer here if they were deprived of the choicest vintages of Bordeaux and Burgundy, or if tobacco smokers got no more cigars from Cuba. In such a case, in this country, the frequenters of beer-shops and gin-palaces would be conscious of no hardship; and the population of China would be equally unconscious if it received no opium from India. A single province of China produces more opium than the whole Indian Empire. Whole provinces are covered with the poppy; the cultivation goes on increasing, without any interference on the part of the Government of China. Even, therefore, if it were true that the people of China are being ruined by opium, the cessation of imports from India would not diminish the evil. But it is certainly not true. The vast majority of the consumers of opium in China consume it in moderation; and it is, as I said before, as harmless as the wine and beer of Europe. Moreover, as Mr. Batten has told us, if the Government of China should wish to undertake the task of stopping the consumption of opium, and preventing the importation of opium from India, it can do so if it pleases. It can prohibit the importation, or can impose any restrictions that it likes. Meanwhile, there is nothing with which we need reproach ourselves. If, as I wrote myself some years ago, India is, in deference to ignorant prejudices, deprived of the revenues which she now obtains from opium, an act of folly and injustice will be perpetrated as gross as any that has ever been inflicted by a foreign Government on a subject nation. India now possesses the rare fortune of obtaining from one of her native products a great revenue, without the imposition of taxes on her own people; and we are asked to sacrifice the manifest and vital interests of those people, to whose good we are pledged by the highest duties, in hope of protecting others, against their will, from imaginary evils; in other words, to inflict certain injury in pursuit of a benevolent chimera, which must elude us. Truly, to use the words of Condorcet, 'L'enthousiaste ignorant 'est la plus terrible des bêtes féroces.' I wish to say only one thing more, and it is that with which I began: what we want is the truth. How, I may be asked, if this widely-spread belief regarding India is erroneous, what is the explanation of its prevalence? My answer is, that the ignorance that prevails in this country regarding everything Indian is enormous. The ignorance about opium is on all fours with the ignorance on every other subject connected with India, and this ignorance is not confined to those who we expect to be ignorant, but extends to the most highly educated classes. It extends to all Indian subjects, history, geography, the condition and habits of the people, the constitution of the Government, in fact to everything. I will give an illustration which always seems to me to have an useful bearing on this opium question. There are many curious delusions about India which it seems impossible to kill. When I hear educated Englishmen talking about opium, I am often reminded of some admirable remarks of Sir Henry Maine on Mr. Buckle's 'History of Civilisation.' Mr. Buckle derives all the distinctive institutions of India, and the peculiarities of its people, from the fact that the exclusive food of the natives of India is rice. It follows from this, he tells us, that caste prevails, that oppression is rife, that rents are high, and that customs and law are stereotyped. I have no doubt that if Mr. Buckle had been asked he would have said that the same cause accounted for the consumption of opium in India. I sometimes ask my English friends when they talk about opium what they suppose to be the ordinary food of the people of India. The almost universal answer given, perhaps with some air of displeasure that they should be asked such a foolish question, is that of course it is rice. I believe that nine-tenths of the educated men and women of this country believe this to be true. When they have not learnt such an elementary fact as this, that throughout the greater part of India rice is no more the ordinary food of the people than it is in England, how can we be surprised if they do not know the truth about opium. I cannot pretend to be hopeful that this ignorance will be dispelled before it has inflicted some ruinous injustice on the unfortunate people of India. In conclusion, I would ask those who have accepted these views about the iniquity of the Indian Government in regard to opium, to ponder the words of a wise and benevolent man—John Stuart Mill. He had better means of knowledge and knew more about India than almost any Englishman that I have heard of who had not lived long in that country, and he declared his conviction that our Government there had been 'not only one of 'the purest Governments in intention, but one of the 'most beneficent in act ever known among mankind.' This was true when it was written, and it is truer now. I believe that there is no Government in the world that strives so honestly and resolutely to think of nothing but the highest interests of the people it governs. I believe that there is no country in the world in which the men who carry on the administration are more able and upright, or have a more true regard for the welfare of those committed to their care. We who have spent our lives in India are not all fools or impostors. It is, as Mr. Batten has most truly observed, remarkable that no single instance can be quoted of an Englishman who has been directly responsible for the well-being of India, and who has had an important voice in its administration, who has held the views against which I have been protesting. That, as Mr. Batten said, has been left for irresponsible persons in this country, whose want of knowledge is patent to everyone who has studied the question on the spot. When I hear the Government of India charged with the abominable wickedness of poisoning its own subjects, and poisoning millions of Chinese for the sake of filthy lucre, there is only one reason which prevents me from being filled with indignation, and this is that I know that these charges are the offspring of ignorance alone. Unfortunately this does not make them less serious, for of all the enemies to human progress ignorance is the most formidable, and is especially formidable when, as in this present case, it is combined with honest enthusiasm and an anxious desire for that which is right."

873. (*Chairman.*) Sir John, I understand it was your wish that the paper which has just been read to us should be accepted by the Commission as your general answer in relation to the first matter named in the Order of Reference to this Commission?—Yes.

874. Then I understand that it would save you some of the great strain which you might suffer from appearing before us to-day if we could take from you in another general answer the statement of your views with regard to the remaining matters included in the reference to the Commission. Perhaps it may be convenient that I should lead up to your answer by reading over the remaining clauses in the Order of Reference. We are asked to inquire into "the nature of the existing arrangements with the native States in respect of the transit of opium through British territory, and on what terms, if any, these arrangements could be with justice terminated." We are asked "to consider the effect on the finances of India of the prohibition of the sale and export of opium, taking into consideration (*a*) the amount of compensation payable; (*b*) the cost of the necessary preventive measures; (*c*) the loss of revenue," and so forth. We are asked to consider "whether any change short of total prohibition should be made in the system at present followed for regulating and restricting the opium traffic, and for raising a revenue therefrom." We are asked to inquire as to "the consumption of opium by the different races, and in the different districts of India, and the effect of such consumption on the moral and physical condition of the people. "The disposition of the people of India in regard to (*a*) the use of opium for non-medical purposes; (*b*) their willingness to bear in whole or in part the cost of prohibitive measures." Upon those matters you are prepared, I believe, to offer us a general state-

*Sir J. Strachey, G.C.S.I.*

15 Sept. 1893.

ment, and I think it would be more convenient that you should be allowed to make that general statement, without interruption in the form of questions, reserving our questions until you have made your statement, and we may ask or put questions upon any point which is necessary for the purpose of elucidating the subject?—Yes. Before I begin to answer these particular points, I should like to say that I feel that it is extremely difficult, in fact, impossible, really to say anything on this subject that has not been said over and over again before, and I have learned with much regret that Mr. Batten, who is absent from England, will be unable to give evidence before the Commission, for I think that his paper before the Society of Arts gives a more complete and accurate summary of all the facts connected with this question than anything I know.

875. Then we may take it from you that you support and endorse the view of the question which was presented in Mr. Batten's paper?—Entirely, without a single exception.

876. We shall take care that the paper prepared by Mr. Batten is circulated to the different members of the Commission?—The first of the questions which your Lordship has now put is "the nature of the existing "arrangements with the native States in respect "of the transit of opium through British territory, "and on what terms, if any, these arrangements "could be with justice terminated." I am afraid that I cannot say very much upon the first part of the question — for I have very little personal knowledge of those States.

877. No doubt we shall be very fully informed upon those points when we are in India?—Yes, I understand that the existing arrangement under which an export duty is levied on every chest of opium, when it leaves the native States in transit to Bombay, was substituted in 1831 for an arrangement under which the opium-producing States sold to the British Government all the opium produced in those States, but that arrangement was found to work in a very unsatisfactory way for both parties. It involved very great and objectionable interference in the internal affairs of the States and was extremely distasteful to the chiefs, consequently the present system was substituted and agreements were entered into with the chiefs by which they agreed to prevent smuggling, and that all opium intended for export to Bombay should be sent by certain specified routes. I believe that those are the only real points of great importance which are provided for. On the one hand, we have no concern whatever with the cultivation of the poppy or the manufacture of the opium or the consumption of the opium in the native States, and they, on the other hand, have nothing at all to do with the opium after it passes the scales, as they are called, where it is weighed.

878. (*Mr. Pease.*) Could you give us the date of the altered arrangement?—1831, I think it was.

879. I thought the first one was 1831, and that was altered subsequently?—No, I think it has been in force ever since. I believe the existing system under which the transit of the opium is managed is provided for by rules passed under the Opium Act, No. 1, of 1878. In accordance with that Act the cultivation of the poppy was prohibited throughout the Bombay Presidency, and agreements were entered into with the small native States included within the Bombay Presidency, under which they also prohibited the cultivation of the poppy, and they undertook to prevent smuggling and to adopt necessary measures for preventing the illicit importation of opium into our territories.

880. (*Chairman.*) Is the opium brought to its final state of preparation for consumption in the native States?—Yes.

881. The participation of the Government of India in the cultivation and preparation of opium in the native States is limited to the imposition of an export duty, is it not?—Absolutely nothing else.

882. In Bengal the Government occupies a somewhat different position?—Quite different.

883. There the Government is a producer of the article?—Yes, or a manufacturer; virtually you may almost say a producer.

884. A manufacturer?—Yes.

885. Then we will not further interrupt you. Will you kindly proceed with your statement?—The second part of Clause 2 says, "on what terms, if any, these "arrangements can be with justice terminated." Well, with regard to that question I can make no suggestion. The question, I presume, signifies:—Is it possible to make any arrangement by which the production of opium in the native States could be stopped or by which its export could be prevented. I can make no suggestion at all upon that subject, for it appears to me to be quite impracticable. These States have, as Mr. Batten says in his paper, a population of some 22,000,000. They cover an immense area; the habit of consuming opium has prevailed among the people of those States, particularly the Rajputs, for centuries. No restrictions have ever been placed upon the cultivation of the poppy or on the sale of opium within the boundaries of those States, and although it is very difficult to attempt to give any accurate statistics on such a point, the annual value of the crops of these native States has been estimated as being at least 9,000,000 of tens of rupees. I can suggest no means by which, if such a course were thought expedient, the cultivation could be suppressed. It appears to me that political difficulties of the gravest nature would be the inevitable result of any attempt of the kind. I was referring to the arrangements which were in force before 1831. I do not know much about them in detail, but it has been stated that they were in the highest degree distasteful, both to the people and to the chiefs; that they were most harassing to the people; that they involved all sorts of interference in the internal affairs of the States; and I think there can be no doubt that an attempt to suppress the cultivation altogether would lead to results of the same kind but of an infinitely more serious character. I believe, as Mr. Batten has said, that nothing short of an army of British officials scattered over the States supervising agricultural operations could prevent the cultivation. It has been sometimes said that we might prevent the export of opium into our own territories by a customs line, but that customs line would be between 2,000 and 3,000 miles long, and the establishment of such a line would be quite out of the question. We have most ample evidence in India to show the results of the existence of such a line in the Inland Customs line which was formerly in existence for the taxation of salt, and which was only abolished when Lord Lytton was Viceroy. There is no doubt that that line was one of the greatest disgraces of our Indian Administration, and it is quite impossible, I think, that anyone acquainted with the facts could ever wish to see anything of the kind restored.

886. Did they maintain a cordon round the Portuguese territory of Goa in connexion with the salt duty?—Only within the last year or so, I think.

887. Did we take over the salt manufacture at Goa?—Our treaty with Portugal has come to an end, and we have, I believe, been obliged to put a cordon, but that is on a very small scale, and we may hope temporary. The next point, my Lord, is the effect on the finance of India.

888. The effect on the finance of India of the prohibition of the sale and export of opium?—With reference to this, I think the first thing that I should like to say is that the question of the five or six crores of rupees which constitute the annual net revenue at the present time of the Government of India, is a comparatively small part of the question. I think the real essential question is—what is the value of the Indian crop? The Government revenue is, as Mr. Batten has clearly shown in his paper, a comparatively small part of the annual profits derived by India from the cultivation of the poppy. It no more represents the interests involved than in this country the 26,000,000*l.* sterling that we raise by duties on spirits and wine and beer represent the value of all the liquors consumed in the United Kingdom. I believe the so-called Drink Bill is called 140,000,000*l.* a year. In India, besides the Government revenue and the revenue derived from opium by the native States, there are the profits of perhaps a couple of million cultivators, these are the profits of the land-owners, of the merchants, the dealers, and the middlemen, and it has also to be remembered that although opium is by far the most valuable product of the poppy, it is by no means the only product. Poppy seed and poppy oil contain no opium at all, and are perfectly wholesome products, and they are very largely consumed both in India and in Europe. Mr. Batten in his paper estimates the total value of the poppy crops at about 19,150,000 tens of rupees. As far as I can

judge, their actual value exceeds rather than falls short of that amount. Poppy seed is an important article of trade. It is largely used throughout India as a condiment with food and for making oil, and for the latter purpose it is also used in Europe. The exports of poppy seed from India are valued at nearly 500,000 tens of rupees, and the value of the internal and external trade in the poppy seed is believed to be not less than 4,000,000. I cannot criticise Mr. Batten's figures, but I think it would be a matter of great interest and importance if the Government of India were thoroughly to investigate the question of the annual value of the popy crops and were to come to some conclusion on the subject, for they have very much better means than any private individuals of arriving at the truth. Until we know something with tolerable confidence on this point it is impossible to say what would be the probable cost to India of suppressing the cultivation and the sale of opium, supposing always such a thing to be practicable and desirable. Meanwhile I can only say that my own belief is that the total value of the crops is probably greater than the amount estimated by Mr. Batten.

889. May I ask whether the 19,000,000 represents the value of the crop in the market? Is that the case; that is its market price?—The profit that is got by all classes out of the crop.

890. (*Mr. Mowbray.*) Does that include the profit in the native States as well as the Bengal opium?—Yes. Mr. Batten in his paper gives all the details by which he arrives at his conclusions. Mr. Batten also said, converting these 19,000,000 tens of rupees at the then rate of exchange the equivalent in sterling was about 13,000,000*l.*, and it would be very much the same now; but I should like to say on that point that it seems to me that these conversions of rupees into pounds sterling—the same thing applies when we come to the question of the net revenue—have very little useful meaning. Not many years ago, for instance, these 19,000,000 tens of rupees would have been equal to 19,000,000*l.* sterling. We have been uncommonly near seeing the rupee worth 1*s.*; in that case these 19,000,000 would be worth only 9½ millions sterling instead of 19; and it must be remembered that these immense fluctuations in the gold value of the rupee have not for practical purposes much affected the value of the products of the poppy crop to the cultivators of India.

891. (*Chairman.*) Of course the loss to the cultivator in India in the depreciation of the rupee might be met by an enhancement of the price of their article?—As a matter of fact, during all these great changes in the gold value of the rupee, prices in India have hardly been affected. I think it also is important to remember, as Dr. Watt has observed in his very excellent artice in the Dictionary of Economic Products, that this industry has existed in India for centuries, and that from the time of Akbar to the present day it has been recognised and indeed protected by the Government. This revenue that we derive from opium we inherited from the Mogul Government.

The next point in the next clause is the amount of compensation payable, but it seems to me rather idle to talk of compensation for the suppression of such an industry as this. It is conceivable, though I have not the least idea in the world how it could be done, but still it is conceivable that a powerful Government like our own might absolutely suppress the cultivation and the trade in opium; but how compensation could be given for it I cannot conceive. My own belief is—again it is an impossible supposition—that if England were to make a free gift to India of 100,000,000*l.* sterling, it would be no compensation to India for the loss of one of the most valuable of all her natural products, for the destruction of a great industry and the extinction of one of the principal articles of her trade. The next question is, "What would be the loss of the actual revenue?"

892. Yes?—This question, it is not easy to answer with certainty, because the fluctuations in the amount of the opium revenue have been very great. Some years ago it was as much as 8,500,000 tens of rupees, but of late years it has greatly diminished. The principal cause of this, I think there can be no doubt, has been the rapid increase of cultivation in China, and the lower prices of Chinese opium. Other causes have, no doubt, contributed; probably the increased taxation in China has been one cause.

893. In the form of an import duty do you mean?—Yes. A few years ago an additional import duty was imposed in lieu of the inland likin duties as they were called. Then there has been for several years a partial failure of the opium crops in India and that also has led to a great diminution in the sale of opium and in the revenue. The last year for which we have approximate figures is 1892–3. In that year the net revenue credited under the head of opium—I am speaking in tens of rupees always—was 6,371,000 to which have to be added the duties credited under excise 729,000, making a total of 7,100,000, and, this was about the average amount for the five years ending with 1892–3. For the present year 1893–4 we have only the Budget Estimate, and that, including the excise, has been reduced to 5¾ millions, but to the extent of nearly 1,000,000; this large reduction is not due to an anticipated great fall in the demand for opium but to the expectation of a better crop and of increased expenditure, which will enable the reserve stock of opium which had fallen very low to be replenished. It must be borne in mind that the fluctuations in the opium revenue are, as in the present year, often due not to fluctuations in the Chinese demand or in the price obtained, but to the greater or smaller outturn of the Bengal crop, and the expense of gathering it. But the immediate prospects of the opium revenue I think are certainly not favourable. In consequence of a succession of bad seasons in India and low prices in China, and the constant increase of cultivation in that country, the quantity of opium exported has been much reduced, and other causes are, no doubt, operating in the same direction, but for present purposes I think if we take the amount estimated in the Budget of the present year of 5¾ millions that is as reasonable an estimate probably as we can make for the present. But as I have said before, this sum represents only a comparatively small part of the interest of India in opium. If I am asked whether any means could be suggested, if it were considered expedient, by which the loss of 5¾ millions of revenue or even a smaller sum than that——

894. That is not 5¾ millions of pounds sterling?—No, I am always speaking of tens of rupees. If I am asked if I could suggest any means by which that could be made good I certainly could suggest no means. I think there is no doubt that it is useless to talk about possible reduction of expenditure. I think it certain that, speaking in general terms, there is no probability of its being diminished, but that it will go on increasing as appears to be the case in every country with an elaborate system of government. In 1881 the Government of Lord Ripon wrote very fully upon that subject, and declared that it appeared to them impossible to suggest any means by which the loss of the opium revenue could be recouped, and I think that all that they said then is quite as true at the present day.

The next clause of the Order of Reference to the Commission is: "Whether any change short of total pro-"hibition should be made in the system at present "followed for regulating and restricting the opium "traffic, and for raising a revenue therefrom."

895. Would you draw a distinction in relation to the moral responsibility of the Government of India between an active participation in the trade as a manufacturer and the imposition of duties on export or charges in the form of license duties?—In answering this question I assume the object in view to be the restriction within the narrowest possible practical limits of the consumption of opium. I think it is certain that no system which could be in British territory substituted for the present system could be so effective in restricting the quantity of opium produced, and therefore in restricting the consumption. I assert very confidently that the Government of India has never been influenced by any desire to encourage the consumption of opium either in China or in India. On the contrary, its whole action has been in the direction of restricting the consumption by imposing the highest amount of taxation which can be imposed without defeating the objects in view. It appears to me that there can be no question that of all fiscal restrictions that can be imposed the State monopoly is the most repressive and severe. I think it is conceivable, though not at all probable, that the abolition of the opium monopoly in Bengal and the substitution for it of a heavy export duty such as that which we now have on the other side of India might if it were practicable involve no loss of revenue, but I think it would inevitably lead to an increase of consumption, and the difficulty of making such a change of system in Bengal would be extremely great independently of the question of the effect on the consumption.

*Sir J. Strachey, G.C.S.I.*

15 Sept. 1893.

Bengal is intersected in all directions with rivers, the outlets to the sea are very numerous, and the facilities for smuggling are enormous. The Bengal Government some years ago gave their opinion that they could see no limit to the cost of the preventive establishment that would be necessary. I should think that no country could be found where the difficulty of preventing smuggling would be so great; and I suppose that there is no article which it is easier to smuggle. I am not quite sure of the fact, but if I remember rightly a single pound of opium will last a consumer of opium a whole year. I cannot conceive the possibility of regulating any export duty with that maximum of severity of pressure which is secured by a monopoly; therefore I think, if it be true that the interests of morality are involved, then those interests are best served by the maintenance of the monopoly. Then, as regards China in particular. If the object at which we ought to aim is the reduction of consumption by the Chinese, it appears to me clear that to whatever extent we diminish the export of opium from India, we stimulate the extension of opium cultivation in China, and the substitution of the cheaper Chinese for the dearer Indian opium, and that is a fact that has always been recognised by the Government of India. The Government of India has always seen, assuming what I think is an indisputable fact, that the Chinese will have opium, that a reduction in the supply of Indian opium instead of leading to reduced consumption in China leads inevitably to increased production and increased consumption in that country. The present monopoly system therefore, it appears to me, by which the price of Indian opium is increased to a maximum, not only checks consumption in India itself, but it checks consumption in China also. So far as India is concerned I believe, as I have said in the paper of my own which was read, that really the only question is whether our restrictive measures have not sometimes been too severe, and whether they have not to a very objectionable extent encouraged smuggling, and by making opium very dear and difficult to obtain, whether they have not encouraged the use of drugs which are infinitely more noxious. My opinion, therefore, is that so far from the present system being open to the charge of stimulating the consumption of opium, whether by Chinese or Indians, that no system could be devised by which the consumption could be so severely checked. And as a question of morals, if it be held—which I myself am very far from admitting—if it be held that the consumption of opium for other than medicinal purposes is necessarily a vice, then I think it is clear, as Sir Henry Maine said long ago, in reference to this very question of substituting an export duty for the monopoly: "For moral purposes there is no "distinction between what a despotic government does "itself and what it permits its subjects to do. What "possible difference can it make from a moral point of "view, whether they take a part of the profits from "the hands of the dealer or the whole of the profits "from the monopoly?" Sometimes the objection is made on economic grounds that it is very undesirable for a government to engage in the operations of private trade. I cannot say that I attach any particular importance to that. As a matter of fact, there is no civilised government that for the purposes of raising revenue has not established some monopoly or other, and for my part I see nothing more objectionable in the monopoly of opium than in the monopoly of tobacco.

896. You have exhausted what you wish to say on the fourth article in the Order of Reference?—Yes.

897. Now we come to the question of the consumption of opium by the different races in the different districts of India, and the effect of such consumption on the moral and physical condition of the people? — The only country — I cannot say of India, because it is not India, it is as unlike India as Algeria is unlike France—but the only country under Indian administration in regard to which it appears to me that any evidence has been produced that deserves serious consideration to show that any considerable section of the people has suffered from the consumption of opium, is Burmah. Now it is indisputable that there has been a great body of opinion as to the injurious effect of opium on the Burmese. Two Chief Commissioners, Sir Charles Aitchison and Sir Alexander Mackenzie, both of them men who are entitled to speak on the subject with the highest authority, have concurred in that opinion, and there is no doubt that the same opinion has been very generally held by the majority of the British officers employed in Burmah. Also it seems to have been an admitted fact that those views are in accordance with those of the more intelligent classes of the Burmese themselves. "Native opinion," Sir Charles Aitchison wrote, "is unanimous in favour "of stopping the supply of opium altogether, and no "measure we could adopt would be so popular with all "the respectable and law-abiding class of the popu-"lation. In a matter so intimately affecting the well-"being of the community," he added, "these expres-"sions of opinion are entitled to the greatest respect. "When practical questions of this kind arise it may "become a duty to yield to strong and general desire "of the people, even when their opinions may appear "unreasonable." Now, although I have myself, I must say, failed to discover the facts upon which this belief in the injurious effects of opium on the Burmese population rests, I cannot deny that it was right to yield to this general consensus of opinion on the part both of the Burmese themselves and of the English officers most competent to form an accurate judgment, and to take measures for preventing the sale of opium to Burmese, and their possession of the drug, and this has been actually done throughout the whole of Burmah. In regard to this question of the consumption of opium by the Burmese, it is, as Mr. Batten says, remarkable that the authorities in Burmah seem to have arrived at the conclusion that opium is a benefit to everyone in the country except the Burmese themselves. I should like to add that while there has been this unanimity of opinion in regard to the mischievous results of opium on the Burmese, there has been an equal unanimity in regard to the harmlessness of the practice among the large foreign population, Chinese and Indian, of Burmah. Sir Charles Aitchison writes: "There are large numbers of the non-Burmese com-"munity, constituting perhaps the most thriving and "industrious section of the population, to whom the "drug is a necessary of life, and by whom it is rarely "abused. It is impossible to say precisely what the "numbers of the Chinese and natives of India are, but "they are probably not less than 200,000. The legi-"timate requirements of these people must necessarily "be considered and provided for." Sir Alexander Mackenzie's views on that point were the same. He objected to any interference with the supply of opium to the non-Burmese population. "There "is," he said, "a considerable non-Burmese popula-"tion of Shans, Chinese, and others, who are ac-"customed to the moderate use of opium, and who "consume it without ill effects or even with beneficial "results." The Chief Commissioner "is not prepared "to advise the absolute prohibition of the possession or "sale of opium in Burmah by persons of non-Burman "descent. Such a step would be an unjustifiable "interference with the habits of a large section of the "population, and would be quite impossible to "enforce. It may be considered as established "beyond question that there is a legitimate demand "for opium among the foreign residents of Burmah, "which would exist whether the Government counte-"nanced the use of opium or not, that if Government "decided to declare the sale or possession of opium "generally illegal the demand would be supplied by "illicit means, and that the result of any attempt to "enforce absolute prohibition of the use of opium "would be the loss of a large amount of revenue with-"out any commensurate benefit." Although, as I said before, I cannot say that I am satisfied that while opium is harmless or beneficial to Chinese and others it is poisonous to the Burmese, still I cannot dispute the authority by which that opinion is supported, and if it be correct, I know of only one suggestion by which it can be explained. I believe there is no race of men among whom the demand for one form of stimulant or another does not exist, and it has been held by some —perhaps correctly—that while particular stimulants are harmless or beneficial to some races, they are injurious to others. It is possible that opium taken even in moderation may be injurious or a dangerous temptation to Burmese, although it may be innocent or beneficial to Chinamen or Sikhs, and, as many have maintained is the case, alcohol taken even in moderation may be bad for the people of Southern Asia, whilst, similarly taken, it may be good for Europeans. However this may be, Burmah is not India, and it is not reasonable to apply to India conclusions based upon observations made in a totally different country. It appears to me that as regards India, properly so-called, there is no evidence whatever to show that in any part of the country the consumption of opium is anywhere a common and crying evil. Of course I admit

that the use of opium may be abused, but I entirely disbelieve that this occurs to any general or dangerous extent. On that point, as I have said in the paper that was read to the Commission, I think that throughout this controversy it cannot be too constantly remembered that India is not a single country such as we have in Europe, but a great continent, the countries and the peoples of which, beyond all doubt, differ from one another far more than the countries of Europe differ. As I have said elsewhere there is more difference —a great deal—between a Bengalee and a Sikh than between a Scotchman and a Spaniard. I believe that a very large proportion of the prevalent errors about India arise from false generalisations. Sensational descriptions of opium dens in Rangoon or Bombay will not in any way help us to learn the truth about the consumption of opium by Rajputs and Sikhs. Out of the 290,000,000 of people in India, I do not suppose that there are 290 hundreds who have more personal knowledge of these opium dens so-called than people have in England. I do not think that I can usefully say more in detail about the consumption of opium in the various countries of India. In the paper which has been read to the Commission I have stated my own conclusions. An excellent summary of the facts is given in Mr. Batten's paper, and with it are the speeches and papers of some of the most experienced Indian authorities——

898. Who took part in the discussion on Mr. Batten's paper?—Yes. Through the greater part of India it is doubtless true in every province that there are eaters or smokers of opium, chiefly eaters, but, in my opinion, there is really in the greater part of India nothing that deserves to be called an opium question. Certain classes, especially in Central and Northern India, have undoubtedly consumed opium for centuries. They constitute a very small proportion of the 290,000,000 of people in India, but, no doubt, their positive numbers are large. I do not know what they may be, but of Sikhs and Rajputs and others who consume opium the absolute number is large.

899. And they belong to races which have been exceptionally loyal to the British authority?—Certainly. Among the Rajputs and Sikhs in particular the use of opium has always been common, and the Sikhs in particular, who form so immensely important a part of our army, are almost invariably habitual consumers of opium, and, with very rare exceptions, they consume it with just as much moderation as the gentlemen in this room consume their wine and their beer. They regard it almost as a necessary of life, and it is a notorious fact that these Sikhs—and I may say the same of the Rajputs—are physically, I believe I might also say morally, but at any rate physically they are the very finest races in all India. As I have said in the paper that was read, a crack regiment of Sikhs need not fear comparison with any soldiers in the world; certainly they need not fear comparison with a regiment of our own Guards. If opium is so universally destructive, how are such facts as that to be explained? I believe that there is no possible explanation except that although the use of opium may be abused, used in moderation it is not harmful, and I have no doubt that it is much less likely to be abused than the use of alcohol. I do not think, my Lord, on that point I have anything more to say.

900. The last subject in the Order of Reference is the "inquiry into the disposition of the people of India in "regard to the use of opium for non-medical purposes, "and their willingness to bear, in whole or in part, the "cost of prohibitive measures"?—On that point, my Lord, I would ask you to allow me to read a passage from a despatch written by Lord Ripon's Government in India in the year 1881, which gives, I think, a complete answer to the question:—

"It cannot be doubted," they said, "that native opinion in India would strongly resent any additional burdens being placed upon the taxpayer with a view to the abandonment, either whole or partial, of the opium revenue. It is, moreover, more than probable that the views of the British Government on this subject would be misunderstood. 'There must,' a native paper said a short time ago, 'be some selfish motive at the bottom 'of the movement made in England for the suppression 'of the opium trade.' No doubt an opinion of this sort is very foolish. The high motives which guide the action of the Society for the Suppression of the Opium Trade cannot for a moment be doubted. However much we may consider that the views they express do not take sufficient account, whether from the Chinese or Indian point of view, of the practical difficulties connected with the problem they have set themselves to solve, no reasonable person can fail to respect their motives. Without doubt the gentlemen who take an active part in the agitation against the opium trade in England would be the first to protest if they thought the Indian ryots were suffering from any grievous injustice. But, on the other hand, it cannot be doubted that the opinions foreshadowed in the native print, from which we have quoted above, are prevalent in India; that they would find louder and more frequent expression if it became generally understood that there was any serious intention of moving in the direction proposed by the Anti-Opium Society; that even supposing England were to award a considerable compensation to India, it is exceedingly improbable that such compensation would adequately meet the loss involved in the abandonment of the opium revenue, and that in consequence a sense of injustice would be engendered amongst the natives of this country, who would consider either that their interests had been sacrificed from selfish motives, or, at all events, that in our regard for the Chinese we had done an injustice to our own subjects."

I feel confident that the opinions which the Government of India thus expressed are entirely accurate. The only criticism upon them that I think possible is that they have stated the facts with too great moderation. Measures such as those suggested would, I believe, be looked upon from one end of India to the other with amazement and indignation, and if they were really enforced they would lead us into political dangers of extreme gravity. I do not think, my Lord, I can add to that.

901. You have made a very clear and comprehensive statement of your views; I should be very sorry to add to the task which we have already imposed upon you to-day by asking you any unnecessary questions. There are one or two points which I would like to ask you about. You have spoken in the early part of your evidence very confidently with reference to the effects of the consumption of opium, I believe, in India. You have said that so far as your knowledge extended you did not think it could be established that the consumption of opium had been generally injurious to those races in India who make use of opium?—Yes.

902. You expressed an equally strong opinion with reference to the people of China?—Yes.

903. Your observations with reference to the people of India would rest upon a large personal experience in India, would they not?—Certainly. Yes.

904. With regard to China, I suppose what you have told us results from the reports which have come before you from persons that you consider are entitled to speak with authority with reference to China?—Yes, I have no personal knowledge whatever of China.

905. We have been told by the numerous witnesses representing the missionary body in China that the Chinese Government are understood by them and by the people of China to be anxious to prohibit the growth and the consumption of opium as supplied from the local growers in China, and we have been told that the Chinese Government have been precluded from taking any effective steps, and would continue to be deterred from taking any effective steps, so long as opium is permitted to be exported from India. What would you say with reference to that statement?—I think that is a point upon which other witnesses—Sir Thomas Wade for instance, whose name I see down here—can give far more valuable evidence than I can. All that I can say upon the point is that I am under the strongest impression that it is a complete mistake to suppose anything of the kind, and that the Chinese Government has no wish whatever to prohibit the importation of opium into China. I believe that if the Chinese Government desired to diminish the consumption of opium, of which I have seen no sign, it is quite intelligent enough to see that the diminution of the import of opium from India could not have that effect. Apart from that my belief is that there is no part of the revenue of the Chinese Government which that Government prizes more highly than the revenue that it derives from opium. This is paid in hard cash into the Customs' department at the treaty ports, and it goes into the Imperial Treasury. I have not got the papers here, but I believe that it has been made perfectly clear that the Chinese Government not only have not shown any desire to stop the importation of opium, but that they would be very sorry to see it stopped, because they

*Sir J. Strachey, G.C.S.I.*

15 Sept. 1893.

would lose—I forget how much they get, but I believe not less than a couple of millions sterling a year from it.

906. Now turning to India, I think you have told us that the larger portion of the production of opium in India is raised in the native States?—Probably the largest production, because there is not only the export from Bombay but the large consumption by the people themselves. As far as the export to China goes, the larger quantity goes from Bengal.

907. You have given us, have you not, a strong opinion that to interfere by prohibition in the native States would involve grave political difficulties?—I think very great.

908. And you entertain a similar view with reference to the prohibition of the use of opium by the races which have made use of opium from time immemorial, and which represent a very important element in our native army?—I cannot conceive the possibility of doing such a thing without the gravest political danger.

909. Looking at this question from a revenue point of view, you have expressed your conviction that there would be great practical objections to the prohibition of opium; that we derive a certain revenue from that source, and that you do not see from what other source this could be compensated if this revenue were brought to an end?—Yes.

910. But is it not the case that the revenue of India has shown a decided tendency to growth in recent years?—Certainly.

911. And from all sources?—I may almost say that there is no branch of the revenue which has not increased in a very satisfactory way.

912. There has been a great improvement in the revenue from railways, has there not?—Yes.

913. And you anticipate a further constant growth from that source, I presume?—Certainly. Every branch has improved. If it had not been for the terrible exchange difficulty I should say the revenues of India were in a very prosperous condition; but that, of course, has been a difficulty.

914. If the expenditure had not grown in an almost equal ratio with the growth in the revenue, the Government of India would have been in the enjoyment of a very handsome surplus by this time, would they not?—Certainly.

915. Under the various heads of charge, no doubt there are some heads of expenditure which inevitably arise in connexion with the efforts which we are making to introduce civilisation, and to improve the material and moral condition of the people of India; that is so, is it not?—Certainly.

916. For instance, public works, the supply of water, and many other heads of expenditure of that nature, are there not?—Certainly.

917. The military expenditure has shown a tendency to very rapid growth in recent years, has it not?—Yes, very great.

918. That subject, I daresay you are aware, has excited particular attention on the part of the Indian Currency Committee?—Yes.

919. You are speaking of this subject, of course, only as a civilian, but perhaps you may be in a position to say whether you think that that head of expenditure may be possibly arrested or checked in future years?—The military expenditure?

920. The military expenditure?—I am not able to say whether all the additional military expenditure has been wisely incurred or not, but there is no doubt, I think, speaking in general terms, that it is impossible to suppose that our military expenditure will be diminished. The circumstances which have led to the increase of military expenditure in India are patent to the world. They all may be summed up in the fact of the advance of Russia. It is foolish to prophesy what is going to happen in the future, but I believe for my part—that this is as certain as anything that we can foresee in regard to India—that some day we shall have to fight Russia on our frontier, and if we are not prepared we know what the consequenees will be. Although I cannot enter into details and say that this or that branch of the expenditure was necessary, I have not the slightest doubt that there has been no such urgent necessity in India as the increase of our military strength. And we have this to remember also with regard to the advance of Russia towards the Indian frontiers; we have not only to think of the possibility of having to fight her. The fact of the advance of Russia is felt throughout the whole administration of India. It is impossible to forget that all the native States of India know perfectly well that there is this great European power now approaching, and that we may have to fight for our empire.

921. Assuming that the change which we must have in contemplation is one for which we ought to stand prepared, might it not be possible that the preparation would be made quite as effectually by a general reinforcement of our Imperial army and our Imperial navy as by a local and perhaps excessively burdensome military expenditure in India itself?—With regard to that question, England now gives no help whatever. Every single farthing that is expended on the British troops that come from this country is paid for by India, and will continue to be so, I suppose. I do not think myself that it is fair that it should be, but so it is.

922. It is possible that in the future some readjustment of the burdens of military expenditure, and the preparation for the contingencies that you speak of might be made which would to some extent relieve the Indian Exchequer?—I should be very happy if I could believe that there was any probability of such a thing happening.

923. Then with reference to the question of the revenue derived from opium generally, looking at it from a financial point of view. I assume that you consider that there is a distinct objection to placing undue reliance upon such a source of revenue because of its uncertainty. It depends upon the fluctuations of crops and depends also upon the policy which may be followed by the Chinese Government, who might or might not at some future date adopt a fiscal policy which would operate to the exclusion of the Indian product from the Chinese markets?—Yes.

924. You would be glad, would you not, that the Indian Government should be in the position in which it would cease to be dependent upon this opium revenue for establishing a balance between revenue and expenditure?—Certainly, but not at all on moral grounds.

925. On financial grounds you are speaking?—Certainly.

926. (*Mr. Pease.*) You mentioned the native States generally. Malwa has also been mentioned—would you give us the names of the native States?—I am afraid that I cannot enumerate them all. The most important ones would be Indore, Gwalior, and some of the Rajputana States, Udaipur, and a number of smaller States.

927. Most of the evidence which we have had given in to us has been with regard to both eating and smoking. I see in your remarks with regard to the Sikh soldiers, you allude to their being opium-drinking regiments?—I think that I ought not to have said drinking. Sir James Lyall could give much better information about that. I believe that the Sikhs generally prefer the decoction called *post*, but I suppose when a Sikh soldier goes upon a campaign he takes a little bit of opium.

928. (*Sir James Lyall.*) Yes, they do have that.

929. (*Mr. Pease.*) Do you know what proportions of the men are consumers of opium?—I could not say from personal knowledge, but my belief is the great majority.

930. What is your impression as to the proportion among the Rajputs of those who consume opium?—That I could not give you except as a guess.

931. Surgeon Sir William Moore estimates the proportion after his first inquiry at 6·3 per cent., and after his second inquiry at 11·29 per cent. You have no reason to doubt that that is a pretty fair statement that perhaps from 6 to 11 per cent. would be the proportion of those who take opium?—He has studied the question on the spot, and I should think that his evidence is as good as you are likely to get.

932. And how would those soldiers compare with other sections of the community or to the proportion that were likely to be consumers of opium?—I could give no information upon that point. I have no knowledge of it.

933. You estimated the revenue at Rx. 5,750,000 I see in the Budget Estimate for 1893–4. The value of the net revenue of the current year is put as Rx. 5,061,200, that is something like three-quarters of a million less?—Yes; but that does not include the excise revenue

The arrangement is this, Rx. 5,000,000 is credited in the public accounts under the head of opium; then in addition to that there is the excise opium, the duties which are levied on opium consumed in India. I think I have got the figure; it was Rx. 729,000, which has to be added.

934. Which explains the difference; it seemed a discrepancy?—It makes the grand total Rx. 5,790,000.

935. Which is paid by the Indian taxpayer?—Yes, that is, the Rx. 729,000.

936. Then you stated that the loss to India, as I understood it, was something like Rx. 19,000,000; that would be something like 13,000,000*l.* sterling, and it would not merely be a loss of revenue?—Yes.

937. In estimating that Rx. 19,000,000 you estimated the whole value of the land and the value of the labour, and the services of the merchants and so forth?—Yes. Those figures, as I said, I derived from Mr. Batten, and in his paper he has given all the details by which he arrives at that particular figure.

938. None of that arises at all if the land can be equally profitably employed, if the merchants could turn their capital to some other business, and the labour was equally profitably employed?—With reference to that Mr. Batten makes a remark which I think is very much to the point. He says, suppose you wanted to abolish the consumption of beer in England and were to tell the hop growers of Kent that they might substitute for their hops potatoes and gooseberries, they would not think much of it; and so I think you may say of the opium in India.

939. But it is a matter of fact that the land under opium cultivation has been restricted and reduced without any compensation being paid to the persons whose lands have been growing poppy before?—Certainly it varies very much and has been diminishing.

940. And is it not also true that a great proportion of the cultivators now would not continue the growth of the poppy if it were not for the advances that are made to them for the purpose?—I am not prepared to say. I suppose if the advances were not given, it is extremely probable that the cultivation would be restricted.

941. They would then be placed in the same position as ordinary cultivators?—But to what extent that would happen I really could not say.

942. You think that the cultivators would be considerably prejudiced if they had to cultivate their lands with other crops?—They evidently think so, because it is perfectly voluntary the cultivation of opium; nobody has any pressure put upon him to cultivate opium.

943. You spoke of the policy of the Indian Government having been to restrict the cultivation of opium. Do you recommend a policy of restriction?—No. I do not think I said that it had been a policy of restricting the cultivation.

944. "Which was severely checking"; that was the expression, I think?—I said I thought that the monopoly system was more restrictive than any other system that could be substituted for it.

945. Then do you see any object in restricting the growth?—Well, my own personal opinion is that the consumption of opium is, in the vast majority of cases, perfectly innocent, just as I think in this country that the consumption of beer and wine is. Nevertheless, I do not deny in this country that I think it perfectly right to levy high duties on wine and on beer, to say nothing of stronger drinks. I think it is perfectly right to raise as large a revenue as you can from articles of that kind, and so I would say with the opium in India. Although I believe that it is not mischievous, still I think it is quite right to levy a heavy duty upon it; and also I cannot leave out of consideration the fact that there is a very strong opinion of multitudes of people whose opinions deserve respect, who do not think as I do; and I accept the fact that practically it would be impossible for any Government to encourage the growth of opium to any great extent. It is out of the question.

946. For moral or financial reasons?—No, I mean——

947. Out of respect to public opinion?—As I read in an extract from a paper of Sir Charles Aitchison with regard to Burmah, when you have public opinion very strongly to this effect, even if you think it wrong you have got to pay attention to it.

948. You state, I see in this paper, that "the vast "majority of smokers of opium in China consume it in "moderation, and it is, as I said before, as harmless "as the wine and beer of Europe." Can you tell us upon what you formed that statement, from what information?—All I can say is, that although I have had no personal experience in China, this is the conclusion that I have arrived at from all that I have been able to learn upon the subject.

949. If the facts were different, and that it was a cause of demoralisation in China, would you think that the policy of the Government ought to be any different to what it is?—Certainly, but only if the facts were different.

950. That if there was demoralisation in China, the course of the Indian Government should be different from what it is?—As I have stated in my evidence, my belief is that by diminishing the export of opium from India you do not diminish the consumption in China; as a question of morals, I do not say that it is right to desire to get a profit from the vices of other people. However, I may say upon that point it is certainly no worse than to get it from the vices of your own country.

951. But you think that the Indian Government should be no party to the exportation of opium to China if it was demoralising to the Chinese?—No, I would not say that. If I am quite certain that the Chinese will have the opium, and that by sending Indian opium to China the vice in China is not increased, I would not say that it was wrong.

952. We might as well have the profit of demoralising them as anybody else?—No; I will not admit that that is the proper way of putting it.

953. You stated that there were practical difficulties with regard to the prohibition of the growth of the poppy; is it not so, that it is effectually prohibited in Madras and Bombay at the present time?—I spoke of the means of prohibiting it in the native States. Yes.

954. But is it not the fact that the manufacture in the native States is at present entirely in the hands of English officials?—Certainly not; they have nothing whatever to do with it.

955. Under the supervision of English officials?—Certainly not.

956. I thought that was the case?—No; they have nothing to do with it whatever.

957. When does it first come to the attention of the English officials after it is manufactured?—When it leaves the native States this export duty is levied upon it; but we have nothing else to do with it.

958. It is not true, as we have been told, that during the manufacture it is under the supervision of English officials?—Certainly not.

959. (*Mr. Mowbray.*) I think you told us that the growth of the poppy had been prohibited in the Bombay Presidency under the Act of 1878?—I believe it was 1878.

960. And that that applied also to the native States under the Bombay Government?—Yes. I think, if I remember rightly, with the exception of Baroda.

961. It is not, I believe, technically under the Government of Bombay, is it?—No; but there is some special arrangement, I believe, made with it.

962. I only wanted to know whether before that prohibition there had been any cultivation of the poppy in the native States under Bombay?—I could not answer that question. I have no knowledge of it.

963. Now, I should just like to understand clearly where this transit duty on the Malwa opium is levied. Is it levied at certain definite points on the frontier between the native States and the Bombay Presidency?—There are certain points. I could not name them all, but Indore is one—perhaps the most important—Indore, Rutlam, and Ahmedadabad. There are certain points on the frontier where arrangements are made for weighing the opium that is brought across. There it is weighed and sealed up in chests in some particular fashion, and sent with a passport. I believe it is sent in special consignments under guards; it is sent through to the Custom House at Bombay for export, and the duty, which is now at the present moment 600 rupees a chest, is levied at the place where it is weighed.

*Sir J. Strachey, G.C.S.I.*

15 Sept. 1893.

964. And is it all exported from Bombay, or is it consumed—part of it consumed—some of it consumed in the Bombay Presidency?—Yes, by far the greater part of it is exported to China, but such part—I do not remember at this moment what proportion, but comparatively small it would be—whatever is required for the local consumption of the Bombay Presidency would be sold there.

965. And is this opium sent through the frontier principally by native governments?—No; by native merchants.

966. But, I mean, they act upon their own responsibility, and not as agents for native governments?—No.

967. But these arrangements are all made with the native governments, I suppose, that the opium should pass through these special frontier stations, if I may call them so?—As I have stated, I have little personal knowledge of these matters; but, as far as I understand, the native governments have engaged that all the opium shall go by particular routes, so that there may not be smuggling through either. No doubt there is a great deal of smuggling as it is.

968. You think there is?—Well, it may readily be supposed that with such a valuable article as opium there will be smuggling; but as to what the probable amount of the smuggling is I could not say.

969. But I suppose if we had not these arrangements it would be almost impossible to prevent smuggling?—Certainly.

970. Where does the opium come from which the Sikhs consume?—That is grown in the Punjab.

971. In the Punjab?—For the most part, at any rate.

972. Is that in the native States in the Punjab?—No; Sir James Lyall would know that better than I do; it is grown under license, I believe.

973. (*Sir James Lyall.*) It is partly grown under license, and on payment of a duty on area, and on condition that the produce can only be sold to the retail vendors, who pay a sum to Government for the privilege of retail vending.

974. (*Chairman.*) A license duty?

975. (*Sir James Lyall.*) Yes; and it is partly grown in the Hill States subject to the Punjab Government, just as the Malwa opium is grown in the Malwa native States, and it comes out also under the same conditions, that it can only be sold to the Government contractor; and a small amount is allowed to come in from Central India and Rajputana on payment of the same pass duty, or very nearly the same, or quite the same, as that which the same opium pays on export to China; and in certain places like Delhi, where there has been a class of people who in former times were accustomed to use the Bengal or Patna opium, a certain small amount of what they call excise opium is allowed to come in and it is taken and put into the Government Treasury and sold to these licensed vendors—a very small amount; it is only from one or two places like Delhi that that has been allowed.

976. (*Mr. Mowbray.*) Then, in fact, they have in India three systems; really, they have the Government monopoly in Bengal, they have the native-grown opium, paying the transit duty, and they have the Punjab system of growing under license. I suppose that you would not be prepared to recommend the license system in lieu of the monopoly system in Bengal?—No; I do not see that there would be any advantage gained by it. As I said in my evidence, if the object is to put as heavy a tax on the opium as possible, I think that is gained more completely under the monopoly system than any other.

977. Have we any arrangements with the native States which regulate the amount of transit duty which we charge?—No; that is entirely in our own hands; we can fix any other export duty.

978. And it is fixed, I suppose, mainly with the view to revenue?—Entirely.

979. (*Mr. Wilson.*) You mentioned in your paper, Sir John—the paper which was read to us about the growth of opium in China—provinces being given up to it. I understand that is not from your own knowledge?—No.

980. Can you tell me where I could find the best information on that subject?—I am afraid I cannot answer that question. I think some of the other witnesses will give you better information than I can.

981. Then you made a remark which I did not quite catch—what the bearing of it was. It was something to the effect that out of 290,000,000 of persons in India there were not more than a certain proportion who knew anything about it, or not more that knew about it, in India than in England. I do not know whether you remember the expression?

982. (*Chairman.*) Yes, it was with reference to the personal knowledge of the evils of the opium dens?—I think what I said was—though I do not think my figures have any value—what I said was, I think, this: that out of the 290,000,000 of people in India I did not suppose there were 290 hundreds, that would be 29,000, who had any personal knowledge of opium dens.

983. (*Mr. Wilson.*) That is what I did not understand?—But I did not mean to say that that number has any importance.

984. (*Chairman.*) It is merely a mode of conveying a general impression?—Yes.

985. (*Mr. Wilson.*) Then I only want to ask you about these Sikhs, to whom you referred, and their consumption. You said something about when they went on campaign they took a bit. Do I understand they do not regularly take it?—They regularly take it, certainly; and I have been told by men who have the most intimate knowledge of Sikh soldiers that you could not, in fact, take them on a campaign without it—that it is absolutely necessary to them.

986. They eat that?—Yes.

987. Do they smoke as well?—I do not think so. No.

988. Have you any idea approximately about how much they consume daily?—I do not know; I could not say; it is a very small quantity.

989. (*Chairman.*) You have in another part of your evidence said that a pound would represent the consumption of a whole year?—Yes, but I do not stick to that. I spoke in general terms; I do not stick to the particular weight.

990. (*Mr. Wilson.*) With reference to Mr. Mowbray's question about smuggling, I do not quite understand. Is there something like a Customs line now round these native States?—No, there is no Customs line; but an arrangement is made by which the native States engage that the opium intended for export to Bombay should go by particular routes and shall cross their frontiers at particular points.

991. Yes; but what is the use of an arrangement if there is no Customs line to enforce it?—The native States bind themselves to take care that it is enforced. I do not doubt that there is a great deal of smuggling; but still when it comes to exports of thousands of chests, you cannot smuggle that.

992. (*Mr. Pease.*) I understand, Sir John, that none of the smuggled opium is exported—that the opium that is smuggled will not come into such circumstances as it can be exported?—No; it could not, certainly, on a great scale.

993. No; it would be consumed in India?—Yes.

994. (*Mr. Wilson.*) I understand that a great part of the opium is grown on advances?—Yes; in Bengal only.

995. Bengal?—Yes.

996. Advances?—But that is the universal custom in India—to give advances to cultivators of opium and everything else.

997. Does Government—do the authorities provide advances in the same way for any other crop or industry?—No.

998. The other advances to which you refer are made by merchants and so forth?—The Government advances are certainly for nothing else.

999. (*Chairman.*) It is the only article in which they are engaged as manufacturers. Is there anything that you would like to add?—No; I do not think there is anything else.

The witness withdrew.

Surgeon-General Sir WILLIAM MOORE, K.C.I.E., Q.H.P., called and examined.

*Sur.-Gen. Sir W. Moore, K.C.I.E., Q.H.P.*

15 Sept. 1893.

1000. (*Chairman.*) Sir William Moore, will you describe to us the nature of your duties, and the official position which you filled in India?—I have filled many official positions; but perhaps the most important were as principal medical officer, for a number of years, in Rajpootana, and then as Deputy Surgeon-General for five years of the Bombay Presidency, and then as Surgeon-General to the Bombay Presidency.

1001. How many years altogether did you pass in India?—About 33½.

1002. In the course of your service were you led to give much attention to the use of opium?—I first commenced investigating the use of opium so far back as the year 1868, and the results of my investigations were published in one of the selections from the Government of India in the Foreign Department—I forget the number—and I then said that opium using was not so prevalent in Rajpootana as had been supposed (that, I think, was mentioned just now); and afterwards in some other article I said that nearly all the Rajpoots used opium. The anti-opium party took that up as a contradiction; but they were not aware that about only one-fourth of the population of Rajpootana are Rajpoots, the other are Mhairs, Menas, Gonds, Bheels, and various other tribes, so that they made a mistake. It is amongst the Rajpoot population that the use of opium is prevalent. I do not mean to say that all of them use it, but the great majority of them do, and especially the native gentlemen—the Thakoors or Barons of the country.

1003. We have been giving our attention to the opium question from a general point of view. Can you tell us how were the investigations which you made with reference to the use of opium conducted?—Well, in Rajpootana they were conducted—(I was then the Superintendent-General of Dispensaries and Vaccination, and therefore had to travel all over the country)—they were conducted by noticing the people at the different hospitals and dispensaries, by associating with them in their villages, by friendships with the Thakoors and native gentlemen, sometimes staying in their houses; in Bombay by going to the opium shops, by seeing the people there; by sitting down and smoking opium with them; and in the same way at Poonah.

1004. Well, towards what particular point were your inquiries directed?—Oh, purely and entirely to the physiological effect of opium on the constitution—the habitual use of opium on the constitution.

1005. Well, what were the conclusions that you arrived at?—Well, I came to the conclusion that opium smoking was practically harmless, and that drinking umal pawnee, or opium water, was practically harmless, not only harmless, but in many cases productive of very great benefit. A moderate use would brighten the intellect and strengthen the system, render the people more able to go through fatigue, and in seasons of want and scarcity enable them to do with less food. It was also in some degree a prophylactic to the malarious fevers which abounded in some parts of the country, and which I could prove by actual demonstration.

1006. Did you draw any conclusions with reference to the comparative evil effects of opium and alcohol?—I have already mentioned that the evil effects of smoking opium in moderation are practically *nil*, and the evil effects of drinking umal pawnee or opium-water are practically *nil*, but if opium is taken to excess it does an injury, but it does not do so much injury as alcohol. It never produces any disease, excepting in the very last stages of an opium-eater, who may suffer from emaciation and diarrhœa. But that is quite exceptional. It never produces drunkenness, such as alcohol does, in fact the attitude of the opium user is always one of repose. He never quarrels with his neighbour or beats his wife, or makes arrangements to commit crimes, whereas the man with alcohol does all this; and the man who suffers from alcohol will get disease of the heart, fatty degeneration, disease of the liver, the kidneys, and other organs. Nothing of that occurs from opium, excepting, as I have said before, by a very large use of opium—the last stages are some degree of emaciation and diarrhœa.

1007. Now, supposing opium were only obtainable in India as a medical prescription, what would you conceive to be the probable result of such a restriction?—It would be a grievous interference with the social habits and customs of large sections of the population. I will give you an instance. The Rajput, when he is going to make a journey of 10 or 15 miles, or even 20, or even 30 miles, through the sand on a camel, generally takes a cup of umal pawnee—a stirrup-cup to strengthen him on the road. He would not be able to do that. The Rajput gentleman, after he has had his dinner at night, produces the opium pipe or cup of umal pawnee, whichever he prefers; it is produced just as wine is produced in this country after dinner. He would not be able to do that. The camel-feeder, who goes out into the deserts to feed the young camels, and stays there for months, would not be able to do it on his handful of grain and his camel's milk if he had not opium to add to sustenance. The people who frequent the opium shops—and most of them come to the opium shops because they are suffering from some physical malady—would not be able to go to these opium shops, and would not be able to get the relief that they get from them. The malarious fevers of the country would be considerably increased in severity, and the native chiefs, in whose territories opium is grown, would have grave cause for dissatisfaction.

1008. (*Sir W. Roberts.*) Have you, in your travels over India, distinguished between the effect of the habitual use of opium in different races?—No, I have not.

1009. You spoke of the Rajputs?—I spoke of the Rajputs. That is the finest race in India.

1010. They are opium eaters?—They are almost habitual opium eaters.

1011. Then you can speak from your own knowledge that they are generally habitual opium eaters?—Well, I have associated with them in daily intercourse, and at times lived in gentlemen's houses. My tent has often been pitched close to their houses; the Thakoors have come into my tent at night.

1012. You are speaking of the reputable citizens?—I am speaking of the gentlemen, the Thakoors, who are really the barons of the country.

1013. And also the workmen?—Oh, yes.

1014. Well-regulated and well-conditioned workmen?—Yes; many such workmen.

1015. And is it your experience that those using opium in that way habitually were, as a class, healthy people?—As healthy as they could possibly be as a class.

1016. I presume there are no statistics in regard to the death-rate or birth-rate in Rajputana?—No, there are no reliable statistics. There are statistics, but I would not recommend them as reliable.

1017. Have you observed whether there was a tendency in case of an habitual opium eater to the increase of the dose?—As a general rule they do not increase the dose, but some do.

1018. That has been your personal observation?—That has been my personal knowledge—yes.

1019. How many times a day do they take their opium?—Generally at night. Then you must recollect that the Indian labourer who takes his opium has no means of solacing himself after the day's work; he has no theatres, no music halls, no clubs, no societies, no gin shops.

1020. And so far as you know, speaking broadly, there is no evidence that the habitual use of opium in moderation, as you describe it, shortens life?—In moderation I should say there was no evidence whatever. Here is a book which gives you the history of the lives of Bombay opium smokers. I do not know whether you have it. But of course I do not mean to say that the excessive use of opium is not deleterious, because it is. But these cases of excessive use of opium in my experience are quite exceptional.

1021. Then, speaking of Rajputana, at any rate, the excessive use of opium is very much like drunkenness amongst ourselves—an exceptional condition?—Just so.

1022. Taking the total effect of the opium habit, is it your view that it is more beneficial than harmful, or more harmful than beneficial?—It is much more beneficial than alcohol.

1023. That is your conviction?—That is my honest view, after many years' experience and investigation.

*Sur.-Gen. Sir W. Moore, K.C.I.E., Q.H.P.*

15 Sept. 1893.

1024. Has your experience been gathered almost exclusively among the Rajputs?—No. I have already stated that I was in Bombay for some time, where I often went to the opium shops and smoked opium in the shops with the people.

1025. Is there a community among whom there is a general use of opium in Bombay?—It is very generally used, and by many people who you would never suppose used it—clerks and omnibus conductors, buggy drivers, tramcar men. A great many of them use it.

1026. Is it used in Bombay amongst the more reputable, the law-abiding citizens?—Not to so great an extent as in Rajputana, because the most of them in Bombay have taken to champagne if they can get it, or liquor if they cannot.

1027–8. There is no generalised consumption?—Not in Bombay; no.

1029. You cannot speak of the consumption of opium in Bombay as we can of the use of wine or beer in this country?—No; I do not think you could, because it is not quite so prevalent.

1030. So that if you were to stop the consumption of opium by any means in Bombay the effect would be very different from stopping it in Rajputana?—Yes, it would; but you would do a great injury to all these poor people who go to the opium dens, as you call them, though they are not more dens than the liquor shop is next door or two or three doors off; you do a great injury to them. One-half of the people who come habitually to these opium shops go there because they are suffering from some painful malady.

1031. And is that the best course that you think they could adopt to get relief?—I think it is, because they have, probably all of them, been to the hospitals and not got relief.

1032. Would one be at all right in comparing these persons, who frequent the opium dens in Bombay, to the classes that have sometimes been called the residuum, or the submerged tenth of society? — A great many of them are of course the lower classes of society. The higher classes smoke their opium at home, or drink their opium at home; they do not go to the shops. It is just in this way. Take a gin-shop in the lower parts of London; you will find the same class of people, comparatively speaking, as you do in the opium shops in the East.

1033. But I understood you to say, Sir William, that you could not regard the opium habit as at all generalised amongst the respectable classes in Bombay?—No, I do not think it is.

1034. It is exceptional?—But still a good many use it.

1035. Would you give us an idea. Amongst adults would there be one in ten who smoke opium?—No, I do not suppose there would be.

1036. Not even one in ten?—No. But I could not say for certain, because men will not tell you what their habits are, and they have a happy knack, if you question them, of often saying what they think you would like them to say.

1037. What is agreeable? Are they ashamed of the habit?—No.

1038. Not in Bombay. I mean among the more respectable persons; those who smoke opium are not ashamed of the habit?—I do not think so; no.

1039. You have not perceived that they tried to conceal it from others?—No; but they will not tell you unless you are friends of them and know them pretty well. They will not come and proclaim it in the street.

1040. Have you been in a Sikh campaign? Have you had any experience of the Sikhs?—Only to a small extent when I have been with regiments; there have been Sikhs in the regiment; but I have never been in the Punjab much—only travelling through it occasionally.

1041. Are there large or considerable populations in India among whom the use of opium is practically unknown?—There are large sections of the population who do not use it; but I could not say that it would be practically unknown, because there would be a small minority of people all over the country who do use it.

1042. And even throughout the country there is more or less consumption? It is not confined, I mean, to certain races?—I do not think it is confined to certain races, although certain races are more particularly addicted to it.

1043. How do you explain that? How do you explain that, as we are told, the Sikhs and Rajpoots seem to use opium as a diffused and general habit, as we use wine and beer in this country?—I think the explanation, perhaps, may be, as regards the Rajpoots, that they are the gentlemen, the upper classes of the country, although there are a great many poor Rajpoots, and I think they took to it when it was more expensive than the means of the lower classes allowed them to get. But that is pure supposition.

1044. Quite so; you do not speak very positively?—No, I do not.

1045. And you could not give us information?—I could not tell you why they do it, except that they are the better class; they use it just as we might use champagne.

1046. Then you have no information that you could give us as to the relation of the opium habit to race?—No.

1047. Perhaps you might have some other remarks to offer generally?—Yes, I have one or two other remarks that I should wish to offer. It will not take me long. I should wish to draw attention to the fact that insurance societies do not impose a higher rate on opium eaters. With respect to that they are guided by the medical officers of the societies. They were addressed on the subject some little time ago in Calcutta and Bombay, and they all gave the same answer.

1048–9. Is there a large amount of insurance work done in India on the basis of a large number of facts?—Yes; many of the insurance offices were addressed on the point, and they would not increase the insurance. They are guided by the medical men.

1050. That would refer to natives, would it not—insurance of natives?—No, it referred to insurance of Europeans, and natives, and all classes.

1051. But are we to understand that any proportion of the European community are opium eaters or smokers in India?—Well, I think there are a few. I was one myself.

1052. For a short time; you were not an habitual smoker?—Well, I was experimentally.

1053. But as habitual opium users?—Oh, yes, there are a few.

1054. Only a few?—Only a few.

1055. (*Chairman.*) Is the practice of life insurance largely resorted to among the natives?—Yes, it is; a great many insure their lives now, during recent years.

1056. With European offices?—Yes, there are several offices that take insurances of native lives and European lives; they do not limit themselves.

1057. And there are some native associations as well?—Some of the directors of these insurance societies are natives of course. Then I should like to draw the attention of the Commission to some erroneous statements which have been made. One is, that so much land being taken up in India for opium, enough was not left for the growth of cereals, and therefore famines occur; the fact being that it is only a decimal portion of the cultivable land that is taken up with opium. The famine in Rajputana, which was caused by the total failure of rains one year and the ravages of locusts the next year, was said to be caused by the want of food caused because of the opium cultivation in Marwar. I do not think there is a field of opium in Marwar. On the contrary, to my knowledge, hundreds and thousands of people emigrated from Marwar, and went straight across into the opium district of Malwa, a distance of two or three hundred miles, where they found food for themselves and water and grass for their cattle, when they could not get it in the place where they came from. Then, again, the famine in Orissa, in 1868, caused by inundations, was said to be caused because the cereals could not be cultivated in sufficient amount; whereas there is not an acre of opium land in Orissa. Well, such absurd statements as those are put in print. Then, again, it is alleged that the opium users cannot attend to their business. As I have said before, some of the most shrewd business men take their opium. Clerks and people who have work to do in offices, many of them you would be surprised to find taking their opium. Then it is said that opium smoking is more

deleterious than drinking opium water or even eating opium. This is quite incorrect. Opium smoking is harmless; and, besides, it is not crude opium that is smoked—it is a preparation of opium known as chandul or chandoo.

1058. (*Sir W. Roberts.*) How much per cent. of real opium does that generally contain?—It has never been investigated, but the combustion which the chandul undergoes when it is put into the pipe and put into the lamp must destroy much of the narcotic properties, and it has not yet been ascertained authoritatively what really goes up the pipe-stem into the smoker's mouth. That is a subject which requires investigation. Now, when crude opium is taken, it has a different effect, because it must be dissolved and absorbed by the stomach into the system, and therefore it is liable to produce, in the first instance, constipation, and afterwards, by slow digestion and its probable consequences, diarrhœa. Then, that the effect of opium is to produce torpor and sleep. This is quite incorrect. The first effect of opium is exhilarating and stimulating. I compare a pipe or two of opium to a glass or two of good champagne as regards its good effects, and I compare several pipes of opium to several glasses of brandy and water; drowsiness comes on, but without any argumentative or quarrelsome stage. There is another very silly thing that they have frequently said, that opium is so potent persons must lie down to smoke it; they cannot take it standing up or sitting down as a Britisher would drink his gin or his beer. That is quite incorrect. You can smoke your opium sitting down, only it is custom and habit and convenience which causes them to recline; you see that any day in the opium shops. Then it is said that opium causes immorality. I have stated that in small quantities opium is exhilarating and stimulating. No doubt, as with all stimulants, the passions are temporarily excited, but in larger doses it is exactly the reverse. Another statement is that opium prevents the missionary enterprise of converting the Buddhist and the Hindoo. I will not go into that subject; I have said it already in a lecture I gave, that I do not think there is an atom of truth in the assertion. It may be mentioned that the ban placed on spirits by Eastern religions and the long fasts imposed are potent reasons why opium is used. The effects of chandul, which is prepared opium, have been confused with those of tye chandoo, muddut, and hemp. Muddut is a mixture of inferior opium and bran; tye chandoo is a mixture of the refuse of half-burnt chandul scraped from the pipes, the refuse of opium, ganja or bhang, and bad tobacco. Ganja is the dried flowers of the *cannabis sativa* or hemp plant; bhang is the dried leaves and stalks. The effects of chandul, carried to excess, are blank or sleep, or you may call it the *nirvana* of the Buddhists. The effects of ganja are vivid illusions of the brain which may turn to insanity; and if you refer to the statistics of the Indian lunatic asylums you will find that while hundreds are reported as having come into the asylums from the effects of liquor and bhang only three or four or five or six would be returned as coming into the asylums from the effects of opium. And in the jails in the same way. The deaths from opium are practically *nil*.

1059. (*Sir W. Roberts.*) I am only going to ask one more question. I do not know whether it is possible to answer it. How is it that the opium habit does not spread amongst the Europeans in India. I mean the habitual use of opium?—Amongst the Europeans?

1060. Yes?—Because they have been brought up from their youth upwards to believe in beer and liquor, and gin, and other things; and then it is a troublesome thing, smoking opium. It is too troublesome for a European.

1061. You would not admit that it was due to some profound constitutional difference?—No; I do not think so.

1062. But of course you would not be positive?—I do not think the constitutional difference has anything whatever to do with it. It is simply habit, and bringing up from childhood. We will say the Rajput child sees the opium pipe from the day of his birth, or as long as he can notice anything; the European child sees the gin or the beer.

1063. But you know new habits have arisen even within recent times. The original habit was the alcohol habit; then came the tea habit, the coffee habit, or the tobacco habit?—Yes.

1064. And the British people did not show themselves at all loth to take up these additional habits. How is it that in India they have not taken up the opium habit?—Well, for one reason it is a troublesome thing to smoke opium. You cannot take it like a cigar, and put it in your mouth and smoke it away; you must have a lamp.

1065. But opium-eating is easy enough?—Well, but that is nasty; it does not taste nice. But I have seen many Europeans eat a sweetmeat in India which contains a deal of opium.

1066. But they have not acquired any habit in that direction?—Well, they do not acquire the habit. I will not say positively why, except that I think it is simply a matter of bringing up from youth upwards.

1067. (*Mr. Wilson.*) I do not quite understand your position, Sir William. If I understand rightly, you think on the whole it is a good thing?—I will not go so far as to say it is a good thing, because I think we should be better, all of us, without any liquor, or opium, or anything of the kind; but I mean to say this, that the use of opium does more good than it does harm.

1068. Then it is a good thing?—Yes; that is a good thing.

1069. We are going to India; would you advise us to go in for it?—I would advise you to try it certainly. Do as I did, go to the opium shops.

1070. I did not say "try it," but "use it"?—Use it.

1071. You advise us to acquire the opium habit?—No; I do not advise you to acquire the opium habit, but I advise you to go to the opium shops and see for yourselves, and all of you have a pipe or two.

1072. You do not quite catch my meaning, I think. I do not quite clearly understand whether you think on the whole it is a good thing or not to take opium?—That depends upon the situation the person is in, and it depends upon whether he has the means of using something else which he likes better.

1073. Would you tell me of a situation in which it is a good thing?—Well, I have already told you several situations where it is a good thing. When a Rajput has to ride 30 miles on his camel through the sand he takes his "stirrup cup" of opium before he starts. They used to bring me a "stirrup cup" of opium when I was starting on a march in early morning in Rajputana.

1074. Well, with reference to the people that you saw in the opium shops. You said they had probably all been at the hospital and failed to get relief?—Well, the great majority of them no doubt had been to hospitals, and perhaps were going to hospitals then.

1075. Do I understand that the greater part of the people that you would meet in these opium places are practically sufferers from some serious disease?—I have given the numbers, I think, in a pamphlet which I wrote on the "Opium Shops of Bombay"; but I should say, at a rough guess, that half the people who are in these opium shops, or, as you like to call them, "dens," half of them have something the matter with them.

1076. Previously?—They have bronchial affections, or nervous affections, or sciatica, or other painful affections, and they go there habitually every day because they find that the opium pipe soothes them better than anything else.

1077. Do you mean that a larger proportion of the persons in these places are invalids than anywhere else?—Yes, certainly.

1078. And that they resort there for the purpose of relief?—They resort to them for relief.

1079. Have the ailments, then, anything to do with the previous habit of taking the opium?—The ailments have nothing to do with it. The people in those shops have been described as suffering from the effects of opium, whereas they have been suffering from the disease for which they went to the shops to get relief.

1080. Then you said that they would not tell you if they took opium. Is that because they think it is disgraceful?—They would not tell you.

1081. You said you had asked—I think our Chairman asked you, or Sir W. Roberts asked you, about these persons, about other people taking opium—you said they often would not tell you whether they took it or not?—I mean not with reference to the people in the

*Sur.-Gen Sir W. Moore, K.C.I.E., Q.H.P*

15 Sept. 1893.

opium shops, because their presence there shows that they take it, but with reference to the better classes.

1082. Yes; I understand?—They would not tell you unless you knew them, and became acquainted with them. If you met a man in the street, and said, "Are "you an opium smoker?" he would probably say, "I "do not understand."

1083. Is it because they think it is disgraceful?—No; I do not think it is because they think it is disgraceful.

1084. Then why? What do they think?—Well, they would tell you if you became friendly with them, and knew them. But they would not proclaim it in the street.

1085. No. But I gather from what you said, that there was an inclination to conceal the fact that they took opium. What is their motive for such concealment?—I do not think there is any inclination to conceal it, because they will tell you if you know them. They will not come and volunteer information to anybody they meet.

1086. (*Sir J. Lyall.*) Is it the case, Sir William, in Rajpootana, it was thought a disgrace amongst the Rajputs not to eat opium?—Not to eat it?

1087. Yes, it was the same sort of disgrace which used to exist perhaps two generations ago in England, with respect to a man who would not drink wine?—No, I do not think so. I recollect very well one night, I was in the State of Marwar, the Political Agent of Marwar, and myself, were sitting in our tent with four or five gentlemen—Thakoors—and they were asked what they would have, and two or three of them had some brandy which we had with us, but one gentleman said, "No, he would not take any," and all the others said, "Oh, no; he wants to go home to his wife, and "smoke his opium pipe." They used to chaff one another in that way.

1088. (*Mr. Wilson.*) I have only one other question—whether you have any idea of the quantity of opium consumed by these different classes of persons of whom you speak?—The quantity differs very much indeed. I should say, perhaps, that the average of what I have seen of a man who uses opium moderately is three or four pipes—he would probably use three or four pipes.

1089. What weight would that represent?—That would represent a weight of 50 or 60 grains, perhaps, of chandul, made into four or five little balls, which is put on the pipe at the lamp.

1090. (*Mr. Pease.*) You spoke of the persons going out into the desert with their camels, and there taking their opium as sustenance?—Yes.

1091. Do you consider that there is anything nourishing in opium, or that it is only a staying power for a while until he could obtain solid food?—It prevents what we used to call a few years ago eremacausis, or waste of tissue. The young camels are sent out into the desert of Rajpootana for the whole of one season, and then they are sent up to the Punjab for the next season, because they get a different kind of grass there, and they say that if they are not sent up to the Punjab after having had one season in Rajpootana they will never become strong camels; and they go out right into the desert districts, where there is not a village within 20 or 30 miles, and water is very scarce. Perhaps a hundred camels would be accompanied by three or four men, and all these men take their opium with them, and they live on a little flour that they take with them—grain (no rice there), and camel's milk and opium. They would not do that if they had not the opium.

1092. You think that a moderate amount of opium can be taken without any injury to the health. Would you recommend persons in this country to take regular doses of opium two or three times a day, and do you think that it would not be injurious to their health?—No, I would not recommend them to take it, and I would not recommend them to take three or four doses of spirits three or four times a day.

1093. But you believe it would not be injurious to their health?—That depends on what they would take. Some people would take a great deal more than others, just as in the same way as spirits. You cannot lay down any quantity which a man may take. Constitutions differ.

1094. With regard to a remark that I made when a previous witness was giving evidence, there is no allusion in anything that I said with regard to the proportions of Rajpoots in Rajpootana, was there? What I gave was just your own remark, "From the above, and "from the inquiries instituted during the previous "year, it would appear that the percentage of people "to population using opium in Rajpootana is not so "great as I, in common with most Europeans, had "imagined." Those are your own words?—Perfectly correct, sir.

1095. There was no mistake in the quotation I made?—No mistake. But afterwards I said, in another article, that most of the Rajpoots used opium.

1096. That I did not allude to in any way?—No.

1097. (*Sir J. Lyall.*) Sir William Roberts asked you whether you could give any explanation of why certain races used opium. He mentioned the Sikhs and the Rajpoots. As regards the Sikhs, is it not the case that the reason probably is that their first teacher prohibited the use of tobacco?—Their first teacher prohibited the use of alcohol and tobacco.

1098. I do not think he did alcohol—well, not so strongly as tobacco; he deprecated the use of alcohol?—That may have induced the taking of opium. As I say, I think, in my evidence, "the ban placed against "alcohol and tobacco in the eastern religions may have "led to the use of opium, against which no ban was "placed." But that is purely speculative. I could not say why the different races use it, except that it is a habit and custom, and opium is a country product.

1099. Was not the early use of opium among the Rajpoots connected partly with their constant fighting in which they engaged; did not they drug themselves with opium?—Probably they primed themselves with opium.

1100. When they had to make a desperate assault, or anything of that kind?—Yes, they perhaps primed themselves with opium—or perhaps bhang—more frequently. Bhang is more injurious than opium a great deal.

1101. (*Mr. Pease.*) Just one other remark I would like to make, and that is with regard to the question as to the occupation of the land for cereals and for poppy; is it not the fact that there was a great famine in Rajpootana in which about 1,200,000 people died?—Yes, I was there at the time. I travelled 2,000 miles in Rajpootana in the famine years.

1102. And that a great many of them went into Malwa seeking for food, and they were unable to find it?—No; they found food for themselves and their cattle, and water. There was what we call a "tur" famine in Marwar. There was no rain, no grass, and no water, and the people emigrated by hundreds of thousands—went right up into the Punjab—went up to Goojerat. A good number crossed the desert into Scinde; but the greater part went through Meywar into Malwa.

1103. They were all saved that went into Malwa?—A great number of them died on the road.

1104. There was food for them in Malwa?—There was food for them, and grass, and water.

1105. The statement that was made from Dr. George Smith was, that if the land that was in Malwa had been cultivated with cereals, and those cereals had been sent into Rajpootana, it might have saved the lives of the people there?—But how could they be sent into Rajpootana when there was no grass, and no water, and no railway? Why a camel would not carry more than he could eat. I was in Rajpootana at the time, and I saw all the people, and I can state from my own personal knowledge.

1106. The difficulty in Rajpootana was the want of means of communication as much as anything?—You see a man wanted food and water, and you could not send men, because they could not carry more than they would eat on the road.

1107. (*Mr. Mowbray.*) What sort of proportion of the population of Rajpootana are Rajpoots?—About one fourth. That is where the mistake occurred. The opium habit is not nearly so prevalent among what you might call the aboriginal tribes—the half-castes, mhairs, bheels, gonds, menas.

The witness withdrew

Dr. F. J. MOUAT called in and examined.

*Dr. F. J. Mouat.*

15 Sept. 1893.

1108. (*Chairman.*) Sir William Roberts has kindly undertaken to conduct your examination?—Thank you. I shall be happy to answer any questions as far as I can.

1109. (*Sir W. Roberts.*) I believe that you have had considerable opportunities of studying the opium habit in India?—The opium question I have, in all its relations, but not so much the opium habit, for I did not come so much in contact with it.

1110. Will you tell us what means you possessed of acquiring an acquaintance with opium?—Yes. I was Assistant Opium Examiner to the Government, I think for a couple of years, when I had to analyse and report upon the value of each batch of opium that was sent down to be exported to China. Then I was appointed Chemical Examiner to the Government. In that capacity every parcel of poisons that were supposed to have been intended for criminal purposes was sent to me for examination, and I had to report what I found in them. I never found opium in any case whatever, because it was not used by any professional poisoner.

1111. What?—I never found opium in any of the parcels sent, or substances which might have been contained in them for illegal purposes. I afterwards was appointed Professor of Materia Medica and Chemistry. In that position I had to teach the subject of the nature, composition, and uses of remedies employed in medicine, and amongst them was necessarily opium, by far the most valuable medicine we have, particularly in the tropics. Subsequently I occupied the Chairs of Medicine and Medical Jurisprudence, and taught the uses and abuses of opium in their therapeutic and medico-legal aspects.

1112. Then am I to understand that you did not come very much into contact with opium eaters or drinkers or smokers?—I came a great deal in contact with a colony in the Burra Bazar of Calcutta, which consisted almost entirely of opium users. They were up-country men, Marwarees, some of them bankers, some shopkeepers; men of considerable intelligence, really good business men, and the whole community of them were reputed to be opium consumers.

1113. You ascertained that from your own observation?—Yes. Of course I was well acquainted with them personally; they came to me at all times when there was anything the matter with them, any sickness, or other trouble. They were not a large colony; but they were a somewhat fluctuating body; many hundreds of them were coming and going in my time.

1114. Then what was your impression as to the state of health and longevity of these people?—I never in my life saw finer men of their respective classes, more intelligent or more active men, or men who showed less signs of being under the influence of any drug or narcotic than both the Chinese colony and this other community of Marwarees I have spoken of in relation to the Burra Bazar.

1115. Do you consider that you obtained accurate information as to the amount of opium that they would use?—No, because it is like tobacco smoking—where one man uses one cigar another will use ten; and the same with regard to pipes. I do not think that you could establish any exact definite quantity which they used. Mr. Monro, who was Commissioner of Police here, and is now a missionary in India, after being Inspector-General of Police there, has given approximately the quantity used per head of the population in Bengal, but you cannot rely much on it as the doctrine of averages does not apply to such questions.

1116. The "mixture three times a day" is a drachm, I think?—I do not know.

1117. But used you to see these people habitually smoking?—No, not habitually; at various times of the day; they did not use opium all day long.

1118. Recurrently, if you like?—Yes, decidedly.

1119. Nearly all of them?—Nearly all of them in that particular quarter use opium, I believe.

1120. And is it your impression that the habit continues for generation after generation among these people?—Yes.

1121. I hope the opium habit is not so old in India that you can speak of it as going on for generation after generation?—Yes, I can, for long before we went to the country it was in use. Smoking is not an Indian vice.

1122. You can speak of the opium habit in some parts of India as having been practised generation after generation?—From historical evidence I can.

1123. Yet the population continues healthy?—Perfectly healthy; amongst them are the finest populations in India.

1124. I suppose it is impossible that you could state facts proving that to the Commission?—No, because I never made special inquiry into this point. Those were the days before the opium question had become a burning question, and it only became interesting to me from my professional position in the city in the heads of which I lived 13 years. They came to me on all possible occasions to consult me as to their illnesses and their family distresses, and thereby I had a considerable personal knowledge of them.

1125. Did the habit go on increasing as years went on?—No, I saw no difference.

1126. Then you would compare the use of opium amongst these people to the use—the moderate use—of alcoholic liquors amongst ourselves?—Undoubtedly.

1127. And quite as harmless?—Yes, quite, in fact more so, because a man shows a flushed face and many other indications of familiarity with alcohol, but you could detect nothing of the kind in the case of those who used opium. They were all temperate; I never saw, in the whole 13 years I was living amongst them (and I saw them daily); they came to me at the outdoor dispensary, or at the hospital, and as a friend, and I never saw, in all that time, an opium drunkard.

1128. Drunk from spirits, do you mean?—No, from opium.

1129. So that these particular groups that you had experience of had not even a minority of opium "sots," as they are called?—I scarcely understand your question.

1130. You have heard of the opium sot?—Oh, yes.

1131. You saw nothing corresponding to that amongst them?—Nothing whatever. What they were in the evening, when work was done, and the day was over, and they went to their rest, we had no knowledge of, because they were in their own houses; but there was never a brawl in the streets, there was never a man amongst them brought up before the police for any disturbance of public order, in the whole of that time, and I was in constant communication with the police authorities, for I aided them greatly in that part of the city in which I lived, in maintaining order.

1132. Still, I presume you admit that the opium habit has its bad side?—Yes, in excess, undoubtedly.

1133. Will you explain to the Commission what you yourself have observed as to the evils of the opium habit?—I never saw anyone who exhibited such an amount of misuse of opium, not one in the whole of that time, so I cannot speak to it from personal knowledge.

1134. So that you have nothing to say but praise of the habit?—Given the necessity of a stimulant, so far as my knowledge went, certainly.

1135. Do you confine your opinion merely as based upon your own experience of these tw communities?—To these two great communities chiefly, but there used to come to the hospital up-country men who were temporarily in Calcutta. I knew nothing more about them than their nationality.

1136. You did not see any sufferers from opium?—No, not one.

1137. Did they not even suffer from what we should expect, in this country at any rate, constipation—yellow eyes, you know, from embarrassed livers?—I knew nothing about their health until they came to the outdoor dispensary, or to the hospital, to consult me medically; but those were not the effects that were visible in them at all. Liver disease was rarely found amongst them.

1138. Well, would you sum up your experience on this question?—You mean my general experience?

1139. Yes?—I would rather, if you will allow me, tell you my experience of opium in relation to crime and insanity; that is a subject I studied particularly.

1140. We should be very glad to hear your account of that?—Taking the connexion between the use of opium and crime, I collected the statistics, and I have here the report of the prisons of the Lower Provinces

*Dr. F. J. Mouat.*

15 Sept. 1893.

for five consecutive years, wherein are represented all the conditions connected with the imprisonment of 302,000 prisoners of both sexes and all ages—every detail connected with them, their age, sex, occupation, caste, and other circumstances—all these particulars are contained in this volume, and in the whole of it, amongst that large number of people, there was not a single crime that was attributed to opium, either its use or abuse. Had there been such, they would have been placed on record by the magistrates who sent in the returns.

1141. Is alcohol mentioned?—Alcohol, no; alcohol is not mentioned in my returns. We had a very small hospital at that time for the use of Europeans, but still we had a few cases of delirium tremens and similar affections. I will hand in to you the report to which I have alluded, because to give you even a resumé of the details in it would be very difficult; it is a mass of figures from beginning to end.

1142. That is your account of the relation of opium to crime; now with regard to lunacy, what have you to say?—I was official visitor of lunatic asylums, and I had constantly to visit them, and report upon their state, as to the causes of insanity, their treatment, &c. No figures had then been collected to enable me to judge, but I state generally in a series of papers, which I wrote in the "Lancet" (and which I hope you will allow me to present to the Commission), my views upon the subject.

1143. (*Chairman.*) Will you hand me over those papers?—Certainly, but there is one which I wish briefly to refer to further on, then I will give them to you, my Lord.

Now, here are the "Admissions to the Asylums of "Lower Bengal for Ten Years" (1881 to 1890), printed by the Calcutta Medical Society. There were altogether in 10 consecutive years 2,202 admissions, of which 641 were alleged to have been caused by ganja, 117 by spirits, and 8 from opium. That represents the statistics, on this subject, of 74,000,000 of people, so that the infinitesimal portion of a man that became insane from the abuse of opium is really not worth taking into calculation.

1144. (*Sir W. Roberts.*) I would like to ask you, in reference to this question, out of that total, were there more habitual users of opium, or more habitual users of spirits, or more habitual users of ganja?—There must have been more of ganja, and there is a Commission now examining into that question in India. The hemp plant grows in every ditch, and it can be easily prepared for eating or drinking. It is a far more injurious drug than opium. These figures very fairly represent the difference in character for evil of these three substances. I have already given you the tables as to crime *within* the jails; now how is it as to crime without, which came under the supervision of the police. Here is a paper on the opium question in Lower Bengal, by Mr. James Monro, who was recently Commissioner of Police here, and who was in the magistracy for a long time in India before he became Inspector General of Police. I shall place this document at your disposal. He says: "Are the tendencies "of the people in districts which consume opium more "criminal than those of other districts in which the "drug is sparingly used? The answer is distinctly in "the negative. The division of Orissa, which con-"sumes most opium in Lower Bengal, is the least "turbulent and troublesome in criminal respects in "the whole province" [that contains between 5,000,000 and 6,000,000 of inhabitants]. "In the turbulent dis-"tricts of Eastern Bengal, such as Dacca, Backer-"gunge, Mymensingh, Khoolna, Jessore, and Pubna, "the consumption of opium is trifling. During the "years in which I was at the head of the police in "Lower Bengal (if a reference to personal experience "is permissible), I can testify that the use or abuse of "opium formed no perceptible factor in the produc-"tion of crime throughout the province. No case in "which the connexion of opium with crime was esta-"blished ever came under my notice." This gentleman is now a missionary in Bengal, and a very able one. Then he states here: "I most un-"hesitatingly assert, on the basis of criminal statistics "and criminal experience, that the use or abuse of "opium is not, to any appreciable extent whatever, a "factor in the production of crime in any of the "districts in the province of Lower Bengal." Now in this other paper* there is a reference which has recently been made to the Chief of the Police in Calcutta as to the amount of crime committed under the influence of opium. The following questions were asked of the said Commissioner of Police:—"*Is there much "crime traceable or attributable to the habitual use of "opium? If so, what kind of crime? Crimes of "violence? Or assault? Or robbery? Dacoity?*" (that is house breaking) "*Theft? House-trespass, "&c.?*" In reply to which he says: "The only crime "that can be, in any way, attributable to the habitual "use of opium is petty pilfering, but even this is "rare. A petty thief, who is an habitual opium "smoker, occasionally steals a lotah, or other small "articles that come handy, to enable him to satisfy "his craving for the drug. No crime is known to be "an after effect of opium, and police experience goes "to show that the use of opium does not tend to any "crime of daring or violence." Another question is: "*Is there such a thing as the 'drunk and incapable' of "alcohol referable to opium?*" Answer: "There is no "such thing as the 'drunk and incapable' referable to "opium." Then there are some questions also put to two native gentlemen. I will not trouble you with that, but there is a great deal of detailed information there regarding the influence of opium on the Native population. One of them says that "the Chinese and "Siamese in the Colootollah section of the town are "all opium eaters, but are nevertheless very intelligent "and smart."

1145. The Chinese in the Straits Settlements?—No, in Calcutta. There is a colony of them. I forget now how many there were, but I think 300 or 400. I, however, saw the Chinese colony of 40,000 at Singapore, where I visited the opium farm and Chinese colony with the Governor, who gave them the highest character for sobriety, intelligence, and abstention from crimes of violence.

Another deposes that "hundreds of men over 70 years "of age can be seen amongst the opium eaters of Burra "Bazar" (that was the community I was referring to in answer to a previous question) "and they enjoy "good health. I know an elderly lady who will com-"plete her 97th year by the end of June, and who has "been using opium for the last 55 years. She moves "about without help, and eats her food well. She is "slightly deaf, but does not suffer from any other "bodily infirmity." He further says: "The vices of "alcohol are unknown to opium. The police returns "show that opium eaters are the most peaceful class "of citizens, and the only criminal offence committed "by men who take opium is petty theft, committed "by the low class *madat* smokers. Alcohol is more "expensive than opium. Alcohol renders a man drunk "and disorderly, whilst opium makes him solemn and "quiet."

1146. And you endorse those views?—Quite. Some of these gentlemen were probably pupils of mine. They are now native practitioners, men of great ability and large experience, who can be thoroughly relied upon for their accounts of the diseases that come under their cognisance. Here speaks another of them:—"The therapeutic value of opium no one will deny—its "uses in dysentery, diarrhœa, cholera, rheumatism, "neuralgia, diabetes, cough, &c., are undoubted, but "its value as a remedy, curative, and prophylactic, in "malarious fevers, is not so widely known. I will "relate to you a circumstance which illustrates the "value of opium in malarious districts. During an "epidemic of fever in the Terai districts near Bareilly, "in Rohilkund, three compounders were sent with a "stock of medicine. Of these three, one smoked "tobacco only, and he died there of fever: the second "man, who was a *bhang* eater, returned to Bareilly "with a bad type of remittent fever; while the third "man, who was a confirmed opium eater, returned "after the epidemic was over, much improved in "health and experience."

1147. That is rather a narrow experience, is it not?—It is a narrow experience, and these are merely typical cases. I do not think much reliance need be placed on these small statistics. Such statistics should be drawn from a much larger field of observation to enable any sound general deductions to be drawn from them; but still, there is quite sufficient in them to show that so far as I witnessed, opium in moderation was not a destructive agent in any sense, of health, morals, or manners, or productive of crime.

1148. (*Mr. Wilson.*) There was just one thing that you read us out of that book which struck me. One of the persons whose statements you read said that opium

* The discussion by the Calcutta Medical Society on the effects of the habitual use of opium on the human constitution. July 1892.

makes them solemn. We were told it was exhilarating?—It tends generally to quietude and repose, and they doze off to sleep in most cases; when you wake them up they are intelligent and sharp, and are able at once to go to their work or business. Another question I have heard raised in this room I should like to touch upon. I never found one of those gentlemen (and many of them were bankers, merchants, and men of good position and repute) who was in the least ashamed of being an opium smoker or eater, or made any attempt to conceal the fact. If I were attending them medically, and I asked them whether they used opium, they readily told me; but in most cases it would have been a matter of idle curiosity for me to ask them, as I knew that they were practically every one of them opium consumers. And as to their loss of caste, and all that sort of assertion, I witnessed nothing of the kind.

1149. I understood that you yourself lived between a colony of eaters on the one side, and a colony of smokers on the other?—That was so.

1150. Then as regards these people you have been speaking of, do any of them indulge in both practices—eating and smoking?—I do not think so.

1151. (*Mr. Pease.*) It is the practice, is it not, to mix opium with ganja?—Not amongst those that I witnessed. It is done, I was told, in the Straits Settlements and other places out of India, and there it is said to be extremely mischievous.

1152. You drew a distinction between the action of the two; but I thought they were frequently taken in conjunction?—Not, so far as I knew, amongst the communities I lived in the midst of.

1153. (*Chairman.*) Are there any further observations which you would wish to make?—Allow me, my Lord, to read you my formulation as contained in my papers in the "Lancet." I say as follows, in summing up all I know of the subject, both from reading and practical experience:—"I maintain, and have not "yet seen any authoritative proof of its inaccuracy, "that the habitual use of opium in India is neither "injurious, degrading, nor immoral; that it has caused "no general mental or physical deterioration of the "races of any part of India in which it is in general "use since the control of its cultivation and distribu-"tion has been undertaken by the Government of that "portion of the country which is under its direct rule; "that it is not a general incentive to crime or des-"troyer of reason; that it is a valuable febrifuge and "prophylactic in the deltas of the great rivers and "malarious districts generally; that any alternative "which may, and indeed must, follow its compulsory "disuse or employment only as a medicine for the en-"forcement of which no trained agency at present "exists would be a resort to much more harmful "stimulants and narcotics than opium ever has been, "or can be;" [and that has really occurred; where the price of opium has become prohibitory they have taken to alcohol; where the circumstances have been the reverse, they have abandoned alcohol and taken to opium—so that it is no longer a speculative opinion] "that the reasons for its proposed suppression, should "such a proceeding be practicable, are unsound, "visionary, and calculated to cause much undeserved "misery and suffering amongst the peaceable nation-"alities, and would be actively resisted by the more "manly and warlike races of India, whose mental, "moral, and physical qualities are the best possible "proofs of the absolute inaccuracy of the anti-opium "contention; that it shares with the many narcotics "and stimulants in use in all civilised countries the "characteristics of a poison when used in excess, but "in a minor degree to most of them; that such excess "is exceptional in India; that the revenue raised from "its sale in British India, as an excise, is no more "immoral or degrading than the revenue raised in "Great Britain from the spirit licences and other "means of taxation applied to alcohol in its various "forms, or to tobacco, which is also in universal use; "that the fiscal action of the Indian Government in "restricting its use is a really humane and moral "measure when contrasted with the spirit licences "issued in Great Britain, and is itself in practice and "intention a thoroughly moral proceeding." That was the result of my observations, and those remarks based upon the study and use of opium in my practice as a hospital physician represent my firm convictions on the subject. If there is any other question I shall be happy to answer it.

1154. (*Mr. Pease.*) Is it not a fact, as stated at that meeting from the report of which you have made some quotations, that opium is taken for the purpose of exciting sexual desire?—Yes, I believe so; but as a matter of fact it rapidly produces a very different effect, and is said to have a marked tendency to diminish the reproductive powers to such extent as to influence the increase of population. This, I submit, is deserving of further consideration from a Malthusian point of view.

The witness withdrew.

Sir GEORGE BIRDWOOD called in and examined.



1155. (*Chairman.*) How long were you in India, Sir George?—Will you allow me to read my statement? I can get through it quicker in that way. It is taken from the remarks I made on Mr. George Batten's paper read at the Society of Arts in 1892, and is as follows: "I wish here to speak only of my personal observation "of the habitual use of opium during my 15 years' "latter residence in Western India. I paid the closest "attention to the subject during the whole of the years "I was there, and had every kind of experience in "relation to it, having at different periods been in "medical charge of the Southern Mahratta Irregular "Horse, the 8th Madras Cavalry, the 3rd Bombay "Native Infantry, a battery of Artillery, the jail and "civil station of Sholapore, and the steam frigate "'Ajdaha.'" Now with regard to that experience, I would like to point out the difference in the conduct of European troops while on the march as compared with that of the native troops. Whenever I marched with European troops they were a constant cause of anxiety to me, both on medical grounds, and on account of the trouble they gave in their dealings with the natives. I recollect, on one occasion, quite a riot in a village through which European troops were passing; they had broken into the spirit shop, and the young "Queen's" officer in command was just about to flog the *patel* of the village for their misconduct when fortunately I was able to stop him by telling him it would be as bad as flogging a mayor in this country. On the other hand, the native troops, when they were on the march, never gave any trouble, either in regard to drunkenness or women. On the line of march this is what would habitually happen with them. When a halt was sounded, they would break themselves up into small groups of four or five, and sit for a while, and then one of a group would in a quiet way take from his pocket a little lump of opium, and proceed to divide it with those sitting with him; and there they would sit awhile meditating, swallowing the opium and meditating; and by the time the halt was at an end, and the regiment reformed and marched on, they were fully refreshed and perfectly steady. "Subsequently, and for the "remainder of my service, I was attached to the "Jamsetjee Jejeebhoy Hospital, Bombay, and was in "succession Professor of Anatomy and Physiology, "and of Botany and Materia Medica, at Grant "Medical College. I was also a J.P., and a visitor of "the jails in Bombay, and the year I was sheriff I "regularly visited them. Besides this, I was probably "more intimately familiar with all classes of the "native population than any other European of my "generation; while, as an ever-active journalist" (I was a journalist from the first day to the last of my service in India), "I was mixed up in almost every discussion of this sort during my time in Bombay. Well, in all "the experience—as here precisely detailed, and "capable, therefore, of being checked at every point—"I thus had of the indigenous life of Western India, "I never once met with a single native suffering, or "who had ever suffered, from what is called the exces-"sive use, or from the habitual use of opium; and, "excepting cases of accidental or wilful poisoning "by opium, I never knew of a single instance of death "from its use; and I have never met with anyone "who, in his own personal experience, has known a "case of death, or of injury to health, from the "habitual use of opium as practised by the people of "any part of India proper." I exclude Burmah; I know nothing of it.

*Sir G. Birdwood.*

15 Sept. 1893.

1156. (*Sir W. Roberts.*) You exclude suicides, of course?—Yes. "So far as I can remember, in the "printed tables used in Indian civil and military "hospitals for the entry of diseases, there is no "column for the 'opium habit,' nor for 'deaths from "opium.' On the strength of my personal experience "I should be prepared to defy anyone to bring forward, "from their personal experience, a single authentic "record of death, or shortened life, from habitual "opium eating or drinking in India. If anyone can, "let him, and the means of verifying his or her state-"ment, are always, within the current generation, "accessible in India. On the contrary, so far as "my experience goes, the healthiest populations of "Western India are those distinguished for their so "stigmatised excessive use of opium. I refer to the "people of Gujerat generally, and more particularly "to the people of the Kaira district, and also of the "neighbouring district of Broach. As to opium "smoking, it is, from my experience of it, as innocuous "as smoking hay, straw, or stubble." I never could perceive the slightest effect from it upon myself, and how it has any effect on other people I do not know. I think it must result from the generally vicious conditions of the lives of the frequenters of the opium dens in China.

1157. Do you not think there may be a special toleration?—Yes, it may be that; but there is the fact that morphia is very readily decomposed by heat, and my presumption is that the morphia is decomposed in the opium pipe before it reaches the lungs. I think this is very probable, from my own experience of the absolute innocuousness of opium smoking. This was stated by me in 1881 in the "Times," and the Society for the Suppression of Opium engaging in controversy with me on the subject. I had collected, through Messrs. Henry S. King & Co., a large number of opium pipes which had been used, and samples of fresh *chandu* from every port in the East, but when I offered them to the Society for the Suppression of Opium to have analyses made, which would have determined this point at once, they politely declined; and I made over the collection to the Kew Museum.

1158. I do not quite understand how that can settle the question of decomposition of the morphia in the pipe?—If you can prove that the morphia, which is the "magistery" of opium, is decomposed in the pipe, surely it also proves that the evil effects attributed to opium smoking cannot be truly due to it.

1159. They might be attributable to the slight change in the alkaloids?—Yes, that might be so; that is a very interesting question, and it is very desirable to clear it up. As I said, I gave all my pipes, and all my samples of *chandu* to Kew, and there they are; but I do not advise their being analysed now, because the virtue of the *chandu* may have disappeared by this time. But here is a very remarkable fact. The opium that the Chinese prefer for smoking is Indian opium. Now, Indian opium contains only 2 per cent. of morphia, whereas Turkish and Egyptian opium, the kinds used for the production of morphia, contain 7 per cent., 8 per cent., and 9 per cent. of morphia. But since the Government of India began fostering a falling off of the importation of Indian opium into China, Persian opium has taken its place. Persian opium has scarcely a trace of morphia in it, not more than 1 per cent., if so much. From experiments I have made on inveterate tobacco smokers I am satisfied that a great deal of the pleasure derived from smoking that drug is purely psychical. I do not whether there is anyone here greatly addicted to tobacco smoking, but if there is I would almost like to try the experiment now, to blindfold that person, and put a cigar into his mouth, and pretend to light it. I am sure he would enjoy it immensely. Nine out of ten persons on whom that experiment is tried find that they do not know a lighted cigar from an unlighted one.

1160. But would you suggest that a new smoker, if he smoked in the dark, would not be sick?—Well, I only smoked a cigar once in my life, and it was in the dark, and I was dreadfully sick. It may appear rather fanciful, but I myself would like to prepare a consignment of Indian monopoly opium from which the morphia had been extracted, send it to China, and see the result.

1161. Do you not think that is like a proposal to make a beer without alcohol; do you think the British public would take beer without alcohol?—I do not think the British public would have their beer without alcohol, but I think the Chinese would smoke their opium without the morphia. But the great thing is to have some analyses, two or three, made at different ports of the East, it could easily be done, of *chandu*, and I hope the Commission will do it. Of course a small portion of the morphia may pass over, and that would account for a good deal, but at the same time smoking *chandu* never produced the slightest effect upon me any more than if I had sucked an unlighted straw. "I have, "therefore, always presumed that the morphia in 'the "'smokable extract of opium' is all decomposed in "the flame of the lamp at which the opium pipe is "lighted, before the smoke from it reaches the lungs. "This, however, is only a presumption, and in one "case, examined by Professor Attfield, morphia was "found in the ashes of an opium pipe used by a smoker "in the East End of London. But be this as it may, we "find in China, as in India, that nowhere are the native "populations so robust, industrious, and thriving as "in the principal opium-producing provinces of the "Empire." Of course I am not speaking here from my own experience, I am speaking on the authority of the Reports of Dr. Ayres (on the "Jails and Hospitals "of Hong-Kong," a most valuable report), of Mr. Donald Spence, Acting Consul at Ichang, Mr. J. G. Scott, C.I.E. (in his "Report on the Administration of the Northern Shan States"), and others.

1162. (*Chairman.*) Is Professor Ayres' Report a Parliamentary Paper?—It is a Colonial Office Paper. "I "well know the Bombay den kept in my time by a "Chinese 'gentle convertite' to Christianity. It was "the one den in a city with a population second, in "the whole British Empire, only to that of London. "Yet I never saw"——

1163. (*Sir W. Roberts.*) May I ask what was the date of that observation?—It would be 1865–66 or about that time. "Yet I never saw more than ten or twelve "opium smokers there at any time—poor, lost souls, "whose miserable, physical, and moral degradation "and depravity it would be impossible for even "descriptive reporters and sensational photographers "to exaggerate. But who were they? The dregs of "the lowest outcasts of the greatest emporium of trade "in the Old World outside London, and the sink of "all the miscellaneous vagabondage of the Indian "Ocean. And as for the real causes of their suffer-"ings I will only here say that, so far as I could ever "ascertain, they had nothing to do with the opium "pipe, which seemed to me to be simply the last "palliative of their 'disnatured torment,' until en-"franchised of it all by death, which generally over-"took these cases of complicated and perverted "nympholepsy in from three to nine months." The worst cases were those of smokers who had recourse to opium smoking on account of their perverted nympholepsy. The immorality of the young is a comparatively innocent thing, but all old men know that directly the degradation of nerve tissue begins immorality takes the most perverted forms, and these cases of extreme opium smoking were always of men in the extremity of senile nymphomania, and they took to the habit obviously to allay their torment.

1164. May I ask if the condition resembles what sometimes follows in cases of organic disease of the spinal cord?—Exactly.

1165. And yet no disease of the spinal cord has been in existence?—I had nothing to do professionally with the frequenters of the opium dens, but I was always a very curious observer of such things quite independently of my professional work. I saturated myself during my residence in India with the observation and study of native manners, customs, and institutions, and it was simply in the pursuit of this knowledge that I visited the Bombay opium den. "I, on the contrary, "holding that its habitual consumption is essential to "the health, wealth, and happiness of a vegetarian "tropical people, would freely throw the cultivation "and manufacture of it open to private enterprise, and "raise as large a revenue from its export from India "as it would bear." Anything that would tend to deprive the native princes of their revenue from opium would be a political error of capital magnitude. The great difficulty of our position in India is the introduction by us of an expensive scientific government beyond the economic capacity of the country to support. This is particularly hard on the native States, and to deprive them of the one revenue which they can raise without causing any discontent would be, as I have said, a political blunder of the very greatest magnitude. All I have to say in conclusion is on the one point of the

new charge that has recently being brought against opium—that it is conducive to immorality—that, in the language of Dr. Maxwell, "it promotes lust." I think that is a very heedless charge, because it is one which is so very difficult to answer in the straightforward way in which any answer should be given. I propose to read what I have written on this aspect of the question. "This belief that the use of opium stimulates "'lust' has recently been revived in Europe, among "ignorant people, by Perelaers' novel 'The Opium "Fiend,' translated from the Dutch into English in "1888 by the Rev. E. T. Venning, M.A. The belief "is an immemorially old one and is still popularly "held throughout the East from Marocco to Japan. "But it has no justification in any body of well-proved "fact. The only secretion that opium is held by "scientific observers to stimulate is the cutaneous. It "has been said by some to stimulate the renal secre"tion, but this is not generally accepted, while, on "the other hand, opium is recognised as diminishing "the sensibility of the ureters and bladder. Of course, "through its action on the brain, opium may stimulate "the reproductive secretion, as also through its action "on the heart and the vascular system generally. "But there is no proof of this beyond the fact that "during healthy maturity everything serves to stimu"late the reproductive instinct, and anything may in "which faith, as such a stimulant, is encouraged. "The classical instance, of Turkish origin, in support of "the Old World superstition, is one to which no scientific "credit would ever have been given but for its quota"tion by Cabanis in his philosophical work on 'Man.' "It is that of the 8,000 alleged opium-eating Turks "who fell in some forgotten field of glory, and were "there found after death in a state of mentulary "rigidity—all the 8,000! The story is too droll "for serious consideration; but, as it still has in"fluential currency, I may as well add that the "phenomenon recorded constantly occurs *in articulo* "*mortis*, and in my Indian experience of the death of "healthy adults by cholera was universal; and the "tradition is that it occurred at the death of the Prophet "Mahomed." It is a phenomenon that occurs throughout nature. A friend of mine in Bombay, Mrs. Hough, had in her garden a mango tree, remarkable for flowering every Christmas. She was very anxious to find out why it flowered out of season as well as in season; and I found out that the tree had been blown down about 70 years previously to my inquiries, during a great storm about Christmas time, and that in the agony of threatened death it at once threw out blossoms. And a similar thing occurred to a number of yuccas growing on the Esplanade at Bombay, where there was a dense row of these plants half-a-mile long. A monsoon tide on one occasion swept the whole of them down, and within three days they all burst into bloom. It was, the creative force of Nature, asserting itself in death. "Sir Astley Cooper, "who devoted much study and research to the phy"siological effects of opium, quotes with acquiescence "the statement of a patient, who took opium freely, that "it was absolutely anaphrodisiac. The conclusion at "which Sir Astley Cooper arrived has now, I believe, "the general consent of the medical profession; and it "is entirely borne out by the evidence recently placed "before the world in the *Report of the Royal Commis*"*sion on Alleged Chinese Gambling and Immorality*, "appointed 20th August 1891, and presented to the "New South Wales Parliament by command, and "printed at Sydney by Charles Potter, Government "printer, 1892. The extracts bearing on the present "question are attached to this statement." [*The witness handed in a document.*] "The truth is, no "popular, that is to say, unprofessional, oriental "evidence on this question can be accepted; and "simply because of the archaic point from which it is "still regarded by the people of the East. They all, "including the people of India, regard the reproductive "force in man as a part of the divine creative energy, "to be cherished in every way, and utilised to the "utmost; and their primary division of the *materia* "*medica* is into drugs which warm or exalt this force "and drugs which chill, or as they hold, degrade it; "that is, into *gurm* and *tunda;* and the names they "give their popular warming drugs and prescriptions "are to Europeans most startling. Thus the roots of "the *Atropa Mandragora*—the 'mandrakes' of the "English authorised version of the Bible, and *Atropa* "*Belladonna*, are named *gir-boli*, 'house-upset'; that "is, by the procreative rage of the house-father. The "Belgaum Walnut (*Aleurites triloba*), and the drupes of "*Vanguieria spinosa* and *Raudia dumetorum* are named "*madanphul*, popularly contracted to *maniphul*, that "is, 'rage-fruit,' *madan* here being radically the same "word as *mada*, 'wine,' *madh*, 'honey,' *madyam*, "'magic,' and *mathura*, or *madura*, 'a pleasant "woman,' the name given to the two well-known "Indian cities of Mathura and Madura from their "traditionary association with the free loves of Krishna "and the *gopis*. Several other drugs, most of them per"fectly inert, are named *madan-must*, literally 'rage"rage,' meaning 'furious-rage'; *must* here being "radically connected with the Latin *mustus* and "*mustum*. The descriptive, as distinguished from the "astral, name of the month of February, in Bombay, "is *must-mahina*, 'sap-month,' or 'rage-month,' on "the 14th day of which is held the great phallic "festival of the *Maha Siva Ratri*. One of the best "known aphrodisiac prescriptions of the Hindus is "named *vejai*, 'victory'; its components being nut"megs, cloves, cubebs, which are spices indeed, and "niger seed, celastrus seed, cowhage beans, caltrops, "pellitory, mastic, safflower, and red oxide of mer"cury," simply because it is red.

1166. There is no opium in it?—No opium in that prescription. "But the great classical Indian aphrodisiac "prescription is named *madana Kam-Ishvara*, literally, "'Rage Love-God,' and meaning 'Omnipotent pro"creative rage,' and its constituents, besides opium, "are musk, nutmegs, cloves, talc, camphor, red oxide "of mercury, and safflower. The dose is three grains, "each dose containing one-sixth of a grain of opium. "Such prescriptions can only act in the way imputed "to them through the imagination, and the truth is "that the names of these Indian drugs and prescrip"tions, and the specific virtue attributed to them, are "not based on any knowledge of their physiological "effects, but simply on the old, exploded doctrine of "phallic signatures, whether in form, texture, or "colour." It is a doctrine that was held by all the ancients, and the Hindoos are still the ancients of the world, for they have preserved their beliefs and traditions almost intact from the beginning of historic times down to the present day. "A good deal of this "superstition is still lying latent in the folklore of the "West, but in the East it is in rampant evidence "everywhere. I remember at a durbar held by Sir "Bartle Frere on his remarking to a native Prince who "had just introduced a son to him, 'Have you any other "son?' the Prince at once indignantly protesting, 'and "'is it nothing to have this one son; and oh, if you only "'knew the trouble I was at to procure him, and all "'the prescriptions I took'; and so he went on, with"out any possibility of stopping him, before the whole "durbar, loudly detailing all the philters he had had "to swallow before his one and only son was born to "him. Sanskrit scholars hold that aphrodisiacs played "an important part in Indian mythology and literature "from the oldest times. The antithesis of the ideas of "the East to those of the West on the present point and "which should be carefully kept in view in inquiries "such as will engage the attention of the Royal "Commission on Opium, is still more emphatically "illustrated by one of my earliest professional experi"ences, and every medical man who has practised will "have had some similar experience. I was attending "a very high-caste Hindoo, suffering from a specific "local sore. I was permitted to see it, but on pro"ceeding to approach it for the purpose of cauterising "it, he at once started back in pious horror, thrusting "out his arms with outspread palms against me, and "exclaiming '*Ishvara, Ishvara!*'—'the God, the "God!'—meaning 'Stand off, stand off, oh profane "one!' In almost the same breath he called out for his "daughter, who, on coming in from the front garden, "was directed by the father to make the simple manipu"lations which enabled me to properly apply the lunar "caustic."

In regard to the question of the abolition of the opium trade, supposing this was accomplished, what would happen? Already I see, in the last number of the "Bombay Gazette," the effect of the restriction on the output of the monopoly of opium has been, to increase the exports into British Indian territory from the native States. The import of Persian opium into China has also increased; while China has actually commenced exporting opium into the Shan States and the Straits Settlements. And another very interesting fact is brought out in connexion with the shutting of the *chandu* shops in Bombay. It was a proper thing to do, and I only wish the Government here would do the same with the corner public-houses in

*Sir G. Birdwood.*

15 Sept. 1893.

London; but the effect of shutting those few *chandu* shops has been to establish (and there is a gentleman in this room who can confirm this from letters he has received from Bombay) about 100 private clubs for opium smoking in Bombay, which, of course, has given an immense impetus to opium smoking.

1167. (*Sir W. Roberts.*) Have you anything further to say?—No. I rely, as a scientific man, only on the facts that have come within my own observation, and which I have detailed to you. I wish no weight whatever to be attached to my speculations and opinions; they are interesting to me personally, but as a scientific observer I regard them as of no value.

1168. (*Mr. Wilson.*) I understood you to say, generally, that you thought it quite harmless, as harmless as unlighted straw, I think was your expression?—I mean to say, as far as I am personally concerned. I do not understand how opium smoking can be injurious. I believe the statement is made that the Chinese are injured by it. This is to me a very interesting puzzle, and I would like to have it cleared up; and it would be a great thing to this end to have analyses made of the *chandu* smoked in different parts of the East.

1169. Yes, that may be very interesting as regards yourself, but we are speaking about the people of India and China. You do not, I suppose, suggest that it produces no more effect upon them than an unlighted straw?—Well, I do not know anything about the Chinese; but here I have Spence's evidence, and Scott's, and Ayres'. Ayres says: "As a habit I cannot "find it so injurious as tobacco smoking is in some "cases. I am an inveterate tobacco smoker myself, "and as far as I am concerned, it has never done me "any harm, but I have seen many cases of its evil "effects on other people. I have not been able "to find even this much in the case of the opium "smoker." This is written by a man who has been in charge of the hospitals and jails of Hong Kong, for, I believe, 20 years. "Very few people have got "through their first pipe or cigar without feeling "very sick, even if they have not had a violent "attack of vomiting; but I have tried opium smoking "on many novices, and could find nothing approach-"ing the effect of tobacco; though the smoker does not "inhale the smoke of tobacco, the effect of the nicotine "in the case of a novice is visible to anyone. But "though the opium smoke is always inhaled deep into "the lungs, no effects of morphine are visible at all, "and I doubt very much if this principle ever reaches "the lungs at all. As will be seen in Mr. McCallum's "report, there is about 6 to 7 per cent. of morphia in "the opium sent out by the opium farmer, yet the old "opium smoker, who has had the habit for over 30 "years, and was one of the best Chinese Government "servants in my department, could not detect the dif-"ference between the opium farmer's opium, contain-"ing 7 per cent. of morphia, the same opium with an "additional 15 per cent. of morphia added, and the "opium farmer's opium with all the morphia ab-"stracted." Now I only saw that to-day; but it exactly confirms my suspicion that the morphia is decomposed before the smoke enters the lungs, or is to a great extent decomposed.

1170. I only wanted to be sure if I had properly condensed the general effect of your evidence—that opium smoking is harmless. You do not go so far as to say that it is beneficial, but you say it is harmless?—Yes, that is what I say. I would add that opium smoking in Bombay is only indulged in by riff-raff Chinese and others—who come from abroad, at least that was my personal experience there. In my time there was only one opium smoking shop there—since then the number may have increased—and it was only the lowest of the people who used it for opium smoking.

1171. I only want to ask you one other question. You spoke of the good conduct of native troops on the march. It is a fact, I believe, that opium smoking shops have to be shut up whenever a regiment passes. Do you know why that is?—I do not know how that may be. I know nothing about the licensing system in India—it is a matter in which I take no interest. I speak as a sociologist and a medical man.

1172. But you spoke about the contrast between the British troops and the native troops?—Yes, the contrast presented on the line of march respectively by spirit drinking and opium eating habits. The British troops were a source of all sorts of anxiety and trouble to their officers; whereas the native troops on the march were never a source of any anxiety whatever.

1173. You do not know anything about those opium shops being shut when the regiments were passing through?—Not up-country. I never heard of such a regulation.

1174. (*Mr. Mowbray.*) Do your remarks apply equally to opium eating as to opium smoking?—Oh, no, I draw a distinction between the two. I was only speaking of opium smoking when I said the opium habit was, in my experience, absolutely harmless. Opium eating, of course, one can easily understand may be harmful, undoubtedly so; all I am saying in regard to it is that the opium habit in India is not nearly so harmful to the people as the alcohol habit in this country.

1175. But could you give us your opinion as to the effect on the Indian people of opium eating?—It has no bad effect within my observation. The healthiest people I knew, the best people, the wholesomest people, and those you trusted most in their work, were always the opium eaters: invariably.

1176. But you consider that eating opium is a stronger form of taking the drug than smoking it?—Quite so, because of the morphia it contains. Nothing can be more hurtful, for instance, than the morphia habit now so prevalent in America. Of course, in speaking of the effects of a drug or any substance, one must remember that the least difference in composition, or even in structure, makes the greatest differences in its physiological action. For instance, water, crystallised as snow, instead of allaying thirst aggravates it.

1177. But your general opinion is that in neither form does it do any harm?—Well, I will tell you what my opinion is: I would like everybody to lead an ideal life, to live upon the fruits of the earth, and to take no stimulants whatever but water and milk; but taking human nature as it is, I would not for the world disturb the opium habit of the Indian people, because I know that if they ceased to use opium our merchants would pour alcohol into the country in its place. Our distillers would be quick to see their new market, and would rush and make it all their own; and you would not dare to prevent them; and, in times of epidemic or famine, alcohol would decimate the people of India before you were aware of it.

1178. (*Sir W. Roberts.*) Referring to that singular observation of yours about the opium pipe, I daresay you have seen it stated that, even with regard to the nicotine of tobacco, which is volatile at a high temperature, it is not nicotine which reaches the lungs, but two allied alkaloids derived from it?—Yes, formed in transit. That is a very interesting scientific point, and with reference to opium can be determined only by an analysis of the smokeable extract, or *chandu*.

1179. (*Mr. Pease.*) You are of course aware that the policy of the Indian Government has been to keep down the consumption of opium, and still to endeavour to maintain the revenue?—I think the Indian Government has acted very weakly, with criminal weakness, in yielding to the pressure put upon them by the Anti-Opium Society through Parliament. I have no right to criticise them, but I utterly disapprove of their want of conviction, or it may be of courage in this respect.

1180. Indeed, I believe you have expressed the opinion that you would personally approve of the opium trade being thrown open to private enterprise?—Yes.

1181. I suppose you are aware that witnesses have stated that opium eating is a very deteriorating vice, and shows marked effects on the consumer?—That may be so in China, but within my own personal observation most assuredly that is not the case, and as I have said, I believe there is no European who knows all classes of the natives in India more intimately than I do.

1182. (*Chairman.*) To sum it all up, as regards the effect of the use of opium, I presume it is like other things a question of quantity, and you hold that the moderate use is not injurious, indeed I think you say it is beneficial; but that an excessive use of it will have a pernicious effect?—It may be so, but I have never seen any pernicious effect from the habitual use of opium in any form. We have most of us seen how rapidly the use of alcohol leads to its abuse, but I never in India knew any case in which the habitual use of opium had proved injurious.

The witness withdrew.

Mr. H. N. Lay, C.B., called in and examined.

*Mr. H. N. Lay, C.B.*

14 Sept. 1893.

1183. (*Chairman.*) You were for many years resident in China, were you not?—Yes.

1184. How many years were you there?—Seventeen.

1185. And during that time what posts did you fill?—I entered the Consular service as supernumerary interpreter. I was for some time attached to the Magistracy at Hong Kong as interpreter in the Cantonese dialect; I then became an assistant in the Consulate at Canton; and afterwards interpreter and vice-consul at Shanghai. I was then appointed British Inspector of Customs in succession to Mr. (now Sir Thomas) Wade, and in 1858 I was attached to Lord Elgin's Mission, and by Lord Elgin's express wish became Inspector-General of Chinese Customs.

1186. How many years were you in the service of the Chinese Government?—Nine years. I was in intimate relations with the highest officials of the Empire at a time when they were in great distress and difficulty, and when they did not know what to do; I was in fact really their adviser.

1187. Well, you have had many opportunities of forming an opinion with regard to the question which is before us?—Yes, my Lord, I think I have.

1188. Sir James Lyall has kindly undertaken to conduct your examination.

1189. (*Sir J. Lyall.*) You have written a note, Mr. Lay, entitled "Note on the Opium Question, and Brief "Survey of our Relations with China." So long ago as 1589, and again in 1615, opium appears in Chinese tariffs as an article paying import duty?—Yes.

1190. Have you seen those papers (the tariffs), or on what authority have you made that statement?—Yes, I have seen the tariffs, and the very use of the word "opium" (which in Chinese is called "a foo yoong," derived from the Arabic word U-fyun) proves that we did not introduce opium into China, but that the Turks did so in the first instance. Opium was introduced into China in the eighth or ninth century from Persia, Syria, and Turkey, under the term "afuyung," which was corrupted into "opium."

1191. I think Indian opium was first introduced by the Portuguese, was it not?—I believe it was.

1192. I see you say in your note, also, that in 1722 an import duty on opium was fixed by Imperial Decree?—Yes.

1193. On what authority is that statement made?—The authority is the Blue Book, where it is distinctly stated, and further on in my note I think I can quote you a passage where the fact is recorded.

1194. Again you say that this duty continued to be collected from that time, and that the import of opium was first prohibited by Imperial Decree in 1799?—Yes; but it was carried on just as before, notwithstanding the decree.

1195. Have you seen that decree of 1799?—No, I have not. I have seen the tariff of 1722, in which the article is admitted as an import, and a duty is fixed of three taels (or 1*l.* sterling) per picul (133⅓ lbs), but I have not seen the decree of 1799.

1196. You further say in your note that the motive of the decree of prohibition in 1799 was in consequence of the drain of silver from the country. On what authority is that?—That is also to be found in the Blue Books.

1197. Yes, but how did you ascertain that it was in order to prevent the drain of silver from the country, and not on moral grounds, that the decree was passed?—Because it omits any reference to moral grounds.

1198. What, the decree?—Yes, the decree does not contain any reference to moral grounds.

1199. I thought you said you had not seen the decree?—I have seen the reference to it in the Blue Book. I have seen all the Blue Books on the subject. I get my information here mainly from the Blue Books.

1200. The old Blue Books?—Yes, between 1809 and 1840.

1201. A Blue Book, probably, would not mention any moral ground, would it, upon which the Government of China might have acted?—No, but it would quote the decree—portions of it, at all events, or possibly the whole of it. I have not the books here.

1202. You say that after the decree of 1799, and down to the events preceding the war of 1840-41, the opium trade was allowed to continue, as before, by the Chinese governors and mandarins, and that no article paid its import fees more regularly than opium did?—Those are the words of Captain Elliott.

1203. Do you understand by the word "fees" that the Imperial duty fixed in 1722 continued to be levied, or that the mandarins exacted other fees, such, for instance, as transit duties?—I think they always, from the first, exacted more than the legitimate fees.

1204. Do I understand that, in spite of the prohibition of 1799, the Imperial duty fixed in 1722 continued to be collected?—I have no doubt of it myself, but I have, of course, no evidence that such was the case; but if you will refer, sir, to my note dealing with the year 1725, you will find that "the first Customs tariff "for foreign trade was proclaimed. Yung Ching, "the reigning Emperor, directed it to be strictly "observed by the local authorities. Those directions "were disregarded. Arbitrary and excessive charges "were imposed by the authorities, who, moreover, "sought to obtain heavy bribes by the arrest and im-"prisonment of merchants, and the vexatious detention "of shipping."

1205. If the import trade in opium continued, unaffected by the prohibition, and fees or duties were levied quite regularly, how do you account for the coming up of the smuggling trade which you mention sprang up?—Well, the term "smuggling trade" is really, as we understand it, a misnomer. There never was any opium smuggled into Canton at all, the smuggling took place upon the Canton River, between Lintin and Canton, after the admission of the opium.

1206. Well, was the port at Lintin then?—No, the port was at Canton.

1207. Is Lintin above Canton?—No, some distance from Canton. The river is 90 miles long.

1208. Is it, I mean, below Canton or above it?—Below Canton. My note on this part of the subject says: "In consequence of the exactions levied upon "opium after its admission, a smuggling trade had "sprung up at points upon the Canton River, which is "nearly 90 miles in length. Upon the Viceroy's re-"commendation a decree was issued from Pekin in 1834, "enacting the severest penalties for its repression. "Thus we have the importation of opium expressly "recognised by the Imperial Government no less than "35 years after the interdictory decree of 1799."

1209. I do not quite understand, and I should like you to explain, if you can, why, if opium continued to be quietly imported as before, and duties or fees paid on it, there should be any smuggling trade. What kind of smuggling trade was it; what was the object of the smuggling trade?—The object was to avoid the excessive charges put upon opium by the authorities. They added very much more than 1*l.* per picul—perhaps multiplied the duty a hundred times, or a thousand times. It thus became a constant struggle to get the opium into Canton from Lintin, free of these excessive charges.

1210. Get it into Canton, or into the country generally?—Get it into Canton; it all went to Canton.

1211. The difficulty was to get it into Canton without paying the "squeeze"?—Without paying the "squeeze" to the local officials.

1212. The "squeezes" were all paid outside Canton?—Within the limits of the port, but some distance from Canton.

1213. And this smuggling trade was carried on by Chinese, and I understand also by English, or other foreigners?—Principally by Chinese, but of course there may have been here and there a European watching his own opium. Everyone would cheerfully have paid a small, moderate fee of 1*l.* sterling per picul, or 133⅓ lbs. Anyone would have paid that without demur, but excessive charges were imposed. The Emperor instructs the authorities to get these charges. As Captain Elliott observes, the officials at Pekin and the officials at Canton divided the profits, and the decree in question was a positive recognition of the trade.

1214. This river smuggling greatly promoted piracy—that is, river piracy—piracy of other kinds too, I suppose?—I should doubt it. There was no inducement to piracy so far as foreigners went, and I never

*Mr. H. N. Lay, C.B.*

14 Sept. 1893.

heard of any of our people being engaged in piracy at all, there was no motive whatever for it.

1215. I suppose a lot of armed boats fighting with the mandarins and police of the country, and perhaps very often successfully fighting with them, was very likely to lead to a kind of piracy, was it not?—It is not recorded, even in the "Middle Kingdom," a book by which all the anti-opiumists have been utterly misled. This book was written by an American. The Americans of that day were very hostile to us, and we were not as wise then as we are now, and did not attach the same value to a friendly feeling between the two peoples; and this book, from which the anti-opiumists derive all, or the greater part, of their arguments, is full of contradictions and mis-statements. It does not give a true account at all. This note is from the official documents on record, without omitting any.

1216. You say in the note, I see, that in 1830 the cultivation of the poppy was already widespread?—Yes.

1217. "Half the province of Che-kiang was covered "with the poppy, which was also extensively grown in "the provinces of Kwei-chow and Yun-nan." But that is rather contrary to some of the evidence which we heard yesterday and the day before from some of the Chinese missionaries—contrary to their impressions. I should like to know what is your authority for those statements?—The authority is the Blue Books; you will find it in the Blue Books between 1809 and 1840.

1218. (*Chairman.*) Of course the conditions might be different to-day from what they were at that time?—The conditions are very largely different to-day; but they had begun to grow opium years before—I believe concurrently with the early introduction of opium into China. This is admitted again and again by Chinese officials.

1219. (*Sir J. Lyall.*) I suppose Cheh-kiang is a province quite close to the sea, is it not?—Yes.

1220. I suppose if the province of Cheh-kiang was growing opium in 1830, and it was not doing so at a subsequent time, it must have been repressed by some Government order?—I do not think so. The Chinese Government have nominally repressed the cultivation of opium, but practically they have allowed it to go on. I shall submit evidence to you presently that it is now cultivated in every province in the Empire, and was cultivated in every province so long ago as 1864. I visited Pekin for the last time in 1869, and saw poppy-fields in flower right up to the wall of the city.

1221. In the Tai-ping Rebellion did not the rebels attempt the suppression of the opium cultivation; they stamped it out for a time, did they not?—No, they never had sufficient mastery of the country. The Chinese Government, at the time of the Tai-ping Rebellion, tried to put down opium cultivation, in order that they might get a large importation of Indian opium, because, whereas Indian opium paid (since our treaty at all events) 30 taels per picul, native opium paid much less because it was so easily smuggled; it was not like millet, grain, or rice, but being portable in small parcels, the Customs barriers could easily be evaded.

1222. Has it not been stated that the policy of the rebels was to put down opium cultivation?—Well, I saw a good deal of the rebels, and I never heard any of them put that forward. There are a good many arguments put into the mouths of the rebels, and of the officials, which were never employed. You asked me just now, sir, about the Imperial duty fixed on opium in 1722. At page 4 of my note, September 7, 1836, you will find it stated that: "In the reigns of Yung Ching "and K'ienlung (1722 to 1736) it was included in the "tariff of maritime duties, under the head of 'medi-"cinal drugs,' and there was then no regulation "against purchasing it or inhaling it."

1223. The general purport of your note seems to be that the Chinese Government declared war first in 1839, and forced on the war?—Certainly. The war has been misnamed an "opium war"—altogether misnamed. The war arose out of the hostilities of Lin, commenced four months after his demands had been met, and continued for five months when he declared war. He seized the opium in March 1839; it was not till April 1840 that Lord Palmerston took action.

1224. You quote in your note something which Captain Elliott said to the effect that the foreign smugglers were becoming so desperate and lawless as to force the Chinese Government to take some strong action?—Where is that?

1225. I read it just now somewhere in your paper, quoting Captain Elliott, I think?—Yes, sir, I have it. It is at page 5: "'The manner of the rash course of "'traffic'" (meaning the opium trade on the river, sir, as I said, not the forced introduction of the article from abroad) "'within the river had probably contributed "'most of all to impress on the Chinese Government "'the urgent necessity of suppressing the growing "'audacity of the foreign smugglers, and preventing "'their associating themselves with the desperate and "'lawless of their own city. It was the opium trade "'within the Bocca Tigris, not the mere existence of "'the trade, which had exasperated the Pekin Govern-"'ment.'" The fees which were levied on opium were very large indeed. Opium was extremely valuable, and they mulcted it to an extraordinary extent in those days. The authorities used to charge it *ad libitum*. In 1837 (at page 5, second paragraph) the Chinese Government determined to legalise opium of their own accord.

1226. That was in what year?—1837. Opium was legalised throughout the year 1837.

1227. What was Lord Palmerston's attitude in 1838 to 1840 with regard to the prohibition of the opium trade?—At the end of 1837 the Chinese Government again altered their policy. They had been wavering for a long time between forbidding the import of opium and interdicting the export of the precious metals. They were actuated purely by fiscal considerations, not by any moral sentiments. Opium further served as a handy weapon against the foreigner, whom they hated; but, if you look at all the despatches, the real point is the interdiction of the export of silver. They would have continued to let opium in but for the drain of the Sycee silver. Captain Elliott informed Lord Palmerston that at last the Chinese Government had made up their minds to re-enact the prohibition against opium, and upon the receipt of that information Lord Palmerston on June 15, 1838, wrote: "Her "Majesty's Government cannot interfere for the "purpose of enabling British subjects to violate the "laws of the country in which they trade. Any "loss, therefore, which such persons suffer in conse-"quence of the more effectual execution of the Chinese "laws on this subject must be borne by the parties who "have brought that loss on themselves by their own "acts." Upon this I say in my note: "This despatch, "standing alone, refutes the charge made that England "has forced opium on China. The moment Chinese "prohibition is announced, instructions are issued to "respect it." And those instructions were implicitly obeyed by Captain Elliott throughout.

1228. Then what was the reason that the war actually did break out, if it was not upon the opium question?—"The Special Commissioner, Lin" (I am reading from page 6 of my note), "arrived to carry out the change "of policy. Ignoring her Majesty's Minister, Lin "addressed the foreign merchants at Canton direct, "requiring them to surrender 'every particle of opium "on board their 'storeships.'" He laid hands upon Captain Elliott, who was Her Majesty's Minister, he barricaded the factories, took away all servants, and cut off provisions. That was on March 15th, 1839, and within 14 days Captain Elliott had surrendered all that we had, and the transaction was closed. Lin violated his promise that when the opium was given up permits for ships and subjects should be given. Captain Elliott gave up the opium on March 28th. On that date he "sends Lin delivery order for 20,283 chests of "opium, and asks to be set at liberty according to "promise. Lin replies same day, declining to accede "to his request." Captain Elliott was detained a prisoner for seven weeks. On April 6th Captain Elliott tells Lord Palmerston: "'The late frequent changes "'of policy of the Government in relation to this "'trade left it a matter of perfect doubt to the very "'day before the Commissioner's first edict appeared, "'whether the avowed purposes were to be depended "'upon or not, or whether the object was merely "'the extensive check of the trade by subjecting it "'to heightened temporary inconvenience, and exacting "'some considerable fees as the price of its future relax-"'ation.' He mentions 'the great impulse it had so "'lately received by the public preparations of the "'Imperial Government to legalise it,' and adds: 'Up "'to a very late date, my Lord, no portion of this trade "'to China has so regularly paid its fees to the officers "'of this and the neighbouring provinces, high and low, "'as that of opium; and under all the circumstances I "'am warranted in describing the late measures to be "'those of public robbery, and of wanton violence on the

" 'Queen's officers and subjects.' . . . 'The utmost " 'conceivable encouragement, direct and indirect, " 'upon the one hand, and sudden violent spoliation on " 'the other, are the characteristics of the Chinese " 'measures concerning opium.'"

1229. Well, I mean to say, what was the actual cause of war, if Lord Palmerston was determined not to support the opium business. Was it because the merchants were imprisoned, or was there anything else?—No. The opium had been surrendered in March, and Captain Elliott had been released in May. On June 21st, Captain Elliott addressed a letter of remonstrance to Lin for his breaches of faith, which Lin answered by organising a force to drive Captain Elliott out of the Portuguese settlement of Macao, whither he had retired. Lin directed Captain Elliott's expulsion, and a second time cut off his supplies and withdrew his native servants. (In those days the Chinese officials had much more power over the natives than they have now, at all events in the place where Captain Elliott then was.) In the meantime Captain Elliott kept writing to Lin entreating him to enter into friendly relations with him, but Lin declined, and having threatened Macao at the head of 2,000 men, compelled Captain Elliott's retirement to Hong-Kong, whence he wrote, September 24, to Lin, detailing elaborate recommendations for the prevention of the introduction of opium into China, and offering his assistance to effect that object. He says: "All opium has been delivered " up, all vessels engaged in the trade have been " required to depart. The flag of his country does not " fly in the protection of a traffic declared to be unlaw- " ful by the great Emperor, and therefore, whenever " Chinese officers desire to examine all or every " particular ship or vessel suspected to have opium on " board, Elliott will take care that they are accom- " panied by officers of his establishment, and if after " strict search any be found, assuredly Elliott will not " presume to offer the least objection, though the " whole cargo be immediately seized and confiscated. " . . . . . He will not oppose expulsion from the " country of offending merchants." He proposes " that no English firm shall in future be permitted to " transact business, or to reside in China, till Elliott " shall have forwarded to the high officers a plain " declaration signed by each member thereof, and " countersigned and sealed by officers of the English " nation, setting forth their solemn determination to " have no concern, direct or indirect, with the opium " traffic, neither to permit or knowingly sanction any " persons under their control to have any, and further, " their full knowledge of the new regulation" (you observe, it is "the new regulation") "that they will " be forthwith expelled from the Empire if it shall be " proved to the satisfaction of Chinese and English " officials that they have broken faith in the least " degree . . . . . Every vessel ariving shall " make solemn declaration that she has no opium on " board, otherwise she shall not be permitted to " trade, &c."

1230. Then Lin refused that, and declared all trade closed, did he not?—Yes; that was in December. He ignored that proposition altogether. On October 9th, Captain Elliott again appeals to Lin that British subjects may be allowed to return to Macao; in reply to which he issued orders to attack some of our ships.

1231. What was Lin's object in refusing Captain Elliott's overtures?—Hatred of the barbarian.

1232. He wanted to expel us altogether?—He wanted to expel us altogether. The moment you prostrate yourself before a Chinese, his answer is the knife. It is no use whatever giving way to them; you must insist on an equal and a proper footing with them, and the moment you depart from that attitude they become aggressive and overbearing.

1233. I see that after this war of 1840-41, in the Treaty of Nankin, opium was not mentioned?—No, sir; there is no mention of it in either of our treaties of 1842-3 or tariff of 1843. I should say that in reply to Lin's communication to British merchants, calling upon them to deliver up the opium, they said: "If you " do not wish to have it, we will pledge ourselves not " to bring in any opium in future." That was on the 25th March 1839.

1234. 1839, just before the war?—Long before the war—12 months. War was not declared by us till April 1840.

1235. I suppose one reason why the Chinese preferred not to have opium mentioned in the treaty was that it was understood among the Chinese people that the war arose about opium?—No; I think not at all.

1236. You think not?—Not at all. They had broken faith with Sir Henry Pottinger in the first instance, and been guilty of great treachery. When he introduced the subject of opium the Chinese Commissioners professed their disinclination to enter upon the subject; they were perfectly indifferent to the importation of opium. That is proved by the fact that in the following year, 1844, they entered into a treaty with the United States Government, who fancying it would please them, added a clause making opium contraband. The Chinese never gave effect to the stipulation, though the Americans were as great importers of opium as we were.

1237. Does not the fact that the Americans entered into that undertaking seem to show that they thought it would be gratifying to the Chinese?—Yes; the surmise was that it would be—it was intended as a slap in the face for the English.

1238. Do you think that if the Chinese Government had considered, at the Treaty of Nankin, that they could safely, and without danger of getting into further quarrels, and possibly war, with ourselves, have prohibited the import of opium, they would not have done it?—No; I think they were utterly indifferent; they did not care one jot about it.

1239. You think they cared about the loss of their "squeezes" and duties on the opium smuggled up the river, but they did not care about the prohibition of the import of opium?—Yes. That Lord Palmerston was inspired by the most friendly intentions towards China is proved by the precise instructions he gave Lord Napier in 1834, as is confessed in this book, "The Middle Kingdom" (Vol. II., p. 470): "You will " adopt no proceedings but such as may have a general " tendency to convince the Chinese authorities of the " sincere desire of the King to cultivate the most " friendly relations with the Emperor of China, and to " join with him in any measures likely to promote the " happiness and prosperity of their respective sub- " jects." If, therefore, the Canton authorities had met Lord Napier in a proper way, if they had ever spoken a word against opium, their representations would have received immediate attention. there is no doubt. During the whole time of my official connexion with China I never heard any Chinese official or otherwise complain of our action in regard to opium. Of course if you go to a Chinese —it takes a man seven or ten years to acquire the language sufficiently to be able to get at or near the mind of a Chinese—if you say to him, "Opium is a " dreadful thing," he will say, "Oh, yes, opium is a " dreadful thing." But if you say to him, "Why, " you grew it years and years before we imported " it; you have been growing it for 200 years," he " will, it is safe to say, answer, "Oh, it is all fudge " about opium being a dreadful thing; these people " like to ask us that question and get the answer " suited to their own views, and to please them we " give it."

1240. I think that is a common characteristic of all Oriental peoples?—Yes, with all Orientals. It requires some skill to know what is really in their minds.

1241. I understand that after the war and after the Treaty of Nankin the trade in opium continued quite quietly down to the beginning of the next war, the time of the seizure of the "Arrow"?—Yes, till the seizure of the "Arrow." But first there is a passage which I would like to read from, "The Middle Kingdom," which confirms what I have been saying. It is in Vol II., p, 500: "No one was more desirous of putting " a stop to this destructive traffic than Captain Elliott, " but knowing the impossibility of checking it by laws " he naturally wished to see the many political and " commercial evils growing out of smuggling done " away. It was, indeed, much to be desired, that the " Chinese would take this course; and it is very remark- " able that the great reason why the Emperor and his " advisers did not do so was because it would be " detrimental to the people." The Chinese are thus avouched to have acted with open eyes and without constraint. The amount of fairness which this book deals out to us is illustrated by its perverse animadversion upon Lord Palmerston who, the moment he heard that the Chinese Government wished to stop opium, issued positive instructions, which Captain Elliott carried out.

*Mr. H. N. Lay, C.B.*

14 Sept. 1893.

1242. That is going back to the old war?—At page 502, Lord Palmerston's despatch of June 15th, 1838, is instanced as "a most paradoxical but convenient "position for this 'honourable' officer of the English "Government to assume!" An utterly prejudiced comment, I submit.

1243. Then what was the cause of the second war?—The cause of the second war was the question of the seizure of the "Arrow." It had no relatium to opium at all. One of tho man-of-war brigs had left a few days before. The "Arrow" carried the British flag, as she was entitled to do. After she had been lying there for eight days——

1244. I do not think we need go into that?—Very well, sir. She had nothing whatever to do with opium; she was not an opium ship, nor was she carrying a pound of opium. No apology could be obtained from the Viceroy by our Consul, and the matter was put into the hands of the Admiral, Sir Michael Seymour. Hostilities then ensued, into the details of which I need not, perhaps, enter.

1245. Opium, then, was formally recognised in the tariff that was drawn up after that war?—Yes. Lord Elgin went up to the north, and at Tientsin a treaty was concluded. The word opium was never mentioned at Tientsin upon our side or upon the Chinese side, although at that very time the American Minister was, as he told us afterwards, at Shanghai, offering the armed assistance of the United States to put down the traffic. The United States adopted that line, as they did a similar course when they made opium contraband by treaty in 1844, to curry favour with the Chinese. But what was the result? The omission in the new treaty of the provision of the treaty of 1844! In our treaty, the 26th and 27th articles, it was agreed that the tariff should be revised, and that an officer of the Board of Revenue should be deputed on behalf of the Chinese Government to meet officers deputed on behalf of the British Government. The only remark I would make here is this: An officer of the Board of Revenue! If our motive had been to force opium on China we should have dealt with the Imperial Commissioners themselves; but this fact proves that we had no such intention—that all we cared for was to have someone (any official they pleased) sent down to Shanghai to consider the tariff with us.

1246. Lord Elgin's instructions, I suppose, were that you were not to raise the question of opium?—He never gave me any such instructions, and throughout the whole course of my connexion with the treaty negotiations opium was never mentioned.

1247. But in drawing up the tariff you must have thought of opium—such an article as opium could not have been altogether absent from your mind?—Yes, but that was five months after the conclusion of the treaty. The treaty was signed at Tientsin on June 26th, the tariff was considered at Shanghai five months later, when the forces were all withdrawn.

1248. Yes, quite so; what I meant was that with regard to the tariff it would have been impossible to have overlooked the subject of opium at Shanghai?—Yes. The 27th article of our treaty reads: "it is "agreed that either of the high contracting parties "to this treaty may demand a further revision of the "tariff, and of the commercial articles of this treaty, "at the end of 10 years; but if no demand be made "on either side within six months after the end "of the first ten years then the tariff shall remain "in force for ten years more, reckoned from the end "of the preceding ten years; and so it shall be at the "end of each successive ten years." Now, the point of that is that our treaty having been made in 1858, the Chinese were entitled to revision of the tariff in 1868, 1878, and 1888. Why did they not ask for it?

1249. Well, I see you say they did not raise any question about opium, but I think I have seen somewhere that at an interview with Sir Rutherford Alcock that question was brought forward, and that rather a moving appeal, as he said, was made by the Chinese Commissioners on the subject of omitting opium from the tariff schedule, to prohibit altogether its import?—They made no appeal whatever in 1858. In 1868 they sent Mr. Burlingame (the United States Minister at Pekin) home to this country as the chosen exponent of their views and sentiments, and he never mentioned opium at all. In the following year we find Sir Rutherford Alcock suggesting, I suppose, to the Chinese Ministers to address him on the subject, the result of which was that he undertook, I believe, a self-imposed mission to the Government of India on the subject. That was in July 1869; they wrote a letter to Sir Rutherford Alcock, in which they say——

1250. (*Mr. Pease.*) Who are "they" who write?—The Chinese Ministers—the members of the Foreign Board, Prince Kung and others. There are a number of them. "The writers hope that his Excellency will "memorialise his Government to give orders in India "and elsewhere to substitute the cultivation of cereals "or cotton. Day and night, therefore, the writers "give to this matter most earnest thought, and over-"powering is the distress and anxiety it occasions "them." But the distress and anxiety notwithstanding, within three months they sign a Convention (which I hand in) with Sir Rutherford Alcock, under which they obtain an increase of the tariff duty on opium equal to 60 per cent., showing the reality of the Chinese objections.

1251. (*Sir J. Lyall.*) Well, but from Sir Rutherford Alcock's account I understand that the British Commissioners as it were received this in a way which showed that they did not at all like the proposal?—Which Commissioners?

1252. The Englishmen who were meeting the Chinese Commissioners. When this proposal was put forward by the Chinese Commissioners they were silent, and showed that they did not like it?—There could have been no reality on the part of the Chinese in penning such a letter, when three months afterwards the duty was increased 66 per cent.

1253. It shows that they were not very earnest, but it shows that if they could not get one thing they would take the other, does it not?—It was all fustian, their objection was manufactured to meet a supposed invitation for it. The treaty concluded with the United States, 11 years before this date, attests incontrovertibly the real views of the Chinese Government. The United States Minister offered armed assistance to stop the import of opium. What was the Chinese reply? To deliberately omit from the Treaty of 1858 the provision of the Treaty of 1844, which had declared opium contraband.

1254. Another thing a good many witnesses who have appeared before us have said is that at that very time the Chinese Commissioners hinted broadly that if that was not done (that is, if the British Government did not join with them in putting down the Indian opium,) the Chinese Government would be driven to a policy of withdrawing all the restrictions from the growth of the poppy and the manufacture of opium in China, in order to kill out the import there and then and deal with the other trade with a free hand. Do you think that that is correct?—No, I think that is an utterly untrue assertion. There is no evidence whatever to support it. In 1864 (that is eight years after the treaty of 1858) we have the Inspector-General, my successor, addressing the Commissioners at the several ports and asking them as to the growth of the native drug.

1255. Which year is that?—1864, five years before the date under consideration. It was grown, you will find from the return made to him in that year, in every one of the provinces. In my note I say it was grown, in 1858, in 16 out of the 18 provinces. That was due to no interposition on our part; we had no voice in the matter at all. I will lay that return before the Commission if you please. I should like, were I to be allowed, to comment on one of the documents in the "Friend of China." I think it is a good sample of the sort of evidence presented by them.

1256. Whom do you mean by "they"?—The Anti-Opium Society. They have continually assailed us; they have been reckless in their mis-statements with regard to our action on the opium question. There were no men of higher character than Sir Henry Pottinger or Mr. John Robert Morrison. Then there was Lord Elgin, and as to the subordinates under him, not one had any wish whatever to support opium; and the anti-opiumists have no right to use language like the following, which I offer as an illustration of the kind of statements they make: "The foulest stain upon our "Imperial history is the way in which, at the point of "the bayonet and at the mouth of the cannon, we have "forced the Indian poison upon the unhappy Chinese. "No words are strong enough to describe the cowardice "and diabolical cruelty of our wars with China." This language is as disgracefully unjust as it is utterly false.

1257. (*Mr. Pease.*) Where is that statement made, may I ask?—It is in the "Methodist Times," written,

I suppose, by Mr. Hugh Price Hughes, who seems to have taken up the championship of the anti-opiumists for the last four or five years.

1258. (*Sir J. Lyall.*) Is there anything more you wish to say as to the history of opium in China? We have now brought it down to the attempt to revise the treaty in 1868?—I may observe that when Mr. Burlingame came to England in 1868, it is a very singular thing that, if the Chinese had felt this strong pressure alleged to have been exercised by us in the matter of opium, they did not charge Mr. Burlingame to complain to Lord Clarendon. Mr. Burlingame was silent on the subject. He negotiated a treaty with the United States, the articles of which I lay on the table, but in that treaty there is no allusion to opium.

1259. What did Mr. Burlingame come here for?—As Chinese Minister, to represent Chinese views, and to announce that "China finds that she must come into "relations with this civilisation that is pressing up "around her; feeling that she does not wait, but comes "out to you, and extends her hand."

1260. The object was to fulfil the conditions of the Treaty of Tientsin, was it not?—Yes; they appealed to Lord Clarendon to give them time; but that was mere pretence. Why did not Mr. Burlingame think of opium? There is a pile of evidence to prove that we never at any time forced opium, or used the slightest pressure whatsoever with respect to it; and I should like to be cross-examined so that I might bring out the evidence I am able to produce.

1261. (*Chairman.*) I think your general statement will be sufficient. Under the Order of Reference under which the Commission is constituted we are not called upon to pronounce a judgment upon the matters which have been in issue between you and the writers to whom you have been referring; and it will be sufficient for our purpose to hear what you have said in general terms. I do not think we should go into any greater detail?—Quite so, my Lord; but is it not of the highest importance to our national credit that we should be delivered from the stigma unjustly fixed upon us?

1262. You have had the opportunity of tracing the history of these questions in the statements that you have been making to Sir James Lyall, and we accept what you have said as a statement of your views of the real course of policy which has been pursued?—There is one omission which I should like to supply. The Le Hungchang states, in answer to the Anti-Opium Society, "China views the whole question from a moral stand-"point; England from a fiscal" (which is a downright misrepresentation). "The ruling motive with China is "to repress opium by heavy taxation everywhere; "whereas with England the manifest object is to make "opium cheaper, and thus increase and stimulate the "demand in China." They have encouraged our opium, and we, by allowing the Chinese to overtax it, have stimulated the growth of the native article enormously in every province. I think that the most short-sighted policy that ever was pursued on our part. In the Agreement of 1876 they ask Sir Thomas Wade to move his Government to agree to an arrangement the effect of which was to increase enormously the charges on Indian opium, and yet in the face of this affirm that they act from a moral standpoint while we act from a fiscal standpoint, whereas it is from a fiscal point of view alone that the Chinese Government have treated the article from first to last, as the evidence is cumulative.

1263. That is all the evidence you have to give?—That is all the evidence I am permitted to give. There is one matter I should like to produce, and that is the evidence of Mr. Selby, a missionary, who writes in the "Methodist Times" of the 8th June last. "He is "hopeful that if the Indian growth was forthwith "suppressed, China would be glad to carry out her "own proposal." Where is her proposal? Has she ever addressed a proper proposal to our Government?

1264. (*Sir J. Lyall.*) You mean a proper form of proposal?—Yes; to join in putting a stop to it.

1265. May I ask what you think would be the result if we made a proposal now to China?—It has come 200 years too late.

1266. As a man of great knowledge and experience of Chinese officials, what do you think would be the result?—Nil. They would do nothing. It is grown in every province, and they would do nothing.

1267. But supposing we offered to prohibit the import of opium?—They have declared they would not entertain it. You will see what they said in answer to Sir Thomas Wade (p. 16 of my note): "Meantime, in "1881, Sir Thomas Wade made a special application "to the members of the Chinese Government for a "declaration of their policy in regard to opium. The "Minister addressed, Sir Thomas Wade states, re-"plied 'that the question was not an easy one to "'answer; he did not think that the central Govern-"'ment had gone so far as to formulate a policy at "'all.' This so recently as 1881, after all the talk of "their having been forced to take our opium! 'Speak-"'ing from a general point of view, however, he might "'say that if the habit of opium smoking could be "'universally and at once abolished, the Chinese "'Government would be ready and willing to sacrifice "'the revenue that was at present derived from opium. "'All sensible men were nevertheless agreed that this "'was an impossibility. The habit of opium smoking "'was beyond the reach of prohibition, and the idea "'was how to turn it to account; the only way in "'which it could be turned to account was by making "'it a source of revenue, and the revenue thus derived "'was indispensable. There were, moreover, so many "'other matters that needed reform before the opium "'question was taken in hand, that it might safely "'be said that the abolition of opium had not entered "'the minds of those entrusted with the Government "'of the Empire.' Sir Thomas Wade then put the "question 'whether a gradual diminution of opium "'import from India, until the trade was abolished "'altogether, would meet with the approval of the "'Chinese Government.' The Minister addressed, who "again protested that the question was a difficult one "to answer, replied that in his opinion 'such a plan "'would be useless; as long as the habit existed, opium "'would be procured somehow, and if it did not come "'from India it would be procured elsewhere.'"

1268. It is rather inconsistent with your view, is it not, that certain leading Chinese officials have appeared who have taken very strong measures indeed to stop the growth of opium?—I am not aware that they have.

1269. Did not that man who reconquered Kashgar take such measures? It has been stated so in evidence to us?—It may be so, just locally; but as a Government they have never done anything of the sort. I was in the most intimate relations with the Chinese Government, and if they had said to us, "Can you not "help us in the matter of opium?" I should have told Lord Elgin, who would doubtless have made an attempt to meet their wishes; but they never mentioned it at all. This gentleman (Mr. Selby) adds correctly: "The "grounds for that hope" (the hope that China would suppress the poppy in her own territories) "are not "satisfactory, for the Emperor has given his sanction "to the cultivation of the poppy."

1270. (*Mr. Pease.*) You, no doubt, are acquainted with this Yellow Book of 1889: "Opium: Historical "Note, or The Poppy in China"?—I do not know, I am sure, whether I have seen it or not.

1271. There is a statement in it that the first prohibition was in 1729, and that moral grounds were assigned for the prohibition?—(*On being shown the pamphlet*) I have not seen it.

1272. This Yellow Book says, at page 35, "In the "year A.D. 1729 an edict was issued on opium smoking, "prohibiting the sale of opium." This is Dr. Edkins' Yellow Book, published at Shanghai in 1889?—Well, it is contradicted by this statement, in page 4 of my book, copied from the Blue Book: "In the reigns of Yung "Ching and K'ienlung (1722 to 1736) it was included "in the tariff of maritime duties, under the head of "medicinal drugs, and there was then no regulation "against purchasing or inhaling it."

1273. It is also stated in an article by Dr. Legge, in the "Pall Mall Gazette" of August 16th, 1893, that the importation of the article was stopped in 1764. He says, "We find the following case in Auber's "'China,' pp. 176, 177): His Majesty's ship "Argo" "arrived in the Canton Waters in 1764 with treasure, "and it was suspected with opium also. In con-"sequence of the disputes which arose between the "mandarins and the captain the trade was stopped for "four months. With reference to this collision the "Court wrote for information. 'They had been in-"'formed that opium had been shipped on her, and "'other private trade, and desired a full account to "'be sent home of the matter, as opium was pro-"'hibited, and the importation might be most detri-

*Mr. H. N. Lay, C.B.*

14 Sept. 1893.

" ' mental to the company's interests ' " ?—I have never seen that article.

1274. In 1782, Mr. Fitz Hugh, a merchant of Canton, wrote remonstrating against the East India Company engaging in the smuggling trade?—No, I have not seen the letter.

1275. You have stated that various incorrect charges have been made against you by the Anti-Opium Society, and you gave one instance, which proved to be a statement not made by them at all. I do not know whether you have any others?—They have declared that we have engaged in two cruel and unjust wars in order to force opium upon the Chinese. Both secretaries of the Anti-Opium Society have stated that in the press, and Mr. Storrs Turner stated that in 1880 we were then engaged in forcing opium on China. As I was responsible under Lord Elgin for the insertion of opium in our tariff, with the voluntary assent, I may add, of the Chinese Minister, I consider that it is gross defamation of the characters of officials to advance charges so untrue.

1276. Well, we have statements made by the Chinese authorities, but those, you say, were fustian?—I did not say the documents you have just referred to were fustian.

1277. No, but the statements made by the Chinese authorities?—The pretence that we have forced opium on the Chinese is fustian, and they are only making those statements for the purpose of damaging the English. There is no solidity or substance in their complaints, and that can be proved to the hilt.

1278. The matter arises as to the credibility of statements made by different persons, and the respective value of their opinions?—No, it is a question of historic evidence entirely, and my opinion, or that of anyone else, is a matter of no moment whatever. It is the historic facts from which they cannot escape, and they must order their utterances now in accordance with those facts, which we can prove.

1279. Then there has been another suggestion made, that the Chinese Government are rather afraid to open this question, because they think that the Indian Government will not be prepared to relinquish so important a source of revenue, and that therefore, if they enter into negotiations with the idea of giving up that source of revenue they would do so with the idea of getting that recouped in some other way, which the Chinese Government would object to still more. Do you think that that is the case?—No, sir. I do not. They had an excellent opportunity of dealing with the question at Tientsin, when the American Minister made his offer of assistance. Dr. Williams, the author of the "Middle Kingdom," who was stubbornly anti-English and pro-Chinese in his views, was present as Chinese Secretary to Mr. Reed, who concluded a separate Convention with the Chinese formally legalising opium, and said it had received their willing assent. Why did they not impart to their friends then that they were opposed to opium?—Why, Mr. Reed would have come to us at once. Mr. Reed was bitterly opposed to us under the influence of false impressions, and he kept us at arms' length at Tientsin; but when he came to Shanghai he became most friendly. He came to understand us and the Chinese better. There are many of our friends the missionaries who do not understand the Chinese in the least, and they go upon all sorts of rubbishy evidence which men who know the facts laugh at.

1280. (*Sir W. Roberts.*) I was only thinking of asking you if you have observed what are the effects of opium smoking on the Chinese, with regard to their morals and health?—Well, I think most extravagant charges are made as to that. In my first introduction to Hong-Kong I was a pupil of Dr. Gutzlaff's, who had a number of men who wished to be Christians. I should think about 250 to 300 of them, and from them my "teachers," as they were called, were taken. They were all opium smokers, with rare exceptions, and they did not appear to suffer at all from it when taken in moderation. I had other teachers later on; they suffered when they smoked to excess—certainly it makes a man suffer when immoderately indulged in; a powerful narcotic, taken in excess, must have a weakening effect on the system, I should say.

1281. Generally speaking, do the Chinese use opium smoking in what I may call persistent moderation?—Yes, a good many do. There is no finer race, in physique, than the Chinese. They are beating, as the Americans and Australians have found, the white people altogether. In the mid-provinces and the southern provinces there is a great deal of malaria. There a man's food consists entirely of a vegetable diet, and the ground is manured by human ordure, the odour from which is terribly offensive. The people live not in the hill country but in the low country. There is a large boat population too whose lives are spent over bilge water; but for opium as a febrifuge, they could not live. I never heard from any officials or others who smoked opium that they suffered evil effects from the habit.

1282. (*Chairman.*) Now, to sum it up in a sentence, I suppose you would wish it to be considered that the general purport of your evidence may be taken to be this: that in all the negotiations with which you were concerned in China, and the wars which occurred during your residence in China, it was not the object of the British Government to force the Chinese authorities against their will to receive importations of opium from India?—Quite so: emphatically so.

The witness withdrew.

Adjourned till to-morrow at 11 o'clock.

---

# At the House of Lords, Westminster.

## FIFTH DAY.

### Friday, 15th September 1893.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B., (CHAIRMAN, PRESIDING).

Sir JAMES B. LYALL, G.C.I.E.
Sir WILLIAM ROBERTS, M.D.
Mr. R. G. C. MOWBRAY, M.P.
Mr. ARTHUR PEASE.
Mr. H. J. WILSON, M.P.

Sir CHARLES E. BERNARD, K.C.S.I., *Acting Secretary.*

Sir THOMAS F. WADE, G.C.M.G., K.C.B., called in and examined.

*Sir T. F. Wade, G.C.M.G., K.C.B.*

15 Sept. 1893.

1283. (*Chairman.*) Sir Thomas Wade, it is a matter of common knowledge that you have spent many years in China?—40 years.

1284. And during the latter portion of your service you were British Minister at Pekin?—Yes.

1285. You are doubtless aware that this Commission was appointed primarily to consider the opium question as it affects India, but we have been allowed to exercise our discretion with reference to the question as it affects China, and we have thought it our duty

to receive some evidence from those who are chiefly interested in the opium question as it affects China. I may say that much has been urged before us by the witnesses who have appeared before us from China, which goes to show that the excessive use of opium is a widely extending vice in China, and is doing great injury to the population. I do not know that I can convey to you better what has been put before us by the witnesses to whom I refer than by reading to you a passage from the memorial recently addressed by the Anti-Opium Association to the Earl of Kimberley. In that memorial the following passage occurs, "In "China, the results to be anticipated from the stoppage "of the export trade in opium from Calcutta and "Bombay are thus stated in a letter received by us, "about a year ago, from one of the most competent "and experienced observers, the Rev. Griffith John, "D.D., of the London Missionary Society, who has "been for upwards of 35 years a missionary in the "great commercial centre of Hankow." Mr. John writes "Let China see that we are capable of sacrificing "millions of pounds annually for her good, and that "of our own free will, in obedience to the dictates of "conscience, and from a sense of humanity, and she "will not be slow to acknowledge the worth and "dignity of the act. Nay more she may begin to "glorify God in us. Our intercourse with the people "will become more friendly. Commerce will extend "and develope, one of the greatest obstacles to the "progress of Christ's kingdom in the land would be "removed." Then he proceeds to ask, "Have the "Chinese the ability to put down the vice," and then he urges, "As long as the Indian trade in opium "exists, the hands of the Chinese Government are "tied and paralysed. They can simply do nothing, "but allow things to go on from bad to worse. Their "best efforts, however sincere and energetic, would "prove abortive. If the Indian trade in the drug "were abandoned, the Chinese would, I firmly believe, "make an honest effort to stop the native growth, and "the event would eventuate at once in a diminution "of the evil. It might eventuate ultimately in its "complete suppression. But whether the Chinese "Government can put down the native growth or not, "our path as a Christian nation is plain enough. It "is for us to wash our hands clean of the iniquity." I have read that passage to you, Sir Thomas Wade, that you may have a general impression of the testimony which has been put before us by those who have appeared as missionaries in China and of the arguments by which their recommendations have been supported. Having heard so much on this subject, we felt that we should not be discharging our duty if we did not seek the counsel and information which we know you are so competent to give us. Can you give us a general view as to the history of the introduction of opium smoking in China, and can you give us what you know of the antiquity of the use of opium, and generally speak to us on that aspect of the question?—I should like to premise that I find myself in a very disagreeable position in relation to this question. No man who has lived the time that I have in China, and who has been in contact with Chinese of all kinds, can deny that the excessive use of opium in that country is an exceeding misfortune to that country, and I myself have stated that proposition, perhaps more positively years ago than I should be prepared to do at this moment. That is to say, that without at all pretending to abate the statement that many people,—many thousands of people—do suffer from the excessive use of opium, it is to a great number of people precisely what the use of alcoholic stimulants to people in our country, taken moderately, is; that is to say, that it will cheer the workman just as our workman is cheered by his glass of beer. You will find people who are engaged in the most intellectual employments, and people who are engaged in the very commonest employments, using opium with impunity, and using it for years with impunity; and the difficulty I refer to is this—that without being at all a dreamer, I hope being really disposed to do all that in me lies, and to see my countrymen do all that in them may lie, to abate what evil there is, the treatment of the question by the Anti-Opium Association engages me on the other side.

I think there are various contentions of the anti-opium people to be combated. And first, as regards the question which your Lordship has just put to me, that is most completely answered by the work of a most respected missionary, Dr. Edkins, who by desire of Sir Robert Hart, of whose literary staff he is a member, prepared a historical review of the subject by collecting a number of extracts from the greater histories of China and from lesser works. From this, to make short work of it, it will be seen that the introduction of opium is not, as the anti-opiumists,—several of them,—I have heard, frequently contend it is, to be set down to our charge, but to the charge of Asiatic neighbours and Asiatic merchants. Without assuming with Dr. Edkins that they were directly beholden to the Arab and the Persian, it is incontestible that they became acquainted with the poppy—as a medicine—very early in their history; as much as, say, ten centuries ago; and as for the practice of smoking it, according to Dr. Edkins's data, this was very possibly introduced from Manilla *viâ* Formosa; and that, at a comparatively recently date, I will not say before our trade commenced, for I should be afraid to assign a precise date to the commencement of that trade, but certainly before our trade had at all developed itself. From early in the last century, they were beholden to their own production of opium even for a supply, which they in the opinion of the Government, or of certain Government officials, so abused as to call forth interdicts on the part of the Government, or those officials. All that you will find in Dr. Edkins's statements. But as regards the introduction of opium, we have a further corroboration of my statement that it was not introduced first by us from a source which is certainly unassailable, the testimony of the Grand Secretary Tso Tsung-tang, the Chinese official who was credited with the reconquest of the far west dominion in China, that is to say who reoccupied that country, after Yakub Khan had been poisoned. He was in the first place a furious anti-opiumist himself; he took the credit of having suppressed all poppy cultivation in the west of China; a sheer fiction; he was a furious hater of English and French, though he patronised some other foreigners in his employ. He told my German colleague, in 1881, that it was brought in by the Portuguese towards the close of the Ming dynasty; that is before the middle of the 17th century. The Ming dynasty expired in 1644. As regards our own connexion with the supply at all, I will not trouble you with a reference to the statistical tables which all those interested in it would find easy of access; but at the time that we began to send anything like thousands of chests from India, we were even then supplying so small an amount that it could not have supplied one per cent. of the population with opium if they had been all opium smokers; and further on, later, whilst I was in China, I read in a published paper by a missionary—I do not mention his name, because I am not perfectly sure that it was he—that the then—it must be between 30 and 40 years ago—that the then supply would not be sufficient for 2 per cent. of the whole Chinese population, whom we are reported to have been poisoning for all these years. Now the use of opium to the disadvantage of the population from their own supplies was noted long before our opium troubles began. You will find in the State Papers forwarded by Captain Elliot, magistrates complaining that it is in use, and one censor declaring that it was then grown in four or five provinces. (See Blue Book 1840. Correspondence relating to China, p. 171.) I had not in my early days studied these Blue Books, as I have since, and without any knowledge of what any Chinese official authority had said to the above effect, I set to work myself, in 1847, when I was studying at Canton, to acquire information on the subject. I was aided by a young Chinaman of a most respectable family, who was much connected with trade,—no opium smoker himself, indeed a strict Roman Catholic—he obtained for me information from various mercantile friends of his, which showed that the poppy was being cultivated in no less than 10 provinces of China. Now remember that was in 1847. Our war with China, our first war, came to an end in 1842. For many years before that time we had had no access, except during the troubles contraband access, we had had no access as a trading people to any port in the empire but Canton. Now one of the quotations I had heard, and that so far back as 1842 or 1843, was a quotation of the extent and value of the opium—I mean its value as a drug, not its pecuniary value, its power,—one of the quotations was from the far north-west of China, certainly 3,000 miles from Canton, where the opium was quoted as being very nearly as good as Indian opium, very nearly as powerful. But the fact that it was then cultivated in 10 provinces is certainly worth remembering, the more so that my friend gave me—I have the paper here which I compiled from his data—

*Sir T. F. Wade, G.C.M.G., K.C.B.*

15 Sept. 1893.

*Sir T. F. Wade, G.C.M.G., K.C.B.*

15 Sept. 1893.

my friend gave me all the data for its preparation and its value in the market.

1286. Perhaps you would like to put that document in?—With great pleasure.* (*Memorandum was handed to Chairman.*) Farther, and as Captain Elliot observed, so far back as 1837 (See Blue Book 1840, p 154. Captain Elliot to Viscount Palmerston, 2 February 1837. See also on true position of opium trade, pp. 137-138.) it was as regularly taxed in certain localities as any other import, which was brought in, in the regular native trade; and without then having seen Captain Elliot's observation above quoted, I made precisely the same remark to Lord Elgin when he first contemplated approaching the question. I think that as far as relates to our connexion with the introduction of opium you will consider that I have said enough, and as regards the native supply I do not think it would be necessary for me to add more. As regards the nature and the extent of its effects upon smokers, I also said sufficient perhaps in my preliminary remarks. I have known people of every degree, I may say, using it with impunity. I have seen most deplorable victims of it in every degree just as I have in my own country of the use of alcohol. I have seen for instance, in the Army, brother officers driven from the Service by the use of drink; and I have seen the unhappy private brought to punishment by the same cause. I have been into an opium den and I have been, on rare occasions, into a gin-palace, and the spectacles of the two are singularly alike. I do not say that the one is to excuse the other. I do not say that our having such a vice as general drinking, and the deplorable scenes that one has witnessed in the gin-palace, are in any way to excuse the other thing; but, in my opinion, experience of that sort should bar gentlemen from turning upon their own countrymen to denounce this or that particular practice, or this or that particular prosecution of a particular trade as if it was a thing exceptional and so frightful a sin that we are bound at once to make the kind of expiation for it that we did, say, for the negro traffic. And I am bound to add this, that when I find statements and arguments on the part of the anti-opiumist people, orally sometimes, sometimes in the little periodical which they publish, neither more nor less than what I must characterise as exaggerated, and when I find them putting in doubt the truth of men like myself, or other people giving testimony, I am compelled to think that a cause that requires any such propping up cannot have under it so secure a basis as these gentlemen are disposed to imagine.

1287. You have given us a very interesting sketch of this question in relation to the antiquity of the user of opium in China, and you have given us your general view as to the nature and the extent of the effect of opium smoking upon those who have indulged themselves in that habit. Does that exhaust what you wish to say in your evidence-in-chief on that subject?—I think so.

1288. Well, then, Sir Thomas, you have had, as we all know, a very intimate connexion with the negotiations which were carried on for many years between our Government and the Chinese Government with reference to this and other matters, and you were serving in China for many years at a time when our relations with China were far less friendly than they are at present; and, therefore, you are in a good position to tell us how far our wars with China were connected with the opium question. We shall be glad to hear your view on that point?—Well, it is a point which I naturally could not pass by, for I know no point upon which what I am compelled to consider exaggeration on the part of the anti-opiumist pleaders is more conspicuous. You will hear,—at least I have heard more than once on public occasions,—gentlemen talking of the first opium war, and the second opium war, and then the third opium war. The first war, unhappily, will always inevitably be described as the opium war, for the seizure of the opium by Commissioner Lin was an act which led to the disappearance from Canton of our then representative, the superintendent of trade, Captain Elliot, and of the English community. In their absence from Canton there was a collision out in the outer waters,—a collision, perhaps, in itself insignificant; for I fancy it was a drunken brawl of sailors—in which a Chinese was killed; and you had following upon that the persistence of the High Commissioner Lin in a demand for A. or B.—it did not matter which,—of six people, who were supposed to have been present, who were indeed found to have been present on this occasion, but to not one of whom was the homicide traceable. The upshot of that certainly was a declaration of hostilities, and the result of it,—seeing that the Chinese negotiators who treated with us came forward and went backward and retreated more than once from agreements which were supposed to have been concluded,—was that the war was prolonged, you may say, up to its termination in August, 1842, when the Treaty was signed at Nanking. But I consider,—reading the whole of the history of our relations, say from the middle of the last century, but at all events for the period immediately preceding this which is known as the opium war,—I consider that those wars were directly traceable to the insolence and injustice of the Chinese in their,—I was going to say, relations with us, but I should more correctly say in their determination to ignore relations with us altogether. I am sorry to have to go so far into historical detail; but it must be remembered that when our Government had made up its mind to abolish the East Indian monopoly, in 1834, the Chinese were given to understand in 1831 that it was about to be abolished; and that thereupon there came from the Chinese chief authority at Canton a communication on that subject. In those days he issued edicts. His only relation with the East India Company's officials was as if they were below his servants. He issued an edict to the effect that if the British Government was going to undo the East India Company's establishment it must send someone to control British subjects who might be in China. That "someone" was sent in the person of Lord Napier, in 1834, but the local government declined to have anything to do with him—declined to recognise him as a public servant; went out of its way, in the petty Chinese fashion, (which is even yet not impossible, I am sorry to say) to belittle him by using offensive characters for his name, and in other ways to insult him. Lord Napier,—read his despatches to Lord Palmerston,—Lord Napier was ready at once to proceed to hostilities. If he had had a force he would have proceeded to hostilities. For what purpose? Not in the interests of the opium trade,—not in the interests of trade at all,—but in order to put relations on a footing which would be tolerable. He had no force to support him. He was, you may say, fairly driven out of Canton, and dying sick and broken-hearted, he was replaced, first of all by Sir John Davis, whose name must be known to everybody interested in China, and later on by Sir Charles Elliot, who for three or four years certainly strove hard if ever a man strove hard to avoid war; to avoid a quarrel. You will find throughout that period that whenever the question of opium crops up,—his word, if anything, is against it. Sir Charles Elliot, it should be remembered, was simply a species of chief magistrate,—for we had our experience to acquire,—he was chief magistrate for the Port of Canton; and to the best of his ability he did endeavour to keep down all irregularities in that port. Powers to go beyond, or force to go beyond, he certainly had not; but he strove to repress irregularities within his jurisdiction. He condescended,—for it was a condescension and nothing else,—he condescended to accept a continuance of correspondence with the chief authority in Canton, which placed him in the same position as that in which the East India Company's servants had formerly been placed. You will find that his chief, Lord Palmerston,—reputed a most belligerent Foreign Minister,—not only reprobates the trade in opium; he not only reminds Sir Charles Elliot that those who engage in it are accepting entirely their own risk; but you will even find later on that when, amongst other insults which they were then in the habit of heaping upon the community, the Chinese had brought down an opium smoker and strangled him in front of the British factories as a simple insult to that community, Lord Palmerston does not recognise it as an insult. He wishes to be "informed whether the foreigners to "whom you allude in your despatch as having resisted "the intention of the Chinese authorities to put a "criminal to death in the immediate front of the "factories were British subjects only, or the subjects "and citizens of other countries also. I also wish "to know upon what alleged ground of right these "persons considered themselves entitled to interfere "with the arrangements made by the Chinese officers "of justice for carrying into effect in a Chinese town "the orders of the superior authorities." (See Viscount Palmerston to Captain Elliot, 15 April 1839. Blue Book 1840, p. 325. But see also p. 193* his Lordship's Despatch 20 September 1837 and of p. 258 Despatch of 15 June 1838.) You will by-and-bye find, my Lord,

* See Appendix VI. for this Memorandum.

Lord Palmerston holding very different language. And why? Because it was borne in upon him that the relations of the British representative with the Chinese authority were simply intolerable. But now that hostilities, one may say that war, had really begun, what was the announcement from the Throne in 1840? What was the scope of our expedition as defined by Lord John Russell? "It was to obtain reparation for "the insults and injuries offered to Her Majesty's "superintendent and Her Majesty's subjects by the "Chinese Government; and in the second place, it "was to obtain for the merchants trading in China an "indemnification for the loss of their property incurred "by threats of violence offered by persons under the "direction of the Chinese Government; and in the "last place it was to obtain a certain security that "persons and property in future trade with China shall "be protected from insult and injury, and that their "trade and commerce be maintained upon a proper "footing." You must remember that when Captain Elliot was compelled, in order to save the lives and to secure the persons of the British community at Canton, to surrender the opium, he protested throughout against the violence that was employed and the general treatment of the community. I contend that the war even of 1839,—the misunderstanding which led up to it,—would never have occurred had there been relations, even such relations as Sir Henry Pottinger subsequently obtained. We had no access whatever of an official character to the Chinese authorities at Canton. The only channel was the association of the Hong monopolists, many of them hostile to us, many of them our bankrupt debtors, having an eye to securing the monopoly of their trade, but also having an eye to that which was so dear to the Chinese mind as then informed,—having an eye to the fact that the barbarian was a barbarian and that he must be kept under control. I say that it was owing entirely to that disposition that the first war came about. There were no means of negociation or adjustment. What was more, as Captain Elliot, (with the sincerest desire to prevent all irregularities,) complains in one of his letters to Lord Palmerston, it was vain to call it smuggling opium. And why? Because all the officials were engaged in it. Now, remember, that there is a wide difference between that position, whether of a trading community or of its official chief, and the position of people who are endeavouring to force a trade into a country *vi et armis*, as it has been alleged we did in the first war, and have been doing ever since. As I said before, the seizure of the opium is the salient incident of that war. But it is by no means the whole war, it is but an incident of it, and in support of that I quote a gentleman not likely unduly to favour England. In the year 1841, John Quincey Adams, a sufficiently well-known name, a distinguished member of a distinguished political family in America——

1289. What volume are you quoting from, Sir Thomas? — This is a missionary publication, the "Chinese Repository," which ran for 20 years in Canton, and was, at the time I speak of, edited by Dr. Elijah Bridgman, an excellent American missionary, who gives Mr. Adams's lecture *in extenso*. I shall read a short extract. There are also some notes of his, the editor's own, which I wish to read. He printed Mr. Adams's lecture in 1842, but it was delivered before the Historical Society at Massachusetts in December 1841. It is hardly necessary to quote more than a short passage of it. After tracing historically what had occurred up the year 1841, he says:—"And here I might pause:—Do I hear you inquire "what is all this to the opium question or the taking "of Canton? These I answer are but incidents in "that movement of mind on this globe of earth of "which the war between Great Britain and China is "now the leading star. . . . The justice of the "cause between the two parties—which has the "righteous cause? You have perhaps been surprised "to hear me answer Britain—Britain has the righteous "cause. But to prove it I have been obliged to show "that the opium question is not the cause of the war. "My demonstration is not yet complete. The cause "of the war is the kotow!" I do not mean to say that anybody was asked to kotow; pray let me impress that upon gentlemen who are very exacting of verbal accuracy; but that the cause of the war was the kotow, "the arrogant and insupportable pretensions "of China that she will hold commercial intercourse "with the rest of mankind, not upon terms of equal "reciprocity, but upon the insulting and degrading "forms of the relation between lord and vassal," . . . Dr. Bridgman, after an ample recognition of the title of a man of Mr. Adams's experience, proceeds judicially with the following comments:— . . . "While, however, we differ from the lecturer with "regard to the influence the opium trade has had "upon the war, for it has been without doubt the great "proximate cause, we mainly agree with him as to the "effect that other remoter causes springing from "Chinese assumption, conceit, and ignorance have "also had upon it . . . We do not see how the "war could have arisen had not the opium trade been "a smuggling trade. We think it would never have "gone on as it has, were the Chinese better acquainted with their own and others' rights . . ."—"Chinese Repository," Vol. XI., pp. 288-9. Dr. Bridgman cannot, of course, be expected to take so lenient a view of the opium trade as Mr. Quincey Adams; that I do not in the least wonder at. Dr. Bridgman had been resident for many years in Canton and Macao and he had had a personal experience of the evil attending the excessive use of opium which Mr. Quincey Adams could not have had. But when he urges that but for the opium the war would not have arisen, my view, I confess, is more nearly Mr. Adams's, The origin of the war lay in the fact that we had no relations. The origin of succeeding wars lay in the fact that our relations were very imperfect, and still needed perfecting. How many wars have we had with China? We had the war known as the opium war terminating in 1842. We immediately established ourselves within the walls at the different ports, but at Canton we were still not admitted into the city. It was the only place at which there was a high authority to whom the British Plenipotentiary could appeal. This was an Imperial Commissioner sent down to Canton to reside there *vis-a-vis* our Minister Plenipotentiary, who resided at Hong Kong. He was inaccessible to our Minister. We were not admitted into the city, and the promise that we should eventually be admitted was put off and put off, and a succession of outrages occurred during the five years succeeding the peace of 1842, the consequence of which was that Sir John Davis, perhaps with more zeal than discretion, in the spring of 1847, went up with a few ships of war and demanded a settlement of the city question. Kiying, the then Imperial Commissioner engaged that it should be settled in two years. In 1849, accordingly, the two-years' term having expired, Sir George Bonham approached Kiying's successor. The high authorities at Canton said they must refer to the Emperor. They ascertained that we were not going to strike, and then came a grand fulmination from the Emperor and a grand approval of the attitude of the Cantonese; and we were shut out of Canton once more. Throughout those events, if there was anything to find fault with on our side, it certainly was the weakness we displayed; but as regards the charge I am endeavouring to rebut, be it remembered that not one of our grievances had anything whatever to say to opium. This decree of exclusion from the city was issued in 1849. After an interval of some few years, we established at Hong Kong,—which had of late considerably developed itself in consequence of the influx of Chinese, driven thither by their own rebellion or trouble of one form and another,—we had established a system of registering vessels of Colonial build, of Chinese make, which should run between Hong Kong and the open ports. One of these vessels, the "Arrow," had entered the Port of Canton, Allow me to say, first, that a Chinese translation of the Ordinance which was passed for the purpose of empowering the Colony to give papers to vessels of this kind had been forwarded by Sir John Bowring, then Governor of Hong Kong, and Minister Plenipotentiary, to the then High Commissioner, Yeh, months before. The whole Ordinance was forwarded to him; he was perfectly in a position, if he liked, to protest against it as an order of proceeding possibly likely to interfere with the arrangements of the Empire. He simply took no notice of it whatever; but early in October ——

1290. Of what year?—Of 1856. I beg your pardon. Early in October of 1856, on the 6th of October, 1856, one of these vessels, by name the "Arrow," having gone into the Port of Canton, having been duly entered by the Consul (Mr. Parkes), had lain there for eight days. On the eighth day, the day unfortunately that Her Majesty's brig "Bittern" disappeared on a cruise from the inner waters, the Imperial Commissioner's executive pounced upon that vessel, tore down the flag, carried the people into the city, and alleging that they were pirates refused to return them. Of course this brought on a very hot discussion; and though at an

*Sir T. F. Wade, G.C.M.G., K.C.B.*

15 Sept, 1893.

*Sir T. F. Wade, G.C.M.G., K.C.B.*

15 Sept. 1893.

early stage of this, he ceded in part, and finally went to greater lengths, Sir John Bowring insisted upon the opening of the city as a guarantee of better relations. His plea implied or expressed was simply that we had no access to the one authority appointed by the Emperor to deal with foreign affairs. If anything occurred at one of the ports it had to be referred down to Canton through the Plenipotentiary. I may say, except a visit of ceremony on his arrival, the Plenipotentiary never had a chance of seeing this great man. Our Plenipotentaries went up or sent up, on more occasions than one, to the mouth of the Pei-ho to communicate with Pekin to endeavour to establish a better order of things. What did the Court of Peking say? "Go back to Canton; consult the Imperial Commissioner,"—whom we could never see. That was our position; and in the usual way this led to a collision which, in the usual way, was largely misunderstood and misrepresented.

1291. It was not a war arising out of a desire to force opium upon the Chinese? — The opium had nothing earthly to do with it; no more than tobacco. But I will be candid. It is very possible that these men were precisely what the Imperial Commissioner described them as being. In the drifting population of Hong Kong, through which, at that time even, some 200,000 people came and went annually, who did not reside there,—with a coast such as is opposite Hong Kong,—you could not fail to have piracy in all directions, and at one time piracy was rife, and we were continually engaged in putting it down; because the Chinese would do nothing whatever. There is another thing I should be prepared to admit. There had been very possibly some smuggling of salt, which was and is a prohibited import. All these things may be admitted. But the great fact remains that Mr. Quincey Adams had insisted on as the cause of the first war, and which I contend was equally the cause of the second war. What was wanting was *relations*. There was no possibility of getting grievances redressed, or of coming to an understanding upon any given point. The result of that was war. Though there was no declaration of war, there were hostilities which were as like a war in character as hostilities could be; and, the result of that was Lord Elgin's mission to China, and, of course, the discrediting of Sir John Bowring. Now, it has been said that Lord Elgin received instructions from Lord Clarendon to do I do not know what with the opium question; but I have heard the statement made as part of an argument that this war, like other wars, was for the purpose of pushing trade, and particularly the opium trade. The instructions, if read at length, it will be seen, point particularly to residence at Peking; they point particularly to the improvement of relations. When they come to opium, which it would be scarcely possible to avoid coming to, with the knowledge of the extensive irregular traffic that was being carried on,—what does Lord Clarendon say?—"It will be for Your "Excellency when discussing commercial arrange- "ments with any Chinese Plenipotentiaries to ascer- "tain whether the Government of China would revoke "its prohibition of the opium trade which the high "officers of the Chinese Government never practically "enforce. Whether the legalisation of the trade would "tend to augment that trade may be doubtful as it "seems to be carried on to the full extent of the "demand in China with the sanction and connivance "of the local authorities. But there would be obvious "advantages in placing the trade upon a legal foot- "ing by the imposition of a duty instead of its "being carried on in the present irregular manner." That is the sole allusion in Lord Clarendon's instructions to Lord Elgin. I was attached to Lord Elgin from the moment that he arrived in China, in the summer of 1857, and until the spring of 1859. I may say I was almost in daily contact with him; indeed, except for two or three broken months, I was always on board the same ship with him; and it is very natural that with a person attached to him in the capacity of Chinese secretary, which was my position, he should talk very freely about everything. I can safely say that for the first eight, nine, or ten months he never referred to opium as a possible item of negociation at all. He referred to it as a thing deplorable, from what he saw,—from what he saw in the streets; from the emaciation and wretchedness of the opium smokers he came across. He could not understand—I remember his observation on one occasion,—he could not understand how it was that such a practice should be so general and yet not universal, because while he saw very respectable people who did not smoke at all, he saw also some who did smoke who were perfectly respectable too. But to the best of my recollection he never alluded, during the whole time that I speak of, until a date which I shall mention,—which was rather more than a year after his arrival,—he never alluded to it as a subject of negociation. We left Shanghai for the mouth of Pei-ho in April, 1858, and after a collision we got up to Tientsin, and at Tientsin we and the French and the Americans and the Russians concluded Treaties. Mr. Reid, the American, withdrew from his Treaty a certain clause prohibitory of the opium trade which had been in the earlier American Treaty of 1845; he withdrew this clause to oblige Lord Elgin. (See Mr. Reid's letter in Blue Book, China and Japan 1857–1859, p. 394.) I forget precisely how any discussion led up to this act on his part, but as a fact he certainly did it. But a few months later in the excellent letter above referred to,—this same letter being prompted by a letter from one of the leading American merchants, also given in the Blue Book,—he urged Lord Elgin to regularise the trade, that is to say, to legalise it. And why? For the very same reason that Lord Clarendon gives:— It is an irregular trade, which everybody knows and everybody ignores; and it was upon that, more particularly, that Lord Elgin formulated his propositions regarding the legalization of the opium trade. Now, I think Mr. Lay has remarked, and it is perfectly just, that the one thing that the Chinese showed any real concern about—the one thing they felt any real concern about was the residence of a Foreign Minister in Peking. They had a most distinct objection to that; and as soon as Lord Elgin had gone away from Tientsin in July, they had set to work to undo the concession. Lord Elgin went over to Japan to make a Treaty, and was absent there two or three months; but the moment he returned to Shanghai, the two high officers who had negociated this Treaty were sent down to Shanghai as Imperial Commissioners, ostensibly to settle tariff and trade regulations. But settlement of the tariff was a kind of work that would not have devolved on two mandarins of their position at all. It had been quite understood that the Chief Superintendent of Customs at Shanghai, who was the mandarin with whom Mr. Lay was associated as Inspector of Customs at Shanghai at the time, was to take it in hand. The coming down of these men boded something else. And what did it bode? It boded revocation of the clause that would establish a resident Minister at Pekin; the one important provision, in my opinion, of the whole Treaty. As to the opium duty, when it was proposed, it would be almost a farce to say,—it would be an abuse of words to say,—that there was any negociation at all. There was certainly no objection raised to its insertion as a dutiable article in the tariff. This was put in the hands of two mandarins of more than ordinary position with Mr. Lay as their natural co-adjutor, he being Inspector of Customs; while, on the other part, Mr. Lawrence Oliphant, Lord Elgin's private secretary, and myself, represented the Ambassador.

1292. (*Mr. Pease.*) Was Mr. Lay in the Chinese service may I ask?—Yes, Mr. Lay had been Consular interpreter at Shanghai. He was then made Vice-consul, and when in 1855, after nine months, during which the Customs Inspectorate was on its trial under myself and a French and American colleague, I retired, Mr. Lay was put in my place, and for the three years following, that is up to the time of Lord Elgin's arrival, he had been in the above office. At my instance he was attached to Lord Elgin, when the mission went north from Shanghai in April 1858. I have no hesitation in saying I think—it may not be exactly relevant, not in the direct order of these proceedings,—that if it had not been for Mr. Lay's presence, for the confidence that the Chinese naturally had in him as their own employé, and for his own admirable command of the spoken language, I doubt whether Lord Elgin would have got a Treaty at all; at least not a Treaty with the provisions it contains. The mere commercial matters which the Chinese conceded, with scarcely verbal deviations to the other Powers, to the Americans and the Russians, and finally to the French, were to them a matter of indifference. What was of real importance, was what we really went to get and what that war of 1856-58 was really about; the improvement of relations with the Chinese. They hesitated, not merely on account of their pharasaical upliftedness, that affectation of precedence over all nations, which is one of their greatest misfortunes, but they hesitated, as a Chinese in my confidence informed me, because once we were alongside of them, they would not be able to get away, and

instead of making a buffer of the Imperial Commissioner at the other end of the Empire, whom a Foreign Minister was never to see. they would see us face to face, and be compelled to talk things over. This was humiliating to their pride, no doubt, but they also felt a material inconvenience in the change before them. I contend that without that change we should have been just where we had been before when the insults to Lord Napier were first offered, 20 years before; and that the one thing for which we did make war was the improvement of relations. About the means to that end there were differences of opinion. Lord Elgin was not keen, when he had seen the whole position, for the establishment of a Minister at Peking. Sir Frederick Bruce, who knew orientals both in China and elsewhere, declared that there was nothing else worth having. He said, "Our difficulty has been with these people all along the "imperfectness of relations. What do you mean by "relations? How are you going to have relations per-"fect?" You cannot have relations perfect (he argued, quoting classical authority), unless there is a recognition of equality. And what really occasioned that war, that lasted from 1856 to 1858, was the fact that there was no equality—that there was no recognition of relations. Well, the following year, Lord Elgin's brother, Sir Frederick Bruce comes out himself, as Minister, and he finds the river blocked. He is not to go, except under impossible conditions, up to Pekin. In the interim, what had happened? As I have said, these High Commissioners came down to induce Lord Elgin to revoke the concession of residence, and he did undertake to make residence conditional. He modified the provision to the effect that there should be but an annual visit to Pekin, and that so long as the Chinese conducted themselves in a way satisfactory to us, we would not claim the permanent residence there. When we came up in June 1859, it appeared that the admission into Pekin for the simple purpose of exchanging ratifications was so limited that it was not to be accepted without humiliation. Mind, the Chinese had a splendid opportunity of proving that we were wrong in that assumption, for we arrived at the Pei-ho with a French and with an American Minister. The French Minister's position was precisely the same as our own. But we said, "We have a right to go in, and go in we will." We did attempt to go in, and we were fired upon and beaten. The French and ourselves were thus thrown back, but the Americans, who remained there as neutrals, and against whom the fire of the forts was consequently never directed, did accept what was offered. Their Minister, Mr. Ward, was taken up to Pekin; but under what conditions? Under conditions that were positively, I should say, rather worse than those with which Lord Napier had found himself dealing when he arrived at Macao in 1834. He (Mr. Ward) was carried up to Pekin in a common conveyance; while he was in Pekin, there were guards placed around his residence; both he and his suite were prevented from going anywhere. As one of the Romish missionaries residing in Peking in disguise at the time, wrote to his Minister, "*humilissime intravit*"; and he went out as he had come in. Now, if the Chinese had had any sense they would have put us in the wrong by conceding to Mr. Ward a reception that he could not have complained of. But they did not; and they simply let us see that we were perfectly right in insisting upon admission into Pekin under circumstances of which we should not be ashamed. The result of their conduct was the third and last war; in order, then to force our way into Pekin; in order once more, to secure endurable relations.

1293. That war closed in 1860, did it not?—I was just going to say, sir——

1294. The second war?—Well, I consider the second war, the war which arose out of the "Lorcha Arrow" affair——

1295. That was in 1856; Lord Elgin arrived in 1857?—Yes. Hostilities had been going on, you may say, from the moment the Chinese seized the "Lorcha"; at least, from about twenty days after her seizure.

1296. And the close of that war?—I consider the close of that war was when Lord Elgin signed his Treaty in 1858.

1297. (*Mr. Mowbray.*) The Treaty of Tientsin?—Yes; the Treaty of Tientsin. Then (in the following year) we went up to be admitted into Pekin, and we were shut out and defeated.

1298. (*Chairman.*) And that gave rise to the third war?—That gave rise to the third war; to Sir Hope Grant's expedition of 1860. We did then make our way up to Pekin, the Emperor flying to beyond the Great Wall when we advanced upon Pekin. From the day we were established in Pekin, from that day to this we have had no more wars.

1299. Well, Sir Thomas Wade, you have given us a very interesting sketch of these unfortunate wars with China, and you have made it clear to us that in your view those wars were largely if not mainly traceable to the insistence of the Chinese in refusing to enter into friendly relations with us, and you contend that those wars were not prompted by a desire to force the Indian opium upon China?—Not even to force trade.

1300. You remained in China a considerable number of years after the last war was brought to a close, and were concerned in the most responsible positions with the many negociations which were carried out between the British Government and the Chinese Government. Now would you say to us that in those negociations it was not in the contemplation of the British Government to compel the Chinese authorities to receive importations of opium from India against their will; that in those various negociations other important matters were in view, but this particular object of forcing the importation of opium was never an object with the British Government?—On the contrary. You may say that the first time that it (opium) came up again at all in formal discussion was in 1868. In a casual way I have myself often talked the opium question over with different high officers,—one of them being a great opium smoker himself; but so far from there being anything like a suggestion that the opium trade, or that the opium taxation, should be re-arranged to our advantage, the first time that it appears after the war of 1860 is when Sir Rutherford Alcock was revising the Treaty in 1868.

1301. And under what circumstances does it reappear?—A suggestion was made on the part of Sir Rutherford Alcock to the Indian Government to increase the duty upon it. You will find that in the papers recording Sir Rutherford Alcock's revision of Treaty; in fact, it was one of the two causes which broke down his revised Treaty. There were two conditions, one affecting silk and one affecting opium. The Indian Government objected to that affecting opium, and both the French and various of our own merchants objected to that affecting silk. As regarded the opium, that was I think the only time that it came formally before negotiators until I took it up in 1876. And why did I take it up in 1876? Simply because at Shanghai a judgment had been given in respect of the taxation of opium which I considered to be unfair to the Chinese Government, our engagements with it considered. The article agreed to by Lord Elgin supplementary to the tariff which was signed in 1858 says that opium shall be saleable only at the port, and Lord Elgin, I cannot quote his despatch, but I can state his observation, repeated again and again to me, that his opinion of opium was such that he would not be a party to obtaining for it a participation in the favourable conditions of other articles of import. All other articles of import were subject in those days to a great deal of irregular taxation which one clause of his Treaty was intended to regularise; but he said: "I "will not be a party to flinging opium broadcast "through the Empire," and for that reason he would not claim the transit duty certificate which, by an additional payment of half the tariff duty, was to secure our general import trade against this abnormal taxation inland. It must have been about the year 1874 that a case was tried at Shanghai between the agents charged with collecting opium revenue, or estimating it,—charged consequently with visiting the stocks and estimating the revenue in the interest of the Chinese Government. On the occasion referred to they came into collision with a body raised and paid by foreign residents, the quasi-municipal police, which takes care of Shanghai, greatly to its advantage, and the case being examined into by judicial authority, the judicial authority decided that as according to Lord Elgin's Treaty opium was saleable at the port, therefore we had in fact a right to hawk it about at the port. I held precisely the contrary opinion; Lord Elgin's appeal to the Chinese Government, in 1858, put in a few words, was this: "It is an irregular trade of which you have "the fullest cognisance, regularise it, and put what "tariff you like upon it; and I will not ask for the "limitation of inland duty upon it. Once it passes "from British hands we shall have no more to say to "it." Well, I consider that that being our engagement,

*Sir T. F. Wade, G.C.M.G., K.C.B.*

15 Sept. 1893.

a decision which would justify the quasi-municipal police in interfering with the Chinese overseers of opium revenue to the prejudice of the inland duty collection was not fair to the Chinese; and for that reason I volunteered in the Che-foo agreement—an agreement primarily concerned no doubt with what it known as the Yun-nan outrage; but incidentally, as my despatches show, made to include other matters,—I volunteered a suggestion that just as the foreign inspectorate now collects the tariff duty of 30 taels, (30 ounces of silver) upon the drug when imported, so it should be empowered to collect also the abnormal inland revenue to which the Indian opium *in transitu* was liable. Of this we had very imperfect information. We knew that it was exceedingly onerous to all trades, but I knew also that the Central Government was itself very imperfectly informed regarding the amount collected. It was vain therefore to endeavour to get accurate news from the provinces, but what I wanted to accomplish was not simply a regularisation of the trade, —the regularisation of the trade in opium as an import was not my business,—but I did desire to insure to the Chinese Government a defence against the foreign importer; a defence that I consider the Chinese were legitimately entitled to. Thus you will see opium, in my belief, was never alluded to in negotiations, except upon the two occasions that I have referred to; first, in 1868, when Sir Rutherford Alcock was revising his Treaty, and proposing an augmentation of the tariff duty on opium, and last in 1876, when I signed the Che-foo agreement. I will not be absolutely certain, but I believe that Sir Rutherford Alcock's proposition was much of the character of my own in 1876, to wit that the Chinese Government should have secured to them the revenue to which they were by Treaty entitled. Beyond that there has been no pretence to treat; opium taxation has never been, as I say, even alluded to, and I confess that I feel something passing common irritation when I am told that we introduced opium into China, that we taught the Chinese the way to smoke it, that we poisoned the nation,—that we made war in consequence of it, and that we finally forced it upon them with British bayonets in our hands; when I hear, as I heard Mr. Samuel Smith, the Member for Flintshire, inform 200 undergraduates at Cambridge one evening, that at last China overborne was obliged to take to producing it in her own defence. It is scarcely possible for me, I confess, to measure terms when allegations of that sort are made. Think how utterly unfair it is to our own friends, to our own countrymen, what a reflection upon them it is. However, I am not here to entertain you with my irritabilities.

1302. We were very anxious to have the position of the past cleared up, and we have been interested in what you have told us, Sir Thomas; there was one point upon which the Commission would wish to have your opinion, and that is, as to our position at the present moment. We have had brought before us repeatedly in the course of our inquiry an important official statement made by Sir James Ferguson in the House of Commons, which was to this effect, that the fiscal arrangements, the discretion as to the imposition of Customs duties or the discretion, as to the total prohibition, if they thought fit, of importation of opium from India into China, are now entirely free with the Chinese Government; Sir James Ferguson made it clear to the House of Commons that there were no conditions in the Treaties now in existence between ourselves and China which prohibited the Chinese Government, if they thought fit, from dealing in any way which they thought desirable with the opuim trade. We understood the statement of Sir James Ferguson was to the effect that if the Chinese Government thought fit to do so, they could, after giving twelve months notice, raise the tariff on the importation of opium from India to China to any amount that they thought fit; or if they thought fit, might prohibit the trade altogether. Now that statement of Sir James Ferguson has not been accepted by all the witnesses who have appeared before us. They have contended that, that statement notwitstanding, the Chinese Government are not free to deal as they may think fit with the opium trade between India and China. Can you tell us how the matter really stands? —Well before referring to negotiations since my day, I wish to premise that partly owing to my own, I will not say *laches*, but still owing to me, the ratification of the Treaty hung fire for a long time. The causes independent of me were, I think these, that the financiers of the Indian Government were naturally alarmed, for I had not prepared them for a proposition regarding opium at all in 1876; and in the next place, though there was not a formal intimation regarding opium from other Governments, there was evidence enough that they were not disposed to accept arrangements affecting it for different reasons. They were not disposed, some of them, to approve my Agreement at all, and they were in a position to neutralise its opium provisions, because with a very little organization they could have imported opium and if they had not accepted my arrangement, the Agreement stood in danger of falling through. As regards the statement of Sir James Ferguson, I am not prepared to make answer at this moment. I mean to say that I do not venture to affirm that there is nothing on record to the effect that the Chinese might if they chose raise the duty, or that they might take this step or that regarding opium. With the relations that we now have, no step of the sort, I should imagine, would be undertaken without preliminary negotiations. And allow me to say that I conceive it to be the farthest thing from probability that they will initiate anything of the sort under existing circumstances. In the amount which it was agreed between (I think) Lord Salisbury and the Minister Tseng should be levied, they have got rather more, or certainly at least double what I would have conceded. I had reason to believe (in 1876) that they collected as *li-kin* taking the ports all round, something like 40 ounces of silver in addition to the 30 ounces leviable by tariff; that they collected about 40 ounces upon every picul, every hundred Chinese pounds of opium. Now I would have conceded them more than that, though even of the 40 [which their native collectorate ought to have collected] they were not perfectly secure. I would have conceded them more than that in order to set the question at rest. However, as I say, the settlement hung fire, and Sir Robert Hart did not agree with me that what I thought fair was a sufficient sum to impose upon opium. He said that it would bear a total of 110 ounces taxation, tariff included, without any danger from the smuggler, and in his position of Inspector General of Customs, he was bound I think to advise the Chinese Government in that sense. If the Chinese Government were minded to-morrow to raise the duty or to make fresh arrangements regarding the revenue, there is not a shadow of doubt that we should not,—as in former days when there were no relations at all, —meet them with a direct negative, we should not refuse any proposition they might make without consideration; but I repeat it is to the last degree improbable that they will do anything of the sort. I should like before I close to supplement my answer to the question which your Lordship put to me just before this one, as to the action taken by the British Government. I said there were two instances in which the question of opium had come up, one in 1868, when Sir Rutherford Alcock was Minister, and one 1876 when I was Minister myself, and I mentioned the two propositions that had been made, both favourable to the Chinese, first by Sir Rutherford Alcock, and then by myself. I omitted, however, to mention a very much more important provision, in my Agreement, and that was that there should be a commission to regularize the trade of Hong Kong. About this naturally the Inspector of Customs was particularly anxious, because Hong Kong, being situated as it is, was in a position to export not only Indian but all native-grown opium right and left along the coast, without paying any duty whatever. We had paid some, without a doubt; but that a large portion of it would go into the pockets of employés, in fact that it would be a branch of irregular trade, no one could doubt for a moment. The Chinese very often argued, always with an allusion, more or less unpleasant, to the peculiar position of Hong Kong,—as they very frequently contended that they were entitled to tax every ounce of opium that came to China, that is to say, geographically speaking, to Hong Kong as well;—and I was prepared to concede, although it was not very pleasant to the Colony, that they were perfectly entitled to watch the trade between Hong Kong and their own shores in order that they might levy the duties that would legitimately accrue to them. For that reason I suggested that there should be a joint commission between the Chinese and ourselves to arrange to regulate the trade, more particularly the opium trade at Hong Kong. The result of that is that Hong Kong is now within the area of the Imperial Customs Inspectorate supervision. Allow me to say that, when we talk of forcing trade upon them with bayonets, those two last concessions in trade are some-

thing to set against any such allegation. If you think that I have taken upon myself, not as Mr. Lay has put it, to increase the war-tax,—to enable the Chinese to levy the war-tax through the hands of the Inspectorate,—but to secure to them that enormous increase of revenue which they now receive, which they never could have touched but a fraction of, had it not been for my intervention; and that I secured to them the regularisation of the trade of Hong Kong, I think that those two acts, on my part alone, may be set against the allegation that we have forced opium into that country at the point of the bayonet.

1303. There is one last question that I should like to ask you. You made an important speech on this subject at the Society of Arts, and that is before us. I take it from you that, so far as it went, that correctly represents your general view as at present entertained on the subject which has been before the Commission. There is one statement which you made in the course of that speech which I should like to hear a word from you upon, and that it is with regard to the attitude of the Central Government of China with reference to this question. Have you reason to suppose that the Chinese Government are sincerely anxious to put an end to the opium trade?—Well, the sincerity of parties is always more or less a delicate question. I attended, some four or five years ago, a meeting of clerical gentleman who were also associated with the anti-opium, let me say, crusade—I do not use the word in any invidious sense—gentlemen associated for the purpose of abating what they considered the great evil of the opium trade, and they asked me straight, "Do you consider the Chinese "sincere in their denunciation of opium?" Well, I could only meet the question by another: "Do you "consider us sincere in the denunciation of a large "number of practices which we do condemn both in "society and in trade, and otherwise?" You would feel very ill-pleased if you were told that you and your countrymen were insincere. The Chinese notion of sincerity does not carry them as far perhaps in that direction as ourselves, but I should say a large number —a majority I will not say, for I am not in a position to judge—but I should say a large number are sincerely opposed to the opium trade, a very large number. I am very glad indeed that your Lordship has asked me the question, because I read on the occasion referred to a memorandum of an interview with the Ministers of the Tsung-li-Yamên, that has been dealt with also in a way that I do not exactly like.

1304. You spoke in the Society of Arts in April, 1892, on Mr. Batten's paper?—Yes, my Lord, but did I give the date of the interview at the Tsung-li Yamên?

1305. Yes, you read the memo. of an interview on 16th January, 1881. You say that, "As regarded "opium, certain points had been suggesting them-"selves to Sir Thomas Wade upon which the opinion "of the Yamên would be valuable. In the first place, "as the Ministers were of course aware, the trade in "opium, native and foreign, was regarded in different "lights by the high authorities of different provinces, "and their mode of action was dissimilar. Some were "for stamping out native opium altogether, and "restricting the sale of foreign opium by placing pro-"hibitions on the consumption of it. In other pro-"vinces it was regarded as a source of revenue, the "habit of opium smoking was not checked, but the "drug was heavily taxed, the vice being turned to "account as a means of enriching the exchequer. As "these modes of procedure were diametrically oppo-"site, Sir Thomas Wade would be glad to be informed "what was the policy favoured by the Central Govern-"ment. Th Minister addressed replied that the "question was not an easy one to answer. He did not "think that the Central Government had gone so far "as to formulate a policy at all"?—Yes. But the sequel is much more important, my Lord, Shall I read it?

1306. Yes, what I have read to you will lead you up to your answer, no doubt?—I should inform your Lordship that the paper which I read on that occasion was one of a collection which I have marked "Conferences on Opium."

1307. Perhaps you would put that in?—Yes. I do not see that I might not. But on the occasion on which I read it, I did not mention the name of the Minister who made it because, as I observed at the time, Chinese Ministers do not delight in having their names carried about; they are not so indifferent to it as we are; and for that reason I concealed the name of the Minister speaking; and I have seen in the Anti-Opium periodical that he is referred to as an anonymous Minister. Will the proceedings be published necessarily?

1308. No; we might perhaps look at it?—Well, I merely wish your Lordship to understand that this is a collection of conferences on opium at the Tsung-li Yamên, the Chinese Foreign Office, during the years 1880, 1881, and 1882, and my usage, during the latter years certainly of any tenure of office, was to enter a formal report of all conferences at the Yamên on anything more than an ordinary question in a journal. Furthermore, it was my usage to be accompanied by some of my interpretorial staff or others. On this occasion I was accompanied by Mr. Hillier, now Consul-General in Corea, and there were present four Ministers whose names are given in the memorandum before you. The Minister with whom I had the conversation just quoted, was at that time virtually the Foreign Minister. Our real Foreign Minister must have been considered the Prince of Kung, the Emperor's uncle. He was some two or three years after I left Peking degraded on one of the common charges in China, corruption, and with him fell the Minister who was speaking (on the 16th January 1881). He was one of the very ablest men that in all the years I was in China I ever met, and one of the fittest certainly to be a diplomatic Minister. He is now rising again, after the fashion of the Chinese, and is at this present moment at the head of an enormous government which is overgrown with opium. "The Minister addressed replied "that the question was not an easy one to answer. "He did not think that the Central Government had "gone so far as to formulate a policy at all. Speaking "from a general point of view, however, he might say "that if the habit of opium-smoking could be univer-"sally and at once abolished, the Chinese Government "would be ready and willing to sacrifice the revenue "that was at present derived from opium. All sensible "men were nevertheless agreed that this was an im-"possibility. The habit of opium smoking was beyond "the reach of prohibition, and the idea was how to turn "it to account. The only way in which it could be "turned to account was by making it a source of "revenue, and the revenue thus derived was indispen-"sable. There were, moreover, so many other matters "that needed reform before the opium question was "taken in hand, that it might safely be said that the "abolition of opium had not entered the minds of those "entrusted with the government of the Empire. Sir "T. Wade went on to say that many persons, notably "the foreign missionaries in China, had been urging "on the British Government through various channels "the advisability and the equity of abandoning their "connexion with opium. Suppose, for as yet it was a "pure supposition, that the British Government were "eventually to effect a gradual diminution of the "opium trade from India, by limiting the import to "an increasing degree, year by year, until the trade "was abolished altogether, did the Minister think that "such an arrangement would meet with the approval "of the Chinese Government? The Minister addressed, "who again protested that the question was a difficult "one to answer, replied that in his opinion such a plan "would be useless. As long as the habit existed, "opium would be procured somehow, and if it did not "come from India it would be procured elsewhere. Any "serious attempt to check the evil must originate with "individuals. As long as men wanted to smoke and "insisted on smoking, they would smoke, and a spon-"taneous abandonment of the habit on the part of the "people would regulate the supply. Nothing short of "this would do any good, and philanthropic efforts to "check the evil in the manner suggested by Sir T. "Wade would affect the revenue only, without in any "way reaching the root of the mischief."

1309. Is there anything further that you would like to say?—There are one or two things bearing upon the sincerity of the Chinese in the matter. It must be admitted by all those who have been in touch with this question for fifty odd years, that there is an amount of inconsistency on the part of the Chinese respecting it that puts their sincerity very much in question. There are several of them, as I said, that are perfectly sincere. The son-in-law of that great Commissioner Lin, whose violent action was the immediate cause of the first war, the son-in-law of that man was a few years ago Governor-General of the three provinces of which Nanking is the centre. He put down,—not opium smoking—he could not do that,—but all public opium divans. And now and then you will find individual officers taking a

*Sir T. F. Wade, G.C.M.G., K.C.B.*

15 Sept. 1893.

step of that kind. But it is rare. You will find all over the country prohibitions against opium planting and opium smoking; and yet, as a letter from a missionary which I saw in a paper shortly before I left Pekin, in 1882, stated, he had just passed through a field of poppy with the proclamation planted in the middle and the white poppies growing round the posts of the board on which the proclamation was posted. And you have more than that; you have the regular taxation of it, and you have now, if I do not mistake, in fact, I am sure of it, you have a regular quotation of the revenue derived from the native cultivation of different parts. But what I was about to call attention to as something of an argument on the side of inconsistency was the Will, as it is called, of the old Emperor against whom we made war in the first instance. The old Emperor was reigning as Tao Kuang. He was supposed, logically, to be pronouncedly opposed to opium smoking. In the year 1836, that is three years before our first hostilities, a censor of high reputation, Hü Nai-tsi by name, proposed that opium should be legalised on a duty of 8 per cent., and he was not at all without supporters. But his opponents were more powerful, and it ended in his being exiled to the far west of China as a punishment. It was almost immediately after that that the rigorous measures against the opium traffic and the opium smoker were revived. It should not be forgotten that all those who denounced it, denounced it to the full as much upon financial as moral grounds. What alarmed the Court? I cannot think that the small quantity imported alarmed the Court so much as the evidence that silver was being carried out of the country to pay for it. But the old Emperor was justly supposed to be a pronounced anti-opiumist; and it is therefore very remarkable that in his Will the misunderstanding which lasted from 1839 to 1842—our opium war—should be treated in the way that it is there treated. These Wills, as they are called, are prepared very much as our Speeches from the Throne are prepared—by the highest authorities; but these same high authorities must have also prepared the extremely lofty decree and the arrogant papers which were issued after we were excluded from Canton in 1849. The Emperor died just at the beginning of 1850, at the end of February 1850; and then there appeared this document, which, as I say, is very much like one of our Speeches from the Throne. It is in effect a review of his reign. After praising himself for his vigilance and his industry, his thrift and frugality, he comes to the rebellion of 1826–1828, a very serious movement in his Mohammedan Colonies, and then to the war with England.

"When the poor fools [the Mohammedans] that "dwell beyond the western frontier had been chastised "by our troops," he says, "for many years we pre-"sumed not to vaunt our martial prowess, until a "quarrel arose out of a question of commerce upon "the eastern coasts." [These are the terms, observe, in which our war of 1839–42 is alluded to.] "Even "then, being as the good men of ancient times who "held humanity to be the chief of virtues, how could "we hear that our innocent babes should be exposed "to the cruel wounds of the sharp-pointed spear? It "was for this cause that we put away our annoyance "and entered into an important compact [the Treaty "of Nanking]. Giving comfort to our own dominions "we showed tenderness to those from afar. And thus "in the course of ten years the hurtful flame has "expired of itself; our people and the barbarians trade "together in peace, and all may now perhaps com-"prehend that in this policy we were actuated by the "constant fondness of our people felt in our inmost "heart."

There is not a word of reference to opium in that. After his successor had ascended the throne, he immediately, as is usual, asked for counsel of his advisers. The result was the presentation of some 50 odd papers, which I have here, either in translation or in précis. I do not think that opium is mentioned twice in the whole of them. I say that these are certain arguments to prove, well, if it be not indifference, certainly a not very active feeling in reference to opium.

1310. (*Sir J. Lyall.*) Sir Thomas Wade, in the evidence before us, and in the memorial to the Prime Minister signed by a great number of influential people, reference is made to what is called the "affecting appeal" made by the Chinese Commissioners for the revision of the Tientsin Treaty, in 1869, to the English Government to alter its policy with regard to opium. Will you kindly tell us what your view of that incident is, and how far was the appeal sincere; that is, were the Chinese thinking of prohibition, or were they aiming at an increase of revenue?—I was not at Peking at the moment; I was on leave, and did not return until after Sir Rutherford Alcock's revision was completed. But I remember an account of his last conversation with the Prince of Kung before he started, in which the Prince had said that the only two troubles of China were opium and missionaries, and I should say (in answer to a question asked me) that this remark did not indicate a desire to increase the revenue; that it would rather be the other way, because the Prince of Kung's right hand at that time was not the Minister whose remarks I have been reading to you, but a very great man; great in this way, for though he was narrow, he was a singularly patriotic, clean-handed, Minister—very; and he was himself a tremendous anti-opiumist. He carried his antagonism to this point, that on one occasion when he was ill, and pressed to take laudanum, he would not touch it because it came from the poppy. He would have been a very likely man to suggest such a remark as that quoted. At the same time I was informed, on the very best authority, that when Sir Rutherford Alcock's proposition (and the whole of the negociations were then over when this conversation that I speak of took place), Sir Rutherford Alcock's proposition, which promised an increase of revenue, came before the Minister in question, he chuckled very undisguisedly over the prospect of the revenue's improvement.

1311. With reference to that statement as to the action of the United States Minister, at the time of negociating the Tientsin Treaty, I wish to ask how you would explain the fact that in two Treaties recently concluded between the United States and Russia the importation of opium is prohibited. Do you think the Chinese asked the insertion of the clause, or that the United States and Russia suggested it for any motive?

Well, I do not know myself about Russia, I had overlooked the fact of Russia's participation in the matter, but as regards the American proposition, I was informed at the time (I think that was in 1881), that it was put forward by the Americans in the hope that by the proposition they might in some way balance what they were taking away. In 1868 they negociated a Treaty about emigration on both sides, which was the doing of Mr. Secretary Seward and Mr. Burlingame, the American Minister [then, however, representing China]. This laid down that the President of the United States, recognising no less than the Emperor of China that every human being has a right to change his domicile, &c., &c.—Well, in less than ten or twelve years after that, for reasons more particularly affecting the State of California, the Americans found that they had more Chinese than they wanted; in fact, that there was a very decided set of the labour people, the Irish of California more particularly, against the Chinese, and they wanted to undo that Treaty; and I rather think that I have seen it in my own despatches recently, that I reported that the proposition regarding opium did come spontaneously from America, as a kind of *quid pro quo*. The Chinese set no kind of value upon it, because America was not an opium-producing country, nor, in general, although on occasion when it suited them, an opium-carrying people.

1312. Another reason, I suppose, would be that I believe there is a certain anti-opium party in the States who have a religious belief?—Oh, necessarily; there is pretty sure to be; indeed, quite sure to be. They have, I should think, as strong an anti-opium party in the States as our own.

1313. There is one question that goes a little beyond the question that Lord Brassey put, and perhaps you may not be able to answer it; but I should like to put it. You have said that a large number of respectable Chinese are sincerely opposed to the opium trade; but do you think that the Chinese Imperial Government, if now formally asked by us, would say that they wished us to prohibit the import of Indian opium into China? Can you answer that?—I think that you would merely draw from them one of those generalisations, such as the Grand Secretary Li-Hung Chung and the late Minister Tsêng and others put forth when they were approached by well-intentioned bodies in this country. In the same way, no people have a greater happiness in the composition of documents tinged with morality than the Chinese; but it would never enter their heads that the step was seriously contemplated. I should think their first impression would be to doubt your sincerity in the matter; but their answer, I think, would simply amount to this: Supposing that the British Minister, or a body of British anti-opiumists, were to approach the

Chinese Government, saying, "The Indian opium trade "is an awful curse to your country; implore the "British Government to give it up or to exclude it," they would answer, "The remedy appears to us to be in "your own hands; if you do not like to export it, give "up exporting it." They would meet you in that sort of way. But, as I said before, I think they would be inclined to doubt your sincerity. And even supposing now that there was in this country the popular feeling against it that there was, say, against negro slavery, and that there was such a feeling in the country that it was decided to have done with the export of opium to China *in the interests of the Chinese*, I can only say that you might just as well pull down this edifice that we are in here in order to put out a fire in Whitechapel. Because you have got in China a large opium-producing and opium-consuming country, accustomed to the use of opium long before any troubles with us began. And allow me to add one thing more, *apropos* of Mr. Griffith John's remark, that the opium traffic once abandoned by us, we should be on beautiful terms with the Chinese, and that there would be the greatest possible improvement, particularly in respect of missionary enterprise, and in fact all round, I venture to say that I doubt it exceedingly, because I remain true to what I have urged before, our difficulties with China are of an entirely different character. The Chinese have still got to learn, as a nation, that we are their equals. The Central Government has accepted this fact, and a very unpopular concession on the part of the Central Government it was; but as to the improvement of relations, and particularly as regards the preachers of religion—I do not want to commit your Lordship and the Commission to the hearing of an Essay on Missionary Enterprise—but what you have got to do in that country is largely to reinforce your missionary body with a very different description of missionary from those whom you generally enlist. As the Minister Tsêng observed to me on one occasion, "Your missionaries are getting "at the lower people, but you are not approaching the "higher. Why did Buddhism make the way it did in "our country," asked he, "because the works on "Buddhism translated into Chinese (from the excel-"lence of their style) appealed to the educated section "of the community," and not only to a part but to all the literary men. Nor must we necessarily commence with theology.

1314. (*Chairman.*) That lies outside the purview of the Commission?—Quite. I was speaking simply in answer to Mr. Griffith John's remark.

1315. (*Sir J. Lyall.*) You said, I think, that when you were negotiating the Che-foo Convention, it had to be borne in mind that, if the other Powers did not agree to the arrangements we might make to regulate and restrict the opium traffic, they might easily organise an import trade of their own. I want to ask you where do you suppose that those other Powers would get the opium to import; from our people?—There were people talking already, when I returned to China in 1879, there were people talking of changing their flag and carrying opium under flags not British.

1316. I mean to say, do you think they would get it from India?—That would depend on the Indian Government. I am not prepared to say. But remember that though they import mainly Indian, they also import Turkey and Persian opium; and, furthermore, there were foreign representatives who were prepared to support the step contemplated, because it would have been a weapon in their hands; it would have been something to give up to China.

1317. (*Mr. Pease.*) Perhaps you are aware that the secretaries of the Anti-Opium Society, if not the members, always avoided speaking of the introduction of opium into China as having been first introduced by the English?—I was not aware of it.

1318. That has been very carefully done?—I can only say that verbally I may include wrongly some people in the Anti-Opium Society. But anti-opiumists have made that statement.

1319. But the Society has repeatedly repudiated it, although at one time the quantity of opium introduced was very small. You have said that your views had been to some extent modified with regard to the personal effects of opium. May I take the statement that you made in 1871—shall I read it?—as being generally your feeling at the present moment?—It was earlier; I think it was in 1868.

1320. "China.—No. 5 1871"—is, I think, the paper. "It is impossible to deny that we bring them that "quality which, in the south, at all events, tempts them "the most, and for which they pay dearest. It is to "me vain to think otherwise of the use of the drug in "China than as of a habit many times more pernicious, "nationally speaking, than the gin and whisky-drinking "which we deplore at home. It takes possession more "insidiously, and keeps its hold to the full as tenaciously. "I know no case of radical cure. It has insured, in "every case within my knowledge, the steady descent, "moral and physical, of the smoker, and it is, so far, "a greater mischief than drink, that it does not, by "external evidence of its effect, expose its victim to "the loss of repute which is the penalty of habitual "drunkenness"?—It is in my Report on Sir Rutherford Alcock's Treaty Revision project submitted to Lord Clarendon, by his desire, in 1868. Yes; I have modified those views, as regards especially the question of cure. As I said in the course of my address to you just now, I have known,—I will not say many instances,—but I have known a certain number of instances where the cure has been complete, and that in one case which is always specially before me, in the case of a man who filled a position of considerable responsibility. He was a species of head steward (we call them compradores) of the British Consulate. I spent the year 1867 in that Consulate, and this man, who was a singularly intelligent, useful person, was then, as I conceived, in the very last stage of opium decay. He had every symptom of decadence. A more active, intelligent man, when he was not in the dream, I would not wish to meet. But I have sent for him sometimes in that year when it was pitiful to see him. To my utter amazement, in 1882, I think it was, on my way home, I met this man looking hearty and well in Shanghai, and I said to him, "How comes it you are so well"? "Oh," he said, "The Consul put me under a British physician, and after a certain time I was quite cured." "But (then I said), have you given up opium altogether"? "Oh, no; but I used to smoke ten pipes, and now I smoke three." But I assure you he was as fit as any man that you could meet at the time that I am speaking of. That is really a salient instance. I have seen others, and, to boot, I have noted, perhaps, I have paid more particular attention to it [the question of incurability] than when I wrote the words quoted. I wrote them when I was far nearer my long residence in the south—I was eighteen years in the south before I went to Pekin, where I was twenty-two years—and in the south I must say I had oftener seen cases that might have justified strong language. But even then the words just quoted would be an exaggeration, because I had heard stone-cutters and people of that sort,—people with hardly rags to their backs engaged in the roughest possible work, talking of the necessity of a little opium during the cold weather. When in 1874 Mr. Margary travelled across China to the frontiers of Burmah, he noticed, in one place especially, that his boatmen, the people who had been working a boat for days against the stream, that they, all of them, took their ration of opium regularly. I know, to boot, from other people who have been in my employ or connected with me, that they were in the habit of taking a certain allowance of opium just as we take our allowance of wine.

*Sir T. F. Wade, G.C.M.G., K.C.B.*

15 Sept. 1893

1321. You speak of the war as being not a war of the character which has often been described. Of course you are aware that contemporaneous authorities of very high authority take a very different view at the same time?—Perfectly.

1322. I observe here a remark of Mr. Gladstone's: "A "war more unjust in its origin, a war more calculated "to cover this country with permanent disgrace, I do "not know, and I have not read of. The right hon. "gentleman opposite spoke of the British flag waving "in glory at Canton. That flag is hoisted to protect an "infamous contraband traffic; and if it were never "hoisted, except as it is now hoisted on the coast of "China, we should recoil from its sight with horror. "Although the Chinese were undoubtedly guilty of "much absurd phraseology, of no little ostentatious "pride, and of some excess, justice, in my opinion, is "with them; and whilst they, the pagans, the semi-"civilised barbarians, have it on their side, we, the en-"lightened and civilised Christians, are pursuing "objects at variance both with justice and with re-"ligion"?—I should like to know what Mr. Gladstone had then read of the antecedent relations between us and the Chinese, or what he then knew about the opium trade in China at all.

*Sir T. F. Wade, G.C.M.G., K.C.B.*

15 Sept. 1893.

1323. That was a declaration made in the House of Commons in a discussion?—I recollect it. He spoke one of the most magnificent speeches he ever spoke on the "Lorcha Arrow" affair. I remember the ring of that speech, when, after reviewing the incidents, as he understood them, of the quarrel, he asked the question if we thought that these things could add to either our honour or profit. "Why," said he, "they deepen your guilt." The speech went the round of Europe. Louis Blanc quoted it in his printed letters. But it is wrong. It is written in perfect ignorance of the relations of England and China; and as long as that view is held so long will you have all these collisions, the fault of all collisions with China, laid to our charge. But it would be—even in the case of what is called the "opium war" it is—inexcusable to formulate the accusations that I hear formulated without reading the story of the misunderstanding, all the incidents that had anteceded the final collision.

1324. I observe in connexion with a letter which was written by Mr. Lay to the *Times*, to which a reply was written by Mr. Alexander, in which there is a quotation which is dated 1858, from a Report on a Revision of Tariffs, furnished by yourself and Mr. Oliphant, in which you state that "one of the Chinese Commissioners, "whose position as Superintendent of Customs at "Shanghai," says the report, "naturally gives him a "chief voice in such matters, admitted the necessity "of a change. China still retains her objection to the "use of a drug on moral grounds; but the present "generation of smokers, at all events, must and will "have opium. China would propose a very high duty, "but, as opposition was naturally to be expected from "us in that case, it should be as moderate as possible." Would you accept that as a genuine expression of Chinese feeling?—I am not sure, although I read very recently that over—I am not sure that I quite follow the argument in the case.

1325. Well, his ground is that the present generation must and will have opium, and they will propose a very high duty; but as opposition must naturally be expected from us, in that case it should be as moderate as possible; that we would not allow them to place as high a duty as they would, they having a moral object in view?—In truth, the duty was arranged between the Chinese official and Mr. Lay.

1326. (*Chairman.*) What was the date of that?

1327. (Mr. *Pease.*) That was in 1858?—They met us with an offer, I think, of 34 ounces. As I stated, Lord Elgin's formula was, let them tax it as high as they please; only regularise it. I went on my part, and consulted persons in whom I could have confidence, particularly one, as to what was fair to put upon it. He had been himself a merchant, far back in the East India Company's time; he was a man who thoroughly understood all the conditions of the trade, and he said 30 ounces would be a fair duty.

1328. How do you regulate what is fair for the Chinese to put?—Well, with reference to its value.

1329. Why should not the Chinese have full liberty?—Well, I am speaking of what we had before us in 1858, when they were exceedingly well pleased to add to their revenue. The important point is that they did not dispute it. They did formally propose those 34, and we abated it. That paper to which you refer, signed by Mr. Oliphant and myself, was drawn up by me, but it does not give in detail the whole of the interview. There is one most important incident left out, probably because I did not think it sufficiently serious; and that is that the whole thing having been well thought out between Mr. Lay and the Superintendent of Customs, when we met for our first conference, inasmuch as it was a proposal affecting opium, or as it is generally called, the foreign drug, both Mr. Oliphant and myself came to it with a certain amount of formality, and were beginning to talk about the amount, when the Superintendent, who was a very rough man, burst out into a laugh, and asked, "What is the use of talking about that when Mr. Lay and myself have settled the whole thing?" And they put forward, I do not know if it was Mr. Lay's suggestion or not, they put forward 34 taels, and after a very slight debate 30 was accepted. I am bound to observe that if they had asked for 100, Lord Elgin would have given it them.

1330. By the Treaty of Tientsin, opium imported from India had to pay an import duty of 30 taels a picul?—Yes.

1331. And after leaving the importer's premises was further liable to such local taxation or *li-kin* as the authorities chose to impose?—Yes.

1332. But when you negotiated the Chefoo Agreement in 1876, you proposed in the first instance that the drug opium when brought into port should be bonded until sold?—Yes.

1333. And that when sold the importer should pay the duty and the purchaser at the same time the local tax or *li-kin* and both to the Foreign Customs Inspectorate?—Yes.

1334. Will you explain what advantage this would have afforded to the Chinese over the old Tientsin arrangement?—It would have secured to them,—I thought I had explained, that the first of my stipulations was that the rate should be even at all the ports. They had been in the habit of putting on one rate here and another rate there; it was a great derangement of the foreign importer's business transactions, and in some places you had a ridiculous state of things, such as this: the Port of Amoy is just at the southern tip of the province of Fu-kien; the Port of Swatow is just at the eastern end of the province of Kwang Tung, which is next door to it. They had positively at one of these two ports,—I think at one time they were putting on 58, or something of that sort, whilst at this next port they were putting on 24; and then when they found that there was in consequence so much opium going to the latter port, the one rate went down and the other went up; and there was all that kind of uncertainty, And there was this to be said, that as it was collected, not by foreign officers, but by Chinese, a great portion of it was lost to the Government. Though they believed themselves to be getting something like 40 taels a picul all down the coast, they did not get one-half of it, or at all events not three-fourths of it. I proposed that they should get the whole of that, and indeed I contemplated a rise upon it; and I attempted, in 1879, when I returned to China, to raise it; but circumstances interfered with the negotiations, which were discontinued.

1335. Indeed it was very largely to prevent contraband, to make it easier for the Chinese to collect the tariff, I suppose?—It was to secure them, what they were entitled to, and, as I have informed you, I think, it was suggested to me by the fact that I considered a decision of our Supreme Court had been unduly against the Chinese.

1336. Why did the Home Government refuse to confirm the Chefoo Convention, and leave it open for so long a period?—For the length of the period I am in great part responsible. I was interrupted by various incidents. In the first instance, in 1876, no sooner was my agreement signed than all my colleagues,—at least no sooner had I left China for England, than almost all my colleagues virtually protested against the whole thing, although two of them—but it is of no use going into those details. On the other part, the Indian Government were very naturally alarmed lest there should be a sudden or even a gradual increase of this inland taxation. They were at one time willing that opium should be liable to the tariff duty of 30 taels *plus*, on my estimate, an inland duty of about 40. I certainly had contemplated making such an arrangement as, whilst it would add to the amount that the Chinese had believed themselves entitled to receive, would be more or less fixed; that there might not be the irregularity attending it that there had been. But in the first place, when I came to discuss it with the Grand Secretary Li Hung Chung I imagine that I did not move fast enough; then, later on, there were other interruptions; there were other considerations; and finally when my tenure of office came to a close at the end of 1882, the thing was not concluded. On the whole, that it dragged must be put down to my charge more or less.

1337. No doubt it did drag largely because the Home Government were afraid that it would give the Chinese Government too much liberty with regard to the imposition of provincial duties or internal duties?—That at first no doubt was the feeling in India, but I do not think it would be fair to set down all the delay to that cause. On the contrary, in that year, you see, amongst negotiations which came into my hands, there were negotiations arising out of the Treaty of another Power which would have led, I think, in the long run to the disappearance of some of the difficulties affecting trade in the interior; or, at all events, to the protection of imports carried inland against the taxation which

was so depressing our trade inland [and against which all foreign Powers, ourselves included, had long been protesting]. As you may see very well, it was an excellent opportunity to put an end to this. The Chinese were waiting for a settlement of this opium inland arrangement; but they were all the time collecting *li-kin*. We did not interfere with their collection so far as it was in their own hands; but this improved system, which they were right willing to see put in force, would have been a very fair argument in our hands that they should meet us half-way as regards the inland taxation of the regular trade and the trade outside opium. Well, we [the foreign Legations combined] had got a considerable length by the end of the year 1879, when there was what you may remember as the Russian scare, which threw the whole of us back for a twelvemonth; and then there were other delays and other delays, and I left China in the middle of 1882, with the business unfinished, and to a certain extent I may say that I was responsible for the delay; indeed, in no small degree. When I returned home, after a certain interval, the Foreign Office, would have been, I think, very glad of my assistance to bring the matter to a conclusion, but I was, to use the simplest term, not equal to the effort, and the delays, I am sorry to repeat, must be more or less charged to myself.

1338. Did the Chinese Government ask for free liberty as to the amount of the *li-kin*?—No. In one sense they asked for free liberty, because I proposed in the first instance what I knew them to be then getting as the *li-kin*, and indeed offered more; for whereas I felt quite sure they did not get 40, I was proposing 50; and I have since learned that if I had proposed 60 they would have closed with it joyfully; but the interruptions that I mentioned [those for which I was not responsible] ensued, and the result is that it is now being taxed a great deal more than I had ever contemplated that it would be.

1339. The result was that they were only able to get the Convention which you had made with them confirmed on their accepting 80 taels?—Is not that so?—I should hardly say that. I was not in the affair at the close, but I should say that it was hey who pressed. We did not limit them at 80. But they pressed up to 80. It was they who pressed, and on Sir Robert Hart's inspiration. They were asking for 80; was not we who were abating. They never asked for more than 80; and indeed when I was leaving China, that very able man whose conversation I read to you a short time ago called on me only a few days before I left—called on me to say that they would be perfectly satisfied with 70, which would give them the 100 taels on the whole. The Grand Secretary Li, too, had told my Chinese secretary the same thing but a short time before. The was no constraint whatever, not the slightest.

1340. The Chairman has asked you, I think, a question with regard to Sir James Ferguson, and you said you could not, in the full, from your experience, confirm what Sir James Ferguson has said?

1341. (*Chairman.*) With reference to the full discretion of the Chinese to deal on tariff or prohibition with the importation of opium?

1342. (*Mr. Pease.*) I was going to put this question: It was stated by Sir James Ferguson in the House of Commons' debate on April 10th 1891, that "the Chinese "at any time may terminate the Treaty on giving "12 months' notice, and to protect themselves they "may increase the duty to any extent they please, or "they may exclude it altogether." Is that language in your opinion a fair description of the position of the Chinese in the matter of their Treaty relations with us?—Yes; my proper answer to that should have been that "I have not read to my knowledge, anything in "Treaty or Correspondence that would bear out such a "statement as that." But I do not mean to say that it is not true.

1343. And again it was stated by Mr. Curzon, the late Under-Secretary for India, in the House of Commons' debate on 30th June 1893 that, "under a clause "of the Chefoo Convention of 1866, it was possible for "the Chinese Government, upon giving 12 months' "notice, to abrogate the Treaty, or to put an import "tax on the article, or even, like Japan, to prohibit "its introduction altogether into any of its ports." Is that, in your opinion, a fair description of the relations of the Chinese with us in the matter of opium? Your answer will be very similar to that to the other question?—No; pardon me. It must be "that I have not "seen it in any Treaty or Correspondence." Perhaps I recal things more vividly that I was connected with myself. In Clause 7 of the Additional Article, which is signed at London on the 18th July, 1885: "The "arrangement respecting opium contained in the "present Additional Article shall remain binding for "four years, after the expiration of which period either "Government may at any time give 12 months' notice "of its desire to terminate it, and such notice being "given, it shall terminate accordingly." I should think that that covered——

1344. (*Sir J. Lyall.*) What would be the result of that notice being given? Would they fall back on the Tientsin Treaty, or what?

1345. (*Mr. Pease.*) Perhaps you would kindly read the last clause, Sir Thomas?—"It is, however, agreed "that the Government of Great Britain shall have the "right to terminate the same at any time, should the "transit certificate be found not to confer on the opium "complete exemption from all taxation whatsoever, "whilst being carried from the port of entry to the "place of consumption in the interior."

1346. The last clause would you kindly read?—"In "the event of the termination of this present Additional Article, the arrangement with regard to opium, "now in force under the regulations attached to the "Treaty of Tientsin, shall revive." Yes.

1346A. It is your view that if they were to denounce this Treaty, then they come under the provisions of the Treaty of Tientsin; which, while it gives them the power to increase the *li-kin*, takes away from them the privilege of objecting to taxation as arranged by you through the Custom House?—Yes. Not arranged by me.

1347. Well, it is in your Convention?—It is the Supplementary Article [not negotiated by me]. I am bound to say that a great deal of what is written in that kind of way has passed out of my memory as being practically of no importance. My own conviction is that you will never have a proposition from the Chinese Government on the subject.

1348. I would just remind you that in the conference held in May, 1881, a chief Minister, the Marquis of Tso, made a proposition going much beyond the mere imposition of a duty of 110 taels?—I remember perfectly well his proposition; indeed, I think it was in a Memorial to the Throne, that the recommendation that they should put 150 taels on it was made. This, to a moral certainty, would have enhanced the premium and revived smuggling all along the coast, whereas Sir Robert Hart's limit was that which would put the trade out of the fear of the smuggler.

1349. Is it your view, may I ask, that the English Government ought not to interfere in any degree in fixing what the internal duty should be?—It ought not to interfere? Do you mean morally.

1350. No; as a matter of what ought to be left to an independent nation?—Well, that is to say, whether it would not be more becoming to England to put it back to the condition of things before any agreement were signed: let us pay an import duty, and then leave the inland taxation entirely for themselves. I think you could not do China a greater dis-service. One of the curses of China at this moment is the multiplication of the offices of the inland revenue, which are all corruption personified. It would be depriving China of so much revenue, and it would be ensuring an amount of maladministration of which, I think, you would be sorry to realise the result.

1351. I have only further to say I am requested to state that the Secretary and the previous Secretary of the Anti-Opium Society have never used the term "second opium war." It is a term that has been used by others; it is not a term that has been adopted by them?—It has been used by anti-opiumists.

1352. (*Mr. Wilson.*) Sir Thomas Wade, I want to ask you a few questions. At the beginning of your evidence I think you made a kind of comparison between opium in China and drink in this country?—Yes.

1353. And you suggested something, if not like insincerity, at least like inconsistency, in the outcry about opium while we tolerated drink?—I would not say while we tolerate drink. I was speaking rather, I think,—for I had not prepared a speech,—I was thinking rather of the tone of the condemnation. I consider that there is a sufficient analogy between the

*Sir T. F. Wade, G.C.M.G., K.C.B.*

15 Sept. 1893.

two evils to bar us from indicting the opium trade in the way that we do indict it; from using the exceedingly censorious language that we apply to it.

1354. That is what I understood. But then I have no doubt that you are perfectly aware that there is a very large number of persons and of associations of different kinds in this country, which from various points of view, and with various degrees of stringency, are saying very strong things about drink, too?—Yes.

1355. And if any of these persons are taking part and using the same sort of language about opium in China, there is no inconsistency about them?—Not if it is only the same kind. But they use about opium in China very much stronger language when they charge Government agents and communities with forcing it upon China. What would you think if you could charge a Ministry of England with forcing drink on this country at the point of the bayonet.

1356. I am afraid I am not a witness?—I beg your pardon. It was a mere form of words. I did not intend to make a personal remark at all.

1357. Then, another question. You referred to some period,—I am not sure what the exact period was,—but you referred to the fact that at that time there was not enough opium being sent into China for more than 2 per cent. of the population, I think it was?—Yes.

1358. Well, of course, the adult male population of any country is roughly estimated at 20 per cent.; therefore, if there was enough opium for 2 per cent., it would be one-tenth of the entire male population?—Pardon me; a remark was made, I can hardly remember now in what connexion, because it was by a missionary whose name I said I did not mention, because I was not absolutely certain of his identity. I believe him to be a missionary of very long standing and of the very highest respectability; and I entirely forget now in what connexion he produced the paper in which I read it. But I remember reading it with great astonishment. I simply gave it for what it is worth. I presume that he had in his mind, of course, not every man, woman, and child in the country, but taking the mass, we are in the habit of speaking of "poisoning the nation," and I think that he was in all probability deprecating the severity of that remark.

1359. I only want to see whether you agree with me that, even putting it in the form in which you did put it, it would amount in a population like that of London to providing sufficient for 80,000 to 100,000 of the male adult inhabitants of London—that would be the proportion; that is 2 per cent.?—Well, I should not venture to say so. I am almost sorry I cited the remark.

1,360. Very well. I will not pursue it?—I cited it because it was the testimony of a missionary,—that is the way I interpreted it,—it was the testimony of a missionary against what I conceive to be a certain habit of exaggeration in condemning what is no doubt a serious evil.

1361. Now, then, in reference to some questions that, I think, were put to you just now by Mr. Pease with reference to the ratification of the Chefoo Convention; I find that in September 1881, a meeting of merchants was held in Bombay, when they sent a memorial to the Marquis of Ripon, who was then Viceroy, and in the fourth clause of the memorial they say—"Your memorialists, "seeing the great injury that would have been done to "the Indian opium trade if this proposal had been "carried into effect, petitioned the Secretary of State "at that time on the subject, and succeeded" (that is, the memorialists succeeded) "in inducing the Govern-"ment to stop the ratification of the Chefoo Conven-"tion." You agree with that?—No. The memorialists, the Bombay opium merchants, did protest; their representatives in China had protested to me, too, very strongly against it; but it did not arrest the ratification of the Chefoo Agreement the least in the world.

1362. Then you think they took more upon themselves than they were justified in doing?—I should think so. I think it is very natural that when the thing hung fire they should assume that this was owing to their remonstrances; but I think they were mistaken, because I know that the non-ratification of it was due to other causes.

1363. Well, then, Sir Thomas, I find that in February 1870, Sir Rutherford Alcock was present at a meeting of the Viceroy in Council, which apparently was called, for the purpose of conferring with him upon the prospects of the Indian opium revenue, and he gave an account which occupies a page or more here—an abbreviation of his statement with reference to what had taken place—his views, and then comes this paragraph. I am putting it to you to ask you how far you agree with what he stated. "In answer to question put by "His Excellency the Viceroy and others, Sir Ruther-"ford Alcock said that he had no doubt that the "abhorrence expressed by the Government and people "of China for opium, as destructive to the Chinese "nation, is genuine and deep-seated, and that he was "also quite convinced that the Chinese Government "could, if it pleased, carry out its threat of developing "cultivation to any extent. On the other hand, he "believed that so strong was the popular feeling on the "subject, that if Britain would give up the opium "revenue and suppress the cultivation in India the "Chinese Government would have no difficulty in "suppressing it in China, except in the Province of "Yu-nan, where its authority is in abeyance?"—No, I do not agree with the latter part. I more or less protested—"protest" would not have been a proper word for me to have used at the time—but I differed from him in opinion, and I have elsewhere recorded the difference of my opinion as to the power of the Chinese Government in the matter. The Chinese Government was not so circumstanced, and has not been for very many years. Allow me to refer you to the correspondence of Captain Elliot in the year 1836. Even at that time you will find a Chinese Minister,—the one who proposed the legalisation of it,—admitting two things: that opium is necessary to the Chinese, and that the Government really could not stop it. You will find it in this great Blue Book of 1840.

1364. Your reply refers to the latter part of what I read?—Yes.

1365. The first part is as to the genuineness of their abhorrence, and their desire to get rid of it?—Well, I do not think the abhorrence, as I have stated in my evidence, is so universal as is supposed. I say that there must be a very large number of Chinese who do abhor it, but just in the way that there is in Britain a great number of people, as you said just now, who abhor drink and the notion of drink.

1366. May I just read you these words again: "Sir "Rutherford Alcock said that he had no doubt that "the abhorrence expressed by the Government and "people of China for opium, as destructive to the "Chinese nation, is genuine and deep-seated." My question is, do you agree with Sir Rutherford Alcock that the Government of China had this deep-seated and genuine abhorrence?—I think it is too sweeping a statement.

1367. Of course you know that Sir Rutherford Alcock gave evidence in this country a year later?—Yes.

1368. What I have just read was in 1870. In 1871 he gave evidence in this country, and it is somewhat in the same line. I want just to ask you if you agree. He quoted, in giving evidence here, a despatch that he had written on this subject, and in which he uses these words: It is one of the Chinese mandarins uses these words, that "he believed the extension of this per-"nicious habit was mainly due to the alacrity with "which foreigners supplied the poison for their own "profit, perfectly regardless of the irreparable injury "inflicted, and naturally they felt hostile to all con-"cerned in such a traffic." Do you agree with that?—I think it is too sweeping again. Indeed, what I have already said points the other way.

1369. Well, then in answer to further questions, Sir Rutherford Alcock said: "I think it will be seen the "substance of the whole is this: that there is a very "large and increasing cultivation of the poppy in "China, and that the Chinese Government are seriously "contemplating (if they cannot come to any terms "of arrangement with the British Government for "restricting the area of growth in India, and either "gradually or suddenly putting an end to its importa-"tion, as they think they have the power to do), the "cultivation without stint in China and producing "opium at a much cheaper rate. Having done that "they think they will afterwards be able to stamp out "the opium produce among themselves." I do not ask you whether you agree as to their power; but do you agree that that indicates some degree of desire on their part to do so?—No. I have heard the proposition more than once from Chinese, but I do not believe in its seriousness; without charging them with insincerity as regards their desire to see such a result. I am perfectly satisfied no Chinese that ever spoke to me in

that way ever believed that the Government could do it, or that such a result was obtainable. Just think: we keep on talking of opium as if the whole question, dated from the time we first went to war with China, but all those propositions really were discussed by the Chinese themselves long before we had any collision with them at all.

1370. Then a little further on he said:—"My own "conviction is firm that whatever degree of honesty "may be attributed to the officials and to the central "Government, there is that at work in their minds, "that they would not hesitate one moment to-morrow, "if they could, to enter into any arrangement with the "British Government and say. 'Let our revenue go, "we care nothing about it. What we want is to stop "the consumption of opium, which we conceive is "impoverishing the country, and demoralising and "brutalising our people.'" Do I gather that you think they had misled Sir Rutherford Alcock?—I cannot answer that with one word. The Chinese, like ourselves, have a very great facility of generalisation when they come to discuss moral questions; but I am very much astonished,—it is years since I read that, which I must have done,—I am very much astonished at its having so impressed Sir Rutherford Alcock, who had been five-and-twenty years in the country.

1371. I will only trouble you with one more, which has a bearing on trade. He said (as regards the bearing upon the Government of China. "If I had been enabled "during the recent revision of the Treaty to hold out "any distinct promise or assurance to them, that both "as regarded missionaries and opium, which are their "two great grievances, something should be done more "or less restrictive that would meet their wishes, I "believe that I might have got any facilities for our "trade that I had chosen to demand. My great diffi-"culty was that I could offer them nothing in either "direction"?—No, nor in any direction, he might have added. Our grand difficulty with China is that we have never anything to offer. I do not know myself what his conviction points to after he had been engaged two years in the revision. He must have traversed most of the ground possible, but I cannot imagine what Sir Rutherford Alcock supposes he would have got if he could have given up opium and missionaries; one is about as practicable as the other; but what he would have got in the way of trade I cannot imagine.

1372. His idea was that if he could have given up opium, he could have got great facilities for trade. You do not agree with that?—I do not, because of this: they could not have have afforded then to give up the abnormal taxation which overspread the country, and which there were hundreds upon hundreds of offices to collect. The real embarrassment of trade lay in these offices, and they could not have given them up, even if you had taken away opium and missionaries, or anything else you pleased to name at the time.

1373. (*Chairman*). Are these local tolls levied at different points?—They are abnormal. Mr. Lay calls the collection of this tax, the *li-kin*, a war tax, and at one time that would have been more or less a correct term to employ. The word means, literally, one per mille. It is the thousandth part, the *li* is the thousandth part, of what we call in foreign commerce the tael (the ounce); and *kin* is gold, and *li-kin*,—this one per mille upon trade,—is something like our income tax; a tax put on to meet some extraordinary emergency. The disturbances of the country were perplexing their Treasury very much before the rebellion broke out. Then all through the rebellion and up to a late date, if not to this moment, they were perplexed as to finding means at all; and the rebellion itself—which lasted—the rebellion proper lasted—from 1852 to 1864, and then prolonged itself in different directions,—threw upon them an extraordinary expenditure, while the whole of their normal apparatus was disorganised; and, therefore, they have been more or less obliged to keep up this system of irregular taxation. The whole country is dotted with these offices. They do not obtain on the spot,—the authorities do not obtain,—half of what is collected; and you will see in the Appendix to my Report on the Chefoo Agreement [presented to the late Earl of Derby], in 1877, two State papers, in which the Central Government bitterly complains that it cannot get returns from the provinces upon these very questions. I think, sir, if I may return to the question of my respected Chief's remarks, Sir Rutherford Alcock was rather viewing the situation throughout as if the Central Government, with the power of the Central Government—which is immense when the Emperor is in full blow—was very much more confirmed than it really was. It had been terribly disorganised by the rebellion, and at the time he was speaking China had had seven years of a female Regency, [1869.]

1374. (*Mr. Wilson.*) Sir Thomas, there are a great many more statements of the same kind; I have got five or six of them more noted; but I have gathered sufficiently that your opinion does not agree with him, and I will not pursue that further?—Of course, I am exceedingly unwilling to say that I disagree with a gentleman under whom I served for very many years, and whose Secretary of Legation I was; but I think that in those passages which you have read, there is an evidence of a little over-readiness to measure the situation favourably, which I am the more astonished at, because on occasion Sir Rutherford Alcock certainly showed that he perfectly understood its difficulties.

The witness withdrew.

Mr. STEWART LOCKHART called in and examined.

*Mr. S. Lockart.*

1375. (*Chairman.*) You are, I believe, the Registrar-General, or, in other words, the Protector of the Chinese in Hong Kong?—Yes.

1376. I believe that you have resided in Hong Kong for 14 years?—14 years.

1377. I think you have also resided in Canton, and also in the interior—in the Kuang-Tung Province?—I have.

1378. I believe that you are acquainted with the Chinese language, both to speak it and to read it; and of course your position brings you into close contact with the natives of all classes, both high and low?—Yes..

1379. In fact your post constitutes you as the channel of communication between the Government and the Chinese population of Hong Kong?—It does.

1380. Well, now, can you from your extensive experience give us your opinion as to the state of Chinese opinion in regard to the opium habit, looking at the state of things not only among the working classes, but also the merchants, the literati, the official classes, and also can you tell us what you saw during your sojourn in the interior, which would give you an opportunity of forming an opinion as to how the Chinese regard this question?—As regards Chinese popular opinion in respect to the opium habit, it is decidedly against it. There is a common Cantonese saying which sums up rather appositely "The Ten Cannots" with regard to the opium sot. It says, "The Ten Cannots regarding the Opium Smoker":—"He cannot: (1) give "up the habit; (2) enjoy sleep; (3) wait for his turn "when sharing his pipe with his friends; (4) rise early; "(5) be cured if sick; (6) help relations in need; (7) "enjoy wealth; (8) plan anything; (9) get credit even "when an old customer; (10) walk any long distance." That, I think, sums up the popular view of the Chinese with regard to the opium habit.

1381. Well then, and that opinion is shared by high and low?—I should say it represents popular opinion on the subject.

1382. Well, now, what was the result of your own observations with regard to the effect of opium, upon those who resort to the use of opium?—I have seen moderate smokers; and I have also seen smokers who certainly took the drug to excess. As regards the moderate smokers, it did not seem to affect them much, if at all, physically, and certainly not at all mentally. With regard to those who took it to excess, from outward appearances they certainly were affected physically, but in my own communications with them I never saw any trace of their being affected mentally.

1383. Do you believe in the possibility of a moderate consumption of opium?—I do. I have seen people consume opium who do not indulge in it to excess. But of course, there is the danger of proceeding from moderation to excess.

1384. Well, now, turning to the effect of the opium trade on the attitude of the Chinese towards our Government, and as it affects their general opinion of us, what

*Mr. S. Lockhart.*

15 Sept. 1893

do you say on that point?—I have noticed in the newspapers that some of the witnesses who have appeared before the Opium Commission have stated that the British are hated by the Chinese on account of this opium question. So far as my experience goes, I have never found any hatred expressed of the British on that account.

1385. Do you consider that the British commerce in other articles of trade is prejudicially affected by the existence of the trade in opium between India and China?—I doubt whether that is so; because if the Chinese did not spend their money on the opium from India, they would spend it on the opium which they grow themselves, and which, as is well known, is increasing every year.

1386. Speaking of Hong Kong, what have you to tell us with regard to the facilities for obtaining supplies of opium there, and with regard to the proportion of the Chinese population in Hong Kong who are consumers of opium?—I drew up a return some time ago, under directions from the Governor of Hong Kong, with regard to the number of opium divans, or as they are very often erroneously called, "opium dens." I think it was in connexion with some question that had been asked by a Member of Parliament, calling attention to the excessive number of opium divans in Hong Kong. I had inquiries made, and drew up a table, the figures of which I have here.

1387. Please give the results to us?—The number of public-houses or canteens per 1,000 of the total European and American population is 2·80. The number of opium divans per 1,000 of the total Chinese land population is about 0·86 (8·56 per 10,000). That is, that the public-houses in Hong Kong for the public supply of drink to Europeans are proportionately more numerous than the opium divans for the supply of opium to Chinese.

1388. Now, we have had comparisons made by witnesses who have appeared before us of the relative results of the indulgence in opium and indulgence in spirituous liquor, and we have been told by many witnesses that opium is far more prejudicial in its effects than liquor, at any rate, if moderately consumed. What would you say to us as to the relative influence of opium and liquor upon consumers?—Comparing the opium sot and the drunkard, I should say the drunkard is a man who makes himself a much greater nuisance to society than an opium sot. The opium sot, although he may be affecting himself physically, and perhaps mentally, does not make himself a nuisance to society generally; whereas the drunkard, as is well known, is not only a nuisance to his immediate surroundings, but very often to society in general.

1389. In relation to the death rate at Hong Kong, would you be able to say that there was any distinct evidence that the returns are more unfavourable in the case of those who are consumers of opium than in the average of the population?—The mortality statistics do not tend to show that any deaths result from opium-smoking. I do not think that I have ever had a return of a death registered as directly arising from opium-smoking. Of course, there are sometimes cases of opium poisoning by swallowing opium; in fact, that is not an uncommon form of getting rid of life. But so far as the death-rate of the Chinese is concerned in Hong Kong it is improving; in 1888, the death-rate among the Chinese per 1,000 was 32·22; in 1892, it was 21·36; and there is nothing in the death statistics to show that opium is the cause of a high mortality in the Colony. Of course, I cannot say to what extent diseases which people die from may have been liable to be caught on account of indulgence in the habit of opinion smoking.

1390. I believe there is a system of raising revenue in Hong Kong and in the Straits Settlements, and in other British dependencies, by what are known as opium farms?—Yes.

1391. Will you describe that system to us?—The opium farm is let to a man for a certain figure, and he has the monopoly, and pays to the Government a certain fee every year for the privilege of preparing and selling prepared opium. This monopoly, I think, does not tend in any way to increase the consumption of opium; in fact, I think that the system rather tends to decrease the consumption, because the opium farmer, being practically a monopolist, is able to keep up the price of opium; and if people want his opium they have to pay a higher figure for it than they perhaps would have to do if the privilege of preparing opium was not confined to one person, as at present, but granted to several people.

1392. Do you think that under a system of free trade in the supply of opium, the consumption of opium would be more extensive than it is under the present system?—I think so. The opium would be cheaper, and people being able to get it more cheaply would almost certainly consume more. I think in many cases a man is a moderate smoker of necessity, because he has not the money to pay for more, much as he might like to have it. If there was a free trade in this matter, opium would become much cheaper, and people would be able to indulge themselves more freely in it than at present.

1393. Do you think it would be possible or politic on the part of the Government of Hong Kong to issue an edict of total prohibition of the consumption of opium?—From a revenue point of view it would be injurious to the Colony, and I do not think it would decrease consumption. It is the desire of the Government to limit consumption as far as it possibly can consistently with the raising of revenue.

1394. Do you think that, if the use of opium in any form was forbidden, you could enforce such a prohibition?—I do not think it would be possible any more than a prohibition of drink in this country could be enforced. People would smoke. I am afraid the habit has become so ingrained in the Chinese that they must have their opium.

1395. (*Sir W. Roberts.*) I was going to ask Mr. Lockhart a question: What is the Chinese population of Hong Kong?—The Chinese population is about, in round figures, 220,000; the total population of the Colony being, in round figures, 231,000.

1396. That is, there are about 10,000 Europeans?—And 220,000 Chinese.

1397. Are the Chinese inhabitants of Hong Kong there with their wives and children in their full family relations?—There is Chinese family life in Hong Kong, and it is increasing; but non-family life is more common than family life among the Chinese in the Colony.

1398. Then they are to some extent immigrants?—Certainly. The close proximity of the Colony to the main-land of China, facilitates the progress of the Chinese to and fro.

1399. Now, opium smoking is prevalent among the Chinese people?—I think the term "prevalent" may certainly be applied to it.

1400. May one say one-half of the adults smoke opium?—I should not like to commit myself to any statement of that kind. I think it is rather rash to commit oneself to any statement as to figures which are not based on ascertained facts.

1401. But you think it might be described as prevalent?—I think it is prevalent.

1402. But still nothing like so prevalent as the use of alcoholic stimulants amongst the adults in this country?—I do not think so.

1403. Some are moderate and some are immoderate?—Some are moderate and some are immoderate.

1404. Can you give us any idea—I do not want precise numbers—what is the proportion between the moderate users, those who do not injure themselves, and the immoderate users, those who do injure themselves?—In Hong Kong the moderate smokers are, so far as my experience goes, more numerous than the immoderate smokers.

1405. Then you can only speak of it as a bare majority?—I cannot give precise figures.

1406. That is to say you could not say now, as in this country we might roughly say, that out of 100 people who use alcoholic liquors there are certainly not more than ten who could be classed as intemperate?—It is difficult to give figures of that kind with regard to Hong Kong, which has more or less of a floating population. I should not like to commit myself beyond what I have already stated, that the moderate smoker is much more common than the immoderate smoker, so far as my experience goes.

1407. Your impression is then that there are a great many that go to excess and injure themselves?—What I said was that the moderate smoker, the man who cannot afford to go to excess, so far as my experience goes, is more numerous than the man who goes to excess. Some of course do go to excess and injure themselves.

1408. You cannot express yourself more exactly than that?—No, I cannot express myself more exactly.

1409. (*Sir J. Lyall.*) Do you think that the only people who are moderate are the men who cannot afford it?—No, I would not say that; but I think the fact of their not being able to afford it operates to restrain many from becoming immoderate consumers.

1410. Makes the common working men?—Makes them more moderate than perhaps they otherwise would be. But I do not say that men who have wealth and who smoke opium are not sometimes moderate also.

1411. (*Sir W. Roberts.*) But you would not even venture to say that the opium sot was more common among opium smokers than the drunkard is among spirit drinkers or the users of alcoholic drinks?—I should not like to say so.

1412. Is the opium-smoking increasing in Hong Kong?—No, I do not think there is anything to show that it is increasing.

1413. It is about stationary?—I think it is pretty much about the same.

1414. Then the extraordinary improvement in the death-rates in Hong Kong, from 32·21 in 1888 to 21·36 in 1892 is quite independent of any fluctuation in what one may call the opium rate?—I should not think the opium question affected the death-rate very much one way or the other. I think the improved sanitary works have more to do with the improved death-rate than anything to do with opium.

1415. As far as you know, opium has not affected the death-rate then?—So far as the mortality returns go to show, we have no deaths attributed to opium-smoking.

1416. I suppose that there cannot be any exact statistics as to the consumption of opium in Hong Kong per head of the population?—I should think it would be possible to obtain accurate statistics of the local consumption of the Colony.

1417. It could not be obtained?—Yes, under the present system. I think I could obtain figures and furnish the Commission with them if it were considered desirable.

1418. The consumption per head of the Chinese?—Every chest of opium that arrives in Hong Kong has to be accounted for; so that it is possible to show the amount that is consumed locally and the amount that is exported. If it be considered desirable those figures might be obtained.

1419. I think it might be interesting to have that information. And, of course, you have also vital statistics collected regularly; the death-rate could be got?—Yes. My own annual report gives the death-rate, and the various diseases of which the people die.

1420. The point would simply be this, whether there is any correspondence between the death-rate and the opium rate; whether, when the opium rate rises—for I have no doubt there will be a certain oscillation, whether the death-rate oscillates correspondingly?—I do not think there has been any correspondence between the death-rate and the opium rate.

1421. (*Mr. Wilson.*) Would you just give us some general idea of what the position and duty of Protector of the Chinese is?—All Chinese communications with the Government pass through his hands; all translations of Chinese documents are made in his department; and on questions affecting the native community, which arise from time to time, he is generally the officer who is consulted and advises.

1422. (*Chairman.*) Perhaps you might point out that the appointment of Governor of Hong Kong is hardly ever made from among those who have had previous acquaintance with the Chinese population?—Quite so.

1423. As a general rule, the Governor is one selected from the general Colonial service, and he goes to Hong Kong without a knowledge of the language, and greatly needing the services of an officer who has that special knowledge?—The Governor of the Colony is as a rule quite unacquainted with the Chinese, having had no special opportunities of learning Chinese, or becoming acquainted with the habits of the Chinese. Seeing that the Chinese constitute by far the largest portion of the population, it is considered necessary to have an officer who is acquainted with their language, and with their customs, whom they may consult, and who may to be of assistance to the Government in dealing with native affairs. In addition to these duties, he has also to perform the duties of registrar of births, deaths, and marriages.

1424. (*Mr. Wilson.*) Of the Chinese?—Of the whole community including the Chinese.

1425. (*Sir W. Roberts.*) I should like to ask one question more. Did you ever know any of the Europeans in Hong Kong take to the opium-smoking habit?—Never in my experience.

1426. (*Mr. Mowbray.*) Is there much Chinese opium consumed in Hong Kong?—No, I do not think so.

1427. Any?—I doubt whether there is any.

1428. (*Mr. Pease.*) What is the system of licensing of the two classes of houses you alluded to?—Of the opium divans?

1429. Of the opium divans and the spirit houses? Are they licensed? By the same authority? Under similar circumstances?—The opium divans are licensed by the opium farmer; and the public-houses are licensed in the same way as they are in this country—by the justices.

1430. Is it not possible that the opium farmer may find it to his advantage to do his business in a smaller number of establishments than the business would have been done in if they had been licensed as the public-houses are?—I should say the opium farmer would open as many houses as he thought would pay. I should think that would be his guiding principle.

1431. I say he might find it to his interest to do his business in a smaller number of establishments, less expense than in a great number?—If he found that a larger number of houses paid, he would open them at once.

1432. If the licensing authority was all in one hand in our towns and villages in this country, there would be a very great decrease in the number of public-houses?—The opium farmer grants licences to suit the requirements of the place. In that return that I have handed in, I have given the number of people frequenting the opium divans.

1433. I was only wanting to point out that the system of licensing may have some effect on the numbers of houses open, and the different classes?—I mentioned the number of houses, to show that they were not so excessive as seemed to be the opinion of certain people.

1434. When a man becomes an opium smoker, he requires to have his pipe at certain intervals, does he not?—I believe that depends a great deal upon the degree to which he has become under the influence of the habit. I should say the moderate man could go without his pipe without having it at regular intervals, as long as he could get it at some time.

1435. What do you mean by getting it at some time?—Well, as long as he got his pipe, say when his work was over, or in the evening, as the case may be, whereas a man who is an opium sot must have his pipe at regular intervals.

1436. If you watched the case of persons who have taken opium at regular intervals for two or three years, would you say that they had not become more confirmed in the habit, than when you first knew them?—I have now in my mind a case where I am sure the smoker has not become more confirmed in the habit; in fact, if anything, he does not smoke quite so much.

1437. Do you think those cases are common?—That I could not say.

1438. (*Sir J. Lyall.*) A great many of these opium smokers are very much like the British liquor drinkers, that is, they know more or less how far they can go, how much they can carry, perhaps, and are prudent enough not to go beyond that?—Well, I should think that must influence them, especially workmen, who know that if they go beyond a certain state, they will not be fit for their work. I should think prudential considerations of that kind do occur to them.

1439. Do any number of Chinese drink spirits in Hong Kong?—They do drink spirits. The drinking of spirits—of their own native spirits—is pretty general among the Chinese.

1440. Did you ever see drunkenness?—Very seldom, indeed. A drunken Chinaman is a very rare sight



108931

*Mr. S. Lockhart.*
15 Sept. 1893.

1441. The same men, you think, drink spirits as smoke opium?—I think the drinking of spirits is far more general than the smoking of opium. They very often take spirits with their meals in the ordinary way, just as we do ourselves.

1442. It is spirit made from rice?—Yes, spirit made from rice.

1443. Like the Japanese saki?—Very much the same. It is commonly known by the name of Samshoo.

The witness withdrew.

*Dr. T. I. Rowell, M.D., C.M.G.*

Dr. T. IRVINE ROWELL, M.D., C.M.G., called in and examined.

1444. (*Chairman.*) Have you been a medical officer of the Government?—I have; in the Straits Settlements.

1445. How many years were you there?—I have been there altogether for about 25 years.

1446. Are you still in the service?—No, I am now retired.

1447. (*Sir W. Roberts.*) In your district, Singapore, I suppose, is the chief place?—Singapore, yes.

1448. The population there consists of what elements?—Roughly, I should think about 150,000 or 160,000.

1449. And what nationalities?—Principally Chinese but also Malays and natives of India.

1450. Sixty or eighty per cent. would be Chinese?—Quite so.

1451. Were the Chinese there with their wives and families, or were they immigrants?—Partly both. There are some who are called "Straits born Chinese"—they live there with their families; but there is a large number of immigrants also.

1452. Were they generally opium smokers?—No, I should not say that; not generally.

1453. Not the Chinese?—Not generally.

1454. Then the opium smoker was the exception?—Of course there was a large number of opium smokers, but those I saw principally in the hospitals.

1455. Then amongst the working population of Chinese in Singapore would you recognise the general prevalence of the opium habit?—No; I should not say so. I knew cases here and there; but I do not think it was a general habit.

1456. I see that you were surgeon in charge of the criminal prison and the pauper hospital containing a very large number of inmates. Did you often meet these opium smokers as patients?—I should think that of the admissions to the pauper hospital about 30 or 40 per cent. were opium smokers.

1457. Did you attribute their poverty largely to the habit of opium-smoking?—No, not at all; I think it was due to disease. They take to opium through originally having fallen victims to disease. A great many of them are poor destitute Chinamen, and they fall victims to disease, and finding relief from opium-smoking they continue the habit.

1458. Then the opium habit was, so to speak, an incident in their lives?—Yes.

1459. And an incident in their case; not a cause of their illness?—No; it was taken more as a remedy.

1460. Then did you see any cases of sickness produced by the opium habit; by smoking opium?—Some of them took it to excess, but I should not say that it was at all general. The generality were certainly moderate.

1461. Of the opium smokers?—Yes.

1462. But you did meet with some who had injured their health directly by opium?—Well, I should not say that; I do not think so.

1463. You would not say positively. I mean you could not assert it positively?—No.

1464. Now, amongst the inmates of the criminal prison did you meet with opium smokers?—Yes, there was a certain number of inmates who were opium smokers, but I do not think the proportion was very large.

1465. A certain number of the Chinese?—Yes, of the Chinese.

1466. Was their crime often connected with their habit of smoking opium?—No, I do not think so as a rule.

1467. It was not connected?—Not as a rule.

1468. In that respect it differed then, as far as your experience goes, from the irrepressible drunkard of this country?—The opium smoker is not so bad as the drunkard by a long way.

1469. Was opium allowed to be smoked in the prison?—If, when a prisoner came in, he was found to be an opium smoker, and his health gave way, and the medical officer considered that it was through the want of the opium, he was admitted to hospital, and got a certain amount of the opium to smoke until his health got better again; then he was sent out to work in the prison in the ordinary way.

1470. Were you afraid of suddenly stopping the opium smoker from his pipe when he came to the prison?—In certain cases where they were used to opium in excess, if it was suddenly withdrawn, it was very apt to lead to serious symptoms.

1471. And was that the case with regard to the ordinary run of opium smokers who, I presume, would be temperate smokers?—No, it was the exception.

1472. Then, you could cut it off without any injury at all?—Yes, and I made a series of experiments with the result of finding that out; and I found that the larger proportion of the men from whom the opium was withdrawn gained weight, that a certain amount remained stationary, and that a smaller proportion lost weight.

1473. Did you see any symptoms of this terrible craving that has been described to us when the moderate opium smoker was deprived of his pipe?—No, never.

1474. As far as you know, he was not worse off in that respect than a tobacco smoker?—No, certainly not.

1475. I am speaking of habitual moderate smokers of opium?—Yes, quite so.

1476. Have you formed any judgment regarding the coolies who came to the Straits Settlements and who were opium smokers; were they as efficient and as strong and as healthy as those who did not smoke opium?—No; I should say not, because most of them had taken, as I said before, to opium simply to relieve their suffering. They were not strong men originally—they all either suffered from cough or, perhaps, a little diarrhœa, or, perhaps, a little fever, and they took to opium-smoking, and, having found relief, they continued the habit. And, as they were diseased, you could not say they were as strong as the healthy men.

1477. Did not your experience lead you to suppose that there were a good many Chinese who took to opium-smoking without being induced to do so by disease?—I do not think so.

1478. Your experience was confined rather to that class which you have described?—Yes.

1479. Granting that they had been through their ailments led to smoke opium, as I suppose a good many were, did they after regaining health, in curable cases, still go on smoking the opium?—Yes, as a rule.

1480. Do you think that these maintained their efficiency as workmen and as healthy men?—Yes; as long as they did not exceed in any way.

1481. I gather from you that the moderate opium smoker is not really in a worse position in regard to health than the moderate tobacco smoker?—Little worse. I may add that a great many lepers are opium smokers. The habit gives them relief, and is a good thing for them.

1482. Do I understand you to say in your note that you "have known some of the most successful and "most level-headed, the most clever of the Chinese "merchants in the Colony, to be confirmed but "moderate opium smokers"?—Yes, that is so. Their use of opium has been moderate.

1483. Did it ever pass into your mind that the moderate use of opium in cases of that sort—I mean men who are obliged to gain their living by their brains—that it helped them?—I think so.

1484. In your opinion, it was a positive assistance to them?—I think so.

1485. And I suppose you would regard that as a set-off in a certain degree to the mischief it did in other

directions?—Yes; some of those I referred to were men who took to opium for some special reason; they did not take it as one takes to a glass of alcoholic liquor, they took it for some special reason—for some ailment that was the matter with them, either for a cough, or something of that kind, but it did not affect their general health; they were able to attend to their business, and they did much better with opium than they could have done without it.

1486. Apparently it may be said of opium, what many amongst ourselves feel—and I suppose it is the general view expressed or unexpressed in regard to the alcohol habit, that the evil and the good balance themselves more or less completely, and you have to set the good against the bad; would you be disposed to consider of the opium habit, as you have seen it passing before your eyes at Singapore, that the good it did counterbalanced the evil?—I see much more to shock one at home from the effects of alcohol than I have ever done in the East from the effects of opium.

1487. You mean the balance is rather more clearly on the side of opium?—On the side of opium.

1488. (*Mr. Wilson.*) Just upon this last point:—Did I understand you, in reply to Sir William Roberts, to say that you thought that opium-smoking in moderation had no more injurious effects than tobacco smoking in moderation—is that what I gather?—Little more.

1489. Then you said also—I think I understood you to say, in reply to a question of Sir William Roberts—that the opium smokers were not so healthy as other people, not so strong as labourers, because there was usually disease superadded; do I understand that that is your evidence?—Quite so.

1490. And the disease you mentioned was a little fever or a cough?—But those were only two causes; there are a great many causes which induce men to take opium—there is leprosy for instance, there is diarrhœa, there is malaria, there is chronic rheumatism, pains in the bones—this last being a very common cause of men taking to opium smoking, and it relieves them in a way that opium in any other form would not do.

1491. But you mentioned a cough or a little fever?—I meant a chronic cough—an obstinate cough, or fever.

1492. Then, in reference to the prisoners when in hospital, you allowed them under certain circumstances to smoke; was that rather as what you may call a luxury while in hospital, or was it a remedy?—I think Sir William Roberts was asking me with regard to the jail—the prisoners in the jail.

1493. In the case of prisoners in the jail hospital?—It was considered certainly as a luxury; but in certain cases it was a necessity.

1494. In some cases it was allowed as a luxury to a sick prisoner; in other cases you actually prescribed as beneficial to him?—Yes, and in the hospitals in the same way.

*Dr. T. I. Rowell, M.D., C.M.G.*

15 Sept. 1893.

1495. (*Mr. Mowbray.*) You mean as beneficial to him because he had been in the habit of taking it, and that it was not good for his health to be suddenly deprived of it?—Yes.

1496. Does the Government of the Straits Settlements derive a large revenue from the opium traffic?—Yes, but I really could not tell you how much.

1497. (*Mr. Pease.*) There is, I believe, an anti-opium society in Singapore, is there not?—Not I think in my time, but I would not be positive.

1498 and 1499. Among the Chinese?—I was not aware of one existing among the Chinese when I resided there.

1500. I have an address to all lovers of virtue in Great Britain signed by Shao K'ang-chi, Jung Lin, Hsüeh P'ei-cheing, and P'an Chen. Do you know any of those names?—No.

1501. Perhaps not as I read them, at any rate?—They may be connected with one of the missionary societies.

1502. They send an address in which they use very strong terms: "The danger of opium"?—I think opium gets credit for a great deal that is not due to it, and there are miserable wretches in Singapore whose condition is all put down to opium when it is not due to opium at all, but to disease.

1503. In 1891 an address, presented to the House of Commons, containing 1,100 signatures, was presented to Parliament from Singapore?—That is since I left. I know that the American missionaries have been moving in the matter.

1504. Opium is a very important article of revenue, is it not, to the Colony of Singapore?—I think so; yes.

1505. Do you know what proportion it bears t the whole of the revenue of the Colony?—I do not.

1506. It is put before me that half the revenue of Singapore is derived from the opium farm, so that in that case the Government have a very large interest in the maintenance of the traffic?—Yes; it would be so.

1507. You do not know whether that is correct or not?—I do not know whether that is correct or not.

1508. (*Sir W. Roberts.*) Is there not a large amount of opium diverted from some of the Chinese ports to the Straits—some of the Indian opium, I mean?—Yes, that may be so.

The witness withdrew.

Rev. ALEXANDER LANGMAN called in and examined.

*Rev. A. Langman.*

1509. (*Chairman.*) You are a missionary, are you not?—Yes, my Lord.

1510. And how many years have you been in that vocation?—I have been eight years in China, in the Cheh-kiang province.

1511. Do you agree with the opinion expressed by the missionaries who have previously given evidence on the opium question?—My experience has been, my Lord, that all I have heard expressed by missionaries in this room with regard to opium in China is perfectly true, and is not at all exaggerated.

1512. I understand that you wish to put in a letter on the subject from a native evangelist?—This is a letter I received only three weeks since. It is written in Chinese, but I have made a rough translation of it. It was, I may state, quite unsolicited [*original of the letter handed to the Commissioners*], and I have left the translation as much in the Chinese idiom as possible, and I should like to read it as an expression of the feeling of the Chinese Christians, and how they regard the opium.

1513. Just as a matter of curiosity, how is the original letter written, is it stamped?—No, it is written with the brush—the small pencil as they call it, an otter hair brush. The writer says: "Pastor Gilmer tells me that "in England some are discussing at the present time "the abolition of Chinese opium calamity, may God "bestow great grace, and the mighty power of the "Holy Spirit, so that willingly Chinese people may be "saved out of their bitterness, this opium-smoking "injury to men, if not with the personal eye seen no "man could believe, this evil goes beyond water, fire, "robbers and thieves; because of it homes and possessions are scattered, wives are left, and sons dispersed. "By reason of opium there is adultery and robbery, all "crimes and wickedness from this source come. The "selling of wives, and selling of sons, because of this is "an established fact. Eaters of opium are day by day "increasing greatly, and silver money is daily seen less; "this evil has come upon China, and has spread be"yond all previous calamity! The holy doctrine of "Jesus is difficult to propagate, one half the reason is "because of opium. Much is being said about the "foreigner bringing opium, which injures our bodies, "and again bringing the Jesus doctrine to save our "souls. The foreign country forbids opium entering "the mouth, this is extremely meritorious. We pray "God to bestow the Holy Spirit with power upon those "in authority in England, that teachers, magistrates, "and Queen may make an end of this business, and all "men will be delighted; to forbid opium entering the "mouth is to save our country's people and give them "happiness, then shall we proclaim the happy sound "(the Gospel), repent and put away sin from the body "and heart, with all wickedness. Establish rectitude "and call upon God; but the present state is lamenta"ble, opium is prevalent and the saving doctrine "prospers not. That was written on the 28th day of "the third Chinese moon."

*Rev. A. Langman.*

15 Sept. 1893.

1514. You have heard what has been urged for the consideration of the Commission with reference to the animosity to foreigners, which it is alleged arises from the British connexion with the opium traffic, and you are aware of the evidence which has been given with reference to the reasons assigned by the Chinese to the introduction and increase of the poppy culture in China; do you agree generally with the evidence that has been given by other missionaries upon these subjects?—My own opinion is quite established that the animosity shown by the Chinese to foreigners, and to Englishmen especially, which I have experienced myself, has been chiefly on the ground of our connexion with opium. It was the first thing which we had to attempt to do—to satisfy the minds of the people, with whom we came in contact that we had nothing to do with the bringing of opium into China. As far as I could find out, and in districts where no foreigners had ever resided I have gone, and I have had the same intense hatred shown because of opium; and I believe that when we were in trouble--at the time of the opium riots in 1891--from the way I have heard many expressing themselves, when I have been in great excited crowds which had gathered discussing whether they should come and pull down the foreigners' houses, and turn them out and kill them, this was the first thing, and the chief thing that they accused us of. We could readily enough answer their questions as to the foolish stories about stealing their children, and using their eyes as medicine, and such things as that; it did not take long to disabuse their minds of these things, but the opium they said—the opium. And also when we were preaching to crowds, when there were no disturbances anticipated—in our chapel we could easily hold 150 people—when preaching the Gospel doctrines that we had gone to preach and making no reference at all to any other side issue, one or another would rise up in the crowd and say: "Come away, and do not listen to the foreign *devil;* "do not we know enough of him; he has brought the "opium to us." Others would call us again "opium devils," and such like; so that in my own mind I am firmly convinced the people are fully persuaded that we alone are responsible for the condition of their country at the present time, and their being compelled to admit the opium.

1515. (*Sir J. Lyall.*) Apart from the opium, would not the missionary be likely to be received with great disfavour in China in any case; I mean to say, is he received with great disfavour as a Mohammedan missionary, or a Chinese missionary, would be received in England, if he came to try and persuade us that all our religion and all our morality was wrong, and if he tried to set up small communities partly under the protection of foreign Governments which differed in customs and in everything else from the rest of the Chinese; apart from opium, is it possible that the missionary would not be a very unpopular character with the patriotic Chinaman?—I have not had the opportunity of experience in that way.

1516. If that is the case—and I do not think you can deny it—does that not throw some doubt in your mind upon the genuineness of this outcry about opium. Is not the Chinaman very quick to see that you cannot answer this particular taunt, and therefore he multiplies it all over the whole country?—Yes, he is quick to see and quick to use it, because he knows it is true and we cannot answer it.

1517. Because he sees its effect upon you, and of course that will multiply all over the country?—It is true, and we cannot answer it.

1518. You cannot answer it?—You cannot answer it yourself; and as for missionaries coming to this country to preach other creeds they would have to conform to the law of this country, and they would be protected in that way.

1519. Would it not be excessively unpopular; would it not excite great animosity?—I hardly think so, because all missionaries who labour in China are treated as foreigners, and they experience the same animosity until the people learn where they have come from and what their object is, as I have seen. I have heard the mobs in China saying, "Bring evidence that you are "here for no other purpose than to preach morality "and virtuous doctrines to us."

1520. (*Mr. Mowbray.*) Do you agree with the view of the Chinese that we are responsible for having introduced opium into China?—The history of the——

1521. I only want your own opinion; we have had the history of the question related to us from various points of view, and we do not want to go through it again?—I can only say that I always had to concede what they accused us of, namely, that we English were the people who brought opium, and that we were the only people that brought opium when we entered the country.

1522. But you are quite aware that it is a disputable proposition?—From all the knowledge I could gain I never could dispute it to a Chinaman, because we were on the ground, and there were the facts before us; and in the province in which I have laboured for eight years they were thoroughly conversant with the history of the trade, and believed that opium was only brought from India, which is an English country as they called it, to their country.

1523. You have heard the evidence that has been given to-day, that it was introduced into China long before we introduced it?—Yes; when I have put that view forward in China, I have got this answer, "We "had it in China. China is a large nation, and we "required all the opium we had as medicine, and medi- "cine only. Foreigner, you know very well that when "a man became addicted to opium he lost his head, "and many a head was taken off because a man was "found to be addicted to opium habit." The smoking of opium was formerly against the law, but now it is not against the law, because our opium is prevalent.

1524. If the importation of opium from India into China were prohibited, and if at the same time Chinese opium were solely consumed in the country; then do you believe that the Chinese themselves would acquit us of the responsibility which they at present attach to us, and do you think that your labours would be lightened?—I do believe it, sir; I think our labours would be vastly helped. And I have often put the question to the Chinese, in discussing the matter, "How is it that you cultivate so much opium your- selves on all hands?" They laugh, and reply, "Our "opium which we produce is not so poisonous as the "opium which you give us. We will cultivate our own "and use it, and live the longer and have our silver to "ourselves." I have known a mandarin to take his soldiers and go outside a city and cut down the poppies that have been growing round; that was six years ago.

1525. I notice that you have twice used the phrase, "And we will keep our silver to ourselves;" you are aware that that, of course, is one reason which is given for the hostility of the Chinese to the importation of opium?—Yes, because so much silver goes out of the country. There is one thing which I should like to remark, if I may be permitted, and that is in reference to the effect that opium has on the rising generation. There is a young man in connexion with our work and he had six children. He buried the whole six before each had reached the age of three years. One of those six-- I think it was the fourth child—I myself had tried all I could to save, but the child died, and subsequently in speaking over the matter the man said to me, "How "can it be expected that I can rear my child; my "father was an opium smoker before I was born," and his father died an opium smoker. I said to him, "Do "you really believe that? Does it affect the children?" He said, "All our people believe it." I said nothing more to him, but it so fixed itself on my mind that I set myself to find out the feeling of the people in the district on this very question, and I found that it was a common saying, "Chih yu yen pu wli yang san tai"— "The opium smoker cannot see his third generation"— that is the way they put it.

1526. (*Mr. Wilson.*) I think you said you had been eight years in China?—Yes, sir.

1526*a*. During how many of those years have you had a sufficiently familiar knowledge of the language to be able to converse with the people, and to get from them their opinions at first hand?—After the first year. We have a course of study laid out for us, that takes two years, but after the first year we are in full communication for half the day, that is, in preaching and talking and mixing among the people for half the day. That continues for the second year, and after the second year we are supposed to be through our course of study of the Chinese language, and to give all our time amongst the people, so that for six full years I have had full liberty in the use of the language. But the course is limited to that length, because what we have got to study is not the literary aspect of the language, but simply the spoken language, so that we can make communications and read two or three books.

The witness withdrew.

Sir LEPEL GRIFFIN, K.C.S.I., called in and examined.



1527. (*Chairman.*) You have seen considerable service in India, I believe?—Yes.

1528. Would you tell us in what parts of India your experience has lain?—In the Punjab and Central India. The first 18 years of my service was in the Punjab, about half the time as secretary to the Government and the last part of it was as head of the administration in Central India.

1529. Did you throughout your service come practically into contact with the question that has been submitted to this Commission?—In the Punjab my contact with it was more general, but it is a subject to which I have always given a good deal of attention as many things I have published show; but in Central India I was more directly concerned with it, because I was the head of the whole opium revenue department of the Native States. The Agent of the Governor General is *ex officio* the opium agent for the whole of the Native States, including a great part of Rajputana.

1530. (*Sir J. Lyall.*) What is the system of the British Government in taxing opium grown in native States—what interference, or supervision over the cultivation do they exercise, if any?—Perhaps in a few words I had better explain the system—as briefly as I possibly can.

1531. (*Chairman.*) If you would, please. I should like to have it before us?—The opium agency in what is called Malwa, which contains all the opium-growing States of Central India, used to consist in a monopoly, but that was given up many years ago, and now it is only a system of passes. The Government has no concern whatever in the cultivation or in the manufacture of opium. Its headquarters are at Indore, and it has sub-agencies at Bhopal, Udaipur, Jaora, Chitor in Udaipur, for the Rajputana opium, Mandesore, which is in Gwalior, and Ratlám. The opium from these places is sent direct under pass to Bombay—all that is intended for export. The Indore agency is the central and the largest, and the number of chests which used to pass in my time through that agency in 1880 was very great. The average would be about 45,000 chests a year, though now it has I dare say diminished to something like 30,000 or 35,000, but the average used to be about 45,000 chests of 140 lbs. each in weight.

1532. (*Sir J. Lyall.*) You say that the Government does not interfere at all in the cultivation?—Not at all.

1533. Has the Government ever attempted to urge any native State to extend the cultivation within your knowledge?—No, on the contrary—well I may say distinctly "No" to that. It has not; but personally as the head of the administration I have had to try to interfere to a certain extent in the interests of good administration, because in 1882 and 1883, when there had been great over-production and the prices fell very much, all the native States wished to get the same amount of revenue that they had before, from a very much cheaper drug, so that there was a great deal of distress in consequence, and I interfered very considerably and got the rates reduced largely, especially in Gwalior.

1534. The rates on the cultivation?—The rates on opium land.

1535. In some of the Anti-Opium Society's memorials—some of the recent memorials and in evidence that has been given before the present Commission I have seen that there have been references to certain agreements, concessions, and payments which the British Government has made with, or to, some of these native States, and the argument in the memorials and in the evidence is that those concessions or payments are to increase the cultivation—to increase the out-turn of opium; can you tell us what is the purport of those?—Nothing of the kind has ever, practically, come under my notice.

1536. Are there any agreements with any native States to prevent their cultivating opium?—The cultivation of opium, is, as far as I am aware, perfectly free in every native State.

1537. In every native State?—How can we interfere?

1538. *Q.* Are there any concessions or payments, I mean that we make to them, to guard the revenue against smuggling or anything of that sort? What can those concessions and payments be in your opinion?—*A.* I do not know what they are; I am not acquainted with them. I do not think any such exist. If so they must be of so old a date that they have become obsolete. If you could tell me one I should be able to tell you at once if it were in force, but I do not remember anything of that sort. Opium cultivation in Native States is practically free in every way. Of course there is prevention against smuggling, but that is a question of our own revenue. The opium is entirely exported by rail, and when it has been weighed by us at the Central Office it does not leave our hands until it gets to the railway, and there it cannot be taken without a pass. It is sealed, moreover, and it does not leave the hands of our agents until it reaches Bombay. There is a good deal of smuggling, but that is a different question.

1539. How do the native States who produce opium raise their own opium revenue?—They raise their revenue in several ways. It is very difficult to say what proportion of their revenue comes from opium, but a very large part of it is so derived. The people of England are very little aware of the high rates opium land pays in native States. The best opium land is probably in Gwalior, Indore, and Rutlám. The highest rates in my experience are paid for opium land in Gwalior, where they go up to about Rs. 40 a beega. Taken roughly—a beega is equal to about half an acre—the revenue is about Rs. 30 an acre, or practically, you might say, 8*l.* an acre, because in native India the rupee has not depreciated at all; it buys just as much as it used to do.

1540. Do they have any Excise system too besides that?—Certainly, besides land revenue they have an export duty, which is very often from Rs. 25 to Rs. 50, chest. Perhaps Rs. 50 is too high, but from Rs. 20 to Rs. 40, say, they have also a tax on the opium water, the liquid opium, which is very much drunk by Rajputs and locally consumed. Besides there is the transit duty, which is very high, on opium, but that, I think, I swept away in all Central India.

1541. What would be the result if we were to stop the transit of opium from the native States through British territory?—In what way?

1542. What would be the result on the people of the native States and on the government of the native States?—You mean if you prohibit the export, not if you prohibited the cultivation?

1543. No; prohibit the export?—Of course, you can prohibit the export.

1544. But I mean what would be the result. I suppose it would kill the greater part of the cultivation?—Of course it would ruin the trade, if it was not supported by smuggling. It would ruin the native States and it would make them to a man disloyal to you. It would ruin the merchants, too, and would to a very great extent ruin the peasants. Opium is the life-blood of native India; it is the thing by which they get the whole of their spare surplus revenue. The whole of their pomp and state depends on their opium revenue in my part of the country.

1545. (*Chairman.*) In those native States in which opium is largely grown?—Yes, in those. Of course, I only speak of those, but those are the most important.

1546. Of the native States?—Indore, Gwalior, and Bhopal are the great opium-growing States with some smaller ones that I mentioned just now.

1547. What is the aggregate population of those native States that you have mentioned approximately?—I should think about ten millions in Central India. Then there is Udaipur and a great part of Rajputana, but there the opium is more grown for local consumption; it is not so much exported except from Udaipur which is also under our agency in Central India, but the opium instead of coming to us at Indore for Bombay goes by way of Ajmere and Ahmadabad.

1548. With regard to these Natives States to which you have more particularly referred, you say with con-

*Sir L. Griffin, K.C.S.I.*

15 Sept. 1893.

fidence that an edict of prohibition of the exportation of opium——?—Would make them bankrupt.

1549. It would affect their finances in a very serious degree, and involve the Government of India in great unpopularity?—The greatest. You see opium is grown only on irrigated land, on land that is too good practically for the rough cultivation of wheat and poor grains, so that it would be practically throwing it out of cultivation. If you can get 8*l.* an acre for your land as opium land and only one rupee for it as wheat land, it is a great difference to the cultivator.

1550. Is it a very exhausting crop?—It requires a great deal of manure and a great deal of preparation. It is an expensive crop to grow. I do not know that it is exhausting, if the land is manured well. It is a question of that. The poppy is grown on the same land year after year for any number of years.

1551. (*Sir J. Lyall.*) We have dealt with the result of prohibiting export. I suppose there are no Treaty obligations which prevent our prohibiting the export, are there?—An autocratic Government can do anything. It would be a most tyrannous act, which no civilised Government has ever done before that I know of.

1552. Has the Government of India any powers by which it might interfere with the cultivation of opium in those native States?—Not without violating all the traditions of the Government of India for the last 50 years. As I said before, you can do anything. The question is: Is it politic or is it just? There is no Treaty right by which you can interfere with the cultivation of a particular crop in a native State; it would be monstrous.

1553. Does much smuggling exist at present; what are the police precautions?—A great deal exists, and I cannot say that we are very successful in stopping it. I dare say I have had about 100 cases of smuggling a year, mostly into the Central Provinces. It is a very difficult country, as you know, an exceedingly difficult frontier, an immense number of passes and a difficult river, and 140 lbs. of opium which a man could easily carry would be worth a couple of thousand rupees.

1554. Are there any particular precautions taken?—We stop and search anything suspicious on the railways; but the precautions (my administration was almost entirely native territory) are as a rule taken on the frontiers of British territory by the Government of Bombay, and the Government of the Central Provinces. Take the police precautions themselves; not to go beyond your question, if there was prohibition of export then it is obvious what would follow. You would have a preventive system of a most stringent and enormous kind, which would be impossible. It would cause far greater evils than those you would try to remove.

1555. So far as you have observed what is the effect of the consumption of opium on the peasantry in Central India as consumers?—Well, they are not consumers to any great extent. It is too expensive for the peasants as a rule all over India. The Rajputs, who are more to the north and in some parts of Central India, consume it, and there are a good many Rajput States, but the Mahrattas are not as a rule addicted to opium. They take it, but not very largely; not so much as the Rajputs and the Sikhs in the Punjab. Those take it largely.

1556. But those peasantry who cultivate it in the Malwa States—you do not think that they consume it largely?—I do not think that they consume it very much any more than the people of Epernay who produce your champagne drink the champagne. They drink some thin wine costing 50 centimes a bottle. It is not a common practice, opium-eating in India; it is too expensive. It is like the working men in London smoking Havanna cigars.

1557. In your capacity, exercising the powers of a High Court in Central India, did you see any reason to suppose that crime was promoted by the consumption of opium, in the same way that it is promoted in England by the consumption of alcohol?—No; that idea is an entire fiction from beginning to end. I have never seen a case in my life, either as a magistrate or as a judge of a High Court, in which crime has been produced by the use of opium; at any rate within my recollection.

1558. With regard to the medical men serving under you in Central India, have you ever seen any reports of theirs about the effect of opium?—I have called for reports from them more than once on the subject; but I do not remember that anything of any particular importance was ever said. Medical men will see the bad cases, and abuse in anything is bad. Of course taken in excess, which is not the case usually in India, there are bad results; but I do not think that they have ever said that opium fills their lunatic asylums, or hospitals, or affects their returns in any particular way.

1559. You were a long time in the Punjab, and came across a great many Sikhs. Did you ever notice any particular effect of the opium habit upon Sikhs?—Well; the Sikhs are a very hard race, and they would take more opium than most people, without injury, no doubt. Our regiments are full of opium eaters. I do not think they are a bit worse than anybody else. As you have asked me that question perhaps you would allow me to make one remark which is of great importance. I think nobody knows better than yourself that the Sikhs are prohibited by their creed—or rather by the founder of the second phase of their creed—from smoking tobacco, which is a universal practice throughout India. In default of this they take to opium and hemp and to a great extent to alcohol. They were very hard drinkers—the Sikhs—long before we ever came to India. I think that this Commission should consider the point that all races almost seem to want some stimulant of one kind or another; whether the fact of the Sikhs being prevented from smoking tobacco, which is their natural stimulant, and at once taking to alcohol and to opium is not a very strong reason against any sudden action here in the direction of prohibition. If you prohibit opium smokers from having opium, will they not take to alcohol, which is very much worse. It is only a suggestion.

1560. Your impression is that the effect of alcohol in India is very much worse than the effect of opium?—With alcohol we see its ill effects. But the people of India, I think, are a very temperate race. I do not wish to take away their character. You see more drunkenness in London in one night than you see in India in ten years. But alcohol is a thousand times worse than opium; it is preposterous to argue the question.

1561. Have you formed any opinion as to the future of the China trade from your knowledge of the export opium trade from Central India?—I have of course formed a very decided opinion up to a certain date; but I have not been connected with it for the last two or three years; and all I could say on that point is that the opium trade, so far as it has passed through my hands, was about say an average of two millions to two-and-a-half millions sterling a year, all opium going to China. The trade fluctuated largely, and although it fell off very much in 1881 and 1882, yet it revived considerably in 1883 to 1885 and 1886, when it rose again, I think, to about 39,000 chests. I think myself that the opium trade with China will revive; I sincerely hope it will, because it is in my opinion the most unobjectionable part of the Indian revenue. But it is a very open question, and unless you intimately know the Chinese side of the question, it is very difficult to say. Of course four times as much is now grown in China as is exported from India, and if that increases very largely perhaps the opium exports of India may fall off. But it is to be remembered that it is the higher classes of China who take our opium, which is of a very much better quality than the coarse Chinese drug, and they will continue to take it just in the same way as we buy champagne from France.

1562. (*Mr. Pease.*) Sir James Lyall asked you a question with regard to the use of the term money compensations or other concessions. In the paper that I have before me, which is "The Moral and Material Progress of India," 1878, it says:—"The native States "have engaged so to manage their opium cultivation "and production as to safeguard the British revenue; "and in exchange for this service they receive either "money compensation or other concessions." What is the meaning of that expression in this Government Blue Book. That is what Sir James Lyall wanted to know.

1563. (*Sir J. Lyall.*) Yes?—*A.* Let me hear it again. I do not quite follow the idea of it. It is quite clear that for a great many years past no payment to any native State could have been made on such account without passing through my hands, so that it is perhaps

wrongly stated. Oh, yes, well, I presume this merely means "the native States have engaged so to "manage their opium cultivation and production as to "safeguard the British revenue."

1564–5. (*Mr. Pease.*) It is the latter clause to which Sir James Lyall drew attention, not to that, with regard to "the compensation or other concessions," a few lines further on, and "in exchange for this service they receive either money compensation or other concessions." The question is, what the "money compensation or other concessions" were that they received for protecting the British revenue?—Well, that question I am not able to answer at a moment's notice, because I do not remember that they received anything whatever. They certainly do not now. It is possible that in the old days, when the revenue system was formed, some concessions were made to them in order that they might agree to all their opium coming through British hands at Indore, and of course safeguarding the British revenue in that way. There may have been some ancient arrangements for compensation. But the system goes back about 60 years; the opium agency was started in 1830.

1566. (*Sir J. Lyall.*) This refers to the present, but it may not refer to any States under your control; it may refer to native States outside?—I do not think that there is any opium which comes into British territory which did not pass through my agency.

1567. I mean to say ——?—It may refer to the Bombay States, very likely; certainly not to any of the States in Central India; we give them nothing whatever. They are bound to send their opium through our hands.

1568. (*Mr. Mowbray.*) I suppose, unless you acted in concert with the native authorities, it would be practically impossible to prevent smuggling?—The native States cannot prevent smuggling themselves. It is always a difficulty, but it is now stopped as far as it is possible.

1569. What I meant rather was that the officials of the British Government were more able to check smuggling because of their acting in concert with the native authorities?—Oh, certainly, the native authorities are perfectly loyal in the matter to us.

1570. And if the export were to be stopped by the British Government?—Of course you would have all the native States against you, smuggling; you could not stop smuggling then on an enormous scale. No preventive system would succeed.

1571. (*Mr. Pease.*) May I ask whether there are any tables of exports from those native States from which a comparison could be drawn to show what the importance of the opium export is compared with the total exports?—I can tell you everything about that that you wish to know.

1572. You said it was a very important item in connexion with their exports; can you tell us what proportion it bears to the total exports?—Of the native States?

1573. (*Chairman.*) What proportion does the revenue derived from opium bear to their total revenue?—It is an exceedingly difficult thing to say, and I have never been able to distinctly find it out. In the first place they are exceedingly averse to giving any statistics, and in the days of the great Scindia, who died a few years ago, although he was a very great personal friend of mine, I never could get any statistics out of him. He would never give any. The Government of India might call for statistics as much as they chose; you could never get Scindia to give them.

1574. Do they keep accounts?—Oh, they keep regular accounts themselves, admirable accounts. After his death things became different. We now know what it is they levy on the land for opium cultivation, but it is very difficult to say what area is under cultivation, because we have no one to measure it, unless they tell us themselves. We know what amount of opium leaves each State, and the weight of it to an ounce. We do not know what amount is consumed locally. Of that there are no statistics.

1575. (*Mr. Pease.*) Have you any information as to the value of other exports?—The value of the opium which is exported?

1576. No, the value of other exports as a guide; as to the value of the opium export as compared with others?—Yes, we have, to a certain extent.

1577. Could you give us a general idea of its proportional value?—You see each State must be dealt with by itself. There are very few things which are exported from Central India, except opium, wheat, and cotton, not very much. Other things are not exported in any large quantities. I cannot answer your question; it is not one to which my attention has been directed for some time, but I could easily give it you from my own reports, which I have submitted for every year from the Central India agency. But our statistics are very uncertain, except for seaport towns, as to the internal trade of native India. Opium is distinctly the most important of the exports.

1578. (*Mr. Wilson.*) I think you said something about the export of Malwa opium having fallen off?—Largely.

1579. 45,000 chests?—I am not able to say what it is to-day. I have been out of India for two or three years.

1580. Can you tell us at all what influence that has had on the prosperity of native States, either as to the revenues of the rulers or the prosperity and condition of the cultivators?—Well, curiously enough, a paragraph in the very last official report that I wrote on the subject of opium covers, I think, that exact point, if you will permit me to read it. It is only a few lines. This was the last report I wrote on opium, and it is almost the last sentence of that report. "The continued "depression in the opium trade is causing much "anxiety to native chiefs, who see the principal source "of their revenue in danger of decaying, while there is "immediate loss and ruin to Malwa cultivators. The "native durbars try to avoid reduction in their rates "for opium lands, and compel the cultivators to pay "the same rental for lands the produce of which has "enormously fallen in price. The consequence is great "distress and general complaint."

1581. Would you be good enough to explain a little further what you said as to the quality of this land and why other crops do not flourish on it; is it too rich?—Some crops would flourish on it very well, no doubt—sugar-cane, for instance. In India the land is roughly divided into irrigated and non-irrigated land; and opium requires a great deal of water, for it is grown at a time of year when there is very little rain, so that it has to be irrigated from tanks or wells. In Central India it is almost exclusively watered from tanks, and this makes the land very valuable, so valuable that it is hardly worth while using it for a cheap crop, and wheat is in Central India a cheap crop. It is a very rich country, and I have seen in many States the wheat rotting on the ground, because they could not carry it away.

1582. You referred to opium water?—It is a mere preparation of the opium.

1583. Is it exported, or used locally?—Locally.

1584. Only locally?—Yes.

1585. It is a by-product?—Yes, it is; it is a sort of solution of opium which the Rajputs take every morning before breakfast. A native Rajah with all his Court sitting around him will call for his attendant, who will pour some of it into his hand, and he will drink it off, and every one of the men round him will drink it in the same way. It is what the Russians would call Lakuska—a sort of fillip to commence the day.

1586. (*Sir W. Roberts.*) It is a daily thing?—Yes.

1587. (*Mr. Wilson.*) It is so strong that a small quantity will have an exhilirating effect?—Yes, it is what they want; it is their pick-me-up; it does not hurt them.

1588. How long does the effect last?—The Rajah after taking that has his durbar, and sits there for a couple of hours, does his business, then he goes into his zenana, then he goes to sleep, then perhaps he has some more; we do not know what happens there.

1589. (*Chairman.*) He takes more than one dose in the course of the day?—I think most opium eaters take at least two, but I do not say everyone does. Some of the Rajahs I know intimately, and they are not always the best specimens of their race; but I do not think opium has any particular effect on them one way or the other.

1590. (*Mr. Wilson.*) Would you explain a little further about the smuggling; I do not understand. You spoke about its being a difficult country; about passes and river, and so forth. What prevents any amount of smuggling at this moment; is there a coastguard; are there preventive officers either inside the native State or outside?—You see it is not the interest of the native States. They have no interest in preventing smuggling

*Sir L. Griffin, K.C.S.I.*

15 Sept. 1893.

except the good opinion of the Agent of the Governor-General. Their revenue is not hurt. We leave the prevention of smuggling, except on the main line of road, which I have always held to be British territory, though the native States try to persuade us that it is not, to the native States; but on the railways, which are British territory, we prevent it through our own officers.

1591. It is no use preventing something that can go round the other way?—That has to be done by the British officers. You must remember that. I am speaking of native India. I am living in native India, and have nothing to do with British territory.

1592. I understand, but what I understood you to say was, that if the present arrangements were abolished there would be an enormous increase of smuggling?—No doubt.

1593. I do not see what prevents any amount of smuggling now?—There is a good deal now, as I say, but it would be very much increased, because you would have every one against you. You would have the whole of the native States, the whole government as well as the people; they would all encourage smuggling. Smuggling would be *in excelsis*; Scindia and Holkar themselves, and all those great chiefs whom you cannot interfere with, would smuggle on an enormous scale, and convey the opium to their own frontiers by their own police probably. Now, if they do not exert themselves to prevent smuggling they hear of it from the head of the Administration. But in British territory the preventive work is done by officials with whom I have no concern; they are subordinate to other authorities, such as the Bombay Government, or the Central Provinces, or the North-west Provinces.

1594. (*Sir W. Roberts.*) You have seen no doubt practically a great deal of this opium habit, have you not amongst Rajputs and others?—Yes, habitually, constantly.

1595. Is it your impression that it is generally practised in moderation?—I think so. I do do not mean to say that it has no bad effects. I have had servants who have been very inefficient from taking opium, but I have never had to discharge one for it. It makes a man very indolent, very often. Would you allow me to say one thing, the people who take it most—I only speak of the parts of India that I know—the people who take it most, the Sikhs and the Rajputs, are the finest races in India.

1596. And have they been taking it from generation to generation?—Yes, long before we came to the country.

1597. Has it been your impression that these races, the Rajputs and the Sikhs, have a different re-action in regard to opium from some other races in India, that is to say, that they tolerate it better, that they are constitutionally a little different?—I cannot speak of races that I do not know.

1598. How is it that Europeans do not pick up the habit in India; have you formed any opinion as to that?—Every race has a particular craving. Unfortunately, the English craving is for gin and for brandy. Each race has a tendency to some particular stimulant, I think.

1599. Then you think it is rather a special constitutional peculiarity of the Eastern people—the Chinese, and these Rajputs, and the Sikhs—that their tendency is to opium, and not to liquor?—They are very fond of liquor, if they can get it. Many of my distinguished friends like champagne and brandy mixed. That particular mixture killed Scindia.

1599*a*. Do you think it possible that the Europeans resident in India might take to the opium habit?—I think, if you stop the alcohol in India, as a great many people are trying to do, they will take to opium probably.

1600. A certain number?—They will take to something; they will take, perhaps, to hemp.

1601. Your impression is very strong that on the public health of India opium has had no deleterious effect?—Well, sir, it would be a mistake if I were to give you the impression that the people of India were at all addicted to opium. Some classes in certain races are habitués of opium, but opium, as I said before, is not an Indian vice at all; if it is taken, it is taken in moderation; and what I have seen so many people say is in my experience utterly wrong; that it has a tendency to require the increase of the dose if you take it. I know hundreds of people who take the same quantity, the same little pills of opium every day of their lives; they do not increase it at all.

1602. The people who you say take that, are not people who are deteriorated in character or health?—Not the least; the best people in the race, of very fine physique.

1603. And the opium is not like drink among ourselves—the exception?—No, sir, there is no crime in connexion with the opium at all.

1604–5. No violence; but I mean the man who goes to extremes—to excess—the opium sot, as he has been called, is an exception among opium smokers?—You cannot see them, unless you go and look for them. They are not in the general population at all. You may find them in the large cities, no doubt, as you find all sorts of things in slums, but that has not anything to do with the general population. In what we call the opium dens, of course you may see people in Calcutta, or, for the matter of that, in Lahore; but they are outcasts or beggars, or drunken creatures, who would take to any stimulant.

1606. They are, in fact, people who are a little bit allied to the criminal classes in this country?—Yes, exactly so.

1607. A drunken class?—Yes.

1608. (*Chairman.*) The general effect of your evidence has been that, from your wide opportunities of observation in India, you have not seen that what is called the opium habit has produced widespread and grave moral evils among the population of India?—No, I do not think there is a single resident in India who knows anything on the subject who would possibly say so. I do not think I am singular in my opinion.

1609. Then with regard to the native States, with which you may have been officially concerned of late years, you have made it clear to us that in your opinion the prohibition of the present export trade in opium would occasion a grave disturbance of their finances, and that it would be resented by the general body of the population who are engaged in the cultivation of the opium?—Yes. If you wish to have a rebellion in India, I know no better way.

1610. You have further made it clear to us that in your view the prevention of smuggling would be impossible?—Impossible.

1611. In the sixth order of reference to this Commission, we are directed to ascertain what would probably be the disposition of the people of India in the event of a change of policy being adopted on the part of the Government, and a general prohibition of the cultivation and the use of opium being attempted. Now, you have been long resident in India; what, in your view, would be the attitude of the people of India in the event of a prohibitory policy being attempted?—Well, I do not think that the people of India have ever considered the possibility of anything so impracticable. But, of course, it would cause the utmost irritation amongst the people who are accustomed to take opium, the Sikhs especially, and the Sikhs are the backbone of our army in India, which we shall have to double in the course of the next 10 years. I do not know whether it is desired to make them disloyal.

1612. But you wish to put it to us too, that in your view, they would be made disloyal if we made this attempt?—I do not say that from my knowledge of India; I say that from my knowledge of human nature.

1613. Then, in looking at the state of public feeling in this country, on this question of opium, which has been reflected in the debates in the House of Commons, and in the divisions which have taken place on the motions made in the House of Commons, can you offer any suggestion by which the relation of the Government of India to this question might be in some degree modified? Do you think that it would be desirable and practicable that the Government of India should cease to take the position of a manufacturer and a producer of the article, and should limit its intervention to the imposition of duties for revenue purposes?—Well, but what would be gained by that? You would only have a very much larger production, if it were free. It would exactly do what some people do not wish to be done—it would stimulate, instead of stop the production, as far as I can see.

1614. You would recommend that no change should be attempted in regard to the position of the Govern-

ment of India as holding the monopoly of the opium production?—In the present temper of public opinion, which of course must be respected more or less, I would not stimulate it. My own personal feeling is that I would not stimulate the production of opium; I would invite the Government of India, as I have invited them on many previous occasions, to consider it as a mere matter of common sense. Opium is a luxury, it is only used by people who can afford it, and whatever fables may be woven by people about China—which we cannot absolutely disprove—the whole body of evidence regarding India shows that it does no harm whatever. You take off a burden of five millions sterling of taxation from the peasants of India; and you place it upon a foreign country which is perfectly willing to pay it, and you are asked by irresponsible people to abandon that revenue at a time when you want the revenue very much increased, and when you must increase it, unless you lose India. It is madness. There is no justification for it; and if I might make one observation on my own account——

*Sir L. Griffin, K.C.S.I.*

15 Sept. 1893.

1615. We shall be very glad to hear anything that you would like to say to us?—It is merely with reference to what you were saying. I would say that it seems to me that much of the evidence which has been given before the Commission by missionaries in China is flawed and tainted in two ways. The first is this: that the missionaries, since this has been raised into an ethical question, are compelled, in their own personal interests, to denounce it; and secondly, that, as in China, every disturbance is due, not to opium, but to the missionary teaching, the missionaries are compelled to throw the odium of the popular dislike to themselves on to the opium question. That is the whole history of this agitation.

The witness withdrew.

Mr. HENRY LAZARUS called in and examined.

*Mr. H. Lazarus.*

1616. (*Mr. Mowbray.*) I understand that you wrote to the secretary of the Commission wishing to give evidence upon this subject?—Yes, sir. After reading the report in "The Times" of Monday of certain evidence which had been given before the Commission, and which caught my attention accidentally.

1617. At present I believe you are living in St. Pancras?—Yes, sir.

1618. But you resided in China I believe, in Shanghai?—Yes.

1619. Between 1878 and 1881?—Yes, sir.

1620. Well now, will you tell the Commission anything which you wish to say. You were engaged in commerce, I believe, there?—Yes, sir.

1621. Not in the opium trade, I believe?—Absolutely not, nor had I any connexion with it.

1622. What was your business?—I was the first to erect a tannery in Shanghai on the European system, and at times I had as many as from 300 to 350 men in my employ, but the average number was 200.

1623. All natives of China?—Every one. At first they were superintended by three European overseers, eventually I only had one. We trained some of the natives as overseers in the various departments.

1624. Were you brought in constant and daily communication with your men?—Yes, and not only with them, but with merchants and the go-betweens of the merchants—the native dealers in Shanghai of nearly all trades.

1625. Now will you tell the Commission anything you wish to say as to the effects which you noticed of opium-smoking on the classes with which you were brought into contact?—Well, first of all, take, perhaps, the higher classes, the dealers, and those persons in business with whom you were brought into contact?—It is 15 years since I first went to China, and it is 12 years since I left.

1626. (*Chairman.*) Just make a continuous statement? I have taken out a list from my old contract book of some 38 names of men with whom I was in communication, and if this Commission goes to China, which I hope it will, they will have an opportunity of consulting them. I had a conversation with Fong-kee and Ken-wo; with one of those two men I had a particular conversation with regard to opium. In fact out of curiosity I often had some conversation with nearly all the native dealers I came in contact with, and I may say parenthetically that there are very few men in that class of life who are not capable of carrying on a more intellectual conversation than you could ever hold with men of a similar class in this country. I think I could best give evidence to this Commission if they would allow me to refer to two or three statements which appeared in "The Times" report of the evidence given before the Commission, and which occasioned my writing to you. One of the missionaries said that "in the cases where a man is an opium smoker, "during the time that he is under the influence of the "drug he can do his work as well as anybody, and "probably owing to the extra stimulation, a little "better than most folks, but when a man is under the "influence of the depression which follows he is absolutely worthless, and it is only while he is under "the stimulation that he is of value." Well I can only say that with regard to the whole of my men I never once had one of them unfit for work as a consequence in any way of the use of opium.

1627. And were they all opium smokers?—No, sir. Certainly not all opium smokers but they were taken indiscriminately from the labouring classes, and numbers of them were opium smokers on their own confession. My manager invariably asked them when they came, because he was informed that an excessive opium smoker was a lazy man. You may imagine that very few men will confess to going to excess in it, and in fact the wage that a Chinese labourer receives makes it absolutely impossible that he could do so. I believe that the average wage of a labourer throughout China is from four to five dollars a month. That will give you some idea, especially if he has to keep a family on it, how much he can have to spare on such an expensive luxury as opium. As a matter of fact, many of these men *were* opium smokers, the high wages they earned at the tannery afforded them the means, but never one of them was incapacitated for work through opium. And, moreover, at first I used to employ a European doctor in the tannery, having so many men; but after a time my manager discovered that a Chinaman who was taken with colic, diarrhœa, or constipation, those being some of their most common troubles (possibly but not probably due to opium), could be treated with patent medicines more efficiently than with anything else. I do not wish to mention their names, because I do not desire to advertise these patent medicines, which were many of them largely compounded of opium. I used to keep a stock of them, and whenever the men were taken ill they were given a few doses, and they effected a remarkable cure. I never had any trouble with the management, and amongst all the men that I employed I never had one who was so seriously ill as to be away from his work for three days at a time.

1628. May I take it that so far as your experience of the workmen you employed went you found that those who smoked opium were no worse than those who did not?—Absolutely not, sir. Then in answer to a question by Mr. Pease one of the missionaries said: "He never met a Chinaman who defended opium-"smoking; they all looked upon it as a thing to be "ashamed of." That is such a statement that I do not believe you could get one intelligent, unprejudiced Englishman who had lived for six months in Shanghai or any other part of China who would not say that it is a terrible perversion of the truth. I have not only been brought into contact with the working classes, but I have also come into contact with many of the better classes who were opium smokers, and I positively went in for it myself, just to see what it was like. I shall be able to give the Commission an absolutely certain answer to the question why it will never be taken up generally by Englishmen. It is simply because it is too slow, it takes too much time. For one little pipe of opium you have to lie down in order to smoke and roast it before a lamp. It requires something like three or four minutes before you can do away with one little ball. I tried to produce sleep, but it had very little effect on me, after having smoked eight pipes in succession.

*Mr. H. Lazarus.*

15 Sept. 1893.

1629. How long did you continue that?—Only three or four times. I did not want to acquire the habit. I could not afford to waste the time. I was only wanting to go through a number of pipes in order to experience that delightful sleep which I had heard was produced, but the Chinese rather laughed when I spoke to them about it.

1630. That I take to be your explanation of the reason that the Europeans in China do not take to opium-smoking?—I say that no European who has the slightest energy in him ever could take to opium smoking.

1631. Have you anything to say with regard to the higher classes of people that you came into contact with, the dealers and the merchants?—Yes, I should have come to them a little bit later, especially that one that I got the most information from, Fong-kee. That man had teeth absolutely black, he was about as marked a specimen of an excessive opium smoker and eater as could be found, and he was a notorious one in Shanghai. I can say without hesitation, without fear of contradiction, that for intellectual power, energy and straightforward dealing in business there was not a man amongst the native traders who would surpass him. Not only I, but my brother, whom I had the misfortune to lose in China, and all the merchants that I spoke to and knew intimately, agreed that there was no straighter broker than Fong-kee. I said to him "Why for smoke so much opium; your teeth are black?" His face was so wasted that you might almost have made your hands meet in the hollow of his cheeks. "Give it up," I said, "you would be so "fine a man if you gave it up." He was very tall and broad, but as thin as possible. I would not like to say the value of the opium he smoked a day, but it was something considerable. He told me "Suppose I do "not smoke one day, I must die." The effect of leaving it off one day would have been his death. I am telling you this to show that, even in the case of a really excessive smoker, it is not true to say of such a man that he is wanting in intellectual power; and to say that he is lazy is simply an absolute lie; and I would not confine my observation to that one man, but would instance others whose names I picked out: Cheng-ching, Ah-ling, Wah-cheong, Yuet-sung, Foong-tai, Che-kei, Fau-chung, Ae-dong, Nam-woo; there are 38 of them, and at a distance of 12 years' time it is impossible to say which were the opium smokers among them. Many were opium smokers. I imagine there are very few gentlemen of any position in China, I mean to say men who could afford it, who do not have an occasional pipe, but the statement that a man must constantly go on increasing and increasing the dose, is about as true as that an Englishman cannot drink without going on till he gets drunk, or having got drunk once he must get drunk every other time.

1632. (*Chairman.*) We are much obliged to you for the testimony you have given from your point of view and expressing the general results, according to your judgment and your experience; is there anything further that you want particularly to say?—Yes, my Lord, there is a most important question. You have been told here that *the* cause of the dislike among the Chinese of Europeans is the opium traffic. I say without any hesitation that that is the grossest misstatement. I went up the country—and I have brought with me a map of the interior—for six weeks. I was in a houseboat with a native crew. I visited, amongst other places, one of the missionary stations, and for situation I never saw anything more delightful. You go up to the missionary station, which was on the top of a hill, by two zig-zag paths, and on the one side there was a series of pictures of what would become of Chinamen if they did not get converted. They were being pushed down by the forks of devils and stirred about in a fire. It seemed to me infinitely sad that civilised men should offer that as an inducement for conversion to anything. I went back to my boat, and I asked my "boy" to come with me—a boy is the name for a butler at Shanghai, he is at the head of your service—I asked the "boy" what did the people think of these things, and he gave me to understand what I imagine this Commission and any sensible man must realise, that the missionaries and their ways are really the great trouble and the great drawback to the liking of Europeans all over China.

1633. I do not think we can go into the missionary question; we are only here to deal with the opium question?—I may say with regard to my domestic servants I had a very large staff, and I know that they smoked opium, because when sometimes the smell was rather too strong—although the natives' quarters are separated from the English—I used to ask them to desist; but never one of them, all the time I was in China was incapacitated in any way from having used the drug.

The witness withdrew.

Adjourned till to-morrow at 11 a.m.

---

## At the House of Lords, Westminster, S.W.

---

## SIXTH DAY.

### Saturday, 16th September 1893.

---

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

| | |
|---|---|
| SIR JAMES B. LYALL, G.C.I.E. | MR. ARTHUR PEASE. |
| SIR WILLIAM ROBERTS, M.D. | MR. H. J. WILSON, M.P. |
| MR. R. G. C. MOWBRAY, M.P. | |

SIR CHARLES E. BERNARD, K.C.S.I.,
*Acting Secretary.*

SIR CHARLES E. BERNARD, K.C.S.I., the Acting Secretary of the Commission, examined.

*Sir C. E. Bernard, K.C.S.I.*

16 Sept. 1893.

1634. (*Chairman.*) I believe you have received letters from two gentlemen who were summoned to give evidence before this Commission?—Yes, my lord.

1635. From Sir Joseph Fayrer and Sir Hugh Low?—They were both unable to attend.

1636. But you have received letters from them in which they represent their views upon the question which is before this Commission?—They have sent papers to be submitted to the Commission.

1637. Would you kindly read the communications which you have received?—

The opinion of Sir Joseph Fayrer, K.C.S.I., surgeon and physician of 30 years' experience and practice.

in many parts of India, on the opium question, to be submitted to the Royal Commission, he being unable to be present.

"*It is most strenuously urged by a large and influential, and, as I believe, thoroughly conscientious party, that the use of opium either by eating or smoking, is attended with the most pernicious results, causing, sooner or later, demoralisation and destruction alike of body and mind. They seem to be of opinion that the degraded condition of the *habitués* of opium eating or smoking houses, whether in India or China, represents the natural, and one might almost say, the inevitable results of the use of opium. Ideally, one would wish that stimulants and narcotics, such as alcohol, hemp, opium, tobacco, chloral, and sundry others of recent invention, had no existence; but, unfortunately, human nature is so constituted that it will not forego the use of these drugs, each and all of which is liable to be abused, and when so abused, produces the most degrading and pernicious effects upon the human race. One of the curses of our own country and of our own race is the abuse of alcohol—the amount of disease, misery, and crime produced by it is incalculable. With any who might enter upon a crusade against this form of indulgence, which should correct the abuse and limit the use of it within reasonable bounds, I confess that I should have the greatest sympathy; but I should never expect to succeed in excluding alcohol altogether from use as food. There cannot be a doubt that, in the great cities of India, in China, and probably elsewhere in the East, the abuse of opium is carried by a certain, but a limited number to a great extent, but to nothing like the extent to which the abuse of alcohol is carried. It is well known that over large areas of country in India, by tens of thousands of people, opium in moderation, is habitually used by the Natives; and that they have a thorough belief in its efficiency to protect them against malarious diseases; and that under its influence all the functions of life are better performed; that life is not shortened; and that physical and mental conditions are improved and not deteriorated. This I know to receive the support of those who know far more about the subject than I do, and I am not aware of anything to controvert it.*

*It is said I believe by its opponents, that the tendency of opium eating is ever to increase—to induce, it may be, slow but sure degradation and destruction. I do not believe this. In the course of many years' experience in India I have known so many who have been habitual consumers of a small quantity of opium without in any way suffering from it, or without any tendency to increase the habit, that I am unable to agree with those who state otherwise. One of my most intimate friends—a native nobleman, with whom I frequently associated—died after the age of 80. He was a man of remarkable intellectual, mental, and physical vigour, of wonderful powers of endurance of fatigue, a great sportsman, a splendid shot, as complete an example of a native gentleman as one could wish to see. He was an opium eater and consumed his two or three doses a day with unerring regularity. This he had done for many years when I became acquainted with him. He never increased the quantity, nor had he done so for several years; he showed no signs of degeneration, mental or physical, or anything suggestive of a pernicious habit. It must be in the experience of old residents in India to have met with similar cases.*

*"It seems to me that this crusade against opium, though well meant, is not reasonable. It is as unfair to argue from the *habitués* of opium-smoking houses, as it is from the frequenters of gin palaces and other haunts where the most degraded forms of alcholic abuse may be met with in our own country. Both, in extreme cases, are an evil; but the moderate use either of alcohol or opium must be left to the discretion of those who feel called upon to take them.*

*"There is another drug which is also in frequent use in India, *cannabis sativa*, the hemp, which is infinitely worse than opium. I find no objection taken to this drug by the anti-opium party. I can see no medical ground that would justify violent interference with the custom in question.*

*"Control and limit the abuse of opium, but to interfere with and suppress it altogether seems to me unjustifiable. I know no reason why opium should be interfered with and alcohol be exempt. The evils of the one are far inferior to the evils of the other, and the moderate use of both—as I have said—should be left to the discretion of those who want them. It seems to me to be clearly proved that the moderate use of opium is not attended with the evil results ascribed to it, though, as with alcohol, a certain number of persons will abuse it.*

*"I repeat, therefore, that on medical grounds I see no reasons for abrogating the present regulations concerning opium in India. I confine myself entirely to the medical aspect.*

*"J. Fayrer, M.D., F.R.S.*

*"31st August 1893."*

*Sir C. E. Bernard, K.C.S.I.*

*16 Sept. 1893.*

---

The opinion of Sir Hugh Low, K.C.M.G., who was for many years employed as administrator of Perak and other States of the Malay peninsula under the British Government. Sir Hugh Low was unable to attend and give evidence during the time the Royal Commission sat in London.

"Such knowledge as I have on the subject was acquired in the protected Malay State of 'Perak,' in the Malay Peninsula, and in the colony of 'Labuan' in Borneo; and I am decidedly of opinion that there is no such abuse of the drug in those places as would make it politic further to interfere with its importation and sale, than is done at present under the existing Government regulations.

"The practice in 'Perak' was to lease for a term of years, usually three, the right to collect the Government duty of 7 dollars per ball on all opium imported, the sole right to prepare the crude opium into the State in which it was used, and also the monopoly of the retail sale of the prepared drug. The regulations under which the 'farm' as it was called was conducted provided a maximum price at which opium might be retailed by the farmer, reserved to the Government control over the quality of the drug supplied to the public, and provided for the licensing of retail shops.

"The 'Revenue farm,' thus created was disposed of by tender, but not necessarily to the highest bidder. Debts for 'Chandoo,' as the prepared opium was called, were not recoverable in the courts.

"There were three classes of the population which used the drug.

"1st. The labourers, chiefly Chinese, employed in the extensive mining industry. These for the most part used it moderately, and as a prophylactic against miasma, and formed by far the most numerous and the poorest class of the consumers.

"2nd. Shopkeepers, artizans, clerks, domestic servants, and others who were in possession of larger incomes than the workmen in the mines. There was a greater tendency to abuse in this class than in that preceding.

"3rd. Wealthy Malays and Chinese of the highest social positions.

"My impression is that two-thirds of the Chinese population were smokers of opium, but amongst the Malays very few of the country people were addicted to the practice. The criminal classes of both nationalities used it freely.

"Very few cases came under my notice in which the habit of smoking opium appeared seriously to affect the general health, but such was undoubtedly occasionally the case.

"The quantity of opium imported into Perak was very considerable, and the revenue derived from it by the Government was large in proportion. I will endeavour to procure on my return to London some figures on these points.

"I never heard of any case in which crime was committed under the influence of opium, and persons under its influence give no trouble to the police. I have been informed by respectable Chinese that its use in moderation clears the intellect, and renders men more capable of transacting important business. The use of opium was prohibited in the prisons of the State, and detention in these, where the sanitary conditions were excellent, the food good, and labour regular, invariably resulted in improved physique of the inmates.

"Hugh Low.

"11th September 1893."

---

The following extract was submitted to the Royal Commision by Mr. H. N. Lay, C.B., as it bears upon the charge that opium was being forced upon the Chinese.

*Sir T. E. Bernard, K.C.S.I.*

16 Sept. 1893.

EXTRACT from a TRADE CIRCULAR issued by Messrs. Bush Brothers, merchants of Newchang, a port of N.W. China, under date January 1881.

* * * * *

"OPIUM.—It will be noted that the import of Malwa is about one-half of what it was in 1879, the difference being 1,064 piculs (chests) = taels, 608,754. This falling off is due, we understand, to the increase of the native poppy, as well as to the higher value ruling for the Indian drug. The latter still obtains a great preference over the others, but consumers cannot afford to pay too great a price for the superior quality. There is plenty of evidence to show that the authorities of this province at any rate do not use very serious exertions to prevent the consumption of the foreign drug, but on the contrary they prohibit the cultivation of the poppy because as was pointed out in a proclamation some time ago, it is essential to keep *the military chest well supplied* by the duty levied on Indian opium. This, we take it, is rather a strong argument against the assertion that opium is forced upon the Chinese."

* * * * *

BUSH BROTHERS.'

---

LETTER from Mr. T. W. DUFF, for 30 years a merchant in China, whose offer to give evidence came too late for the Royal Commission to take advantage of it; ordered by the Commission to be printed with the previous letters submitted to them.

"In answer to your note of yesterday I send you herewith my ideas about opium. Having lived in several of the outports in China during 30 years, I have become somewhat familiar with the habits of the natives and have had a great deal to do in business with men who indulge in the opium pipe. My opinion is, that under the circumstances of their living, food, climate, and habitations, opium to them has no deleterious effects, indeed quite the contrary, for it is a positive need and they could not do without it. In what I say here, I do not refer to the occasional abuse of the drug in some of the large towns like Shanghai, because there as in all large places, you may come across scenes of debauchery, perhaps not so bad as seen in our large centres of 'civilization' arising from alcoholism.

"The Chinese in Southern and mid-China feed on rice, vegetables, tea, and other foods containing a large per-centage of water, with now and then a taste of beans, curd, and perhaps once or twice a year a little pork. In these provinces they sometimes take a little spirit, and being warmed it becomes very weak; this luxury does not extend much to agricultural districts. They live in malaria and never if they can help it on high ground; their houses principally consist of a ground floor without boards, with the smallest of rooms above this,—generally averaging about 14 feet to the roof or under. Their highways are canals into which all their towns drain. Their fields, heavily manured with human ordure, eventually drain into these waterways. They have no waterworks to filter for them. The floating population is numerous and more so than in any other country; penned up in badly ventilated 'holds,' living in a stifling atmosphere over bilge water, without opium taken as a febrifuge they could not possibly exist. You will easily understand, I think, that under all these conditions opium is a positive need. It is all very well for fully fed and stimulated faddists, who take wheaten food and meat with other articles of nourishment, to think they can do without opium, but let them live under these conditions for *some years*. They would in my opinion change the subject very quickly. You never hear of foreigners taking opium in China for reasons that they live under very different conditions. Indeed foreigners, whether missionaries or traders, are far better off both as regards food and dwelling than in this country.

"The Chinese who live in mountainous districts and in the north where alcohol is taken do not have so much desire for opium. It is only on the malarious plains or fenny and marshy districts where it is consumed and needed, and even here generally in a moderate form.

"All nations I contend need a stimulant, either in the form of strong food or drink, and this is my own experience through most of the countries of the world either by land or sea.

"Again the Chinese have but little amusement either out or indoors, not being an excitable race they derive consolation and pleasure,—securing health too,—with their pipe in their solitude (perhaps with less harm than our people do in their music hall or village tavern). The cleverest and best men I have always found smoke opium occasionally, and workmen and boatmen especially are always the most active who occasionally indulge in the small amount they can afford to spend on this medicine (as it is called in China).

"In conversing with foreigners Chinese will sometimes speak against the habit of opium smoking, and especially so to missionaries and others who they know have not the habit. It is mere politeness on their part to be always in accord with their guest or host. I have never in all my life heard any Chinese blame our Government for its introduction, on the contrary it is understood to have been grown in the country for the past 100 years. It is now called 'foreign medicine' by all those who sell it, because the best comes from India, the next best from Persia, and some from Turkey. The native opium burns the throat, and until lately was seldom used alone, generally mixed with the Matwa or Patna drug. In 1865 I passed through large fields of poppies near Pekin on the road to the Great Wall, and it would then have been grown in larger quantities generally, but for the unsettled state of the country, after the Taeping rebellion. Proclamations were at this time given out prohibiting its growth, not because they did not require opium, or on moral grounds, but on account of the difficulty of raising the revenue; opium taking smaller bulk than rice or grain, could more easily evade the barriers, while the Pekin authorities could not have existed without the revenue of thirty taels per picul, collected through the foreign customs on their account. The opium revenue has been of the greatest service in centralizing the Government at Pekin and has taken what would have been a powerful weapon out of the hands of the different viceroys.

"While having the greatest respect for some of our missionaries and others engaged in keeping up this continual cry against this Indian opium, I cannot help thinking they are not sincere, and if so are dreadfully mistaken in trying to govern the habits of 600 millions of people in China and India. I am afraid it is done more in the way of advertisement and in the zeal for their cause. I would like to think better things of them, but when I occasionally read such distorted accounts in their prints, I cannot help feeling that they are not minding their own shortcomings. The nation of China is quite capable of taking care of itself. Physically there is no finer race of people on the globe than the Chinese, who have arrived at the economic science of living cheaper than any other race, and who can if need be work harder than any other and in any clime. I fear they are our masters now, without the sword, for economy of living must make them so, as the Americans and Australians have already found out.

"Yours sincerely,

"T. W. DUFF.

*Mr. W. Lockhart, F.R.C.S.*

Mr. WILLIAM LOCKHART, F.R.C.S., called in and examined.

1638. (*Chairman.*) Will you briefly state the positions which you have filled, and the places in which you have resided, where you have had the opportunity of forming an opinion, on the questions which have been submitted to this Commission?—With pleasure, my Lord. I went out to China as a medical missionary in the year 1838. I was located for a time at Macao, I then went to Chusan, then to Ning-po, and finally to Shang-hai, and during the latter part of my residence in China, I had a large hospital in Peking. I had some half-dozen hospitals in these various parts of China. I left China in 1864. I was 25 years at work as a medical missionary there, having had opportunity of constant intercourse with the people, and was mixed up with them in all their life. I am absolutely a medical missionary, that is my vocation.

1639. (*Sir W. Roberts.*) Then you have had a very large experience?—Very large.

1640. Of the effects of opium in China?—In China alone, except what I have seen incidentally in England.

1641. What has been your impression acquired during all these years of the effect of opium on the people of China?—Many of them take it in small quantities. It is not particularly injurious to them if they continue to take it in small quantities, but it is so seductive a thing, that they very generally increase it; and if they fall into evil circumstances and become poor, they take to it in larger quantities. When they become the victims of the opium habit, it is decidedly pernicious and injurious to them, in every respect. They fail physically, their mental faculties are not so particularly impaired, when they are not in the act of smoking opium, but their general system becomes so deteriorated, and so debased in every way, that the people who are the victims of this habit, are not allowed to give evidence in any legal proceedings, in any of the courts of justice in China at all. They are not considered as people of the community who are above corruption, and they would not be allowed to give evidence in any legal proceeding.

1642. Does that description apply to habitual opium smokers who are temperate, or merely to those who take it in excess?—The latter part of my description applies simply to those who take it to excess, as a means of dissipation.

1643. The people who correspond to our drunkards?—Exactly; and I may state that the proportion of those who take it in moderate quantity is about 10 per cent.; those who take it in excess, from 3 to 5 per cent. of the total population, and that is all. Whenever those large numbers are stated as victims of the opium habit, or when people say that it is one-third of the population, or one-sixth of the population, they are totally wrong, because there is not enough of opium in the country to enable them to take it, to the extent which they ought to take, if they took it in excess. I mean by "ought to take," that they are necessitated to take it to relieve them from the excessive langour, and the pain and distress they suffer, from the want of their usual stimulant.

1644. I think it has been rather explained to us that those numbers apply, not to the entire population, but only to the adult?—I never saw a child smoking opium in China, it is entirely confined to adults.

1645. With reference to the adults, it might be said roughly that about ten per cent.?—About ten per cent. take it in small quantities.

1646. And that is your view?—That is my view.

1647. I believe with that explanation, it is the view generally given, that it is not ten per cent. as applied to the entire population, but merely to the adult; that it does not amount to more than one per cent. of the total population?—Just so.

1648. That would be about right do you think, adult males I understand?—Women also take it, but not to the same extent. I have no means of knowing the difference between the numbers of females or males that take opium. Women do smoke opium, but not so many as men.

1649. Would it accord with your general experience in the parts of China that you have been in, that about one in ten of the adult males are opium smokers?—Yes.

1650. And that about seven per cent. of the adult makes use it moderately and without injury, and about three per cent. use it injuriously?—About three to five per cent. use it injuriously.

1651. And from five to seven per cent. use it moderately?—Moderately.

1652. And without injury?—Without injury.

1653. Or even beneficially?—Well, the trouble is, when persons begin to smoke opium they are apt, under almost all circumstances, to increase the quantity, and then they become victims to what I call the opium habit. I should not say that even the moderate use of opium was beneficial.

1654. But you would call it still the opium habit if it were persisted in moderately?—Well, you might; by the victims of the opium habit I mean those who suffer from the excess. May I say as to the reason why I limit the numbers in the way that I do? The reason of my limiting the numbers is this, the importation of Indian opium is roughly about 100,000 cwt., and the native growth is about the same quantity, so that the amount of opium used in China is about 200,000 cwt., which is reduced by the making it into smokable extract, about 20 per cent.—20 or 25 per cent.—in fact, one-third of the opium is mere vegetable extract; and so the smokable extract is reduced to one-third, and if you divide that among the population it comes out very much in the figures that I speak of.

1655. But we are told that the quantity of native opium is four or even ten times larger than that imported; I think that is the nature of the evidence given?—I have no means of contradicting the statement, only personally I do not believe it. I have no present means of contradicting the statement, because I am absent from China, but I very seriously doubt that there is any more than the 100,000 piculs that I spoke of. Some years ago it was 60,000 piculs. I know it has increased to 100,000 piculs. It may be a little more, but not very much. Practically, I think, that is about the correct statement.

1656. You evidently think that the statements made about the amount of China opium are not sufficiently exact to be relied upon?—Exactly so.

1657. It is some time since you left?—I left in 1864. I have kept up my connexion with China ever since; I am just as much in connexion with China, now as I was when I was living there; I am just as much interested now in what is going on in China, as ever I was, and I have endeavoured to keep *au courant* with this question of native opium.

1658. The information that reaches you is not to the effect that the production of native opium is increasing?—Yes, it is increasing but not beyond the figure that I have stated. It does constantly increase, I know that; since I came home it has increased from 60,000 cwt. to 100,000 cwt.

1659. That is the native opium?—The native opium.

1660. But then that is an estimate I presume?—There is no census of the population, nor is there any regulation of the opium lands to that extent which would enable you accurately to define the quantity; it is partly a guess I admit.

1661. I am going to ask you a very general question: Is it your impression from all your knowledge of this question that there is any national effect of an injurious nature, produced on the Chinese by the consumption of opium?—In the proportion of those who use it in excess it is very injurious. In my knowledge of various commercial men, artisans, skilled workmen, with whom I was personally acquainted and whom I knew intimately in all their relations of life, I know that they do take it, and it does not interfere with their business, nor when they take it to a small extent does it interfere with their health or their life. A man who smokes opium moderately will consume about a drachm a day, those who take it to excess will take from four to ten drachms a day.

1662. That is of the smokable extract?—Yes, the smokable extract.

1663. Containing about one-third of opium?—No; the smokable extract is very pure opium. It is one-third of the crude opium.

1664. What name do they give to the thing which is actually smoked?—They call it Ta-yen or great smoke. Everybody knows that they cannot smoke crude opium, it must be reduced to a watery extract.*

1665. It is mixed with some vegetable matter?—They take as much smokable extract out of the opium as they possibly can; it is the pure smokable extract that they use.

1666. You have taken some interest in comparing in your own experience the effect of alcohol and opium?—Yes.

1667. What is your experience with regard to the comparison of the effect of opium in China on the Chinese, and the effect of alcohol on the people of this country?—Opium is personally hurtful to individuals Alcohol is a much greater social evil to the individuals that take it to excess. The action of opium is more personally injurious than that of alcohol; as a social evil there is no comparison between the two. He that takes alcohol to excess is a nuisance to society, a man

* Note by witness:—The crude opium is boiled with water; the solution is strained and boiled down to a certain consistence somewhat thicker than treacle, and that is the smokable extract.

*Mr. W. Lockhart, F.R.C.S.*

16 Sept. 1893.

that smokes opium to excess subsides into quietness the moment he has had his pipe; though he may be cruel at home and sell his wife and his business to buy opium, he is not publicly a nuisance, and I believe (to go further than your question) that alcohol is an infinitely greater curse than opium.

1668. You mean that the use of alcohol, as practised in this country, is a greater curse to the community here than the use of opium, as practised in China, is to the Chinese?—Exactly, that is my distinct and definite opinion formed on very large experience, and with great care taken in the elimination of all extra circumstances, to enable me to form a definite opinion about it.

1669. As regards suicide, opium is used for suicide?—Very largely.

1670. Very largely?—Very largely. The smokable extract when it comes into a person's possession is generally in a little cup, sometimes a man who is respectable and with some amount of money has a little silver box that he keeps it in; the common people use a little porcelain cup for it. When wishing to commit suicide, they put their finger into the cup and get out about a drachm or two of the opium, put into their mouths and very soon die. It is very much more fatal taken in that way than through the use of the pipe.

1671. Some of it is destroyed by the heat of the pipe, I suppose?—Very little; when in the pipe it does not burn; the morphia is not burnt out of it. Of course in the smokable extract, and in all the circumstances in which opium is used, the power is the amount of morphia in the drug, that is of course, as you know, what affects people; and when the pipe is submitted to the lamp it is only held just so that it will begin to smoke, then they draw in that smoke into their mouths and into their lungs as far as they can introduce it, and afterwards expel it. The morphia is not destroyed; very little of it in fact is destroyed, it never burns away when applied to the lamp, it is only heated.

1672. Speaking of suicides again, is it your impression that the use of opium in China provokes a tendency to suicide?—No, I think it is only when they get into very grave difficulties, into debt and circumstances of that kind, family discord, and so on, that they take opium. Women especially use opium as a means of suicide, sometimes after quarrelling with their mothers-in-law, because the females all live in one compound. Their mothers-in-law are sometimes very disagreeable, and to spite their mothers-in-law, and to place the death at their door, they will take opium. I have known that again and again, many I have been called to, and when I asked, "What is the reason of this?" I have been told, "Oh, she quarrelled with her mother-in-law."

1673. Then your implication is that the use of opium does not cause an increase in the number of suicides, and that if they did not use opium as a mode of suicide they would use some other mode?—They would hang themselves generally or cut their throats; I have seen every plan that they adopt—sometimes drown themselves. I have been called to them under all these circumstances—cutting their throats, hanging themselves; but more generally in the large majority the suicides were by taking opium. It is the pleasantest mode of committing suicide that I know of.

1674. Speaking of those persons who have adopted the habit in excess, I presume they applied to you in the hospital sometimes?—Very largely; many thousands.

1675. From your experience in the hospital, did you find that they were curable?—Yes, sir.

1676. How would you express your opinion on that point; were they as easily curable as a confirmed drunkard?—Quite as curable. I think more so. They used to come to me under the despair of the increased quantity of opium that they had to take to produce the given effect of quietude, and beg to be delivered from the evil that thus came upon them. They were victims of this increased quantity, and they would remain in the hospital. I required that they should remain with me, give me their pipe, promise that they would not buy any more opium, and in fact I prevented it, as far as it was possible to do so. And then I used to help them by medicine of various kinds, stimulants, and with some opium in the medicine that I gave them, and gradually diminished the opium, and gave them tonics and stimulants, ammonia and such like, and they got well in large numbers. I do not say that some of them would not slip back again into the opium habit after they left me, but they were delivered from the vice and went out to their usual avocations as before they were submitted to the opium.

1677. Well, I think we have got pretty completely from you, your impressions as a medical man of the effect of opium in China?—May I state one thing, I wish to emphasise very particularly one thing regarding the use of opium in China. We do not, and never have forced the use of opium upon China. It is repeatedly and over again stated, that we force the Chinese to take opium. Now, we have never done that; it is only taken the same as Manchester goods, and other articles of merchandise; we have never forced it. The British Government had this legacy of opium from the East India Company, they continued the cultivation, that is the management of the opium farms in India, and sent the opium to China, it was never sent by Government vessels; it was never, except in the first instance, sent even by the East India Company in their vessels; it has always been sold in Calcutta, and then sent by merchants to China. It is said that when the vessels go along the coast, they frighten the people to make them buy opium. It has never been the case. The Bishop of Gloucester once said, and this has been quoted over and over again, and it is because of that I wish to enter my most emphatic protests—he said that we took a ball of opium in one hand, and a revolver in the other, and said to the Chinese: "If you will not buy this opium, I will shoot you." That is an exaggerated statement altogether. There is not a particle of truth in anything regarding the forcing of opium upon the Chinese. It has never been done, and is certainly not done at the present time. I have been so much mixed up with the people of China that I know all the particulars of their lives, and I know that there never was a question raised that either the Government or merchants have forced opium upon them. It would be very desirable if the Government could relieve itself of the cultivation or the support of the poppy trade in India, and that they should give up the opium "go-down," and throw trade in opium free. You cannot abolish the growth of opium in India; it would be simply impossible; but it might be very much diminished, and the English Government should not engage in trade, still less should they engage in such a thing as the opium trade. For the English Government to be mixed up with the production of opium is, I think, a most injurious circumstance, and both as a missionary and as a man, I should very much deprecate the continuance of the present system on its present grounds. Let them take the duty on it as it leaves the country, but give up the "go-down," reduce the area of cultivation as much as possible, and thus show that practically we wish to save, as far as possible, the Chinese from excess in the use of opium.

1678. (*Mr. Wilson.*) Some years ago, you published a book on this question?—Yes, I did.

1679. Which I have here; you quote therein a paper that was prepared partly by yourself in 1855?—Yes.

1680. That is nearly 40 years ago now?—It is.

1681. Are your views substantially the same now?—Very much the same. I have had more experience, which certainly has modified some circumstances; one cannot live 40 years among people without in some degree modifying his views. If I have modified my opinion I will at once say so. I do not know to what you are alluding.

1682. I notice you state there, as you have stated this morning, that you treated several thousand cases in the hospital at Shanghai?—I did.

1683. Did those people come to the hospital on account of the opium habit, or was it that they came for other diseases, and incidentally were opium smokers?—Because they were opium smokers and wished to be relieved from the habit, not from other diseases. I do not say that a man might not have some trouble besides his opium. Very likely he would have severe diarrhœa and colic, the result of opium smoking, which he would wish to be relieved from as well as the opium. He knew the opium produced this; and substantially they came to be relieved from the opium habit.

1684. I think we have had it stated here that a large number of the people, if not the great proportion of those who take opium, take it to relieve pain and suffering from other diseases. That is not your opinion?—No, some do, not the large proportion of them. If

the question is: Does a large proportion of the people take opium to be relieved of pain? I simply say it is not the fact. They take it as a means of dissipation.

1685. I see that at another place you say, "It is so "cheap that the ordinary working classes, the labouring "population, can very readily supply themselves with "what they want?"—With opium?

1686. Do you think that would be the same now?—In regard to native opium it would.

1687. That applies to native opium?—Native opium. The Bengal opium is more expensive, but it is far better, and rich people always take it; there is more morphia in it, it is more effective, and it is a very much dearer article. It is not mixed with so many other ingredients as the native opium. The native opium is very impure.

1688. Have you known many cases of Europeans taking the native opium?—No.

1689. Any?—To a small extent, yes; a large extent, No.

1690. Why do they not?—It takes a great deal of time to smoke opium. European merchants have not time to do it, and there is a distaste on the part of Europeans to take opium, they do not do it. If they did use opium, they would take it in the form of laudanum; they would not smoke it; and when taken in the form of laudanum about one-tenth of what is taken by the pipe would produce a very marked effect upon them.

1691. I take it in China it is almost entirely smoking?—Entirely.

1692. There is not any eating?—Not very much. It is largely smoking.

1693. When you speak of taking opium you refer to smoking?—The man who is in the habit of taking opium, and not having time to go and smoke, would put his finger in the opium cup and put the opium into his mouth, but that is not the usual plan.

1694. I see that you refer to this, that they continue this smoking for a longer or shorter time according to the effect wished to be produced?—Yes.

1695. After the effect has got to a certain point, are they sufficiently masters of themselves to be able to go on up to the limit of producing the precise effect?—Yes.

1696. They can?—Yes. If they give up the pipe and lie down they go to sleep, but if they keep themselves awake they can go on smoking opium for a lengthened period, until the point must come when they are obliged to put down the pipe; then they become sleepy.

1697. I suppose that with a drunkard in London the more he takes the less control he has?—Yes. The use of opium is very different, it produces a tranquilising effect and they become tranquil; they are not violent and boisterous as a drunkard is.

1698. Now, why do they lie down?—Partly for resting, the use of the pipe almost necessitates their lying down, that is the use of it as the Chinese use it; they lie down with their face, it may be, on a level with the lamp they use. The bowl of the pipe is not a large bowl like the bowl of a tobacco pipe, and the little mouth of the bowl is brought to the flame and the resulting fumes inhaled. They could not do it very easily if they were sitting up; they could do it, but that is the usual habit, a man lies down to take his pipe. When people are visiting in China they do not sit on chairs. Generally at least the host and his chief guests sit on a large kind of couch or platform as you may call it, and it is usual for a host to say to his friend: "Let us have an opium pipe," and then it is brought in, and laid on this couch on which they sit. It is not a sofa, it is a platform. I should say it is more easy for them to do it in that way than sitting up and smoking.

1699. With reference to the general question of the introduction of opium in China, and whether it was or was not forced on China by us, had you any greater opportunities of knowing about that than any other student of Blue Books, and the official documents?—I think so.

1700. How would you know the opinions of various statesmen in India and China?—Partly by conversation, and generally by knowing what took place at the time the opium was first introduced to China by the Arabs.

1701. We have had a statement about that at very great length, and we have various documents and so forth. What I wanted to know was whether you in China, where I take it you were at that time (and I ask especially because I suppose there were not very many daily newspapers, or anything of that kind), had direct personal opportunities of knowing any better than the members of this Commission would have from careful study of the official documents?—I knew all the official documents that came out, I had the opportunity of conversation with the Chinese on various subjects of this kind; I had no further opportunity than that; I knew the official documents that were published, they were open to me to read, and I spoke to the Chinese about them.

1702. (*Mr. Mowbray.*) To what do you attribute the general belief, which we have heard exists among the Chinese, that we have forced opium upon them?—I have never heard it, sir. I have never heard anything like it. Such an accusation was never made to my knowledge.

1703. (*Mr. Pease.*) With what society were you connected as a missionary?—The London Missionary Society.

1704. Were any of the members of your church opium smokers?—They were no longer members of the church if they used opium.

1705. You did not allow any opium smoker to be a member of your church?—No.

1706. Why?—Because of the disgrace they brought upon themselves and their fellow-converts by smoking opium.

1707. First they were respectable men when they began to smoke opium, were they not?—Yes, but they got degraded by that process, and then the constant progress of degradation that goes on with all the victims of excessive use of opium. You could not trust them.

1708. With regard to the proportions which you gave us, were you speaking from your own personal knowledge in 1864?—Yes.

1709. With regard to the proportions of opium smokers, you have had no personal opportunity of obtaining information since 1864?—Except of the quantity that is produced and imported.

1710. Calculating from the returns?—From the returns. I know as much about it now as I did then; it is a matter of calculation.

1711. I gather that you have a very strong belief that the Indian Government ought to free themselves from any connexion with the growth of opium?—Certainly.

1712. (*Sir J. Lyall.*) You have a strong feeling that the Indian Government ought to free themselves from direct participation in the growth of opium?—Yes.

1713. I suppose you are aware that the Anti-Opium Society now, does not ask that the Government should abolish its monopoly, and is of opinion that the abolition of the monopoly, and the substitution of an export duty would lead to the largely increased amount of opium sent to China?—I doubt it.

1714. That is the opinion the Society has expressed?—I know, sir, but I do not accept it.

1715. You said that opium smoking is prohibited by a rule of the Church among Christian converts?—Yes.

1716. Is drinking spirits also prohibited?—They never do it; it is done so seldom, that it is not counted; if they did, the same rule would apply to them: but the Chinese do not habitually drink spirits. I have seen drunken men in China, but they do not drink, they are not a drinking people; they do not drink spirits. I would not say that they never do, but it is so seldom, that we never take any particular account of it. I have seen drunken man in China, but very seldom.

1717. In Japan, where the import of opium is prohibited by Government, the drinking of spirits, the same sort of spirit that is used in China, prevails very largely?—Samshee, yes. I believe it does.

1718. And the Japanese Government, as I saw myself when I was there, raises a very heavy revenue from spirits?—Yes.

1719. Do you think it is likely that, if opium smoking were stopped in China, spirit drinking would prevail?—I think not.

*Mr. W. Lockhart, F.R.C.S.*

16 Sept. 1893.

1720. You think if you could stop the opium smoking that the people would be temperate?—I think they would; they are not disposed to drink spirits; they do not favour the doing of it. As to what the actual advantage would be I will not prophesy; but I think that they would not give way to spirit drinking; I think the Chinese would not do it; they are a stalwart, strong people. After the Anglo-Saxon race I believe they come next; they are splendid soldiers; they are of fine physique, and can exhibit a great amount of strength in their ordinary avocations. I like the Chinese people exceedingly; they are a superior race of men, very different when they become officers of Government; but in their ordinary life they are a noble set of men, and I extremely like them. I like living among them, and I greatly admire them.

1721. It is the general opinion, I believe, in China and Japan that they are much more trustworthy and honest in business, whether as merchants, or as labourers than the Japanese are; have you not heard that?—They are a better people altogether than the Japanese; the Japanese are far below the Chinese in physique, in mental power, in general ability, and certainly in education.

The witness withdrew.

*Dr. G. Dods.*

DR. GEORGE DODS, called in and examined.

1722. (*Chairman.*) Will you state the positions that you have filled, and the places where you have resided, and the opportunities which you have had of forming a judgment upon the question which has been referred to the consideration of this Commission?—I resided for six years in Canton, and part of the time I had charge of a native hospital. I was 12 years in Hong Kong, and part of the time I had charge of the jail in which there was a large number of Chinese prisoners.

1723. In what service were you engaged; were you under the Government?—No.

1724. In private practice?—Yes, but I was in the Government service when I was attending to the prisoners in Hong Kong prison temporarily.

1725. In the Chinese Government service?—No, Hong Kong; the British Government.

1726. (*Sir W. Roberts.*) Can you tell us generally what are the effects of opium smoking upon the population of those places where you resided?—The effects are not at all evident generally.

1727. You have, of course, seen?—I have seen, of course, numbers of opium smokers, and people have been pointed out who were called victims of the habit, emaciated wretches; but in many cases on making inquiry, I found that these people were dying of some disease, and smoked opium to alleviate their pain; but of course, there are other cases in which the constitution was ruined simply from the use of opium, but I consider them very rare.

1728. And did you think that the habit of opium smoking was prevalent in the population, high and low?—To a moderate degree. A great many of the best men smoke opium, the merchants and officials.

1729. Could you say roughly what proportion of the adult males?—No, I could not.

1730. One in ten, for example?—I should not think so many.

1731. Not so many?—I should not think so.

1732. But the great majority of the consumers smoke moderately?—Moderately, yes.

1733. Under the circumstances you did not observe any harm?—No, on the contrary. For instance, some of the very shrewdest merchants in Canton I have known, before they completed a bargain with our English merchants for tea or silk, to ask him to excuse them for a little while they went home to smoke a pipe of opium, and they came back and concluded the bargain. It cleared their brain, and they could do their business much better.

1734. Such persons never went to an opium shop in their lives?—No, they used opium in a moderate degree.

1735. Did you observe that there was a strong tendency to increase the quantity, or that the habit should degenerate into a vice or an excess?—No, I did not observe that. Perhaps when smokers grew very old and had no business to attend to, then probably they increased the quantity of opium, or in the case of men who were ruined they very often became victims to it just as a drunkard does in this country.

1736. Did you observe that it was very difficult for those who had contracted the habit to throw it off if they were willing?—It would depend upon this very greatly; if they had the mind to stop, they used to come to the hospitals to get some sort of cure, as they called it, for the opium smoking, and in many cases they were relieved of the habit. I used to give them stimulants instead of the opium, and in the case of the prisoners in the jail they were not allowed to use opium at all, and a great many of the criminal classes are opium smokers; and I think in only two occasions did I require to give these prisoners a dose of opium after it was once stopped. The cessation of their stimulant did not seem to do them any harm; of course, they were depressed for a day or two, but it never seemed to do them any harm.

1737. You stopped it suddenly?—Yes, suddenly.

1738. Are you speaking of a large number of cases?—Yes, very large. There were 500 or 600 prisoners in that jail, and I should think fully one half of them would be opium smokers. And my own servants also were opium smokers, at least, some of them were; but they rarely smoked except once a month when they got their pay. It was just part of a sort of amusement in which they indulged when they got their pay. They used to smoke once a month, but at no other time.

1739. They went on a sort of spree?—Exactly; it is the accompaniment to a spree in China. When a man gives a dinner to his friends they always finish up with a pipe of opium.

1740. There must be a good many analogies between the opium habit and the alcohol habit?—Yes. In that respect they indulge in it as a sort of luxury; it is only the rich who can afford to indulge in it really. I have seen some of the natives who live in the marshy districts who say that they could not live there without smoking opium, because they always got fever, and they complain of what it costs them to buy the opium.

1741. (*Mr. Wilson.*) I gather you do not agree with Dr. Lockhart in what he has just said. Would you tell us very briefly in what respects you differ?—I did not notice that I disagreed with him very much. If you will tell me on what points you thought we disagreed.

1742. Do you think you substantially agree?—Well, no; not in all that he said.

1743. Perhaps it would take less time than if I were to ask you questions; you heard all he said, will you tell us on what points you did not agree?

1744. (*Chairman.*) Was there any statement made by Dr. Lockhart in which you do not feel inclined to agree?—I agree with him in the main.

1745. On what points do you disagree?—Well, I do not think there are quite so many opium smokers as he mentions, but then, of course, that varies very much in different parts of China; and then again he remarked that there would not be much drinking going on. That may be in the part of China in which he resided, but I have seen a good deal of spirit-drinking going on, especially in Hong Kong.

1746. (*Mr. Wilson.*) When did you leave China?—I left it in 1877.

1747. I thought you would differ a good deal in regard to the number of persons who are suffering from other diseases and who take opium to alleviate them. I gathered that he considered the proportion of opium smokers who did it to alleviate pain was small?—Was small—yes. I agree with him there too. I merely mention that I have seen some cases which might have been pointed out as opium smokers, and which when I inquired I found to take opium to relieve their pain or their cough.

1748. (*Mr. Mowbray.*) Did you consider that while you were there the tendency increased—the number of opium smokers increased—I think you were in Canton and Hong Kong 18 years altogether?—Yes. I had no means of knowing that.

1749. It was not sufficient to strike your attention if it was so?—No, certainly not; you can only tell that by the increased consumption.

1750. And could you tell at all as to the proportion of the people who smoke native opium or Indian opium? No, I could not do that either. Of course, in Hong Kong they almost always smoke the foreign drug, and I agree with Dr. Lockhart in saying that I never heard the Chinese blame the English for introducing the drug. The only people I heard blame the English were the American missionaries. *Dr. G. Dods.* 16 Sept. 1893.

The witness withdrew.

Mr. DAVID MCLAREN called in and examined. *Mr. D. McLaren.*

1751. (*Chairman.*) I believe you were formerly president of the Edinburgh Chamber of Commerce?—Yes, for three years.

1752. Am I to understand that in your commercial life you were actively concerned in the trade with China?—No, my lord; not with the direct trade with China. I was engaged all my commercial life in the wholesale tea trade in Scotland; but so far back as 53 years ago—my attention was called to this opium question, because when I was a very young man the tea trade was entirely disorganised by the occurrence of the first war, known as the opium war; and from that time I began to take a very deep interest in it. I should like your Lordship to know that in what I say to-day I do not want to give opinions on the question, but rather to bring forward what facts I have been able to collect, especially from statistics of the trade between India, China, and England.

1753. We shall be happy to receive a general statement from you of your views?—Well, my Lord, if the allegations of the demoralising consequence of the opium indulgence could be proved to a certainty, I should expect to find that the opium trade would not be a profitable trade in the end. I hold that there is nothing more certain, than that a thing cannot be morally wrong and commercially or politically right. I resolved to make an inquiry into the effect of this opium trade on our legitimate trade with China. I do not say that the results which will be brought out are the consequences of the opium trade, but I wish to submit very carefully the figures which I will lay before you. If we saw in a village a public-house, and next door to it a draper's shop, perhaps kept by brothers, and saw the public-house crowded, we would know very well that the draper's shop would come very badly off. Now that is just what I think the figures that I shall bring before you will prove. Perhaps it will be necessary to premise that the trade with China is quite singular in several respects. In the first place, between India and China it was a monopoly in the hands of the East India Company up to the year 1813; and it was a monopoly between the United Kingdom and China up to 1834, when the East India Company's charter terminated. It is admitted on all hands that the trade has been a most anomalous one; so much so, that 12 years after the termination of the East India Company's charter, a special Committee of the House of Commons was appointed to inquire into it. I shall bring before the Commission the result of the inquiry. I have prepared two tables, my Lord, and they will enable you to follow the figures which I give, much more easily. The trade is remarkable for this, that it has been very much affected by changes in the treaty and political relations between the two countries. I do not know that any trade has been so much affected in that way as the China trade has been. Taking the year 1834 as a starting point, the second line on the table before you will show the state of trade between India and China at the time of the expiry of the East India Company's charter. You will see there that the entire export to China in the three years following the expiry of the charter, was 3,014,770*l.*; the average annual export of opium in these years was in round figures, 2,000,000*l.*—1,955,236*l.* are the figures—forming, you will observe, 66 per cent. of the amount of the exports as a whole. Then raw cotton, which was the great export of India to China at that time next to opium, was 878,042*l.*, forming 25 per cent. At the same time you will observe that the imports into this country from China were 3,779,385*l.* almost entirely tea; and the average of the exports of British manufactures at that time—entirely in the hands of the East India Company, was 850,159*l.* I now call your Lordship's attention to the next great change that took place, namely, that which followed what was called the opium war. You will find in the next line, during the years 1837, 1838, and 1839—the three years preceding the opium war—the following statistics: The export from India to China had risen to 4,597,476*l.*, and the opium to 3,209,958*l.*, or 69 per cent.; raw cotton was 1,189,162*l.*, or 25 per cent. I will not call attention to the other columns till afterwards. Then followed the opium war, terminated by the Treaty of Nankin, which forms a good starting point for comparison. I propose to call the attention of the Commission to the three years preceding the opium war, and the four years following it, to see what the results of the Treaty were. By the Treaty of Nankin there were four other ports in addition to Canton opened to British commerce, notably the port of Shanghai at the mouth of the Yangtse-Kiang, and it was reasonably expected that there would be a very large addition to the commerce of this country with China. That, however, was destined to disappointment. You will observe that there was a very great increase in the *imports* from China. After the Treaty of Nankin they rose to 5,323,388*l.* The exports to China from the United Kingdom were 1,783,888*l.*, but then the exports of opium from India for the same time were 3,712,920*l.*, or 74 per cent. of the entire amount of the exports from that country. The state of the trade was so bad at that time that the Committee to which I have referred was appointed by the House of Commons, Their report, which was a unanimous one, was to the effect that the result of the extended intercourse with China had by no means realised the just expectations which had been naturally founded on a freer access to "so magnificent a market," as they termed it, and they also reported that in the great proportion of the trade, the losses at that time, taking both ways, might be freely stated at from 35 to 40 per cent.

1754. There had been a considerable increase, had there not, in the exports of British produce and manufactures to China?—Yes; I was coming to that. There was a considerable increase in the amount, but the trade was ruinous. Both cotton and woollen manufactures showed a decline on the years preceding the report of the Committee; and the cause they assigned was the difficulty of providing a return from China. They accordingly recommended a reduction of the duty on tea at the earliest period which might seem fit in the wisdom of the House. It was not till 1853 that the reduction began to take place, and then to only a limited extent. The immediate result was as had been anticipated; the greatly increased importation and consumption of tea. Taking the five years before the committee's report, say 1842–46 after the Treaty of Nankin, the average imports from China to the United Kingdom had been 5,323,388*l.*, whereas in the five years following the reduction of the tea duty they were no less than 9,157,001*l.* or a difference of 3,833,613*l.* of which a considerable part, it is right to say, was due to the importation of silk which at that time was very high in price. But the natural expectation that such a greatly increased import from China would be accompanied by a corresponding increased export to China, as the Committee anticipated was entirely disappointed. The average increase, you will observe, of these years after the reduction of the tea duty was only 180,000*l.*, not one twentieth part of the increase of the imports. The Chinese were paid for these largely increased shipments to Britain by a largely increased export of opium, that increase being more than 2½ millions. If you look at the first column you will see that after the Treaty of Nankin it was 3,712,920*l.* and that after the time of the reduction of the tea duty it had risen to 6,365,319*l.* The export of British manufactures average at that period, you will observe, 1,964,242*l.* That brings us to the year 1857, and there is one incidental fact which I should like to bring before the Commission in that year. In that year—one of those which is embraced in the period before you—there were four countries or rather nations, each of which imported almost the same amount from Great Britain, namely about from 1,400,000*l.* to 1,700,000*l.*; these nations were Chili with a population of 1,400,000, Egypt with 4,000,000, Cuba and Domingo with 4,400,000, and China with 400,000,000, and that, you will observe, was 23 years after free trade with China. This small export to China could not be attributed to foreign competition. In the same period the shipments of British produce and manufactures to all countries had more than doubled, instead

*Mr. D. McLaren.*

16 Sept. 1893.

of the fractional increase of the shipments to China. The next great change which took place in the relations between the two countries was effected by the Treaty of Tientsin, negotiated by Lord Elgin, which followed the second China war. The provisions of that treaty, as the Commission are doubtless aware, were very important. The Yangtse-Kiang was opened, up as far as Hankow; other ports also were opened, and —most important of all—the opium importation was now legalised. Up to that time it had been a smuggling trade. If you will allow me to go back upon the Treaty of Nankin—there was one important thing that I forgot to mention, namely, the ceding of the island of Hong Kong, which was given "for the purpose of careening and refitting ships." These words were put into the treaty, upon the authority of Mr. Matheson—not the Mr. Matheson who was examined here the other day, but his uncle, of Messrs. Jardine, Matheson & Co.—"to pacify the Emperor, who did did not contemplate more than that." Notwithstanding the most strenuous efforts to get the Chinese Government to legalise the importation of opium, at that time, they deteminedly refused, and the trade still remained a contraband one. In the course of time the possession of Hong Kong rendered the "receiving ships," which Mr. Donald Matheson spoke of here the other day, unnecessary, because "go downs" or warehouses were built in Hong Kong, and it very soon became an enormous depôt of opium; and that, notwithstanding that the Government of Britain had entered into a supplementary treaty, in which they bound themselves to discourage smuggling. That treaty was from the very first a dead letter. I have gone back upon that because it introduces the question of the legalising of the opium trade. The results of that great change will be brought out by contrasting the figures of the five years following with those of the years immediately preceding, of which I have already spoken. The Commission will observe that the results there brought out are, in round figures, an increase in the imports from China to the United Kingdom of 729,000*l.*; the exact figures are 9,886,403*l.*, against 9,157,001*l.*; there is an increase in the exports from the United Kingdom to China of 2,476,160*l.*; but there is an increase of the exports of opium to China of 3,174,892*l.* I cannot tell how the trade with this country was distributed amongst the various Chinese ports; but I shall not be surprised if it be found that there was no great increase, if any, at the port of Canton; not only because the opening of other ports to the north threw it to a disadvantage, but in consequence of the fearful incident, if I might call it so, of the bombardment of Canton for 27 hours, while during that time only two shots were fired from the walls upon our fleet. That you will find, my Lord, in Lord Elgin's private letters. I cannot too strongly press upon the attention of the Commission the importance of studying that volume of Lord Elgin's private letters. I have a suspicion that, if one could get access to the originals, the Commission would perhaps find that even more information is to be got there. He says, as regards the origin of the war, "that wretched "question of the 'Arrow' is a scandal to us. Nothing "could be more contemptible than the origin of the "existing quarrel. I thought bitterly of those, who for "the most selfish objects are trampling under foot "the——"

1755. I do not think we want to go any further into the history of the Chinese wars?—I will afterwards——

1756. We have heard very full statements on both sides, and we do not want to pursue that subject further?—Very well, my Lord.

1757. It has really practically nothing to do with the question which has been referred to the consideration of this Commission?—Very good, I was not aware of that. Then the next two lines of the table refer to periods of five years after the Che-foo Convention, and in the last line which I added in writing this morning, you will find the present state of the commercial figures. I ought to say that the statistics of India, are given in parts of two years, whilst the statistics of this country are given from the 1st of January to the 31st of December. The average of the annual exports from India to China during 1888—1891, was 13,956,065 Rx. Of these opium was 8,207,818 Rx. That was about 58½ per cent. The Commission will note how this per-centage has varied. It is now down to a lower figure than it was 60 years ago. It is now less than 60 per cent. of the whole export from India to China. Raw cotton on the other hand has fallen from 34 per cent. to 2 per cent., but for a very obvious reason. The people in India are now using their own cotton, and part of the export to China is yarn, which has been manufactured in India. There is another remarkable figure here, the imports from China to the United Kingdom are now down to 6,717,512*l.*, a very great difference. You will observe that from 1878 to 1882 it was more than 12,000,000*l.*, that diminution is consequent upon the smaller importation of tea—the greater part of what is consumed here coming now from India.

1758. India?—Yes. The next figure is a more important one, namely, the average exports of British produce to China. These are now 8,585,911*l.*, and if you will cast your eye to the line above that, you will find that the amount of our export to China is now, off and on, about 8,000,000*l.* It is needless to follow any comparison further in this line, because there are some things that complicate it so much. There is the great increase of the opium growth in China; there is the great increase of the tea imported from India, and there is notably the very rapid falling of the exchange, which make it impossible to institute satisfactory comparisons. But if the Commission will turn to the next table there is something very interesting there. When Lord Elgin went out in 1857, he negotiated two treaties; the one was a treaty with China legalising the importation of opium into that country; the other was a treaty with Japan by which opium was declared to be contraband. That treaty has been most rigorously enforced. There is not an ounce of opium imported into Japan excepting strictly for medicine. They have enforced that in a way that never could have been anticipated. I ought to have said that the United States had made a similar treaty before Lord Elgin went there, so that our policy, which hitherto had been to push the export of opium to Asiatic countries,—for example, notably in Siam,—had to be entirely departed from; and our relations with Japan continue on that footing till this day. Now, we had no intercourse whatever with Japan before that treaty, and if your Lordship will glance at the state of trade, given every four years in succession, the result is very striking. It begins with 1860-63, the average for those years was 481,792*l.*, and it goes on—I need not quote the figures, they are before you—but you will observe it rises steadily until the last four years in the table—where it is 3,707,444*l.*, that is to say, very nearly the half of what we send to China with a population of 400,000,000, while that of Japan is estimated at about 40 millions. Now, as I said, I do not express any opinion; I submit these figures for the Commission to inquire into. I believe it is almost impossible to resist the conclusion that the very flourishing state of the trade with Japan, as compared that with China, is due to the absence of the disturbing element of opium. But that is not all——

1759. You yourself desire to draw that inference?—I draw that inference, I may be wrong, but I submit the figures.

1760. It is an opinion?—That is an opinion, but these are facts. I make myself responsible for these figures.

1761. You recognise that Chinese ability to purchase British manufactures and produce has been prejudicially affected, has it not, by the deterioration in the quality of their tea; the Chinese tea has been less in demand in England?—No doubt.

1762. And therefore Chinese ability to buy British manufactures and produce has, to that extent, been impaired?—It has to that extent been impaired.

1763. That is a consideration apart from the opium question altogether, is it not?—Of course, to that extent.

1764. So far as it goes?—Yes, but then on the other hand, they are importing opium very largely from India. If you look back—I forgot to call your Lordship's attention to the note at the foot of the preceding table—it will be observed there, "The column Total of "Exports from India to China includes treasure," but that is nothing, no treasure goes immediately to China. "The balance of treasure imported from China to India "over that exported from India to China, for the thirty "years between 1857 and 1887, was Rx. 91,254,274." Now I am not competent to give an opinion upon the effect of the importation of silver into China upon the exchange——

1765. I am afraid we must not go into that as an opium question?—I say I cannot do it, but that is a fact which surely should be noted in the present state of affairs in India. The immense amount of treasure which has been coming into India from China. But coming back to the Japan table, there is a small column in manuscript you will observe which has much interest, namely, the exports from India to Japan. Not only has our own trade from the United Kingdom to Japan increased to a large extent, but there is a very flourishing trade apparently going on from India to Japan.

1766. In what articles?—Not one ounce of it opium.

1767. No, I know that?—I cannot analyse them very materially.

1768. But it is not a trade in opium, we know that?—No, a considerable proportion, I think, is yarn manufacture.

1769. Probably from the Bombay mills?—From mills in Bombay, yes. I did not take these out, for I had not time to do that this morning, but the last figures I have, I think, are Rx. 1,289,787*l*. They have risen every year from India to Japan; and that is in addition to the 4,000,000*l*. which we send to Japan from this country. I think that the conclusion of the whole matter is, in the pithy words of the Taoutai (chief magistrate) of Shanghai, he said, "Cease sending us so much opium, "and we will be able to take your manufactures."

1770. If they spend their money in buying opium, they cannot afford to buy our manufactures?—That is just what he said. I have the Blue Book here, but you will find it in the evidence as given by Mr. Montgomery Martin, the Colonial Treasurer for Hong Kong. That concludes, my Lord, the evidence which I have to give in regard to the trade of this country with China and India. But when the Commission go to India they will have a very important subject to investigate, namely, the effect of the cultivation of opium in India, both economically and morally. I have a table here which is very interesting, giving the number of acres from the year 1848 up to the year 1873, which were set aside in British territory for the growth of the poppy.

1771. We have had that from other witnesses?—Oh, very good; but I do not know if attention was called to this, that it is very singular how the product of an acre of poppy land is diminishing from period to period. The first three years, from 1848 to 1851, which I have here, the product seems to have been 20 lbs. 4 oz. an acre. The next three years I have down here are from 1859 to 1862. I take three years at the beginning of the series, three years in the middle, and three years at the end. From 1859 to 1862 the product seems to have been 15 lbs. 5 ozs. an acre; in 1870 to 1873 it had fallen to 12 lbs. 4 ozs. an acre; and I have a table beyond that, but I have not been able verify it, though I have it here; therefore I do not wish to give any more than up to the date I have mentioned.

1772. Any information of this kind the Commission will have opportunities of gathering very fully in the course of their local inquiry?—Yes, I merely call the attention of the Commission to it before going out. Well, there is only one other question about that, which I am very anxious to bring before the Commission. There was some doubt expressed as to what had been the nature of the policy of the opium department in India, I think it was Mr. Fenn who said that he had seen something in print which made him think they were willing to take as large a crop as could be got. This is Mr. Wilson's statement of policy in his last Budget speech.

1773. Of what date?—18th February 1860.

1774. That is a long time ago?—Oh, yes. I am not aware, however, that the policy has been departed from. "His Honour pointed out that in Bengal during "the last three or four years all the leading crops—"wheat, rice, potatoes, and sugar—had increased in "price from 70 to 100 per cent., and he urged the "necessity of a further rise in the price paid for opium "that it might maintain its ground against the other "articles. The Government of India have therefore "sanctioned a further rise to four rupees per seer, "which we hope will have the necessary effect and "secure us against a further decline in the cultiva-"tion." He says further: "I have no doubt our true "policy is to keep up the supply to the full demand "and to obtain a moderate price for a large quantity." Those were his words.

1775. Well that was the view of Mr. Wilson who was in charge of the Finance of India more than 30 years ago?—Yes, and I am not aware that it has been changed since.

1776. We shall obtain the latest view in the course of our local inquiry in India?—The only later one that I have is Sir Cecil Beadon. In his evidence before the Indian Finance Committee of the House of Commons——

1777. (*Mr. Mowbray.*) That, I think, was 22 years ago—1871?—If there has been any change made since then it has not fallen under my notice. I am speaking of the question of policy.

1778. (*Chairman.*) I think we have had it sufficiently established that the Indian Government recognise that the opium income is an exceedingly precarious source of income, and looking at it purely from a financial point of view their desire is to be entirely independent, or as far as possible independent of their opium revenue?—That is so. That opinion of the precariousness of the opium revenue is as far back as 1831. The Court of Directors in Leadenhall Street warned the Indian Government over and over again about the precarious nature of the opium revenue. The only other point I should like to submit to your Lordship, is this:—I see there have been considerable differences of evidence brought before the Commission on some points, more especially differences in the evidence brought forward by missionaries and that brought forward by other witnesses. Now I have not a single word of reflection against missionaries, but I think it is quite right that the Commission should take note of what the Government officials have to say in this matter and of what the Government itself has said. I may mention first that of the East India Company, to the effect that the Indian Government have always recognised the pernicious character of opium. Lord Cornwallis defended the East India Company's maintaining the monopoly of opium manufacture on the ground of their thereby being able to restrain the consumption of "the pernicious drug." It is specially to be noted that in 1817, the East India Company's directors said, "Were it possible to "prevent the use of the drug altogether, except "strictly for the purpose of medicine, we would gladly "do it in compassion to mankind; but this being "absolutely impossible we can only endeavour to "regulate and palliate an evil which cannot be "eradicated." And it is a very striking fact that in the last document which was presented by the East India Company to the Government before the sovereignty of India was taken from them, one of their pleas for retaining the sovereignty of India in their hands was that it would enable them to restrain the consumption of so pernicious a drug. That is the statement to the Government of this country. Then the Government officials—I ask the attention of the Commission especially to this evidence—Mr. Majoribanks——

1779. On what date?—I forget the date; it was before the China war. I am speaking now of the testimony as regards the effect of opium which he had seen in Canton. You are aware that the East India Company did not sell opium in Canton, it was sold by private merchants, but Mr. Majoribanks was the president of the East India Company's Select Committee of Supercargoes at Canton for the disposal of the Company's property and purchasing teas, and he said:—"Opium can only be regarded, except where "used as a medicine, as a pernicious poison. The "misery and demoralization caused by it are almost "beyond belief. Any man who has witnessed its "frightful ravages and demoralizing effects in China "must feel deeply on this subject." That is the statement of Mr. Majoribanks. Then I have to the same effect Sir George Staunton.

1,780. I think we have had this sufficiently put before us; the opinion of what may be called the early authorities has been very fully set before us?—Yes. Coming down later, then, there is the very decided statement of Sir Thomas Wade, who was here yesterday.

1,781. Yes, but we have had his view, both the view he expressed now and his earlier view, both have been set before us?—I observe he attributed his change a good deal——

1,782. But we had that very clearly from him yesterday?—He attributed his change of view as to the moral results of opium chiefly to the action of the Anti-

*Mr. D. McLaren.*

16 Sept. 1893.

Opium Association. I need not go further back, but I have the testimony of Mr. Montgomery Martin, and of Governor Pope Hennessey—the one as Treasurer and the other as Governor of Hong Kong.

1,783. We have had so many witnesses who have given us their personal impressions, that I do not think we want to go into evidence at second hand?—Then, there was Mr. Lay also, who has expressed an opinion.

1,784. Well, we have had Mr. Lay here?—Well, he said that this opium trade was ham-stringing the Chinese nation.

1,785. Well, we have heard Mr. Lay himself?—Well, that is what he said before. I think that that may conclude my evidence, unless, by the way, the question has been raised, whether we forced this trade upon China or not, but your Lordship says that that is outside the purview of the Commission.

1,786. We had that very fully yesterday?—Yes, Sometime it is alleged that there is considerable pressure used upon the ryots to grow the poppy.

1,787. Well, we shall hear of that in India?—Yes. Then I would call your Lordship's attention especially to the refusal of the Bombay Government to grant licences for the cultivation of the poppy upon the grounds of its demoralising influences. They said if opium cultivation were allowed in Scinde it could not consistently be prohibited in the rest of the Presidency.

1788. That is in the public documents that are before us?—I am not aware. It was my duty to gather up——

1789. My duty is to save the time of the Commission where I know that you are entering upon points that have already been placed before us. We are very much obliged to you for the evidence you have given, and the interesting commercial figures you have prepared.

1790. (*Sir J. Lyall.*) Your argument, sir, strikes me as being mainly from an English commercial point of view?—Well, chiefly.

1791. You would destroy an important Indian export trade, but the compensatory profit you expect, I gather, would go mainly to England, in fact, India is your public-house to be put down, and England is your draper's shop?—They are pretty analogous in the present state of exports from the two countries.

1791*a*. You mentioned that a great export of Indian yarns and piece goods has sprung up from Bombay to China?—Yes, of yarns chiefly.

1792. And it has, I believe, continued to increase, has it not?—I think it has. The last year I saw it had very materially increased. I have got here what is not before you; it may answer your question. In 1883 to 1887 the yearly exports from India to China averaged 13,036,266*l*., of which opium was 9,770,775*l*., leaving for all other produce 3,265,491*l*.; but in the last years 1888 to 1891 the average yearly figures are these: exports from India 13,956,065*l*., and opium 8,207,818*l*., leaving for all other articles 5,748,247*l*.

1793. That export of Indian yarns and piece goods does not appear in these tables of yours, does it?—No, for this reason, that when the tables were begun there was no such thing; it was raw cotton then that was the export.

1794. Does not the substitution of Bombay yarns and fabrics for British goods in the China market account for some of the decrease or absence of increase of British exports of yarns to China?—I think it might, *pro tanto*, certainly.

1795. Is not the small import of British manufacture to China largely due to the conservative character of the Chinese in matters of dress, food, luxuries, &c., which makes them especially slow amongst all nations in adopting foreign clothes, ornaments, articles of luxury, or of food?—That was not the opinion of the House of Commons. There has been no diversity about that, they say most distinctly in their report that it was not due to any disinclination to purchase English manufactures.

1796. With regard to the contrast between the growth of Japanese trade as compared with China trade, is not the character of the Japanese, at any rate, very different in that respect from that of the Chinese?—I suppose it is.

1797. Did you ever see a Japanese gentleman in England in Japanese costume?—I am not aware that I have.

1798. You do see a Chinaman though?—Oh, yes.

1799. He never wears any other costume than his own native costume?—Oh, they are totally different, I admit that.

1800. The Japanese always used an European umbrella till he began to make them in the European style himself?—Yes.

1801. The Chinaman generally uses a native umbrella?—Yes.

1802. You agree, I understand, with the Anti-Opium Society that on moral grounds the growth of the poppy in India, and the export of Indian opium to China ought to be prohibited?—Yes. I am not alone in that. I think it is prohibited, will you allow me to say, most rigorously at this moment in the Presidencies of Bengal and Bombay.

1803. You would stop the growth of the poppy and the export of opium to China?—Of course, if the poppy were prohibited to be grown there would be no export to China of opium; but what I was anxious to call attention to was this: One of the papers which I will put in to-day is the Opium Act of 1878, and the first article on that Act is to the following effect: "The following are pro- "hibited:—(*a.*) The growth of the poppy" and so forth. You are quite familiar with it. All that is prohibited over the whole of India.

1804. Not the whole of India?—Yes.

1805-6. Not the whole of British India, it is not prohibited in the Punjab for instance?—I know that the Punjab is exceptional, but to read that Act one would not gather that from it.

1807. But do you think that is a bad thing?—Which, the prohibition?

1808. Yes?—A capital thing—all that the Government have to do is just to withdraw the license.

1809. That is, you do agree that it should be prohibited?—Yes.

1810. Tobacco is a poison in the same sense as opium, is it not?—I neither chew tobacco nor smoke tobacco, but—allow me to say—it is a very singular thing that you should mention that—tobacco is entirely prohibited in the British Islands for revenue considerations, for revenue considerations not one leaf of tobacco is allowed to be grown.

1811. Just as opium in Bengal for revenue considerations?—In Bombay you mean.

1812. No, in Bengal?—It is not prohibited in Bengal.

1813. Well, it is exactly the same thing, to keep the whole thing in the hands of Government?—The prohibition in India is in Bombay and Madras for the sake of revenue, and the prohibition of tobacco in this country is for the same reason.

1814. Tobacco you say is a poison?—Yes.

1815. There have been Anti-Tobacco Societies as well as Anti-Opium Societies, have there not?—I am not aware, I am not a member of any such society at any rate.

1816. Have you ever read the account given in proceedings of Anti-Tobacco Societies?—No, I am not conversant with such accounts.

1817. Of the evil effects of tobacco smoking?—I have not read that literature, but I am quite aware that there is not much good comes out of it. I think some of my best friends—I have a very eminent friend, one of the most eminent preachers of the day, and he enjoys his pipe very well, but I think he would be as well without it. But that is a matter of opinion, I am not here for opinions, but to give facts.

1818. I think it may be admitted that excessive tobacco smoking destroys the nerve, involves loss of memory, and loss of mental and bodily energy, and sometimes leads to disease and death; do you not think that may be admitted?—Suppose I admit that, that would be no reason for prohibiting tobacco as compared with opium. If one man comes to that unfortunate end with tobacco, there are 50 or 100 that do so from opium.

1819. At any rate it is a useless and expensive habit, is it not?—I will not pronounce an opinion, I have never tried it, some people think they would be very much the better for it, I should be very sorry to condemn it.

1820. Suppose an anti-tobacco society in Spain, or through the Spanish Cortes, wereto propose to force upon the Island of Cuba, which is a Spanish dependency, the prohibition of the growth of tobacco or the export of Havannah cigars to America, would it not be similar to the proposal that England should prohibit the growth of the poppy in India, or the export of Indian opium to China, where the Indian opium, among opium smokers, holds much the same position as Havannah tobacco does among American tobacco smokers?—I cannot say that I see the parallel; but as you mention that, I may just mention I hold in my hand a mercantile opinion on this question. It is not from the Chamber of Commerce of Edinburgh, of which mention has been made—where I presided—but from another and older body, the Merchant Company of Edinburgh, and they say:—

"That while your petitioners are desirous that the principles of free trade, now happily recognised in the legislation of this country, should be maintained in all their integrity, they nevertheless consider that a traffic, the demoralising results of which are "essential to and "inseparable from its existence," is placed beyond the pale of the operation of these principles. Your petitioners also consider that such a traffic ought not to be made a source of public revenue in any form, but that it ought to be prohibited by every Government, as are other trades which are contrary to the moral sense of mankind.

"May it, therefore, please your honourable House to give your sanction to such measures as shall be necessary effectually to prohibit the growth of the poppy and the manufacture of opium throughout the whole of British India; and also to prohibit its exportation, when grown and manufactured in independent Indian States, from all the British ports in India; and your petitioners will ever pray.

"Signed in name and by appointment of a stated general meeting of the Company of Merchants, held within their hall, Hunter's Square, Edinburgh, this 7th day of February, in Eighteen hundred and fifty-nine.

"ROBERT CHAMBERS, Master."

1821. You do not think it is a parallel case?—No. This body many years ago asked the House of Commons to prohibit it under the signature of Robert Chambers, the well-known publisher, who was then Master of the Merchant Company.

1822. (*Mr. Mowbray.*) I suppose with regard to these statistics which you have put in, you would be as ready as anybody to admit that it is very difficult to draw any conclusions as to trade between one country and another, unless you took into consideration the trade with other countries too?—I quite admit that.

1823. That there may be what I should call a three-cornered trade?—There is that here, India, China, England.

1824. Exactly. Then I wanted to draw your attention to some figures which have been laid before us to-day; I wanted to draw your attention to the figures in the line 1842–1846, and the line 1854–1858?—Yes.

1825. You pointed out to us that the export of British goods to China in those two periods shows a very small increase?—Yes.

1826. And you said that that was a very disappointing thing?—It was.

1827. And you also showed us that there was a considerable increase in the export of opium from India to China?—Yes, two and a half millions.

1828. Now, I wish to draw your attention to the figures in the column of the export of British produce to India, which shows a very large increase in those two periods—an increase of 6,000,000*l.*?—Yes.

1829. And also to the very enormously increased imports from China to the United Kingdom, which show an increase of nearly 4,000,000*l.*?—Which year is that.

1830. I am taking the same two periods, 1842–46 and 1854–1858, in your paper?—Yes.

1831. An increase of nearly 4,000,000*l.*?—Yes.

1832. From 5,300,000*l.* odd to 9,100,000*l.*—Yes.

1833. Well, now I wish to put it to you whether it is not possible that the increase in British trade to China, which might have been expected, went indirectly in an increase in British trade to India, and an increase in the Indian trade of opium to China?—In the first place I said, when I had the honour of being summoned here, that I am not here to give opinions so much as to present the facts for the Commission to form their own conclusions; but I think there is not the slightest doubt that a large part of the importation of goods from China to this country were paid for by opium from India to China. There is no doubt about that; that is what I want to prove. A man sends home a quantity of tea to this country—10,000*l.* worth—and the importer of the tea, when he finds that he cannot get manufactures to send out, except at a loss, sends an order to India, and opium is sent in payment.

1834. I wish to ask you whether it is not possible that although you do not get the increase directly with China you do get an increase, an increase which here figures as 6,000,000*l.* in the exports in that period to India?—It is very possible; but you will observe that the trade with India has been increasing very steadily all through, and also along with that, the next column—the trade to all countries. If British trade with China has been falling off it is not because we have been losing our ground with other countries.

1835. But that suggestion of mine is a possible interpretation of your figures?—It is well worth consideration.

1836. Then the only other point about your figures I should like to ask you about is that the trade with China, so far as I understand those figures, for the last 15 years has been practially stationary?—Very much so.

1837. But that the export of opium from India to China during the corresponding period has been very largely reduced?—Very largely reduced indeed. Of course the reason for that is obvious. The enormous increase of poppy growth in China.

1838. Still the reduction of the export of opium from India to China has not led to a corresponding increase of direct export from England to China?—No, for this very good reason, that the Chinese were smoking their own opium, and were no more able to buy our manufactures than if they had smoked Indian opium.

1839. Are you of the opinion that if the Indian Government were to prohibit the export of Indian opium, the smoking of native opium would cease?—I think Sir Rutherford Alcock came all the way from Pekin to Simla, and expressed his opinion at that time; he said, "There is something at work in the Chinese "Government's mind which makes me persuaded they "would give up their revenue from opium to-morrow "if we would do it."

1840. The only other point I should like to put to you is that the trade with Japan, which has grown so enormously, according to your figures, in the last 10 years is practically a new trade?—Excuse me, you cannot call it a new trade.

1841. Not perhaps in the last 10 years?—No.

1842. But taking from the original starting of your figures which was 30 years ago?—30 years ago.

1843. Yes?—Why I do not call it a new trade; 30 years ago, as things go now-a-days. We do not call that a new trade.

1844. Japan 30 years ago was a new market?—It was a new market then, yes.

1845. And would you not naturally expect that trade, with an entirely new market in the first 30 years for which that market was open, would increase in a larger ratio than with a country which had previously been open?—I should think it would increase in a larger ratio, certainly for the first 8 or 10 years; but that will not account for the contrast when you come up 20 or 30 years. May I say about that that the increase with Japan has been a very steady increase. My tables do not give the figures for last year; but the Blue Books show that the trade with Japan has not increased in the last year. That can be seen by looking at the Blue Book; but however that may be, there is a very remarkable increase, you will observe, of the trade to India, in this last table, which you are now examining me upon. The periods are different from those in the previous table. They are the regular averages of every consecutive four years from 1860, and to begin with they are 19,000,000 in the first four years, and when we come up to the last they are 35,500,000. So that our trade with India has very steadily increased.

1846. Has nearly doubled?—Well, not quite; roughly speaking.

*Mr. D. McLaren.*

16 Sept. 1893.

1847. If we were to take the same figures with regard to China, I think you will find the figures have very nearly doubled too?—Yes.

1848. I admit they are much smaller?—Yes, but what were they when they began? If they begin small they will very soon double.

1849. (*Mr. Wilson.*) The general purport of your evidence is, it would appear from figures which you have put before us, that in your opinion if the opium trade with China were to cease, we might expect a considerable increase of British exports to China?—I have very little doubt of it.

1850. That would be a gain to England; would not that be a serious financial loss to India?—If no substitute could be got, it would; but I do not think it follows of necessity that the only resource of India in reserve is in opium. I may mention I spoke about the acreage which is given to poppy. I speak under the correction of gentlemen who know better than I do,—poppy land is generally the very best land, and the best irrigated land. An acre of such land, according to the opinion of an eminent agriculturist in Scotland, of whom I inquired, would produce about 1 ton of wheat or 7 tons of potatoes, instead of which it produces 12 lbs. 4 oz. of opium, if so much now. I cannot help thinking that there is surely some room for development there of what would be a material benefit both to the people of India and to the revenue.

1851. I think reference was made to some trade in cotton to China; is there any trade in manufactured cotton from India to China now?— Manufactured cotton?

1852. Yes?—Yes, there is some now—not so much as of yarn twist.

1853. Yarn?—Yes.

1854. Would you think it at all likely that that would increase to any substantial extent?—I am not at all an authority on that subject. I have not been in India or China, nor have I been in that trade. I hand those figures to the Commission for their examination.

1855. (*Chairman.*) Mr. McLaren, summing up your evidence as given us, does it come to this, that appearing before us as a commercial man you have wished to press upon the Commission that it is advantageous to British commercial interests to prohibit the export of opium from India to China?—That is it.

1856. And has it not been your contention that, if China spent less on the purchase of opium from India, she might possibly be able to buy British manufactures more freely?—I said I would not express an opinion, but really I think that is self-evident.

1857. That is your view of it?—Yes.

1858. Then you have called attention to the stationary condition of the export trade in British manufactures to China, and you have compared it with the more progressive condition of our export trade to Japan?—Yes.

1859. China being a country which takes opium largely, and Japan being a country which refuses to import opium?—In which it is contraband altogether.

1860. I think you have said that in your opinion the ability of China to pay for British goods has been prejudicially affected by the large expenditure by China in the purchase of Indian opium?—That is my own opinion.

1861. That is your view, is it not?—But it is also the opinion of Chinese statesmen. I quoted the Taoutai, of Shanghai, who summed it up in the pithy saying, "Cease sending us your opium, and we will be able "to buy your manufactures."

1862. I think, to conclude, you have also admitted yourself that it may be the case that China has become less able to pay for British goods because Chinese teas have deteriorated in quality, and Indian tea has become more popular in the British market?—Quite so.

The witness withdrew after putting in the following Tables, which are printed as part of his evidence:—

[Trade Statistics (Tables I. and II.) submitted by Mr. David McLaren to the Commission, and cited repeatedly in his evidence given above].

## I.

STATISTICS of TRADE between INDIA, CHINA, JAPAN, and the UNITED KINGDOM.

| Period. | Average Annual Exports from India to China. | | | | | Average Annual Imports; China to United Kingdom. | Average Annual Exports of British produce and manufactures to | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | Opium. | Per cent. | Cotton. | Per cent. | Total. | | China. | India. | All Countries. | Period. |
| | Rx. | | Rx. | | Rx. | £ | £ | £ | £ | |
| 1821–25. (Statistics imperfect at this period.) | 1,058,252 (This for year 1827.) | 54 | 670,455 (This for year 1825.) | 34 | 1,950,091 | 3,082,109 | 610,637 | 3,662,012 (This for year 1827.) | — | 1821–25 |
| 1833–35. East India Company Monopoly expired 1834. | 1,955,236 | 66 | 878,042 | 25 | 3,014,770 | 3,779,385 | 850,159 | 2,877,881 | — | 1833–35 |
| 1837–39. Preceding the Opium War. | 3,209,958 | 69 | 1,189,162 | 25 | 4,597,476 | 4,273,858 | 911,560 | 4,079,259 | 44,782,320 | 1837–39 |
| 1842–46. After Treaty of Nankin. | 3,712,020 | 74 | 1 097,577 | 21 | 5,013,459 | 5,323,388 | 1,783,888 | 6,841,661 | 53,997,893 | 1842–46 |
| 1854–58. Preceding the second China War. | 6,565,319 | 72 | 673,537 | 9 | 7,333,728 | 9,157,001 | 1,964,242 | 12,824,921 | 109,474,924 | 1854–58 |
| 1859–62. After Treaty of Tientsin. | 9,540,211 | 87 | 1,068,745 | 9 | 10,974,630 | 9,886,403 | 4,449,402 | 18,857,904 | 128,856,683 | 1859–62 |
| 1878–82. Under Chefoo Convention. | 11 909,815 | 84 | 811,461 | 5 | 14,162,788 | 12,662,927 | 8,054,823 | 29,697,715 | 216,586,191 | 1878–82 |
| 1883–87. | 9,770,775 | 75 | 627,572 | 4 | 13,036,266 | 9,951,754 | 7,956,483 | 33,807,300 | 224,943,231 | 1883–87 |
| 1889–91. | 8,207,818 | 58½ | 325,318 | 2 | 13,956,065 | 6,717,512 | 8,585,911 | 32,078,482 | 248,558,960 | 1888–91 |

N.B.—"Rx" is the sign for 10 rupees, formerly equivalent to 1*l.* or nearly so, before the fall in exchange.

The column Total of exports from India to China includes Treasure. The balance of Treasure imported from China to India, over that exported from India to China, for the 30 years between 1857 and 1887, was Rx 91,254,274. The returns consulted do not give Treasure statistics of an earlier date.

The foregoing table is compiled for the first four columns from a continuous series of returns, "India and China (Exports and Imports)" 38, Session 2—1857: 347—1871: and 224—1888. The averages in the remaining columns are compiled from the abstracts of the Board of Trade Returns—in the greater part of the Table, from the abstracts given in Oliver and Boyd's Almanac, in the remainder from the official returns.

II.

*Mr. D. McLaren.*

16 Sept. 1893.

STATISTICS of INDIA EXPORTS to JAPAN and of BRITISH EXPORTS to JAPAN, CHINA, and INDIA.

| Annual Export of Indian Produce and Manufactures to Japan from 1885–6 to 1891–2. | | Export of British Manufactures and Produce in Periods of Four Years consecutively from 1860 to 1891. | | | |
|---|---|---|---|---|---|
| | | Average of Years. | Japan. | China. | India, including Strait Settlements and Ceylon.* |
| Years. | Rx. | | £ | £ | £ |
| 1885–6 | 273,504 | 1860–63 | 481,792 | 4,298,490 | 19,015,796 |
| 1886–7 | 374,089 | 1864–67 | 1,298,713 | 6,202,285 | 22,518,137 |
| 1887–8 | 711,994 | 1868–71 | 1,436,337 | 9,108,834 | 21,790,747 |
| 1888–9 | 1,035,305 | 1872–75 | 1,846,177 | 8,680,557 | 25,411,503 |
| 1889–90 | 1,218,998 | 1876–79 | 2,372,364 | 7,452,775 | 26,037,020 |
| 1890–91 | 1,210,276 | 1880–83 | 2,627,812 | 8,295,891 | 33,417,794 |
| 1891–92 | 1,289,787 | 1884–87 | 2,509,236 | 8,166,521 | 33,453,342 |
| | | 1888–91 | 3,707,444 | 8,585,911 | 35,517,083 |

* It will be observed that in this Table the column for "India" includes the Strait Settlements and Ceylon; in the other Table, India only is included under that heading. Hence the difference in the figures in the last line of that column in the two Tables.

Rev. T. G. SELBY called in and examined.

*Rev. T. G. Selby.*

1863. (*Chairman.*) You have been a missionary in China in connexion with the Wesleyan Mission?—Yes, I was 12 years in the interior of China.

1864. I believe you have published a pamphlet on the subject which has been referred to the consideration of this Commission?—Yes, your Lordship.

1865. Will you briefly state to us what are the points that you wish to put before the Commission?—I have read carefully through the evidence given by the missionaries who have spoken; I do not wish to go over the same ground again.

1866. Thank you; we are obliged to limit repetitions?—I am in almost complete agreement, and I believe that evidence is very conscientious and very carefully sifted.

1867. I should like to ask you one question which you have suggested. Can you give us any explanation of the conflicting accounts which have been given by European residents in China as to the effects of opium smoking?—I think that the missionaries come into contact with very much larger numbers of the Chinese people. If I may be allowed to take my own experience as an illustration, I have addressed 100 or 200 Chinamen every day for 12 years, and the pew in China has perfect liberty of reply. Very long discussions always follow the addresses given in mission halls, and we get at a very wide area of Chinese opinion in this way. Some of the officials of the British Government in the different parts of China, whilst they are admirable Chinese scholars, do not speak the local dialects. They get their information at second hand; we get ours at direct hand from the Chinese masses themselves, and I think that the judgment of the missionaries represents a very much wider observation of Chinese life than is possible even to merchants or to consular officials.

1868. How many years were you in China?—12 years, your Lordship.

1869. What parts of China have you resided in?—In the Canton Province, in the town of Fatshan for seven years, and in the city of Shiw-Chau-Foo, on the Canton North River, for four or five years.

1870. You have been kind enough to place upon each of our desks a pamphlet, entitled "The Poppy Harvest. A Study of Anglo-Indian Ethics"?—Yes.

1871. I presume that that pamphlet represents your deliberate views on this question?—Certainly.

1872. I will promise faithfully to read the pamphlet?—Thank you.

1873. I have no doubt my colleagues will be equally prepared to give it their attention. And may we take it that that pamphlet is a complete general summary of the results which you have arrived at from your considerable experience in China?—Certainly. I can sustain it by further evidence if it is wished for on any of these points.

1874. Well, we have been hearing, of course, as you know during several long days, important evidence on this subject, and, as you have said, it is very valuable to hear from you that you in a general sense confirm what has been stated to us on this subject by the missionaries who have been examined. I do not think it will advance the case if I ask you to repeat what you have already, in the general statement that you have made, confirmed?—Certainly.

1875. (*Mr. Pease.*) How far do you think these pictures represent current public opinion upon the opium question in China?—They are drawn from Chinese sources entirely; the colouring only is English. I have met with them distributed through every part of the Canton Province; in some parts of the Kwang-si Province as well. I think that they very fairly reflect the average opinion of the Chinese themselves upon the subject.

1876. (*Mr. Wilson.*) I think you said in your opening sentence that you agreed in almost every particular with the evidence which has previously been given here by other missionaries?—Yes.

1877. Are there any points upon which you do not agree; that you would like to qualify at all?—No, I do not know that there are. The guesses at the per-centages of smokers were, of course, very vague. I did form an estimate once of the per-centage of the smokers and of the per-centage of the mortality amongst the smokers through opium smoking. It was by a rough and ready method. I sent my teacher round to every opium shop in the city of Shiu-Chau-Foo. I collected from each proprietor statistics of amounts sold each day. The Chinese opium smoker generally buys twice a day because there is a morning and evening boiling of the opium, and my conclusion was, taking the use of an ounce of opium as the line at which it was almost sure to become fatal in the course of a few years, that the opium we supplied to the Chinese cost China at the very lowest estimate half to three-quarters of a million lives every year, besides, of course, the Chinese who were demoralised, and the women and children who suffered through the opium debauchery of the head of the household.

1878. (*Sir W. Roberts.*) How did you arrive at the conclusion that the amount of opium supplied through India was responsible for the loss, I think you said of three-quarters of a million lives?—I got out tables of the amounts consumed by certain numbers of opium smokers, and then where the ounce was consumed daily, I took that as a proof of the fact that it would

*Rev. T. G. Selby.*

16 Sept. 1893.

probably prove fatal in the course of a few years, and then I compared that with the total import of Indian opium into China.

1879. And was your assumption, as it were, that this ounce would be given daily to each man?—To one smoker, I presume.

1880. At a single dose?—Well, it would be smoked in the course of the day. I have known exceptional cases where Chinamen have smoked two or three ounces a day. I know the case of one of the Chinese officials who had servants standing by his bedside getting his pipes ready the whole of the day. Of course these are very extraordinary cases, and opium smoking very often proves fatal at a much earlier period than that, in fact, comparatively small doses in some cases prove very debilitating, and at times fatal. The temperament of the smoker has to be taken into account, the occupation, the food, and many other things.

1881. I think you are not a medical man, are you?—I am not, sir.

1882. Then you do not agree in the evidence we have had from medical men who have appeared before us, some of them, that the opium habit had very little effect on the mortality rate in China?—Well, take the evidence of Hong Kong where the deaths are registered. There is not the certificate of a qualified English doctor. I assume that the word of the native practitioner is taken upon a question of that sort. And then in a colony like Hong Kong, where you have a floating population, those who become incapacited from opium naturally go back to their homes, and the men in the full vigour of their power are kept there.

1883. Then your impression is that the opium habit in the districts that you have known had an unfavourable effect upon the general health of the population?—Certainly; and I have seen opium smokers die almost at my feet.

The witness withdrew.

*Deputy-Surg.-General W. P. Partridge.*

Deputy-Surgeon-General W. P. PARTRIDGE called in and examined.

1884. (*Chairman.*) Will you state to us what means you have had from your previous experience of forming a judgment upon the matters which have been referred to this Commission?—I am a Deputy Surgeon-General in the Bombay Army, and I have served there for 30 years from 1855 to 1885. I have been in charge of two gaols in Bombay for 14 years, and also I have had charge of civil surgeoncies in different places in Gujerat and Bombay and Upper Sind. I have been once to Hong Kong; that was only on sick leave.

1885. So that you are in a position to have formed an opinion—a professional opinion—as to the effect of the consumption of opium upon those who resort to the practice?—Yes.

1886. Well, will you sum up in a general statement the conclusions at which you have arrived?—The first point I want to bring before the Commission is with regard to opium being a harmless thing, as it has been represented by Sir George Birdwood and others. Sir George argued that men became ill from debauchery and from rheumatism and various illnesses, and that they took opium as a palliative; that that was the reason why the opium dens were filled; and that opium in that sense became a blessing rather than a curse. He argued that the burning of the opium destroyed its powers of intoxication to a great extent. To show that that is a mistake, I just mention what I know to be the case in some of the low huts where opium is smoked by the father of a family, when he goes away for a week the children become restless and fretful, and do not know what is the matter; this shows that the mere fumes in the place have a direct effect upon the children while they are there.

1887. (*Mr. Pease.*) Is this effect not produced as long as the smoking is continued?—No as long as the children get their stimulant, they are soothed and quiet, but directly the father goes away for a time, they miss it, and they do not know what it is they miss.

1888. Then the children have been the consumers, as well as the parents?—Through the smoke—of course. Sir George Birdwood says that opium-smoking is as innoxious as smoking hay, and he re-affirmed that here, that it was absolutely innocent. Well, if that was the case, it would be absolutely impossible to do any harm by smoking to excess. There can be no doubt that there is ample evidence that you can smoke to excess, so of course that statement cannot hold water. Then with regard to the opium dens, in Bombay, I only can meet a theory with facts. It is said that simply the low people who commit crimes and so on are found there. Well, that is, to a certain extent, true, and it is also true that people—and a great many people—found in the dens have taken to it for rheumatism and pain, and thus acquired the habit. But I want just to show—I will only mention the cases in a few words, on account of the lateness of the time—I want to show from positive evidence, that a great many of the people who are found in the dens do not come from sickness or anything of the kind. The evidence that I want to lay before you is derived from the personal knowledge of a lady, Miss Sunderbai Powar, who has been lately in England lecturing about opium. That lady is a Christian, she was of high caste Brahmin parentage, and she was one of the first seven pupils in the normal school which my wife started in Bombay.

1889. (*Sir J. Lyall.*) I suppose you know, sir, that the dens are abolished, I mean if the argument is in favour of the abolition of the dens, it is hardly worth while going on with it?—I am not referring now to the abolition of the dens, but to the kind of people who are found there. I have known Miss Sunderbai Powar for 14 or 15 years, at any rate, so I can absolutely rely upon her statements. She mentions a case here of one of her own relatives, who was very rich, and some years ago he took to smoking opium. The consequence was, that he sold and lost everything, and has sunk so low that he beats his wife nearly every day; he is a mere skeleton in appearance.

1890. I think we all admit that a large proportion of people who take opium take it to excess, and that a good many take it merely for intoxication. I do not suppose you would deny that some of these have taken to opium because they have been previously diseased?—I said that some do because they are previously diseased, but I want to show, by actual cases, that there are a great many miserable emaciated creatures who were not diseased at all, but were strong, well, and healthy, when they commenced the habit.

1891. I think that is admitted?—Of course the time is very short. If you will allow me to put in these papers, and read them for yourselves, I shall be very glad to do so.

1892. (*Chairman.*) Just give us the points that you want to insist upon?—I want to show case after case of actual people who we know were brought down to this degraded condition, simply through taking opium. Here is one case from the "Bombay Guardian" of August 5th, 1893, of a lad, stated to be "the only son of a "horse merchant. The father was sufficiently wealthy "to spend ten thousand rupees on the wedding of his "son, when, according to custon, the latter was "married while a little boy. Unfortunately for the "child his father had a quarrel with his partner in "business. The partner, to revenge himself, bribed "the servant, who had control of the boy, to give his "young charge, regularly, sweetmeats mixed with "opium. There was no difficulty in carrying out the "wicked design. Very soon the opium crave began. "When the parents discovered it, they were alarmed, "and tried to rescue their boy from the imperious "habit, but to no purpose. At last, he ran away "from home, never communicating with his parents "and young wife, and when the photograph that we "reproduce was taken, he was a confirmed frequenter "of opium dens in Bombay, wrecked body and soul by "opium, albeit for that reason a valuable contributor "to the Government revenue."

1893. We may take it from you that cases that answered to that description are numerous?—These are positive facts, not mere theories.

1894–5. That there are many people whom you could individually name, and that other witnesses from their experience could individually name, who have been brought to a state of degradation by the excessive use of opium. That is your testimony, and we accept it?—Yes; many who became what we find them, from opium smoking and not from sickness.

*Deputy-Surg. General W. P Partridge.*

16 Sept. 1893.

1896. It is established, I think, to the satisfaction of every member of the Commission that such cases are unhappily numerous?—Yes; well my opinion about the opium eating, and smoking, and drinking is that it is a vice, that it injures the health, and that it degrades, as all vices do, the moral nature of those who indulge in it, only to a greater degree than other vices; and that it is far more detrimental than alcohol, bad as that is; that the opium crave soon overcomes habitual opium takers, whether they consume much or little, and that it cannot be overcome except by the grace of God. That opium takers are conscious of their degradation and bewail it, but cannot, unaided, leave off the habit. We know this from the fact that we have had petitions for the abolition of the opium trade sent in by the frequenters of the opium dens themselves. That the manufacture and sale of opium, except as a medicine, is a great sin. I just want to emphasise that the Government of India sends out annually to China, say, 80,000 chests, or 5,000 tons of opium or 78,400,000,000 grains; 4 grains would kill a man if he is not accustomed to take it, and, therefore, we send, simply for the sake of revenue, to China every year as much as would kill 19,600,000,000 of people.

1897. (*Sir W. Roberts.*) Are you aware that a similar calculation, or an analogous calculation, with regard to the salt that we take would bring out the same astounding sort of conclusion?—No, I not know anything about salt.

1898. In this way, that about 1 lb. of salt is a fatal dose?—Yes.

1899. But people in the course of a year take about 12 lbs. of salt; the salt that you take would kill you 12 times over in a year. Such a calculation as that is not of much value?—Supposing that is so—well it is a fact that so much poison is sent out.

1900. It applies to salt in the same way?—Very well. Here is some testimony up to the date of 31st July 1893, about the closing of those opium dens, which Sir James Lyall was speaking about. They were closed for smoking only, of course, and we know that a private and confidential circular was sent by the Commissioner North-West Provinces to all Commissioners and collectors North-West Provinces and Oudh, to tell them that there was nothing illegal in opening an opium den next door and providing pipes, so that in other words, though they must not smoke opium in the dens, they might smoke it next door. When that was known in Bombay the people——

1901. (*Chairman.*) You say that confidential circulars have been issued by the Government of the North-West Provinces in that sense?—I will show you the date—the circular was issued on the 26th July 1892; "by the "Government order of the 25th September 1891, the "Viceroy ordered that in future in all provinces of "British India clauses should be inserted in opium "licences prohibiting the smoking or consumption of "opium, and its preparation in any other form on the "premises"; that is Resolution, No. 4,033, the object being *apparently* to reduce the evil to a minimum by giving no facilities for its consumption on licensed premises. Then Mr. Stoker, of the Civil Service, Commissioner of Excise for the North-West Provinces and Oudh, issued the following circular:—

"To all Commissioners and Collectors.

"N.W. Prov. and Oudh,

"SIR, 26th July 1892.

"You are already aware that henceforth the Chandu and Madak smoking is absolutely prohibited on the *premises licensed for the sale of the drug.* It is impossible to doubt that this prohibition will be followed by the opening in many places of unlicensed places of resort where smokers can obtain the facilities which they require, and that such places will have to be kept under observation both for general reasons and also with a view to prevent the use of illicit opium. As the law now stands *the authorities have no power to suppress consumption on premises where opium or its preparations are not sold.* There is *nothing in the law to prevent anyone opening a saloon* for the accommodation of opium smokers, who bring their own chandu. He can supply lamps and service and charge a fee for their use, and the law cannot touch him! Unless he is detected selling opium or its preparations, or found in possession of more than legal quantity. On this point the opinion of the Board of Revenue is, that it is not altogether advisable that such places should be suppressed. Collectors should watch such establishments carefully so as to prevent the sale of illicit opium. The known conditions of chandu smoking render the maintenance of some common place for the consumption of the drug an almost absolute necessity. *No effort should be made to suppress such places* as it is better that they should be known and thus liable to supervision."

That was a private and confidential circular issued by Mr. Stoker. Mr. Caine, M.P., brought it out, and it has been ordered to be withdrawn, but the mischief of course is done; they can sell opium in the licensed shops, and open any number of dens elsewhere.

1902. (*Sir J. Lyall.*) Is it not a fact that they could not be suppressed. Is not that statement of the law correct. "There is nothing in the law to prevent "anyone opening a saloon for the accommodation of "opium smokers who bring their own chandu"?—The opium dens are practically not closed——

1903. What Government formerly did was to give the licence to a man to keep an opium shop open for opium smoking?—Yes, selling and smoking.

1904. And of course he was a vendor; he had a large amount of opium, or he had also a licence to manufacture the crude opium into smoking opium?—Yes.

1905. Well, that was done away with. I myself proposed it first, as long ago as 1883, as Financial Commissioner to the Punjab. It began to be done away with in the Punjab the following year, and a long time afterwards, in 1891, it was generally prohibited. But that circular says that there is no law to prevent men clubbing together, having got the amount of opium they can get from the licensed vendor, resorting to some other room, and either themselves boiling their opium or using a common servant to boil the opium, and then smoking it there. Unless you can prove that there is some man who keeps a shop and sells opium himself to other people, the law does not enable you to prohibit, but that is all that the circular says after all?—Mr. Stoker circulates the information for the benefit of those people who might think that they must stop.

1906. Not for the benefit of those people, but a confidential circular addressed to the officials to tell them how far they can go?—Yes, these men know he may do that.

1907. A man does not know it. The question is whether the police shall interfere with these people or not, or whether the Revenue officials should do so. He says you must look out and see whether this man sells opium in an illicit way?—Yes.

1908. But there is no law to prevent it?—There is no law to prevent them opening smoking dens. Many of these poor men have no pipes, and smoking would be prohibited if there were no dens.

1909. There is no law prohibiting the use of a pipe unfortunately. That circular is only a statement of fact?—It is only a statement; it is only a circular.

1910. You admit there was nothing wrong in the circular?—No. It was a decided hint to them to explain to these people that they might sell it for the purpose of smoking.

1911. It was not addressed to them, it was addressed merely to the officials?—To the officials.

1912. I believe the reason it was confidential—I do not know anything about it—was that it should not be said that they suggested it. If printed as a public circular, it would have been in the possession of all opium vendors as all circulars relating to their trade are, and then it would have proved a direct incitement no doubt, but being confidential that could not be said.

1913. (*Chairman.*) It was an instruction to the officials confidentially to tell them how far they might go in interfering themselves.

1914. (*Mr. Mowbray.*) It has as a matter of fact been withdrawn as "being capable of misinterpretation," I think that was the language of the Government of India?—Yes, it was withdrawn when it became public.

1915. (*Chairman.*) I think that is all we need have on that point?—That was merely introductory to the evidence of two men. I will just give what they said on this very point. One of the dens in Bombay was visited, and they knew it was going to be closed, in fact, while it was being visited, this den was closed. When the men who were smoking were asked whether they were glad or sorry that the opium den was closed, there were only two who were sorry, and they said that they were so because they thought they would suffer so much pain on giving it up. Other groups were questioned, and they all agreed that it was a good thing to

*Deputy-Surg.-General W. P. Partridge.*

16 Sept. 1893.

close the shops for smoking. One said, "Curse it, "curse the opium, it has shattered my body. Once "I was strong enough to wrestle with 10 men, but "look at me now; a child can push me down." Another said, "Look at me, I am ruined and poor, and "nearly dead, but what is done is done and cannot be "helped. For 30 years I have been a slave to this "habit, and it has eaten my strength away, dried up "my blood, and deadened my senses. For every 4 "pice (1*d.*) I spend for food, I spend 4 annas (4*d*) for "opium. We are ruined, and soon may die and now "the dens are closed there is hope for the children." That is just simply the testimony of two of the men, on the 31st of July last.

1916. (*Sir J. Lyall.*) What is this intended to prove; that the dens should be closed?—To show that the men themselves hated them.

1917. But the dens are closed?—They are closed for smoking only. It is said that they do not demoralise people; I have got in my mind, now, a lady, highly refined, educated, and polished, in England, a personal friend of mind—whom I know perfectly well. She took to opium in the form of chlorodyne, and she became filthy dirty, shut herself up in her room, would not wash herself, or do anything; she was deceitful and untruthful, and she became more like a beast than a woman. That was not from any previous disease at all, but simply from the habit.

1918. (*Chairman.*) That is a case establishing your general proposition, which we fully accept, that the cases are numerous in which people are grievously deteriorated by the excessive use of opium?—Like Dr. Heron and Neil, and some other murderers, who were all opium eaters. Well, I need not show that. Then a good deal has been said about opium eaters often being healthy men. Supposing that were so, I do not see that that alters the case at all. A vice is just as much a vice in a fat man as in a thin man. I do not see that that makes any difference at all, if the thing is a vice. It has been conclusively proved to my mind that opium renders a man insensible to ties of affection; renders him intensely selfish, so that he does not care about his wife or his children, or his family, or anything else; so it must be a vice and nothing but a vice. Sir William Moore praised opium because it enabled a Rajput gentleman to go a long journey, and the camelmen to endure privation, and to do with less food, and so on. All these effects we perfectly admit—I do at least. I know that in Upper Sind they have got little hardy mares that will travel 60 miles on a stretch straight on, and they have got a lump of opium round their bits; that is the way they enable these little mares to travel so far, and in the recent long-distance ride in Germany they injected morphia under the horses skin to enable them to go. We admit all these facts. If I was in the mutiny and I was obliged to run whether I could help it or not, I would take any stimulant that I had, but these are merely exceptional cases, and it is not fair to take them as instances. I have ridden 40 miles in one night on a camel without any "stirrup cup" at all; I had nothing but a lot of dirty water out a camel's mussack to take on a hot Sind night, therefore I think Sir William Moore's Rajput gentleman could have done just the same without his opium drink. But it seems to me that the fallacy of all this that has been said by pro-opiumists about men being bright, clever, intelligent, and so on, all lies in this one point, that they are looked upon only while they are under the influence of opium. Everybody is bright; there is no doubt that up to a certain extent he may be while he is being stimulated. I think the strongest point that pro-opiumists have made for us was what Sir John Strachey said the other day, that the Sikhs could not go to war without a supply of opium. A man is all very well, while he is in camp; I have had Sikhs in some of the regiments I have been with: they are all right, but if you go on service and they cannot get their opium, they are done for.

1919. (*Sir W. Roberts.*) That is the same with daily meals?—Precisely, but you provide for daily meals; you do not provide opium, at least the Government does not. That is all I wish to say on the first subject. A good many points that tell in our favour have been admitted by the pro-opiumists. Then I wanted to say a word on another subject if you will allow me. Dr. Mouat said that opium does not swell the number of patients in hospitals. Of course, I have had charge of lots of hospitals in the last 30 years, and I have had charge of jails also. Dr. Mouat says that in the statistics that he took in 1841–47 in Calcutta, out of 56,392 patients admitted into hospital, "not a single "case of disease or death attributable to opium was "found." Directly I heard that, I said "Why, there "is not the slightest difficulty in explaining this." We have to send in Government Returns of the sick people under certain printed heads. Amongst these there are "diseases of the brain," "diseases of the "spinal cord," "diseases of the respiratory organs," &c. There is a column for "alcoholism," there is no column for opium at all, and therefore a man who comes in with disease of any kind, dysentery or diarrhœa, caused by opium, is not put down as an opium patient, but is put down as a man with dysentery or diarrhœa. Dr. Mouat ought to have said "attributed" and not "attributable." Then Dr. Sir George Birdwood, I think, and Dr. Mouat and several others, if I remember right, said that there were no deaths from opium, that opium did not cause death. Well, if there were great neglect of sanitary arrangements in a street, and a man died of typhoid fever, if that man was put down in the Return as having died of typhoid fever, would it be true to say that he *did not die* of neglect of sanitary arrangements; and opium causes conditions of body in which certain diseases set in, and therefore it is not right to say that opium is not the cause of the death.

1920. You would call it a pre-disposing cause, would you not?—Just as the neglect of sanitary arrangements is a pre-disposing cause of typhoid fever—exactly the same thing, and that seems to me a very simple thing. Then Dr. Mouat said that opium does not fill our jails with criminals. Well, I have had charge of the "House of Correction" and the common jail in Bombay for 14 years, and I have always had people suffering from opium in the jails—a perfect nuisance they are; but, of course, when an opium eater steals money or clothes or any thing else to satisfy his craving it stands to sense that he is not put down as "opium eater;" he is put down as "thief," and that is simply and solely the reason you have no returns in jails of opium criminals. I have always had the greatest trouble with those opium prisoners. They have to be examined most carefully; they conceal opium in their hair, in their mouths, under their nails, under their armpits, between their legs, and in all kinds of possible, and almost impossible, places. You have to search them all over. There was one man who pretended to have a great gumboil, and would not open his mouth. I insisted on opening it, and a great piece of opium came out. And then, besides that, there is no difficulty in an opium eater having a friend outside getting opium in the jail. I do not say anything about bribing the warders—that is done sometimes—but at a pre-concerted signal their friends throw it over the wall. It is in such a little quantity that they can easily get it. I have always stopped liquor entirely, even in cases of *delirium tremens*, and I have never been afraid of any bad effects from doing so; but I have been absolutely afraid to stop opium. I was afraid of the men killing themselves. If you stop the opium they howl all night. One witness said that he had never heard a man howling, but it is quite common. Of course, I am speaking of habitual opium eaters. A man will keep all the other prisoners awake at night with howling if you stop his opium. I have been obliged to give them a little opium from time to time. I always gave so little that they were not, of course, in the least bit satisfied with it, but I dared not stop it altogether. You cannot get any work out of these men; they are not fit for anything. Dr. C. Valentine, President of the Medical Training Institute, Agra, is not able to come here now, but you may see him in Agra, in India. He gives a testimony which will be important. He says: "25 years ago I made this matter a special study "in the central prison of Jeypur. There were from "800 to 900 prisoners, more than three-quarters of whom "used opium, and quite half of them to excess. I had "ample opportunities of studying its effects upon their "moral and physical nature." This is not according to my experience, because we got the wretched miserable Hindoos in Bombay, but he is among the Rajputs. "Quite one-half of the violent forms of crime was com-"mitted under the effects of opium. With a plug of "opium in his mouth a Rajput was ready to burn a "village, loot a mail cart, cut a person down with a "sword, cut off a woman's nose, or throw a child into "a well. In the first or second stage of the action of "the drug the opium eater was fit for any form of "mischief. When the third stage has set in he was "useless—a maudlin idiot. When the effect had passed "off the opium eater was miserable and unable for

" mental or physical exertion. I have never known " an instance of a confirmed opium eater voluntarily " laying aside the habit." This can be confirmed by Dr. Valentine on the spot. So much with reference to prisons.

1921. (*Chairman.*) We must confine ourselves as far as possible at this late stage of our English inquiry to evidence at first hand?—The next point is, " Do you " consider that opium is a prophylactic against fever." There is one authority, just to mention it in two words, Dr. Morrison, the medical missionary at Rampore Bauleah, Bengal. He has treated from 6,000 to 10,000 patients annually for 15 years, and though 80 per cent. suffered from malaria he never heard one native hint that opium prevented fever. That is my experience too. For 30 years I have been in India. I have been in malarious places. I have been in Gujerat, North Sind, and so on, but I have never once been asked by any native for opium as an antidote for fever; they never hinted at such a thing, and I do not believe that any of the natives use it as a prophylactic for fever. I should like to say one word about the children.

1922 We shall be glad to hear that?—In the petition sent to the House of Commons by 48 native medical men in Bombay—this is a copy of it; I bring it because there is a picture of two of the leading medical men in Bombay upon it, Dr. Atmaram Pandurang and Dr. R. N. Khory. It is stated in the 5th paragraph " That your petitioners " also desire to draw your attention to the great harm " which results from the practice of giving opium in the " form of a small pill to children. This is done by " parents to save themselves trouble, but the evils that " spring from the practice are of a serious nature. " Numerous cases of opium poisoning arise from it, many " of which end fatally." And yet we find that Government is selling children's pills. Here is a translation of a Government notice posted up in the Null Bazar, Bombay, dated July 15th 1891; signed by " J. M. " Campbell, Land Revenue, Customs, and Akbari " Collector." " At present the right of selling children's " pills has been given to the Bombay opium contrac- " tors, and such pills can be bought of all Government " opium shops in Bombay." Government is selling pills for children, and children are remarkably susceptible to opium. My own grandchild, the daughter of the Chief Presidency Magistrate in Bombay, when six weeks old, was nearly poisoned by a nurse who put opium under her finger-nail and gave it to the child to suck to keep her quiet. She was insensible for 15 hours.

1923. (*Sir J. Lyall.*) I beg your pardon, did you say the Government are selling pills?—The Government are selling pills for children.

1924. You mean the licensed vendors, the retail vendors; that is not Government?—Yes, but Government has given the permission. " At present the right of " selling children's pills has been given to the Bombay " opium contractors." That is by the British Government. It is signed by the Collector of Customs and Akbari, Mr. Campbell. They have given them a special licence to sell children's pills in the bazar.

1925. (*Chairman.*) Do you admit that in certain cases these pills might be desirable as a treatment?—You might just as well turn a box of opium pills loose in a nursery and let the ignorant English nurse use them as she likes.

1926. In competent professional hands?—But they are not. Here is a picture of an opium baby I did myself in Bombay with his mother. They feed these children on opium until they are very thin, absolutely skeletons. I remember a child in the common jail in Bombay more like a dried monkey than a human being, a thousand times worse than that child. That one has got a great big belly, thin arms, and an old man's face.

1927. You are a limner of no mean skill, Dr. Partridge?—Well, I draw a good deal. Cases I have seen are a thousand times worse than that child.

1928. (*Sir W. Roberts.*) I was going to ask you whether these pills were sold by druggists?—No, they are only sold at opium shops by permission of Government.

1929. (*Sir J. Lyall.*) It would not require permission of Government?—Yes, nobody is allowed to sell opium pills.

1930. I mean to say, a man is allowed to sell opium only up to a certain limit, but it would require no separate permission to sell a pill?—Well, but these are called children's pills.

1931. That is a name that has been given them by the seller, not by Government?—But this is a Government notice, written and signed by Mr. Campbell on the 15th July. These are the words of the Government stuck up in the Null Bazar, Bombay.

*Deputy-Surg.-General W. P. Partridge.*

16 Sept. 1893.

1932. What is the wording?—" At present the right " of selling children's pills has been given to the Bombay " opium contractors, and such pills can be bought of all " Government opium shops in Bombay." That is the official document.

1933. What date is that?—15th July 1891, signed by J. M. Campbell, Land Revenue, Customs and Akbari Collector. It is one of the most staggering things I ever read when I know that children are so easily killed by opium.

1934. You are a man of a certain amount of Indian experience; do you not think that the fact was that the chemists were selling opium under the name of children's pills, and that it was found necessary to restrict the sale therefore to licensed opium vendors?—It would not restrict the sale; I should call it increasing it.

1935. I suppose the chemists were stopped?—I do not know anything about that.

1936. The native chemists?—The hakims give pills out of their own dispensaries. Somebody said the old women gave opium; they do not do that.

1937. (*Sir W. Roberts.*) Is there no explanation of that circular?—I have no explanation.

1938. (*Sir J. Lyall.*) Do you not think the explanation I gave is probably the right one?—I do not know at all, except the fact of the circular. Of course you can speculate to any extent about it.

1939. (*Chairman.*) I might put this question to you. Are you aware that after an inquiry in the House of Commons reference was made to India, and it was ascertained that there were formerly 300 unlicensed shops where children's pills could be bought, but since the matter has been put under regulations there are now only 12 such shops?—I did not know that; but it does not make the slightest difference if it is so, except in the quantity that is sold. You would have to go into one kind of shop instead of another. But if you ask any English mother if she would like an ordinary—sensible, if you like,—nurse to have a box of pills to give to the children just as she liked, why she would be half dead with horror.

1940. (*Sir J. Lyall.*) Is there anything in the English system which would prevent a mother giving opium pills to her child?—Well, they give it in some of these syrups and things.

1941. A mother may go to a chemist's shop and buy all the opium she likes and give it to her child?—They have no right to do it, whether they could or not.

1942. My opinion is that there is practically no restriction?—Oh, there is some restriction.

1943. There is no real restriction, I think.

1944. (*Chairman.*) There is no practical restriction in this country?—It is not prohibited; you cannot stop it, but you can hinder it; a chemist could be punished for doing it.

1945. (*Sir J. Lyall.*) He could for poisons, but I doubt if he could for opium?—He is bound to put a label "poison" on opium.

1946. (*Chairman.*) Persons can purchase a poisonous substance in England and use it for an injurious purpose?—Yes. There is another point; it is an important one, because it comes from the Ophthalmic Surgeon in Bombay, Dr. Machonachie, a man whom I know very well. " A boy aged 18 months " was taken to him from Thana in February 1893. " The child had been suffering from opium diarrhœa, " and had been to Dr. Lazarus of the Scotch Free " Dispensary, Thana, who told the parents that the " practice of giving it opium must be stopped. This " the parents promised to do. Soon, however, its eyes " became ulcerated and it was taken to Bombay." " Dr. " Machonachie pronounced the case hopeless. 'Its eyes,' " he said, 'have been ruined by opium.' It is very " common for natives to dose their children with " opium, and it often causes this condition of the eyes. " I have *hundreds* of native children brought to me " whose sight is utterly destroyed by opium. Some " are even in a stupor when brought here." They are ill-fed, and opium is given to quiet them. The child was taken back to Thana and shown to Surgeon-

*Deputy-Surg.-General W. P. Partridge.*

16 Sept. 1893.

Major Kirtirkar at the Civil Hospital, who said:—"I "have many cases of children dosed with opium. "I register them in my books as chronic cases of "opium. They usually begin with diarhœa and often "lose their eyesight by suppuration of the cornea. "This is *very common* among natives." In further "confirmation of this: there is a statement in "Bombay Guardian," August 5, 1893. From Captain Yeshwanti Bai of Salvation Army: "An infant one month old "was brought to me from another village for medical "treatment. The little mite's eyes had been utterly "destroyed through the evident administration of "opium, which the mother confessed to have given "in large quantities, and its face was already getting "that old mannish expression seen in opium-drugged "babies. I am always having babies brought to me "affected in some part or other through opium."

1947. (*Mr. Wilson.*) You referred to those unlicensed opium dens, or saloons as we call them, and the Despatch of Lord Kimberley on the subject, suggesting that the law wanted strengthening?—No; I do not myself know anything about it.

1948. The Despatch of the 16th March of this year; you do not know anything about it?—No; I do not know anything about it.

1949. It is a Parliamentary paper; I wanted just to ask you: You have referred to the opium criminals in jails, do you know anything at all about the proportions? You can only express a very common opinion?—No. We generally had, I suppose, eight or nine opium eaters—no smokers. I have never had an opium smoker in jail in my life; they do not smoke opium except in the dens in Bombay. Generally there were eight or nine I suppose, some of them bad enough to be in hospitals, some of them sent to their work.

1950. Do I understand that you consider that a good many of them had got into jail through crimes committed in order to obtain opium?—The usual crimes with opium criminals are gambling and stealing. These petty crimes are what they come into jail for. An opium eater must have his opium.

1951. My question was, whether you have any idea as to the proportion of those cases to the total number?—No, I cannot tell you for certain at all. We always had some seven or eight perhaps.

1952. (*Sir J. Lyall.*) You criticise Dr. Mouat as to no deaths being attributable to opium according to Bengal jail returns?—Yes.

1953. Could not and would not Dr. Mouat and the other doctors below him have had a column added of "Opium habit" as well as "Alcoholism" if they had thought the facts called for it; would it not have been their duty if they had thought that deaths were attributable to opium, to ask that a column should be added?—Yes, I thin so. For a long time there was no column for alcoholism; I think that has been added comparatively recently; in fact, for many years I do not remember a column for alcoholism at all; that has been added lately.

1954. I suppose you know Dr. Mouat pretty well; I suppose we may assume that he did not think that deaths were attributable to opium, or he would have had a column added?—On the principle, you see, that they do not look upon opium as the primary cause of it, and as I said, they would not necessarily put typhoid fever as "neglect of sanitary arrangements"; you would have in the return of mortality in England "typhoid fever."

1955. It would be just as much their duty to put in a column for "opium deaths" as to put a column for deaths due to alcoholism?—I should think so; if I were Inspector General of Prisons, I should.

1956. You referred to Dr. Valentine's evidence about the audacity of criminals under the effects of opium; do you not think that he would himself admit that the intention of committing violent crimes of that kind precedes the taking of the drug, and that it is taken by such criminals merely to give them temporary strength and courage?—No; I do not think that at all. I do not think that he means that at all.

1957. You have had much experience in India—medical experience—how would you propose to establish a system in India whereby opium would be available for medical purposes and not for such purposes as doses to keep children quiet. You referred to the common habit?—There would be more difficulty in doing it in India than in England. If we cannot restrain it in England altogether, of course it would be more difficult in India.

1958. There are no chemists you know, except perhaps one or two in the principal towns?—There are plenty of shops where native medical men dispense their own medicine.

1959. But are those people reliable? If you allowed them to deal in opium at all, would they not turn their shops into opium shops?—Very likely; they are all bribable, the lower classes as well as the others. Of course there are many who would not misuse the license, just like chemists in England.

1960. You would suggest no method?—There is but one method, Government could absolutely stop the sale of opium. The less opium there was in the market the less they would be able to get. Now it is as common a thing as dirt; a child could go and buy opium up to a certain amount. They never think of prohibiting it. You cannot stop children going to public-houses buying beer although it is illegal, but you can check it.

The witness withdrew.

*Mr. P. Turner and Mr. T. Hutton.*

Mr. POLHILL TURNER and Mr. THOMAS HUTTON called in and examined.

1961. (*Chairman.*) You have both been serving in China as missionaries?—(*Mr. Hutton.*) Yes.

1962. Are you generally acquainted with the testimony which has been given by the various representatives of the missionary societies whom we have had the advantage of hearing?—Yes.

1963. You will perhaps take it from me that so far as the Commission has had the opportunity of confirming the opinion, we are satisfied that the missionary bodies at any rate by a large majority are impressed by the fact that the opium trade has involved a great moral harm on the Chinese people. You may accept it that we have received this testimony, and so far as the evidence of the missionaries who have appeared before us is concerned it is practically almost unanimous; therefore we do not wish unnecessarily to repeat the same evidence. You have sought to appear before us, as I understand it, because your field of labour has been in the mountainous districts of China?—(*Mr. Turner.*) Exactly.

1964. In what parts of China have you been serving?—Kan-suh more especially, the most north-westerly province—three provinces, Kan-suh, Si-chuen, and Shen-si.

1965. Has Mr. Hutton been in the same districts? Will you state what they were?—(*Mr. Hutton.*) On the borders of Mongolia, in the north-west of Kan-suh, and also through the north of the Shen-si Province. I have mapped it out here (*showing map*).

1966. We have had your missionary station map?—The red line is the route that I took through China.

1967. Would you say that there is a difference in type in the people among whom you have laboured as compared with the Chinese of the south?—(*Mr. Turner.*) In the province of Kan-suh they are a little more stolid, more like our northerners in England, but the main characteristics are the same.

1968. Will you tell us your general view as to the effect of the opium habit among the people among whom you have laboured?—My belief, sir, is just the same as that of those missionaries who have given testimony as to the physical and moral effect on the natives. The particular town in which I was labouring was a mountainous town, about 7000 feet above the level of the sea.

1969. The name of it was?—Sining, in the Province of Kan-suh. Wherever I have travelled opium is consumed just as largely as in any other province that I have visited. In that town they told me on more than one occasion that 50 years ago the drug was unknown, but now it is just as largely smoked as anywhere in China. The people themselves say by eight-tenths of the population. That is a little exaggerated of course, but I think one-third is not too large; but I have always wherever I have been had the introduction of opium attributed to us. *Yang yen*, foreign smoke, is the name they give to opium; *Yang ren* is the name we are called, —foreigners, and of course they couple the two together.

1970. The opium consumed in the vicinity of Sining bore the name of a foreign smoke?—Foreign smoke. Yes.

1971. But as a matter of fact was the opium smoked in the vicinity of Sining a local production?—It is now, probably at the beginning it was not, but they accused us of bringing it to them.

1972. But now at the present moment?—(*Mr. Hutton.*) Native opium is called a foreign smoke, although it is produced in Chinese territory; that is the stigma that is put upon us.

1973. We understand it is called foreign smoke, but, as a matter of fact, is the opium which is consumed in the vicinity of Sining a locally produced article?—(*Mr. Turner.*) It is now produced locally.

1974. Is there any other special point that you would like to bring before us?—(*Mr. Turner.*) No, your Lordship, I have not.

1975. And now, Mr. Hutton, you have put before me a map with a track upon it representing a journey that you have made?—(*Mr. Hutton.*) Yes, your Lordship.

1976. Describe your journey would you?—With regard to a letter which was read from a gentleman of the name of Mr. Duff this morning, if it is the same Mr. Duff as I think it may be, I think he was a merchant in the Port of Chin-Kiang. During the last three years I have been in China, I was also stationed in that port. There was one remark in the letter referring to the hill tribes; he says, "they are not so addicted to opium-"smoking as the people who live in the plains." Well, on this journey that I took——

1977. Beginning at Shanghai was it?—From Shanghai to Hankow, up the Han River, and through Kansuh to Ningh-sia on the Mongolian frontier; then along the Great Wall, through the province of Shan-si and Chih-li to Tien-tsin. With the exception of a few missionaries that I met with at our different stations, and a few Roman Catholic priests, I did not meet with any European officials, Consuls, or merchants, until I reached Tien-tsin. I was away nearly two years on that journey. I wore the Chinese dress, to a great extent partook of Chinese food, and, except when I was travelling by boats, I stayed in Chinese inns; and throughout the hilly districts I should think that eight out of ten people who used to stay in the inns at night used to smoke opium.

1978. (*Sir W. Roberts.*) That would be only adult males you are speaking of?—Adult males. That is especially more in those parts which were higher and healthier than in the low and flat parts of the centre and south of China. I should think there were more opium smokers in the Province of Kan-suh than down south. The Province of Kan-suh is very much given up to it, and the statements of those gentlemen who, like Dr. Lockhart, have given evidence after being at home for 10 or 20 years confirm my conviction that of late years opium-smoking has very much increased. I asked a native at Ningh-sia on the Mongolian border, a man that I employed as a teacher, how many smoked opium there, and he said that out of every 100 he thought 80 smoked opium.

1979. That is again speaking of the adults; the adult males?—Yes; but in some of the towns 20 or 30 per cent. of the women also smoke opium.

1980. (*Chairman.*) You have shown us that as far as your powers of observation have enabled you to form a judgment, and you have had unusual opportunities of travelling through a rarely visited part of China, the opium habit appears to be on the increase. Now what would you say as to its moral and physical effects?—I used to employ three men on a cart journey. Two of them did not appear to take opium, but the third man, an opium smoker, at nearly every place we got to had his cart detained on account of debts that he had contracted on a previous journey, and I finally had to abandon that man altogether, and sacrifice what I had advanced for the use of his cart, and I had to hire another man. Then we employed a man for a cook; he was an opium smoker. If we had known that, we should not have engaged him, for opium smokers are not to be trusted in buying things for us on the streets. We found that we had to pay for the provisions which he purchased nearly half as much again as we had to pay when we employed another man who did not smoke opium. In the practical experience that I have had of these men I should never, if possible, employ in any position of trust a man who smoked opium in any degree.

1981. (*Sir J. Lyall.*) All these remarks apply exactly to drinkers of spirits in England in the same class of life, do they not?—No, I do not think so. As far as I can see, I do not think that drinking has the same demoralising effect upon men as smoking opium. Of course, the Chinese are in a lower grade to some extent, than that of people here at home. I agree with the evidence that has been given by other missionaries that opium-smoking has a worse effect upon men, morally and physically, than alcoholic drinks.

*Mr. P. Turner and Mr. T. Hutton.*

16 Sept. 1893.

1982. (*Chairman.*) In the North of China is the population of a higher physical ability, would you say, than the people living further south?—Yes.

1983. And notwithstanding the fact, as you say, that 80 per cent. are smokers of opium?—I was going to qualify this a little: that is true so far as they are not carried away by the opium habit. By the Chinese it is attributed to another reason. In the northern parts of China much more wheaten bread is eaten, whereas in the central and southern parts to a great extent the natives exist on rice, and of those who live on wheat the Chinese themselves say: "They are Northern men; "they have been living on wheat."

1984. And they are stronger men?—They are stronger.

1985. And better able to take a certain quantity of opium with impunity; is that the case?—I have not met with any men that I have considered could take it with impunity.

1986. Any opium?—Yes.

1987. Now, Mr. Turner, you have heard the opinion of your colleague in the missionary field with reference to the moral and physical effects of the consumption of opium; what do you say on this point; do you confirm what he said?—(*Mr. Turner.*) Thoroughly. All my experience goes to show that a man who smokes opium has a barrier placed in the way of listening to any truth that you may tell him about Christianity, which is not in the way of a man who does not smoke opium. It is a barrier raised by the mere fact of the man becoming an opium smoker which does not exist without his smoking opium. And for the physical matter, I am sure anybody, who has laboured in the interior where we have, could not have any two opinions about it. A man beginning to smoke opium is on the downward road. I do not think the cases where a man goes on smoking a small quantity are many.

1988. You think that once you begin to use it at all you readily pass on to excess?—Yes.

1989. (*Sir J. Lyall.*) You seem to put some weight on the fact that opium is called "foreign smoke." I should like to know for what reason?—Yes. (*Mr. Hutton.*) I have been in China altogether about eight years; I had a chapel, kept it open in the afternoons, and had visitors coming in. Our preaching is in the form of question and answer to a large extent, and invariably the first question is, What country do you belong to? and when we said that we came from England, in many cases they replied, "Oh, that is "where the opium comes from." I explained to them that it came from India; but that is not sufficient, for they said, "India is under British rule."

1990. And so the name affects the people's ideas, and prepossesses them against you?—In the Chinese language there are several terms for opium, but the commonest is "yang," a term of reproach.

1991. I do not know whether it is the case in China, but it is the case in the great part of the East, is it not, that a terrible and disgusting disease is called a foreign disease in the same way?—Yes, the same term is used for that disease.

1992. It is so in China?—Yes; I have seen that placarded about too. It is understood that opium is a foreign thing, and, of course, the terminology is not changed in applying it to the opium which is grown by the natives themselves.

1993. But there is evidence that opium was imported by the Arabs and Portuguese before we ever imported it; and is it not probable the name dates from those times before we had anything to do with it?—I have read a good deal as to the original introduction of opium, but I am not qualified to give any opinion upon it at all; for practical purposes it is fathered upon the foreigners, and we are practically the foreigners in China.

*Mr. P. Turner and Mr. T. Hutton.*

16 Sept. 1893.

1994. (*Mr. Mowbray.*) Are there many other missionaries besides English missionaries in the part you have been? You mention that the first question asked was where you came from?—Yes, there are some American missionaries in the coast regions; but the only missionaries in the more distant stations that I have referred to are our own China Inland Missionaries, and the Roman Catholic priests in Kiang-su.

1995. Do the Chinese make any difference between the English missionaries and the American missionaries?—They are beginning to do so. These things are changing in China; the Chinese are getting much more enlightened on these matters than they were. They used to class all missionaries together; now they make a distinction between Protestants and Roman Catholics, and they have also got the length, to some extent, in the parts where missionaries are more commonly known, of distinguishing between French and English and German, and so forth.

1996. Would you say that the American missionaries succeeded better because they could not have the opium question thrown in their teeth?—That is a question which I could not answer.

1997. And can you say anything with regard to the Belgian priests that you have met with, whether their work was less hampered than your work?—I think the Roman Catholics are all agreed, so far as their profession goes, with all missionaries in China, that opium-smoking is wrong, and that no opium smoker should be admitted to their church. But many of the Chinese condemn all foreigners *en masse*; they want to get rid of them altogether.

1998. Whether they have introduced opium or not?—I do not think they can get the length of distinguishing sufficiently.

1999. (*Mr. Wilson.*) You have spoken about these servants that you have had, cartmen and others that you had, who were dishonest or unsatisfactory; were they what have been called in this room, confirmed sots, or were they what you would call moderate smokers, that is to say, how far have they gone?—I should say they were not as far gone as some I have seen. I have had men coming to me, and begging to be cured of the opium habit. I used to carry opium medicine and sell it, and the Chinese, who had not much money, would give really a large sum to buy that opium medicine. They felt the habit on them so strongly that they would do anything to get rid of it; so, while we gave other medicines away, we always made it a rule to sell opium medicine to these men, and they were willing to pay a good price in order to get cured.

2000. These servants of yours, would you call them moderate smokers, or would you call them confirmed sots?—Well, I do not approve of the phrase moderate at all, in the sense of moderate smoking of opium, because I think to any extent it is an injury. They were not so confirmed as many in the use of it, and did not take so much, but the Chinese vary greatly in the amount they use. (*Mr. Turner.*) I should say that a sot was a man that did nothing, who was unable to follow any other occupation than just smoke during the day, but a man who would be able to go with a cart could hardly be called a sot.

2001. (*Sir W. Roberts.*) I understand, Mr. Hutton, from you, that you passed through populations, or resided amongst populations of whom 80 per cent. of the adult males were opium smokers?—(*Mr. Hutton.*) This was the opinion given to me by my teacher. I asked his opinion on the number of smokers in Ning-hsia, and he said it was an exception to find a man who did not smoke.

2002. Did those populations appear to you weakly and degenerate?—Yes, the people in that city did.

2003. The entire population seemed to you to be degenerate?—Yes, and they complained to us—it is not exactly bearing upon this question; but they said that within 10 years rice has increased in price from 20 to 30 per cent., because the rice growers had taken to grow opium, and the whole outside of the city in every district was just covered with the poppy.

2004. You are quite clear that they were an unhealthy population?—Yes.

2005. (*Sir J. Lyall.*) Does not the same land grow rice that grows poppy?—The land was very rich there, it was irrigated by water from the Yellow River, and the opium from that place was said to be of very fine quality.

2006. I think I have read that they take a crop of rice off the land in the winter, and then a crop of opium in the spring?—I think it may be so.

2007. You say that the whole population of the town looked degenerate, which you attribute to opium, but a recent traveller in Yunnan said that, though the population was extraordinarily addicted to opium, they looked to him very robust and energetic, and they were extremely industrious. Can you explain that your impression is the other way?—My impression is, the opium is doing them a great injury.

2008. (*Sir W. Roberts.*) But were they affected, I mean speaking broadly of the entire population, did they appear to you affected, or were they successful commercial people?—Well, I have seen in the case of opium smokers, the same conditions as I have seen at home before I went out. Some of the best workmen that I knew at home were slaves to drink, and I knew a man at home that would come to work on a Thursday morning, and could earn as much money in a few days as the man who had been at work the whole of the week. I think that there may be some exceptions amongst the Chinese opium smokers in the same way; but my own conclusion would be that if that man had not taken the drink for three days in the week, he would have been so much better than the other men instead of reaching their level. I have had coolies in China that did not smoke opium, and I have just been amazed at what they could carry, and the hardships that they could undergo. I knew a non-smoker who started with me one morning about 7 o'clock, travelled all day on foot through the snow, carried a coolie load for me amounting to about 40 lbs., and all day long he kept in front of me. I was walking, and had nothing whatever to carry. We got to our destination about 8 o'clock in the evening, and during the time he travelled about 30 miles, and that man was quite fresh in the evening after travelling all day. There is no doubt about the Chinese being a wonderful race, of great powers and physical endurance; but they would be better than they are if it were not for the opium.

2009. (*Chairman.*) Have you anything more that you would like to say to us?—(*Mr. Turner.*) I think the Chinese, wherever I have met them, admit that opium is a curse, an unmitigated curse; and I have heard of some cases where coolie owners would not employ coolies who smoked; but now I believe the habit is getting so universal that it is very difficult to get two or three coolies who do not smoke. Three coolies are usually employed to carry a sedan chair, and it is very seldom that you can get two of them who do not smoke; it is most exceptional. As a rule they smoke very often, but one who does not smoke is almost an exception.

2010. (*Sir J. Lyall.*) Those chair-bearers perform extraordinary feats in the way of carrying, do they not?—They do, but no doubt the opium has a militating effect against their work. They have to stop at any rate once in the day and keep you waiting while they smoke their opium, and anybody who rides in those chairs with opium smokers know what the disadvantages are; you have men thoroughly unreliable. —(*Mr. Hutton.*) May I just add one thing. I was going to say I think most of the opium dens are brothels, that the two things go together; but I never met with a confirmed opium smoker that took wine to any extent. The two things cannot go together. Opium smokers have told me that they could not drink wine if they took opium. And opium smokers can take very little food. When we arrived at inns in the evenings after a day's journey, those that do not take opium can sit down and eat three or four big basins of rice and vegetables; but the poor opium smoker is shaking and wanting his pipe; that is all he cares for.

2011. That is sufficient to account almost by itself for the emaciation, I suppose, which is commonly observed?—Yes, that accounts in part for their weakness as compared with the other men.

The witnesses withdrew.

Mr. ALEXANDER MICHIE called in and examined.

2012. (*Chairman.*) You have had great experience have you not, Mr. Michie, in China and Japan?—As regards length of time, my Lord, yes.

2013. You have been 40 years years in Hong Kong, Shanghai, Tientsin, and Japan?—Yes 40 years from first to last.

2014. You have been occupied as a merchant, have you not?—Yes.

2015. You have also been in the interior of the Si-chuen Province?—Yes.

2016. As delegate of the Shanghai Chamber of Commerce?—Yes.

2017. You have had considerable acquaintance with Chinese officials have you not?—Yes, a certain amount.

2018. When did you return from China?—This summer; three months ago.

2019. Can you tell us what in your opinion, as far as you have been able to gather, is the general public opinion about the opium habit?—Amongst the Chinese, my Lord.

2020. Amongst the Chinese?—I think it may be said generally that the use of opium is deprecated. It is usually spoken of in an apologetic manner. A man who smokes opium heavily is always ready with some excuse for doing so.

2021. You think it more generally deprecated than the use of alcohol in European countries?—I do not think so.

2022. How far does the opium habit prevail, as far as your experience goes; is it very prevalent?—It is universal as regards area, but its prevalence in a particular community is a matter that is extremely difficult to be definite upon.

2023. Should you say that opium smoking was as common as tobacco smoking is in Europe or less common?—Probably much less common than tobacco.

2024. Is much tobacco smoked in China?—Yes very largely; they are constantly smoking tobacco.

2025. Do the same people smoke tobacco and opium?—Yes, sir.

2026. Have you had many employees who have smoked opium?—I have had large numbers one way and another in my employ, but I do not recall many cases of opium smokers. Probably they were numerous, but it is not easy to tell. It is not always easy to distinguish the opium smoker from a non-opium smoker, unless he has carried it to a great excess.

2027. You never had to dismiss a man, a clerk, or comprador, or any of those men, on account of opium smoking?—No, never, but I must say that I always shared the common prejudice against employing an opium smoker. If you could help it you would prefer a man who was not an opium smoker; for one thing, if you are travelling he is a nuisance because the odour is unpleasant, like the smell of stale tobacco about the clothes. And you can tell at once if there is anyone in a boat's crew that smokes opium, the smell is disagreeable; and so on board steamers the same objection is felt, and in restaurants and so on.

2028. It has been said by a great many witnesses that they do not believe in such a thing as the moderate use of opium, that is, they believe that, if a man once takes to the habit of smoking opium, he must inevitably become an immoderate smoker of opium sooner or later, and probably sooner?—I have heard these statements for many years, but I must say I have never been able to see on what ground they rested. And so far as my own observation goes the fact is not so. I think moderate smoking is very much more common than inveterate smoking. For example, you can hardly go to a Chinese dinner without having the opium pipe there; and when the guests have sat a long time at the table, and eaten a great deal, and drunk a good deal, one will retire to the divan where the opium pipe is and have a whiff of opium, and by-and-bye when he has finished he rejoins the other guests; another one will go, and so on, just as you take a cigarette after dinner, or a glass of wine. That is the common practice. And amongst the men who did so I did not notice that there were many whom you would call confirmed opium smokers. The difficulty, of course, of obtaining information on such subjects in China is very great. I have often myself tried to get some details, but could rarely get beyond generalities. Even medical missionaries, friends of my own, whom I have asked what is the effect of opium, what is the pathological effect, and so on, could only answer in generalities, and they said that they really had not the opportunity of following the thing out. They see a man to-day, and they do not see him again; perhaps they have him under their observation for a few weeks, and they do not hear of him any more, and so it is in what you may call society, you cannot trace the history of the man, at least I have never been able to get any facts of that sort.

2029. (*Mr. Pease.*) With regard to your saying they leave the table where they are and take a whiff and come back again, on many occasions do they not lie down and take a dose after they have taken a whiff?—Many of them will lie down and smoke opium the whole night.

2030. But those who just leave the table and go and take a whiff and come back, do you find them bright and lively—there is no sleepiness about them?—On the contrary, they are brightened by it.

2031. You did not observe any reaction after the opium?—Well, you do not see them afterwards; you go home to bed, and they go home to bed, and there is an end of it.

2032. (*Sir J. Lyall.*) It has been said by many witnesses that the habit of opium-smoking destroys the honesty and the truthfulness of the people who use it. Have you in your dealings with Chinamen—you have had to deal with a great many Chinese merchants and people I suppose; have you noticed any difference in honesty and truthfulness between the opium smokers and the non-opium smokers?—I cannot say that I have. Dishonesty in opium smokers is common enough amongst the poor people, who become dishonest in order to buy opium; but amongst the merchants and official classes I have not noticed that which has been stated by so many people, in my own experience. Perhaps I have been singularly fortunate, but it so happens that amongst the men whom I have been obliged to trust in an extraordinary degree, more so than I have had to trust anyone, even of my own countrymen, amongst those have been some of the most inveterate smokers, and I have never found that my confidence was abused on that account.

2033. Opium-smoking is not known in Japan; it is prohibited in Japan?—No; opium-smoking is not known in Japan.

2034. How do the Japanese compare with the Chinese in honesty and truthfulness?—Well, it is generally asserted that they are inferior to the Chinese in solidity of character and solidity of physique, and all that.

2035. I suppose you went out to China with some views about opium; did you change or modify your views?—I got some ideas when I got there, I think; in fact I took for granted the general report that was current, chiefly on the authority of missionaries. Perhaps I took exaggerated views of it—I was very young—but I almost expected China to be depopulated in a few years; but after 40 years' experience I do not find that such expectations have been verified at all.

2036. It has been very commonly said that our connexion with the opium trade has had an important effect on the Chinese attitude towards Englishmen?—I do not believe anything of the sort; I have never found a trace of that. I think a Chinaman will always say what he thinks you want him to say, and I think it is exceedingly dangerous to draw any general conclusions from what a Chinaman tells you, especially in answer to leading questions. If it is permitted to refer to an illustration, perhaps wide of the mark, I would say that we have had lately a great deal of a particularly offensive class of literature published by the Chinese, in which every conceivable thing is raked up that would detract from the character of foreigners generally. The most disgusting and extravagant charges have been circulated broadcast by eminent literary men, and I think that, if there had been any strong feeling in regard to opium, there would have been some trace of it in some of these publications; but, so far as I am aware, it is quite absent, and I take that as tolerably conclusive evidence that that strong anti-English feeling is not on account of opium.

2037. Do you think there is any difference observable in their attitude towards, for instance, the

*Mr. A. Michie*

16 Sept. 1893.

Germans and the French, and towards us?—No, not certainly not to our detriment. May I refer to the evidence given by one of the last witnesses?

2038. (*Chairman.*) If it is with a view of expressing an opinion of your own, yes?—I heard one of the gentlemen saying that the Chinese were beginning to discriminate between the English and the American missionaries. That recalled to my mind a circumstance that occurred in Pekin some years ago when there was an American Bishop or some high official connected with some of the mission churches. He had interviews with certain Chinese officials, and he was employing as his interpreter another American missionary whom I knew very well and who told me the history. He was perhaps the most apostolic missionary that I ever came into contact with. And the Bishop wished him to say to the Chinese that the Americans occupied a different position from the English missionaries, that they had not done this and that, and that particularly they had not gone to war with them and they had not brought opium to them and so on. But his interpreter refused to translate. He said it was mean and it was in its effect untrue.

2039. What are your views as to the relative effects of excess in opium or alcohol?—Well, that is an exceedingly difficult question to answer. I can only say that I have had very intimate friends who were addicted to both, and of the two I think I prefer those that were slaves to opium rather than those who were slaves to drink; I would trust them more. I would trust an opium-smoker sooner than a drunkard. I speak without prejudice, having had among my friends some of my own countrymen who were unfortunately slaves to drink, and I have had Chinese friends who were slaves to opium, and of the two I would prefer—it is a matter of my own judgment—to trust the Chinese.

2040. (*Sir W. Roberts.*) You have mixed a good deal with the better classes of Chinese apparently, the literati and merchants?—Yes to a certain extent, a very moderate extent. No foreigner mixes much with the literary class.

2041. You have seen them in their inner life?—Yes.

2042. And is a large proportion of that class opium smokers?—No doubt.

2043. Would you roughly say one-half of them?—Such aa estimate would be a mere guess.

2044. Would it be your impression that fully one-half of them were opium smokers?—Probably; yes, I should say so, but still these estimates must always be taken as being vague.

2045. You would not call that class a degraded class?—Certainly not.

2046. Or a class showing degenerate health?—No, certainly not.

2047. Has this habit of opium smoking, among these better classes been going on for two or three generations, or more successive generations?—I should think so, but that is another point in which it is extremely difficult to be accurate, because foreigners who get out to China for the first time are very apt to be told that everything is new; that everything that is objectionable is recent; that it was not so in the old times. I found that when I was in the Si-chuen Province 25 years ago; they were saying then what they say now, that they had just begun to smoke opium.

2048. And we may take it from you, that from your long experience in China you have known persons who were opium smokers filling respectable positions, having good characters, and being good citizens all that time?—I think so. I have left men with whom I have had to do in Chinese ports so far gone with opium, having taken it for many years, that I considered their lives were not worth a year's purchase, and I have returned after many years and, to my surprise, have found them as vigorous as myself and carrying on their business as keenly as ever.

2049. You look on the opium habit as like the alcoholic habit and that you think if they moderately indulged in opium they would not be injured?—I would not say that they would not be injured, all I say is I know habitual opium smokers who have carried on their business with great vigour and for many years.

The witness withdrew.

The Commission adjourned till the 15th November at Calcutta.

# APPENDIX I.

## PAPER read by Mr. G. H. M. BATTEN before "The Society of Arts," on the 24th March 1891.

[Mr. Batten was unable to give evidence before the Commission, as he was out of England. His paper was cited in Sir John Strachey's evidence. And the Commission directed that it should be printed as an appendix to Sir John Strachey's evidence.]

### THE OPIUM QUESTION.

BY G. H. M. BATTEN (formerly of the Bengal Civil Service).

The violent and persistent attack, by an English association, on one of the most valuable of the products of India, with the avowed object of sweeping it from the face of the earth, renders it the duty of everyone who has the welfare of India at heart to examine the grounds on which that attack is made. Having for a long period served the Government of Her Majesty the Queen in India, and having had special opportunities of making myself familiar with the facts relating to Indian opium, I accepted the invitation of this Society to read a paper on the subject, with the desire to help, so far as in me lies, to clear away the widespread ignorance of it which prevails in this country.

Apart from moral considerations, the question, so far as India is concerned, is generally discussed as if it were one affecting only the public resources of the Indian Administration, but it is much more far-reaching. The amount of revenue realised is but a part, and not the greater part, of the actual pecuniary value of the poppy crop and its products, while the well-being and happiness of hundreds of thousands of the people of India would be greatly affected by its extinction. I propose in this paper first to show the real value of that crop, and what it is that India is asked to sacrifice in order to satisfy the theories of a party of English philanthropists, whose excellent intentions in the cause of morality are only equalled by their determination to ignore all but the one side of the question, on which they have fixed their attention, and which serves their purpose.

It must be admitted that one of the surest signs of the progressive prosperity of a country is the increase of its external trade. The conditions which favour the development of foreign commerce are peace and liberty; the establishment of good and equable laws and their just administration; the utmost freedom, consistent with the rights of others, to individuals in utilising the sources of production at their disposal; the extension of facilities of communication within the country and with other countries; lightness of taxation—in a word, all the conditions of good government. Tried by this test, the British Government of India can show a splendid record. So long as the exclusive trading privileges of the East India Company existed they acted as a check on the free development of foreign trade, but on their final abolition in 1833, when the trade of India was thrown open to the mercantile world, it rapidly increased. In 1833–34 the value of the total exports of merchandise from British India was under Rx. 8,000,000 sterling. In fifteen years after that, they had about doubled. The increase then became more rapid, and, when assisted by the extension of railways in India, advanced by leaps and bounds. In the year 1890–91 the value of merchandise exported from India was over Rx. 100,000,000, or more than twelve times the exports of 1833–34.

Long before British rule was established in India, opium was exported thence to China, and the trade in it, in common with all other trade, naturally developed under that rule. In the five years ending with 1833–34, the average quantity of opium exported was about 17,500 chests. The highest point to which it has ever attained was in 1879–80, when 105,508 chests were exported, but the present average is about 90,000 chests. Thus, while the general exports have increased twelve fold, opium exports have increased only about five and a half times in volume in fifty-seven years. The cause of this will be found in the restrictive measures of the Government of India, to which I shall presently refer.

India is essentially an agricultural country, and nearly the whole of its exports consists of products of the soil. One of the most important and valuable of these products is the opium-yielding poppy. It is impossible to state with accuracy when this plant was first introduced into India. There is little record of its early history, but it is known that the Muhammadans had succeeded, in the 15th century, in introducing the cultivation of the poppy into Cambay and Malwa, and that when the Emperor Akbar, in the latter half of the next century, established the Moghal Empire over Central India, he found Malwa opium a characteristic product of that country.

Dr. George Watt, who has recently compiled a complete monograph on the subject of opium, which has been printed by order of the House of Commons, points out that Abul Fazl (the historian of Akbar's times) "specially states that poppy culture was chiefly practised in Fatehphur, Allahabad, and Ghazipur. We learn that the founder of the Moghal civil dynasty and his successors regarded opium as of necessity a State monopoly. They found it, however, at once the most convenient and successful course to farm out the right to manufacture and to sell the drug."

Dr. Bernier, the French traveller, who was in India from 1656 to 1668, speaking of the Rajputs and their martial qualities, wrote: "From an early age they are accustomed to the use of opium, and I have been astonished to see the large quantity they swallow."

Tavernier, who was in India at the same period, incidentally mentions the Dutch trade in opium, which they obtained from Burhanpur in exchange for their pepper.

Captain A. Hamilton, in 1727, wrote: "The Chiefs of Calicut for many years had vended between 500 and 1,000 chests of Bengal opium yearly up in the inland countries, where it is very much used."

The Abbé Raynal, in 1770, described Patna as being the most celebrated place in the world for the cultivation of opium, and stated that, besides what was carried into the inland parts, there were annually 3,000 or 4,000 chests exported, each weighing 300 lbs.

There is ample evidence in the old records of the India Office, which have lately been examined by Sir George Birdwood, to prove that a large trade had been going on in opium between India and surrounding countries long before the East India Company, in 1773, undertook the supervision of the manufacture of opium in Bengal, Behar, and Orissa.

The Company, in fact, inherited from the Moghal Government this important and legitimate source of revenue on an article of luxury which India had shown itself capable of producing in high perfection, and for which there was a large demand both in and out of that country. At first they continued the system of farming out the exclusive *right of* opium manufacture, but this was found to entail many abuses. Amongst them was the pressure brought by the contractors, in spite of the most stringent regulations to the contrary, on the cultivators, whom they forced to carry on the cultivation, and whom they cheated in various ways. It also led to the adulteration of the drug and its illicit vend. The consequences were so injurious to the revenue, that, in 1797, the contract system was abandoned, and the Government assumed the monopoly of manufacture through its own agencies, a system which has remained in force until the present day. There was, indeed, at that time, no practical alternative. The strongest opponent to the system of Government manufacture would hardly contend that the growth of the poppy and the manufacture of opium should have been left free and unrestricted, as that would infallibly have led to a great increase in the produce of the drug, and probably to its deterioration. On the other hand, if it ever entered into the conception of the court of directors to suppress, in the interests of morality, the cultivation of the poppy in the territories then in their possession, it is doubtful whether they would have had the power in those times to have done so, and it is certain that they could not have controlled the production of the vast poppy-growing tracts outside those territories in Malwa, Cambay, and elsewhere. The only result would have been that the opium consumers in India would have been supplied from sources outside British territory, and that the export trade would have been trans-

ferred to ports other than British. It would certainly have been impossible in those days to establish a Customs line to prevent the entry of opium into the Company's possessions. The Company would have sacrificed its revenue, and no one would have been benefited except the people of the territories outside the Company's possessions, at the expense of those within them.

The State monopoly continues to be administered by the Bengal Government, although its operations now extend into the North-west Provinces and Oudh. Under it, no person may cultivate the poppy except with a licence from the Government, and every cultivator is bound to sell the opium produced from his crop to the Government, in whose two factories, at Patna and Ghazipur, it is manufactured into the opium of commerce. A portion of the manufactured opium is retained for consumption in India through vendors licensed by the Excise Department, and the remainder is sold monthly, by auction, in Calcutta to merchants, who export it. The Government prescribes rules for the cultivation of the poppy, the manufacture, possession, transport, import or export, and sale of opium, and any contravention of such rules is subject to stringent penalties, which may extend to imprisonment for one year or fine of 1,000 rupees, or both. Poppy illegally cultivated, and opium the subject of any offence against the law, is liable to confiscation, together with the vessels, packages, and coverings in which it is found, and their other contents, and the animals and conveyances used in carrying it.

Like most crops, the poppy is subject to wide seasonal fluctuations, which formerly greatly affected the market prices of opium, led to speculation and gambling amongst the buyers for export, and caused corresponding uncertainty in the Government revenue. When, owing to the shortness of the supply, the price in Calcutta rose high, the direct effect was to stimulate the production of other opium competing in the foreign market with the Bengal drug, and amongst these the native production of China. Thus—and I would call particular attention to this fact, as having an important bearing on the question before us—the diminution of the supply of Indian opium to China was an incentive to the extension of poppy cultivation in China. To remedy the evils thus arising from the uncertainties of the seasons, the Government decided, twenty-five years ago, to limit the sales of opium in Calcutta to a quantity which would permit the formation of a reserve stock in plenteous years to meet deficiency in years of scarcity.

In the six years previous to 1867, the number of chests sold in a year varied from 21,423 to 64,111, and the price from Rs. 1,449 to Rs. 956 per chest. In 1867 the system of regulating the quantities annually sold, with the view of preventing such extreme oscillations in the price, was commenced.

In 1869, owing to short crops, before there had been time to form a sufficient reserve, there were less than 45,000 chests brought to auction. Sir Richard Temple, who was in charge of the financial department, in his Budget statement, made the following remarks:—

"The Government of Bengal is taking active measures for increasing the supply of opium for the China market to 50,000 chests annually, and for securing a reserve supply which may assure the public as to the quantity to be brought to sale, and may conduce to the checking of undue speculation in prices. There is fear that unless the supply can be improved next season, after these two deficient seasons, the cultivation of the poppy in China itself will be stimulated. For some time past positive accounts have been received of the increase of this culture in China. So it is clear that unless Bengal produces enough opium the Chinese will raise it for themselves. And if the Chinese will have opium, they may as well get it first-rate from us, as second-rate at home, and they may as well consume it taxed as untaxed. Again, if they do not procure it from us, they might procure it from other countries of Asia. The culture of the poppy in Persia is increasing, and some 4,000 chests are exported annually from that country."

Here we have an exposition of the policy of the Government of India. Recognising the fact that the Chinese demand a large supply of opium, and that to whatever extent India was unable to satisfy that demand, it would be met, either by increase of the produce in China itself, or by increased imports from other countries, the Government of India has thought it right, in the interests of the people of India, to shape its measures so as not to lose the natural advantages India possesses in the superior quality of its produce. Any one familiar with the records of the Government of India relating to this subject, must admit this is a fair representation of its policy and motives, and that nowhere in those records can be found any indication of a desire to stimulate the consumption of opium by the Chinese.

In pursuance of this policy, the Government yearly regulates the extent of the poppy cultivation, guided chiefly by the market prices and the stock of opium in hand. No one is forced to grow a crop of poppy against his will. The sole inducement is the price offered by the Government for the produce. For the past ten years this price has been 5 rupees a seer, which is exactly equivalent to 2¼ lbs. troy. The Government makes advances, not bearing interest, before the crop is sown, and from time to time during its progress, thus saving the ryots from the exorbitant demands of the village money-lender. The crop, which is sown in the autumn and gathered in the spring, succeeds an autumn crop usually of Indian corn. The yield of opium per acre varies. For the five years ending 1889-90, the average produce per acre was a little over 16 lbs. avoirdupois, which, at 5 rupees a seer, gave the cultivator a gross return of near 40 rupees per acre. In addition to this, he receives payment for the poppy flower petals and the stalks and leaves, which are used in the factory for packing the opium cakes. The total average annual payments by the Bengal Government to the poppy cultivators exceed Rx. 2,000,000.

Besides the produce purchased by the Government, the seeds of the poppy are an important article of consumption and commerce. They are eaten parched, or employed as a condiment in the preparation of food; but perhaps their chief use is for the expression of oil, for which purpose they are not only largely used in India, but are exported in considerable quantities, chiefly to Belgium, France, and the United Kingdom. The average produce of seed per acre, after deducting what is required for sowing, is stated to be about 260 lbs., yielding, by native processes, from 80 to 100 lbs. of oil. This oil is edible, and is used largely in Europe, either as a substitute for, or adulteration of, salad oil. It is also used for illumination, mixing with paints, soap, and varnish-making. The oil-cake is eaten by the poorer classes and by cattle, being rich in nitrogen. The young seedlings, which are removed at the first weedings of the crop, are sold and eaten as a salad. I may state that these by-products of the poppy crop are perfectly free from opium.

In spite, therefore, of the labour entailed in the culture of the poppy, which requires frequent watering, and in spite of the vicissitudes of the season, which greatly affect this crop, the cultivation is popular, and the refusal of licences is looked upon as a grievance by the ryots, as well as the landowners, to whom they pay their rent.

As I have already stated, the cultivator is bound by law to deliver the whole of the opium produced to the Government agents. It is then manufactured at the factories at Ghazipur or Patna, into the opium of commerce, under the supervision of the scientific experts who are employed by the Government. The greatest care is taken to preserve the purity of the drug and the uniformity of its consistence. It is owing to this care, added to the natural advantages of soil and climate, that Indian opium has maintained its high reputation in the Chinese market, where it is admitted by the practical test of price to be far superior to the drug produced in China. Sir Robert Hart, the Inspector-General in China, in a report written in 1881, states that "the native product sells for one-half of the price "obtained for the foreign drug." By "consistence" is meant the per-centage of fine opium obtained after evaporating the moisture. The standard differs in the two agencies. At the Patna factory (Behar Agency) the standard is 75, and at Ghazipur (Benares Agency) the standard is 70, for what is called "Provision opium," that is, opium to be sold for export, while for Excise opium, intended for consumption in India, the standard at each factory is 90. By the end of July, the manufacture is finished, but the airing and drying are continued until October, when it is formed into balls, weighing each 3½ lbs. avoirdupois, and packed in chests. Forty balls are allotted to each chest of provision opium, which thus contains 140 lbs. From the difference of consistence a Behar chest contains 105 lbs. of fine opium, while a Benares chest only 98 lbs. of fine opium. A chest of Excise opium from the superior consistence contains one cwt. of fine opium.

The Provision opium is sent to Calcutta, where it is sold for export at auction by monthly instalments. The average quantity sold annually for the five years

ending 1889–90 was 55,349 chests. During the last three of these years, and to the end of 1891, it was 57,000 a year. During the present calendar year, 1892, ith as been notified that not more than 54,000 chests will be sold. In determining the number of chests to be annually manufactured and sold, the Government is guided principally by the state of the reserve stock, the aim being to keep up a reserve equal to half a year's supply. It is also guided, as I have already stated, by the prices obtained at auction. If the prices rise much, production in China and Persia is stimulated, and it is necessary to increase the production in India to maintain its market; on the other hand, if the prices fall low, and opium becomes cheap, consumption is stimulated, and the production has to be restricted. The object of the Government, as I have explained, is to maintain, so far as possible, uniformity in the price, and thus to avoid fluctuations in the market and in the revenue.

The average annual auction sale proceeds for the five years ending 1889–90, were Rx. 6,267,703, giving the average of Rs. 1,132 per chest. In the year 1890–91 they fell below Rx. 6,000,000, owing to the extension of the cultivation in China. The published statistics of the exports of opium from Calcutta, closely conform to these figures, showing an average export of 56,388 chests, valued at Rx. 6,175,542.

The Bengal Government supplies the Excise Department not only in Bengal, but also in all the other provinces, except the Madras and Bombay presidencies, with opium for consumption in India. The average quantity so supplied is about 4,500 chests a year, and the price credited to the Opium Department is Rs. 7¼ a seer, equivalent to Rs. 435 a chest. The average receipts from this source amount to Rx. 200,000 a year. The opium is sold to the consumers through licensed vendors, to whom it is supplied at an enhanced price, and who have to pay fees for the licenses to vend. The average receipts by the local governments from this source amount to about Rx. 800,000 a year.

The declared value of the poppy seed exported from Bengal on the average of the five years ending 1890–91, was Rx. 175,000.

Summing up these figures, we obtain the following result for the Bengal poppy crop:—

| | Rx. |
|---|---|
| Auction sale proceeds on opium for export | 6,000,000 |
| Excise opium credited to opium department | 200,000 |
| Receipts of Provincial Government from the vend of Excise opium | 800,000 |
| Value of poppy seed exported | 175,000 |
| Total Rx. | 7,175,000 |

In order to arrive at the ultimate annual value of the Bengal poppy crop, we must add several items which cannot be precisely estimated. These are the profits to Indian merchants and shippers on the opium exported, the profits to the Indian vendors of Excise opium, the value of the poppy seed consumed in India as seed-oil or oil-cake, and of the young plants used as food, and finally, the value of the illicit opium, which, in spite of all precautions, the cultivators are able to pass into consumption. On a moderate estimate, the value of this large trade cannot be taken at less than Rx. 3,000,000, bringing up the annual total value of the Bengal poppy crop to over Rx. 10,000,000, or, say, 7,000,000*l.* sterling.

The territory in which this crop is produced may be described as a belt of country between 500 and 600 miles in length, with an average breadth of 180 miles, running north-west and south-east, between the 78th and 85th parallels of longitude, and the 24th and 29th parallels of latitude. The total area may be taken at about 100,000 square miles lying in the provinces of Behar (Bengal), the North-West Provinces and Oudh. The average area cultivated with poppy for the five years ending 1889–90 was 527,200 acres, but in the last of those years was only 482,557, or 754 square miles, only three-quarters per cent. of the whole tract referred to, and this for only half the year, as another crop is almost invariably obtained from the same land during the other half. In the year 1889–90, no fewer than 1,322,355 cultivators were employed on the crop, while over 3,000 Hindoos and Muhamedans were employed by the Government in the factories and administration of the department.

The only other province in British India where the poppy is allowed to be cultivated is the Punjab. It is there grown under license in nearly every district. In 1889–90, the total area so cultivated was 14,458 acres, or under 23 square miles. Formerly, an acreage duty of Rs. 2 per acre was charged throughout the province, but, under new rules, it may be increased to Rs. 8, and has been increased to Rs. 4 in several districts. The cultivator may dispose of his poppy crop standing, to license-holders, who extract the opium; or he may extract the opium himself, and dispose of it, or of the produce, in the shape of poppy heads, to licensed vendors. The average annual supply of opium from this source, for the three years ending 1889–90, was something over 1,650 maunds, which would be equivalent to 1,100 Bengal Excise chests, though, probably, the opium is less carefully manufactured, and is of a lower consistency. The poppy heads are used as an infusion, forming a poppy tea, which is drunk by the Sikhs, who are forbidden by their religion to use tobacco in any form. The value of the Punjab poppy crop can only be estimated. The average retail price of the opium is about Rs. 20 a seer, or Rs. 800 a maund, so that, from this source alone, it yields Rx. 132,000 on the average annual produce. Adding the value of the poppy heads, seed, and other by-products, and of illicit opium, which cannot fall short of Rx. 18,000, we get a total of Rx. 150,000, or say 100,000*l.*

Outside of British India, the cultivation of the poppy is confined to certain native states in Central India and Rajputana, and the territory of the Gaikwar. The opium there produced is known by the generic name of Malwa opium. There are no trustworthy statistics showing the acreage under poppy, or the total quantity of opium produced. After providing for the home consumption within the native states, which must be a very large quantity, as the habit of consuming opium there has been long established and is widespread, the remainder is consumed in those parts of British India not supplied with Bengal opium, also in Hyderabad and Mysore, or is exported by sea to China, the Straits Settlements, &c.

The importation of Malwa opium into British territory is subject to very stringent regulations. Previous to the year 1831, by separate treaties with the native States, the British Government reserved to itself a monopoly of Malwa opium, which was purchased by the British Resident at Indore, and sold by auction either at Bombay or Calcutta. But in that year it was deemed advisable, chiefly on account of the large quantity of opium smuggled to the Portuguese settlements on the coast, to relinquish the monopoly (which involved much unpalatable interference in the internal affairs of the native States), to open the trade to the operations of private enterprise, and to substitute, as a source of revenue, the grant, at a specified rate of duty, of passes to cover the transist of Malwa opium through British territory. This rate was at first fixed at Rs. 175 a chest, but as the resources of the administration for the prevention of smuggling improved, the British Government have been enabled gradually to increase the pass duty until it amounted to Rs. 700 per chest. In fixing the rate, regard is had to the prices obtained for Bengal opium. If the rate be too low, Malwa opium is unduly favoured in its competition with Bengal opium, and if it be too high, not only is smuggling encouraged, but the price of Bengal opium rises, leading to an increased cultivation of the poppy either in Bengal or in China. The present rate on opium for foreign export is Rs. 600 a chest, except on a small number of chests, weighed at Ajmere, where the rate is Rs. 625. The rate on opium imported for local consumption in the Bombay Presidency remains at Rs. 700 per chest.

All opium transported out of the native States of Central India, Rajputana, and Baroda, has to be weighed and tested at scales established at convenient places in those States under the superintendence of officers of the British Government. The transport is permitted only under passes granted on payment of the duty and by certain specified railway routes. The annual quantity passed at the scales may be taken now at 30,000 chests. A chest of Malwa opium contains the same quantity as a chest of Bengal provision opium, namely 140½lb. avoirdupois; but its consistency is considerably higher, being from 90 to 95 per cent. of fine opium. Consequently, it has a higher average value. The average exports for the five years ending 1890–91 were 32,540 chests, valued at over Rx. 4,000,000. The remainder of the Malwa opium leaving the native States—about 2,000 chests—is consumed in India, chiefly in the Bombay Presidency; but the Madras Presidency, Hyderabad, and Mysore are also supplied

from this source, and some goes to the Punjab. The value of these 2,000 chests may be taken at about Rx. 250,000, making a total value, for 32,000 chests, of Rx. 4,250,000. To this must be added, as in the case of the Bengal opium, the profits of the merchants and shippers exporting the opium, and of the vendors in India, say nearly Rx. 1,500,000.

The average annual exports of poppy seed from Bombay are valued at Rx. 212,697. They amounted, in 1890–1, to Rx. 310,930. Thus, the total annual value of the Malwa opium brought into British territory, and of the Malwa poppy seed exported from India, cannot be less than 4,000,000*l.*

There remains to be considered the value of the Malwa opium consumed in the native states of Central India, Rajputana, and Baroda; also the value of the Malwa poppy seed not exported from India, and of the other by-products of the crop. As I have already said, there are no data available for ascertaining or estimating the acreage under poppy cultivation in the native states in question, much less for determining the quantity and value of the whole products of that crop. The population of those states is 21,750,000, or about one-tenth of the population of the rest of India. We know that the people of these states have, for centuries, been in the habit of consuming opium, we know that the restrictions placed on the cultivation of the poppy, and on the vend of opium in British India, do not exist in these states, and we know that a vast quantity of opium is smuggled out of them. If we estimate the value of the crop, exclusive of the value of the product licitly exported, at 2,000,000*l.*, it will certainly be under the real value.

The total annual value of the poppy crops in India thus appears to be as follows:—

| | £ |
|---|---|
| Bengal crop - - - | 7,000,000 |
| Punjab crop - - - | 100,000 |
| Malwa crop, licitly consumed in British India and exported by sea - - - - | 4,000,000 |
| Malwa crop, consumed in Central India, Rajputana, and Baroda, and smuggled thence - - | 2,000,000 |
| Total - - | £13,1000,000 |

This is divided between the producers and manufacturers, the landlords, the British and native administrations, the middlemen, merchants, shippers, vendors, &c. of India, and is paid by the ultimate consumers, principally Chinese.

Before leaving the commercial side of the question, there is one point to which I should like shortly to refer. It is the effect on the rupee exchanges which would be produced by the cessation of the opium trade from India to China. The disbursements of the Government of India in England, usually called the Home Expenditure, are now about 17,000,000*l.* annually. In order to provide this sum, the Secretary of State draws bills on India, which are purchased by persons in England who have to make payments, chiefly for the purchase of produce to be brought from the East for sale here. The Secretary of State's bills are, therefore, paid by the excess of exports from India over the imports to India. It is evident that, if there were a reduction in the excess exports from India, the demand for the Secretary of State's bills would be *pro tanto* reduced, and the exchange value of the rupee would fall. India exports to China—including the Treaty Ports—annually, merchandise to the value of near 14,000,000 of tens of rupees, the greater part of which is opium, and imports from thence merchandise and treasure of the value of very little over 5,000,000. How and where is the account adjusted? It is in England, to which China sends tea, silks, and other produce. Practically, therefore, the opium sent by India to China is paid for by remittances from England to India, which form part of the demand for the Secretary of State's bills. The cessation of this part of the demand would, therefore, have a very injurious effect on the rate of exchange at which those bills are sold, and would increase the heavy loss to which India is put by the rise in the silver price of gold.

Thirteen millions sterling is a very moderate estimate of the sum India is asked to sacrifice annually by suppressing her opium trade. The demand for this sacrifice is made not by the people of India, not by the people of China, not by the responsible administrators of those countries, but by an irresponsible party of philanthropists seeking to obtain their ends by the despotic action of the Parliament of the United Kingdom, in which India has no representatives.

What are the reasons put forth for demanding the despotic destruction by a foreign country of a valuable Indian industry, which, besides satisfying an internal demand in India itself, provides one-tenth of the whole export trade of merchandise from India?

The basis of this demand is the hypothesis that, except for medicinal purposes, the use of opium is wholly pernicious, that it demoralises and ruins, body and soul, the consumer, and that it produces no countervailing benefits which for a moment can be compared with the evils it causes.

A second reason given is that the English people have created the demand for opium by the Chinese, that they have compelled the importation of Indian opium into China by force of arms, and that they are, therefore, morally responsible for the asserted degradation of the Chinese from the use of this drug.

I shall now proceed to examine the validity of these reasons, and I shall begin with the second.

If there is one fact more certain than any other connected with this question, it is that the people of China have used opium for centuries before the people of England had any voice in the affairs of India. A valuable "Historical Note on Opium in China" has recently been drawn up by Dr. Edkins, of the Chinese Customs Service, and published by order of Sir Robert Hart, the Inspector-General of the Imperial Maritime Customs of China. From this note it appears that opium was first brought to China by the Arabs early in the 8th century, and it is frequently mentioned by Chinese writers of that time. It seems at first to have been valued for its medicinal qualities; but that it was not confined to this is proved by quotations from the Chinese poets of the 10th centuary. One, named Su Chê, writing on the poppy, which he grew in his garden, says:—

"It is sown with wheat, and ripens with panicled millet; when growing, it may be eaten like the vegetables in spring. The seeds are like autumn millet. When ground, they yield a sap like cow's milk; when boiled, they become a drink fit for Buddha. Old men, whose powers have decayed, who have little appetite, who, when they eat meat, cannot digest it, and when they eat vegetables cannol distinguish their flavour, should take this drink. Use a willow mallet and a stone basin to beat it. Boil it in water that has been sweetened with honey. It restores tranquility to the lungs and nourishes the stomach. For three years the door has been closed, and I have gone nowhere and come back from nowhere. I see here the 'Hermit of the Shade' (a Taoist priest) and the long-robed Buddhist priest; when they sit opposite I forget to speak. Then I have but to drink a cup of this poppy-seed decoction. I laugh, I am happy, I have come to Ying-ch'uan, and am wandering on the banks of its rivor. I seem to be climbing the slopes of the Lu Mountain in the far West."

Recipes for the use of opium medicinally appear from time to time in the works of Chinese writers of every subsequent century. Barbosa, a Portuguese geographical discoverer, who wrote early in the 16th century, affords evidence that the Arabs had begun to grow opium in India, and that it was exported to Siam and Pegu; and that it was brought to Malacca by Arabs and Gentiles (Hindoos) to exchange for cargoes of Chinese junks. In the Chinese tariffs of 1,589 and 1,615 opium is entered and rated. After citing a mass of evidence on the subject, Dr. Edkins concludes that—

"It appears plain that from the latter part of the 15th century, the manufacture of native opium has existed in China; and it is not only in recent years that there has been both native and foreign opium in this country."

It was not, however, until the first half of the 17th century that the practice of smoking opium commenced in China. This practice followed on the introduction of tobacco which was brought to China about 1620. Dr. Edkins writes:—

"In the time of the last Ming Emperor, who reigned from 1628 to 1644, tobacco smoking was prohibited, but the habit spread too rapidly to be checked by law. The origin of opium smoking is thus accounted for. Various ingredients were in various countries mixed with tobacco to try their effect; among them was opium."

In spite of repeated prohibitory edicts the habit of tobacco smoking became almost universal.

"This immense popularity of tobacco smoking was an indication of the readiness of the Chinese nation to adopt the use of narcotics. The same thing which took place in the 19th century with opium smoking occurred in the 17th century with tobacco smoking. The Confucian mind was shocked, the sense of propriety was wounded; but this did not prevent the rapid spread of both these modes of indulgence in all circles. Prohibitory edicts were issued in vain by Emperors animated by paternal affection for their people."

Opium smoking seems first to have commenced in Formosa. A native author quoted in 1746 described the process of smoking opium mixed with tobacco and hemp. It was used as an aid to sensual indulgence. In the year 1729 an edict was issued on opium smoking, prohibiting under the severest penalties the sale of opium, and the opening of opium-smoking houses. From that time forward they have been in theory a crime, but in practice have never been so treated. Opium continued to be imported and passed at the custom-houses, and the cultivation of the poppy in China continued to extend. It was not until 1773, after the conquest of Bengal by Clive that English merchants took up the import trade, which had steadily increased in the hands of the Portuguese, and it was not until 1781 that the East India Company became the traders in the drug. In 1767 the imports into China are said to have reached 1,000 chests, and the duty was three taels a chest. The statistics of trade from India were not then registered with the care and accuracy introduced later by the East India Company. It will be seen that the Abbé Raynal, in 1770, gives an export of from 3,000 to 4,000 chests from Patna alone. It was nominally imported as a medicinal drug, but in practice was used as a medicine and for smoking. It is thus amply proved that the English are not responsible for the introduction or use of opium in China.

In the beginning of this paper I have shown that the extension of the opium trade is only a part, and not an undue part, of the general extension of foreign trade which has developed under the English administration of India. But, it is said, the English have forced this trade on the Chinese. The war with China, which terminated in 1842, has been called the Opium War, and its immediate cause was no doubt the seizure and destruction by the Chinese of a large number of chests of Indian opium belonging to English merchants. But contemporary history shows that the real objections of the Chinese were not to the import of opium, but to the necessity of paying for it in silver. Commander J. Eliot Bingham, who served in that war, and wrote its history, shows that the imports into China of opium, metals, cotton, &c., exceeded the exports of tea, silk, &c., by 2,500,000 sterling. The Chinese held the economic fallacy that this state of things was injurious to their country, as it drained away their silver. The Imperial edicts enlarged more on the abstraction of their sycee silver than on the injury from opium to the morals of the people. One high Chinese official memorialised the Emperor "to permit the barbarian mer-
"chants to import opium as a medicine, and to require
"that, after having passed the Custom House it shall
"be delivered to the Hong merchants only in exchange
"for merchandise, and that no money be paid for it;"
and further, that the exportation of money and sycee silver be prohibited. But to whatever extent the wars with China were connected with smuggling of Indian opium, it is certain that since 1858, when the Treaty of Tientsin was signed the Chinese Government has had a perfectly free hand in the matter of the importation of opium. By that treaty certain commercial concessions were arranged which included the legitimatising of the import of opium, subject to a duty being levied thereon. But in the treaty itself there was no mention of or allusion to the opium trade. Lord Elgin wrote that he intentionally abstained from urging any treaty recognition of that trade. The preparation of the tariff devolved on Mr. Lay, the Chinese Secretary to Lord Elgin's special mission, at the desire of the Chinese no less than that of Lord Elgin. Mr. Lay, in a letter to the "Times" of the 22nd October 1880, wrote:—

"When I came to 'opium,' I inquired what course they proposed to take in respect to it. The answer was, 'We have resolved to put it into the tariff as foreign medicine.' I urged a moderate duty in view of the cost of collection, which was agreed to. This represents with strict accuracy, the amount of 'extortion' resorted to . . . . The Chinese Government admitted opium as a legal article of import, not under constraint, but of their own free will deliberately."

In the "Times" of the 25th of same month, a letter appeared from Mr. Laurence Oliphant, who was secretary to Lord Elgin's Mission, in which he confirmed the statement made by Mr. Lay. He says he, with the Commissioner appointed by the Chinese Government, went through the tariff elaborated by Mr. Lay with the subordinate Chinese officials:—

"When we came to the article 'opium' I informed the Commissioner that I had received instructions from Lord Elgin not to insist on the insertion of the drug in the tariff, should the Chinese Government wish to omit it. This he declined to do. I then proposed that the duty should be increased beyond the figures suggested in the tariff; but to this he objected, on the ground that it would increase the inducements to smuggling . . . . . I trust that the delusion that the opium trade now existing with China was 'extorted' from that country by the British Ambassador may be finally dispelled."

In 1876, a convention or agreement, called the Chefoo Convention, was arrived at between the Governments of Great Britain and China, in which the British Minister, Sir Thomas Wade, promised to move his Government to make certain special arrangements as to the import of opium. These arrangements were finally carried out by an additional Article, signed at London in 1885. By this Article an addition to the import duty of 30 taels per chest was agreed to. It amounts to a further 80 taels per chest, and frees the opium from any further duty or tax whilst in transport in the interior, being, in fact, a composition of the *likin* tax. When the package is opened at the place of consumption, it is subject to any tax which may be levied on native opium.

During the three years ending 1890, the average import of opium into China was 78,360 piculs or chests, valued at 30,577,235 Haikwan taels. The average import duty was 2,355,650 taels; the opium *likin*, 6,278,922 taels, making a total receipt averaging 8,634,572 Haikwan taels per annum. What is called the par value of a Haikwan tael, measured in gold is *6s. 8d.*, that is, there are three such taels to the pound sterling. At this rate, the receipts of the Chinese Government from the import of opium are equivalent to 2,878,000*l.* a year. The great appreciation which has taken place in the value of gold has, of course, lowered the exchange value of the silver tael, and this, no doubt, affects China in the payment of debts to gold standard countries; but for internal purposes the value of the tael has been little affected. This large revenue, equal now to about 2,000,000*l.*, and forming more than one third of the entire Customs revenue of China, is collected by the department presided over by Sir Robert Hart—a department admirably administered, and scrupulously accounting for its collections to the Imperial Government at Pekin. The *likin* for which the payment of 80 taels per chest is a composition, was formerly collected as transit duties by the local Chinese authorities through whose provinces the opium passed. The Imperial Government received only such portion of the collections as they could manage to get out of the Provincial Governments, who, on the other hand, strove to retain as much as possible. The arrangements under the Chefoo Convention are, therefore, very advantageous to the Imperial Government at Pekin, which cannot afford to dispense with this large revenue derived from the import of opium.

Another result of the Chefoo Convention has been greatly improved arrangements for the prevention of smuggling of opium from Hong Kong. A mixed Commission was appointed, including a Chinese officer of high rank, which resulted in an Ordnance of the Hong Kong Legislature passed in May 1887, by which the movement of opium into, within, and from Hong Kong is strictly regulated with the view to the prevention of smuggling into China.

It is clear then that Indian opium is now imported into China with the full approval and consent of the Chinese Government, who are at liberty to terminate the present arrangement at any time by giving twelve months' notice of their desire to terminate it. It is equally certain that Great Britain would never fire a gun to force Indian opium on the Chinese.

I have already referred to the early history of opium in China. Sir Robert Hart said, in 1881, that "Native
"opium was known, produced, and used long before any
"European began the sale of the drug along the coast."
The production of opium in China has gone on steadily increasing, and has been encouraged by the restrictions and heavy taxation placed on India opium by the Government of India. All travellers and the consular

authorities testify to the vast areas under poppy cultivation. The produce of native opium has been estimated to be from three to ten times the quantity of the imported drug. Chinese opium is now much better prepared than it formerly was, and it has practically driven Indian opium out of the markets of Northern China, and, so far as we know, it supplies the bulk of the demand in the inland and western provinces. The local drug is much cheaper than imported opium. The Burma revenue officers are constantly striving to prevent importation of cheap Chinese opium into Burma.

Of the numerous recent travellers in China I will quote only Mr. Hosie, a consular agent, who, in 1883, travelled from February to June through the provinces of Sse-ch'uan, Yünnan, and Kueichon. His diary has almost daily references to the extensive poppy cultivation through which he passed. In many places it was the principal crop. With regard to the Government prohibition he writes:—

"I have noticed in several places west of the provincial capital a proclamation, dated the 9th November 1882, by the Governor-General of Sse-ch'uan, prohibiting the cultivation of the poppy, and enjoining a more extended sowing of the cereals. It was always more or less mutilated, whether intentionally or not I cannot say. At all events poppy was frequently growing on the side of the road opposite to that on which the proclamation was posted. It is one thing to issue instructions, another to see that they are carried out."

The prohibition is evidently in the nature of a pious opinion, meant for show and not for use.

Mr. Hosie, writing on the 5th June 1883, says:—

"It seems superfluous daily to mention poppy as a crop. To-day, however, it was exceedingly prominent, growing everywhere on the hill-sides and bottom lands. Large rice bowls, heaped with the drug, were exposed at the door of almost every shop in every hamlet and village, not a bowl here and there, but several, eight being a very common number. In fact the whole country reeks and stinks of opium."

With these facts before us, how can it be maintained that the consumption of opium in China can be affected by the imports of Indian opium, except in so far that these supply a purer and more expensive article, the suppression of which would lead to larger products of native opium of inferior quality?

I will here quote the opinion of the Rev. F. Galpin, of the English Methodist Free Church, a respected missionary at Ningpo, an important port on the east coast of China. When asked, about ten years ago, to join in a petition to the House of Commons against the opium, he refused to do so, and, in his letter of refusal, wrote:—

"I beg to express my hearty dissent from the idea presented in the petition that the Chinese people or Government are really anxious to remove the abuse of opium. The remedy has always been, as it is now, in their own hands. Neither do I believe that if the importation of Indian opium ceased at once, the Chinese Government would set about destroying a very fruitful means of revenue. On the contrary, I feel sure that the growth of Chinese opium would be increased forthwith."

I could multiply to any extent the evidence of the extensive cultivation of poppy in China, but I think I have said enough to show that it is a fact which cannot be denied.

I will now proceed to discuss the crucial question as to the effects of consuming opium, of which there are various forms. In China the usual form is by what is called smoking opium. In India it is eaten. In Europe it is drunk in the form of laudanum, or a tincture prepared in spirits of wine. We must consider what is the effect on the average consumer, and not confine our attention to the cases of those persons only who indulge in the habit to excess, cases which I shall show are exceptional.

The Anti-Opium Society look at only one side of this question, and they arrive at their conclusions by generalising over the whole number of opium consumers the results observed or recorded in the case of frequenters of what are called "opium dens." Even in these cases they make no allowance for the fact that many of the indulgers in the drug have been led to the habit by painful diseases, from which they have sought and found relief in opium, and that these diseases—not due but antecedent to the resort to the drug—largely account for the wretched appearance and condition of the patients. This is much as if one who derived his knowledge of the effects of alcohol solely from the gin palaces, or lower drinking shops in London, should conclude that habits of intoxication, brutality, and social and physical degradation there to be seen, were typical of the mass of alcohol consumers in England; in short that everyone who was not a total abstainer was a confirmed drunkard. We know this is untrue, and that the great body of Englishmen, whether of the upper or the working classes, take their liquor in moderation, and with positive benefit to themselves. So, too, with the consumers of opium in China and India. To prove this there is the evidence of numerous Englishmen who have resided for a long time in those countries, and whose duty it has been to acquaint themselves with the facts. Some of this evidence I will put before you.

It may be safely said that all but a very small percentage of the people of this country are absolutely ignorant of the normal effects of the habit of using opium. The popular ideas on the subject which prevail are largely due to Thomas De Quincey, who, in 1822, published the confessions of an English opium eater. Many have read this fascinating work, and many more have heard of it, and look upon De Quincey as the "shocking example" of such a habit. But I venture to say that his confessions completely disprove the allegations put forward by the opponents of the use of the drug. De Quincey (I am quoting Mr. Henry Morley) inherited a delicate and nervous constitution. His father died of consumption at the age of 39. In his youth he ran away from school, and, in the course of his subsequent adventures, passed through a period of hardship and want, He wrote that while wandering in Wales, where he seldom slept under a roof, he was reduced to one meal a day.

"From the keen appetite he says, produced by constant exercise and mountain air, acting on a youthful stomach, I soon began to suffer greatly on this slender regimen, for the single meal which I could venture to order was coffee or tea. Even this was at length withdrawn, and afterwards, so long as I remained in Wales, I subsisted either on blackberries, hips, haws, &c., or on the casual hospitalities which I now and then received in return for such little services as I had opportunity of rendering."

Soon after this he came to London.

"And now began the latter and fiercer stage of my long sufferings; without using a disproportionate expression, I might say, of my agony. For I now suffered, for upwards of 16 weeks, the physical anguish of hunger in various degrees of intensity, but as little perhaps as ever any human being can have suffered who has survived. . . . . Let it suffice to say that a few fragments of bread from the breakfast-table of one individual (who supposed me to be ill, but did not know of my being in utter want), and these at uncertain intervals, constituted my whole support."

To these hardships he attributes the pains, which subsequently drove him to the daily use of opium. In 1804, when he was just 19 years of age, after suffering for about 20 days from excruciating rheumatic pains of the head and face, with hardly any respite, at the advice of a friend he took his first dose of laudanum. He thus describes the result:—

"That my pains had vanished was now a trifle in my eyes; this negative effect was swallowed up in the immensity of those positive effects which had opened before me—in the abyss of divine enjoyment thus suddenly revealed."

From this time, for about eight years, he regularly took laudanum, though not daily. He writes: "And "how do I find my health after all this opium eating?" And he thus answers the question:—

"If I dared to say the real and simple truth, though to satisfy the theories of medical men I ought to be ill, I never was better in my life than in the spring of 1812; and I hope sincerely that the quantity of claret, port, or 'particular Madeira' which, in all probability you, good reader, have taken, and design to take, for every term of eight years during your natural life, may as little disorder your health as mine was disordered by the opium I had taken for eight years between 1804 and 1812."

In this last year he suffered much in bodily health from distress of mind connected with a very melancholy event, and in 1813 the internal pains he had suffered from in his boyhood again attacked him. He then began to take opium daily, and the habit so grew upon him that in a few years he was taking it at the rate of 340 grains a day, or about half a pint of laudanum. With marriage in view he gradually reduced it 40 grains. In 1816 he married, and had a large family of sons and daughters. He occasionally relapsed into excess of opium-taking, until the close of 1844. From that time

he reduced his allowance to 6 grains a day, and in his latter years De Quincey's life passed peacefully, free wholly from distress of mind. He died in 1859, in his 75th year. Here we have, then, the instance of a man, of a naturally delicate and nervous constitution, whose early life was subject to great physical hardship, who from the age of 19 indulged in the use of opium—for a long period in excessive quantities—and who yet retained his mental qualities unimpaired, led an active literary life, was one of the most brilliant, accomplished, and intellectual writers England has produced, and who lived to the good age of 75 years.

Now what does De Quincey, with his unparalleled experience, says of the effects of opium-taking? Here are his own words with respect to its bodily effects:—

"Upon all that has hitherto been written on the subject of opium, whether by travellers in Turkey (who may plead the privilege of lying as an immemorial right) or by professors of medicine, writing *ex cathedrâ*, I have but one emphatic criticism to pronounce—Lies! lies! lies!"*

Again—

"It is not so much affirmed as taken for granted, by all who ever mention opium, formally and incidentally, that it does or can produce intoxication. Now, reader, assure yourself, *meo periculo*, that no quantity of opium ever did or could intoxicate. As to the tincture of opium (commonly called laudanum), *that* might intoxicate if a man could bear enough of it. But why? Because it contains so much proof spirit, and not because it contains so much opium. But crude opium, I affirm peremptorily, is incapable of producing any state of body at all resembling that which is produced by alcohol, and not in *degree* only incapable, but even in *kind*. It is not in the quantity of its effects merely, but in the quality that it differs altogether . . . . The main distinction lies in this, that whereas wine disorders the mental faculties, opium on the contrary (if taken in a proper manner), introduces amongst them most exquisite order, legislation, and harmony."

With respect to the allegation that the elevation of spirits produced by opium is necessarily followed by a proportionate depression, De Quincey simply denies it—

"Assuring my reader that for 10 years, during which I took opium at intervals, the day succeeding to that on which I allowed myself this luxury was always a day of unusually good spirits."

Again—

"With respect to the torpor supposed to follow, or, rather (if we were to credit the numerous pictures of Turkish opium eaters), to accompany the practice of opium eating, I deny that also. Certainly, opium is classed under the head of narcotics, and some such effect it may produce in the end; but the primary effects of opium are always, and in the highest degree, to excite and stimulate the system. This first stage of action always lasted with me, during my noviciate, for upwards of eight hours; so that it must be the fault of the opium eater himself if he does not so time his exhibition of the dose (to speak medically) as that the whole weight of its narcotic influence may descend upon his sleep."

De Quincey, in fact, used to take his dose before going to the Italian Opera, as he found it greatly increased his mental activity and appreciation of the entertainment. He observes that it is remarkable that, during the whole period of years through which he had taken opium, he had never once caught cold (as the phrase is); not even the slightest cough. It was not until De Quincey commenced to wean himself from the habit of taking excessive doses of the drug, that he experienced what he calls the pains of opium. It kept its hold on him "by the tortures connected with the "attempt to abjure it." Nevertheless, he succeeded, in a few weeks, in bringing down the quantities to a moderate amount. He writes: "The issue of my case "is at least a proof that opium, after a 17 years' use "and an eight years' abuse of its powers, may still be "renounced."

So much for the experiences of an English opium eater. They are quite consistent with the assertion that the moderate use of opium, by a person in good health, may be continued for years, not only without any harmful effects, but with absolute benefit.

* Since De Quincey wrote this, the views of the medical profession as to the effects of opium consumption (especially such members of the profession as have had wide experience in India and China) have greatly modified, and are now more in accordance with the conclusions of De Quincey.

Let us now see what is the effect on the Chinese, who resort to the more innocuous habit of smoking opium. In February 1882 three lectures were given in St. James's Hall by the late Mr. William Brereton, and were subsequently published under the title, "The "Truth About Opium." Mr. Brereton lived and practised as a solicitor for nearly fifteen years in Hong Kong, where he had daily experience of the custom and effects of opium smoking. He was in no way engaged in the opium trade, and had no pecuniary interest in it, but felt it is his duty to endeavour to dispel what he called the unfounded delusions which have taken possession of the public mind on the subject. His book is a storehouse of facts and arguments. It is written in a bright and intelligent style, and I strongly recommended its perusal to anyone interested in the question. The fact have never been denied, or the arguments answered by anyone having a personal knowledge of the subject. I shall take the liberty of quoting largely from this book.

Mr. Brereton commences by stating that, having had daily intercourse with the people from whom the best and most trustworthy information on the subject of opium and opium smoking could be obtained, his experience is that opium smoking as practised by the Chinese is perfectly innocuous, and that this is a fact so patent that it forces itself upon the attention of every intelligent resident in China who has given ordinary attention to the subject. He quotes numerous high authorities in support of this view. The first is Dr. Philip Ayres, Inspector of Hospitals of Hong Kong for many years, who both in India and in China made the subject of opium consumption a special study, and who had a large native practice amongst the Chinese.

In a report to the Government of Hong Kong for the year 1881, Dr. Ayres wrote:—

"I have come to the conclusion that opium smoking is a luxury of a very harmless description."

In an article of the "Friend of China," witten by Dr. Ayres, he says:—

"My opinion is that it (opium smoking) may become a habit, but that that habit is not necessarily an increasing one. Nine out of twelve men smoke a certain number of pipes a day, just as a tobacco smoker would, or as a wine or beer drinker might drink his two or three glasses a day, without desiring more. I think the excessive opium smoker is in a greater minority than the excessive spirit drinker or tobacco smoker. In my experience, the habit does no physical harm in moderation . . . . I do not wish to defend the practice of opium smoking, but in the face of the rash opinions and exaggerated statements in respect of this vice, it is only right to record that no China resident believes in the terrible frequency of the dull, sodden-witted, debilitated opium smoker met with in print, nor have I found many Europeans who believe that they ever get the better of their opium smoking compradores in matters of business."

Another authority is Mr. John Crawfurd, F.R.S., a *savant* of high reputation, who had been Governor of the Straits Settlements, and who had resided and travelled for many years in those parts of the East and India. In 1856, he published a "Dictionary of the "Indian Islands and Adjacent Countries." This is what he writes about opium:—

"Opium is at present largely consumed in the Malayan Islands, in China, in the Indo-Chinese countries, and in a few parts of Hindustan, much in the same way in which ardent spirits, malt liquor, and cider are consumed in Europe. Its deleterious character has been much insisted on, but, generally, by parties who have had no experience of its effects. Like any other narcotic, or stimulant, the habitual use of it is amenable to abuse, and as being more seductive than other stimulants, perhaps more so, but this is certainly the utmost than can be safely charged to it. Thousands consume it without any pernicious results, as thousands do wine and spirits, without any evil consequence. I know of no person of long experience and competent judgment who has not come to this commonsense conclusion."

He then proceeds to quote Dr. Oxley—

"A physician and naturalist of eminence, and who has had a larger experience than any man of Singapore, where there is the highest rate of the consumption of the drug."

Dr. Oxley wrote:—

"The inordinate use, or rather abuse, of the drug most decidedly does bring on early decrepitude, loss of appetite, and a morbid state of the secretions; but I have seen a man who has used the drug for 50 years

in moderation, without any evil effects; and one man I recollect in Malacca who had so used it was upwards of eighty. Several in the habit of smoking it have assured me that, in moderation, it neither impaired the functions nor shortened life; at the same time, fully admitting the deleterious effects of too much."

Mr. Crawfurd sums up the question by this assertion:—

"Not the use, then, but the abuse of opium is prejudicial to health, but in this respect it does not materially differ from wine, distilled spirits, malt liquor, or hemp juice."

Dr. Eatwell, First Assistant Opium Examiner in the service of the Government, gave the following evidence:—

"Having passed three years in China, I may be allowed to state, as the result of my observation, and I can affirm thus far, that the effects of the abuse of the drug do not come very frequently under observation, and that when cases do occur, the habit is frequently found to have induced by the presence of some painful chronic disease, to escape from the suffering of which the patient has fled to this resource. . . . As regards the effects of the habitual use of the drug on the mass of the people, I must affirm that no injurious results are visible. The people are generally a muscular and well-formed race, the labouring portion being capable of great and prolonged exertion under a fierce sun, in an unhealthy climate."

Dr. Eatwell concludes by observing that:—

"The proofs are still wanting to show that the moderate use of opium produces more pernicious effects upon the constitution than does the moderate use of spirituous liquors; whilst, at the same time, it is certain that the consequences of the abuse of the former are less appalling in their effect upon the victims, and less disastrous to society at large, than are the consequences of the abuse of the latter."

For many years previous to 1858, Dr. Sinibaldo de Mas had been the Envoy Extraordinary and Minister Plenipotentiary of the Court of Spain at Pekin. He had travelled much in China, India, Java, Borneo, and Malacca, and learned the Chinese language. In 1858 he published a book in French entitled "L'Angleterre, le Chine, et l'Inde," in which special reference is made to the opium question, with which he says he had made himself fully acquainted. I will only quote a few words:—

"It is a well known fact that in all these countries, notwithstanding their unwholesome climates, the opium-smoking Chinese are remarkably healthy and strong. These very opium-smokers are employed as farm labourers, masons, and porters, enduring great fatigue and performing the mose arduous labours: they have acquired such an excellent reputation as colonists that efforts have been made during the last few years to induce them to settle in Lima and Cuba. The percentage of deaths among these people does not exceed the usual rate, and I must confess that having known numbers of Chinese enigrants in the various countries I have mentioned, I have never heard of a single death or any serious illness having been caused by opium smoking."

Baron Richthofen, the most experienced traveller who ever visited Sse-ch'uan, after noticing the extraordinary prevalence there of the habit of opium smoking, says:—

"In no other province except Hunan did I find the effects of the use of opium so little perceptible as in Sse-ch'uan."

Mr. Colman Baber, who knew more of that province and its people than any living Englishman, says:—

"Nowhere in China are the people so well off, or so hardy, and nowhere do they smoke so much opium."

Mr. W. Donald Spence, Her Majesty's Consul at Tchang, in 1881, visited the capital of Sse-ch'uan. He reported the enormous extent of the cultivation of the poppy, and described whole districts as being one vast poppy field, and he thus speaks of the people:—

"I found the people of Sse-ch'uan stout, able-bodied men, better housed, clad, and fed, and healthier looking than the Chinese of the Lower Yang-tsze. I did not see amongst them more emaciated faces and wasted forms than disease causes in all lands. People with slow wasting diseases, such as consumption, are, if they smoke opium, apt to be classed amongst the 'ruined victims' of hasty observers; and amongst the cases of combined debility and opium smoking I saw, some were, by their own account, pseudo-victims of this type. There were some, too, whose health was completely sapped by smoking combined with other forms of sensual excess. And no doubt there were others weakened by excessive smoking simply, for excess in all things has its penalty. But the general health and well-being of the Sse-ch'uan community is remarkable: to their capacity for work and endurance of hardship, as well as to the material comforts of life they surround themselves with, all travellers bear enthusiastic testimony."

Time will not allow me to extend these quotations, although there is a mass of concurrent evidence on the subject. I will, however, add that of Sir Henry Pottinger, H.M.'s Governor-General and Minister Plenipotentiary in China, contained in a despatch written some 60 years ago, to the Foreign Office:—

"I cannot admit in any manner the idea adopted by many persons, that the introduction of opium into China is a source of unmitigated evil of every kind and a cause of misery. Personally, I have been unable to discover a single case of this kind, although I admit that, when abused, opium may become most hurtful. Besides, the same remark applies to every kind of enjoyment when carried to excess; but, from personal observations since my arrival in China; from information taken upon all points; and, lastly, from what the mandarins themselves say, I am convinced that the demoralisation and ruin which some persons attribute to the use of opium, arise more likely from imperfect knowledge of the subject and exaggeration, and that not one hundredth part of the evil arises in China from opium smoking which one sees daily arising in England, as well as in India, from the use of ardent spirits, so largely taken in excess in those countries."

The picture drawn by the opponents of opium is that those who are in the habit of using it are a set of degraded, depraved, miserable wretches, enfeebled in mind and body, unfit for the active duties of life—thieves, vagabonds, and beggars. They do not admit—or, at any rate, never refer to the possibility of—the existence of moderate consumers, who, although they take their daily dose, are not only none the worse for it, but are actually benefited. The only exception which I have found is the Venerable Archdeacon Moule, who was for many years a missionary in China, and who has recently published his recollections of his life in that country. The Archdeacon is violently opposed to the opium trade, and has no words too bad for it: but he writes:—"Instances which have come under my notice "make me think that opium smoking is already "taking the place, not of abuse of alcohol (which it "has hitherto held) in Chinese moral estimation, but "of the use of alcohol; and that it is becoming pos-"sible to take the drug in moderation." He very sensibly adds that the Chinese have a fair right to say to the English people, "If you would prohibit our "opium, abolish your alcohol."

But this ingenuous discovery of the possibility of the Chinese taking opium in moderation, as the mass of Englishmen take alcohol in moderation, has been known to every resident of China who has taken the trouble to inform himself of all the facts, and has not confined his attention to opium dens.

I will now examine the evidence as to the effect of opinm consumption by the people of India. A Parliamentary Blue Book was published on this subject a few weeks ago. It contains the reply of the Government of India to a memorial of the Society for the Suppression of the Opium Trade, complaining of the increased consumption of the drug in India—a complaint which has been triumphantly disproved. This Blue Book contains the opinions of experienced officers engaged in the administration of the country, writing from their own personal knowledge, which it was a part of their duty to acquire, as to the effects of opium consumption on the people of India.

Now, let us see what these experienced gentlemen say. I will quote their evidence from every part of India.

The Province of Assam has a population of a little over 4,000,000, or about 2 per cent. of the whole population of British India. They consume 13 per cent. of the whole quantity of opium retailed by licensed vendors in British India. The following is the testimony of Mr. Driberg, Commissioner of Excise in Assam:—

"I am not prepared to admit that the present use of opium in Assam is a 'vice.' In most cases it is a necessity. When we first acquired Assam (I now speak of the Assam Valley) every villager grew his own opium, just as he now does his vegetables or his

chillies for his curry. He has no tax to pay for his opium field, no restrictions placed on him. The former rulers recognised that a certain amount of the drug was necessary. Taking it broadly, and excluding tea gardens, the valley is inhabited by two classes; the Cacharies, Lalongs, Meches, and other aboriginal tribes, who reside on the higher submontake tracts, or along the high banks of the larger rivers, and the Hindus, the Kolitas, Koshes, Keots, and others who reside in the low-lying country, subject annually to inundation, and always damp. The former people do not use opium; they do not require it; but the lowlanders use it. They are the opium eaters of Assam. They live in a low, damp part of the country. Year after year parts of their villages are submerged and temporarily abandoned; and these people use opium to counteract the damp and malaria. They themselves say that they would die from fevers, if they did not use opium; and I have known medical men, who have had much experience of the province, hold the same view. These people are opium eaters, but not of the class described in the papers. They are good agriculturists, good subjects, and good fathers of families. They take their opium just as a good Englishman would take his peg. Of course, there are Assamese who take too much opium, just as there are Englishmen who take too much liquor; but, that opium eating is always a vice I am not prepared to admit, so far as Assamese are concerned; and, that it is increasing, I deny, and the statement I have referred to proves my view. In the Surma Valley, little opium is consumed. The people there use ganja, rather than opium; and even there, the consumption of this drug is smaller now than it was in 1874–75, and the duty is higher."

The views of Sir Charles Elliott, Lieutenant-Governor of Bengal, an officer of long and wide experience in India, will be gathered from the following paragraph of his report to the Government of India:

"As to the proposal to limit the possession of opium to one tolah instead of five, its effect on the ordinary consumer of opium would be undesirable. A quarter of a tolah is a common, perhaps the commonest, dose taken daily by those who are addicted to the use of opium, and it is within Sir Charles Elliott's personal knowledge and experience that this quantity is taken by innumerable persons in all parts of India, from Rajputana and the Punjab to Assam, without any injury or physical deterioration; that heavy tasks are easily performed under the stimulus it supplies; and that the prevalent belief is that the stimulus is wholesome, even in a dry climate, and is especially beneficial in moist and marshy countries like Eastern Bengal. The consumer of such a dose can now procure his supply for 20 days by one visit to an opium shop; if the limit were reduced to one tolah, he would require to visit the shop every four days—an annoyance which there is no reason for imposing upon him, and the inposition of which would lead to increased smuggling and to breaches of the law."

The opium agent of Behar writes:—

"We have to consider the consumers of opium in the malarious alluvial tracts which form a great proportion of the area of these provinces. The use of opium by these people is not so much a vice as a necessity. Their vegetable diet would not keep them alive without stimulants, and I doubt whether it would be for their benefit to stop their opium and drive them to ganja or spirits. On the comparatively dry laterite soil the people are spirit drinkers. On the alluvial mud they either use opium or the far more deleterious ganja.* I do not believe that the prevention of the cultivation of the poppy in British India would cut off the supply of a drug which bears so high a value as opium, which the people believe to be so necessary to them, and which from its small bulk is, if the smell is disguised, very easily smuggled. I also doubt whether there is any equally efficient febrifuge within the reach of the people, and whether their health would not suffer greatly if they could not procure opium. It does not appear to produce such insanity as ganja does, and where people are as well fed as the Mahomedan ryots of Eastern Bengal, I am informed that opium smoking does not injure them. It is said to be opium smoking on insufficient food that affects the health.

"In conclusion, I may say that I believe there has been much exaggeration as to the scenes of intoxication to be witnessed in the chandu and madak shops. As I have already said, there is none in the retail opium shops. I have visited shops in which more than a score of persons have been smoking chandu or madak without seeing any person lying intoxicated, or unable to answer my questions intelligently. I have also, however, seen persons in other shops lying asleep, and presumably intoxicated, but not many. It is, I believe, usual for the smokers of chandu, the Chinese preparation of opium, to sleep, presumably intoxicated, before leaving the premises; but in the madak shops this is by no means always the case, and I have seen many get up and go away quietly from the shop after smoking the drug. They have told me that they have no desire to sleep after it."

The Commissioner of Excise in the Central Provinces writes:—

"The eating of opium (as distinguished from smoking it) in moderate quantities, though generally held in disrepute and regarded as a vice by those who do not indulge in it, is not considered to be always harmful. Indeed, the current belief is that in certain localities and for certain ages and constitutions its use may be actually beneficial and conducive to health and longevity."

The Financial Commissioner of Burma says:—

"The Chinese at Bhamo and also in Mergui assured me that they could not exist in malarious countries, such as those in which the jade and amber mines and the tin mines are situated, without opium. As far as I know the use of opium is universal amongst the Chinese and hill tribes in feverish tracts. I believe that they seldom abuse the use of the drug, and I have every reason to suppose that its use is beneficial under certain conditions."

Sir Charles Aitchison, who was Chief Commissioner of Burma, says:—

"There are large numbers of the non-Burmese community, constituting perhaps the most thriving and industrious section of the population, to whom the drug is a necessity of life, and by whom it is rarely abused."

Mr. Copleston, the Commissioner of Excise in Burma, gives similar testimony. He says:—

"The use of opium by the Chinese and natives of Madras, who consume a considerable quantity, is not known or believed to work special evil either to individuals or to society, the reason being that these people do not abandon labour and active pursuits in order to eat or smoke opium, and its bad effects are therefore thrown off. The Chinese especially are well nourished, and this fact, too, appears to be an important one. In this case opium may almost be called a legitimate luxury."

It is true that the authorities in Burma seem to have arrived at the strange conclusion that opium is a benefit to everyone in that country, except the Burmese themselves, to whom it is said to be an unmitigated evil. No definite evidence of this is adduced. It seems to be based on the expressed opinion of certain Burmese gentleman who do not use the drug.

The Government of Madras reports the result of the visit by an official to most of the "opium dens" in the town of Madras:—

"1. Most of the smoking dens were visited, and in each from 10 to 20 smokers were seen. They were of all ages—from 20 to 60 years of age—and comprised both Muhammadans and Hindus. Several professions were represented—jutka drivers, native doctors, musicians, professional beggars, butchers, sweetmeat sellers, and petty shop-keepers. Some were smokers of a few months, some of 20 and 30 years' standing.

"2. In most cases the smokers left immediately after they had finished their smoke. They purchased 8 pies to 2 annas and 6 pies worth each. Each smoker usually brought some sweetmeats or sugar-cane with him, and ate or chewed it while smoking. This, it was said, was done as the opium produced a bitter taste in the mouth.

"3. To see any smoker more affected than a man who had taken his usual glass of liquor was very rare, and in such cases it was said that the man had either taken his smoke out of time or had smoked more than he was used to.

"4. No women or children were seen in the dens, and it was stated that they do not frequent them.

"5. Cases of emaciation from the effects of opium smoking were not seen, Many of the old smokers seen were, on the contrary, very robust and well-conditioned; notably among these might be mentioned the keeper of one of the dens, a Chinaman, who is reported to have smoked for over 30 years, and who is now over 50 years of age; a vendor of country spirits, a smoker for over

* Hemp.

20 years; and a Muhammaden Hakim of about 45, who has smoked for over 10 years.

"6. Most of those spoken to admitted that the habit once contracted was difficult to give up, but they said that it did them no more harm than the workmen's glass of liquor did, if they did not exceed their usual quantity.

"7. Several complaints were made that the opium was now so dear, that what a few years ago cost 3 or 4 pies could not now be purchased for 1 anna."

The report from the Government of the North-West Provinces does not enter into the question of the effect of consumption of opium on the people. The poppy is largely cultivated in these provinces, and the facilities for the illicit use of the drug are naturally great. The absence of any mention in the Government reports of any marked evil effects on the population is, at any rate, negative evidence that no glaring abuses exist.

The Government of the Punjab reports:—

"The ratio of consumption of opium to population is not so high as to be a cause of anxiety in regard to the health and morals of the people. In the few tracts where the habit may be said to be general among certain classes of the population, it is of old standing, and does not seem to do so much harm as might be expected. The people, on the contrary, assert that they find it a protection against fever."

The Commissioner of Excise in that province writes:—

"The Government of India requests that the general questions raised may be discussed as far as they affect the Punjab, and in replying to the Government of India it should, I think, be forcibly pointed out that, apart from financial considerations, any attempt to prohibit the sale of opium, except for medicinal purposes, would in this province be most unpopular, and consequently politically inexpedient; while, if the poppy were grown without restriction, and the sale of opium were allowed free, the consumption of opium and its preparations would inevitably increase. Sikhs, Hindus, and Muhammadans alike eat opium, and at present the residents in the Phulkian States are the largest consumers.

"The memorialists themselves admit that in malarious tracts opium is useful as a prophylactic, and I think that the opportunity afforded by the presentation of this memorial should be taken to state clearly that the poppy has been cultivated and opium eaten in the Punjab from a period antecedent to British rule: that the drug, when taken in this form in moderation, is not believed to be necessarily prejudicial; and that, although indulgence in the habit may legitimately be restricted by taxation, and thereby made a source of revenue to the State, prohibition and unrestricted consumption are alike out of the question."

The collector of Nasik, in the Bombay Presidency, writes:—

"My own opinion is—and it is formed after 23 years service actually among the people and in nearly every part of the Bombay Presidency and of the Mysore Province—

"1. That opium smoking or eating, as practised by the vast majority of people who use the drug, is not carried to excess.

"2. That the moderate consumption of opium is no more harmful than the moderate consumption of liquor, and in many cases, like the moderate consumption of liquor, is distinctly beneficial.

"3. That the increased revenue from opium is due (*a*) to the more effectual steps to prevent smuggling, (*b*) to the increasing population, and (*c*) to the increasing prosperity of the people, which gives them more money to spend on luxuries.

"4. That the 'opium sot' is a much less harmful person to his family and to his neighbours, and the community generally, than the drunkard; and

"5. That Government, even if it tried, could no more prevent the consumption of opium than the consumption of drink. It would be useless to attempt to achieve either end: it would be worse than useless. It would, in my opinion, be a blunder, for I can see no weight in the reasoning that would prevent the vast bulk of the population indulging moderately in the opium luxury, simply because a very small minority harm themselves by indulging in it to excess.

"As regards those parts of India which I know well, and those alone, it is a gratuitous assumption that opium smoking causes 'widespread misery and demoralisation,' and so also is it that 'the British connexion with the opium trade' is a 'serious hindrance to missionary work.' Apart from the fact that the Government of India has nothing to do with missionary work, I have never once in 23 years heard a single missionary—and I have met dozens—specially refer to or quote the opium trade as interfering with his endeavours. The proposition is true in the abstract, no doubt, but in the same manner that the abstract proposition is true that the existence of public-houses in the slums of London interferes with Christian effort there."

The Collector of Khandesh, also in the Bombay Presidency, who has served many years in that district, expresses his disbelief that the consumption of opium is having any bad effects on the people of agricultural districts. He writes:—

"Reading the extracts printed in the selections forwarded by the Government of India, it strikes me that the gentlemen who penned the highly coloured accounts of opium dens must have been shown the worst haunts in large towns, and that they and those who think with them inveigh against the use of opium much as teetotallers at home attack the use of spirits and beer and wine, because of the evils of the gin palaces of our great cities. I am not prepared to admit that the use of opium in moderation is more harmful than the use of whisky. Every one who has served in Gujarat must have seen many sturdy Rajputs who took their opium regularly and were none the worse for it."

Mr. Campbell, collector of Bombay, after quoting the accounts of opium dens given by the Anti-Opium Society, goes on to say:—

"In my judgment, the picture which these accounts give of the opium smokers is overdrawn and misleading. The statement that in Bombay houses children smoke, is supported by so much precision and detail as to make it difficult to suppose the writer was mistaken. At the same time, cases of allowing children to smoke must be extremely rare. I have never seen a child smoking, or who had smoked, or who was intended to smoke. I have never seen a child in a smoking house, except the child of one of the shopmen, who professed to be, and was, I believe, aghast at the idea of allowing his child to smoke. I have not heard, either from inspectors or smokers, of the case of a child being allowed to smoke; on the contrary, after special inquiry, the Chief Inspector assures me that such cases are unknown. As to the men smokers, and the effect of smoking on their character, appearance, and health, the descriptions under their review seems to me misleading. I have no fault to find with the general description of a Bombay chandul house, given at page 9 of the reprint:—'A dirty, dilapidated, non-descript shop, with its shutters up. . . . . Raised platforms, with some hundred recumbent and semi-recumbent figures, all men, except three women and a few lads. . . . . Groups of smokers, some half lying, half sitting, others curled up, or reclining at full length.' Except that, so far as I have seen or can learn, no youths under 11 attend these smoking-houses, this description seems to me accurate. The Poonah description is also moderate:—'A low-roofed room, with 25 to 30 persons, in groups of five or six round each lamp, most of them intent on their pipes, a few in a semi-conscious state.' On the other hand, I have seen nothing to justify the following passages:—'Human swine of both sexes . . . . most immodest attitudes . . . . handsome young women sprawling on the senseless bodies of men.' Such sights, I believe, are not to be found in Bombay smoking houses. In a room of 40 or 50 smokers all but three or four are awake. The bulk of them have done a hard day's work. They are tired and indolent. In opium-smoking houses assaults or acts of violence are almost unknown. Of the smokers very few are unable to answer questions clearly and readily. Even those asleep awake when lightly shaken. Even when suddenly aroused they can at once tell their name and calling. 'If you had to go out now and work, could you go?' Almost always the answer is 'Yes, we could.' Again, as to the effect of opium smoking on character. It is true a share of the smokers are beggars, and a share of them are bad characters. It is true the houses are watched by the police, for thieves meet in them and scheme crimes. Still, are all or nearly all the smokers ne'er-do-wells? Not nearly all. So far as I have seen, a Bombay opium-smoking house is much like Dr. Morison's description of a Bengal smoking house:—Almost all the smokers are of the labouring classes, tailors, day labourers, and one or two shopkeepers. So far as I could judge by questioning the smokers in Bombay smoking houses, about two-thirds are regular working craftsmen and labourers.

I asked the assistant collector to frame a separate estimate. His estimate was:—'At the fewest 70 per 'cent. regular craftsmen and labourers; at the most 20 'per cent. beggars, and 10 per cent. bad characters.' I made a further personal test in three houses taken at random. The result was:—In one house of 11 smokers all were craftsmen in regular work; in a second house of 25 smokers all were craftsmen in work; in a third house of 47 smokers one was a woman, nine were beggars, the rest were craftsmen and labourers. I have made the chief inspector take a similar test in 14 more houses. The result is, of 227 smokers 188 are workers, 38 are beggars, and one is a thief. It is probable that some among the workers are bad characters. Still care was taken to ascertain that in most cases the smokers are actually employed on the work they named. The estimate that two-thirds of the whole smokers are able to do, and do, regular work as labourers, weavers, embroiderers, sailors, drivers, cartmen, blacksmiths, mill hands, fitters, barbers, and also as small traders and shopkeepers, sellers of firewood, fish, tea, coffee, tobacco, and cloth seems well within the mark.

"Similarly, as regards the effect of the smoking on the health and the appearance of the smokers, the descriptions seem to me overdrawn and misleading. 'Of horrible destructions of God's image more terrible 'than delirium tremens, idiocy, or lunacy,' I have seen none. Of the starved and emaciated shrivelled warnings I have seen surprisingly few. The bulk of the men, I should say over two-thirds, though smokers of 8, 12, 20, and in one case of 40 years' standing, were in body and face to look at well nourished and healthy. To many of them I, in surprise, asked the question which Dr. Morison asked in Bengal:—You have smoked four or five years and are stout and strong. How is this? The explanation in Bombay is the same as the explanation in Bengal:—Smoking does not injure those who are well fed as it injured the starving. On the point of appearance and harm to health I checked my first impression by my assistant's experience. His answer was:—'Almost none, except the old and the 'beggars, not more than 10 per cent. in all are emaci-'ated.' I made a personal test in three houses. In one of 11 smokers all seemed healthy and well nourished; in a second of 25 smokers, one old man was emaciated; in a third of 47, though the beggars looked dissipated, none were notably withered or broken. In the 14 houses specially tested by the chief inspector, 10 were found emaciated or slightly withered. In almost every case the emaciated and withered were over 50 years of age. So far as I can judge, the assistant collector's estimate is correct, that, except some of the old and some beggars, very few opium smokers are notably withered or emaciated."

The whole of Mr. Campbell's report deserves attentive perusal.

The last report I shall quote is that of the Commissioner in Sind. He says:—

"The society assumes that the consumption of opium, even in a moderate degree, is detrimental to man both physically and mentally. It is far from certain, however, that this assumption is correct, and we have the evidence afforded by whole tribes who have habitually, from generation to generation, taken opium. As instances may be taken the Rajputs and Bhils. Their energy, endurance, and bravery cannot be said to have been affected by their addiction to opium. Throughout the country one meets with people who take opium in moderation, and for much the same purpose and with much the same result as the English gentlemen of the present days takes his wine."

Such is the evidence of persons who are in the best position to know the facts. I could add much more to the same effect. It completely establishes the contention that it is the abuse and not the use of opium which is harmful, that the moderate use is the rule, and that excess is the exception.

I now come to the proposals of the "Society for the "Suppression of the Opium Trade." as to the actual practical steps to be taken to arrive at their object. I find them in a pamphlet published by the Secretary of that Society in 1890. The first two and the fourth are thus stated:—

1. That the Bengal system of licensing the growth of the poppy and of manufacturing opium be at once stopped, except so far as may be needful for legitimate medical use.
2. That the necessary measures be at once taken, by raising the tax or otherwise, to prevent any extension of the cultivation of the poppy in Malwa, so as to compensate for the diminution of the supply from Bengal.
4. That the retail sale of opium throughout India be limited by measures having the same object as the provisions of the Pharmacy Act in Great Britain, namely, to restrict the sale to that which is required for medical use alone.

It will be observed that nothing is said of the poppy cultivation in the Punjab; perhaps the Society are not aware of its existence. I assume that they would propose to stop that also. Otherwise smuggling from that province would assume enormous dimensions. Then, I would ask, what is meant by "legitimate "medical use?" When we find whole tribes of people, living in malarious and fever-stricken tracts, using the opium daily as a prophylactic, is that a legitimate medical use? Or is it intended that no one shall be permitted to purchase opium except under the written authority of a duly certificated member of the medical profession? How many of the opium consumers in India are within reach of an English doctor? Could you trust the native Baids Hakims, and Pansáris, the doctors and druggists of the country, with this power? Anybody with any knowledge of India would laugh at such an idea. How then are you to meet this great practical difficulty?

It may be possible in British territory, by the exercise of despotic power, to prevent the poppy being grown, but what are "the necessary measures" so vaguely suggested for preventing its extension in the native States? Every tyro in Excise or Customs administration knows that the power to raise duties on an article in large demand is limited by the means of preventing its illicit production and sale, and that if you increase the profits of smuggling, you will proportionately have to increase your preventive measures. Unless British officers and establishments were appointed to overrun the native states, and to interfere with the agricultural operations of the people, the cessation of the growth of the poppy in British territory would infallibly lead to an enormous extension of the cultivation in native states. The export thence of opium could only be prevented by Customs barriers and patrols round Rajputana and Central India, involving a line between 2,000 and 3,000 miles in length, and heavy expenditure on the establishment. How would the native states concerned regard such measures? I have no hesitation in saying that the discontent occasioned not only in those states, but amongst our own people, including the Sikhs—from whom the flower of our native army is recruited—would constitute a very serious political danger.

I was myself in charge of a Customs' line, 2,500 miles in length, the greater part of which was maintained to keep salt produced in native states from entering British territory without the payment of a heavy duty. I am well acquainted with the evils of that barbarous system, the destruction of which I was one of the first to advocate, and spared no efforts to accomplish. It was achieved by entering into treaties with the states possessing salt sources, under which British establishments are permitted to supervise their salt works, and tax the produce before it leaves them. But this could be accomplished only by paying the states concerned compensation, in the shape of lump sums of money and annual assignments, which are met from the taxation of the salt consumed by their people. But how are you to conciliate the native states for interference in their poppy cultivation? Will the people of India, or the people of this country, submit to be taxed in order to compensate these native states, and to reconcile their rulers to an army of British preventive officers scattered over their territories? And if you reconcile the rulers by paying them, how are you to conciliate their people, who have been accustomed for centuries to the unrestricted use of opium? Without such preventive measures British India will be supplied with the Malwa drug, which, from its great value in a small bulk, is comparatively easy to smuggle. And these preventive measures must be of the strictest kind, involving the searching of the persons and goods of all travellers, and domiciliary visits, to detect the carriage, and prevent the storing of the drug.

I now come to the third proposal of the Society for the Suppression of the Opium Trade. It is as follows:—

3. That the Chinese Government be approached with proposals for diminishing the export of Malwa opium, simultaneously with the suppression of the growth of the poppy throughout China.

I do not wish to use disrespectful language, but I can hardly speak of such a proposal with gravity. The Chinese Government, who have for centuries fulminated futile edicts, threatening the heaviest pains and penalties against the growth of the poppy and the use of opium, but whose officials have never had the will or the power to enforce them, and who are known to connive at the open and unconcealed infringement of the law, are to be "approached" by the British Government, with this request: "Now that we are "doing our best to deprive you of Indian opium, "which your people for centuries have demanded on "account of its superior quality; now that we have, "by our restrictive measures, encouraged the growth "of the poppy in China, and the home production of "an inferior article, to such an extent that whole pro-"vinces are covered with its cultivation; now that we "are mulcting your import customs revenue of about "2,000,000*l.* sterling a year; will you be good enough "at once to stop the cultivation in China, and deprive "your people of an article which we believe to be an "unmitigated evil, although there is a large body of "Englishmen who, from personal experience, have "testified that it is harmless to the great mass, who "are moderate consumers?" How would such a request be met? If the solemn and self-possessed Chinaman has any sense of humour, by inextinguishable laughter.

But why should our philanthrophy stop here? I read a statement a short time ago in a paper called the "Foochow Echo," to the effect that some of the Chinese are planting poppy in the place of tea. If they meet with success, it is said others will follow their example and give up tea altogether. It is the competition of Indian tea in the markets of Europe which has lowered the profits on China tea. Let us trust that India will not be asked by the Anti-Opium Society to give up producing tea in order to prevent the Chinese turning their tea gardens into poppy fields. And what of the hypocrisy of a people who not only derive nearly half of their public revenue from the consumption of alcohol and tobacco, but support from this consumption an enormous commercial industry of brewers, distillers, hop and barley growers. merchants, importers, agents, and vendors, what of their hypocrisy in asking India and China to forego the profit derived from the opium trade?

I am aware that many of the opponents of opium would also prohibit the use of alcoholic drinks in the United Kingdom, but before "approaching" China let the people of this country set the example and make the liquor traffic, except for purely medicinal purposes, illegal; let them forbid by law the cultivation of the hop plant, and the growth of barley for distillation or malting; let them forbid the import of wine and spirits from the Continent of Europe and elsewhere, and then they will be in a position to "approach" China with a prayer for the destruction of the poppy cultivation and the trade in opium.

It has been suggested that if the culture of poppy were prohibited other crops would take its place and thus supply a great part of the loss. But would the farmers of Kent be satisfied if the temperance party were to say to them, "We will pass a law to prohibit "your cultivating hops. You can, however, grow "potatoes or gooseberries instead?"

It is true that a more moderate party in this country does not go the length of prohibiting the cultivation of the poppy and the manufacture of opium in Bengal. They are shocked at the direct management by the Government of these industries. No question has been more fully discussed in India than this, there are volumes of correspondence relating to it, but the upshot of all these discussions has invariably been the recognition of the fact that, under any other system, the cultivation could not be so well restricted, that smuggling would be more rife, that the cultivators would be more rife, that the cultivators would be brought under influences of speculators, from which they are at present guarded, and that whatever evils now exist would be largely increased. The Society for the Suppression of the Opium Trade recognise this, and in the pamphlet I have quoted declare that the proposal is entirely inadequate, and that their demand is nothing short of absolute prohibition.

India has had the advantage of drawing from England, for more than 100 years, a number of upright, honest, and able administrators. It is remarkable that there is not a single instance of an Englishman who has been directly responsible for the well-being of India, and who has had an important voice in its administration, who has ever suggested the prohibition of the cultivation of the poppy. That has been left for a party of irresponsible persons in this country, whose want of knowledge is patent to everyone who has studied the question on the spot.

I will give one recent and striking instance. There is internal evidence that no one who joined in the memorial of the Society for the Suppression of the Opium Trade, of the 30th July 1890, which is published in the recent Blue Book on the consumption of opium in India, had the most elementary knowledge of India, or if there were such a person he could not have read the memorial. In it Lucknow is described as being in the Punjab, and Lahore as being in the North-Western Provinces! This blunder is as stupenduous as would be that of persons memorialising for the suppression of alcohol in Europe, who should place Paris in Scotland and Dublin in Holland.

There have just come into my hands two articles from native newspapers, published, one in Calcutta, the other in Bombay. The Calcutta paper is called "Bengavasi." It has the largest circulation of any of the Bengal papers, being about 20,000. The following is a translation of an article which appeared in that paper on the 30th January last:—

"What harm does Government's opium business do to us? Does Government press us to eat the drug? Or is it that the sight of an opium shop creates such a craving for the article that one cannot help eating it? Now, the opium shops, as such, possess no attractions for the people, their existence merely making it easy for habitual opium eaters to buy it for their use. We believe that most of those who use opium suffer from some disease, and use it medicinally. Opium is a medicine in gout and in all diseases of the bowels and kidneys. That opium used in old age prolongs life is also a common belief. For all these reasons many people use the drug in large or small doses, and gradually become confirmed opium-eaters. It is not the sight or appearance of the opium shops, which by the way is the most revolting possible, that attracts men thereto. Nor is it the case that men eat opium for the purpose of showing their loyalty to Government, which trades in that article. Nor, again, do people go to the opium shops from the consideration that by buying opium they would help to rescue Government from its financial embarrassment. Habitual opium-eaters can do without their daily bread rather than forego their regulation dose of the drug. Again opium is largely used as a medicine in all systems of the medical treatment—allopathic, homœopathic, ayurvedik. People resort to the opium shops for all these purposes, and not a man is attracted to them by their mere appearance, as is the case with liquor shops. An opium shop has nothing of the wine shop's attractive glitter of glass and beauty of label. Nor does a dose of opium produce that exhilaration of spirits which makes the wine-bibber sing and dance in joy. What attractions then does an opium shop possess for the public? We do not really see that an opium shop licensed by Government can hold out any temptations to men. Its appearance is rather calculated to repel men from it. If it had been otherwise, if the mere sight of an opium shop had been enough to attract customers, we would have freely condemned the opium business of the Government.

"A person under the influence of opium does not become querulous or boisterous. Nor does a habitual opium eater bring beggary and destitution upon himself and family, and die an untimely death. The number of untimely deaths among opium eaters is very few. If it had been otherwise, we should have been the first to condemn the opium trade, and ask Government to discontinue the sinful business.

"It is true that opium is used for committing suicide. But those that will commit suicide will commit it even if they do not get opium for the purpose. Government does not trade in arsenic or ropes, and yet many people put an end to their lives by swallowing the former or drawing the latter round their necks. If Government discontinues its opium business, others will take it up, and there will still be cases of suicide from opium poisoning. We are, therefore, really unable to understand what harm is done by the Government's trade in raw opium.

"These remarks apply in some measure to the different preparations of opium, and particularly to guli. The guli shops present a most repulsive appearance. As it is, however, desirable on various grounds that such shops should cease to exist, the writer would not object to Government's directing their abolition.

"What good will the changes now proposed to be made in connexion with Government's opium business do to the country? And is it possible to do the amount of good that is expected? We do not see that the Government's opium business does any harm to anybody. Opium cultivation will not cease even if Government gives up the business. Nor is it desired that that cultivation should cease. Now, suppose Government gives up the business, and somebody finds himself at liberty to grow and sell and purchase opium. Suppose the opium shops, flourishing as before, with this difference only, that the signboards put up in front of the shops no longer contain the words 'By 'order of Government.' The accounts are made up, and they disclose a large deficit in the finances. Government, however, must meet its regular expenditure, and that means that the people must raise the money from other sources. It is thus clear that the people will gain nothing by the abolition of the Government's trade in opium"

The "Bombay Samáchár," a Guzeráti paper, which has the largest daily circulation in Bombay, has the following article on the 19th February last:—

"The opium agitators in England seem to be insensible to the great pecuniary loss that would be inflicted on the people of India by a prohibition against the production of opium in India and its export to China. To the ranks of the opium agitators in England an addition has now been made in the person of Miss Sundrábái Powár, an Indian lady. In an address recently delivered by her at Sheffield, Miss Powár asserted that the use of opium had created great mischief in India, and that as she could not quietly bear this sight she had gone to England to plead for the abolition of the opium monopoly. It is not known in Bombay who Miss Powár is, and what she did while she was in India to stop the alleged evil effects of the consumption of this drug. Miss Powár accuses the Government of India of having encouraged the opium trade in the interests of revenue, but no mischief whatever, we assert, has been created in India by the consumption of opium. On the other hand, considerable evil has been caused by a free use of country and European spirits, particularly among the educated persons, and the Government of India is very particular about increasing its revenue from this source. Miss Powár ought to bear in mind that there is more need for checking the consumption of spirituous drinks than the use of opium."

Mr. Samuel Laing, when Finance Minister of India in 1862, made the following remarks:—

"This much seems certain in speculating on the probable continuance of a demand for opium in China. Every civilised or semi-civilised race of mankind seems to affect some peculiar form of nervous stimulant, and as the natives of Northern Europe take to alcohol, so the Chinese take to opium. Possibly, in each case, the craving is for something to supply an innate want. The Englishman, the Dane, the German, and the Russian resort to that the specific effect of which is to raise the spirits and produce temporary exhilaration. The Chinese, whose greatest deficiency, as shown by the whole history, religion, and literature of the race, is in the imaginative faculties, resorts to that which stimulates the imagination, and makes his sluggish brain see visions and dream dreams. Be this as it may, the fact is certain that, under all circumstances and in all climates, as the Englishman is a drinker of beer, so is the Chinaman a smoker of opium. We have, at the bottom of our opium revenue, one of the great natural instincts of a large population, upon which English Chancellors of the Exchequer confidently rely for half their revenue."

I have not dealt with the comparative physiological effects produced by the use of alcohol and opium, and other drugs; but I hope some of the more scientific gentlemen here this evening will speak on this point. From all I have learnt on the subject, I believe that the excess of the use of alcohol is far more destructive to the human frame than that of opium, for one attacks the tissues and the other produces only functional derangement. If the people of India are deprived of opium, the consumers of it, it will infallibly have recourse to alcohol or to hemp, which grows wild in many parts of the country, and the effects of which are, when taken in excess, maddening.

Indeed much of the evil character which is given to opium is due to its being frequently adulterated with or used with hemp. The *hashish*, from which the English word "assassin" is derived, and the *bang*, which is notoriously the stimulant used by fanatics in India when intent on reckless slaughter, are nothing but hemp. It would be beyond the power even of Parliament to eradicate hemp from India.

From the mass of evidence to be found in the writings of members of the medical profession who have acquired their experience amongst the people who use opium as a stimulant, I will quote a few passages.

Dr. W. B. O'Shaugnessy, in the "Bengal Dispensatory," 1841, writes:—

"The longevity of opium eaters is, in many parts of the East, of proverbial notoriety. . . . When the habit is but moderately followed, it appears to occasion no greater evil than the proportionate indulgence in wine or other spirituous liquors."

Dr. D. McPherson, in his book on "The War in China," 1843, has the following passage:—

"From the earliest periods in every nation, and among every people, we find some description of stimulus in common use among them; and were we to be led away by the popular opinion that the habitual use of opium injures the health and shortens life, we should expect to find the Chinese a shrivelled, and emaciated, and idiotic race. On the contrary, although the habit of opium smoking is universal amongst the rich and poor, we find them to be a powerful, muscular, and athletic people, and the lower orders more intelligent and far superior in mental acquirements to those of corresponding rank in our own country. The Chinese themselves affirm that the use of the drug acts as a preventive against disease, and, in this opinion, when smoked in moderation, I am inclined in part to agree with him. The particles, by their direct and topical influence on the nerves of the lungs, which carry the impressions they receive to the heart, brain, and spinal cord, and through them to all parts of the body, may thus, to a certain extent, guard the system against disease, and, by its tonic influence, strengthen the several ogans. This opinion gains strength, when we call to mind that a peculiar active principle in opium —the narcotine—has of late been employed, with considerable success, in Bengal, as a substitute for quinine. It may also be mentioned that, at the time fevers prevailed so extensively among our troops at Hong-Kong, but comparatively few of the Chinese suffered, though exposed throughout to the same exciting causes."

Dr. Cornish, Sanitary Commissioner for Madras, drew the attention of the Government to the great consumption of opium in the Godavery district. An investigation was ordered, and the officer who reported on it, in 1874, came to the following conclusion:—

"I believe that the extensive use of opium in this district is due to the extensive prevalence of fever, and that if fever could be checked, so would the use of the drug. Conversely, I think it unadvisable to attempt arbitrarily to stop its consumption at present."

Dr. Vincent Richards, who was in medical charge of Balasor, in Orissa, where opium eating is very common, made very careful inquiries into the matter, and collected elaborate statistics connected with it. He wrote, in 1877:—

"I estimated that about one in every twelve or fourteen of the adult population used the drug, and I believe the habit is somewhat increasing. The greatly increased consumption of the drug dates from the famine year 1866, when it was, if I remember rightly, nearly trebled; since when it has, I believe, pretty steadily increased. This is not the result of a growing abuse of the drug by individual consumers, but of a more extended use of it amongst the general population. There can be no doubt that opium eating was greatly resorted to in the famine year, because it mitigated the sufferings arising from hunger and sickness, and enabled the poor people to live on less food . . . . Opium eating—at any rate at Balasor—does not conduce to either crime or insanity, since the inhabitants are a particularly law-abiding race, and the insanes are only ·0069 per cent. of the population. . . . . The general conclusions I arrive at are—1st, that opium is taken habitually by about 2 to 10 per cent. of the adult population of Balasor, and that the average daily allowance for a man is 7 grains, and for a woman 5 grains; 2nd, that moderation is the rule; 3rd, that moderate doses include from 2 to 16 grains *per diem*, according to circumstances; 4th, that opium eating is much more common in unhealthy localities than in healthy ones, even though they are situated in the same district; 5th, that the drug may be, and is sometimes, taken in very large doses—30 grains and upwards—without producing any very serious ill-effect, much depending on the constitution of the individual,

and his habituation to its use; 6th, that whatever the effects of the excessive use of the drug may be, when taken in moderation, it is positively beneficial, where such diseases as fever, elephantiasis, rheumatism, &c., are prevalent, and when food is scarce; 7th, that the effects of even the excessive use of opium are harmless, both to the individual and to society, compared with those of the excessive use of alcohol."

The views of Sir William J. Moore, who had an extended experience in Rajputana, and was afterwards Surgeon-General with the Government of Bombay, are well known, and I hope that he will again state them on this occasion. They fully accord with those I have already quoted. There are literally volumes of evidence of a similar character.

We have, then, a great *consensus* of opinion arrived at by a number of independent persons of high character and reputation; gentlemen of ability and integrity, who have attained to responsible positions, in which they have had the best opportunities of ascertaining the truth; whose duty it has been to state the truth; and who have had no personal interest in perverting it. They deliberately declare that the daily use of opium in moderation is not only harmless, but of positive benefit, and frequently even a necessity of life; that this moderate use is the rule, and that excess is the exception. On the other hand, we are told by a society, chiefly consisting of Englishmen who have no personal knowledge of the facts, that all this evidence goes for nothing, and that the use of opium, except for strictly medicinal purposes, is an unmitigated evil, and ruins everyone who habitually has resort to it. If we accept this view, which differentiates opium from every other stimulant used by great masses of people, we must believe that all those experienced persons who have testified to the direct contrary are either grossly incapable or grossly dishonest. It is no use mincing words; a man must be one or the other who, having lived for years amongst an opium-consuming people, and having made a careful study of the effects of the habit, deliberately declares as the result of his inquiries that which is untrue. And on what is the opposition based? Chiefly on the statements of English missionaries in China. I respect the sincerity and the high and noble purposes of these gentlemen, but as the French phrase it, they have the defects of their qualities. They are filled with a burning zeal to better the physical and spiritual condition of the poor and miserable Chinese with whom they are brought into contact. In the prosecution of the objects for which they are struggling, they find numerous instances of the degradation which is produced by the abuse of opium. They are met by the astute Chinaman with the argument that opium is an evil thing, and that the English who import it into China are out of court when advocating morality. They fall into the trap, and jump to the conclusion that it is the opium trade which prevents their making faster progress in the evangelisation of China. Only one side of the question is brought prominently to their notice, and that the worst side. Their experience is almost entirely confined to towns on the sea coast. They knew little or nothing of the millions of the healthy, industrious population in the interior of the country to whom the use of opium is as common, as moderate, and as beneficial as that of beer is to the people of England.

In conclusion, I would say to the Society for the Suppression of the Opium Trade—You may make this a party question; you may win votes relying on the uninstructed philanthropy of your fellow countrymen; you may, through Parliament, use the despotic power of the British Government to destroy one of the most valuable products of India, and subject the people to new taxation in order to supply the loss of revenue now paid chiefly by the Chinese; you may deprive hundreds of thousands of Her Majesty's Indian subjects of a prophylactic which enables them to resist fatigue, to sustain privation, and to save life; you may thereby increase suffering, sickness, and mortality; you may cover India with an army of preventive officers to watch another army of smugglers, created to satisfy a natural demand of which you have suppressed the legitimate supply; you may harass the people by personal searches and domiciliary visits; you may thus create discontent amongst our native subjects, and disaffection in the best forces of our native army; you may, by unwarranted and unprecedented interference in their internal administration, and, owing to the pecuniary losses both rulers and subjects will sustain, disgust and alienate the native States of Central India and Rajputana, our bravest and most loyal allies; you may drive the consumers of opium to alcohol and hemp; you may do all this, but you will never persuade the Chinese to follow in your footsteps, and abandon the ever-increasing culture of the poppy. In short, you may inflict on India a cruel injury, the extent and the consequences of which you are incapable of calculating; but you will fail in any way to benefit China, unless you count it a benefit greatly to extend the cultivation of the poppy, and the manufacture of opium within her borders.

---

## APPENDIX II.

### HISTORICAL NOTE on OPIUM and the POPPY in CHINA.—By DR. EDKINS, of the Chinese Customs Service.

Shanghai, May 1889.

[This paper was cited by witnesses before the Commission; it is now out of print and unobtainable. The Commission therefore ordered it to be reprinted as an Appendix to the China evidence.]

TABLE OF CONTENTS.


| | Page |
|---|---|
| Introduction | 147 |
| The poppy among the Greeks and Romans | 147 |
| The poppy among the Arabs | 147 |
| The Arabs in China | 148 |
| The Arabs at Canton | 148 |
| First mention of cultivation of the poppy in China in the eighth century | 148 |
| Second mention of cultivation of the poppy in China in the eighth century | 148 |
| Early poem on the poppy | 148 |
| The two Arab travellers | 148 |
| The poppy enters the Chinese *Pharmacopœia* | 148 |
| Poem of SU TUNG-P'O | 148 |
| Poem of SU CHÊ | 148 |
| Notes on SU CHÊ's poem | 148 |
| *Materia Medica* of the eleventh century by SU SUNG | 148 |
| Cultivation of the poppy mentioned | 149 |
| Medical use of poppy seeds | 149 |
| The white variety of *Papaver somniferum* | 149 |
| Twelfth century use of seeds to counteract the effects of mercury | 149 |
| First use of capsules in twelfth century | 149 |
| Another poem on the poppy | 149 |
| Use of capsules in dysentery shown by extracts from three authors | 149 |
| Use of capsules probably derived from the West, but this is still not proved | 149 |
| Use of capsules in North China in twelfth century | 149 |
| Use of capsules in North China in thirteenth century | 149 |
| Use of capsules in South China in thirteenth century | 149 |
| The capsule "kills like a knife" | 150 |
| Use of capsules in fourteenth century | 150 |

| | Page |
|---|---|
| First mention of opium extract was in fifteenth century | 150 |
| Arabian method of obtaining opium | 150 |
| WANG HSI's directions for use of opium | 150 |
| WANG HSI's directions for procuring opium from the poppy | 150 |
| WANG HSI's knowledge, how acquired | 150 |
| Fullest details, where found | 150 |
| Mode of preparing opium in the sixteenth century | 150 |
| Medical use of opium in the sixteenth century | 151 |
| Prohibition of foreign trade encouraged Native production | 151 |
| KUNG YÜN-LIN's prescription | 151 |
| Medical use of poppy bracts of red and white varieties of *Papaver somniferum* | 151 |
| Golden elixir pill | 151 |
| Native account of foreign trade before the prohibition | 151 |
| Bad effects of prohibition | 151 |
| Good effects of permission to trade | 151 |
| Duties levied | 151 |
| Tariff of A.D. 1589 | 151 |
| Tariff of A.D. 1615 | 151 |
| LI SHIH-CHÊN's *Materia Medica* | 151 |
| Poppy as a flower | 152 |
| Another account of the mode of obtaining opium from the poppy | 152 |
| *Résumé* | 152 |
| Opium in Java in 1629 | 152 |
| BONTIUS' opinion of opium | 152 |
| Opium-smoking arose from tobacco-smoking | 153 |
| Tobacco-smoking, when introduced | 153 |
| Prohibition of tobacco-smoking | 153 |
| Manchu prohibition of tobacco-smoking | 153 |
| Spread of tobacco-smoking | 153 |
| Opium-smoking in Formosa | 153 |
| KÆMPFER's *Amœnitates exoticæ* | 153 |
| Tobacco: KÆMPFER's account | 153 |
| Hookah or water pipe | 154 |
| Summary of KÆMPFER's account | 154 |
| Object of the water pipe | 154 |
| Cigars | 154 |
| How opium is made in Persia | 154 |
| Preparation of opium | 154 |
| KÆMPFER's visit to Java in 1688 | 155 |
| Mention of use of opium | 155 |
| First opium-smoking shops | 155 |
| Medical use of opium in 1723 | 155 |
| Early opium-smoking in Formosa | 155 |
| Opium-smoking came to Formosa from Java | 155 |
| Another account of early opium-smoking in Formosa | 155 |
| Prohibitory edict of 1729 | 156 |
| Spread of opium-smoking in the eighteenth century | 156 |
| Native opium in Yünnan | 156 |
| Who cultivated the poppy in Yünnan? | 156 |
| Use of capsules in 1742 | 156 |
| Present use of capsules | 157 |
| *Hoppo Book* of 1753 | 157 |
| Five kinds of duties in 1753 | 157 |
| The three tariff books | 157 |
| Prices ruling in 1755 | 157 |
| Opium-smuggling in 1782 | 157 |
| Opium-smoking in 1793 | 157 |
| Opium-smoking in 1800 | 157 |
| Statements in *Hai-kuo-t'u-chih* | 157 |
| Local arrangement in 1822 | 157 |
| Native testimony on the deleterious effect of opium | 158 |
| Statistics of the present Native production | 158 |
| Concluding note | 158 |


## INTRODUCTION.

This Historical Note on Opium in China, which has been prepared by Dr. Edkins, of the Chinese Customs Service, is published by order of the Inspector General of Customs.

E. McKEAN,
Statistical Secretary.

Inspectorate General of Customs,
Statistical Department,
Shanghai, May 1889.

## OPIUM: HISTORICAL NOTE, OR THE POPPY IN CHINA.

### 1°.

The poppy among the Greeks and Romans.

That the poppy was cultivated very early in Italy is clear from a passage in Cornelius Nepos, who, in his account of Tarquin, mentions it in a way to show that in the time of the last of the Roman Kings it was commonly sown in gardens. Tarquin's son was in a city of Etruria, devising means to betray it to his father without himself losing the confidence of the people, who believed father and son to be in a state of hopeless alienation, he having come to their city with wounds on his body, which he said had been inflicted by his father as a punishment. He sent a messenger to his father for advice. The father* took the envoy into his garden and struck down all the tallest poppies. Sextus Tarquinius knew what this meant, and by procuring the death or removal from the city of all the chief inhabitants, succeeded in persuading the remainder to submit to his father's rule.

The poppy is also alluded to in Homer as a garden flower. He describes an arrow aimed at Hector as missing him, but striking in the chest another son of Priam. He proceeds, "Just as a poppy in a garden hangs "on one side, its head laden with fruit and with the "dew of spring, so he bent on one side his head, made "heavy by his helmet."† The first mention of poppy juice is by Hippocrates, who calls it *ὀπὸς μήκωνος*. From *ὀπός*, "juice," was formed *ὄπιον* in Greek, and *Opium* in Latin. *Μήκων* is the Greek name of the poppy. Hippocrates lived in the fifth century before Christ. He was famous as the founder of Greek medical literature, and to him certainly the virtues of the poppy were known.

In Virgil we find the poppy described as pervaded by lethean sleep ("Lethæo perfusa papavera somno."—*Georg.*, i, 78), and he sometimes speaks of the "lethean poppy" or the "sleep-giving poppy" ("soporiferumque papaver."—*Æneid*, iv., 486). He borrowed from Greek mythology, according to which the waters of the river Lethe, which flows through the regions of the dead, cause those who drink of them to forget everything, as is said also to have been the case with the lotus-eaters of Homer. The poppy is in Virgil connected not only with the mythology of the world of the dead, but with the worship of Ceres. This goddess is represented as holding the poppy in her hands. Conjecture has been busy in attempting to account for this, and it has been supposed that it was because the poppy grows wild in corn fields in European countries, or because the seeds of the white poppy were eaten as food to give an appetite, Ceres being thought of by the ancient mind as the bountiful giver of food. To the ancient imagination, however, it would be quite enough to think of the poppy as the prettiest of the flowers which grow up wild in the midst of wheat, and on this account to dedicate it to the service of the goddess of the wheat-field. When, in the first Christian century, Pliny wrote his "Natural History" (20, 18 (76), 199) and Dioscorides his "Materia Medica," the word "Opium" was already introduced, and the sleepy effects of it were everywhere known.

### 2°.

The poppy among the Arabs.

The Arabians of the Caliphate studied Greek medicine and practised it. Opium became well known among them by its Greek name, which took the form *afyún*, through the Semitic habit of changing *p.* to *f.* In Persia it appeared with the same form (*afyún*), interchanged with *abyún* and *apyún*, which latter became, as will be seen, the parent of the Chinese name *ya-pien*. Both the Arabs and the Persians had national names for the poppy: the Arab called it *khash-khash*, and the Persian *kôknâr*. Hence we may gather that the poppy was anciently known as a garden flower as far eastward

* Huic, nuntio, quia, credo, dubiæ fidei videbatur, nihil voce responsum est. Rex, velut deliberabundus, in hortum ædium transit, sequente nuntio filii: ibi, inambulans tacitus, summa papaverum capita dicitur baculo decussisse.—Livy, i., 54.

† *μήκων δ' ὡς ἑτέρωσε κάρη βάλεν, ἥτ' ἐνὶ κήπῳ,*
*καρπῷ βριθομένη νοτίῃσί τε εἰαρινῇσιν.*
*ὣς ἑτέρωσ', ἤμυσε κάρη πήληκι βαρυνθέν.* Iliad, viii. 306–8.

as Persia, while its medical applications were made by the Greeks.*

The Arabs in China.

In the times of the Caliphs the Arabs began to visit China,† especially after the founding of Baghdad, A.D. 763, and became traders in drugs, precious stones, brocades, rose water, and such things. Previous to the T'ang dynasty the poppy was apparently unknown to the Chinese botanists and physicians, and when it was brought to them their attention was drawn to the form of the heads which enclosed the seeds, then used in making a soporiferous decoction according to the directions of the Arab doctors; consequently they invented names for it, based on the appearance of the poppy heads. The seeds looked like millet seeds, if not in colour, at least in shape, and therefore they called the heads *mi-nang*, "millet bags."

The Arabs at Canton.

The early arrival of the Arabs by sea at Canton may be illustrated by the following extract from the "Pan-yü-hsien-chih":—"In the T'ang dynasty, on occasion "of the opening of trade with foreign ships, the "Mahommedan King Mahomet sent his mother's "brother from Western countries to China to trade. "He built a tomb and monastery, called respectively "*Chien-kuang-t'a* and *Huaishêng-ssŭ*. Soon after the "monastery was completed he died, and was buried in "the tomb [still existing outside the North Gate], in "accordance with his intention."

First mention of cultivation of the poppy in China in the eighth century.

In the reign of T'ang Ming Huang, in the first half of the eighth century, an author named Ch'ên Ts'ang-ch'i, in a work which he calls "A Supplement to the Pên-ts'ao," quotes from an earlier writer, Sung Yang-tzŭ, a statement that "The poppy has four petals. "It is white and red. Above them is a pale red rim. "The seeds are in a bag, which is like one of those "arrow-heads which have air-holes to make a sound "as the arrow cuts through the air. Within there are "seeds like those of millet."

At this time, early in the eighth century, the Arabs had been trading with China for at least a century, for Mahomet's death occurred A.D. 632, and that of his uncle not long afterwards. It was easy for the poppy to be cultivated with the jasmine and the rose everywhere throughout the country. We know, indeed, from the "Nan-fang-ts'ao-mu-chuang," a work which dates from the beginning of the fourth century, that the jasmine and the henna, plants which must have come with the Arabian commerce, were already in China when that book was written. But the first distinct mention of the poppy is in the work of Ch'ên Ts'ang-ch'i.

Second mention.

In the work on trees, called "Chung-shu-shu," written by Kuo T'o-t'o, it is said that "The poppy, "*ying-su*, if sown on the 9th of the 9th month or on "the 15th of the 8th month, the flowers will be large "and the heads full of seeds." This passage occurs in the "T'u-shu-chi-ch'êng.‡ The author's biography was written by Liu Tsung-yüan, and we therefore know that he was living in the latter part of the eighth century. He resided near the capital, in Shensi. From this it must be concluded that the poppy was then cultivated in the neighbourhood of what is now Si-an-fu (provincial capital of Shensi).

Early poem on the poppy.

The poet Yung T'ao, a native of Ch'êng-tu-fu, in Szechwan, in the closing years of the T'ang dynasty, wrote a poem, entitled "A poem on leaving a winding "Valley and approaching my Western Home." It says "Passing the dangerous staircase I issued from "the winding defile of the Pao Valley. After "travelling across all the intervening plains and "rivers I am now near my home. The sadness of "the traveller in his journey of 10,000 *li* is to-day dis-"sipated. Before my horse I see the *mi-nang* flower." This short poem shows that at the time when it was written the poppy was cultivated near Ch'êng-tu-fu.

From about 756 to 960, a space of two centuries, little is said in Chinese books of the Arabs; yet at that time two Mahommedan travellers came to China and wrote accounts of what they saw and heard. Recently their works have been translated into European languages. This shows that the Arabs did not cease during this interval to visit China. Information in regard to the medical qualities of the poppy would be originally furnished to the Chinese by the Arabs; it is on this account that in the *Pên-ts'ao* of the K'ai Pao period (A.D. 968 to 976) the poppy is introduced as a healing plant.

The two Arab travellers.

In the year 973 the Emperor Sung T'ai-tsu gave an order that Liu Han, and a Taoist, Ma Chih, with others, nine in all, should prepare the medical work known as "K'ai-pao-pên-ts'ao." In this the poppy is called *ying-tzŭ-su*, and it is stated that "Its seeds have "healing powers. When men have been taking the "stone§ that confers immortality, feel it powerfully "operating, and cannot eat with appetite, they may be "benefited by mixing these seeds with bamboo juice "boiled into gruel and taking this."

The poppy enters the Chinese Pharmacopœia.

The name *ying-su* here used, and previously by the earliest T'ang dynasty authors on this point, means "jar millet," from the resemblance of the poppy head to the kind of jar which the Chinese call *ying*.

Among the poets of this period were two brothers named Su; one was the celebrated Su Tung-p'o. In a poem of his occurs the following passage: "The Taoist "advises you strongly to partake of the drink called "*chi-su-shui*. The boy may prepare for you the broth "of the *ying-su*."

Poem of Su Tung-p'o.

The brother, named Su Chê, wrote a poem which he called "A Poem on the Cultivation of the Medical Plant (*Ying-su*), or Poppy":—

Poem of Su Chê.

"I built a house on the west of the city. The ground "in the centre was laid out in rectangular divisions. "Where the windows and doors left a space, firs and "bamboos helped to fill up the vacancy. The thorny "bushes were pulled up, and a garden made to grow "good vegetables and other plants. The gardener "came to me to say, 'The *ying-su* (poppy) is a good "'plant to have.' It is called *ying* because, though "small, it is shaped like a *ying* (jar); it is called *su* "because the seeds are small and look like *su* (millet). "It is sown with wheat and ripens with panicled millet "—*chi* (*Panicum miliaceum*); when growing it may be "eaten like the vegetables of spring. Its seeds are "like autumn millet. When ground they yield a sap "like cows' milk; when boiled they become a drink fit "for Buddha. Old men whose powers have decayed, "who have little appetite, who when they eat meat cannot "digest it, and when they eat vegetables cannot dis-"tinguish their flavour, should take this drink Use a "willow mallet and a stone basin to beat it. Boil it in "water that has been sweetened with honey. It does "good to the mouth and to the throat It restores "tranquillity to the lungs and nourishes the stomach. "For three years the door has been closed, and I have "gone nowhere and come back from nowhere. I see "here the Hermit of the Shade (a Taoist priest) and "the long-robed Buddhist priest; when they sit oppo-"site I forget to speak. Then I have but to drink a "cup of this poppy-seed decoction. I laugh, I am "happy, I have come to Ying-ch'uan, and am wander-"ing on the banks of its river. I seem to be climbing "the slopes of the Lu Mountain in the far west."

Notes on the poem.

There is a small river in the province of Anhwei which is called Ying-shui. The city mentioned was on the banks of that river, which is famous in history. The mountain called Lu-shan is in Western China, on the north of the celebrated O-mei-shan. The poet went to live at Ying-ch'uan when he was old. As a boy he had lived with his brother near the Lu Mountain.

"Materia Medica" of the eleventh century by Su Sung.

The Emperor Jên Tsung, of the Sung dynasty, about the year 1057, ordered the compilation by Su Sung and others of the work known as "T'u-ching-pên-ts'ao." The magistrates of all cities were ordered to supply information on all medical plants in their vicinity, according to the method before employed in preparing the previous work, called "Ying-kung T'ang Pên-ts'ao," made in pursuance of an order given by the Emperor Kao Tsung, in the T'ang dynasty, to the Prince named

---

* Opium is also mentioned in the Jerusalem "Talmud" (seventh century), Aboda Zarah, ii., 40 (*ophyon*) as being a dangerous medicine.

† China in the early Han dynasty opened foreign trade by way of Cochin China. Under the Wei dynasty international trade was established at certain points on the border between North and South China. In the Sung dynasty, A.D. 971, a superintendent was appointed at Canton, Hangchow, and Ningpo, to overlook foreign trade. Earlier than this we read of an officer called Shih-po-ssŭ, appointed to Canton to superintend foreign trade, as the title implies. This was in the T'ang dynasty.

‡ Kindly lent from the Russian Legation Library, Pekin.

§ This statement shows that at that time there prevailed an extensive use of mercury, taken under the idea that it would prolong life, and that the effects were found to be very injurious.

Ying Kuo-kung. In this work it is said by Su Sung that "The poppy is found everywhere. Many persons "cultivate it as an ornamental flower. There are two "kinds, one with red flowers and another with white. "It has an odour not very agreeable. The fruit is "like a flower vase, and contains very small seeds. "Gardeners manure the land for the poppy every other "year. The seeds are sown in the 9th month. In the "spring they are, if thus manured, seen growing with "great vigour; otherwise they will not thrive, and if "they grow at all they are weak and slender. When "the capsules have become dry and yellow they may "be plucked."

Cultivation of the poppy mentioned.

He also says that "In cases of nausea and vomiting "a drink made from poppy seeds in the following "manner will be found serviceable. Three-tenths of a "pint of the seeds of the white poppy, three-tenths of "an ounce of powdered ginseng, with a piece 5 inches "in length of the tuber of the Chinese yam, are to be "cut and ground fine. Boil it, adding $2\frac{3}{10}$ pints of "water. Take of this six-tenths of a pint, and add to "it a little syrup of raw ginger with fine salt. It "should be mixed well and distributed into doses, "which may be taken early or late, and no harm will "follow from taking other kinds of medicine at the "same time."

Medical use of poppy seeds.

The biography of this writer in the "History of the Sung Dynasty" says of him that he was a man of large mind, who would not take part in quarrels. He held to the rules of politeness and the laws of the State. Though high in station he lived like a poor man. From the invention of writing downwards, whatever there was to read and to learn in classics, histories, and the works of various authors, together with diviners' books, the 12 musical tubes, astronomy, astrology, mathematics, and medical botany, there was nothing with which he was not familiar.

In regard to what kind of poppy is meant by Su Sung, writing in the 11th century, it may be well to refer here to the statement made by the German traveller Kæmpfer, who towards the end of the 17th century was attached as physician to the Embassy sent to Persia by the King of Sweden. He says that the poppy from which opium was then manufactured in that country was the white poppy. It becomes plain, then, that in the time of Su Sung, though the name of opium had not yet appeared in books, yet the plant that was able to produce it was commonly known. The celebrated English botanist, Lindley, says that the poppies from which opium is made are those with red and those with white flowers.

The white variety of Papaver somniferum.

At the beginning of the 12th century, in the reign of Hui Tsung, one of the Court physicians, named K'ou Tsung-shih, compiled a work called "Pên-ts'ao-yen-i." In it he says that the flowers of the poppy are in some kinds extremely abundant in their leaves, and that the number of seeds in the heads is beyond computation. "They are in size like those of the *t'ing-li*,* and white "in colour. The seeds are cooling in their nature; if "taken in good quantity they are beneficial for such "affections as diarrhœa, and act favourably on the "bladder. Those who have been taking cinnabar, if "they have them ground and boiled with water, adding "honey, and prepared in the form of broth, will find "them beneficial in a high degree."

Twelfth century use of seeds to counteract the effects of mercury.

In the botanical section of the *T'u-shu-chi-ch'êng* the following extract is found, taken from the work "Shan-chia-ch'ing-kung," by a Sung dynasty medical writer named Lin Hung, who, from his language implying the use of the capsules of the poppy with the seeds, we must suppose to have belonged to the Southern Sung. He is speaking of what he calls poppy-milk fish, by which is meant the juice hardened into cakes and taking the shape of fish "Take poppy-"heads, wash them well, and grind out their juice. "First place some meal in a jar, covering the bottom. "By means of a gauze bag filter the poppy milk upon "it, removing the portion that floats above and allow-"ing the thicker part to remain. Place it in an iron "pan and let it boil for a little. Sprinkle rapidly some "weak vinegar on it, and take it up from the pan into "the bag and press it into a cake. It should then be "placed in such a covered pan as is used for steaming "macaroni and the like, and there be well steamed. "It is then to be sprinkled with a solution of red "leaven, steamed again for a short time, taken out, "and made up in cakes shaped like fish."

First use of capsules in twelfth century.

A poem of Hsieh K'o, written in the Sung dynasty, is found in the work known as "Kuang-ch'ün-fang-p'u." "There seem to be tiny spots of ointment of "lead on the tips of the flowers. It is as if they told me "that the spring is advancing, but the snow is not yet "melted. I see a thousand poppy heads full of black "seeds. The east wind will blow and they will be like "millet of the best size and quality." The comparison with snow indicates the colour of the poppies.

Another poem on the poppy.

Yang Shih-ying, a native of Fuhkien when the Sung dynasty was closing, says in a medical work, while speaking of the use of the poppy capsule in medicine, in cases of dysentery, "This is thought little of by most, "but when dysentery is of long continuance, without "gatherings of matter locally and pain resulting, "and it is right to use astringents, if this remedy "were not hand how could use be made of this mode "of treatment? But there ought to be other drugs "accompanying it, to modify the effect."

Use of capsules in dysentery shown by extracts from three authors.

Another Sung dynasty writer on medicine, named Wang Ch'iu, in a work to which he gave the name "Pai-i-hsüan-fang," writes that poppy seeds and capsules may with advantage be used together for both kinds of dysentery. The seeds are prepared in a pan over the fire. The capsules are roasted on a gridiron. After being pulverised they are made up into pills, with honey, of the size of *wu-tung* seeds (*Eleococca verrucosa*). Thirty pills are taken at a time, with rice gruel. These pills have been tried and found most efficient.

Another Sung dynasty author, Wang Shih, in his work "I-chien-fang says, "The effect of the poppy "capsule in curing dysentery is nothing less than "magical. But in its nature it is extremely astringent, "and easily causes vomiting and difficulty in digesting "food; consequently, patients are afraid of it and do "not venture to take it. Yet if it be prepared over "the fire with a little vinegar, and black plums be "added on account of their acid qualities, its use will "be found satisfactory.

"If the four drugs known as the four noble medicines, "viz., *tang-shên* (a coarse ginseng grown in China), "*pai-shu* (*Atractylodes alba*, a medicinal plant like an "artichoke), China-root, and liquorice, be mixed in due "proportion and taken with it, there will be still less "tendency to check digestion and prevent the food "from proceeding on its way. The results will be "most excellent."

8°.

Li Shih-chên, in the "Pên-ts'ao-kang-mu, or Chinese "Materia Medica," follows a chronological order in his arrangement of passages taken from the works of the medical authors who preceded him. It may be concluded, therefore, that the use of the poppy capsule in medicine began with the Southern Sung dynasty, that is, in the latter part of the twelfth or in the thirteenth century. Yang Shih-ying published his work A.D. 1265, and Wang Shih is by Li Shih-chên placed later. The latter does not say whence the use of the capsule was derived; it may therefore be supposed that it was introduced from the West, where its healing virtues were known from the most ancient times.

Use of capsules probably derived from the West, but this is still not proved.

In the work called "Hsüan-ming-fang, by Liu Ho-chien, of the Chin dynasty, it is said that for asthmatic cough, with perspiration, in summer and winter of several years' standing, the poppy capsule may be used. $2\frac{1}{2}$ ounces in weight should be taken. The stem and outer membrane should be removed. Let it simmer in vinegar. Take one ounce and mix with half an ounce of black plums; let it be slowly heated and then pulverised. Take for a dose two-tenths of an ounce. Let it be administered in hot water and drunk at bed-time.

Use of capsules in North China in twelfth century.

Li Kao, a physician of the same period (born A.D. 1180, died 1252), says the poppy capsule is efficient as an astringent and in strengthening the system. It operates on the kidneys, and is useful in the cure of disease affecting the bones.

Use of capsules in North China in thirteenth century.

10°.

Wei I-lin, of the Yüan dynasty, a native of Kiangsi and of the city of Chien-chang, published a book called "Tê-hsiao-fang," made up of prescriptions collected by

Use in South China in thirteenth century.

* This plant is stated by Williams to be cruciferous, and like the mustard in shape and leaves. *See* the drawing in the Pên-ts'ao which says it is used as a light aperient.

himself and his ancestors for four generations before his time. He says that in cases of obstinate diarrhœa of a chronic nature the poppy capsule may be used. The stringy parts should be removed, and it should be dipped in honey and held over the fire. Then pulverise it. As a dose use half an ounce. Take it with honey and hot water. These capsules have the power to strengthen the constitution. The effect is immediate.

The capsule "kills like a knife."

In the Yüan dynasty the next name is that of Chu Chên-hêng.* He says that "The poppy capsule is " used extensively for cough at the present time in the " case of those who are weak and consumptive. It is " employed to take away the cough. It is used also for " diarrhœa and dysentery accompanied with local in- " flammation. Though its effects are quick, great " care must be taken in using it, because it kills " like a knife. He also says, "Many persons to cure " cough employ the poppy capsule, and it may be " used without fear, but in the first place the root " of the disease must be removed, while this " should be reserved as a restorative method to com- " plete the cure. In treating dysentery the same " is true. Unnatural symptoms have to be expelled " and lumps removed. It would not be right to " employ at once such medicines as the capsule and " *lung-ku* (dragon's bones, certain fossil bones of " existing and of extinct animals) in order to check " abruptly the action of the stomach and intestines, for " the unnatural state of things would reappear with " increased severity. Other modifications of an un- " healthy kind would supervene, and disease would " spread without limit." The expression "it kills " like a knife" may be taken as proof that the capsule of which the author is speaking is that of the opium poppy.

That a red tint was common in the poppies of that time may be concluded from the following couplet in a poem of Fêng Tzŭ-chên, the Yüan dynasty:—"They " carry in their hair poppies which are in colour like " the red clouds after rain and asters resembling the " hoar frost."

## 11°.

Use of capsules in fourteenth century.

The first name that we meet with in the Ming dynasty is that of a brother of the Emperor Ch'êng Tsu (Yung Lo). He was called Chou-ting Wang. He says in the "P'u-chi-fang" section of "Chiu-huang-pên-ts'ao," a medical work, "The poppy capsule prepared " in vinegar is to be used for dysentery and bloody " evacuations. One ounce with half an ounce of " orange peel (*ch'ên-p'i*) should be reduced to powder. " For a dose take three-tenths of an ounce with black " prunes and hot water."

In the Ming dynasty, which lasted through the 15th, 16th, and part of the 17th centuries, the trade of China by sea with India, Arabia, and the islands of the Eastern Archipelago greatly increased; at that time the Chinese ships, being provided with the mariner's compass,† ventured a little farther from land than before, and the extension of the Mongol Empire to Persia had helped to spread intercourse by sea between China and that country. Chêng Ho, who was sent on a diplomatic mission to all important seaports from Canton to Aden, succeeded so well on his first voyage that he was repeatedly dispatched afterwards, and brought back a fairly minute account of the places he visited. He was in diplomatic communication with the chief persons in authority in Aden and some other Arabian ports, in Hormuz on the Persian Gulf, in several cities in India, such as Goa, Cochin, Quilon, and Calicut, as well as other centres of trade nearer home. Can we wonder that all the principal exports in those countries became known to the merchants of Canton and Amoy? They were then probably, next to the Arabs, the chief traders in the Indian seas. When the Portuguese appeared unexpectedly at Cochin in 1498, they commenced at once a career of conquest, and quickly made themselves masters of Aden, Hormuz, Goa, Cochin, Calicut, Malacca, and many other cities. With military prestige they joined great activity in commerce, and became the chief merchants in the East. At this time, as we learn from Barbosa, opium was among the articles brought to Malacca by Arabs and Gentile merchants, to exchange for the cargoes of Chinese junks. He also states that opium was taken from Arabia to Calicut, and from Cambay to the same place, the Arabian being one-third higher in price than the Cambay. The opium exported from this seaport may be assumed to have been manufactured in Malwa, which lies quite near it.

The Arabs, then, had already begun to grow opium in India in the 16th century. In addition to this we are also told that from places on the Coromandel coast opium was exported to Siam and Pegu. Here we also find clear indications of the activity of Arab traders in extending the cultivation of the poppy in India. The Chinese also at this time imported opium themselves, to be used medically. It is important to note this for the proper understanding of the history of opium in China.

## 12°.

First mention of opium extract was fifteenth century. Arabian method of obtaining opium.

Wang Hsi, an author who died in A.D. 1488, published a work which he named "I-lin-chi-yao. In it he says that "Opium is produced in Arabia from a poppy " with a red flower. Water should not be allowed to " go over its head. After the flower has faded in the " seventh or eigth month the capsule, while still fresh, " is pricked for the juice."

Wang Hsi directions for use of opium.

He also says, "In chronic dysentery use opium of " the size of a small bean, and administer it with warm " water before the patient takes food (as in the early " morning), when the stomach is free. Take one dose " a day, and avoid onions, garlic, and soups of all " kinds. If thirsty drink water with honey in it."

Wang Hsi directions for procuring opium from the poppy.

He also says, "Opium may be used to cure obstinate " dysentery of long continuance. When the flower of " the poppy has fallen and the head is developed, after " waiting four or five days take a large pricking " instrument and prick from 10 to 20 holes in the fresh " capsule. Next day, in the morning, when the sap " exudes, use a bamboo knife for the purpose of " scraping it into an earthenware vessel. Let it dry " in a shady place. On each occasion of using it take " a piece of the size of a small bean, and let it be " administered on an empty stomach and mixed with " warm water. Let the patient avoid onions, garlic, " and all soups. If he be hot and thirsty let him drink " water with honey in it."

Wang Hsi knowledge how acquired.

This author, it will be observed, died 10 years before Vasco de Gama arrived in India. His biography, in the "History of the Ming Dynasty," shows that he was in official charge of the Province of Kansuh for more than 20 years. His duties included the care of the Mahommedan population of Hami, Turfan, and other western cities. He must have known well the productions, the medical practice, and the customs of the Mahommedan countries; hence his minute acquaintance with opium.

Fullest details, where four

In the first of the three preceding paragraphs the "Pên-ts'ao" account of Wang's remedy against diarrhœa has been followed; in the paragraph which comes after it the fuller statement found in the Corean work "Tung-i-pao-chien" has been given. It seemed better to insert both in this list of passages, because they bear on the point of the manufacture of opium by the Chinese in their own country in the 15th century, of which there can remain little doubt if the extract from the "Tung-i-pao-chien" be fairly considered. The author first mentions the disease and then details the mode in which the medicine which is to cure it may be obtained.

Both accounts are professedly taken from Wang Hsi's book. In the absence of the book itself it cannot be decided which is the more correct. Probability is in favour of the last, because it is fuller than the other.

## 13°.

Mode of preparing opium in the sixteenth century.

In the Ming dynasty, in the middle of the sixteenth century, we find an author, Li T'ing,* in his work "I-hsiao-ju-mên," saying opium or *a-fu-yung* is made in the following manner:—Before the head opens the poppy is approached with a bamboo needle and the capsule pierced in 10 or 15 places, from which sap comes out. The next morning a bamboo knife is used to scrape the sap into a vessel of earthenware. When a good quantity has been collected it is sealed up with paper and placed in the sun for a fortnight, and then the opium is ready. Its influence and effects are most powerful, and much must not be used.

---

* *See* for particulars Bretschneider' "Botanicon Sinicum, page 49. He lived in the second half of the fourteenth century. His biography [illegible] 'Yuan-shih.'

† The Mariner's Compass is mentioned by Hsü Ching, ambassador to [illegible] having been in use on board of his ship in his voyage from Ning-po to Corea in the year A.D. 1122.

* He belonged to Chien-an-fu, in Shensi. There was in the Sung dynasty another Li T'ing, who wrote on divination and the I-ching.

Medical use.

He also says, "In cases of dysentery with weakness, "and when chronic, with all sorts of dysentery indeed, "a good remedy will be found in 4 ounces of *huang-* "*lien* (*Justicia*) prepared over the fire with *wu-chu-yü* "(*Boymia Rutœcarpa*) which has been separately made "to simmer in water beforehand. To these are to be "added 1 ounce of putchuck and 1 mace of opium. "This mixture is pulverised and rolled into pills with "paste made of ground rice. The pills are to be of the "size of green beans. 20 or 30 are to be taken at a "time, accompanied by a warm draught made with the "kernels of lotus seeds which have been stewed in "water. The patient is then to go to sleep well "covered. The effect is marvellous." (Taken from the "Tung-i-pao-chien.")

Prohibition of Foreign trade encouraged native production.

This author lived during the time when foreign trade was prohibited. He is mentioned in the "History of the Ming Dynasty" as belonging to the Chia Ching period (1522 to 1567), after which by a new law European vessels were allowed to trade with China. During the first half of that reign the Japanese made frequent raids upon the Chinese coast. This caused deep indignation, and not only they but all foreigners were forbidden to trade with China. This was in the year 1523. This naturally rendered foreign medicines scarce and dear, and therefore we are not surprised to find exact directions given by contemporary medical authors as to how opium might be manufactured from the poppy, it being then a highly esteemed drug and having been recommended by medical authors for half a century or more.

14°.

Kung Yün-lin's prescription.

The next author to be cited in the Ming dynasty is Kung Yün-lin or Kung Hsin. He says in curing white and red dysentery use opium putchuck, *huang-lien* (*Justicia*), and *pai-shu* (*Atractylodes*), each in equal quantity. Pulverise in a mortar and mix into pills with rice, making the pills of the size of a small bean. The old and the young must take half as much as the middle-aged and the strong. Take the mixture with rice water after being without food for some hours. Avoid sour things. Take nothing raw or cold. Take no oil, fat, tea, wine, or flour. The disease will be certainly checked. If thirsty drink a little rice water.

Medical use of poppy bracts of red and white varieties of *Papaver somniferum*.

Another method is to take from the bud of the poppy flower before it has opened the two green leaves which enclose it and drop off when the flower opens. Pulverise them and take one-tenth of an ounce with rice water. The effect will be marvellous. According as the diarrhœa is of the red or white kind, use the bracts of the red or white poppy.

This use of the bracts which envelop the poppy flower is peculiar to this author. He was a native of Kiangsi and belonged to the Medical Board in Pekin.

Golden elixir pill.

He also made a pill celebrated for its healing power and called the golden elixir. It was thought to be able to cure 24 different diseases, which are detailed in the "Pên-ts'ao" of Li Shih-chên, with a statement of the decoction to be taken with the pill in each case. In this pill, *I-li-chin-tan*,* Opium was used to the extent of one hundredth of an ounce and mixed with glutinous rice, to be divided into three pills, one being a dose. If ineffectual, another was taken. It was forbidden to take many of these pills. Vinegar was not to be used, for fear of internal rupture of the visceral organs resulting in death.

In Kung Sin's work, called "Wan-ping-hui-ch'un," cited in the "Tung-i-pao-chien," there is another golden elixir, for pain above or below the diaphragm. $2\frac{1}{3}$ mace of opium, with 1 mace of asafœtida, half a mace of putchuck and of aloes, and a quarter of a mace of cow bezoar. The three last were first pulverised together. Opium and asafœtida were placed in a cup and made liquid by dropping water upon them and stirring over a fire. The whole was mixed with honey and made into pills of the size of green beans and gilt. When the body was hot the pills were taken with cold water; when the body was chilled they were taken with boiling water.

The same physician also made purple gold pills with bezoar and other drugs, to help the good effects of opium. The preceding passages are from Li Shih-chên and the "Tung-i-pao-chien."

15°.

Native account of foreign trade before the prohibition.

In the work "Tung-hsi-yang-k'ao," an account of counties belonging to the Eastern and Western Seas, it is said, "In the Sung dynasty, when merchant "vessels went to sea the high officials of the ports "from which they sailed went to the seashore to "escort them. I have gone up the mountain at "the entrance of the bight leading to Ch'uan-chou-fu "(Amoy) and seen the inscriptions, with dates, "on the rocks which record these things. At that "time the regulations were very stringent, as if "the matters in hand were of great importance. In "the province of Fuhkien, in the Sung and Yüan "dynasties, superintendents of foreign trade were "appointed at each port, under the name *Shih-po-ssŭ*. "At the beginning of the present dynasty (Ming) this "system remained unaltered, but was afterwards "allowed to fall into neglect. In the period from "1465 to 1506 it happened that in the more powerful "families connected with commerce there were ad-"venturous persons who went on large ships beyond "seas to trade. There were at that time bad men who "secretly opened out new paths in which to gain "profit, while the officers placed in charge failed to "secure, openly at least, in these profitable trans-"actions any share for the Government. At first they "succeeded in gradually enriching themselves, but "in course of time this sort of trade degenerated into "a rivalry as to who should shoot his arrow farthest "and into various irregular proceedings." The same work further says that "Along the seashore there is "much land which is so full of potash and soda that "the farmer can realise no harvests from it. It is only "possible to look on the sea as the soil to be worked. "This led to various employments connected with the "sea. The rich collected a revenue from imported "goods, and safely brought back with them the sheaves "which they reaped in the harvest of the waters. The "poor also laboured for a wage, and stretched out the "hand to seize the pint measure of rice which they "needed to support them in their toil. But the day of "rigorous prohibition arrived. These people could "not, as before, gain a living through the arrival of "merchant ships. They were strong and hearty. "They would not fold their hands and sit down "inactive in poverty and want. Troubles consequently "occurred in succession, resulting in disturbances of "the public peace. Men of this class hid themselves "in places beyond the local jurisdiction, and having "rudely impinged on the law's net they dared not "return to be apprehended. In addition to this they "conducted barbarians from a distance on various "occasions into the places to which they belonged."

Bad effects of prohibition.

Good effect of permission to trade.

The author proceeds to say that when the prohibition was withdrawn from foreign commerce and revenue collected from goods and merchant vessels, the Government gained in revenue and the people in tranquillity. In particular the local military expenditure was supplied to a fixed extent each year from this source. He then remarks, "The duties levied were of three kinds, "according to the rules then in force: there was the "water duty, the land duty, and the supplementary "duty. The water duty was tonnage, and was levied "on the representative of the ship. The land duty "was duty on goods, fixed *ad valorem*, and levied, "according to the quantity of goods, on the merchant "doing business on shore. In respect to this, from "fear of smuggling, it was the rule that the super-"cargo (*ch'uan-shang*) should not deliver goods until "the presentation of a memorandum addressed to the "merchant on shore who was the buyer of goods, "stating the amount of duty for the goods mentioned, "and directing him to go to the vessel and pay the "duties there; after this the goods might be removed. "As to the supplementary duties, they were levied in "case of an error in the declared measurement of the "vessel in feet, to be be added to (or substracted from) "the tonnage."

Duties levied.

Tariff of A.D. 1589.

Further, in the year 1589 a tariff was issued, stating the duties to be levied on each kind of goods and approved by the military commandant. In this tariff myrrh, gum olibanum, and asafœtida, with other articles, are entered at a fixed rate of $3\frac{1}{5}$ mace per cwt. for myrrh, and 2 mace per cwt. for the other two. Opium is rated at 2 mace of silver for 10 catties, or 2 ounces per cwt. In the year 1615 a new tariff was issued, in which opium appears rated at $1\ \frac{73}{100}$ mace for each 10 catties.

Tariff of A.D. 1615.

16°.

Li Shih-chên's *Materia Medica*.

Li Shih-chên, author of the "Pên-ts'ao-kang-mu," finished that work A.D. 1578. After saying that the poppy is called *yü-mi* because it is a grain (*mi*) which can be used in making presents, and *hsiang-ku* because

* This was also used in Pekin, says Li Shih-chên, as an a prodisiac and quite extensively, beyond the range of regular medicine.

it resembles millet (*ku*), he adds that it is sown in autumn, and in winter is above ground in the form of tender stalks which may be used as food and constitute an excellent vegetable, the leaves being like lettuce. In the third or fourth month the flowering part of the plant is well advanced and protected by bracts, which fall off when the flower opens. There are four petals, which, taken together, are as large as a saucer. The capsule is in the centre of the flower, folded in stamens. The flower falls on the third day after opening, leaving the capsule at the top of the stem. It is 1 or 2 inches in length, and in size like the *ma-tou-ling* (a drug, capsule of the bladder tree). It has a lid and a short stalk. In shape it is much like a wine jar. In it there are many white grains, which can be used for making a sort of porridge for taking with ordinary food. If the seeds are ground with water, and mixed with green beans first ground so as to make a jelly, it will be found excellent. Oil also can be made from the seeds. As to the capsules, they are much used in medicine, but are not mentioned in the old "Pharmacopœia." From this it may be concluded that in ancient times the capsules were not used.

The author refers here to the Northern Sung dynasty, A.D. 960 to 1126, when the poppy first appeared in the "Pharmacopœia."

He proceeds, "In Kiangsu the double poppy is called "*li-ch'un-hua*, flower of the bright spring. This is "said by some to be a variety of the *ying-su-hua*; but "this is a mistake. Its flower changes perpetually. "It may be white, or red, purple, pink, or apricot "yellow, or it may be half red or half purple and half "white, and is very beautiful, and this is the reason "that it is called the *li-ch'un*. It is also known as "the Moutan pæony's rival and the flower of the "embroidered coverlid." He also says of the seeds of the poppy that they cure diarrhœa and relieve feverish symptoms, and of the capsules that for medicinal purposes they should be well washed and softened in water. "The stalk and outer skin should be removed "and also the stringy fibres within. Let them be "dried in a dark place and cut very small. They are "then to be well mixed with rice vinegar and placed "over the fire to simmer, after which they are fit for "use as a drug. They may also be prepared with "honey instead of vinegar. In taste and nature the "capsules thus prepared are sour, astringent, and "slightly cooling, without being poisonous. With "vinegar, black prunes, or orange peel they are most "effectual in curing diarrhœa, asthma, rheumatism, or "pain in the heart and abdomen."

Proceeding to speak of opium, he says, "Formerly "opium was not much heard of; recently it has been "used by some in medical recipes. It is said to be the "juice of the *ying-su-hua* (or poppy). While the head "of this flower is still green, in the afternoon take a "large needle and prick the outside skin, taking care "not to wound the inner hard shell. It is to be "pricked in from three to five places. The next day, "when the sap has come out, take a bamboo knife and "scrape it into an earthenware cup. Let it be dried "in the shade. It being made in this way accounts "for the fact that this article when bought in shops has "mixed with it pieces of the skin of the capsule. It is "a sour astringent, and can cure, etc. Especially is "the elixir *I-li-chin-tan*, made with it, useful for "curing a hundred diseases."

17°.

Poppy as a flower.

In the "T'u-shu-chi-ch'êng" we find a passage from a work on flowers by an author named Wang Shih-mou, who lived at the end of the 16th century.* He says, "After the pæony (*shao-yao*) the poppy is the most "beautiful of flowers, and grows most luxuriantly. "It changes readily. If care be taken in watering and "planting, it becomes very handsome, and assumes a "thousand varieties of shape and colour. It even "becomes yellow or green. Looked at from a distance "it is lovely; when nearer it becomes less attractive. "I have heard that the seeds can be used as food, and "have a strongly astringent effect."

In the work on flowers published in the time of Kang Hsi, under the name "Kuang-ch'ün-fang-p'u," there is a poem on the poppy by Wu Yu-p'ei, of the Ming dynasty. "In the court which fronts the hall, a "long way down, when the daylight is lengthened, "before the terrace are flowers of the genii breathing "out abundant fragrance. A vapour encircles them, "and there are rain drops upon them, where they put "forth their lovely forms. They have a red tint and "glossy lustre, and their appearance is beautiful. They "are sown in mid-autumn and must wait for the coming "year. They open their flowers in early summer, and "are companions to the declining sun. Another thing "to be praised is their seeds, heaped up in large capsules "one after the other. Why, then, be content with "what is ugly and only gather rice and such-like "grain?"

In the "T'u-shu-chi-ch'êng" there is a passage from a work called "Ts'ao-hua-p'u" the book of plants and flowers, which says, "The poppy has a thousand petals "and all the five colors. Its petals are shorter than "those of the flower called *yü-mei-jên*, and more "graceful. Through the whole garden the spring "alighting upon they seem to fly as they move to the "breeze. The seeds are sown in spring."

18°.

Another account of the mode of obtaining opium from the poppy.

In the work called "Wu-li-hsiao-shih," written at the end of the Ming dynasty and the beginning of the present, it is said of the poppy that it is sown in the middle month of autumn, at noon. After flowering, the seed vessel grows into the shape of a vase. The tiny seeds can be eaten as porridge. Oil is also obtained from them, and the capsules are useful in medicine; they are powerfully astringent. When the capsules are still green, if a needle be used to puncture them in 10 or 15 places, the sap will come out. This should be received into an earthenware cup, which may be covered carefully with paper pasted round the edge. Let the cup be exposed to the sun for 14 days; it is then opium, ready for use as an astringent, and restrains reproduction most powerfully.

19°.

Résumé.

Carefully weighing what is said in the passages preceding, it appears plain that from the latter part of the fifteenth century the manufacture of native opium has existed in China, and it is not only in recent years that there has been both native and foreign opium in this country. Let the reader examine the various accounts of the manipulation by four different authors. Wang Hsi's book cannot now be procured, but judging by what is quoted from him in Li Shih-chên's work, he meant to describe the method of poppy culture in Arabia, and spoke particularly of a kind which yielded the opium sap in the 7th and 8th months or later. When, however, he speaks, as in the passage translated from the "Tung-i-pao-chien," of obstinate diarrhœa needing opium to cure it, and advises the physician to make opium direct from the poppy in a way which he describes, he must be speaking of a Chinese made article. Li T'ing's account differs in too many points from that of Wang Hsi to be regarded as a second-hand statement based exclusively upon it. If so, then Li T'ing is a third and independent witness on this subject, the fourth being the author of the work "Wu-li-hsiao-shih."

20°.

Opium in Java in 1629.

Early in the seventeenth century a Dutch physician named Jacobus Bontius went to reside at Batavia, and died there. What he wrote on medicine was afterwards included in the work of Gulielmus Piso, "De Indiæ utriusque Re naturali et medica Libri XIV." (Elzevir, 1658).* The preface of Bontius is dated Batavia, 1629. He says that those nations which use opium seem drowsy, and are dull in commerce and in arms; but unless we had opium to use in these hot countries, in cases of dysentery, cholera, burning fever, and various bilious affections, we should practice medicine in vain. This was the basis of the ancient medicines, theriac, mithridate, and philonium.

Bontius' opinion of opium.

The poor Indians use the leaves and branches of the poppy to prepare an inferior sort of opium, which they obtain by drying in the sun. This they call *pust*, and they themselves are nicknamed *pusti*. The rich, who indulge in the more expensive drug, are known as *afyûni*. The Greeks knew the danger of opium but not its merits, which are clearly divine, and which they failed sufficiently to explore.

Bontius prescribed curcuma, made from opium and the Indian crocus, *Hsi-tsang-hung-hua*. This was his refuge in dysentery, cholera, phrenitis, and spasms. He took refuge in opium as a sacred anchor, he tells us, in desperate cases. He used poppy seeds and poppy

* He died 1590. *See* Biography 175 in "Ming History."

* Kindly lent by Dr. E. Bretschneider.

heads. He says that opium helps nature to conquer the enemy by inducing sleep, and that he could prepare it so that it should not injure even an infant.

21°.

Opium smoking arose from tobacco smoking.

Towards the end of the Ming dynasty the practice of taking opium medically or otherwise by swallowing it was destined to be soon changed for the habit of opium-smoking. It is requisite, therefore, in proceeding with this record to enter on the subject of tobacco and tobacco-smoking, in order to introduce by easy transition this new step taken by the Chinese in the use of opium.

22°.

Tobacco smoking when introduced.

In the latter years of the Ming dynasty tobacco cultivation and tobacco-smoking were introduced into China from the Philippine Islands. Here the Spaniards had settled, and they were in constant communication with America. The tobacco plant crossed the Pacific and flourished in the neighbourhood of Manila. The first place in China where it was planted was at Amoy; it was brought there by Fuhkien sailors trading to Manila. In the work above cited under the name "Wu-li-hsiao-shih," written about A.D. 1650, we are told that tobacco was brought to China about A.D. 1620, which would be about the same time that King James I's "Counterblast to Tobacco" was being circulated in England as a new publication. Tobacco was called the smoke plant" or *tampaku*, or *tan-pu-kuei*.

Prohibition of tobacco smoking.

In the time of the last Ming Emperor, who reigned from 1628 to 1644, tobacco-smoking was prohibited, but the habit spread too rapidly to be checked by law. The origin of opium-smoking is thus accounted for. Various ingredients were in various countries mixed with tobacco to try their effect; among them was opium. Arsenic was another ingredient, which is still used by the Chinese in what is called "water tobacco."

Manchu prohibition of tobacco-smoking.

The Manchus now took the place of the Ming dynasty. There is a historical work called the "Tung-hua-lu," which gives the events of the first century of Manchu rule in the form of a chronicle. In the year 1641 there is in this book an account of an edict which has reference to tobacco. The Emperor asks the princes and high officers, "Why do you not lead the soldiers yourselves in the practice of archery? The elder youths should practise the horn-bow and winged arrow; the younger should be skilled in using the wooden bow and willow-twig arrow. Our dynasty in military exercises makes archery the chief thing. To smoke tobacco is a fault, but not so great a fault as to neglect bow exercise. As to the prohibition of tobacco-smoking, it became impossible to maintain it, because you princes and others smoked privately, though not publicly; but as to the use of the bow, this must not be neglected." The edicts afterwards promulgated against opium were just as ineffectual as those against tobacco-smoking; and among the causes of their failure must be included the love of opium-smoking by many in high positions, favourites and others, whom it would be very difficult to punish.

Spread of tobacco-smoking.

In a work called "Shun-hsiang-chui-pi," written 10 or 20 years later than this edict, tobacco-smoking is described as spreading to the city of Soochow and as being quickly adopted by all classes of the people. The author states that this circumstance was much to the detriment of morality; it had previously been a difficult thing to uphold moderation in living, but after this it was far more so. Women as well as men, the inhabitants of villages as well as of large towns, fell into the snare, till the habit became almost universal. This immense popularity of tobacco-smoking was an indication of the readiness of the Chinese nation to adopt the use of narcotics. The same thing which took place in the 19th century with opium-smoking occurred in the 17th century with tobacco-smoking. The Confucian mind was shocked, the sense of propriety was wounded; but this did not prevent the rapid spread of both these modes of indulgence in all circles. Prohibitory edicts were issued in vain by Emperors animated by paternal affection for their people. Tobacco was a less evil than they supposed; opium-smoking was a far greater evil than they feared. In both cases the Emperor was powerless. The Emperor Ch'êng Tsung, as we ought to call him, but who is better known as Tao Kuang, is much to be respected for his strong moral convictions on the subject of opium. He made really great efforts to cope with this evil, but it was in vain. The fondness of the people for inhaling a narcotic was too strong for him to overcome. He failed utterly in the attempt to put down opium-smoking even in the City of Pekin. It was as hard to persuade his own people to abandon a bad habit as to conquer England in war.

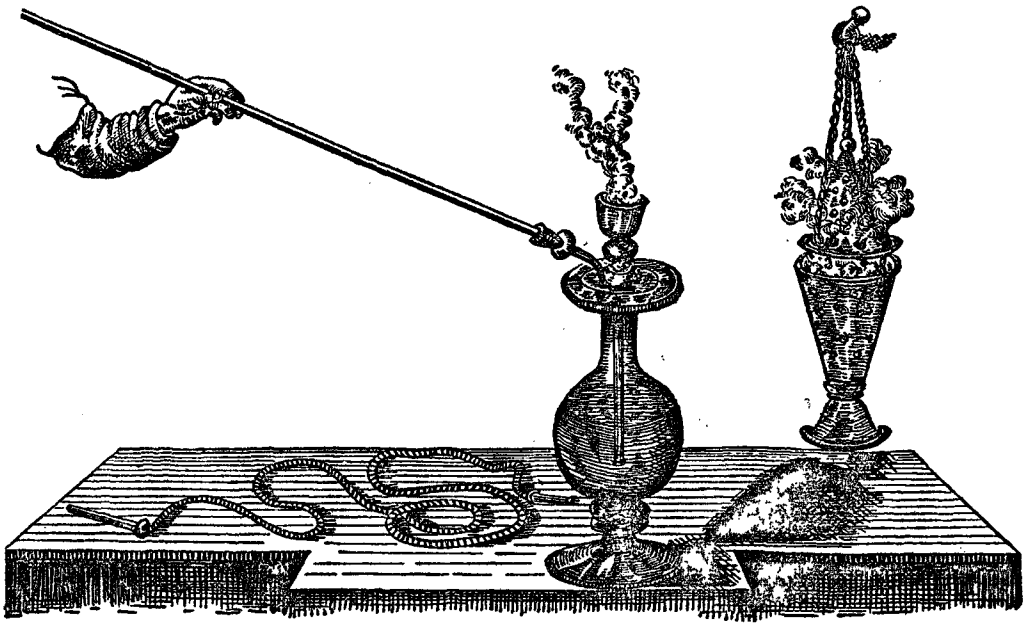
Opium-smoking in Formosa.

The habit of tobacco-smoking became national, and went on extending itself for a century, till soon after the close of a long reign of Kang Hsi the attention of the Government was drawn to opium-smoking as a new vice in Formosa and at Amoy. It grew up in the same part of the country where tobacco-smoking had been introduced.

23°.

Kæmpfer's Amœnitates exoticæ.

One of the most valuable works to be consulted on the subject of early opium-smoking, its connexion with tobacco-smoking, and the opium trade as it existed at the end of the 17th century, is the *Amœnitates exoticæ* of Kæmpfer. Some passages from this work, recording his observations on tobacco, hemp, and opium, will now be given. They were first published in 1712, but the original notes from which they were compiled were taken 20 years earlier.



[Pipe for smoking tobacco through water.]

Tobacco: Kæmpfer's account.

"Nicotiana ante sesqui circiter secula toti antiquo orbi, adeoque et Persiæ, cœpit a Lusitanis transvectoribus innotescere. Nomen ubique habet *tabaci*, et pro diverso gentium idiomate *tobak*, *tabacco*, *tombak* et *tembaku*, ab insula hujus nominis Americana, quæ herbæ copiam inventoribus dederat. Plantæ vix nomen innotuerat, quin simul cultura celebrari ubique cœperit, et fumandi usus omne humanum genus stupenda

velocitate incantaverit. Plantam, Hyosciami speciem si negamus, ex classe tamen venenatarum nequaquam eximenda fuerit; cum vertigines, anxietates et vomitus, quos fumigata in non absuetis concitat, malignitatis testes sint luculenti. Experimentis Redianis constat, olei ejus guttulam recenti immissam vulneri, pullos volucrium enecare, hominibus vero inferre periculosa symptomata. Vidi bajulos circa Casanam Tartariæ qui perforatum cornu bubulum foliis plenum, super positis carbonibus, paucis haustibus evacuabant; ex quo instar epilepticorum prosternebantur, pituita spumoque diffluentes. Quam vero venenata sint folia, eorum tamen fumus consuetudine homini fit familiaris, ut, non modo non noceat malignitate sua, sed benigniori sale serum ex capitis recessibus eliciat, ac cerebrum hilaritate impleat. Quod ut præstet felicius, Persæ fumum trahunt per machinam, aqua ultra dimidium plenam, quæ fœtidum et cerebro inimicum sulphur imbibens, fumum transmittit ab omni malignitatis acrimonia defæcatum, frigefactum et sincerum. Machina illa, quam *khaliaan* vel *khaliuun* vocant ampulla est sesquidedalis altitudinis, vitrea, oblengo ponata collo; cujus orificium claudit orbiculus æneus, in sesquipalmarem diametrum expansus, duos in medio permittens tubulos invicem adsolidatos, æneos; unum, cujus inferior pars in ampullam demissa, aquæ immergitur; superior recipit nicotianæ cum impositis carbonibus retinaculum, infundibulo seu buccinæ orificio simile: alterum breviorem, cujus demissa extremitas aquam non attingit: superior incurvata arundinem excipit longam, qua fumus attrahitur. Tubulorum propago, proxime sub orbiculo, telaxylina arcte circumvoluta est, in eam crassitiem, quæ vitri orificium cum modica colli parte expleat atque claudat arctissime: ita evenit, ut ad suctum non possit nisi ex infundibulo fumus succedere; qui jucundo strepitu aquam penetrans, primo inane vitri spatium occupat, inde per arundinem ad os sugentis atque ipsos pulmones pertingit; attractio enim, non bucca aut labiis, ut vulgo solet, sed toto pectore peragitur, quo ipso fumus per pulmones se diffundit. Si acrior herba sit, concisam prius aquæ immergunt exprimuntque, ut a crudiori acrimonia liberetur: quod idem a Sinensibus et Japonibus factitatum vidi. Modum fumandi per machinam e Persis edocti sunt Arabes Hindostani, seu Indi magni Mogolis, et, qui cum religione mores Arabum adoptarunt, nigritæ quidam insulares; sed his, quod vitra deficiant, pro ampulla servit excavatus cortex cucurbitarum. Turci, Sinenses, Japones, Europæorum more fumum trahunt per fistulam, receptaculo tabaci accensi insertam. Nigritæ gentiles fumum sine instrumento hauriunt, rotatis foliis in turbinem, cujus basin accendunt, apice labris retento et sucto."

Hookah or water pipe.

The Persian pipe for smoking tobacco through water here described by the traveller is the parent of that now in use among the Chinese, and of the Indian hookah. The Persians taught its use to the Arabs of Hindustan, the Hindus, and the black inhabitants of Asiatic islands. It spread with the religion of the Arabs wherever they went.

Summary of Kæmpfer's account.

According to Kæmpfer's account, tobacco-smoking had during a century and a half been gradually spreading through all countries. It was introduced into Persia by the Portuguese while prosecuting their trading operations in the ports of the Persian Gulf. The poisonous qualities of tobacco he proves by what he had himself seen of its effects. Fowls die if tobacco oil is injected into a recent wound. He saw at Kasan porters smoking in a peculiar way. They filled a cow's horn with tobacco leaves, placed it over burning coals, and smoked through a hole in the horn; after a few whiffs they fell down in a state of something like foaming epilepsy. Yet he adds, when smokers are accustomed to the use of tobacco it soothes the brain and promotes cheerfulness.

Object of the water-pipe.

The invention of the water-pipe was intended to assist in removing the poisonous and unpleasant qualities of tobacco. The smoke on passing through the water is free from sulphurous fumes, moderated in strength, cooled, and purified. Glass vessels were first used, with brass fittings. The natives of the Eastern Archipelago, not having glass, used the calabash instead.

Cigars.

The author adds that while the Turks, Chinese, and Japanese all smoke with a pipe, like the Europeans, the black natives of the islands have a way of their own; they roll the tobacco leaves into a twist, which they light at one end and smoke from at the other.

How opium is made in Persia.

"Alterum atque interni usus *kheif* ex papavere sumitur: quo Indi Persæque hortos et agros conserunt, ut lactescenten succum ex læsis capitibus proliciant. Hunc succum Europa *Opium*; Asia cum Ægypto *afiuun* et *ofiuun* vocat. Persia idem præparatum, ex reverentia, appellat *theriakì*, i.e., Theriacam; nam hæc illis est poetarum illa *galene, hilare*, et *eudios*, id est, medicina animo serenitatem, hilaritatem et tranquillitatem conferens: quo olim tergemino elogio theriacale antidotum Andromachi appellatum legimus. In Perside collectio ejus celebratur per ineuntem æstatem, propinqua maturitati capita decussatim sauciando per superficiem. Culter negotio servit quintuplici acie instructus, qui una sectione quinque infligit vulnera longa parallela. Ex vulnusculis promanans succus postridie scalpro abstergitur, et in vasculum, abdomini præligatum, colligitur. Tum altera capitum facies eodem modo vulneratur, ad liquorem pariter proliciendum. At, hæc collectio, ob capitum impar incrementum et magnitudinem, aliquoties in eodem arvo instituenda est. Solent in plantis nimium ramosis superflua capita prius amputari: sic reliqua magis grandescunt, et succo implentur majoris efficaciæ. Primæ collectionis lacryma, *gobaar* dicta, præstantior est, et graviori pollet cerebrum demulcendi virtute, colorem exhibens albidum, vel ex luteo pallentem; sed qui color ex longiori insolatione et ariditate infuscari solet. Altera collectio succum promit, priori, ut virtute, ita pretio inferiorem, coloris plerumque obscuri, vel ex rufo nigricantis. Sunt, qui et tertiam instituunt, qua obtinetur lacryma nigerrima et exiguæ virtutis.

Preparation of opium.

"Præparatio Opii potissimum in eo consistit, ut, aquæ pauxillo humectatum, spatha crassa lignea continuo et fortiter ducatur et reducatur in patina lignea et plana, donec elaboratissimæ picis consistentiam, tenacitatem et nitorem induat. Ita diu multumque subactum, ad ultimum manu non nihil pertractatur nuda, et demum, in cylindros breves rotatum, venale exponitur; forcipe dividendum, cum particulas emptores petunt. Hac serie pertractatum Opium appellatur *theriaak malidèh*, i.e., theriaca molendo præparata, vel etiam *theriaak afiuun*, id est, theriaca opiata, ad differentiam theriacæ Andromachi, quam illi vocant *theriaak farunk*. Præparandi hic labor perpetuus est propolarum, quos vocant *kheifruus*, quasi Germanice diceres *trunken Krämere*, quo illi, in foris et quadriviis sedentes, brachia sua strenue exercent. Massa hæc sæpe numero, non aqua, sed melle subigitur, ea copia admisso, quæ non siccitatem modo, sed et amaritiem temperet: et hæc specialiter appellatur *bœhrs*. Insignior præparatio est, qua inter agitandum adduntur nux myristica, cardamomum, cinamomum et macis, in pulverem subtilissimum redacta; qualiter præparatum Opium cordi et cerebro insigniter prodesse creditur. Vocatur in specie *polonià*, vel, ut alii pronunciant, *folonià*, puta *Philonium Persicum*, seu *mesue*. Alii omissis aromatibus, tantum croco et ambra massam infarciunt. Multi præparationem in usum proprium ipsi perficiunt domi suæ, ne a propolis admiscendorum paucitate vel multitudine decipiantur. Præter hoc triplicis præparationis Opium, quod sola pilularum forma deglutitur, prostat, vel etiam a domesticis conficitur, liquor celebris nominis *coconàr* dictus, Græcorum quod puto Μηκώνειον ac Homerianum *nepenthes*, quod a bibacibus propinari affatim per horarum intervalla solet. Parant hujus liquorem alii ex foliis, aqua simplici per brevem moram coquendis; alii ex capitibus contusis infusione macerandis, vel iisdem supra filtrum repositis, aquam eandem septies octiesve superfundendo: admixtis pro cujusque placito, quæ sapori gratiam concilient. Tertium addo opiati genus, electuarium lætificans et lætificando inebrians; hujus electuarii, cujus basin idem Opium etiam constituit, a seplasiariis et medicis, prout quisque ingenio pollet, varie elaboratur, ac diversis ingredientibus ad roborandos et exhilarandos spiritus dirigitur; unde variæ ejus extant descriptiones; quarum primaria et famosissima est, quæ debetur inventori Hasjèm *Begì*, quando-quidem comedentis animum miris perfundere gaudiis, et magicis cerebrum demulcere ideis et voluptatibus dicitur.

"Opium quod Europæis, si grani unius vel paucorum dosin excesseris, lethiferum nefas audit, a prænominatis populis longa adsuetudine ita familiare redditum est, ut drachmam multi sine noxa deglutiant. Multa hoc abusu, vel longiori ejus usu, acciuntur mala; emaciatur enim corpus, laxantur vires, contristatur animus, stupescit ingenium: unde videas instar stipitum somnolentos et quasi elingues sedere in conviviis opii liguritores. Sæpe oblati mihi sunt, quos a canino

appetitu Opii percurarem, sostro centum aureorum promisso, si hoc citra damnum et vitæ dispendium præstitero. Exempla Opii voracium non est, quod adducam, cum eorum pleni sint medicorum libri. Capita papaveris teneriora aceto condita nonnulli in mensa secunda appetunt; alii alia ex iisdem sorbilla conficiunt, pro suo quique placito."

Kæmpfer's visit to Java in 1688.

Kæmpfer proceeded from Persia in June 1688 to Batavia, which city—then, as now, the chief seat of the Dutch power in the East—he reached in September 1689, after visiting the settlements of that nation in Arabia Felix, India, Ceylon, and the Island of Sumatra. He stayed in Java eight months, and then went to Japan. Of the use of opium in Java he gives the following account:—

Mention of use of opium.

"De Opio, ejusque Persis et Indis communi usu, diximus. Addo abusum execrabilem, qui viget inter Indos nigritas, ad efferandum animos ad homicidiorum patrandorum audaciam; dum vel vitæ suæ, vel injuriarum pertæsi, se devovent morti, per ultionem et mortes aliorum oppetendæ. Eo fine Opii deglutiunt bolum: ex quo intentionis idea exasperatur, turbatur ratio, et infrænus redditur animus, adeo, ut stricto pugione, instar tigridum rabidarum, excurrant in publicum, obvios quosvis, sive amicos, sive inimicos, trucidaturi, donec ipsi, ab alio perforati, prosternantur. Actus hic vocatur *hamûk*, apud incolas Javæ et ulterioris Orientis crebro spectabilis. Vocabuli sonum ibi horret, quicunque audit; nam qui vident homicidam, illi vocem *hamûk* summopere exclamant: monituri inermes, ut fugiant, et vitæ suæ prospiciant: dum ad extinguendam beluam accurrere debet, quisquis armatus et cordatus est. Opii etiam externus usus est apud nigritas: nam eodem aqua diluto nicotianam inficiunt, ut accensa caput vehementius turbet. Vidi in Java tabernas levidenses ex arundine, in quibus id genus tabaci hauriendum exponebatur prætereuntibus. Nulla per Indiam merx majori lucro divenditur a Batavis, quam *asiuun*, quo carere adsueti non possunt, nec potiri, nisi navibus Batavorum ex Bengala et Choromandela advecto.

First opium-smoking shops.

The *tabernæ levidenses ex arundine* here spoken of were the first opium-smoking shops of which we have any record. According to the statement here given, opium diluted with water was smoked with tobacco. This sort of tobacco was exposed to passers-by to be smoked when, two centuries ago, the learned German traveller was taking walks in Batavia to observe the customs of the native population. He uses the word *haurio*; that this here means smoking, and not drinking, is plain from another passage (in *Amœnitates exoticæ*, page 642), where he says the black inhabitants smoke without a pipe (*sine instrumento hauriunt*), by rolling tobacco leaves into a whirl, which they light at the lower end and smoke from at the upper by holding it with their lips and drawing. Of opium from the Coromandel coast, which then formed a part of the lading of the Batavian ships to take back to Java, we now hear nothing; but the Bengal portion of this lucrative trade finds its lineal successor in the Patna opium of the present day.

24°.

Medical use of opium in 1723.

In the year 1723, shortly before the first edict against opium-smoking, a medical work was published with the name "Chi-yen-liang-fang,"* by Nien Hsi-yao, a bannerman in Pekin of high rank and great influence in his day. He places among his prescriptions a pill called *Wan-ying-tan*, made of opium mixed with bezoar, camphor, and other drugs, 13 in all. He states that it could cure the diseases of all seasons, including fevers beginning with chill (*shang-han*), epidemic fever, heat apoplexy (*chung-shu*, severe or slight), paralysis, headache, slight fever, vomiting with diarrhœa, ague, pain in the heart, abdominal pain, and the like. Two pills are prescribed for severe cases, and one when the attack is slight; they are to be taken with cold water.

He also recommends a plaster called *Yü-chên-kao*, to be attached at the navel. It adds to the vigour of the body and saves it from decay, warms the kidneys, strengthens the loins and knees, removes cold and wet chill, with all abdominal pains, and is useful for healing all sorts of affections to which men and women are subject. It is made by mixing opium, musk, *yang-ch'i-shih*, olibanum, cloves, and the like; 14 other drugs are added. By gradual decoction it is prepared for use and employed as required. There is another prescription, called the *Pao-yang-ling-kuei-shên-fang*, or marvellous recipe of the efficacious tortoise for the preservation of health; it is formed by mixing opium with *ch'an-su* (a medicine made of the oily part of toads) and such things, and adding 33 other kinds of medicine. It is prepared with oil for use.

* Kindly lent by Dr. Dudgeon.

25°.

Early opium-smoking in Formosa.

There is a work on Formosa called "T'ai-hai-ts'ai-fêng-t'u-k'ao," which was published in 1746. It contains extracts from earlier works, and among them one by a native of Pekin named Huang Yü-pu, who was at some earlier date sent to Formosa and wrote an account of what he saw there, which was published under the name "T'ai-hai-shih-ch'a-lu." He gives the following statements from this work on the subject of opium-smoking. Opium for smoking is prepared by mixing hemp and the (root of the) grasscloth plant (*Pachyrizus angulatus* or, may be, *Pueraria Thunbergia*, Dr. Bretschneider) with opium, and cutting them up small. This mixture is boiled with water in a copper pan or tripod. The opium so prepared is mixed with tobacco. A bamboo tube is also provided, the end of which is filled with coir fibres from the coir palm. Many persons collect this opium to smoke mixed with tobacco. The price asked is several times greater than for tobacco alone. Those who make it their sole business to prepare opium in this way are known as opium tavern keepers. Those who smoke once or twice form a habit which cannot afterwards be broken off. Warmth is conveyed in a vaporous form to the *tan-t'ien** ("red field," located in the kidneys), so that the whole night can be passed without lying down. The aborigines smoke as an aid to vice. The limbs grow thin and appear to be wasting away; the internal organs collapse. The smoker unless he be killed will not cease smoking. The local officers have from time to time strictly prohibited the habit. It has often been found that when the time came for administering the bastinado to culprits of this class, they would beg for a brief respite, that they might first take another smoke. Opium came from Java.

Opium-smoking came to Formosa rom Java.

Of the various early narratives which describe the habit of smoking opium with a bamboo pipe, the account we have here seems to be the most minute. It is not stated in what year it was written, but the year in which it was reprinted as an extract was 1746. In reference to the last sentence, which says that opium came from Java, it should be observed that it agrees with what Kæmpfer in his book states. He found that diluted opium was mixed with tobacco to offer to passers-by to smoke; he observed this during his residence in Java. We learn from this that it was tobacco-smoking which led to opium-smoking. During the reign of Kang Hsi Koxinga occupied Formosa for a time. It was about that time that the island received the name "Taiwan." In the Ming dynasty we meet only with the names Tamsui and Kelung. In the days of Koxinga many Chinese colonists went over from the mainland to reside there. There was constant communication with Java by trading vessels. Many wanderers without a livelihood from various countries went there from time to time, and it was through this class of persons that the pernicious habit of opium-smoking originated in Formosa.

26°.

Another account of early opium smoking in Formosa.

In the work named "T'ai-wan-chih," or topographical account of Taiwan,† it is said, "It is not known "from what place the practice of opium-smoking was "introduced. The opium is boiled in a copper pan. "The pipe used for smoking is in appearance like a "short club. Depraved young men without any fixed "occupation used to meet together by night to smoke; "it grew to be a custom with them. Often various "delicacies prepared with honey and sugar, with fresh "fruits, to the number of 10 or more dishes, were "provided for visitors while smoking. In order to "tempt new smokers to come, no charge was made "for the first time. After some time they could not "stay away, and would come even if they forfeited all "their property. Smokers were able to remain awake "the whole night and rejoiced, as an aid to sensual "indulgence. Afterwards they found themselves "beyond the possibility of cure. If for one day they "omitted smoking, their faces suddenly became

* The Chinese letter has a threefold meaning. The seat of the *tsing* (semen) is three inches below the navel; that of breath is in the brain. The seat of the soul is in the heart. The first is here chiefly meant. See "Tung-i-pao-chien," I, 12.

† Kindly lent by Dr. Dudgeon, who was the first to discover the native account of the origin and first progress of opium-smoking in Formosa.

" shrivelled, their lips opened, their teeth were seen, " they lost all vivacity, and seemed ready to die. " Another smoke, however, restored them. After three " years all such persons die. It is said that the " barbarian inhabitants of Formosa thus use craft and " cunning in order to cheat the Chinese residents out " of their money at the expense of their lives. The " foolish are not sensible of their danger, and fall " victims. This habit has entered China about 10 or " more years. There are many smokers in Amoy, but " Formosa is the place where this vice has been most " injurious. It is truly sad to reflect on this."

27°.

Prohibitory edict of 1729.

In the year A.D. 1729 an edict was issued on opium-smoking, prohibiting the sale of opium and the opening of opium-smoking houses. The Government found itself face to face with a dangerous social evil of an alarming kind. The physical effects of opium-smoking as displayed in the shrivelling up of the features and an early death, as thus described by eye-witnesses, produced a deep impression in Pekin. The sellers of opium were to be punished, not the buyers. The masters of opium shops are dealt with most severely, as being the seducers into evil paths of the young members of respectable families. Sellers of opium were to bear the wooden collar for a month, and be banished to the frontier. The keepers of shops were to be punished in the same way as propagators of depraved doctrines; that is, they were to be strangled after a few months' imprisonment. Their assistants were to be beaten with 100 blows, and banished 1,000 miles. Everyone was to be punished except the smoker; for example, boatmen, local bailiffs, neighbours lending help, soldiers, police runners, in any way connected with the matter, all had punishments assigned them. The same was true of magistrates and Custom House superintendents in the seaport towns where these things had happened; all were to bear some penalty. Only the opium-smoker was exempted. It was felt, perhaps, that his punishment was self-inflicted; he would die without the help of the law. This edict was followed by another the next year for the checking of evil practices among the colonists of Formosa. All guilty of robbery, false evidence, enticing the aborigines to commit murder, the sale of gambling instruments or of opium for smoking, are to be punished with death or banishment.

Spread of opium-smoking in the eighteenth century.

Opium-selling for smoking purposes has from this time forward been regarded as a crime by the ruling authorities. From their point of view it is considered as criminal in proportion to the mischief it causes, which is without doubt great beyond computation. The very earliest instance of legislation on this matter is here before the reader. It was based on local events occuring on the sea-coast, a long way from Pekin. The gradual spread from the province of Fuhkien, to all the provinces was still in the future and was not before the minds of the legislators. The sale of opium was connected in their minds with gambling, robbery, and false accusation; its special guilt consisted in its being a temptation to evil on the part of the salesmen, as the drug was destructive of the physical health, comfort, and life of their victims. The effects proved the criminality. Further, it was closely conjoined with various crimes already condemned in the statute book. It sprang up in a lawless locality at a great distance from Pekin; there was therefore no inclination to leniency from the fear of offending persons or classes whom the Government would not like to offend. The law was in consequence promptly made, decided in tone, and severe in detail. Was this law acted upon? No allusion was made to it by the Jesuit missionaries in the "Lettres édifiantes" or in the "Mémoires concernant les Chinois." The habit of opium-smoking is not mentioned in these works. The trade in opium certainly remained as before. 200 chests a year continued to be imported, and in 1767 that quantity had gradually increased to 1,000 chests. The duty was *Tls.* 3 a chest.* It would appear, then, that the old tariff of the Ming dynasty was still followed in the main. The sale of opium was prohibited by statute, but we do not find proof that it was refused as a drug at the Custom Houses of Amoy and Canton. The import steadily increased during the time it was in the hands of the Portuguese, till English merchants took it up in 1773, after the conquest of Bengal by Clive. The East India Company took the opium trade into its own hands in 1781. At that time the minor portion only of the imported opium was devoted to opium-smoking—at least we may assume this. The Superintendents of Customs in those days would continue to take the duty on opium as a drug. What was contraband they would say was *ya-pien-yen*, which means opium for smoking; the drug *ya-pien* would still pass the Customs as medicine. This seems to have been the reason that the import still continued to increase at about the same ratio as before the edict of A.D. 1729, not till after 40 years reaching a quantity amounting to 1,000 chests. Medicine claimed opium as a most powerful agent, and since the commencement of the trade at Canton and Amoy, whether the merchants were Portuguese, Chinese, Arabs, or Dutch, it was as medicine that it had been sold. When Defoe says of his hero in "Robinson Crusoe" that he went from the Straits to China in a ship with opium, it was as a drug that he pictured it to himself. Up to that time it was in fact a part of the trade in medicine; not long after it became a trade in a drug used medically and for smoking combined.

28°.

Native opium in in Yünnan.

The native growth in Yünnan of the opium poppy can be traced to about the same time, or a little later. In the history of that province, published in 1736, it is stated that opium was then a common product of the department of Yung-ch'ang-fu, in the western part of that province, where it borders on Burma. It may have been introduced by the Mahommedans, who were fond of it themselves, as a powerful medicine, or it may have been brought there from Burma and Thibet. It is spoken of in the accounts we have of the trade of the 16th century as having been introduced along with woven fabrics by traders coming from the coast of India. Negapatam and Meliapur are mentioned as exporting both opium and woven fabrics to Pegu and Siam. The seeds of the poppy may therefore have been taken by the Burmese route to Yünnan. This native opium would be intended, not for opium-smoking, but to be used medically, as by a physician's prescription, or by the contraction of a habit of daily consumption in a way like of that De Quincey and Coleridge.

The Mahommedans have long been a power in the province of Yünnan, and their agency is to be suspected in this early cultivation of the poppy in that part of China. It was they that first learned from the Greeks the wonderful soothing powers of this drug. They cultivated the poppy in Arabia, then in Persia, then in India. It was from them, in the Ming dynasty, that the Chinese learned the way to cultivate the poppy and derive the opium juice from the capsules. It was they that carried on the trade in opium, before the arrival of the Portuguese, between the various sea-ports of the old Asiatic world.

Who cultivated the poppy in Yünnan.

It was probably by Mahommedan pilots that the ambassador of the Ming Emperor was conducted to the sea-ports of Arabia, Persia, and India in the voyage we find on record. It was through information given by Mahommedans residing as merchants at Canton that the Portuguese were known by the Chinese historians as *Faranggis* or Franks. It was because the Mahommedans wished to keep the profits of the trade in opium and other articles exclusively to themselves that they prejudiced the Chinese Governors of Canton and Fuhkien against the Portuguese, and induced them to refuse the liberty to trade. We need not be surprised, therefore, if later on the cultivators of the poppy in Yünnan, in the commencement of last century, were Mahommedans; they may have been simply the continuators of the Ming dynasty cultivation, or they may have commenced afresh with seeds brought from Burma.

29°.

Use of capsules in 1742.

In the year 1742 an Imperial work on medicine was published under the name "I-tsung-chin-chien." In this book, as a remedy for weak and injured lungs the capsules of the poppy are directed to be used, and ginseng and apricot kernels, together with seven other medicines, prepared in the form of a decoction, to be drunk warm. Mention is also made of a poppy ointment for scalds and burns. Fifteen poppy flowers are to be used, and if not to be had, capsules are to be taken instead

* The "Hai-kuo-t'u-chih, chapter 52, tells us that in 1662 the duty on opium as a medical drug was Tls. 3 a picul, and that, besides this, Tls 2 and 4 or 5 candarins were collected at a later period on each parcelt, without saying what a parcel was. It is added that on account of the growth of opium-smoking in the latter part of the eighteenth century the Viceroy of Canton petitioned the Emperor to prohibit the importation, which was done in 1796.

of them. A ditty of four lines in rhyme says that this ointment for burns and scalds is made with sesamum oil and poppy flowers or capsules mixed with water and boiled down; white wax and true calomel are added. When smeared on the part affected the pain at once subsides. There is also a remedy for ulcers and tumours in which the capsules are used. It is a powder formed of olibanum and *huang-ch'i* (*Sophora tomentosa* or, say some, *Ptarmica Sibirica*,* a labiate plant used as a tonic). A ditty of four lines, used as a recipe, says that olibanum and *huang-ch'i* may be used for persons of a weak constitution who are afflicted with painful tumours and ulcers; such tumours if they have not grown to their full size will be at once dispersed, and if they are already mature they will break. The roots of *tang-kuei* (*Aralia edulis*), *shao-yao* (*Pœonia albiflora*), ginseng, *Sophora tomentosa*, *ch'uan-hsiung*,† and *Ti-huang* (comfrey, i.e., *Symphytum*—Williams), together with olibanum, myrrh, poppy capsules, and liquorice, are used to make this powder, which is also useful for bruises, sprains, wounds, and fractures.

Present use of capsules.

In addition to these recipes, there are several others in the same work which also contain the poppy capsules. They are omitted for brevity. At present in Pekin the capsules sold in drug shops are derived from the *Papaver somniferum*, cultivated at the town of An-su (near Pao-ting-fu), from Shansi, from Canton by sea, and from other places. They are bought and sold at the annual drug fair at Ch'i-chou, a city lying to the south-west of Pao-ting-fu.

30°.

"Hoppo Book" of 1753.

An account of the "Hoppo Book" of 1753 has been lately prepared by Dr. Hirth and is printed in the "Journal of the China Branch of the Royal Asiatic Society" for the year 1882. The "Hoppo Book" is an explanation of the Custom House books in use at Canton in 1753; it was translated in that year, and contains varied information on the manner of settling the duties on all goods imported and exported at Canton. The author was an English merchant, whose name is not known. The division of the tariff is much the same as that of the present Chinese one, but imports and exports are not distinguished. Five kinds of taxes were then levied on foreign trade:—

Five kinds of duties in 1753.

I. An import duty, according to a fixed tariff, payable on all merchandise imported.
II. An export duty, payable on all exports, inclusive of re-exported goods proceeding to Ningpo and other ports on the Chinese coast: it consisted of a tariff charge of 6 per cent. *ad valorem*.
III. Extra charges on exports and imports, such as for remitting the duty to Pekin, for weighers, linguists, &c., and for servants of the Board of Revenue.
IV. Tonnage.
V. Present.

The three tariff books.

The three books relating to the tariff at Canton which had then been authorised by the Board of Revenue at Pekin are partly translated in this work, which also contains the manner of settling duties then in use at the Port of Canton:—

1st. "Chêng-hsiang-tsê-li," or the book of true and fixed duties.
2nd. "Pi-li," or the book of comparisons.
3rd. "Ku-chia," or the book of valuation.

The first of these books was made A.D. 1687, and is kept as it was, unaltered. The book of comparisons was first sent, with about 150 articles collected together in it, to the Board of Revenue in Pekin, for approval, in the year 1733. After this time every two or three years additional articles were added and sent to Pekin for approval; so that this book was continually increasing.

The third book is a register of the value of all goods exported or re-exported from Canton, for the purpose of laying on them an extra charge of 6 per cent., to be added to the other duty on such exports and re-exports.

Prices ruling in 1755.

Here we are astonished to find that in 1755 a picul of silk could be valued at Tls. 100, and one of tea at Tls. 8; that white sugar was worth Tls. 1.50, brown sugar, Tls. 1, sugar candy, Tls. 2.50, rhubarb, Tls. 1.50, per picul; and that musk was valued at Tls. 1.50 per catty; while opium was not worth more than half an ounce of silver per catty. The value of a chest of opium would therefore amount at that time to not quite $100. The existence of opium as an article of trade at Canton in the middle of last century is certainly beyond doubt; it is also mentioned in the Kang Hsi tariff of 1687, and there pays a duty of three candareens per catty, constituting exactly 6 per cent. of the fixed value appearing in the valuation book.

* Williams's "Dictionary," page 346.
† Hsiung from Szechwan. Belongs to *Levisticum*.

31°.

Opium smuggling in 1782.

In passing on to the year 1782 an extract may be here inserted from a letter, dated 7th July 1782, of an official nature addressed from China by Mr. Thomas Fitzhugh to Mr. Gregory in London. It was presented to Parliament, and is taken from the "Commons" Report," 1783, vol. vi.* "The importation of opium "to China is forbidden on very severe penalties: the "opium on seizure is burnt, the vessel in which it is "brought to the port confiscated, and the Chinese in "whose possession it is found for sale is punishable "with death. It might be concluded that with a law "so rigid no foreigners would venture to import, nor "any Chinese dare to purchase this article; yet opium "for a long course of time has been annually carried "to China, and often in large quantities, both by our "country's vessels and those of the Portuguese. It is "sometimes landed at Macao and sometimes at "Whampoa, though equally liable to the above "penalties in either port, as the Portuguese are, so to "say, entirely under the Chinese rule. That this "contraband trade has hitherto been carried on with-"out incurring the penalties of the law is owing to "the excess of corruption in the executive part of the "Chinese Government. . . . In the year 1780 a "new Viceroy was appointed to the government of "Canton; this man had the reputation of an upright, "bold, and rigid Minister. I was informed that he "had information of these illicit practices, and was "resolved to take cognizance of them."

32°.

Opium-smoking in 1793.

England sent an Embassy in 1793, and China was minutely described by Barrow and Staunton. The habit of opium-smoking had then been slowly growing for 60 years. Singularly, they only say when speaking of it that many of the higher mandarins took opium; they do not describe the mode of smoking. Staunton says, "they smoke tobacco mixed with other odorous "substances, and sometimes a little opium." Yet it cannot well be doubted that they referred to the habit of opium-smoking. In the geographical work called "Hai-kuo-t'u-chih" we are told that opium-smoking commenced only in the last years of the Emperor Chien Lung, that is, about 1790. The explanation of this statement is found in the fact that it was only then that the habit reached Pekin and became so general that public attention was called to it in Government documents. At about the same time the local authorities at Canton began to complain of rapid increase in the trade in opium. In 1800 there was an edict issued prohibiting opium from being brought to China in any ship. It was from this time that the more distinctly smuggling period commenced. It was a contraband trade, but connived at by Viceroys and Governors; they felt a difficulty, and concluded not to touch the evil with any firm intention to heal. How to treat it they knew not. The evil grew beyond their power of control. They regarded it as the "vile dirt of foreign countries;" they feared it would spread among all the people of the inner land, wasting their time and destroying their property; they advocated the prohibition of the trade, and the Government consented to their advice, and frequently issued prohibitory edicts, but too often some of the officials themselves smoked, or their nearest friends smoked, and so the hand of interference was paralysed; and the demand for opium continuing, the import was never seriously checked till the time of Lin Tsê-hsü and the war of 1841.

In 1800.

33°.

Statements in 'Hai-kuo-t'u-chih.'

In the geographical work "Hai-kuo-t'u-chih" the following remarks also occur. In the year 1796 a prohibitory edict was received, but the official authorities at Canton still allowed opium-receiving ships to anchor at Whampoa at a distance of only 4 English miles from the city. From this time smuggling proceeded year by year unchecked till 1822, when a local arrangement was decided on, according to the terms of which a charge was made of a regular amount on each chest; of this the officers, from the Viceroy downwards, whether civil

Local arrangement in 1822.

* Quoted in "Poppy Plague," page 40, by J. F. B. Tinling

or military, at the port connected with shipping all received a share. Most of this went to the office of the superintendent. Some received it on board the ships, and others in the City of Canton. These sums were paid regularly month by month to the Chinese officers. In some cases opium itself was given, instead of silver, in large and small portions. On each occasion of this kind one or more chests would be given and sometimes as many as 150 chests. This irregular and illicit mode of proceeding lasted till the year 1840.

34°.

Native testimony on the deleterious effect of opium.

The following passage occurs in a botanical work, "Chih-wu-ming-shih-t'u-k'ao," published about 40 years ago:—"The poppy is not mentioned before the "T'ang dynasty, A.D. 618 to 907. In the 'Pen-ts'ao' "of the period 968 to 976 the poppy is placed in the "lower division of cereal plants. In the Sung dynasty "a decoction of poppy seeds was thought highly of, "but at that time the medical efficacy of the capsules "and seeds was understood to extend only, as being "astringent, to the cure of diarrhœa and dysentery. "In the Ming dynasty, 1368 to 1644, the pill called "*I-li-chin-tan*, or golden elixir, came into use, and was "found to be very deleterious if much was taken. Of "late years opium has spread throughout the Empire "—a universal poison. Its effects are as bad as those "of the poisonous plant known by the name of *Tuan-*"*ch'ang-ts'ao*, as producing internal rupture in the "intestines. Yet as the guilt is not in the flower, it "finds its place in botanical works on flowers."

35°.

Statistics of the present native production.

Mr. Donald Spence, British Consul at Ch'ung-ch'ing-fu, in Szechwan, in the year 1881, made inquiries into the amount of opium produced at that time in the four south-western provinces. He states that in Szechwan the consumption of native opium within the province amounts to 54,000 piculs, while 123,000 piculs are sent to other provinces; of these, 70,000 piculs are exported in an easterly direction, 40,000 piculs paying duty, and 30,000 piculs being smuggled. Yünnan produces annually 35,000 piculs, and Kweichow 10,000 piculs, while Hupeh supplies to the market not more than 2,000 piculs. In all, the production of native opium amounts to 224,000 piculs Mr. Spence's Report on the native production of opium was forwarded to the Foreign Office of the British Government, and was subsequently presented to Parliament and printed. If a comparison be made of the amount of opium produced in the four above-mentioned provinces. viz., 224,000 piculs, with the quantity of foreign opium imported in 1882, viz., 66,900 piculs, it will be seen that the opium of native production is more than three times as much in quantity as that introduced from India and elsewhere.

36°.

Concluding note.

In Mr. Tinling's "Poppy Plague" there are 75 pages of closely printed information on the history of British opium, chiefly collected from the Parliamentary Papers of 1783, 1787, 1831, and 1840, and from the East India Company's Reports of 1812 and 1813. The present historical note is made up of information from the Chinese side and from Kæmpfer, who is not alluded to by the authors of the "Poppy Plague" and "Our Opium Policy."

---

## INDEX.


Aden, 150.
*A-fu-yung*, old name of opium, 150.
*Afyún* (*afiuun, abyún, apyún, ofiuun*, 147, 154, 155.
*Afyúni*, 152.
*Amœnitates exoticæ*, extracts from, 153–155.
Amoy, tobacco plant, introduced from Philippine Islands, 153.
Opium-smoking in, 156.
Arabia visited by CHÊNG HO, 150.
Arabs, their knowledge of the poppy, 147, 148.
At Canton, 148.
Uncle of MAHOMET buried at Canton, 148.
Two Arabian travellers, 148.
The Arabs as traders in 15th century, 150.
They grew opium in India in 16th century, 150.
The Arab national name for opium, 147.
Arabian method of obtaining opium, 150.
*Aralia edulis* (*tang-kuei*), 157.
Arsenic mixed with tobacco, 153.
Asafœtida, 151.
*Atractylodes alba* (*pai-shu*), 149, 151.

*Bœhrs*, 154.
Baghdad, 148.
BARBOSA, account of trade in opium, 150.
Batavia, 152, 155.
Bezoar, 151.
BONTIUS, a Dutch physician in Java, 152.
his opinion of opium, 153.
Burma, opium cultivation in, 156.

Calicut, 150.
Cambay, 150.
Canton, Superintendent appointed at, to overlook foreign trade, 148.
Official corruption on a large scale, 1822 to 1840, 157, 158.
Upright and bold Viceroy in 1780, 157.
New prohibitory edict in 1796 not obeyed by the Canton authorities, 157.
Another prohibitory edict in 1800, 157.
Capsule of poppy, called *mi-nang*, 148.
First medical use in 12th century, 149.
Use in dysentery, 149.
Use, whence derived, 149.
Use in North China in 12th and 13th centuries, 149.
Use in South China in 13th century, 149.
Use against diarrhœa and cough: "it kills like a knife," 150.
Use in 14th century, 150.
Use in 1742, 156.
Pricked for its juice in 1488, 150.
Pricked for its juice in 16th century, 150.
Process in preparing, 149, 150.
*Ch'an-su*, 155.
CH'ÊN TS'ANG-CH'I, 148.
CHÊNG HO, voyage to Aden, 150.
Ch'êng-tu-fu, cultivation of poppy in, 148.
*Chi* (*Panicum miliaceum*), 148.
*Chi-su-shui*, 148.
*Chi-yen-liang-fang*, a work by NIEN HSI-YAO, 155.
*Chien-kuang-t'a*, 148.
*Chih-wu-ming-shih-t'u-k'ao*, a botanical work, 158.
China-root, 149.
*Chiu-huang-pên-ts'ao*, a medical work of 14th century, 150.

CHOU-TING WANG, 150.
CHU CHÊN-HÊNG, writer on the poppy capsule, 150.
*Chung-shu-shu*, a work on trees, 148.
Cigars, 154.
Cochin, 150.
Cochin China, trade with, 148.
*Coconàr* (*kôknâr*), Persian name for poppy, 147, 154.
Comfrey (*Symphytum*), 157.
Compass, floating, in 1122, 150.
CORNELIUS NEPOS, story of poppy, 147.
Coromandel coast, export of opium from, 150, 155.
*Counterblast to Tobacco* of King JAMES I., 153.
*Crocus Indica*, mixed with opium, 152.
Curcuma, 152.
Customs books at Canton: the tariff, the book of comparisons, the book of values, 157.

DEFOE's reference to opium, 156.
Drugs mixed with opium to modify the effect: putchuck, *Justicia*, *Boymia Rutœcarpa*, 151.
DUDGEON, Dr. discoverer of native account of opium-smoking in Formosa, 155.
Duties of three kinds: tonnage, tariff, and supplementary, 151.
On opium, 156, 157.

East India Company, 156, 158.
*Electuarium*, 154.
*Eleococca verrucosa*, 149.
*Eudios*, 154.

FÊNG TZU-CHÊN, 150.
FITZHUGH, Mr. THOMAS, 157.
*Folonià* (*polonià*), 154.
Foreign trade prohibited, 151.
Permitted, 151.
Formosa, origin of opium-smoking in, described by HUANG YÜ-PU, 155.
Injurious effects of opium-smoking in, 155, 156.

*Galene*, 154.
GAMA, VASCO DE, 150.
Ginseng, 149.
Goa, 150.
*Gobaar*, 154.
Golden elixir pill, 151, 152, 158.
Greek name for opium, 147.
GREGORY, Mr., 157.

*Hai-kuo-t'u-chih* has statements on opium, 157, 158.
Duty on opium as a medical drug in 1662, 156.
Hami, 150.
*Hamûk* opium suicide, 155.
Hangchow, superintendent appointed at, to overlook Foreign trade, 148.
Happy inebriation, 154.
HASJÈM *Begì*, inventor of *Electuarium*, 154.
*Hilare*, 154.
HIPPOCRATES knew the poppy, 147.
HIRTH, Dr., account of *Hoppo Book*, 157.
HOMER's use of the poppy, 147.
Hookah or water pipe, 153, 154.
*Hoppo Book*, 157.
Hormuz, 150.
*Hsi-tsang-hung-hua*, name of the India crocus, 152.
*Hsiang-ku*, a name of the poppy, 151.
HSIEH K'o, writer of a poem on the poppy, 149.
*Hsiung* (*Levisticum*), 157.
HSÜ CHING, ambassador to Corea, 150.
*Hsüan-ming-fang*, a work by LIU HO-CHIEN, 149,
*Huai-shêng-ssŭ*, 148.
*Huang-ch'i* (*Sophora tomentosa*), 157.
*Huang-lien* (*Justicia*), 151.
HUANG YÜ-PU, author of a work on Formosa, 155.
Hupeh province, production of native opium, in 1881, 158.
*Hyosciamus*, 154.

*I-chien-fang*, a work by WANG SHIH, 149.
*I-hsiao-ju-mên*, a work by LI T'ING, 150.
*I-li-chin-tan*, 151, 152, 158.
Used as an aphrodisiac, 151.
Used to cure many ailments, 152.
*I-lin-chi-yao*, a work by WANG HSI, 150.
*I-tsung-chin-chien* a work on medicine, 156.
*Iliad*, reference to poppy, 147.

Java, 155.
*Justicia* (*huang-lien*), 151.

KÆMPFER, 149, 153, 154, 155.
His work, *Amœnitates exoticæ*, 153.
His account of tobacco, 153.
Summary of his account, 154.
His visit to Java in 1688, 155.
Mention of opium-smoking shops and of use of opium, 155.
*K'ai-pao-pên-ts'ao*, 148.
Kasan, 154.
*Khaliaan* (*khaliuun*), 154.
*Khash-khash*, Arabian name for poppy, 147.
*Kheif*, 154.
*Kheifruus*, 154.
*Kôknâr* (*coconà*), 147, 154.
K'OU TSUNG-SHIH, medical writer on the poppy, 149.
*Kuang-ch'ün-fang-p'u*, a work on flowers, 149, 152.
KUNG YÜN-LIN (KUNG HSIN), prescription by, 151.
Recommended the use of the bracts of the poppy flower, 151.
His work, *Wan-ping-hui-ch'un*, 151.
KUO T'O-T'O, author of *Chung-shu-shu*, 148.
Kweichow province, production of native opium in 1881, 158.

*Levisticum*, 157.
*Li-ch'un-hua*, a name of the poppy, 152.
LI KAO, 149.
LI SHIH-CHÊN'S *Materia Medica*, 149, 151, 152.
LI T'ING, author of *I-hsiao-ju-mên*, 150, 152.
Described about 1550 the preparation of opium, 150, 152.
LI T'ING, writer on divination and the *I-ching*, 150.
LIN HUNG, a writer on poppy capsules, 149.
LIN TSÊ-HSÜ, 157.
LINDLEY, the botanist, 149.
Liquorice, 149, 157.
LIU HAN, 148.
LIU HO-CHIEN, author of *Hsüan-ming-fang*, 149.
LIU TSUNG-YÜAN, 148.
LIVY, story of poppy, 147.
Local arrangement of charges in 1822, 157.
*Lung-ku*, fossil bones, used with the capsule, 150.

MA CHIH, 148.
*Ma-tou-ling*, 152.
Mahommedans traded to China in MAHOMET's time, 148.
In Chinese Turkestan, 150.
In Yünnan, 156.
Malwa, manufacture of opium in, 150.
Manchu prohibition of tobacco-smoking, 153.

Manila, the tobacco plant in, 153.
Mariner's compass used in twelfth century, 150.
*Materia Medica* of eleventh century, 148.
Medical use of capsules probably derived from the West, but this is not proved, 149.
Of opium in sixteenth century, 150.
Of opium in 1723, 155.
Of poppy seeds, 149.
Of poppy seeds to counteract the effects of the exorbitant use of mercury, 149.
Medical writers in China first mention the poppy in eighth century, 148.
Medicines mixed with poppy capsules are *tang-shên*, *pai-shu*, asafœtida, putchuck, China-root, liquorice, cow bezoar, 149, 151.
*Mekon*, Greek name of poppy, 147.
Meliapur, 156.
Mercury, use of, 148, 149.
*Mesue*, 154.
"Millet bags," 148.
*Mi-nang*, name for poppy heads, 148.
Ming dynasty mode of preparing opium, 150.
Prohibition of tobacco-smoking, 153.
Mithridate, 152.
Musk, value of, in 1755, 157.

*Nan-fang-ts'ao-mu-chuang*, 148.
Negapatam, 156.
*Nepenthes*, 154.
NIEN HSI-YAO, a medical writer in eighteenth century, mixed 13 drugs with opium, 155.
Ningpo, Superintendent appointed at, to overlook Foreign trade, 148.

Opium, a Greek word; its Latin form and Arab and Persian names, 147.
Manufactured in Persia from the white poppy, 149.
In Java in 1629, 152.
In India in sixteenth century, 150.
How made in Persia, 154.
Taverns at Batavia, 155.
Sale of, punished by death in 1729 and 1782, 156, 157.
Deleterious effects as stated in *Chih-wu-ming-shih-t'u-k'ao*, 158.
Importation prohibited in 1796, 156.
Value of, in 1755, 157.
Statistics of native production in 1881, 158.
Opium-smoking arose from tobacco-smoking, 153.
In Formosa and Amoy, 153.
First opium-smoking shops, 155.
In 1798, as described by Sir G. STAUNTON, 157.
Opium-smuggling in 1782, 157.
Orange peel taken with the capsule, 150.

*Pachyrizus angulatus*, 155.
*Pœonia albiflora* (*shao-yao*), 157.
Pæony, 152.
*Pai-i-hsüan-fang*, a work by WANG CH'IU, 149.
*Pai-shu* (*Atractylodes alba*), 149.
*Pan-yü-hsien-chih*, 148.
*Panicum miliaceum*, 148.
*Pao-yang-ling-kuei-shên-fang*, 155.
*Papaver somniferum*, white and red varieties, 149.
To be used for white and red dysentery respectively, 151.
Pekin, failure of efforts to check opium-smoking in, 153.
*Pên-ts'ao-kang-mu*, 149, 151.
*Pên-ts'ao-yen-i*, 149.
Persia produced the white poppy in the sixteenth century, 149.
How opium is made there, 154.
Persian Gulf visited by the Chinese, 150.
Persian national name for opium, 147.
*Pharmacopœia* mentions the poppy, 148, 151.
Philippine Islands the source of Chinese tobacco-smoking, 153.
*Philonium Persicum*, 152, 154.
Pill called *Wan-ying-tan* made of opium and 13 drugs, 155.
Pipe for smoking tobacco through water, and object of invention, 153, 154.
PISO, GULIELMUS, work published in 17th century, 152.
Plaster called *Yü-chên-kao* made of opium and 16 drugs, 155.
*Polonià* (*folonià*), 154.
Poppy as a flower, 147, 152.
In Italy and Greece, 147.
First cultivated in China in 8th century, 148.
Second mention of cultivation. 148.
Early poem on, 148.
Other poems on, 149, 152.
Poppy-milk fish, 149.
*Poppy Plague*, by Mr. J. F. B. TINLING, contains history of British opium compiled from official papers, 157, 158.
Poppy seeds mentioned in *K'ai-pao-pên-ts'ao*, the *Pharmacopœia* of 973, 148.
Portuguese become chief merchants in the East, 150.
Introduced tobacco smoking into Persia, 154.
Preparation of opium described by KÆMPFER, 154.
Described by LI T'ING, 1550, 150.
Described by LI SHIH-CHÊN, 1578, 151.
Described in the work *Wu-li-hsiao-shih*, 152.
Triple preparation, 154.
Prices ruling in 1755, 157.
Prohibition of Foreign trade encouraged native production, 151.
The Japanese raids caused the prohibitions, 151.
Effect of prohibition seen in local lawlessness, 151.
Prunes taken with the capsule, 150.
*Ptarmica Sibirica*, 157.
*Pueraria Thunbergia*, 155.
Punishment of death for sale of opium in 1729 and 1782, 156, 157.
*Pust*, 152.
Putchuck, 151.

Quilon, 150.

Seeds of poppy used in medicine, 152.
*Shan-chia-ch'ing-kung*, a medical work, 149.
*Shao-yao* (*Pœnia albiflora*), 152, 157.
*Shih-po-ssŭ*, Superintendent of Foreign trade, 148, 151.
*Shun-hsiang-chui-pi*, 153.
Si-an-fu, cultivation of poppy in, 148.
Smuggling regularly connived at by Viceroys and Governors from 1800 to 1840, when it was put down by LIN TSÊ-HSÜ, 157, 158.
Soochow, tobacco smoking in, 153.
*Sophora tomentosa*, 157.
SPENCE, Mr. DONALD, British Consul, statistics of native production of opium in 1881, 158.
SU CHÊ's poem on the poppy, 148.
SU TUNG-PO mentions it, 148.
SU SUNG, medical author on the poppy, 148.
SU-TUNG-PO's poem, 148.
SUNG YANG-TZŬ, 148.
*Symphytum* (comfrey), 157.
Szechwan province, consumption of native opium in 1881, 158.

*T'ai-hai-shih-ch'a-lu*, a work on Formosa, 155.
*T'ai-hai-ts'ai-fêng-t'u-k'ao*, a work on Formosa, 155.
Taiwan, 155.
*T'ai-wan-chih*, 155.
*Talmud* of Jerusalem mentions opium as a dangerous medicine, 148.

*Tan-pu-kuei* (*tampaku*), a name for tobacco, 153.
*Tan-t'ien*, 155.
*Tang-kuei* (*Aralia edulis*), 157.
*Tang-shên*, (ginseng), 149.
TAO KUANG, efforts to put down opium-smoking, 153.
Tariff in Ming dynasty, 151.
TARQUIN, 147.
*Tê-hsiao-fang*, a work by WEI - I-LIN, 149.
*Theriaak*, 154.
*Theriaki* (*Theriacam*), 152, 154.
Thibet, opium cultivation in, 156.
*Ti-huang* (*Symphytum*), 157.
*Ting-li*, a cruciferous plant, 149.
TINLING, Mr. J. F. B., author of *Poppy Plague*, 157, 158.
Tobacco and tobacco-smoking, 153.
When introduced, 153.
Spread of, 153.
In Soochow, 153.
Smoked through a horn, 153.
Smoked throgh a water pipe, 153, 154.
*Tobak* (*tabacco*, *tombak*, *tembakù*), 153.
Tonnage dues in Ming dynasty, 151.
Trade, good effects of permission to, 151.
Foreign, prohibited 151.
Foreign permitted, 151.
Freedom in, led to local tranquillity and aided the funds required for the maintenance of a military force, 151.
At Canton, Hangchow, and Ningpo, under a superintendent, 148.
In the Ming dynasty, detailed in *Tung-hsi-yang-k'ao*, 151.
*Ts'ao-hua-p'u*, a work on plants and flowers, 152.
*T'u-ching-pên-ts'ao*, second *Pharmacopœia* of Sung dynasty, mentions the cultivation of the poppy, 148, 149.
*T'u-shu-chi-ch'êng*, 148, 149, 152.
*Tuan-ch'ang-ts'ao*, a poisonous plant, 158.
*Tung-hsi-yang-k'ao*, a Ming dynasty work on ocean trade, 151.
*Tung-hua-lu*, a historical work, 153.
*Tung-i-pao-chien*, a Corean work on medicine, 150, 151, 152.
Describes the preparation of opium from the poppy capsule, 152.
Turfan, 150.

VIRGIL, use of the poppy, 147.

*Wan-ping-hui-ch'un*, a work by KUNG YÜN-LIN, 151.
*Wan-ying-tan*, made of opium and 13 drugs, 155.
WANG CH'IU, author of *Pai-i-hsüan-fang*, 149.
WANG HSI mentions opium in *I-lin-chi-yao*, 150.
Describes the preparation of opium from the capsule, 150.
How he came to know the medical practice of the Mahommedans, 150.
WANG SHIH, author of *I-chien-fang*, 149.
WANG SHIH-MOU, author of a work on flowers, 152.
WEI I-LIN, author of *Tê-hsiao-fang*, 149.
Women smoked tobacco in 17th century, 153.
*Wu-chu-yü*, (*Boymia Rutœcarpa*), 151.
*Wu-li-hsiao-shih*, 152.
*Wu-tung*, (*Eleococca verrucosa*), 149.
WU YU-P'EI's poem on the poppy, 152.

*Ya-pien*, a name for opium, 147, 156.
*Yang-ch'i-shih*, 155.
YANG SHIH-YING wrote on use of capsules in dysentery, 149.
*Ying-kung*, *T'ang*, *Pên-ts'ao*, 148.
*Ying-su*, poppy seeds, explanation of name, 148.
*Ying-su-hua*, 152.
*Ying-tzŭ-su*, poppy, 148.
*Yü-mi*, a name of the poppy, 151.
Yung-ch'ang-fu, opium grown in, in 1736, 156.
YUNG T'AO's poem on the poppy, 148.
Yünnan province, growth of opium in, 156, 158.

# APPENDIX III.

*Printed by order of the Royal Commission in accordance with the remarks at questions 492 and 493.*

## MEMORIAL presented by the ANTI-OPIUM SOCIETY in November 1892.

To the Right Hon. the Earl of Kimberley, K.G., President of Her Majesty's Council and Principal Secretary of State for India.

MY LORD,

ON behalf of the Society for the Suppression of the Opium Trade, we beg to lay before your Lordship the following considerations:—

1. Your Lordship is doubtless aware that, on the 10th of April, 1891, the House of Commons, by a majority of 31 votes, adopted, in principle, the following resolution, moved by Sir Joseph Pease, and seconded by Mr., now Sir Mark, Stewart:

> This House is of opinion that the system by which the Indian opium revenue is raised is morally indefensible, and would urge upon the Indian Government that they should cease to grant licences for the cultivation of the poppy and sale of opium in British India, except to supply the legitimate demand for medical purposes, and that they should, at the same time, take measures to arrest the transit of Malwa opium through British territory.

We have good reason to believe that the recently-elected House of Commons contains at least as large a majority of members opposed to the continuance of the opium trade as the last, and that there is not the slightest probability of its reversing that vote.

2. The emphatic condemnation of the opium trade thus pronounced by the late House of Commons was the result of a widespread feeling amongst the thoughtful people of this country, and especially amongst the Christian Churches, hostile to the continuance of the opium trade at present carried on by the Indian Government. The public conscience is shocked, not merely by the sad and shameful record of the wars by which the legalisation of this traffic was wrung from China, but by the continuing fact that the British nation raises revenue wherewith to provide for the cost of governing India by trading in an article which is prepared for vicious use, which brings misery to countless myriads in China and other Eastern lands, and the sale of which, in our own country, is subject to restrictions based on its recognition by the entire medical profession as a dangerous poison. The repugnance of the British people to the whole system has been manifested, during the past three years especially, by several hundreds of public meetings, generally crowded, enthusiastic, and often influential and representative in a marked degree. At these meetings, resolutions condemning the trade have been adopted, almost always with absolute unanimity. During the session of 1891, 3,352 petitions were presented to Parliament for the suppression of the opium trade, bearing 192,106 signatures; 956 of these petitions being officially signed. Since the vote on Sir Joseph Pease's motion, memorials to Government, praying that speedy effect might be given to that vote, have generally taken the place of petitions; from the Wesleyan Methodist body alone memorials to this effect have been presented, bearing 271,680 signatures.

3. The late Government took some steps towards satisfying the public sentiment with regard to the opium traffic. In pursuance of declarations made by Sir James Fergusson (in the absence of Sir John Gorst), and the late Right Hon. W. H. Smith, in the course of the debate on Sir Joseph Pease's motion, it directed that the area under poppy cultivation in the Behar and Benares agencies should at once be restricted; and in accordance with such restriction the Government of India reduced the number of chests for sale in the current year from 57,000 (the number sold by auction at Calcutta during each of the four previous years) to 54,000 chests.* Your Lordship's predecessor, Viscount Cross, also sanctioned proposals made by the Indian Government, in response to a memorial presented to him by this Society in 1890, for the abolition of licensed opium-smoking dens throughout India, and of the extremely objectionable "minimum guarantee" clause contained in the opium licenses used in the Presidency of Bombay.*

4. Whilst gladly accepting these measures of reform as steps in the right direction, we are unable to recognise them as satisfying the conscientious objections of the Christian and thoughtful people of this country to the existing system. The scope of these measures obviously falls far short of carrying out the resolution which the House of Commons has approved.

5. Under these circumstances, we have read with much satisfaction the observations with regard to the opium question made at Penicuik, on the 11th of July last, by the Right Hon. W. E. Gladstone, now Her Majesty's Prime Minister. After referring to the earlier history of the opium trade, and to the disgraceful wars waged by this country with China, which resulted in the legalisation of the import of opium into that country, Mr. Gladstone is reported to have said:—

"There is still the growth of opium in India. There is still a considerable revenue, though not nearly what it was, connected with it, and there is considerable desire, I believe, in this country to get rid of that connexion altogether. I, gentlemen, can only say this, that subject to the obligations of good faith, I shall be most delighted to see, and even, if I can, to forward, any measure within the bounds of reason for limiting that connexion and bringing it, if it can be done, altogether to an end."

6. Accepting these utterances as representing the views of Her Majesty's present Ministers, we beg to submit to your Lordship the following suggestions as to the mode in which effect may best be given to them, and at the same time to the decision of the House of Commons. It will be convenient here to distinguish between the various branches of the opium trade, as they will require separate treatment.

These are:

(1). The Bengal opium monopoly, under which the Indian Government grants licenses to cultivators in the Behar and Benares opium agencies for the cultivation of the poppy, makes advances to them without interest, purchases from them their entire crop, manufactures the poppy-juice into opium in the Government factories at Patna and Ghazipur, and finally sells the prepared opium by monthly public auction at Calcutta, except that portion which is reserved for sale by the Excise Department in India.

(2). The Malwa transit duty system, under which, by arrangement of the Indian Government, opium grown and prepared in some of the native States of Central India pays to the Government of India, on its passage to Bombay for export, a heavy transit duty, equal to nearly two-thirds of the present wholesale price at Bombay; the revenue obtained from it by the native Princes being only a small percentage of that received by the Government of India.

(3). The Excise system, under which the exclusive right of selling opium is farmed out to licensees, whose interest it becomes to increase the sale to the utmost possible extent, and to spread the degrading vices of opium-eating and opium-smoking amongst the people of India.

(4). The system adopted in the Punjab of licensing the growth and preparation of opium for local consumption only.

7. As regards (1) the Bengal opium monopoly, we would urge upon your Lordship that the Indian

* Reply by the Hon. G. N. Curzon, M.P., to question put by Sir Joseph Pease, Bart., M.P., Feb. 25, 1892.

* Despatch of Viscount Cross to the Governor-General of India, dated December 17, 1891. [Blue Book, Consumption of Opium in India (1892, C. 6562), p. 108.]

Government should be instructed still further to reduce the area of poppy cultivation for the coming season, so as to limit the production of opium to that which medical use requires, and at once to stop the Government opium sales at Calcutta.* At the present time "a specially prepared article" is issued from the Government agencies to the Medical Department, which "takes the place" in India "of the European form of the drug." With this exception, opium is not prepared in India for medical use, but solely for sensual indulgence. There would, probably, be no serious difficulty in so treating the opium now in store as to adapt it for medical use; but, however this may be, it is plain that the mere fact that a certain amount of opium is in stock at Calcutta cannot affect the duty of a Christian Government, at once to withdraw from a traffic which it perceives to be immoral.

8. As regards (2) Malwa opium, we would point out that the present wide extension of poppy cultivation in the native States is due to the policy of the British Government itself. On this point the following statement is made by Mr. St. George Tucker,† of whom Dr. Medhurst tells us that, "Having, at the earnest solicitation of the Government, taken upon himself the management of the Indian finances, he rescued them from a condition of extreme jeopardy, and left them upon a respectable basis; subsequently he became a Director of the East India Company, and twice filled the important office of Chairman of the Direction." In a note handed by him to the Court of Directors, in 1829, Mr. Tucker says: "Ever since I had the honour of being a member of this Court, I have uniformly and steadily opposed the encouragement given to the extension of the manufacture of opium; but of late years we have pushed it to the utmost height, and disproportionate prices were given for the article in Malwa. We contracted burdensome Treaties with the Rajput States to introduce and extend the cultivation of the poppy.' These Treaties were repealed about fifty years ago. At the present time, the native States‡ engage "so to manage their opium cultivation and production as to safeguard the British revenue; and, in exchange for this service, they receive either money compensation or other concessions." Under these circumstances, it is, we submit, clear that the same moral grounds, which can alone justify the existing prohibition of poppy culture in by far the greater portion of British India, require that Her Majesty's Government should prohibit the transit of opium from the Central States through British territory to the sea, except in the case of opium prepared for medical use. It would, however, be desirable, in our view, that the arrangements already existing between the Indian Government and the native States should be revised, in order that the restriction of the culture to medical requirements may be effected by a mutual prohibition, enforced alike in British India and in the Malwa States. The adoption of this course would relieve the Indian Government of the necessity of establishing a special service on the borders of these States to prevent the export, and would at the same time put an end to the smuggling of opium into adjoining British territories, which is already so serious an obstacle to the efforts of British officers to diminish the consumption of opium.

9. As regards (3) the Excise system, as it affects opium and other narcotic drugs, we simply ask that principles which have long been recognised in the legislation of the United Kingdom be applied for the protection of our fellow-subjects in India. Numerous petitions and memorials received from India during the past two years, great public meetings in many important Indian towns, which have been addressed by some of the most thoughtful and influential natives, and articles that have appeared in many organs of native opinion, alike give evidence that grave dissatisfaction is felt in India at the facilities offered by the existing system for the sale of these drugs. At home, under the Pharmacy Act of 1868,§ none of these drugs can be sold except by duly qualified druggists, and with a label showing them to be poisons; whilst the preparations of Indian hemp are classed amongst those dangerous poisons which may be sold only to persons known to the seller or introduced to him by some such person, entry being made in a register of the particulars of each sale. As regards opium, the provisions of the law in force in this country are, we believe, generally considered by medical men to be insufficient, and their laxity has been condemned by coroners' juries; still less would they be suitable, in their present form, for the requirements of India. We would urge upon your Lordship to request the Indian Government without delay to prepare and adopt such regulations under the Indian Opium and Excise Acts as may be found best suited to adapt to the requirements of British India the fundamental principles, that the sale of poisonous drugs is to be restricted to medical and scientific use, and that discretionary powers for such sale should be entrusted only to responsible and carefully-selected persons, who possess adequate knowledge of the deleterious properties of these drugs, who can readily be called to account for any improper use of the discretion conferred upon them, and whose remuneration in no degree depends on the amount of their sales.

10. The case of Burma falls within the general principles, the adoption of which we have urged in paragraph 9. Six years ago, on the occasion of the annexation of Upper Burma, we presented to your Lordship a memorial deprecating the introduction of the Excise system, as regards opium, into that province. We then stated our views with regard to the two provinces very fully; and we have since had occasion to recur to the subject in our memorial presented to Viscount Cross on the 30th of July, 1890, paragraphs 10 to 13, and in another, dated March, 1892, paragraphs 8 and 9.* We notice that, since the date of our last memorial, Sir Alexander Mackenzie has replied to the despatch addressed to him by the Indian Government under date 29th July, 1891,† and we understand that in this reply he gave full reasons for adhering to his former opinion as to the desirability of prohibiting the sale of opium to Burmans, and further expressed a view in accordance with that which we laid before your Lordship's predecessor, that it was unnecessary and undesirable to make an exemption in favour of the Chinese residing in Burma. We sincerely trust that no further delay will be permitted in sanctioning throughout Burma the measures which have been so carefully elaborated by the Chief Commissioner, and which the officials and people of the province so earnestly and unanimously desire.

11. As regards (4), the Punjab system of licensing the cultivation, we would submit that this should be at once put an end to. The prohibition of poppy culture has been already enforced by the Indian Government, in 1799 as regards Lower Bengal and Orissa, as well as throughout Southern India‡; about 1860 in Assam§; and at other dates elsewhere. "The policy of Lord "Cornwallis, Lord Teignmouth, Lord Wellesley, and "Lord Minto, who circumscribed the produce within "the narrowest limits, confining the cultivation of the "poppy to two of our provinces, and actually eradicating "it from districts where it had been previously culti-"vated,"‖ was, no doubt, largely based on fiscal reasons; but it will hardly be contended that fiscal reasons can justify that which motives of morality, and the desire to protect our own subjects from an evil contagion would not warrant. We are assured by competent witnesses that the Sikh people would generally welcome the adoption by Government of measures which would enable them to rid themselves of a habit which they recognise to be a debasing and injurious one.

12. We are well aware that the measures thus indicated as necessary to give effect to the decision of the House of Commons, and to the convictions held by the great mass of thoughtful and Christian people in this country involve the abandonment by the Indian Exchequer of a still considerable, though steadily decreasing, revenue. Sir Joseph Pease, in the debate of last year,¶ expressed his willingness to accept the following addition to his resolution, which, however, the expiry of the time permitted for discussion precluded him from formally moving: "This House is of "opinion that such annual grants should be made to the "Government of India as the then probable amount of "deficit, and the then circumstances of Indian finance "seem to require." In so doing he represented the

* Return of Dr. Watt's article on opium, printed by order of the House of Commons, 1891, p. 7.
† Papers relating to the opium trade in China, 1842-1856, presented to the House of Commons, 1857, p. 54.
‡ Statement exhibiting the Moral and Material Progress and Condition of India, 1887-88, p. 8.
§ 31 Vict. c. 121.

* Blue Book, "Consumption of Opium in India," 1892, p. 110.
† *Ibid.*, p. 102.
‡ Return, Dr. Watt's article, p. 20.
§ Evidence of Sir C. Beadon: Report of East India Finance Committee, 1871, question 3524.
‖ Mr. St. George Tucker; Papers relating to the opium trade in China, 1842-1856, presented to the House of Commons, 1857, p. 54.
¶ Reprint from Hansard's Report of the Debate, p. 12.

view repeatedly expressed by this Society, that the suppression of the opium trade must not be allowed to add to the taxation of the Indian people. We believe that the people of this country will be ready to make up any deficiency which, in the judgment of the responsible Government of the day, may be properly attributable to the withdrawal of the Indian Government from the export trade in opium, and which cannot otherwise be provided for except by placing fresh burdens on the peoples of India. At the same time, we are convinced that in many directions it is possible to introduce greater economy, combined with equal or even improved efficiency, into the administration of Her Majesty's Indian Empire—we would especially refer to the recommendations of the Simla Commission of 1879, on military expenditure, and to your Lordship's own suggestions contained in the Blue Book, "East "India (Reduction of Expenditure), 1885." The development of Indian resources, on the lines pointed out by the Indian Famine Commission of 1881, has already produced a very gratifying increase in the revenue of India, and we believe that further attention to this important subject would in the course of a very few years, entirely fill up the void that must temporarily be occasioned by the cessation of the opium revenue from abroad. The withdrawal of the facilities now provided by Government for the consumption of opium in India itself would operate in the same direction; as Sir Charles Atchison's report on opium in Burma, supported by many other authorities, shows that the opium habit seriously interferes with the due cultivation and development of the land. The stoppage of the trade in opium with China would probably give a powerful stimulus to the exports of other Indian produce to that country, which already show a marked improvement in recent years, and would thus contribute materially to the prosperity of India. It would also, in all probability, have a very beneficial effect on silver exchanges, by putting an end to the drain of silver from China to India in payment for opium, thereby enabling the Chinese to substitute the use of silver for their present cumbrous copper coinage. It would thus tend to check the depreciation of silver which is at the present time so serious an embarrassment in the finances of India.

13. Whilst we have thus dealt in detail with the various branches of the opium question, we regard the immediate stoppage of the monthly auction sales of opium at Calcutta as by far the most important and pressing of the measures which we desire to urge upon your Lordship. These sales are a feature of the trade which has been admitted to be indefensible by some of the most eminent amongst Indian administrators, including the honoured names of Lord Lawrence, Sir Bartle Frere, Sir Herbert Edwardes, Sir Donald Macleod, and Sir William Muir. It is true that most of these favoured the substitution of a system in Bengal similar to that which exists in Bombay, a proposal to which we have frequently expressed our unhesitating opposition, and which the vote of the House of Commons, condemning both systems alike, has made it unnecessary now to discuss. It is, however, true, as these distinguished statesmen perceived, that the manufacture and sale of opium by Government itself is that which most strikingly and conclusively identifies the Indian Government with an immoral traffic. The total cessation of these sales could not fail to have the happiest results. To the people of India it would be a much-needed evidence that the British nation puts morality before revenue, and refuses to traffic in the vices of its subjects or of their neighbours. It would inevitably be followed by the Governments of other British settlements in the East which at present derive a large portion of their revenue from pandering to the vice of opium-smoking. To the Dutch Government of the East Indies, which prohibits the cultivation of the poppy in its own territories, but which follows the evil example of British rule by deriving a great revenue from the sale to its own subjects of opium, purchased chiefly in India, it would facilitate the withdrawal from a pernicious system which is working havoc throughout the Island of Java. Above all, to the great Chinese people such a withdrawal would be a token that we have at last truly repented, as a nation, of the grievous wrongs which we have inflicted upon them—wrongs which, by a strange inconsistency, are often frankly admitted by statesmen who yet see no objection to our continuing to reap the profits of a trade which our cruel and unjust wars originally forced upon the Chinese.

14. In China, the results to be anticipated from the stoppage of the export trade in opium from Calcutta and Bombay are thus stated in a letter received by us, about a year ago, from one of the most competent and experienced observers, the Rev. Griffith John, D.D., of the London Missionary Society, who has been for upwards of 35 years a missionary in the great commercial centre of Hankow.

"Let China see that we are capable of sacrificing millions of pounds annually for her good, and that of our own free will, in obedience to the dictates of conscience and from a sense of humanity, and she will not be slow to acknowledge the worth and dignity of the act. Nay more, she may begin to glorify God in us. Our intercourse with the people would become more friendly; commerce would extend and develop; one of the greatest obstacles to the progress of Christ's kingdom in the land would be removed; the people would listen more respectfully to our message; and the day of China's regeneration would begin to dawn. Many obstacles would still remain, but having got rid of this we should feel that we could face the rest with hearts light and brave. We should then begin to hope for old Cathay as we have not ventured to do hitherto.

But have the Chinese the ability to put down the vice? As long as the Indian trade in opium exists the hands of the Chinese Government are tied and paralyzed. They can simply do nothing, but allow things to go on from bad to worse. Their best efforts, however sincere and energetic, would prove abortive. If the Indian trade in the drug were abandoned the Chinese would, I firmly believe, make an honest effort to stop the native growth, and the attempt would eventuate at once in a diminution of the evil. It might eventuate ultimately in its complete suppression.

But whether the Chinese Government can put down the native growth or not, our path as a Christian nation is plain enough. It is for us to wash our hands clean of the iniquity. The trade is immoral and a foul blot on England's escutcheon. It is a disgrace to ourselves as a people and unworthy of the place which we hold among the nations of the earth."

Similarly the Rev. Christopher C. Fenn, one of the secretaries of the Church Missionary Society, who is and has for many years been connected more particularly with the work of that Society in China, writes as follows in the "Church Missionary Intelligencer" of March last:—

"It will be known throughout China—for there are Protestant missionaries in almost every province—that the import of opium from India to China is stopped; and it will be very widely known also that in taking that step England has sacrificed considerable pecuniary gain. Every British official in China will henceforth feel it his duty to discourage, as far as his influence reaches, the growth, supply, and the consumption of opium, in order to promote both the admission of other English and Indian commodities, and also the production of those articles which can be exchanged for such commodities. Every Chinese official, from the highest to the lowest, will know that the most stringent and strenuous efforts to put down the growth and import of opium will never be in any way thwarted by the British Government, or tend in the smallest degree to embroil the friendly relations between England and China. Many of these will be disposed to take vigorous measures to stop the terrible evil, being encouraged to do so by the overwhelming majority of their own countrymen. It is impossible to believe that any check to such measures will be applied by the central Government. The chief authorities will not dare, whatever their own desires may be, especially when, as now, discontent is widely spread, thus to defy public opinion. May it not be hoped that before many months are passed—say within three or four years—the anti-opium feeling will have gradually become so strong as to sweep all before it. There is in China no dislike to paternal Government action. On the contrary, for this purpose at least, it will be earnestly asked for, and firmly and successfully applied. The cancer that has been eating into the vitals of Chinese life will be torn out; and once again, in many places, a population morally and physically vigorous, will be ready to "receive the engrafted Word." A powerful stimulus will be given to the desire for friendly intercourse with Western Nations; prejudice against European civilization and inventions will be removed; the construction of railways will be encouraged; a free interchange will be established of the products of British and Chinese industry; and two mighty and peaceful empires, linked together in commerce and amity, will bestow on each of them an effectual barrier against northern aggression. The message of salvation will once again resume its

westward course. America will be stirred up to a holy and generous emulation. From the western shores of that continent and by railway across its northern hills and plains, thousands of ardent evangelists from the British Isles, from the United States, from the Canadian Dominion, with the Gospel in their hearts and on their lips, will speed forward, with the sun, to the abodes of this ancient but still vigorous nation, will supply the lamentable defects of the noble but mournful teaching of Confucius, and will sow seeds of Divine Truth, that may grow up in a soil still strange to it, and yield at length some new proof of its transforming power, to the glory of Him who is Truth and who is Love. 'Glory be to God in the highest; on earth peace, goodwill towards men.'"

We can desire no greater honour for your Lordship and for the Government of which you are a member, than that you may be the instruments in the Divine hands of bringing about so blessed a consummation.

We are, with great respect,
Your Lordship's obedient servants,

(Signed, on behalf of the Society for the Suppression of the Opium Trade),

JOSEPH W. PEASE, *President.*

*Vice-Presidents.*

J. C. LIVERPOOL (Bishop).

JOHN SARUM.*

J. W. CARLIOL.*

[* As regards the general matter of the Petition, not as regards all its expressions.]

A. COTTON, General R.E., Madras.

F. B. MEYER.

W. F. MOULTON.†

[† With some reserve as to paragraph 9.]

MARK J. STEWART.‡

[‡ Approves generally, except as to the fourth sentence of paragraph 12.]

BASIL WILBERFORCE.

*Members of the Executive Committee.*

DONALD MATHESON, *Chairman.*

H. W. MAYNARD, *Treasurer.*

GEORGE GILLETT.

HENRY GURNEY.

T. HANBURY.

JOHN HILTON.

NICHOLAS HURRY, Member of Board of London Congregational Ministers.

JAMES LEGGE, Professor of Chinese, University of Oxford.

DAVID MCLAREN, J.P., D.L., Ex-Chairman of the Chamber of Commerce, Edinburgh.

GEORGE PIERCY.

SAMUEL SOUTHALL.

W. S. SWANSON, D.D.

C. W. TREMENHEERE, Lt.-Gen.

HENRY WIGHAM.

ROBT. PRINGLE, M.D, Brigade-Surg., H.M.'s Bengal Army, *Deputation Secretary.*

JOSEPH G. ALEXANDER, *Secretary.*

ARTHUR ALBRIGHT.

JOSEPH ANGUS, M.A., D.D.

THOS. J. BARNARDO.

JOHN BARRAN.

(REV.) GEORGE S. BARRETT, Norwich.

ALFRED HENRY BAYNES, Genl. Sec., Baptist Missionary Society.

HENRY J. BERGUER, Vicar, S. Philips, Arlington Square, N.

W. BICKFORD-SMITH.

J. B. BRAITHWAITE.

H. BROADHURST.

HENDERSON BURNSIDE.

W. S. CAINE.

GORDON CALTHROP.

SIR WILLIAM T. CHARLEY, Q.C., D.C.L.

A. M. W. CHRISTOPHER, M.A., Rector of St. Aldate's, and Hon. Canon of Christ Church, Oxford.

WILLIAM S. CLARK.

F. C. CLAYTON.

J. J. COLMAN.

J. LLEWELYN DAVIES.

JOHN EDMOND, D.D.

J. PASSMORE EDWARDS.

CHRISTOPHER C. FENN.

THEODORE FRY.

JAMES P. GLEDSTONE.

BENJAMIN GREGORY.

H. GRATTON GUINNESS, D.D.

F. T. HAIG, Major-General.

DAN. BELL HANKIN.

WM. HARVEY, Ilkley.

ALFRED HOWELL.

ISAAC HOYLE.

HENRY SCOTT HOLLAND,§ Canon of St. Paul's.

[§ To the general intention of the Petition.]

THOS. HUGHES, Q.C., Judge of Circuit No. IX.

SAMUEL HULME.

ALFRED ILLINGWORTH.

E. E JENKINS.

A. MCARTHUR.

JUSTIN MCCARTHY.

ALEX. MCLAREN, D.D., Union Chapel, Manchester.

JAMES E. MATHIESON.

W. C. MAUGHAN, Hon. Sec. Glasgow Auxiliary.

H. C. MILWARD, Vicar of Lyonshall (late Vicar of Redditch).

W. MORGAN, Bryn-golen, Shawford, near Winchester.

H. C. G. MOULE, M.A., Principal of Ridley Hall, Cambridge.

G. S. MUIR.

ARTHUR PEASE.

WM. T. RADCLIFFE.

J. J. RIDGE.

FREDK. SESSIONS.

THOMSON SHARP.

H. C. SQUIRES.

T. ALFRED STOWELL, M.A., Rector of Chorley, and Hon. Canon of Manchester.

JOSEPH STURGE.

JOSEPH THOMSON.

J. F. B. TINLING.

H. W. WEBB-PEPLOE, Vicar of St. Paul's, Onslow Square, S W.

S. D. WADDY.

BENJ. WHITWORTH, J.P.

PHILIP H. WICKSTEED.

JOHN WILSON, M.P. (Govan).

*Members of the General Council.*

## APPENDIX IV.

CORRESPONDENCE with the FOREIGN OFFICE concerning the operation of existing Treaties with China in regard to the importation of opium into China and the duty thereon, as bearing on the declaration made by the Right Honourable Sir James Fergusson, on behalf of Her Majesty's Government, in the House of Commons, on the 10th April 1891. (*See* Questions 252 and 253.)

SIR, 15th September 1893.

I AM directed by the Chairman of the Royal Commission on Opium to ask you to lay the following matter before the Right Honourable the Secretary of State.

On the 10th April 1891, Sir James Fergusson, speaking in the House of Commons on behalf of Her Majesty's Government, is reported by Hansard to have said:—

"The Chinese at any time may terminate the treaty on giving 12 months' notice, and to protect themselves they may increase the duty to any extent they please, or they may exclude it altogether. This, I think I may say, that if the Chinese Government thought proper to raise the duty to a prohibited extent, or shut out the article altogether, this country would not expend one pound in powder and shot or lose the life of a soldier in an attempt to force the opium upon the Chinese."

More than one of the witnesses brought forward by the Anti-Opium Society has stated before the Royal Commission that China is not really free to take her

own course in this matter. In order that the position may be clear, I am directed to forward extract from proof of the evidence given by Dr. Maxwell on the subject.

Lord Brassey would not himself desire to go behind a statement made in Parliament by a member of the Government, speaking on behalf the Government, on a question of this kind. Still, as the doubt has been raised, perhaps Her Majesty's Government would desire it authoritatively to be set at rest. The statement, made by Sir James Fergusson in April 1891, has been on occasions referred to in Parliament; and it was cited in the debate of the 30th June last in the House of Commons.*

It has been suggested to the Commission that the statement quoted above from Sir James Fergusson's speech consisted of two parts. In the first sentence he referred to the additional article of the Chefoo Convention† which can be terminated at 12 months' notice by either party. On the termination of that article the regulations under the Treaty of Tientsin are revived, and by those regulations "transit‡ dues on "it (opium) will be arranged as the Chinese Govern- "ment see fit." The second sentence declares the policy which will guide Her Majesty's Government if or when China raises the question in the future.

The Royal Commission on Opium would be glad if you could favour them with an authoritative statement upon the question that has been raised.

I am, &c.
(Signed) C. E. BERNARD,
Acting Secretary to the Commission.

To the Under Secretary of State
for Foreign Affairs.

---

Foreign Office,
SIR, September 25, 1893.

I AM directed by the Earl of Rosebery to acknowledge the receipt of your letter of the 15th instant and to transmit, for the information of the Royal Commission, copy of a memorandum drawn up in this Department giving information respecting the treaty engagements between this country and China on the subject of the importation of opium.

Mem., Sept. 19, 1893.

I am, &c.
(Signed) T. V. LISTER.

Sir C. E. Bernard.

---

MEMORANDUM respecting the TREATY ENGAGEMENTS between this Country and China on the subject of the Importation of Opium.

There is no mention of opium in the Treaty of Tientsin of the 26th June 1858, or in the previous Treaty of Nanking which was thereby confirmed.

Art. 24. The Treaty of Tientsin declares that British subjects shall pay on all merchandise imported or exported by them the duties prescribed by the tariff, subject, however, to most favoured nation treatment.

Art. 26. It declares further that (inasmuch as the tariff fixed under the Treaty of Nanking was no longer equitable) the tariff shall be revised so that it shall, as revised, come into operation immediately after the ratification of the Treaty.

Art. 27. It was further agreed that either of the contracting parties might demand a further revision of the tariff and of the commercial articles of the Treaty at the end of 10 years; but that if no such demand was made within six months after the end of the first 10 years, then the tariff should remain in force for 10 years more, and so on at the expiration of each 10 years.

Art. 28. With regard to transit dues it was declared that the Chinese authorities should declare, within a period of four months, the amounts leviable, which should be fixed as nearly as possible at the rate of 2½ *ad valorem*.

In pursuance of Article 26 of the above Treaty an agreement was signed by Lord Elgin and the Chinese Plenipotentiaries on the 8th November 1858, which contained rules and regulations in explanation of the Treaty, and to which a revised tariff was attached.

It was therein declared that the said tariff and rules should be "equally binding on the Governments and "subjects of both countries with the Treaty itself."

Rule 5. Rule 5, "Regarding certain commodities heretofore contraband" relating, among other articles, to opium, ran as follows:—

The restrictions affecting trade in opium . . . . are relaxed under the following conditions:—

1 picul= 100 catties. "1. Opium will henceforth pay 30 taels per picul import duty. The importer will sell it only at the port. It will be carried into the interior by Chinese only, and only as Chinese property; the foreign traders will not be allowed to accompany it. The provisions of Article 9 of the Treaty of Tientsin, by which British subjects are authorised to proceed into the interior with passports to trade, will not extend to it, nor will those of Article 28 of the same Treaty by which the transit dues are regulated: the transit dues on it will be arranged as the Chinese Government see fit; nor in future revisions of the tariff is the same rule of revision to be applied to opium as to other goods."

In the tariff annexed to this Agreement opium is included with an import duty of 30 taels per 100 catties.

China No. 3 (1886), p. 3. In the Chefoo Agreement of 13th November 1876, section 3, relating to trade, it is declared that foreign concessions at the ports are to be regarded as the area of exemption from *li-kin*.

The 3rd subsection of section 3, relating to opium, is as follows:—

p. 4. "On opium Sir Thomas Wade will move his Government to sanction an arrangement different from that affecting other imports. British merchants, when opium is brought into port, will be obliged to have it taken cognizance of by the Customs and deposited in bond, either in a warehouse or a receiving hulk, until such time as there is a sale for it. The importer will then pay the tariff duty upon it, and the purchasers the *li-kin*, in order to the prevention of the evasion of the duty. The amount of *li-kin* to be collected will be decided by the different provincial Governments according to the circumstances of each."

p. 5. On the 18th July 1885 an additional article to the Chefoo agreement was signed in London, amending the above stipulation as to opium, and the agreement, together with the additional article, was ratified on the 6th May 1886.

In lieu of clause 3 of section III. of the Chefoo agreement, it was arranged (by the additional article) that foreign opium when imported into China should be taken cognizance of by the Imperial Maritime Customs and should be deposited in bond and not removed thence until there should be paid to the customs the tariff duty of 30 taels per chest of 100 catties, and also a sum not exceeding 80 tabls per like chest as *li-kin*.

The opium might then be re-packed, a certificate should be issued gratuitously to the owner which should free the opium from any further tax or duty whilst in transport to the interior provided that the packages had not been opened or the Customs seals, &c. tampered with.

These certificates were to have validity only in Chinese hands, and should not entitle foreigners to accompany the opium inland.

On the opening of the packages at their destination the opium should be treated, in respect of taxes or contribution, as native opium, in calculating which taxes the *li-kin* should be deducted from the market value.

This arrangement was to remain binding for four years, after which either party might give 12 months' notice to terminate it; and in the event of its termination the arrangements under the regulations attached to the Treaty of Tientsin (1858) should be revived.

The contracting parties might by common consent adopt modifications of the additional article which experience might show to be desirable.

In an exchange of notes, dated 18th July 1885, it was stated that if the Chinese Government failed to bring the other Treaty powers to conform to the provisions of the additional article, Her Majesty's Government might at once withdraw from it, and revert to the previous system of taxation.

The object of this was no doubt to protect the British flag, as, if the foreign Governments did not agree, British merchants could import under foreign flags.

The present position of the question appears to be—

That British merchants may import opium on payment of a duty of 30 taels per 100 catties, and that opium so imported shall remain in bond until that duty

* Hansard for 30th June 1893, page 604.
† Page 7 of Command Paper, No. 1735 of 1886.
‡ Page 11 of Parliamentary Paper of 1861, on "China Treaties."

is paid with the addition of a li-kin not exceeding 80 taels per 100 catties.

That these payments shall frank the opium to the place of consumption, where no further tax shall be levied than is payable on native opium, the amount paid as li-kin being calculated off the value.

That this arrangement may be terminated by either party by giving 12 months' notice.

That Her Majesty's Government may moreover terminate it at once, if the other Treaty Powers do not conform to its provisions.

That in the event of its termination the importation of opium shall be regulated by the conditions attached to the Treaty of Tientsin, namely :—

Import duty, 30 taels per picul, with transit dues as Chinese Government shall see fit, &c. 1 picul= 100 catties.

A. H. OAKES.

Foreign Office,
September 19th, 1893.

---

## APPENDIX V.

EXTRACTS from the MINUTES of EVIDENCE given before the ROYAL COMMISSION ON ALLEGED CHINESE GAMBLING AND IMMORALITY AND CHARGES OF BRIBERY AGAINST MEMBERS OF THE POLICE FORCE, appointed August 20th 1891. Presented to the New South Wales Parliament by command. Sydney Charles Potter, Government Printer, 1892.

[*Put in by Sir George Birdwood as part of his evidence, and ordered to be printed.*]

HANNAH, examined 10th December 1891.

13,760. Do you smoke opium?—I have smoked it, but I was very sick and had to knock it off. Now and then I have a couple of pipes unbeknown to my husband.

13,763. Is it not a difficult matter to break yourself of the habit?—I do not know. I think it is easy enough to knock it off.

ADELAIDE, examined 10th December 1891.

13,830. Do you smoke opium?—No; I did at one time, but have not for four years. It did not agree with me.

13,835. If you smoke opium continuously, does it not destroy the vitality and energy, and make you feel altogether unfit for any ordinary duties?—It does to a certain extent.

13,836. Does smoking opium render you unconscious so that you would be absolutely at the mercy of anyone who would be in the room with you?—No, it does not.

13,837. You have your senses about you the whole time?—Yes.

13,840. Which has the greater effect on you, drink or opium?—Drink certainly.

ELLEN, examined 10th December 1891.

13,892. Do you smoke opium?—I do.

13,893. Constantly?—Yes.

13,894. When did you first commence?—About three years ago.

13,919. You do not drink?—No.

13,920. Does opium smoking have the same effect as drink, do you know?—No; it has no effect.

13,921. When you smoke opium does it render you unconscious?—No.

13,922. Why not give it up now?—I cannot. It is part of myself to smoke it.

13,941. How much opium do you use in a day?—Sometimes 2*s.* and sometimes 1*s.* 6*d.* worth.

13,942. Do most of the European girls who go with Chinamen use opium?—Yes; the most of them do, I think.

13,943. Do those who use opium as you do take intoxicating drink?—No; I have not seen two women who smoked opium drink as well. I used to drink terribly myself before I took to opium.

13,965. Could any man take advantage of you when you were under the influence of opium?—No one in the world could.

14,010. Do you not think opium smoking is a great evil?—No, I do not think so. A woman that smokes opium has always got her senses about her.

14,011. Do you not find that it takes away all your energies, and makes you poor in health and thin?—No, I have not altered in the least since I have smoked; in fact, I am stouter.

ELLEN, examined 14th December 1891.

14,555. If men smoke opium, does it affect their power with women?—Yes, it does, in one way.

14,556. They have not the same desire for intercourse with women?—No; they do not care about women.

14,557. If you were lying down on a bunk smoking opium alongside a Chinaman who was also smoking opium, the probability is that he would not care to have intercourse with you?—Not if he had the opium habit, he would not. The man who has the opium habit is not like another man; he does not care for women.

14,620. How often during the day do you smoke opium?—Three times.

14,623. For how long after you have had your smoke does the effect remain in your system?—As soon as I have a few pipes I feel all right again.

14,624. How much opium does it take to put you properly under the influence for the time being?—It takes 6*d.* worth for the time being, but I always smoke 1*s.* worth.

14,626. Are you not in that state even partially unconscious?—Not at all.

14,627. Does it not do so with others?—It never makes anyone unconscious.

14,628. Are you quite sure?—Well, I can speak for myself. I can smoke opium all day and night too, and it will have no such effect upon me.

14,634. It is a rule that persons who smoke opium do not care for drink?—Yes; as a rule they do not care for drink. It will never do for the two things to go together.

14,643. Does not opium smoking render you unfit for work?—No; as soon as I have a smoke I am all right.

14,644. Does it not affect your appetite?—No; I can eat far better than I could before.

14,650. Would it not be better for you to break yourself of the habit?—It might be better for me to break off a certain amount, but if I were not to smoke I daresay I should be on the streets. I have no desire to go out now.

14,651. It kills all lustful inclination?—Yes.

MARGARET, examined 14th December 1891.

14,819. Is it a fact that opium smoking will make you so unconscious that you do not know what people are doing to you?—No. It has never done so to me.

14,820. You always know what men are doing about you?—Of course. It never made me stupid at all.

14,826. Does the habit of opium smoking in men kill the desire for sexual intercourse?—Nobody has said anything to me like that.

14,849. How much opium do you smoke?—About 2*s.* or 2*s.* 6*d.* worth a day.

14,850. How many years have you been smoking opium?—Five years.

14,880. Do girls that smoke opium also drink liquor?—I never saw a heavy opium smoker drink.

14,882. What would you consider heavy opium smoking?—5*s.* worth a day would be heavy.

14,886. And you say opium smoking does not make you stupid?—No; it does not.

14,938. This opium smoking has a terrible power over you when you take to it?—Yes. It is very hard to knock it off, although there are Chinamen who have been smoking for 20 years, and have knocked it off.

14,939. Does opium smoking have a tendency to make a person lustful?—No. It makes them the other way. They have no inclination at all, when they smoke very heavy.

14,961. With regard to opium smoking, do not you think it will injure your health if you persist in it?—It has never interfered with my health.

14,982. Have you heard that one effect of using opium is to destroy the appetite for intoxicating drinks?—I have heard of cases where heavy drinkers have taken to opium, and have never thought of drinking afterwards.

MINNIE, examined 14th December 1891.

15,022. Do you smoke opium?—Not now; I used to.

15,023. How long ago is it since you stopped?—About 10 months ago.

15,024. How long had you been smoking up to that time?—Very nearly three years.

15,025. How much opium per day did you smoke?—3*s.* or 4*s.* worth.

15,030. Now, what effect has opium smoking upon you?—It is a habit; that is all.

15,031. I know that it must have some effect. Now, what I want to know from you is, the effect of opium; does it make you dream, or ardently desire anything, or does it make you simply stupid and helpless?—It has no more effect upon me than an ordinary smoke.

15,038. The opium destroys the desire for strong drink?—Yes. It seems to quieten you altogether. There is no desire to go out and about, or anything, unless a person happens to be of a very lively disposition.

15,056. Opium never made you unconscious?—No.

PAULINE, examined 14th December 1891.

15,294. When you have had your opium smoke, are you conscious of what is going on?—Certainly.

15,295. It does not make you unconscious so that a man could do anything with you and you not know it?—No, you cannot be drugged with opium.

15,296. Is it a fact that men who smoke opium have no desire to have any connexion with women?—Quite right, they do not.

15,297. Now I want you to describe to the Commission what is the effect of a good strong smoke of opium?—It does not affect you in any way.

15,303. Supposing it has been stated by a person who visited one of these opium-smoking houses that he saw two or three girls there, only one of whom was conscious, and that after trying to wake the other girls, on questioning the one that was awake, she explained that they were under the influence of opium, and it would be no use trying to wake them for two or three hours; what would you say to such a statement?—Well, they might have been drinking. Opium would not do that.

15,306. How often do you smoke?—Three times a day. That is to say, I used to when I was smoking much.

15,307. What did it cost you?—2*s.* 6*d.* a day.

15,308. What does it cost you now?—It costs me 6*d.* a day. I have been knocking it off for three months.

## APPENDIX VI.

MEMORANDUM on CULTIVATION of the POPPY and PRODUCTION of OPIUM in CHINA, put in by Sir THOMAS WADE, when before the INDIAN OPIUM COMMISSION, 15th September 1893, in answer to Question 1286.

[THE Paper was originally prepared for submission to the Hong Kong Branch of the Royal Asiatic Society, in 1847, but was never read.—T. F. W.].

The poppy, called in Chinese the *ying-suh hwa*, or the *li-ch'un hwa*, is said to be cultivated in the provinces of Yün-Nan,* Sz'-Ch'uen, Kwang-Si, Kwang-Tung, Kwei-Chau, Hu-Nan, Hu-Pih, Cheh-Kiang, and Fuh-Kien. It grows wild in Kan-Suh. In Yün-Nan it is planted on the rice-grounds in the tenth moon (October, November), and is cut in the third of the ending year (April, May). A Chinese acre, cultivated in this manner, yeilds some twenty dollars, and about one hundred if exclusively devoted to the poppy. The colour of the blossoms is yellow, white, and brown. The smell and taste of the drug manufactured from it differs in different provinces; the best being produced in Lan-chau, in Kan-Suh. This is strongest in flavour, and nearly as good as the imported opium. In Kwang-Si, near Hwui-chau, and in the prefectures of Nan-hiung, and Shau-kink, in the province of Kwang-Tung, some tolerable opium is manufactured, but that of the other provinces is inferior. The poppy may be planted at any time of year, the best positions being near sandy ground. It attains a height of two or three feet, and the juice is extracted as soon as the pods, which hang in bunches and are of different sizes, are formed.

The following is described to be the process in Yün-Nan and Kwang-Tung. The person employed to collect the juice proceeds to the ground with a large joint of bamboo girt in front of him. In this is bent a copper tube about a Chinese foot in length; the pointed end of this is thrust into the pod, the other resting in the bamboo vessel, into which the juice descends through the tube. The pod which is now pressed and shrunk is hereupon closed, and may be used again when it has recovered its full size. The juice so collected is thrown into a large earthenware vat, which is sunk in a pit boarded over and covered with earth a few inches deep. For every catty of liquid there is thrown into the vat $\frac{3}{160}$ or $\frac{5}{160}$ of arsenic; the quantity being smaller as the flavour of the juice is stronger; and the strength will depend upon the province in which the plant is grown. Once in ten days the boards are removed from the mouth of the vat, and the pit is exposed to a night's dew, and covered up again. It lies in this way for about two months, and is then made up into paste, which can be heated for use.

In some instances the syrup is mixed with red earth, in which case the proportion of arsenic must be doubled, and the vat must not be exposed to the dew; but the boards should be felt with the hand in about a month, and if found warm the paste is in a fit condition to be made up. If they be not so, the pit should be opened, and the liquid examined. It is eventually made up in balls and sold like foreign opium.

The flavour of the drug varies according to the soil in which the poppy is grown, and the skill of the maker, but there does not appear to be any fashionable preference for that produced in any particular locality. In the district of Yang-shau and Hwang-ni of

* The orthography of the Chinese terms referred to in this Paper is that used by Dr. Wells Williams in his Work, "The Middle Kingdom." T. F. W.

the prefecture of Shau-king, in the province of Kwang-Tung, women are much employed in the manufacture. The crop in Kwang Tung was said to be in 1847 from 8,000 to 10,000 piculs, so vastly has the quantity produced increased since Commissioner Lin's proceedings in 1839. The best quality sells for about 500 dollars per picul in Canton, the inferior for half that sum. The native drug is said to be most consumed in Kwang-Tung, Kwang-Si, Sz'-Ch'uen, Kwei-Chau, and Shen Si. It resembles Patna in smell, is not equal to Bengal in strength, it is mixed with Patna and Turkey, but not Benares. When two years old it is preferred by some smokers to any foreign drug.

At Ting-chau Fu, in the south of Fuh-Kien, the white poppy is much grown; the neighbouring districts are thence supplied with native opium, some of which finds its way even to Fuh-chau (Foochow). It costs 300 or 400 cash the tael, but is weak in quality, coarse in flavour, and is not produced in qualities sufficient to compete with the foreign article. At Kien-ning Fu, in the south of the province [Fuh-Kien], large plantations of poppy are also said to exist. Its maturity is indicated by the falling of the leaves, and swelling of the capsule; the milky sap which flows from an incision made into these, when it has become black by a day's exposure to the sun, is scraped off and collected. After having been boiled to a consistence, it is made into cakes of a horse-hoof shape about three inches thick; but it is not coated with the leaves of the corolla like foreign opium.

In Cheh-Kiang the cultivation of the poppy is chiefly confined to the prefecture of Tai-chau, to the southward of that of Ning-po. It grows most in Hwang-yen and Ning-hai, which are coast districts; is sown from the middle of the eighth moon to the end of the ninth. The plants are manured with urine until they are well grown, and, if then transplanted, decay. They flower towards the end of the second moon, the blossoms being white, pink, purple, and variegated; more than two are seldom left; the rest are lopped off. In the fourth moon, when the plant has attained the height of from three to five feet, the petals fall, and two or three incisions are made with a bamboo spatula into the now ripe capsules, which are about three inches long, and one and a half thick; part of the epidermis is also scraped off to allow the juice to exude. The person employed then returns to gather the exuded juice on the spatula. This he transfers to his hand, which when full he empties into a vessel attached to his waist. The juice is collected early in the morning, at which time it is a whitish tint, but turns black in the sun. This process of extracting it is repeated two or three mornings running.

Partially inspissated juice fetches at Tai-chau, 500 cash per tael. The best quality is made from the juice obtained from the first incisions. The most common adulteration is from an admixture of flower petals and scrapings of the capsules pounded in a mortar, and formed into lumps of an irregular shape. This is used by the poor people of T'ai-chau. Each capsule is supposed to yield three or four candarins of opium; one Chinese acre, from ten to twenty catties, at an average price of from thirty to forty dollars. The T'ai-chau is sold a little in Ning-po, but is almost exclusively consumed by the T'ai-chau people, either as drug, or in adulterating foreign opium. They believe that if buried, in jars, for three or four years, it is superior to Patna in quality; but as it loses about half its weight by this process, it is seldom brought into operation. It is said to leave an acrid taste in the mouth, to inflame the palate, and to enervate the system more speedily than the foreign opium.

Its growth, without being directly encouraged, is connived at. It only remains to add that no accurate data are obtainable with reference to the extent of ground under cultivation; the quantity produced; or the amount of money levied by mandarins in the shape of fees; all queries on these heads being replied to in the "thousand myriad" numbers in which the Chinese are wont to reckon.

# ANALYSIS OF EVIDENCE.

(Names of Witnesses arranged in Alphabetical Order.)


THE REVEREND JOSEPH SAMUEL ADAMS.

Belongs to the American Baptist Mission and has lived in China and Upper Burma, 287–292; opportunities for observation in China, 338–340.

Prohibition of Burmese authorities against use of opium in Upper Burma by Burmese, 293–294, 306–308, 356–358, 368; supported by the general opinion of the country, 309–311; prohibition of Burmese authorities against use of alcohol in Upper Burma, 369–370.

Attitude of Burmese Government as to consumption of opium by other inhabitants of Upper Burma, 312–316, 375–376.

Regulations of the Government of India in Burma, 317–320; public opinion in Burma as to total prohibition, 322–330; his opinion as to it, 336–337, 377–379.

Effect of opium smoking, 295, 301, 359, 360, 364–367; immoderate use the rule, 296–297; tendency to resume the habit after abandoning it, 299.

Opium valuable in certain ailments but no protection against fever, 298.

Consumption of alcohol by Burmans, 331–334.

Effect of the opium habit on native churches. 335.

Proportion of opium smokers in China, 300, 302, 361–363; his opinion as to the opium habit in China, 341; its effect on the spread of Christianity, 342–343; comparison between opium and alcohol, 347.

Power of China to increase the import duty on opium, 344–347.

Feeling of Chinese officials as to the opium habit and the cultivation of opium, 348–349.

Feeling of Chinese officials towards England, 350–351.

Interest in the United Kingdom in the anti-opium movement, 351–355.

MR. JOSEPH G. ALEXANDER, LL.B.

Is a barrister and secretary to the Society for the Suppression of the Opium Trade, 464–465; places before the Commission papers showing proposals made by the Society for the Suppression of the Opium Trade for dealing with the opium question, 466–497.

SIR GEORGE BIRDWOOD, K.C.I.E., C.S.I.

His experience in Western India, 1155; never met with an instance of injury from the use of opium except from poisoning, *ib.* 1182.

The healthiest populations in Western India consume opium, 1156; opium smoking quite innocuous, *ib.*, 1168–1170; question of the decomposition of morphia in the opium pipe, 1157–1161, 1178.

Opium den in Bombay frequented by the dregs of the population, but they were not brought to their state of degradation by opium, 1162–1165.

Effect of opium on the sexual passions, 1165–1166.

A political error to deprive Native States of their revenue from opium, 1165.

Consumption of opium by Native soldiers, 1155, 1171–1173.

Opium eating a stronger form of taking the drug than opium smoking, 1176; his observation has not shown opium eating to be harmful, 1174–1175, 1177–1181; the alcohol habit in Great Britain worse than the opium habit in India, 1174.

Favours opium trade being thrown open to private enterprise, 1165, 1180; deprecates policy of keeping down the consumption of opium in India, 1179.

MR. BENJAMIN BROOMHALL.

Is general secretary of the China Inland Mission, 498; scene of the work of the mission, 499.

Expresses his conviction as derived from information received from missionaries upon evil effects of opium smoking and connected matters, 501, 502; quotes reports from Yunnan, 503; from Kwei-chau and Sichuen, 504–507; from Kan-suh, 508–515; from Shen-si, 516–518; from Shan-si, 519–522; from Gan-hwuy, 523–524; from Honan, 525; from Cheh-kiang, 526; from Chih-li, 527–530.

Quotes extracts of more general application from communications by missionaries in China to show the increase in the consumption and cultivation of opium and the evil results of opium habit, 531–536.

Would prohibit export from India to China, 546–548; his opinion that such prohibition is the only chance of giving a real check to the use and growth of opium in China, 537; question whether Chinese Government would be able or willing to stop the growth and use of opium, 543–544, 547; attitude of the Government of India as to the export of opium to China, 538–542: Sir James Fergusson's declaration, 545.

THE REVEREND FREDERICK BROWN.

Is a missionary of the Methodist Episcopal Church Mission and has served in China, 673–675.

Evil effects of opium smoking, 676–677.

Effect of opium consumption on missionary work. 677–678; reads petitions from Native Churches in favour of the suppression of opium, 678, 683.

Consumption of Indian opium in Shan-tung and Chi-li, 679–680.

Effect of conversion to Christianity on the status of natives of China, 686–690.

MR. GEORGE GRAHAM BROWN.

Has been a missionary in China for more than six years, 550–551.

His opinion as to the evil effects of opium consumption on the Chinese in Lanchau, 552, 564–569, 599–607; consumption of Indian opium in Lanchau, 553–555, 570; no Persian opium consumed there, 555; proportion of opium consumers to adult male population, 594–597; growth of the habit and increase of the cultivation of opium in Lanchau, 557–560; demeanour of the people in Lanchau towards Europeans, 575–577; action of local authorities in Lanchau to enforce edicts prohibiting the consumption of opium, 571–574, 592–593.

Suicides from opium, 560–562.

His opinion as to the probable result of prohibiting export of opium from India, 578–581; favours this course, 608.

Relative strength of Indian and China-grown opium, 582–591.

DR. GEORGE DODS.

Was engaged for 18 years prior to 1877 in private practice in Canton and Hongkong and temporarily in Government service in Hongkong, 1722–1725.

Extent of the opium habit, 1728–1731; did not observe the number of opium smokers to be on the increase, 1748–1750; opium generally smoked in moderation, 1732; effects of opium smoking not generally evident, 1726–1727; no harm in moderate smoking, 1733–1734; the habit does not tend to degenerate into excess, 1735; not difficult to throw off the habit, 1736–1739; opium said to be a necessity in the marshy districts, 1740.

Agrees in the main with Dr. Lockhart, 1741–1744, 1747, but not entirely as to the number of opium smokers, nor as to the extent of spirit drinking, but those vary in different parts of China, 1745.

Not familiar with the proportion of smokers using Indian opium, 1750; never heard the Chinese blame the English for introducing opium, *ib.*

MR. T. W. DUFF.

His letter read, 1637; lived in China for 30 years, *ib.*; considers opium not to be deleterious to natives of China but to be a necessity, *ib.*; this due to conditions under which the Chinese live in Southern and Mid-China, *ib.*; occasional abuse in large towns, *ib.*; foreigners do not require opium in China, as they live under different conditions, *ib.*; nor do the Chinese living in mountainous districts and the north, where they consume alcohol, require it, *ib.*; all nations need a stimulant, *ib.*; Chinese speaking with foreigners will speak against the opium habit from politeness, *ib.*; never heard any Chinese blame the

British Government for introducing the drug, *ib.*; cultivation of the poppy in 1865 smaller than it would otherwise have been owing to the unsettled state of the country, *ib.*; proclamations forbidding its cultivation at that time issued owing to difficulty of collecting the revenue. *ib.*; opium revenue has greatly assisted the Chinese Government in centralising authority at Pekin, *ib.*

THE REVEREND A. ELWIN.

Has been a missionary attached to the Church Missionary Society in China for 23 years, 610.

Effect of opium smoking in Hangchau and neighbourhood, 611–615, 623–624, 633; tendency to increase the dose, 630–632; proportion of opium consumers in Hangchau, 616–617; spread of the habit, 618; increase of cultivation, 621, 635–636; attitude of the local authorities in Hangchau as to the edicts, 619–620; Indian opium consumed in Hangchau, 621.

Chinese feeling as to the connexion of the British Government with the opium trade, 622–623.

Effect of opium smoking on coolies and chair-bearers, 611, 625–630.

Opinion as to whether the introduction of Indian opium has led to the increased growth of the poppy in China, 636–638.

SIR JOSEPH FAYRER, K.C.S.I., M.D., F.R.S.

His letter read, 1637; served 30 years in India, *ib.*; agrees that ideally people would be better without stimulants and narcotics, *ib.*, opium abused to a limited extent in large cities in India and China, *ib.*; habitually used in moderation over large areas in India, *ib.*; believed to be a prophylactic against malaria and to facilitate the performance of all the functions of life, *ib.*; does not believe that the tendency of opium eating is ever to increase, *ib.*; cites an instance in his personal experience in support of his view, *ib.*; use of hemp drugs infinitely more harmful than that of opium, *ib.*

THE REVEREND CHRISTOPHER FENN, M.A.

Is secretary to Church Missionary Society in charge of the China correspondence, 430; not personally acquainted with China, 433.

Number of missionaries working in China under the Church Missionary Society, 431.

Opinions of missionaries under the Church Missionary Society as to the effects of the opium habit in China, 432.

His opinion as to whether action of the British Government with the opium trade prejudices missionary work in China, 434–435.

Popular feeling in China as to the attitude of England towards the opium traffic, 436; inability of missionaries to correct erroneous impressions on the subject, 437–442; Sir James Fergusson's declaration, 438; his opinion that the prohibition of export of opium from India to China would be the best means of convincing the Chinese Government that England would not compel them to import opium, 438, 442–449; action of the Indian Government in relation to the opium trade, 439–441.

DR. WILLIAM GAULD.

Is a medical missionary who has worked in Swatow and England, 825–832.

Prevalence of the opium habit in Swatow, 833–835; among the literary class, 849–852; opium chiefly used in a smoking mixture, sometimes by eating it, 836; in his opinion there can be no moderate use of opium except as a medicine, 853–854.

Considers the habits of morphia eating and opium smoking and eating to be interchangeable, 837–845; does not consider opium smoking to be a prophylactic against fever, 846–848.

Considers that the effects of opium cannot differ in essence in respect of different races, 855; the hold which opium takes on those who use it greater than that of alcohol, 856, 857.

Opium smokers more liable to diseases than others, 858.

Missionary labourers interfered with by the opium habit and Chinese feeling towards Englishmen, 859–862.

SIR LEPEL GRIFFIN, K.C.S.I.

His opportunities for observing the opium question in India, especially as opium agent for the Native States in Central India, 1527–1529.

The system of taxing opium grown in Native States, 1530–1532; the chief opium-growing States, 1545–1547; no attempt made by Government to increase the cultivation, 1533–1535; cultivation not interfered with, 1536–1538; methods of raising opium revenue in the Native States, 1539–1540; proportion of their revenue from opium export to their total exports, 1571–1577; decline in the export of opium, 1578–1580; probable effect of prohibiting export from Native States, 1541–1544, 1548–1549; such an act would be tyrannous and be resented, 1551–1609; no treaty rights under which the Government of India can interfere with the cultivation of opium in Native States, 1552; concessions to Native States, 1535, 1538, 1562–1567; character of his land on which opium is cultivated, 1549–1550, 1581; his opinion as to the probability of the revival of the export opium trade with China, 1561.

Extent of smuggling, 1553; precautions against it, 1554, 1590–1593; if export were prohibited, it would be impossible to control smuggling, 1568–1570, 1610.

People of Central India not consumers of opium to a large extent, 1555–1556; opium has no effect on crime, 1557; his opinion that it has no appreciable effect on the public health, 1558, 1601–1603; produces no widespread evils in India, 1608; alcohol worse than opium, 1560.

Use of opium water, 1582–1589; opium generally taken in moderation, 1594–1595; the opium habit among Sikhs, 1559; Sikhs and Rajputs, the finest races in India, have been taking it for generations, 1595–1597; question whether Rajputs and Sikhs tolerate opium better than other races, 1597–1599; Europeans and the opium habit, 1598, 1599*a*–1600; opium sots a degraded class in large cities, 1604–1607.

The prohibition of the cultivation and use of opium would irritate the people, especially the Sikhs, and would make them disloyal, 1611–1612.

Recommends no change in present arrangements, 1613.

His opinion as to the character of much of the missionary evidence on the opium traffic, 1615.

MR. THOMAS HUTTON.

Has been a missionary in the north of China, 1961, 1965; agrees with other missionaries as to the evil effects, morally and physically, of opium smoking, 1968; opium is called foreign smoke, 1970; though it is produced in Chinese territory, 1972; the Chinese attribute its introduction to the British, 1989–1993; attitude of the Chinese towards missionaries, 1994–1998; travelled for two years as a native of China, 1975–1977; opium smoking common in the north, 1977–1978; and among women in some of the towns, 1979; the habit on the increase, 1978; his experience that opium smokers are unreliable as servants, 1980–2000; the population in Northern China stronger than in the south, 1982–1984; they consume more wheaten bread, 1983; found the population on his travels degenerate and unhealthy, 2001–2004, 2007; the physique of the Chinese naturally good, 2008; opium smokers cannot take wine, and take very little food, 2010, 2011; opium smoking worse than spirit drinking, 1981.

THE REVEREND ALEXANDER LANGMAN.

Has been a missionary in China for eight years, 1509–1510, 1526–1526*a*; agrees with views expressed by other missionaries as to evil effects of opium smoking, 1511.

Produces a letter from a native evangelist describing these effects, 1512–1513.

Animosity of the Chinese to foreigners, and particularly to Englishmen, due to the connexion of the British Government with opium, 1515, 1523.

His opinion that if the export of opium from India to China were prohibited the work of the missionaries would be made easier, 1524.

Belief of the Chinese as to opium smoking resulting in the extinction of families, 1525.

MR. H. N. LAY, C.B.

Was many years resident in China in the Consular service and in the service of the Chinese Government, 1183–1187.

Introduction of opium into China and its entry in the tariffs, 1189–1193; question of prohibition in 1729, 1270–1272; and in 1724, 1273; Mr. Fitz Hughes' letter, 1274; decree of prohibition of 1799, 1194–1201; opium continued to be imported and duty to be

collected after this decree, 1202–1204; the smuggling trade, 1205–1215, 1224–1225; cultivation of the poppy widespread in China in 1830, 1216–1220; the Taiping rebellion, 1221–1222; cultivation in 1858 and 1864, 1255; opium legalised by the Chinese Government in 1873, 1226; it then determined to prohibit it again, 1227; Lord Palmerston's despatch, *ib.*; action of the Chinese Government in 1839, 1223, 1228–1232; opium not mentioned in the Treaty of Nankin, 1233; his view that the Chinese Government was then indifferent upon the subject of the import of opium, 1235–1239, 1241; Chinese officials never complained to him of the action of the British Government in respect of opium, 1239–1240; the seizure of the "Arrow," 1241; this, and not opium, the cause of the second war, 1243–1244; opium not mentioned in the course of the negotiations in 1858 regarding the Treaty of Tientsin, 1245–1246; but entered in the tariff subsequently prepared, 1247–1248; action of the Chinese Government and Sir Rutherford Alcock in 1869, 1249–1253; his opinion as to the allegation that the Chinese Government threatened to withdraw all restrictions in China in order to destroy the import from India, 1254; his view that in all the negotiations it was not the object of the British Government to force opium in China, 1282; the Chinese Government had always regarded opium from a fiscal point of view, 1262; Mr. Burlingame's mission to England in 1868, 1258–1260; his opinion that if the export of opium from India were prohibited, the Chinese Government would not prohibit the consumption of opium, 1263–1269; his opinion that the Chinese Government is not deterred from opening the opium question by the fear that the Indian Government might claim to be recouped for loss of revenue, 1279; complains of the manner in which the action of officials as to opium in China has been misrepresented, 1256–1257, 1275–1278.

His opinion that statements as to evil effects of opium smoking among the Chinese are exaggerated, 1280; opium generally used in moderation, 1281; the physique of the Chinese very good, *ib.*; opium taken as a prophylactic in the malarial districts in the mid-provinces and southern provinces, *ib.*; immoderate use injurious, 1280.

MR. HENRY LAZARUS.

Was engaged in China in commerce unconnected with the opium trade from 1878 to 1881, 1618–1621; employed on an average 200 natives of China, 1623–1624; many were opium smokers, 1627; those who smoked opium were never rendered unfit for work by it, and were as good as the rest, 1626, 1628; domestic servants not incapacitated by smoking, 1633.

His own experience of opium smoking is that it is too tedious for Europeans to take to it, 1628–1630; excessive smoking does not destroy intellectual power, 1626, 1631; not necessary to increase the dose, 1631; opium traffic not the cause of the dislike of the Chinese to Europeans, 1632.

THE REVEREND JAMES LEGGE.

Is Professor of the Chinese language and literature at Oxford, 165; has resided in Hong Kong and Malacca and visited China, 166–168.

His experiences of opium smoking in Malacca and China, 169, 170; opinion of the respectable classes as to the habit, 170, 171; prevalence of the habit, 172, 173, 200, 201, 212.

Characteristics of the people of China, 174–176; opium smoking prejudicial to work, 177; the majority of persons who smoke opium gradually come more and more under its influence and smoke to excess, 178, 209, 210; the habit of smoking opium results only in evil, 179, 207.

Feeling of the people in China as to the attitude of England as regards the opium traffic, 180–184.

Power of the Chinese Government to exclude Indian opium, 185–187.

Introduction of the cultivation of the poppy and the use of opium into China, 188–192; increase of cultivation in China, 193–197.

Consumption of alcohol in China, 198, 199, 204.

Opium prohibited in Japan, 202; consumption of alcohol in Japan, 203.

Probability of the Chinese Government stopping the growth of opium in China, 205; England's attitude in first Opium War, *ib.*

Opium smoking not to his knowledge generalised in any community in China, 211; Chinese population of Hong Kong in 1894 approached this condition, 211.

MR. STEWART LOCKHART.

Is Protector of the Chinese in Hong Kong, 1375; his duties, 1421–1424.

Chinese popular opinion decidedly against the opium habit, 1380, 1381.

Moderate consumption possible, 1383; proportion of moderate smokers, 1403–1410; moderate use need not end in excess, 1434–1437; relative effects of moderate and excessive smoking, 1382; distinction between the drunkard and the opium sot, 1388, 1411; his experience against the idea that the Chinese hate the British on account of the opium question, 1384.

Does not think that the existence of the opium trade affects British commerce prejudicially, 1385.

The population of Hong Kong, 1395–1398; opium divans in Hong Kong, 1386–1387, 1428–1433; question whether opium consumption affects the death-rate in Hong Kong, 1389, 1414–1416, 1419, 1420; the opium farms in Hong Kong and the Straits, 1390–1392; not in favour of an edict of total prohibition in Hong Kong, 1393, 1394; opium smoking prevalent among the Chinese population, 1399–1401; not so prevalent as the use of alcohol in Great Britain, 1402; opium smoking stationary in Hong Kong, 1412, 1413; consumption per head of the Chinese population in Hong Kong, 1416–1418; never heard of a European taking to opium, 1425; Chinese opium not consumed in Hong Kong, 1426, 1427; consumption of spirits by Chinese in Hong Kong, 1439–1443.

MR. WILLIAM LOCKHART, F.R.C.S.

Was a medical missionary under the London Missionary Society in China for 25 years up to 1864, 1638, 1703.

Opium generally smoked in China, 1691–1693; many Chinese take opium in moderation, 1641; they generally increase the dose with evil results, *ib.*, 1642, 1653, 1661; proportion of moderate and excessive consumers among the population, 1643–1652, 1654, 1708–1710; opinion as to the effect of opium, 1661; does not regard even moderate use as beneficial, 1653; consumers in excess can be cured of the habit, 1674–1676; opium not generally taken to relieve pain, but for dissipation, 1684; power of control of opium smokers, 1694–1697; reason why the opium pipe is smoked lying down, 1698; extent of opium cultivation in China, 1654–1660.

Alcohol a greater social evil than opium, but opium more personally harmful to individuals, 1667; alcohol a greater curse in England than opium in China, 1668.

Suicide by means of opium, 1669–1673.

Opium not forced on China by the British Government, 1677, 1699–1701; never heard this alleged in China, 1702; advocates the Government of India abandoning the monopoly and reducing the area of poppy cultivation, 1677, 1711–1714; China opium cheaper and more impure then Bengal opium, 1685–1687.

Consumption of opium by Europeans, 1688–1690.

Opium smokers not permitted to belong to his church, 1704–1707, 1715; the same rule would apply to spirit drinkers, 1716; spirit drinking prevails in Japan, 1717–1718; in his opinion it is unlikely if opium smoking were stopped in China that spirit drinking would prevail, 1719, 1720; the Chinese altogether superior to the Japanese, 1721.

SIR HUGH LOW, K.C.M.G.

Letter from, 1637; formerly administrator of Perak and other States in the Malay Peninsula, *ib.*; experience in Perak and Labuan, *ib.*; farm of right to collect duty in Perak, *ib.*; drug consumed generally in moderation by labourers, chiefly Chinese, in mines as a prophylactic against miasma, *ib.*; also by shopkeepers, artizans, servants, *ib.*; more tendency to abuse among this class, *ib.*, also by wealthy Malays and Chinese, *ib.*; two-thirds of the Chinese population smokers, but very few Malays, *ib.*; used by criminal classes of both races, *ib.*; general health affected in occasional but few cases, *ib.*; opium habit had no influence on crime, *ib.*; moderate use of opium said to clear the intellect, *ib.*; use of opium prohibited in State prisons, detention in which invariably resulted in improved physique, *ib.*; no such abuse in Perak or Labuan as to justify further restrictions, *ib.*

MR. D. MATHESON.

The contraband opium trade, 790–792; liable to attacks from pirates, 803–804.

His account of the events of 1839–1841, 793–796; comments on the attitude of British Government from 1841–1858, 802.

Incidents which led him to condemn the opium traffic, 797–799; at considerable injury to his pecuniary position, 824.

Recommends the prohibition of export of opium from India to China, 800, 801, 805–811.

His opinion that comparison cannot be made between the export of spirits from England and the export of opium from India, 810–823.

DR. MAXWELL.

Is a doctor of medicine and secretary to the Medical Missionary Association, 214, 215; was a medical missionary in Formosa, 216.

Character of his experience, 217, 218; extent of the opium habit, 219, 238, 239, 258–260; children not allowed to take opium in Formosa but learn to do so in when pretty young, 274.

Comparative effects of opium smoking, tobacco smoking, and dram drinking, 220, 273.

Habitual consumption of opium the rule, 221; consumers become slaves to the drug, 222–224.

Physical evils of the opium habit, 225; moral evils; 226; social evils, 227.

Opium not in his opinion a prophylactic against malaria, 228.

Consumption of Indian opium in China and increase of consumption of native opium, 229–235; Persian opium, 281–286.

Opium smoking universally regarded in China as a vice, 236, 237.

Indian opium traffic tends to hinder Christian missionaries in China, 238, 239, 264–272.

Opinions of the medical profession in the United Kingdom as to the habitual use of opium, 240; medical opinion in India, 241, 242, 245; medical opinion in China, 243, 244; no statistics exist as to public health in Formosa, 261.

Power of the Chinese Government to exclude opium, 246–256.

Comparison between opium smoking and opium eating, 262.

Action of Government of India as to export of opium, 264–269, 275–280.

Suicides from opium in China and India, 274.

MR. DAVID McLAREN.

Formerly President of the Edinburgh Chamber of Commerce, 1751.

Presents tables of statistics of trade between India, China, Japan, and the United Kingdom, 1862.

The Committee of 1848, 1753; increase of exports from China after the reduction of the tea duty, 1754; not accompanied by corresponding increase of imports from England, *ib.*; increased import of opium from India, *ib.*; possibility that anticipated increase of trade between England and China at that time went indirectly in an increase of trade with British India, 1822–1835.

History of trade with China, 1753–1758; contrasts trade of England with China with England's trade with Japan, 1758–1760, 1765–1769, 1840–1848; contrast between Chinese and Japanese in the matter of dress, &c., 1795–1801.

His opinion that import of opium from India into China prevents China from buying English manufactures, 1758–1764, 1769–1776, 1849, 1850, 1855–1856; the substitution of India for China tea has impaired the ability of China to purchase English manufactures, 1761–1764, 1862; export of yarns from India to China, 1791*a*–1795, 1851–1854; England's trade with China stationary during the past 15 years, though import of opium from India has largely decreased, 1836–1837; this owing to Chinese smoking native opium, 1838.

Produce of poppy per acre under cultivation in India declining, 1771, 1772.

Policy of the Government of India in 1860 to take as large a crop as possible, 1772–1774; refers to this policy as not having been changed, 1774–1776.

Quotes opinions of officials as to the pernicious character of the drug, 1778–1785.

Advocates prohibition of poppy cultivation in India and the export of opium to China, 1802–1821; his opinion that the smoking of native opium would then be stopped, 1839.

MR. ALEXANDRE MICHIE.

Is a merchant with 40 years' experience of China, 2012–2018.

The use of opium deprecated by public opium among the Chinese, but not more than the use of alcohol in European countries, 2019–2021; extent to which the opium habit prevails in China, 2022–2025; few opium smokers among his employees, 2026–2027; moderate smoking more common than inveterate smoking, 2028; effect of moderate smoking, 2029–2031; opium smokers not more dishonest than others, 2032; opium smoking among the better classes, 2040–2044, 2047; those classes not degraded or of degenerate health, 2045–2046, 2048–2049; no opium smoking in Japan, 2033; the Japanese alleged to be inferior to the Chinese, 2034; opium trade has not affected the attitude of the Chinese towards Englishmen, 2036–2038; considers excess in alcohol worse than excess in opium, 2039.

SURGEON-GENERAL SIR WILLIAM MOORE, K.C.I.E., Q.H.P.

Served 33½ years in India, 1000, 1001.

Investigated the opium question in Rajputana and Bombay, 1002–1004, 1024; no generalized consumption in Bombay, 1025–1029, 1032–1039.

His conclusion that opium smoking is practically harmless, and opium water not only harmless but beneficial in moderation and a prophylactic against fever, 1005, 1057, 1058; excess in opium not so injurious as excess in alcohol, 1006; opium more beneficial than alcohol, 1022, 1023; use of opium on the whole beneficial, 1067–1073; a large proportion of visitors to opium dens have ailments which they go there to relieve, 1074–1079; the habit not regarded as disgraceful, 1036–1039, 1080–1085; the prohibition of the sale of opium in India, except for medical purposes, would be an interference with the habits and customs of large sections of the population, 1007, 1030, 1031.

Effect of the habitual use of opium on different races, 1008; prevalence of the habit among the Rajputs, 1009–1014, 1107; the Rajputs a healthy class, 1015; no reliable statistics of births and deaths in Rajputana, 1016; habitual opium consumers generally take their opium at night, 1019; no general tendency to increase the dose, 1017, 1018; excessive use deleterious but the exception, 1021; habitual use in moderation does not shorten life, 1020; amount consumed by opium smokers, 1088, 1089; the use of opium among men tending camels in the desert, 1007, 1090, 1091; has had little experience with the Sikhs, 1040; tobacco forbidden by the first Sikh teacher and the use of alcohol deprecated, 1097, 1098; large sections of the population in India do not use opium, 1041; cannot speak as to the relation of the opium habit to race, 1042–1046; early use of opium by Rajputs during their constant fighting, 1099, 1100.

Insurance offices do not impose a higher rate on opium eaters, 1047–1057.

Erroneous impression that the cultivation of opium leads to famines by reducing the land for the growth of cereals, 1057; the migration during the famine in Rajputana from Marwar to Malwa, 1101–1106.

The opium habit among Europeans, 1051–1054; does not spread among them owing to habit rather than to constitutional difference, and also because opium smoking is troublesome, 1059–1066.

DR. F. J. MOUAT.

His opportunities of studying the question in India, 1109–1112.

His experience of the use of opium by Marwaris and Chinese in Calcutta, 1112–1119; the Chinese opium smokers and the Marwaris opium eaters, 1149, 1150; the habit has come down in India from former generations, 1120–1122; regards consumption of opium in moderation, as in the case of these two colonies, as quite as harmless as the moderate use of alcohol among Europeans, 1123–1131, 1134; opium is also valuable as a prophylactic and febrifuge in malarial tracts, 1153; the use of opium in excess bad, but he has no experience of use in excess, 1132, 1133; his experience with other classes attending the hospitals, 1135–1137.

His experience of opium in relation to crime and insanity in Bengal, 1139–1144.

More habitual consumers of ganja than of either spirits or opium, 1144; ganja not mixed with opium

in India, 1151, 1152; quotes, with approval from a discussion by Calcutta Medical Society, 1144–1147.

Consumers of opium not ashamed of the fact, 1148; suppression of the use of opium would lead to increased consumption of more harmful stimulants and narcotics and would be actively resisted by the more manly and warlike races in India, 1153; use of opium for the purpose of exciting sexual desire, 1154.

DEPUTY SURGEON-GENERAL W. P. PARTRIDGE.

Is a Deputy Surgeon-General in the Bombay Army and served in India 30 years, 1884; the opium habit a vice, 1888, 1896, 1918; worse than alcohol, 1896; the fumes from smoking affect persons other than the actual consumers, 1886–1888; many persons who resort to opium dens are not led to do so by sickness though some are, 1888–1895.

Confidential circular issued by the Government of the North-Western Provinces and Oudh as to opium dens, 1900–1914; opium dens condemned by opium smokers, 1915–1917; opium a predisposing cause of death, 1919, 1920, 1952–1955; opium eaters in jails, 1920, 1949–1951; the danger of stopping opium in such cases, *ib.*; violent crime committed among Rajputs under the influence of opium, 1920–1956; opium not a prophylactic against fever, 1921; opium given to children and arrangements for the sale of pills for children, 1922–1946.

Possibility of prohibiting the sale of opium in India except for medical purposes, 1957–1960.

SIR JOSEPH PEASE, BART., M.P.

Is President of the Society for the Suppression of the Opium Trade, 2; has not visited India or China, but has received constant communications on the subject from those parts of the East in which opium is used, 108, 109.

His views as to the connexion of the Indian Government with the manufacture and sale of opium, and as to the immorality of the opium trade with China, 4–13, 105; the export trade to China the most important branch of the subject, 16, 112; regards the position of the Government in Bengal as worst, 147, 148.

Statistics of the opium trade with China, 14, 15, 18; statistics of the cultivation of the poppy, 40–45.

History of the Chinese opium trade, 20.

Policy of the British Government as to compelling the Chinese Government to import opium, 21–23.

Cites opinions given in support of the views of the Society for the Suppression of the Opium Trade, 24–39.

History of the opium question in the House of Commons, 46–63.

Public interest in the opium question in the United Kingdom, 54, 55; action of foreign countries, 56–59, 139–143.

Treaties prohibiting the importation of opium into China, 60–62.

Cites opinions as to the evil effects of the opium habit in China, 63–71; and in India, 72–77; quotes extract from speech of the late Lord Shaftesbury as to the medical aspect of the case, 79–84; cites opinions of Indian officials in the Blue Book of 1892, 85–93.

His views on the financial aspect of the case, 94, 95; the increased expenditure on the army in India 95, 96; the need for the development of railways in India, 95–98; quotes from official papers as to the uncertainty of the opium crop, 100.

Growth of opium in China stimulated by import from India, 12, 13, 133; import of Persian opium into China, 134, 136; objection of Sir James Fergusson to allowing cultivation in the Bombay Presidency, 36, 37, 137–139; anxiety of the Indian Government in 1869, and later, to increase the area under poppy, 3, 110; subsequent policy of reducing the area, 111.

Disposition of Government officers in India to restrict local sale, 16, 17; the Indian system as to internal consumption is now strongly repressive, and could only be improved by total prohibition of the cultivation of poppy except for medicinal purposes, and the sale by license of medical opium, 113, 114; question whether the English system of sale by druggists prevents purchases for non-medical purposes, 115–118.

Use of opium by natives of India, 119–121.

Views on the transit duty on opium paid by Native States, 101–103, 106, 107; concessions to Native States, 102, 103, 148–151; growth of poppy in Malwa, 157; fall in price of Malwa opium chests, 158; transit duty reduced to stimulate cultivation, 159, 160.

Origin of manufacture by Indian Government, 162–165.

THE REVEREND GEORGE PIERCY.

Founded the Wesleyan Mission in China, 1; his opportunities for observation in China, 2, 3.

Cites instances and states his opinion as to the evil effects of opium smoking, 453–460.

Agrees generally with the evidence previously given by missionaries, 461, 462.

BRIGADE-SURGEON R. PRINGLE, M.D.

Was in the medical service of the Government of India for 30 years, 691–694; considers opium invaluable medicinally, but useless as a dietetic, and to febrifuge only as being a sedative, 695; if taken in small doses in fever districts its effects would be harmful, 706; if ample supplies of quinine made available in malarial districts in India, there would be no need of opium as a febrifuge or a prophylactic, 747–750.

Evil effects of opium habit in India not visible to any extent, except among the dregs of the population in towns, 695, 702, 712; indulgence in opium inconsistent with self-respect in India, 695, 711, 722–724, 742–746.

Opium not served out by him to troops when on service in a very malarious district, 698–701; the effects of opium on native troops, 734–738.

Tendency of opium consumers to increase the dose, 703, 704; the immorality of the opium habit, 705, 707.

His view as to the attitude of the Government of India in relation to the opium trade, 708.

His view as to withholding opium from habitual consumers, 708–711, 714–722, 733, 741, 742.

Recommends that opium should be cultivated only for medicinal purposes, 713, 714.

Policy of the Government of India as to opium and liquor, 725–729.

Advocates stopping the sale of spirits as well as of opium, 729.

Facilities for purchase of opium in India and England, 729.

No difference in the effect of opium on different races, 730.

Advances to cultivators in India for poppy and other cultivation, 738, 739.

DR. F. IRVINE ROWELL, M.D., C.M.G.

Was employed 25 years as a medical officer of the Government in the Straits Settlements, 1444, 1445; now retired, 1446.

Population of Singapore, 1447–1449; Chinese in Singapore, 1450, 1451; opium smoking not generally prevalent among the Chinese there, 1452–1455; Chinese opium smokers in the pauper hospital, 1456; the opium habit among them generally the result of disease, 1457–1459; the majority moderate smokers, 1460, 1461; Chinese opium smokers in he criminal prison, 1464, 1465; their crime, as a rule, unconnected with the open habit, 1466–1468; opium, as a rule, immediately withdrawn from prisoners, but allowed for a time in exceptional cases, 1469–1470; in some cases as a necessity, 1492–1495; no injury from the stoppage of opium in cases of habitual moderate smokers, 1472–1475; Chinese coolies who smoked opium ordinarily not so healthy as others, as they had taken to opium to relieve disease, 1476–1478, 1489–1491; continued to smoke after regaining their health and without prejudice to efficiency, so long as they did not exceed, 1479, 1480; moderate opium smokers no worse in health than moderate tobacco smokers, 1481–1488; the moderate use of opium of assistance mentally, 1482–1485; the good of opium exceeds the evil, 1486, 1487.

Revenue in Straits Settlements from opium, 1496, 1504–1507; Indian opium in Singapore, 1508.

Anti-Opium Society in Singapore, 1497–1503.

THE REVEREND T. G. SELBY.

Was for 12 years a missionary of the Wesleyan Mission in the interior of China, 1863, 1864, 1868, 1869.

His pamphlet "The Poppy Harvest: a study of Anglo-Indian Ethics," embodies his views, 1870–1873; the cartoons reflect the average opinion of the Chinese on the subject, 1875.

Agrees with the evidence given by other missionaries, 1866, 1876, 1877; missionaries brought more into contact with the Chinese people than other persons are, 1867.

Estimate of mortality caused by opium imported from India, 1878–1881; the opium habit has an unfavourable effect upon the general health, 1883.

SIR JOHN STRACHEY, G.C.S.I.

Had 38 years' experience in India, 864–865; his opportunities for observation, 866–868.

The financial aspect of the opium question, 869–871; estimates profits to all classes out of the opium crop at a great deal more than Rx. 19,000,000 a year, 888–890, 936–937; 100,000,000*l.* would not be adequate compensation to India, 891; revenue from opium about Rx. 5,750,000, 892–894, 933–935; general revenue of India is increasing, 910–913; and also expenditure, 914–916; increase of military expenditure, 917–922; opium revenue uncertain, 923–925; impossible to find taxation to take its place, 909; can suggest no means of making this loss of revenue good, 894; reduction of expenditure impossible, *ib.*; opium generally consumed in India in moderation, and is beneficial, 872, 901, 903; consumption generally infinitesimally small, but certain classes have consumed it from time immemorial, 872, 898; consumption has diminished, while population has increased, 872; danger that smuggling may result from high price, *ib.*; the habitual consumers, notably the Sikhs and Rajputs, are the finest races in India, *ib.*, 898, 899; consumption among Sikh and Rajput soldiers, 927–932, 985–989; danger of prohibiting consumption in India, 872; China does not depend on India for her supply of opium, *ib.*; Indian opium a luxury, *ib.*; production in China out of all proportion to that in India, *ib.*, 979; most consumers in China take it in moderation, 872, 902, 904, 948; the Government of China free to prohibit importation of opium from India, 872; his opinion as to its wish to do so, 905; the sacrifice of Indian revenue would be an act of folly and injustice, 872; question whether, if opium is demoralising to China, the Government of India should continue export it there, 949–952.

Endorses the view of the opium question presented in Mr. Batten's paper, read before the Society of Arts, 875.

The arrangements with the Native States in India, in respect of opium, 876–881, 926, 963–966, 977, 978; production in Native States, 906; manufacture in Native States not in hands of European officials, 954–958; prohibition of the growth of the poppy in Native States in the Bombay Presidency, 959–962; can suggest no means of stopping production of opium in, or preventing its export from, Native States, 885, 907; objections to a customs line 885–887; no customs line at present, 990, 991; smuggling of opium grown in Native States, 967, 969, 992, 993.

The position of the Government in Bengal as regards the production of opium, 882–884; object of the Government of India to restrict consumption both in China and India, 895; the state monopoly the most repressive of all fiscal restrictions, *ib.*; substitution for opium monopoly of heavy export duty might not diminish revenue but would lead to increase of consumption both in India and China, *ib.*; great difficulty of preventing smuggling from Bengal, if monopoly abandoned in favour of export duty, *ib.*; no distinction from the point of view of morality can be drawn between a system of monopoly and an export duty, *ib.*; no greater objection on economic grounds to a monopoly of opium than to a monopoly of tobacco, *ib.*; would not recommend the substitution of a licensing system for the Bengal monopoly, 976.

Burma the only country under the Government of India as to which evidence showing the injurious effects of opium is produced, 897; this evidence only refers to consumption by Burmese, *ib.*; no evidence that the consumption of opium is a crying evil anywhere in India proper, *ib.*; great difference between the races inhabiting different parts of India, *ib.*

Prohibitive measures in India would lead to political dangers of extreme gravity, 900, 908.

Possibility of substituting other crops for opium in India, 938–942; advances to cultivators, 994–998.

Practically impossible for the Government to encourage the growth of opium to any extent, 943–947.

Opium consumed by the Sikhs grown under license in the Punjab and in Native States under the Punjab Government, 970–975.

THE REVEREND W. S. SWANSON, D.D.

Was in China up to 1881 in connexion with Presbyterian Missions, 751, 753, 754, 756; during 20 years in Fuh-kien never saw any poppy cultivation, 755; agrees with the views of other missionary witnesses as to the evil effects of the opium habit, 757; opinions of the Chinese on the subject, 758, 765–767; advocates the entire suppression of export of opium from India to China, 759; probable effects of such a policy on the Chinese Government, 760; attitude of the Chinese officials as to enforcing the regulations prohibiting the use of opium, 761; question whether the Chinese Government is free to prohibit the import of opium from India, 762–764.

Spirit drinking in China, 768–770.

Tobacco smoking in China, 771–774.

Number of Chinese converted to Christianity, 775–778.

Classes from which converts are drawn, 779–789.

THE REVEREND HUDSON TAYLOR.

Is founder and general director of the China Inland Mission and a member of the Royal College of Surgeons, 380–383; his opportunities for observation in China, 384–387.

Effects of opium smoking on the Chinese, 388, 389, 391, 412–415, 420–422; on chair-bearers and coolies, 409–411, 417–419.

Prevalence of the opium habit in China, 390; the opium habit worse than the alcoholic habit, 423.

Unpopularity of the English with the Chinese owing to the opium traffic, 393–395, 424–427.

Present attitude of public opinion in Great Britain as to compelling Chinese Government to import Indian opium, 396; value of communicating Sir James Fergusson's declaration, 397, 398, 402; suggests it might be officially communicated to the Chinese Government, 399–401.

Question of the extent to which considerations of revenue influence the Chinese, 403.

Very few opium smokers can abandon the habit, 404; age to which opium smokers live, 405–408; rate of mortality among the Chinese, 416, 417.

Question whether, if the Indian Government stopped the export of opium to China, the Chinese Government would prohibit the import of other foreign opium into China, 428, 429.

MR. POLHILL TURNER.

Has been a missionary in the north of China, 1963–1964.

The main characteristics of the Chinese the same in the north as in the south, 1967.

Opium largely consumed in the north, 1968–1970; is called foreign smoke though produced in China, 1970, 1971, 1973.

Agrees with Mr. Hutton as to evil effects, morally and physically, of opium smoking, 1987, 1988.

The Chinese condemn opium as a curse, 2009; opium interferes with the endurance of chair-bearers, 2010.

SIR THOMAS F. WADE, G.C.M.G., K.C.B.

Served 40 years in China and was British Minister at Pekin, 1283, 1284; opium not introduced into China by the British, 1285, 1317–1319; was known as a medicine in China ten centuries ago, 1285; smoking of recent date, but introduced from Manilla before our trade developed, *ib.*; Tso Tsung-tang's opinion that it was introduced in 17th century, *ib.*; supply from India at first not more than enough for the consumption of 1 per cent. of the population, *ib.*; 30 or 40 years ago sufficient for 2 per cent., *ib.* 1357–1360; cultivation in 10 provinces in 1847, 1285; opium regularly taxed like other imports in certain places, 1286.

Many Chinese suffer from excess of opium, but to a great number it is a stimulant, like beer is in England, 1285, 1286; his views expressed in 1871, 1320; since modified by him, *ib.*

Wars with China directly traceable to the determination of the Chinese to ignore relations with England, 1287, 1289, 1321–1323; quotes from the "Chinese Repository" in support of this view, 1289;

the seizure of opium only an incident of the first war, 1287; the capture of the "Arrow," 1289, 1290; opium not the cause of the second war, 1291; Lord Clarendon's reference to opium in his instructions to Lord Elgin, *ib.*

The Tientsin Treaty, *ib.*; Mr. Reid subsequently urged Lord Elgin to regularise the trade, *ib.*; opium entered in the tariff without any objection by Chinese, *ib.*; manner in which the rate of duty was fixed in the tariff, 1324–1329; the real concern of the Chinese was about the residence of a Foreign Minister at Pekin, *ib.*, 1292; refusal of the Chinese to admit Sir Frederick Bruce into Pekin, *ib.*; this led to the third war, 1297–1298; forcing the opium trade never an object with the British Government, 1299, 1300; the subject of opium not mentioned after 1860 till in 1868 Sir Rutherford Alcock suggested an increase of duty, 1300; objected to by the Indian Government, 1301; not referred to again till the Chefoo Convention, when the object of the reference was to ensure the Chinese Government its revenue against foreign importers, *ib.*, 1331–1353; delay in confirming the Convention, 1302, 1336, 1337, 1361–1363; the Chinese did not ask for free liberty as to the amount of *likin*, 1338, 1339; the regularisation of the trade at Hong Kong, 1302; question of the power of Chinese Government to prohibit importation, *ib.*

The attitude of the Chinese Government towards the opium habit, 1303; quotes from his conferences with Chinese Ministers on the subject, 1304–1308; individual Chinese officers at times take rigorous measures against opium, but the feeling of the Central Government not very active, 1309; does not agree in Sir Rutherford Alcock's opinion on this point, 1363–1370.

Inclusion of the prohibition of the import of opium in the treaty of 1868 between China and America due to the American Government wishing to give something in order to secure the encouragement of immigration, and also probably to an anti-opium party in the States, 1311, 1312.

Sir James Fergusson's declaration, 1302, 1340–1343; if the Chefoo Convention were denounced, the provisions of the Treaty of Tientsin would come into force, 1344–1347; the prohibition of the export of opium from India to China would be futile in preventing the consumption of opium, 1313; nor would it remove our difficulties with China, *ib.*, 1371–1373; the sincerity of a proposal by British Government to prohibit export would probably be doubted by the Chinese, 1313; proposal of Chinese Minister in 1881 for higher rate of *likin*, 1348; England would do a disservice to China if it abandoned interference with the internal duty, 1349, 1350.

## MR. MARCUS WOOD.

Is connected with the China Inland Mission and has served in Gan-hwuy and other parts of China, 639–641.

Prevalence of the opium habit, 642, 658; evil effects of opium smoking, 643, 656–657, 668–672.

Public opinion in China as to opium smoking, 644, 661–662.

Opium not taken in moderation, 645.

Extent to which Indian and native-grown opium are respectively consumed in Gan-hwuy, 646.

Feeling of hostility of Chinese towards British partly due to connexion of British Government with opium trade, 647, 648, 655, 656; feeling of the common people towards missionaries, 649, 650.

Considers that Government should prohibit the export of opium from India, 650; it is the only way out of the difficulty from a missionary's point of view, 651–654; and would, in his opinion, induce the Chinese to put down the growth of native poppy, 659, 660; consumers of opium not permitted to join native Protestant churches, 662–667.

ROYAL COMMISSION ON OPIUM.

# MINUTES OF EVIDENCE

TAKEN BEFORE THE

# ROYAL COMMISSION ON OPIUM

BETWEEN

**18th November and 29th December 1893;**

WITH

## APPENDICES.

---

## VOL. II.

---

**Presented to both Houses of Parliament by Command of Her Majesty.**

LONDON:
PRINTED FOR HER MAJESTY'S STATIONERY OFFICE,
BY EYRE AND SPOTTISWOODE,
PRINTERS TO THE QUEEN'S MOST EXCELLENT MAJESTY.

And to be purchased, either directly or through any Bookseller, from
EYRE AND SPOTTISWOODE, EAST HARDING STREET, FLEET STREET E.C., and
32, ABINGDON STREET, WESTMINSTER, S.W.; or
JOHN MENZIES & Co., 12, HANOVER STREET, EDINBURGH, and
90, WEST NILE STREET, GLASGOW; or
HODGES, FIGGIS, & Co., LIMITED, 104, GRAFTON STREET, DUBLIN.

1894.

[C.—7397.] *Price 6s. 3d.*

# SALE OF GOVERNMENT PUBLICATIONS.

The under-mentioned Firms have been appointed sole Agents for the sale of Government Publications, including Parliamentary Reports and Papers, Acts of Parliament, Record Office Publications, &c., &c., and all such works can be purchased from them either directly or through retail booksellers, who, under the provisions of the sale agency contracts, are entitled to a discount of 25 per cent. from the selling prices :—

IN ENGLAND :—

For all publications *excepting* Ordnance and Geological Maps, the Hydrographical Works of the Admiralty, and Patent Office Publications :—MESSRS. EYRE AND SPOTTISWOODE, East Harding Street, E.C.

For Ordnance and Geological Maps :—Mr. E. STANFORD, Cockspur Street, S.W.

For Hydrographical Works of the Admiralty :—Mr. J. D. POTTER, 31, Poultry, E.C.

Patent Office Publications are sold at the Patent Office.

---

For all Publications *excepting* the Hydrographical Works of the Admiralty and Patent Office Publications :

IN SCOTLAND :—MESSRS. JOHN MENZIES & Co., 12, Hanover Street, Edinburgh, and 90, West Nile Street, Glasgow.

IN IRELAND :—MESSRS. HODGES, FIGGIS, & Co., LIMITED, 104, Grafton Street, Dublin.

---

The following is a list of some of the more important Parliamentary and other Publications recently issued :—

**Parliamentary :**

**Statutes—**

*Public General*, Session 1893-94. With Index, Tables, &c., &c. Roy. 8vo. Cloth. Price 3*s.*

*Second Revised Edition.* By authority. Vol. I. A.D. 1235-1713. Vol. II. A.D. 1714-1800. Vol. III. A.D. 1801-1814. Vol. IV. A.D. 1814-1830. Vol. V. A.D. 1830-1836. Vol. VI. A.D. 1837-1842. Vol. VII. A.D. 1843-1846. Price 7*s.* 6*d.* each.

*Revised Editions.* Tables showing subsequent Repeals, effected by Acts of 55 & 56 Vict. 1892. 8vo. Price 6*d.*

*Statutes in Force. Index to.* Twelfth Edition. To the end of 55 & 56 Vict. (1892.) Roy. 8vo. Price 10*s.*

*Statutory Rules and Orders* other than those of a Local, Personal, or Temporary Character. With a List of the more important Statutory Orders of a Local Character arranged in classes ; and an Index. Roy. 8vo. Boards. Issued in the years 1890, 1891, 1892, and 1893. Price 10*s.* each.

*Statutory Rules and Orders* in force on 1st January 1893. Index to. Imp. 8vo. Cloth. Price 10*s.*

Acts of Parliament, Public, Local, and Private, Session 1893-94, are now published.

[C. 7235.] CHEMICAL WORKS. Report of Committee on, with Evidence. Price 5*d.*

[C. 7236.] LUCIFER MATCH WORKS. Report of Committee on. Price 1*d.*

[C. 7239 and 7239-I.] LEAD INDUSTRIES. Report of Committee on, with Evidence, Appendix, and Index. Price 3*s.* 10*d.*

[C. 7240.] MANUFACTURE OF CHINA AND EARTHENWARE. Report of Committee on, with Appendices. Price 2½*d.*

[C. 7259.] GRESHAM UNIVERSITY COMMISSION. Report on the Draft Charter proposed. Price 6*d.*

[C. 7280.] TRADE OF INDIA. Statement for Five Years, 1888-89 to 1892-93. Price 1*s.* 2½*d.*

[C. 7313.] OPIUM COMMISSION. First Report, with Evidence and Appendices. 184 pages. Price 1*s.* 6*d.*

[C. 7314.] AGRICULTURE. Prices of Live Stock in the United Kingdom, 1893, compared with Foreign Markets. Price 3*d.*

[C. 7349.] FOREIGN TRADE. Progress in recent years. Tables. Price 3*d.*

H.C. Nos. 361 and 462. RAILWAY RATES AND CHARGES. First and Second Reports of Committee, with Proceedings, Evidence, Appendix, and Index. Price 5*s.* 4½*d.*

H.C. No. 39, 1894. RAILWAY, CANAL, TRAMWAY, GAS, AND WATER BILLS. Session 1894. Report of the Board of Trade on. Price 4½*d.*

AGRICULTURE, ROYAL COMMISSION. Reports of the Commissioners and Assistant Commissioners, with Minutes of Evidence, &c., are in course of publication.

MINES. Reports of Her Majesty's Inspectors for the Year 1893, with Summaries of the Statistical portion under the provisions of the Coal Mines Regulation Act, 1887 ; Metalliferous Mines Regulation Acts, 1872-1875 ; Slate Mines (Gunpowder) Act, 1882, are in course of publication.

MINES worked in the year 1893. List of. 240 pp. Two maps. Price 2*s.*

ABANDONED MINES. List of the Plans of. Corrected to 31st December 1893. 74 pp. Price 9*d.*

The following appear periodically, and can be subscribed for :—

TRADE OF THE UNITED KINGDOM WITH BRITISH POSSESSIONS AND FOREIGN COUNTRIES, showing the Quantities and the Declared Value of the Articles.

TRADE REPORTS of the British Colonies, with information relative to population and general condition.

TRADE REPORTS by Her Majesty's Representatives in Foreign Countries, and Reports on Commercial and General Interests.

The Proceedings of Parliament in public and private business, published daily. House of Lords, Price 1*d.* per 4 pp. House of Commons, 1*d.* per 8 pp.

---

**State Trials**, being Reports of the Chief State Trials which have taken place between 1820 and the present time, published under the supervision of a Committee appointed by the Lord Chancellor :—
Roy. 8vo. Half cloth. Vol. I. 1820-1823. (1888.) Vol. II. 1823-1831. (1889.) Vol. III. 1831-1840. (1891.) Vol. IV. 1839-1843. (1892.) Vol. V. 1843-1844. (1894.) Price 10*s.* each.

**Challenger, H.M.S.** A Report on the Scientific Results of the voyage of, during the years 1873-1876, under the command of Captain George S. Nares, R.N., F.R.S., and Captain Frank Turle Thomson, R.N. Prepared under the superintendence of the late Sir C. Wyville Thomson, Knt., F.R.S. ; and now of John Murray, Ph.D., V.P.R.S.E. This Report is now nearly complete, 39 volumes having already been issued.

**Record Office Publications :—**

I. CALENDARS OF STATE PAPERS.—Imperial 8vo. Cloth. Price 15*s.* per vol. :—

PATENT ROLLS. Edward II. Vol. I. A.D. 1307-1313. 874 pp.

COLONIAL SERIES. Vol. IX. America and West Indies, 1675-1676 ; also Addenda, 1574-1674. Edited by W. Noël Sainsbury. 657 pp.

ENGLISH AFFAIRS. Calendar of Letters and Papers preserved in the Archives of Simancas. Edited by Martin S. Hume. Vol. II. Elizabeth, 1568-1579. 794 pp.

ROYAL COMMISSION ON OPIUM.

# MINUTES OF EVIDENCE

TAKEN BEFORE THE

# ROYAL COMMISSION ON OPIUM

BETWEEN

**18th November and 29th December 1893;**

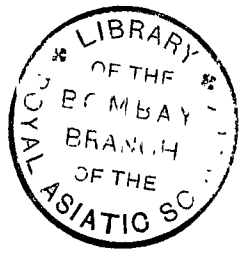
WITH

## APPENDICES.

## VOL. II.

**Presented to both Houses of Parliament by Command of Her Majesty.**

Cx-9-10




LONDON:
PRINTED FOR HER MAJESTY'S STATIONERY OFFICE,
BY EYRE AND SPOTTISWOODE,
PRINTERS TO THE QUEEN'S MOST EXCELLENT MAJESTY.

And to be purchased, either directly or through any Bookseller, from
EYRE AND SPOTTISWOODE, EAST HARDING STREET, FLEET STREET, E.C., and
32, ABINGDON STREET, WESTMINSTER, S.W.; or
JOHN MENZIES & Co., 12, HANOVER STREET, EDINBURGH, and
90, WEST NILE STREET, GLASGOW; or
HODGES, FIGGIS, & Co., LIMITED, 104, GRAFTON STREET, DUBLIN.

1894.

[C.—7397.] *Price 6s. 3d.*

# ROYAL COMMISSION ON OPIUM.

## VOL. II.

## MINUTES OF EVIDENCE TAKEN IN INDIA BETWEEN 18TH NOVEMBER AND 29TH DECEMBER 1893, WITH APPENDICES.

## TABLE OF CONTENTS.

### LIST OF WITNESSES.


| 1893. | Page |
|---|---|
| NOVEMBER 18TH, SEVENTH DAY'S EVIDENCE:— | |
| The Hon. Sir David M. Barbour | 2–11 |
| Surgeon-Major-General Rice | 11–15 |
| NOVEMBER 20TH, EIGHTH DAY'S EVIDENCE:— | |
| Bishop J. M. Thoburn | 15–21 |
| Mr. J. G. Alexander | 21–26 |
| NOVEMBER 21ST, NINTH DAY'S EVIDENCE:— | |
| Mr. J. G. Alexander (further examined) | 26–38 |
| NOVEMBER 22ND, TENTH DAY'S EVIDENCE:— | |
| The Rev. W. B. Phillips | 38–43 |
| Mr. Sita Nath Roy | 43–46 |
| NOVEMBER 23RD, ELEVENTH DAY'S EVIDENCE:— | |
| The Rev. T. Evans | 46–51 |
| Mr. J. H. Rivett-Carnac | 51–59 |
| NOVEMBER 24TH, TWELFTH DAY'S EVIDENCE:— | |
| Mr. J. F. Finlay | 59–60 |
| Mr. Ram Durlabh Mazumdar | 60–63 |
| The Hon. D. R. Lyall | 63–67 |
| Mr. J. L. Hopkins | 67–69 |
| Surgeon-Captain F. P. Maynard | 69–70 |
| NOVEMBER 25TH, THIRTEENTH DAY'S EVIDENCE:— | |
| Surgn.-Col. R. Harvey | 70–75 |
| Surgn.-Lieut.-Col. A. Crombie | 75–81 |
| Surgn.-Lieut.-Col. O'Brien | 81–82 |
| Surgn.-Lieut.-Col. F. P. McConnell | 82–83 |
| Surgn.-Lieut.-Col. R. C. Sanders | 83 |
| Brigade-Surgn.-Lieut.-Col. Purves | 83–84 |
| Surgn.-Lieut.-Col. E. G. Russell | 84 |
| Surgn.-Major R. Cobb, M.D. | 84–85 |
| Surgn.-Captain J. H. Tull Walsh | 85–86 |
| Surgn.-Lieut.-Col. Crombie (further examined) | 86 |
| Mr. J. G. Alexander (further examined) | *ib.* |
| NOVEMBER 28TH, FOURTEENTH DAY'S EVIDENCE:— | |
| Dr. Kailas Chunder Bose | 87–90 |
| Dr. Juggo Bundo Bose | 90–92 |
| Dr. Surji Coomar Surbadhicari | 92–93 |
| Dr. Hira Lall Ghose | 94–96 |
| Miss L. Hamilton | 96–97 |
| Rai Bahadur Kanny Lall Dey | 97–99 |
| Mr. Khurgeshur Bose | 99–100 |
| NOVEMBER 29TH, FIFTEENTH DAY'S EVIDENCE:— | |
| Dr. D. Morison | 100–105 |
| Dr. G. R. Ferris | 105–108 |
| Kabirajes Ganga Prasad Sen Gupta, Bijaya Ratna Sen, and Peary Mohun Sen | 108–109 |
| NOVEMBER 30TH, SIXTEENTH DAY'S EVIDENCE:— | |
| Mr. Sudam Chunder Naik | 110–112 |
| Mr. Gouree Sunkur Roy | 112–113 |
| Mr. Bhagban Chunder Dass | 113–114 |
| Dr. Ram Moy Roy | 114–117 |
| Dr. James Robert Wallace | 117–121 |
| Mr. K. G. Gupta | 121–122 |

| | Page |
|---|---|
| DECEMBER 1ST, SEVENTEENTH DAY'S EVIDENCE:— | |
| The Hon. D. R. Lyall (further examined) | 123 |
| Mr. K. G. Gupta (further examined) | 123–127 |
| Mr. E. V. Westmacott | 127–131 |
| The Hon. Sir John Lambert | 131 |
| Mr. F. Wilcox | 131–132 |
| Mr. H. Dawson | *ib.* |
| DECEMBER 5TH, EIGHTEENTH DAY'S EVIDENCE:— | |
| Mr. J. F. Finlay (further examined) | 132–135 |
| The Hon. A. S. Lethbridge | 135–138 |
| Sir Edward Buck | 139–141 |
| The Maharaja of Dinajpur | 142 |
| DECEMBER 6TH, NINETEENTH DAY'S EVIDENCE:— | |
| Mr. H. S. Howard | 142–143 |
| Mr. Shrager | 143–144 |
| Mr. A. E. J. Abraham | 144–145 |
| Mr. R. M. Cohen | 145–146 |
| Messrs. Lim Sin Khoon, Iyak, Eup Ate, Pin Yen, Assowi | 146 |
| DECEMBER 7TH, TWENTIETH DAY'S EVIDENCE:— | |
| Mr. J. Munro | 147–150 |
| Mr. S. M. Gibbon | 150–152 |
| Mr. S. E. Peal | 153–155 |
| Mr. J. Wilson | 155–156 |
| Mr. W. H. Ryland | 156–158 |
| Mr. D. Zemin | 158 |
| Mr. T. N. Mukharji | 158–159 |
| DECEMBER 8TH, TWENTY-FIRST DAY'S EVIDENCE:— | |
| Mr. R. Steel | 160–161 |
| Mr. W. H. Cheetham | 161–162 |
| Mr. F. Schiller | 162 |
| Mr. Nil Ratan Sircar | 162–165 |
| Mr. Heramba Chandra Maitra | 165–166 |
| Mr. H. M. Rustomjee | 166–167 |
| Mr. Nil Comul Mookerjee | 167–168 |
| Rai Sheo Bux Bogla Bahadur | 168–169 |
| DECEMBER 9TH, TWENTY-SECOND DAY'S EVIDENCE:— | |
| (*a.*) Calcutta Section— | |
| Maharaja Bahadur Sir Narendra Krishna | 169–170 |
| Maharaja Durga Churn Law | 171–172 |
| Maharaja Sir Jotendro Mohun Tagore | 172 |
| Raja Peary Mohun Mookerjee | 172–174 |
| Rai Rajkumar Sarvadhikari | 174 |
| Babu Saligram Singh | 174–176 |
| Dr. Mahendra Lall Sircar | 176–178 |
| The Hon. Gonesh Chunder Chunder | 178–179 |
| Mr. J. P. Hewett | 179 |
| (*b.*) Rangoon Section— | |
| Mr. C. G. Bayne | 180–183 |
| DECEMBER 11TH, TWENTY-THIRD DAY'S EVIDENCE:— | |
| Mr. A. M. B. Irwin | 183–186 |
| Surgn.-Major P. W. Dalzell | 186–188 |
| Mr. G. L. Weidemann | 188–191 |
| Surgn.-Captain Davis | 191–192 |
| Capt. G. R. MacMullen | 192–193 |
| Mr. F. Bradley | 193–194 |
| Mr. C. Findlay | 194–195 |


H 81300. Wt. P. 2150.

Page

DECEMBER 12TH, TWENTY-FOURTH DAY'S EVIDENCE:—
The Rev. Dr. Cushing - - - 195–198
Mr. Cheng Taik - - - - 198–200
Mr. Park Chan - - - - 200
Mr. Ah Nam - - - - - 200–201
Mr. Tan Kyu - - - - 201
Mr. Sit Kaung - - - - *ib.*
Mr. Sit Hon - - - - 202
Mr. Kum Loang - - - - *ib.*
Mr. Ah Chew - - - - *ib.*

DECEMBER 13TH, TWENTY-FIFTH DAY'S EVIDENCE:—
Mr. P. M. Madooray Pillay - - 203–204
Maung Hpo Hmyin, K.S.M. - - 204–206
The Sawbwa of Thibaw - - - 206–207
Surgn.-Lieut.-Col. Hugh Johnstone - 207–208
Mr. Leong Shian Tuck - - - 208–209

DECEMBER 15TH, TWENTY-SIXTH DAY'S EVIDENCE:—
Surgn.-Major Dantra - - - 209–212
Mr. J. E. Bridges - - - - 212–214
Mr. Law Yan - - - - 214
Mr. Sidney Jennings - - - 214–216
Haji Shamshuddin - - - - 216
Mr. Yang Fu and Mr. San Tu - - 216–217
The Rev. M. B. Kirkpatrick - - 217–221

DECEMBER 16TH, TWENTY-SEVENTH DAY'S EVIDENCE:—
Saw Maung, Ex-Sawbwa of Nyaungywe - 221–222
Kam Swe, Amatgyôk of Southern Theinn 222–223
Mr. F. R. Bagley - - - - 223–224
Mr. H. S. Guinness - - - 224–225
Maung Aung Min - - - - 225

DECEMBER 19TH, TWENTY-EIGHTH DAY'S EVIDENCE:—
Mr. D. M. Smeaton - - - 225–240
Mr. Kum Low Fong - - - 240
Mr. F. W. R. Fryer - - - - 240–242

DECEMBER 20TH, TWENTY-NINTH DAY'S EVIDENCE:—
Mr. Abul Fazl Mahomed Abdur Rahman - 242–244
Prince Jahan Kadar Mirza Mahomed Wahid Ali Bahadur, the Hon. Maulvi Abdul Jubbar, Khan Bahadur, Shamsul Ulama Maulvi Ahmad, and Maulvi Syud Muhammad Khan Bahadur - 245–247
Prince Wala Kadar Syed Hussein Ali Mirza Bahadur - - - - 247
Suja-ul-Mulk Asaf-ud-Dowlah Nawab Syed Zainul Abdin Khan Bahadur Feroz Jung - - - - *ib.*

Page

DECEMBER 20TH, TWENTY-NINTH DAY'S EVIDENCE:— (*continued*).
Mr. Dwarkanath Ganguli - - - 248
Mr. Krishna Kumar Mittra - - 249
The Rev. K. S. MacDonald - - 249–253
Nawab Syud Ameer Hossein - - 253–254

DECEMBER 21ST, THIRTIETH DAY'S EVIDENCE:—
The Hon. D. R. Lyall (further examined) - - - - - 254–255
Rai Lal Madhub Mookerjee, Bahadur - 255–258

DECEMBER 22ND, THIRTY-FIRST DAY'S EVIDENCE:—
Mr. Krishna Kumar Mittra (further examined) - - - - - 259–261
Mr. J. J. S. Driberg - - - - 261–262
Mr. Upendro Nath Barooah - - 262–264
Mr. Goonabhiram Barooah - - 265–266
Mr. Trinoyan Barkakoti - - - 266
Mr. Haribalas Agarwala - - - 266–267

DECEMBER 23RD, THIRTY-SECOND DAY'S EVIDENCE:—
Mr. Dwarkanath Ganguli (further examined) - - - - - 267–269
Mr. Kali Sankur Sukul - - - 269–271
Mr. W. Raju Naidu - - - 271–272
Mr. S. Somasundram Pillai - - 272–274

DECEMBER 27TH, THIRTY-THIRD DAY'S EVIDENCE:—
Mr. J. J. S. Driberg (further examined) - 275–280
Mr. J. D. Anderson - - - 280–282
Surgn.-Major Edwin F. H. Dobson - 282–285

DECEMBER 28TH, THIRTY-FOURTH DAY'S EVIDENCE:—
Mr. J. J. S. Driberg (further examined) - 286
Mr. Satyanath Borah - - - 286–288
Mr. Jadab Chundra Ghose - - 288
Mr. Lalit Mohun Lahiri - - - 288–291
Mr. R. C. Haviland - - - 291–293
Mr. E. P. R. Gilman - - - - 293–294
Mr. Ernest Bridge - - - 294–296
Mr. Jagannath Barooah - - - 296–299
Babu Mohendra Nath Phukan - - 300

DECEMBER 29TH, THIRTY-FIFTH DAY'S EVIDENCE:—
Mr. J. J. S. Driberg (further examined) - 300–301
Munshi Rahamat Ali - - - 301–302
Babu Madhav Chandra Bardalai - - 302–305
Mr. Radhanath Changkakoti - - 305–308
Dr. James L. Phillips - - - 308–311
Mr. Atool Krishna Datta - - - 311–312
Mr. J. J. S. Driberg (further examined) - 312


## LIST OF APPENDICES.


Page

I. Memorial presented to the Lieutenant-Governor of Bengal by the British Indian Association, dated 23rd August 1893 - 313

II. Memorial presented to the Viceroy and Governor-General of India in Council, dated 21st September 1893, by the Calcutta Missionary Conference - - 314–315

III. Note by the Hon. D. R. Lyall, dated 16th November 1893, on the memorial presented by the Calcutta Missionary Conference, dated 21st September 1893 - 315–318

IV. Reply, dated 27th November 1893, of the Calcutta Misssionary Conference, to Mr. Lyall's note of 16th November 1893 - - 318–319

V. Note on the supply of opium by Mr. J. H. Rivett-Carnac, Opium Agent of the Benares Agency - 319–335

VI. Map to show the extent of the cultivation and outturn of opium in the Behar Agency, handed in by Mr. J. H. Rivett-Carnac, Opium Agent of the Benares Agency - - - - 337–338

VII. Map to show the extent of the cultivation and outturn of opium in the Benares Agency, handed in by Mr. J. H. Rivett-Carnac, Opium Agent of the Benares Agency - - - - 339–340

Page.

VIII. Statement showing the amount of the opium revenue, handed in by Mr. Finlay, Secretary to the Government of India, Finance and Commerce Department - 341–344

IX. Note headed "Opium produced or consumed in India," handed in by Mr. Finlay, Secretary to the Government of India, Finance and Commerce Department - - - - 344–354

X. Note headed "Arrangements with Native States regarding opium," handed in by Mr. Finlay, Secretary to the Government of India, Finance and Commerce Department - - - 354–370

XI. Account of previous proposals for abolishing the Government monopoly of the cultivation, manufacture, and sale of opium in Bengal, handed in by Mr. Finlay, Secretary to the Government of India, Finance and Commerce Department - - 371–383

XII. Report of Consul Spence, dated 11th April 1893, handed in by Mr. Finlay, Secretary to the Government of India, Finance and Commerce Department - 383–388

| | Page. |
|---|---|
| XIII. Statement showing exports of opium from India to China and other foreign countries since 1855–56, handed in by Mr. Finlay, Secretary to the Government of India, Finance and Commerce Department - - | 389–391 |
| XIV. Papers regarding the consumption and preparation of opium in unlicensed places in the North-Western Provinces and Oudh, handed in by Mr. Finlay, Secretary to the Government of India, Finance and Commerce Department - - - | 392–397 |
| XV. Papers regarding the visit of Mah Kie Tchong to India in 1881, handed in by Mr. Finlay, Secretary to the Government of India, Finance and Commerce Department - - - | 397–398 |
| XVI. Statement of advances to cultivators of opium, handed in by Mr. Finlay, Secretary to the Government of India, Finance and Commerce Department - | 398 |
| XVII. Extract from a joint note presented to the Famine Commission by Mr. Elliott (now Sir Charles) and Mr. (now Sir Edward) Buck, handed in by Sir Edward Buck, Secretary to the Government of India, Revenue and Agricultural Department - - - | 398–399 |
| XVIII. Map to illustrate opium cultivation in British India, handed in by Sir Edward Buck, Secretary to the Government of India, Revenue and Agricultural Department - - - - | 401–402 |
| XIX. Map to show the comparative density of the population in British India, handed in by Sir Edward Buck, Secretary to the Government of India, Revenue and Agricultural Department - | 403–404 |
| XX. Tables of analysis of opium, handed in by Surgeon-Captain Maynard - - - | 405–406 |
| XXI. Supplement to the "Indian Medical Gazette" for July 1892 - | 407–425 |
| XXII. Brief historical sketch of the law and rules regarding the supply and sale of excise opium in Lower Bengal, handed in by Mr. K. G. Gupta, Commissioner of Excise, Bengal - - | 425–426 |
| XXIII. A short account of the system under which excise opium is sold in the Lower Provinces of Bengal, handed in by Mr. K. G. Gupta, Commissioner of Excise, Bengal - - - - | 426–435 |
| XXIV. "Opium-eating" by the late Dr. Vincent Richards (extracted from the "Indian Medical Gazette" of August 1877) - - | 436–437 |
| XXV. Memorial to the Chairman from the clergy of the Church of England in Calcutta, received from the Lord Bishop of Calcutta - - - - | 438 |
| XXVI. Letter from Archbishop Goethals received from the Secretary to the Government of India, Finance and Commerce Department - - - - | *ib.* |
| XXVII. Letter from the Bengal Chamber of Commerce received from the Secretary to the Government of Bengal - - - | 439–452 |
| XXVIII. Correspondence regarding the supply of opium to native troops on field service - - | 452–453 |
| XXIX. Supplementary statement handed in by Mr. K. G. Gupta, Commissioner of Excise, Bengal - | 454 |
| XXX. Historical account of the administration of Opium in Assam, handed in by Mr. Driberg, Commissioner of Excise in Assam - - - - | 454–455 |
| XXXI. Note by Mr. Driberg on the Provincial system of Excise in Assam - - - - | 456–458 |
| XXXII. Papers regarding the outbreak at Phulguri in 1861, handed in by Mr. Driberg - - - | 459–460 |
| XXXIII. Resolution recorded by the American Baptist Mission at Gauhati, Assam - - | 460 |
| XXXIV. Statement by Mr. C. J. Handcock, M.R.C.S., received from Surgeon-Major-General Rice - | 460–461 |
| XXXV. Statement of Surgeon-Major Mullane, Civil Surgeon of Lakhimpur, Babu Hem Chandra Barua and Babu Benudhar Barua - - - | 461 |
| XXXVI. Memorial from the Jorhat Sarvajanik Sabha - - - - - | 462 |
| XXXVII. Note on the system of Opium Administration in Burma, handed in by Mr. C. G. Bayne, Revenue Secretary to the Chief Commissioner of Burma - - | 463–481 |
| XXXVIII. Papers regarding the use of opium by Burmans - - - - | 481–483 |
| XXXIX. Note on excise establishments in Burma by Mr. C. G. Bayne, Secretary to the Chief Commissioner - - - - | 484–487 |
| XL. Correspondence regarding the revised rules as to the use of opium in Burma - - | 488–500 |
| XLI. Memorandum by Mr. Fryer, Chief Commissioner into Burma, on the smuggling of opium - | 500–505 |
| XLII. Statements of offences against the excise laws in Burma, handed in by Mr. Fryer, Chief Commissioner - - - | 506–513 |
| XLIII. Supplementary note by Mr. Fryer, Chief Commissioner of Burma - | 514–522 |
| XLIV. Letter from Mr. J. C. Scott, late Superintendent of the Northern Shan States - - - | 523–524 |
| XLV. Letter from Mr. A. H. Hildebrand, Superintendent of the Southern Shan States - - - | 524–525 |
| XLVI. Letter from the Upper India Chamber of Commerce, received from the Secretary to the Government of India, Finance and Commerce Department - | 525 |
| XLVII. Petition from members of the Chinese Community in Rangoon - - - - - | 525–526 |
| XLVIII. The Law relating to opium - | 527–536 |
| XLIX. Letter from Mr. Warry, Adviser on Chinese affairs to the Chief Commissioner of Burma - | 536 |
| L. Further papers regarding the use of opium by Burmans (*vide* Appendices XXXVIII. and XL.) - - - - - | 537 |

# THE INDIAN OPIUM COMMISSION.

## At the Council Chamber, Writers' Buildings, Calcutta.

## SEVENTH DAY.

**Saturday, 18th November 1893.**

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
THE HON'BLE SIR LACHHMESWAR SINGH BAHADUR, MAHARAJA OF DARBHANGA, K.C.I.E.
SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.
MR. A. U. FANSHAWE.
„ ARTHUR PEASE.
„ HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

The SECRETARY read the order of reference.

The CHAIRMAN:—In opening the work of this Commission in India it may not be unfitting that I should offer one or two observations from the chair. First, I desire to refer to the circumstances which have led to the appointment of this Commission. The subject-matter of our inquiry, which is the manufacture, sale, and consumption of opium, has been repeatedly brought to the notice of Parliament at home. More than half a century ago the affairs of the East India Company formed the subject of an inquiry by a Select Committee of the House of Commons. That Committee was called upon, among other things, to consider the opium question, and chiefly in relation to the trade with China. The traffic at that time was contraband, yet the Committee gave their express sanction to its continuance. A few years later, in 1840, Lord Shaftesbury, then Lord Ashley, made a vigorous attack in the House of Commons on the opium trade. Coming down to a much later period, in the course of the inquiries of the Select Committee of the House of Commons on East Indian Finance, extending over three Sessions, the subject of the opium traffic was frequently brought up. Turning to the latest phase of the question in Parliament, a Resolution to the effect that the opium revenue is morally indefensible was passed in the House of Commons in 1891 by 160 votes to 130. Many prominent members of the present Government voted with the majority. In the list we see the names of Messrs. Asquith, Fowler, Mundella, Burt, Majoribanks, Sir Edward Grey, and Sir Charles Russell. The late Government, the Government of Lord Salisbury, while unwilling to accept the proposal actually brought forward in Parliament by the representatives of the Anti-Opium Association, were anxious to show themselves, at least in some measure, in sympathy with their views. It was stated by Mr. W. H. Smith that the policy of the Government of India had been greatly to reduce the acreage under poppy cultivation, and he promised that that policy would be continued. Lord Cross also pledged himself to certain important changes. The smoking of opium was no longer to be allowed in the premises where it is sold. In Bombay the condition that the license-holder should undertake to sell a certain quantity of opium was no longer to be imposed. I now come to the present year. In the last Session of Parliament the subject which has been referred to us was again brought forward in a motion introduced by Mr. Webb and supported by Sir Joseph Pease, the President of the Anti-Opium Association. That motion was to this effect:—"That having regard to the opinion expressed by the vote of this House on the 10th April 1891, that the system by which the Indian opium revenue is raised is morally indefensible, and which urged the Indian Government to give practical effect to the opinion by ceasing

to grant licenses and by taking measures to arrest the transit of Malwa opium through British territory, and recognizing that the people of India ought not to be called upon to bear the cost involved in this change of policy, that oppressive taxation and the stoppage of expenditure necessary for the welfare and progress of the Indian people must be avoided, this House is of opinion that a Royal Commission should be appointed to inquire, both in India and in this country, and to report as to (1) what retrenchments and reforms can be effected in the Military and Civil expenditure of India; (2) by what means Indian resources can be best developed; and (3) what, if any, temporary assistance from the British Exchequer would be required in order to meet any deficit of revenue which would be occasioned by the suppression of the opium traffic." That was the resolution moved in the House of Commons, and it is certain that, if the present Government had moved a direct negative, they would have sustained a Parliamentary defeat. That result was only averted by Mr. Gladstone throwing himself into the breach with a vigorous speech and with a counter proposal for the appointment of a Royal Commission with more limited powers. Looking at the state of opinion in England, where we find men in the position of Archbishops and Bishops and men like the late Cardinal Manning supporting the Anti-Opium movement, yet admitting themselves to be painfully ignorant of the facts, and urging the Government to give them the light of an exhaustive and impartial inquiry, it must be recognized that the decision to appoint a Royal Commission was inevitable. I understand that a suggestion in that sense had gone forward some time ago from the Indian Government. In conclusion, I would urge that the active concern which has been shown in England in the opium question should be accepted as evidence of the deep interest which is taken in England in all that concerns the good government of India. Never has that feeling of interest in India and sympathy with and regard for the people of India been more strongly felt than at the present time. In any action which may be taken on the subject before us, our Commission is expressly charged with the duty of ascertaining the opinions and the wishes of the natives of India. To those engaged in the weighty task of governing this country, I can give an assurance on the part of the Commission that we have no desire to be unduly meddlesome, and that, in common with our fellow countrymen at home, we admire and recognize to the full the admirable qualities for which the Civil Service in India is so justly renowned.

---

*Sir David Barbour, K.C.S.I.*

18 Nov. 1893.

The Hon'ble SIR DAVID MILLER BARBOUR, K.C.S.I., called in and examined.

2050. (*Chairman.*) How long have you served in India?—I came to India in December 1863, consequently I have served nearly thirty years.

2051. In what parts of India have you served, and in what capacities?—I have served in the Patna Division of the Bengal Province where opium is grown; and also for a short time in other Bengal districts. Altogether I have served in Behar and Bengal about eight years, during which time I was employed partly in judicial work and partly in connection with the collection of the revenue; and for the rest of my service I have been employed in or under the Financial Department chiefly or almost entirely.

2052. Have you had any special opportunities of watching the poppy cultivation in India?—When I was in Behar, I lived among the people who grow the poppy for the production of opium. For the last five years I have been in charge of the Finance Department as Member of the Governor General's Council; and all business connected with opium which comes to the Government of India comes to that Department.

2053. What, in your view, would be the effect of the prohibition of the poppy cultivation? Would such a step be likely to occasion grave discontent among the cultivators?—I think I ought to observe that my actual personal experience of the value of the crop in Behar is now about twenty-two years old. At that time it certainly was a valuable crop; but I believe that, owing to improved means of communication, which enable other more bulky produce to be sent out more cheaply than was formerly the case, and possibly owing in a measure to the depreciation of silver, the crop in Behar (and the same would apply, no doubt with more or less force, to the Benares Agency in the North-Western Provinces) is probably not so valuable as it was twenty-five years ago. But still it is a valuable crop; and I imagine that if the cultivation of the poppy were prohibited, there would be a serious loss to the ryots and zemindars. I cannot speak from recent experience on this subject: no doubt you will get evidence from men who reside in that province at the present day. I may mention that I believe (though I have no personal knowledge of it) that the crop is much more valuable to the ryots in Malwa than in Behar, because, owing to peculiarities of climate and soil, there is no other specially valuable crop to substitute for it in Malwa.

2054. Have you formed any opinion as to the physical results from the use of opium?—I have lived thirty years in India, and I admit that I have not had special means of seeing the effects of opium, but practically no evil results have come under my notice. I have lived in the opium-growing districts. I was stationed for some years in Patna, where there is a very large city and where a good deal of opium is believed to be consumed. I cannot call to mind more than one or two cases in which men were said to suffer from the effects of consuming opium, and in the case of those men all I noticed was, that they used to be rather stupid and sluggish in the morning until they had had their allowance of opium. These were cases of men who were supposed to take opium immoderately; but, practically, I may say that no evil results from the consumption of opium have come under my notice. At the same time I must say that I only know a limited portion of India. There is no man alive who knows all India. It is impossible for any man to know all India. I speak, therefore, of that part of India with which I am acquainted,

and of the class of people with whom I have come in contact.

2055. Taking the population of India as a whole, those who consume opium, whether moderately or immoderately, are a small minority of the whole?—They are a small minority of the whole. In the evidence I have just given I was speaking from my personal knowledge. I have formed a belief from the papers I have seen and the persons I have talked to, and I believe, taking India as a whole, the evils arising from the consumption of opium are certainly not serious. Opium is consumed more largely in some provinces than in others.

2056. Have you any opinion with reference to the physical effects of the opium habit in China?—I have not been in China myself, and I have no personal knowledge on the subject, but I have spoken to one or two persons who have been there. I may mention that I have spoken to Mr. James, now Commissioner in Sind, who travelled some years ago in Manchuria. Travelling in Manchuria—he practically travelled as a Chinaman would, moving about with carts or mules from place to place and stopping at the same hotels or sarais as the people stopped at. I think his impression was that many of the people who consumed opium were remarkably fine men physically—unusually fine;—that they took their opium as a matter of course, and that it did not seem to do them any harm. I think he also mentioned to me that he had come across one or two people who seemed to have suffered very much from opium—at any rate they were suffering very much from something, and they did consume opium. I have read statements made as to the evil effects of opium in China, but I think they are very much exaggerated. I have no doubt that there are cases of abuse of opium there, and possibly the consumption of opium may amount to a considerable evil; but, on the other hand, I have heard very strong statements made to the effect that the consumption of opium is often beneficial. A friend of mine visited some tin mines in a very unhealthy locality in the Straits where a number of Chinese were employed, and also people belonging to other countries, and he told me that the hospitals there were full of people belonging to other countries, but that remarkably few of the Chinese had to go to hospital. That result was ascribed to the fact that the Chinese regularly took a little opium. Of course as regards China you must only take my opinion for what you consider it is worth. I have never been in China.

2057. You have had the opportunity of consulting with men who have been there?—Yes; and I have read many reports on the subject.

2058. I will now ask you to turn to that very important aspect of the question which has been referred to us, and with which from your position in the Government, you would be more particularly called upon to deal, namely, the financial aspect of the question. It is a fact that, to the various objections that have been urged to the opium-revenue, the Government of India have always put forth in reply, among other arguments, that the revenue derived from opium is in the present condition of the finances of India, indispensable. I need hardly remind you that Mr. Gladstone, in resisting the motion of the last Session of the House of Commons, which led to the appointment of this Commission, insisted chiefly on the financial argument. He said, "You cannot give a pledge for the further contraction of the opium traffic without being possessed of the operative means." Can you give us any statement showing the amount and fluctuations in the opium-revenue, and showing the degree of your dependence upon that financial resource?—I have not got such statements with the intention of putting them in: they can be put in hereafter. I have not got the statistics in detail, but papers have been prepared, which will be put in for the information of the Commission. The total revenue derived from the consumption of opium in India is about Rx. 1,000,000. The net revenue derived from the export of opium is much larger and may be taken at about Rx. 5,000,000 in the present year. The revenue derived from the export of opium has materially fallen off in recent years. This is mainly due to the growing competition of opium produced in China, but it is partially due to temporary causes, such as poor crops of opium in recent years in India, and probably in some degree to the introduction into China of the system under which a consolidated rate of duty is levied on import in place of the likin or transit duties. We may fairly take the total *net* revenue from opium at Rx. 6,000,000 yearly at the present time. I have no hesitation in saying that it would be impossible to carry on the administration of India if the revenue was reduced by Rx. 6,000,000. As it is, there is considerable difficulty in making revenue balance expenditure; and for my part I would positively refuse to attempt the task if the revenue were reduced by Rx. 6,000,000. Some revenue could, of course, be raised by additional taxation, but not Rx. 6,000,000. I have no doubt that the people in this country would bear some additional taxation, if the taxation were imposed in consequence of some disaster which we could not have avoided; but the imposition of heavy or perhaps of any considerable amount of taxation on the people of India, in order to make good the loss of revenue caused by interference with the consumption or export of opium, would cause most serious discontent among the people of India. I should be most unwilling to face the consequences of taxation imposed for such a purpose. Of course, this Rx. 6,000,000 does not represent the total loss to the country that would be caused by the prohibition of the production of opium; but it represents the loss of revenue to the Government. Certain Native States, if the production of opium were prohibited, would lose very heavily, and the peasants and cultivators in many places would suffer severely if deprived of the opportunity of cultivating a specially valuable crop. I am aware that it has been said or suggested that any loss of opium revenue might possibly be made good by a reduction of the home charges on account of the British troops serving in India. For my own part, I am unable to see any connection between the two questions. If the home charges are too high, they should be reduced without any reference to the opium question. If this Commission or the Home Government are in a position to announce positively on behalf of the British Government that the home charges will be reduced, I can take that fact into consideration and allow for an improvement *pro tanto* in the financial position. But if they are not in a position to do so, I cannot take into account any possible decrease of expenditure due to this cause. The Government of India have represented that the home charges ought to be reduced, and I believe there has been some consideration of the expediency of appointing a Commission to inquire into the subject; but, on the other hand, I understand that the War Office and the Treasury hold that, if anything, the charges made against India on account of British troops serving in this country are lower than they might fairly be. There is one other consideration that has been put forward as regards the loss of revenue, that if the export of opium from India were prohibited, the measure might be spread over a series of years, say, thirty, so that the loss of revenue would be gradual and Indian revenue and expenditure would have time to adjust themselves to the altered conditions. Against that proposal I desire to protest in the strongest terms. It would throw on posterity a burden which we are unable and unwilling to take upon ourselves, and there is no good reason to suppose that posterity will be in a better position to bear the burden than we are. No man can tell what the history of India will be during the next thirty years. It may be that the country will be financially prosperous thirty years hence, or it may be that it will be in great financial difficulties. We are in serious financial difficulties at the present time, and the financial burden of to-day would be simply intolerable if our predecessors had decided thirty years ago to gradually stop the export of opium, and if our revenue were at this moment Rx. 5,000,000 less than it actually is.

*Sir David Barbour, K.C.S.I.*

18 Nov. 1893.

2059. Turning to what you have said about military charges, the reasons for opposing any modification in the present system of dealing with opium being partly, indeed, I may say, essentially, financial, it is impossible to exclude altogether from view the general consideration of the various charges which the Government of India has to meet. In a speech in the House of Commons in support of motion which led to the appointment of the present Commission, Sir Joseph Pease made a special reference to the rapid increase in the military charges. He pointed to the fact that the military charges had increased from 1881 to the time when he was speaking by Rx. 8,500,000. He mentioned that the number of British soldiers had been increased from 63,000 in 1883-84 to 71,000 in 1891; and he pointed to the increase of the native army from 126,000 to 149,000 in the same period. I believe there has been a large increase in the expenditure on military works. Have you any reason to apprehend a further development in the same proportion of the military expenditure for the external defence of India?—Nobody would be better pleased than I should, if it were found possible to reduce the military expenditure in India; but there are different opinions held on the subject. It would

*Sir David Barbour, K.C.S.I.*

18 Nov. 1893.

depend very much on the course of events whether the charges should increase or not.

2060. You are not in a position, because you are here as Financial Officer, to form any anticipation of the military necessities of the future?—Going back to what Your Lordship has already said, my objections to the prohibition of the production of opium are not by any means purely financial. If every rupee that India would lose directly or indirectly were to be made good to the Government of India, I would still say that it is a mistake to prohibit the production and consumption of opium, because I think that no extreme measure like that should be forced on people who do not want it, unless it should be found to be necessary to adopt that expedient in order to get rid of evils of the most serious character. Looking at the question from a financial point of view, it is quite true that some charges may be reduced; it is quite true that it may be possible to reduce the military charges of this country. On the other hand, it is equally possible that the home charges may not be reduced, and that the military charges in this country may be increased. It is conceivable that we might have a war on the frontier which would certainly be a source of financial embarrassment; again it is conceivable that we might have a famine. We may have great difficulties to meet in connection with the attempt to introduce the gold standard in this country, and I can say that the actual financial difficulties of the present time are serious; the financial future is clouded and uncertain, and I am not prepared to take into consideration a possible increase of revenue or reduction of expenditure unless it can be put forward on more definite grounds than have yet been shown to exist. I admit that if the home charges were reduced, the financial position would be improved; but I have no guarantee as to reduction of expenditure or increase of revenue, and I can form no estimate on which it would be safe to rely. I should be very glad if the military expenditure could be reduced.

2061. If military advice of a character so weighty that no Government, whether of England or India, could afford to disregard it, had been tendered, recommending certain preparations for the defence of the frontier, and if it had been financially impossible for the Government of India to carry into effect this recommendation in such a contingency as that, would it not have been incumbent upon the Imperial Exchequer to deal with the defence?—I should say so, or at least I hope so, but the Imperial Exchequer has never shown any special readiness to help us in these matters.

2062. In such a contingency as I have suggested, we know what the public feeling in England would be?—I have little doubt, at least I hope, that when things came to the worst we should get assistance. There is one matter on which I should like to say a few words, that is, as to the feeling of the people of India with regard to the prohibition of the consumption of opium in India. I hold a very strong opinion that the prohibition of the consumption of opium in India would of itself excite the gravest discontent in many parts of India, and I think it would be simple folly for such a Government as ours to attempt to enforce prohibition on the people. It is a different thing possibly where everybody has a vote, and a great majority of the people have come to the conclusion that the use of a certain article should be put down. You may be able to enforce prohibition under such circumstances, but where such a thing is done on the fiat of the Government and in opposition to the general wish of the people, or of a large section of them, I think the consequences might be very serious.

2063. That contingency was provided for by Parliament and the Government when this Commission was appointed and, as you will have noticed, we are specially charged under the order of reference with the duty of travelling through the country and putting ourselves in personal contact with those races in India who are the consumers of opium to test their feeling on the point?—I merely mention the opinion I have formed as the result of my experience, because the Commission, I apprehend, will find it very difficult to take the opinion of all these races. There are a great many parts of the country, and to visit them would be a work of great time and labour. I am not aware that the Government of India have any right or authority to prohibit the production or consumption of opium in Native States. I am sure there are many Native States that would resent in the strongest manner any attempt to coerce them in this matter. The amount of revenue derived from opium is very great in Central India.

2064. Perhaps we might not inappropriately glance at one aspect of this question on which I think you are prepared to give us your opinion, that is, with reference to the situation in relation to China. What is your view as to the feeling entertained by those who govern in China with regard to the opium traffic?—I have no special means of saying what the feeling of the Government of China has been in the past, or what it is at the present time. I have no doubt the Commission will find other witnesses who can give them a much better opinion on the point than I can; but I am quite satisfied that the Government of China could not prevent the consumption of opium in that country, even if they wished to do so: I think that they would find it impossible.

2065. Supposing that a large increase in the duty imposed by the Chinese Government were agreed to, what is your view as to the probable effect of such an increase of the duty levied in the Chinese ports with reference to smuggling?—We know that the Chinese are the most adroit smugglers in the world, and I presume that the higher the duty on imports into China, the greater the temptation to smuggling would be. But the Chinese seem to prevent smuggling tolerably well now. I rather think they have an agreement with the Hong-Kong Government to prevent smuggling from Hong-Kong.

2066. That was arranged by Sir Thomas Wade, I believe?—I think they have such an agreement, and I am inclined to think that they could prevent smuggling, unless the temptation was very great indeed. You must take that opinion for what it is worth.

2067. As a matter of fact, we know that the management of their customs is now in the hands of Europeans?—I know that it has been under Sir Robert Hart; and for some years they have levied a large revenue on imported opium, and I apprehend they can only do so by checking smuggling in a tolerably effective manner.

2068. I should like to direct your attention to a point which seems to me of considerable practical importance. Looking at the matter on behalf of Government you would naturally desire, if you could, to conciliate and to meet the objections of those who do object to the opium revenue?—Certainly.

2069. Particular exception has been taken to what may be called the Bengal monopoly system. In his speech in seconding the motion in the House of Commons in the present Session, Sir Joseph Pease, the President of the Anti-Opium Association, expressed himself in words which I think it would be proper that I should read: "The position of the Indian Government is a position which is terribly unique. The Indian Government licenses every poppy plant that is grown; the Indian Government subsidises the whole of the cultivators of the crop; they frequently have as much as £2,000,000 out in subsidies on the crop. The Indian Government are the people who were responsible for this. They are the people who license and who decree more or less growth according to the exigencies of the trade. It is a position which, as I have said, is perfectly unique. They subsidise the grower, they buy the crop, they manufacture the drug, and they sell it by auction at Calcutta. This is the position of a professing Christian nation. We do license public houses, but we do not carry on a trade in public houses. We are not the manufacturers of all the whisky used in this country; and if we were, we should hesitate before trying to force our whisky crop according to the exigencies of the trade. As a moral and a Christian nation, we have no right to trade in that which does others harm, and which is one of the greatest causes of misery to the human race. That is the simple point I endeavour to make." That was the position taken by Sir Joseph Pease, and I wish to bring it prominently forward for the consideration of those who govern this country. Then we have another view of the same kind from an authority even more weighty—that of Lord Hartington when Secretary of State for India. In a despatch addressed to the Government of India, June the 16th, 1881, he expressed himself as follows:—"The two points on which the position of the Government has chiefly been attacked, are (1) their direct connection with the trade; and (2) the policy pursued towards the Chinese Government in relation to it. As regards the first, it can scarcely be contended that the subjects of Native States, or, indeed, our own subjects, should be entirely prohibited from growing opium for exportation, or that an export duty on such opium is not a legitimate source of Government revenue. But it is obvious that Government are placed in a very different position, when, as in Bengal, they are manufacturers and dealers in a drug which is at least capable of great abuse, and which is, in the opinion of many persons, the cause of much misery and evil." Then we have the views of the Anti-Opium Association so far as I have been able to collect them, and as put forward more particularly in a pamphlet which they have published on

Sir William Muir's Minute of 1868. In that Minute reference is made to the recommendation of Sir Charles Trevelyan in favour of the appointment of a Commission—I suppose a Commission under the Government of India—for the consideration of the expediency and practicability of extending or introducing the Bombay system in Bengal. Among other arguments urged by Sir Charles Trevelyan was that argument of the large amount locked up in advances to the cultivators. That and other objections were discussed in Sir William Muir's Minute, and among other references there was a reference to the opinion of Mr. Wilson, who was, I suppose, Finance Minister in India at that time, and whose objection to the change which has been proposed in Bengal was almost limited to this, that if you had the Bombay system in Bengal you would no longer have a Government brand on the opium chests, and that the opium would therefore sell less advantageously in the market. To that it was answered that the Malwa opium did not bear the Government brand and nevertheless commanded a rather better price than the Bengal opium. The main argument for the change urged by Sir William Muir was put in this way:—"*Primâ facie* the change proposed would remove a blemish from the Administration without imperilling the finances. That cannot be an edifying position for the Government to occupy, in which it has year by year to determine the quantity of opium which it will bring to sale, in which there is a constant inducement for it to trim the market, and in which its haste to secure wider harvests and larger returns has repeatedly recoiled upon the trade, stimulated baneful speculation and gambling in Central India, and ended in much misery. I do not speak of the undignified aspect of the British Government growing, manufacturing, and selling the drug—performing, in fact, all the functions of producer and speculator." This was taken up by the Anti-Opium Association. They reprinted Sir William Muir's minute, and they put in conclusion the argument which they founded upon that minute. This is what they say in reply to those who on behalf of the Government wish to sustain the monopoly. "The argument is, that when evil will be done, it matters not who is the doer of it. It is the same thing morally, whether the Government permits private persons to carry on a noxious trade or itself embarks its own capital and energies in that trade. This argument is so monstrous that even when fortified by the qualification in the minute of Sir William Muir that Government must be 'sufficiently despotic to effect a total prohibition of the trade in question', it could only find acceptance with minds predisposed to welcome any argument favouring a foregone conclusion. What but the most audacious impiety will venture to assert that the permission of evil is exactly equivalent to the causation of evil when evil occurs in the dominions of the only absolutely omnipotent sovereign. Have we never heard on the highest authority that 'offences must come: *but woe to that man by whom they come.*' To descend to lower levels for our illustrations, every human Government refrains from interference with a vast variety of evils which, nevertheless, no sane man would advocate that the Government should itself promote. Gambling and prostitution exist in England. Would our State be no worse if the Houses of Parliament were to create branches of the public service to conduct gambling houses and brothels, in order to divert the profits of those vices from private individuals to the public treasury? It would be waste of time to occupy more in exposing this false principle. If evil must needs be, better, incalculably better, that the evil should not be the work of the Sovereign, the Government, the Magistrate, but that of private persons, who at least do not compromise the dignity of the Crown, the sanctity of law and justice by their wilful proceedings." I thought it well to put before you the arguments which have been addressed to the British public and have so far prevailed with them as to produce that parliamentary position which has led to the appointment of this Commission. It seems to me that the point on which the assault is most seriously directed is the question of the Bengal monopoly. I am aware that the despatch of Lord Hartington, from which I have read an extract, was met by a very able Minute on the part of the Government over which at that time Lord Ripon presided, and that reasons of a cogent nature were urged in defence of the Bengal monopoly. But as I have shown by the quotation from the speech of Sir Joseph Pease, he at least is still impressed very strongly with the objections to the Bengal monopoly. I should, therefore, like to ask you what your view is on that point, and specially with reference to this, that Sir William Muir in his Minute recognizes the utter impossibility of any sudden change. He says that the new system would of course be substituted gradually for the old. Then he suggests that it might be treated experimentally, and that districts should be selected in which the Bombay system could be tried. The Government, he says, might withdraw district by district. It might, for example, for the present stop advances in the district of Cawnpore and westward. That would give time for testing, and if the results were such that Government could not accept them from a financial point of view, and if further it were found by experiment that smuggling was stimulated and that the result might be to increase rather than to diminish the growth, then the experiment would have been tried and the result must be accepted. At any rate, the consideration of this Bengal monopoly is pressed very strongly upon us, and I should be glad to hear your views.

(*Witness.*) The arguments which you have read are no doubt plausible, and I have no desire to speak otherwise than with respect of those who have used them, and of their conviction. At the same time I must say that I think those arguments, when examined, will prove to be entirely unsound. The primary question is this—Are you or are you not going to abolish the production of opium in Bengal? If you are going to abolish it absolutely, there is no use discussing whether you should have a monopoly system or whether you should have a system of what perhaps may be called free-trade, at any rate of production and trade open to the general public. The question then resolves itself into this: assuming the production to be continued, which system gives the best results, taking everything into consideration, the monopoly system or the system which it is proposed to substitute for it? I must say that I think that Sir Joseph Pease has put the argument unfairly when he talks of us as subsidizing and encouraging the growth of opium. The natural course of the Government would be, as regards the poppy and opium and every other article, to leave it to the people to produce as much or as little as they pleased. The result of the monopoly system is to very largely reduce the area in which the poppy would otherwise be cultivated, and the cultivator is paid a smaller price than he could get if there was absolute free-trade. Under those circumstances, I do not think the Government is fairly open to the charge of stimulating or encouraging the consumption of opium. The truth is, that the monopoly system materially limits the cultivation of the poppy and the production of opium, and regulates the trade for the purpose of raising as large a revenue as possible and for the purpose, or with result of, checking the immoderate use of opium in India and other countries. Take the case of England. There is a very large consumption of spirits there. If the Government decided to adopt a system such as I believe has been advocated elsewhere in another form—that of making over the production and sale of spirits to local bodies—and if the Home Government reduced the quantity of spirits produced every year, to say one-fifth of the quantity now consumed, would they be fairly charged with stimulating the consumption of spirits? No doubt such a measure would seriously check the consumption of spirits. What the Government of India do in the case of opium is to limit the production and consumption of opium and to raise a large revenue from it; and I think if you adopt any other system you will get worse results. At present under the supervision of the Government officers the poppy is cultivated and opium is produced and brought to the central factory and there manufactured, and the production is limited. If you had a different system, a system of what I may call free-trade, Government would still have to license the cultivation of the poppy and the production of opium; it would still employ officers to supervise the crop from the time it was sown till the time when the opium was manufactured; it would still have to levy duty: but I think it would do all these things in a less effective way. The persons who embarked in the trade would make advances to the opium cultivators instead of the Government, and they would require to have their officers to manage the business; they would expect a higher rate of interest on their capital than Government would accept; they would require to keep up their own establishment, and at the same time the Government would require to keep up an establishment. There would be a double establishment and a higher charge for interest by the persons engaged in the trade. Those persons must also make their profits; and the result would be that opium could not bear as high a rate of taxation as at present, because all that expenditure would have to come out of the selling price of the opium. On the other hand, I think it will be admitted that the door would be opened to smuggling when there were two sets of officers looking after the opium,—one on behalf of the Government, and the other on behalf of these traders, because Government could not exercise the same control and supervision as when the matter was entirely in the hands of its own officers. It would also be impossible to restrict and define the area of cultivation in the manner now adopted. I also think the opium would not fetch so high a price on account of its being at present

*Sir David Barbour, K.C.S.I.*

18 Nov. 1893.

of a uniform brand. Reference has been made to Malwa opium. That is produced in a different place and under different conditions, and it is a slightly different article. I think a chest of Malwa opium contains 20 per cent. more opium than a chest of Bengal opium of the same weight, although it is nominally the same thing. In commercial opium there is not only the pure opium, but there is a certain amount of moisture, and there is more moisture in the Bengal opium than in the Malwa. I am, therefore, of opinion that it might be a serious thing to allow general cultivation of the poppy under license. Probably its growth would be extended over a much larger area, and in that case there would certainly be a greater risk of smuggling, because smuggling specially prevails wherever the poppy is cultivated, and I do not see how the same amount of revenue could be raised except by a considerable increase of the cultivation which would necessarily be accompanied by increased production and increased consumption. Therefore I think on all grounds the monopoly system, even from the point of view of the Anti-Opium Association, is preferable to the system of open trade. No doubt the Commission have seen the despatch of the Government of India on the subject.

2070. (*Chairman.*) I had contemplated asking you one or two questions as to the Home charges, but you have already given us in your statement your general view, and I think it is hardly necessary that I should occupy your time or that of the Commission in eliciting the obvious admission that you would be very thankful to see those Home charges reduced, and that you would not refuse to entertain the belief that on grounds of equity something might be done in mitigation of the present burden which India has to bear at home. Those points are obvious, and it is also obvious that if anything is to be done in pleading the cause of India with the British public, it is not particularly the work of this Commission, though some of us may return home in the belief that in another capacity it might be our duty to move in the matter. Have you anything further to add?—There is one point upon which I should like to make a few remarks. It has been said that we should give up our Treaty rights with China as regards the importation of opium into that country, and that we should prohibit the export of opium to China in the interests of the Chinese people. It seems to me that to justify any interference of that nature, it would be necessary to prove, first, that the consumption of opium in China was such an overwhelming evil as to make it our duty to interfere in the interests of humanity, and, secondly, that our interference would be attended with such benefits as to outweigh the undoubted loss of revenue to India which would certainly follow. Of course it is for this Commission to come to a conclusion whether the consumption involves evils of such a character as to justify our interference. In my opinion this is not the case. But I have never been in China, and, as I have already said, my opinion can only be taken for what it is worth. On one point, however, I have no doubt. If we abandon our Treaty rights in China and allow the Chinese to impose any import duty they please on Indian opium, the whole, or practically the whole, of the Indian revenue from the export of opium to China will be lost to India. We sell yearly a certain quantity of Bengal opium to the highest bidder, and every additional rupee of taxation imposed on it on import into China will involve a corresponding reduction in the price paid for the opium in Calcutta, and every such reduction in the Calcutta price means the loss of an equivalent amount of Indian revenue. The Malwa opium trade has been in anything but a flourishing condition for some years. The export has fallen off, and the trade with difficulty sustains the taxation it now bears. Any increase in the taxation in China must be met by a corresponding reduction in this country, unless we are prepared to see the trade destroyed. The destruction of the Malwa trade would be a most serious blow to the States that produce that opium, and to the inhabitants, because opium is their especially valuable crop. On the other hand, the imposition of a higher rate of duty on import of opium into China would in my belief have no effect upon the consumption in China. It would not affect the total taxation on Indian opium, because Indian opium already bears the highest rate of taxation which it is possible to impose upon it, and any increase in China would be followed automatically in the case of Bengal opium by a corresponding decrease in India; whilst in the case of Malwa opium the Government of India would be forced, as I have said, to reduce the export duty in order to save the trade and the interests of the Native States concerned. Even if we assume that the Government of India are prepared to see the Malwa trade extinguished or materially reduced, the total consumption of opium would not fall off in China. The place of Malwa opium has already been largely taken in China by indigenous opium, and, to some extent, by Persian opium, and the progress of substitution is still going on. Its progress would be merely accelerated by a decline in the quantity of Malwa opium exported to China. In my opinion the financial consequences to India of doing away with the whole, or the greater portion, of the Indian revenue derived from the export of opium, would be of the most serious character. Apart from the question of losing revenue, which at present I can see no means of replacing, the destruction, or serious reduction, of one of the most valuable articles of our export trade would have consequences on the rate of exchange which might prove disastrous at a time when we are attempting to introduce a gold standard into India. The success of that measure depends very largely on the proportion which is maintained between Indian exports and imports, and anything which would materially reduce our exports would have injurious consequences, and might produce evils which would prove irreparable. It is conceivable that the consumption of opium might be the cause of such evils in China as to make it desirable for us in the interests of morality and humanity to wash our hands of the whole business at any cost, but I deny that this is the case. I have served for thirty years in India; I have been connected with the Finance Department for more than twenty-one years; I was a member of the Royal Commission on Gold and Silver which sat in England for two years, and I have made a special study of the Exchange question; and I wish to give this Commission the most solemn warning as to the probable consequences of destroying the Indian opium revenue. I can see no justification for measures involving such a result, and I am confident that those measures would not produce any benefits in the case of the people of China. My connection with India and with the Government of India will come to a close before another week has passed, and I desire to place this deliberate opinion on record as the outcome of experience which I think, I may fairly say, is of its kind not surpassed by that of any other living Indian official.

2071. It will be our duty to weigh carefully the statements you have made. I am sure they will have our attentive consideration. Speaking of the matter generally in relation to China, I suppose we may take it to be your opinion that whatever view may be held of the relations between England and China in regard to opium matters in the past, at present those relations would be governed by the declaration of Sir James Fergusson in the House of Commons to the effect that public opinion would never sanction any exercise of force on the part of the British Empire to compel the Chinese to receive our opium. That declaration is before the Chinese Government for them to act upon as they may think discreet. It would seem to me, as I think I have already suggested in a question that I put, that in considering the expediency of any re-opening of negociations with reference to the tariff, the action of the Chinese Government must be governed by the following consideration. If a great increase were made in the duty levied in Chinese ports, it must necessarily lead to increased smuggling. Considering the nature of the Chinese administration, the character of the navigation on their coasts, and so on, it would be exceptionally difficult for the Chinese Government to put a check upon smuggling if the temptation offered by an excessive duty were sufficient to stimulate smuggling operations. That seems to be obvious?—These are questions for the consideration of the Commission. I have given my opinion as to the possible consequences of a loss of Indian revenue, and I have given it to the best of my ability.

2072. (*Sir James Lyall.*) If a saving of home charges for military expenditure could be effected, and if no crisis occurred, such as war or famine, is it not still the case that there are many urgent claims on the Indian revenue which would be so set free, in the way of money wanted for canals, the salt tax, etc.?—Nobody knows better than I do that the claims on the Indian Government for good and useful purposes are indefinite in amount. A great many things are wanted in this country which ought to be provided if the money were available. My whole career in recent years has been that of occupying the unfortunate position of refusing to provide money for objects which I admitted were important.

2073. In the last letter to Lord Kimberley from the Anti-Opium Association, which is said to represent the present case of that body, it is said that the stoppage of the Indian trade in opium in China would in all probability have a very beneficial effect on the silver exchanges by putting an end to the drain from China to India in payment for opium, thereby enabling the Chinese to substitute the use of silver for their present cumbrous coinage; that it would thus tend to check the depreciation

of silver which at the present time is so serious an embarrassment to the finances of India. Do you think there is any truth in this theory?—I think there is no foundation for it at all. I have heard many strange arguments in connection with the currency question, but that is one of the strangest.

2074. Do you think it would have any effect either way, or that it would have a bad effect?—That if we do not export opium to China the Chinese would abolish their present system of currency and have a silver coinage. I do not see the connection between the two things. Moreover, we have no longer got a silver standard, and the reduction of our exports would injuriously affect the exchange.

2075. It is also said in the same letter that if the trade in opium from India to China were stopped, in all probability the trade in other products would be greatly increased, which would tend to the benefit of India?—I imagine that if the cultivation of the poppy for the production of opium were stopped in India, whether for export or import, the land would not lie fallow, other crops would be put in, but certainly nothing nearly so valuable to India as the present opium cultivation. We now export about Rx. 10,000,000 worth of opium. If that were stopped, we would fail to pay our foreign debts by that amount, and we must export something by which to pay these debts. I apprehend that the way an adjustment would be brought about would be by the exchange falling until the exports were increased and the imports reduced. I know no other way in which the account could be adjusted.

2076. You think the result would be the exchange falling?—Decidedly. If you take away ten crores from our exports, you may depend upon it that the exchange will fall considerably.

2077. (*Mr. Fanshawe.*) The Resolution of the House of Commons on the 30th June 1893 presses on the Government of India a continuation of their policy of greatly diminishing the cultivation of the poppy and the sale of opium. I should like to ask for an explanation of the Government policy at the present time as regards its real objects and the practical limits within which it is contemplated the diminution should be carried out?—The policy of the Government of India in regard to opium, I imagine, has varied somewhat at different times according to the views of the members of the Government for the time being. For a great many years its policy in regard to internal consumption has been to raise the taxation on opium as high as possible without giving rise to smuggling. The object of this policy would be, I should say, to raise the revenue and at the same time to check the excessive consumption of opium by increasing its price. As regards the export of opium from Bengal, the policy has been for some time to sell about the same amount every year, neither diminishing that amount nor increasing it. This means of course that the average area under cultivation would remain about the same, rising or falling a little according to circumstances. I may also mention that the policy of the Government has not been quite the same in every province. In some provinces, such as Burma and Assam, it was believed that opium was consumed to an excessive extent, or that its consumption had specially injurious effects, and in those provinces special restrictions were imposed, both by raising the rate of duty and by limiting the number of the shops. I am not sure that that policy was not carried too far in both cases. As regards Malwa opium the policy has been to raise as high a duty as the trade will bear, raising the duty when practicable and reducing it when the trade was depressed and exports fell. It may be a question whether the Resolution has rightly described this policy, but, in any case, the policy has been what I have stated.

2078. That is to say, that a great diminution as regards exports is not a necessary part of the present policy of the Government, speaking generally?—Nor can I say that it has been in the past. My attention has been called to a statement made in the House of Commons by the late Mr. W. H. Smith, but I think he has described the policy he mentioned as the policy of the Home Government. I was not aware that that was the policy of the Home Government until the statement was made. The policy of the Government of India has been what I have stated, and I can say that from personal knowledge.

2079. (*Mr. Mowbray.*) Among the subjects referred to the Commission is the amount of compensation to be paid. Does that mean the compensation to Native States or compensation to cultivators?—I suppose it must mean compensation generally?—I have not sufficient means to make an estimate of the total amount of compensation, but the serious amount of compensation would be the compensation payable to Native States and to the inhabitants of those States. As you have no right to stop the cultivation of the poppy there, I suppose the amount of compensation would be a matter of bargaining with the States. It would be a large amount certainly, but I could not pretend to say what it would be, nor can I say what the States would accept. Opium is grown in a great many Native States, and I have no doubt it is grown in States of which I even do not know the names. It would be a large amount, several crores of rupees I should say. A crore of rupees is ten millions of rupees.

2080. Would you consider that there would also be compensation to the cultivators who had been in the habit of cultivating under the Government of India?—That is a difficult question. If the cultivators lost their profits, and the landlords lost their rents, I suppose it would be a question whether they ought not to be compensated. If the loss was small, it would be unnecessary, but if the loss was serious, I should think that something would have to be done. I could not give any estimate of what the probable payment would be, but I do not think it would be anything like so large as the compensation payable to the Native States and to the inhabitants of those States.

2081. I believe there are other products of the poppy besides the opium drug?—Yes; the poppy seed is of considerable value. There is a good deal exported and a good deal used in this country.

2082. Another point mentioned is the cost of the necessary preventive measures. Assuming that it would be impossible to prohibit growth in the Native States, and assuming, as you put it, that the Government would have a right to prohibit the growth in British territory for the consumption of the people of India, do you think it would be possible with all the resources of the Government of India, to stop the export trade (an illegitimate export trade) to China or elsewhere?—I think a good deal could be done in the direction of stopping very large exports to China, because the opium sent to China is of considerable bulk, and it would have to go down the coast and be embarked on steamers and so forth. It might be sent no doubt to small vessels and transferred afterwards to steamers, but on the whole, I think, the export to China could be practically stopped; but I am confident that the whole resources of the Government of India would be unable to prevent smuggling from the Native States into British India. The States are interlaced with British territory, and the total boundary line between the Native States and British India is of immense extent, so that the prevention of smuggling from Native States into British India would be beyond the resources of the Government of India. I have no hesitation in saying so.

2083. But you cannot give the Commission any evidence on the subject in default of the necessary information?—I can give no estimate, but you would require a large army of preventive officers, and even with that army you would not succeed in preventing smuggling.

2084. With regard to any possible alteration in the monopoly system in Bengal, I believe you have in the Punjab a system of acreage duty. Has that experiment been tried on a sufficiently large scale to enable you to speak with any certainty as to its effect?—The system is peculiar to the Punjab, and the circumstances there are totally different from what they are in Bengal, but I believe it will be found that the amount of taxation imposed on opium by that acreage duty is very much lighter than that levied on opium grown in Bengal. But other officers will be able to give accurate evidence on the subject.

2085. (*Mr. Wilson.*) Did I understand you to say in reply to a question put by Mr. Fanshawe that the policy of the Government of India was hardly the same as that declared in the House of Commons by the late leader of the House, Mr. William Henry Smith?—What I said was that the policy of the Government of India was what I have explained in my answer. It might be a question whether that policy, as I explained it, was accurately described in the recent Resolution; but whether it was or was not the policy of the Government of India has been what I stated.

2086. The language of Mr. W. H. Smith was this: "The course which this Government has taken, and which all Governments have taken during the last few years, has been to diminish the area of cultivation in India"?—I should hardly say that he is speaking there of the policy of the Government of India: I should say that he was speaking of the policy of the Home Government, and I must say that I was not aware until that statement was made that it was the policy of the Home Government. I wish to add something more to my answer. I do not know whether your attention was called to a question that was asked in the House of Commons on a subsequent date—April 23rd, 1891,

*Sir David Barbour, K.C.S.I.*

18 Nov. 1893.

by Mr. Maclean. Perhaps it is as well that I should read the question.

"*Mr. Maclean* (Oldham). I beg to ask the Under-"Secretary of State for India whether the India Office "has any evidence to show that the recent reduction in the "area of poppy cultivation in Bengal is due to the intention "of the Government of India to do away with the opium "revenue little by little, and not to the commercial neces-"sity for reducing production in order to keep up the price "in face of the increasing competition of opium grown "in China; and whether the policy of the Government of "India, with regard to this source of revenue, is correctly "expressed by Sir David Barbour, the Indian Finance "Minister, who in introducing his Budget for the year "1891-92 said—'The opium revenue has no doubt fallen "'largely, and at this moment there are no indications of a "'recovery. On the other hand, the fall up to date has "'been discounted, and provision made to meet the conse-"'quent loss of revenue. As the fall has been so great, we "'may fairly hope that for the present we have seen the "'worst.'" That remark was taken from the Financial Statement which I delivered in 1891-92. You will observe that I did not then contemplate any progressive reduction of the opium revenue, because I said we might fairly hope that for the present we had seen the worst. Sir John Gorst's answer was,—"The reason given for the reduction of the area of poppy cultivation in Bengal is that the reserve stock of opium had become unduly large." Mr. Smith's statement might be taken to mean that it had been intentionally reduced in order to get rid of the production. The real reason was that we had had very good crops for a number of years and, as we did not want to sell more than a certain amount and a considerable quantity of opium had accumulated in the reserve, it was not necessary, in order to supply the ordinary amount, that the usual area should be put under cultivation. Sir John Gorst added,—"The statements of Sir D. Barbour, no doubt, do correctly express the policy of the Government of India."

2087. It really comes to this, that Mr. Smith was scarcely correctly informed as to the policy of the Government of India when he made that statement to the House of Commons?—I think some allowance must be made for Mr. Smith, who unfortunately is not here to defend himself. Mr. Smith was not Under-Secretary of State for India, and India is a very large country, composed of a great many Provinces, inhabited by great many races. There are a great many complicated questions connected with its administration, and it is not to be wondered at that members of the Government at home should not be perfectly informed of the facts concerning questions that may be raised in the House of Commons.

2088. Has your attention been directed to part of a speech by Sir James Fergusson on the same occasion?—He was speaking on behalf of the India Office, and he used these words:—"I freely admit that the Government of India have never denied that it would be very desirable that this source of revenue should be altered. They have taken means to reduce it; they have diminished the number of licenses; and they have diminished the area on which the poppy was grown. One hundred thousand acres less are now under poppy in Bengal than ten years ago?"—The amount of reduction may, as a statement of fact, be correct; but I think it was shown in that answer of Sir John Gorst's that the area was reduced because we happened to have a large stock of opium at the time. Therefore, to keep up the usual supply, it was not necessary to have so large an area under cultivation. In point of fact, the area was reduced. As I said in my evidence, it sometimes rises a little, and sometimes falls, according to circumstances. If there are bad crops for a number of years, the ryots are not so willing to grow the poppy.

2089. Taking the statement of Sir James Fergusson as representing the India Office, and the statement of Mr. W. H. Smith, who was the leader of the House of Commons, I think you will agree with me that they can hardly have conveyed a correct impression to the House of Commons?—I cannot say what the impression on the House of Commons may have been, but I believe that on various occasions inaccurate impressions have been conveyed to that House.

2090. On the question of fact to which you referred just now, was it quite correct to say that the reduction was 100,000 acres?—I cannot give you exact figures, but they will be put in. I dare say I have the figures here somewhere.

I will hand you the book,—"Finance and Revenue Accounts, and Miscellaneous Statistics relating to the Finances of British India," published in Calcutta, 1891. The figures are given on page 43. I have the cultivation here for the last ten years,—the area under cultivation.

2091. I find when Sir James Fergusson was speaking about the 100,000 acres that the amount for the year 1891 was a little over 500,000 acres?—Yes, I have that figure for 1891.

2092. If you take it precisely, the ten years that he has stated, that is to say, going back to 1881, it was 536,000 acres?—Yes, I have no doubt that figure is correct if you find it in that book. I have not got it here.

2093. So that taking ten years strictly it was 36,000, and not 100,000?—I think that corroborates my statement that inaccurate observations are sometimes made in the House of Commons.

2094. But if you take it in a different way and compare it then with what it had been a short time before, taking an average of two or three years, it was no more than a reduction of 35,000 or 36,000?—I have ten years' figures, and they corroborate what I said,—that the production sometimes rises a little, and sometimes falls a little. I do not think you will find any very great fluctuation.

2095. On the whole, it has been rather rising?—Of late years I think it has rather fallen off. For 1892-93, I find it is down at 456,000 acres.

2096. It is substantially now just about the same as it was ten years ago?—I do not think there is any material difference.

2097. In 1882-83 it was under 500,000?—Yes.

2098. In 1889-90 it was under 500,000, so that it is practically the same?—I think the fluctuations are not due to any definite policy; but it is a fact that in very recent years we have rather avoided any appearance of increase because we were liable to be attacked on account of the increase. We were liable to have it said of us that more opium was being grown, and that we were stimulating production and consumption, and therefore during the last few years we have rather avoided any increase of the cultivation.

2099. On the same page of the same book there is a statement of the average produce per bigha?—Yes; it is customary to give the average produce per bigha.

2100. The general appearance of the table rather goes to show, I think, that the produce is falling off per bigha. Do you know if that is so?—That is a question which was very much discussed a number of years ago, probably twenty years ago. There was a considerable falling off, and a theory was started that the soil did not produce the same quantity of opium as it used to do; that it was deteriorating for the purposes of opium cultivation, but just about the time we thought that theory was established, a change in the seasons took place, the produce became very large, and we had a series of very good years. Recently we have had a series of bad years: therefore I am not prepared to say that the power of the soil to produce opium has or has not fallen off. You cannot base that conclusion on the results of only a few years. Certainly the last few years have been bad years. Formerly we had good seasons, and before that we had bad seasons; perhaps we may have good seasons again.

2101. You are aware that Sir Cecil Beadon gave evidence before the Select Committee on East India Finance in 1871?—Yes.

2102. Do you know what his official position was then?—I fancy he had left India before that date. I do not think he was connected with the Government of India then.

2103. He had been Secretary to the Board of Revenue, Secretary to the Government of Bengal, and afterwards Lieutenant-Governor of Bengal?—He was Lieutenant-Governor of Bengal, I know, in 1863.

2104. I wish to ask you how far you agree with the statement here. He was asked this question—No. 3396: "Then the action of the Government has been, while encouraging the use of opium in other countries, to discourage the use of it among their own subjects"? He answered, "Certainly." Would you agree with that?—If you limit the production of an article by saying it shall only be grown in a certain area, and impose a high rate of duty on it, and only allow it to be sold in a limited number of shops, and charge a heavy license fee, and say that it should only be sold between sunrise and sunset, and so forth, I should say you distinctly discourage the consumption of that article.

NOTE.—Mr Wilson regrets that questions 2095-8 were put in rather loose and perhaps misleading terms, as on further examination of the table in question he finds that the average quantity of land under poppy during the five years 1888-92 (the last in the table) is less than the average during the five years 1878-82 by nearly 32,000 acres, being a reduction of more than 6 per cent.

2105. I will read you two or three more questions and answers.—"3397: What is the reason for that?—The object "of the Government has been simply a fiscal object, to get "as much revenue out of opium as it possibly could. It "therefore sells opium to its own subjects at as high a rate "as possible, and it also endeavours to derive from the sale "of the opium for exportation as large a price as it can "obtain. 3398: But in a fiscal point of view is it indif- "ferent to the Government whether it is consumed by their "own subjects or by the Chinese?—Not quite. The profit "upon opium sold for exportation is very much greater than "the largest profit which we obtain on opium sold to our "own people. We only sell the opium to our own people, "in order to prevent them from attempting to smuggle "opium and to sell it without payment of duty"?—From a fiscal point of view you ask whether it is the same if opium is exported or sold for consumption in the country. Of course the aggregate revenue received from opium exported is greater than the aggregate revenue received from opium consumed in the country; but certainly in many provinces, I should say in a large number of places, the profit per pound on opium sold for internal consumption is greater than the profit on opium sold for export. I should say that the profit on a seer of opium sold in Burma was much higher than on a seer exported to China, but it is a matter of calculation which can be worked out without difficulty. The rate of duty on opium for internal consumption varies in different provinces. In some provinces the consumption is comparatively small, and in others there are great facilities for smuggling. In those cases we do not charge so high a rate of duty as, for instance, in such a Province as Burma or Assam.

2106. (*Chairman.*) In Burma the Government have decided, have they not, to put restrictions upon the sale of opium?—There always were stringent restrictions; but, as a matter of fact, it has been decided, I do not say by whom, that the consumption of opium by natives of Burma should be absolutely prohibited. I think that measure has just come into force, making, of course, an exception in the case of persons who have been accustomed to use opium in the past.

2107. (*Mr. Wilson.*) The next question that was asked, was this: "But it has been the wish of the Government not to encourage the consumption of opium among their own subjects." And he replied, "I do not think that the consideration has had much weight with the Government as far as I know. I think their object has been to get as much revenue out of the consumption of opium as they possibly can." "And the Government would have been "quite ready to see it consumed by their subjects as well as "by the Chinese?—I do not think the Government have "ever regarded the subject in that point of view, but only "looked upon it in a fiscal point of view, and endeavoured "to get as much revenue out of it as they possibly could."—That is the opinion of Sir Cecil Beadon, who, no doubt, had the means of knowing what the policy of the Government was at the time; but he is giving evidence as to a state of things which has long passed. I suppose his evidence refers to what actually took place about or before the year 1860. I should say that in the past, and especially in the first instance, when the opium revenue began to be collected in this country, the point that was looked to at that time, possibly almost exclusively, was the raising of the revenue. At the same time it must be remembered that the raising of the revenue had also the effect of checking the consumption, although that may not have been the object of the Government. The raising of the revenue does not stimulate consumption: it diminishes consumption. I am inclined to agree with Sir Cecil Beadon as regards the policy of the Government some years ago, that they looked mainly to the revenue question, and that the question, whether the consumption of opium was a great evil and ought to be checked by the Government was not raised, or not raised in a form that forced it upon the attention of the Government. That would be my impression, but I have not got personal knowledge of the facts.

2108. Then he was asked, "Therefore you may say generally that your sales of opium in India as well as in China are adjusted to obtain the utmost revenue possible." And he said, "yes." Probably your answer would be the same?—I should say decidedly, that at present our desire is to obtain the maximum revenue from the opium consumed in India: but it would certainly be incorrect to say that that is the only consideration before the Government at the present time either as regards India or China. As regards India, as I have said, we do take special measures in provinces where the consumption of opium is believed to be excessive. I am not at all sure now that those measures have not been carried too far, but they have been adopted to a great extent in deference to English public opinion. As regards China, the question of the opium revenue derived from the export of opium to China being under discussion, and the system being very strongly attacked by men whose opinions are entitled to every consideration, the Government has by force of circumstances rather adopted the policy of preserving the *status quo*, that is to say,—We will go on as we are, we will grow about the same amount of opium and sell it every year: we will not largely increase the cultivation, because we shall be attacked if we do so; on the other hand, we do not think it necessary to diminish it; we have adopted a middle course and preserved the *status quo* with reference to the China trade.

2109. Did I understand you to say that you thought that, probably at the time to which Sir Cecil Beadon was referring, the question of the consumption of opium as a great evil in the country had not been raised?—I will not say that the question had not been raised, but at any rate it had not been so strongly raised, or raised with such effect as to force it on the attention of the Government of India. There is no doubt that the pressure brought to bear by the Anti-Opium Association or by Parliament is very much greater than it ever was before, and that it has become a much more serious question; therefore this question of the checking of the consumption of opium has been much more forced on the notice of the Government of India in recent years than was formerly the case.

2110. Sir Cecil Beadon was asked this question; "I understand you to say that opium is grown in India simply for purposes of revenue; no moral consideration at all influenced the Government?" And his reply was: "The Government only regard opium as a means of obtaining revenue." Then he is asked, "If, for instance, they thought they could obtain more revenue by doubling the cultivation of opium in India, they would do so, and would not be deterred from adopting such a course by any consideration, as to the deleterious effect which opium might produce on the people to whom it is sold," and he replied, "Probably not."—Sir Cecil Beadon no doubt had personal knowledge of the matters on which he gave evidence, and it would not be for me to contradict him as regards the times of which he spoke; but I can say confidently that no consideration of revenue would have induced the Government of India to attempt to double the cultivation of opium in recent years. I am quite certain that if the Government of India had attempted any such thing the Home Government would have prevented it—that is the India Office; and I am sure that, if the India Office had permitted it, Parliament would not have allowed it. Therefore, in fact, we never dream of such a thing as doubling the cultivation of opium. I may add that it is doubtful if doubling the production of Indian opium would increase the revenue. We should have to pay a higher price to the cultivators, and we should doubtless receive a lower price for Indian opium.

2111. You have referred to the revenue as being five millions?—The net revenue from the export in round figures is Rx. 5,000,000.

2112. Are you aware of a statement made in the House of Commons this year by Mr. Russell that that was not likely to be realized by Rx. 600,000?—It is certainly doubtful if we shall get as much as Rx. 5,000,000 this year. The amount of revenue varies from year to year. We had a bad crop this year, and had not to pay for so much opium; that is a gain, but on the other side the price has fallen. We may take it this year at five millions. It will be somewhat less unless the price rises, but probably it may be something more next year. At present the export revenue may be taken to be five millions. I would not depend on getting more than that. Of course it is liable to fluctuation; you may get a million or two millions more or less; but five millions is a very fair estimate—probably it will be something under in the present year.

2113. Mr. Russell said: "We now expect a reduction of Rx. 600,000 in the net receipts this year"—When the estimate was made for this year, we expected a rather better crop than we have got, and we expected a rather higher price than we have got. The poor crop is a gain to us for the time, because we paid less for it. I cannot give the exact figure, but probably Rx. 400,000 would be the temporary saving. On the other hand, when the coinage of silver was stopped, the price of China opium fell at once, and we lost very heavily. I think we lost Rx. 130,000 or Rx. 140,000 in one sale alone, certainly Rx. 100,000. The price has since risen, but is still much below the original estimate. Mr. Russell may have given that estimate, and it may have been a good one at a time, but it was very difficult

*Sir David Barbour, K.C.S.I.*

18 Nov. 1893.

to make an estimate immediately after the Indian mints were closed. Possibly the revenue may be less this year by Rx. 500,000; but you may take it that Rx. 5,000,000 is about a fair average at the present time.

2114. Mr. Russell would not be likely to put forward a more gloomy prospect than he could help or than the circumstances at the time justified?—The price of opium has improved since he made that statement. I can get the figures for past years. The average used to be Rx. 8,624,000. It was afterwards Rx. 6,907,000, and later Rx. 7,000,000. The budget estimate this year was Rx. 5,970,000 including internal consumption; but as Mr. Russell stated, that probably may not be realized, by how much we cannot say. Last year the net revenue was Rx. 7,392,000, so that, in one year, there was a falling off of Rx. 1,400,000. Probably it will be a little more than Mr. Russell's estimate when the accounts are made up, but I should expect a considerable proportion of any loss to be recovered next year.

2115. (*Chairman.*) It is a very considerable reduction upon the average of the last forty years?—Five millions is much less than the average of recent years. Six millions is the total revenue; five milions from exports. In the preceding year the revenue instead of being six millions, at which I put it, was Rx. 7,392,000, and in the year before Rx. 7,155,000, and in the year before Rx. 6,698,000, and in the year before that Rx. 7,949,000. It varies from year to year. Five millions for export on an average is a low estimate.

2116. (*Mr. Wilson.*) Are you aware that the Anti-Opium party in England have regarded the payment of any deficit that may arise as a payment that ought to be made by England as part of their policy and programme?—If measures are taken which do away with the opium revenue to any material extent, I really think that England would have to pay, and, of course, in so far as England pays, the financial objection is removed. I myself would not recommend the abolition of the production of opium, even though England were to repay every penny lost, because I do not approve of the measure in itself.

2117. That was hardly my question. I asked you if you were aware that that was part of the programme of the Anti-Opium party?—I know there are members of the Anti-Opium party who are distinctly in favour of England paying if the production of opium is abolished. I cannot say what the policy of the party as a party is; but if you say it is the policy of the Anti-Opium party that England should pay, I accept the statement. I know nothing to the contrary.

2118. In the Debate of 1891 Sir Joseph Pease, who is the President of the Society, stated that in the House of Commons?—In so far as England will meet the total loss, direct and indirect, due to any change of policy, so far the financial objection falls to the ground. There can be no question about that.

2119. (*Sir James Lyall.*) So far as it is permanently met?—Of course I mean the whole cost. There is no question about that.

2120. (*Mr. A. Pease.*) I think it is true that the revenue accounts for the last few years do not accurately represent the returns of each year, because there has been a considerable reduction of stocks: is not that so?—There has been a considerable reduction of stock; in fact there is no reserve now, I think. But the revenue accounts show accurately the amount of revenue actually received in each year.

2121. In 1888-89 there was a very considerable reduction of area under cultivation?—There was a reduction about that time.

2122. Was any compensation given to the owners of the soil or cultivators when licenses were refused them in those years?—There was a reduction in the cultivation; but whether or not licenses were refused to men who applied I cannot say: I never heard of any compensation. Nobody would think of proposing compensation for such a reduction. I was at home in England at the time, but my belief is that the reduction was made under the orders of the Government of India; but what the precise nature of those orders was, I cannot say. I may mention that had I been in India at the time, I should have recommended that the area should not be reduced.

2123. You mentioned that there was a considerable revenue to the Native States from the cultivation of opium; have you any figures you could give us upon that point?—The figures will be put in if possible. I cannot give the figures myself, but we are preparing what figures we can. No doubt the officers of the Native States will give evidence. I think, however, they raise their revenue mainly by charging a very high rent upon the land that grows the opium. You will be able to ascertain the facts; I cannot give any definite figures myself. You will find a great difficulty in getting accurate figures, but the best information available will be obtained from the Native States.

2124. That is rent on land belonging to the Government?—It is difficult to say to whom the land belongs. The land system here is different from what it is in England. In one sense the whole land belongs to the State. I fancy all the land in the Native States practically belongs to the Government or the State.

2125. (*Sir James Lyall.*) In theory?—In theory. The cultivators have certain rights: that is to say, as long as they pay their rents they have the right to cultivate.

2126. (*Mr. A. Pease.*) Have you any information with regard to the revenue obtained by the Chinese Government from the import of opium?—It must be very considerable, but I cannot give you the figures. I think they charge 30 taels as import duty, and I think they charge about 80 taels as a consolidated likin duty. You can easily get the figures with regard to the import.

2127. Have you any information with regard to native-grown opium?—I have none, and I doubt if you can obtain it. I have always understood that the Chinese Government get a larger rate of revenue from the imported opium than from the native-grown opium, and I have further understood that the Central Government had a difficulty in getting into its own hands the revenue collected on the opium grown in China, because the money had to pass through the hands of the local Governors, and they appropriated as much as they could of it for the purposes of their provinces. I have no knowledge as regards the actual amounts.

2128. In your view the consumption of opium is harmless in by far the majority of cases. Under these circumstances, do you think it is the right policy of the Government of India to discourage the consumption of opium?—It is certainly the right policy to discourage to a reasonable extent any immoderate use of opium. It is a drug that is undoubtedly liable to abuse.

2129. (*Mr. Fanshawe.*) In answer to Mr. Wilson's questions as to the Government of India regarding the production and sale of opium, so far as the people are concerned, as solely a matter of revenue, do you intend it to be understood that the moderate and beneficial use of opium has never received consideration on the part of that Government?—Of course it has.

2130. I understood you to say in answer to Mr. Wilson that you admitted that in the past the Government had looked on the question entirely as a matter of revenue. I would ask you whether that is your meaning,—that the moderate and beneficial use of opium by the people has not also received consideration, at any rate of late years, by the Government?—I understood Mr. Wilson's question to refer to the state of things disclosed by the evidence of Sir Cecil Beadon. Sir Cecil Beadon was an official who had special means of knowing, and I apprehend his answers with regard to the time to which they referred, and so far as his experience extended, were correct. But it is certainly the case that moderate and beneficial use of opium has been brought to the notice of the Government in recent years. Formerly, I do not think the case was inquired into. I must say that until the last two or three years, I myself was not aware of the extent to which opium was consumed in moderation with beneficial effects: but on inquiring into the subject, I have been surprised at the amount of evidence forthcoming to show that it is consumed in moderation and with beneficial effects.

2131. May we take it that it has received the consideration of the Government in recent years?—Yes; of course every branch of the subject has received consideration of late years. But I think I may say that I, like other European officials, started with a very decided prejudice against opium, and that when I came to this country I, like many others, thought the consumption and production of opium was one of the greatest evils in the world. But now, however, I have honestly and fairly come to the conclusion, and specially within recent years, that I had greatly exaggerated the evil. That there are evils from the improper and excessive use of the drug I do not deny.

2132. (*Sir James Lyall.*) In answer to Mr. Wilson's question about Sir Cecil Beadon's evidence, you admitted that probably he correctly described the policy which had existed down to about 1860. Sir Cecil Beadon's knowledge on the subject, I suppose, was confined to Bengal, but my recollection is distinct that in the Excise Manuals, which were issued in Northern India, under the name of

Thomason's Directions to Collectors, and in the circulars which were issued by the Punjab and North-West Provinces Governments long before 1860, the moral obligations of so managing the internal sale as to check the consumption of opium in India was plainly asserted. Have you ever had to refer to these manuals?—Never, and these manuals would not come before me in the course of business. Sir Cecil Beadon's experience would no doubt be mainly, perhaps entirely, confined to Bengal; but in so far as he spoke of matters coming under his own observation, I think his evidence is as good as that of any other person; it is impossible that he could speak with equal authority as regards the North-West Provinces or the Punjab. So far as his personal experience went, there could be no better authority.

*Sir David Barbour, K.C.S.I.*

18 Nov. 1893.

(*Chairman.*) It remains for me on behalf of the Commission to thank you very much for your attendance and for the very clear manner in which you have made us acquainted with your views. There is only one part of your evidence to which, in closing, I should refer, that is the statement that you are about to leave this country. I am quite sure that the Government of India will sustain a great loss in your departure, and I am none the less clear that we at home shall greatly gain by your presence among us.

The witness withdrew.

Surgeon-Major-General RICE, C.S.I., called in and examined.

*Surgn.-Maj.-Genl. Rice, C.S.I.*

2133. (*Chairman.*) You are at the head of the Indian Medical Department?— Yes.

2134. I understand that you have been a member of the Indian Medical Service, Bengal establishment, for thirty-seven years?—That is so.

2135. During thirty years of that time you have been employed as a Civil Surgeon in the Central Provinces?—Yes.

2136. And about twenty-eight years you have been in medical charge of District and Central Jails?—Yes.

2137. For the last twenty-two years you were in charge of the Central Jails, and for several years you were Superintendent of Jails?— Yes, as well as in medical charge.

(*Chairman.*) It is evident that you have had great opportunities of gaining professional experience with reference to the questions referred to us. As we have the great advantage of the presence of an eminent member of your profession on the Commission, I will ask him to conduct the examination on the medical points on which you are prepared to give us information.

2138. (*Sir William Roberts.*) I think it was your duty to examine the state of health of the prisoners that came into the jail?—Yes, every prisoner that came into the jail was brought before me for that purpose.

2139. What was the number?—The average number of natives passing through the jails in the year was about 1,300 or 1,400.

2140. You had this charge for a large number of years?—I should say twenty-eight years.

2141. What was the social condition of the prisoners?—Being mostly of the criminal classes they had no social position.

2142. You were dealing not only with the lowest kind of criminal classes but those in the worst possible state of health?—Yes, it was always my duty to examine into the state of health of every prisoner on coming into the jail and when he was discharged. I estimate that about 1,300 or 1,400 prisoners passed through the jail every year on an average. For the 22 years that I was in medical charge of a central jail, it was occupied by long-term prisoners from eight civil districts. In those days prisoners were transferred without any regard to the state of their health, so that I was dealing not only with the lowest kind of criminal classes, but with those in the worst possible state of health, for which with them the standing means of relief was opium. Being medical officer I was held responsible for any undue sickness and mortality that occurred, so that it became imperative on me to appraise carefully the state of health of every prisoner on admission, and, by a personal examination of every one of them at least once a week, to see how they kept their health during their imprisonment. So that I came, for a long series of years continuously, to be intimately acquainted with the health-characters of a not inconsiderable body of individuals who from their mode of life are most prone to become addicted to the abuse of opium.

2143. What do you mean by saying that they were a body of individuals who from their mode of life were most prone to become addicted to the abuse of opium?—The lower classes of India, speaking generally, become criminals when they are unable to earn their livelihood. The more general cause of their inability arises from sickness and the effects of a malarial and tropical climate on the human constitution. Then they naturally fly to this drug, which is more or less at their hand. It was an important part of my inquiries to ascertain the extent to which they were addicted to the use of it; for several reasons, one of which was to enable me to determine the nature and extent of the labour which should be allotted to them in each case, a duty which in all cases rested with me; and also to enable me to advise the Magistrate as to the degree of culpability attaching to the prisoner when he failed to perform the full task awarded. I may explain that when a prisoner failed to complete his allotted task he had to undergo a trial, and he was punished if it was found that he failed through carelessness or culpability of some sort. From my general knowledge of the people, as well as of these prisoners in particular, I became impressed with the fact that, when deprived of his daily dose of opium, a man habituated even to the moderate use of it would fail to complete his full task, and in consequence it devolved upon me to state whether I thought this occurred from the above deprivation or from a vicious perverseness in the individual. In common with tobacco, alcohol, hemp drugs, luxuries in diet, etc., opium was forbidden as an article of ordinary use, under the prison rules.

2144. Except for medical use?—I was always at liberty to prescribe it medically. It is a fact of which I have no doubt whatever that never from the very first years of my service did I recommend opium to be given to a prisoner as a special case in the form in which he had used it when free. That did not prevent my giving it in an ordinary pharmacopœial form if I thought he required it. As far as I can estimate, I should say that in no more than two cases in the year were men imprisoned who were suffering from the abuse of opium, and in those cases I was able to satisfy myself that this abuse was owing to pre-existing disease.

2145. That is, out of the 1,300 or 1,400 cases annually passing through your hands, you only saw two or three per annum who seemed to be suffering?—Two or three. In most of those cases the men had been previously suffering from repeated attacks of malarial fever, or dysentery, or diarrhœa, or severe rheumatism—diseases which are very prevalent in the provinces in which I served at the time,—the Central Provinces. In the Central Provinces, malarial fevers with severe ague and dysentery and diarrhœa, and, I should add, rheumatism, are diseases with which the people are afflicted. In these, muscular pains, nervous irritability, griping, and tenesmus are common and persistent, symptoms causing an amount of depression and inability to exert oneself that can only be appreciated through actual suffering.

2146. I presume that your experience is entirely confined to the Central Provinces?—During the last six or seven years, since I have come into the administrative charge, my experience has been extended beyond those Provinces. I have experience in the North-West Provinces. It may, I think, be safely stated that not ten per cent. of the population all over India ever consult medical men of any nationality practising the European system of medicine.

2147. Neverthless, I presume there is a dispensary system?—Yes, there is a large and extensive dispensary system. There is a strong prejudice against the European system of medicine, and I think I am right in saying that not twenty per cent. of the population ever see a medical man practising on that system. Practically, therefore, the great majority of the population are beyond the reach of such advice. The consequence is that either they consult Hakims or Vaids who invariably administer opium for these torments, or they have discovered its beneficial effects, and take it themselves. They soon have to take to it regularly, for these pains are ever present in one form or another and seriously hinder the people in their work. The

*Surgn.-Maj.-Genl. Rice, C.S.I.*

18 Nov. 1893.

effect in such cases is magical: a man literally disabled from these ills, after a dose of a quarter or half a grain of pure opium, in a few minutes begins to become a new man, and is able to do a full day's work. He knows that if he cannot do this he and his family must starve. Even in the cases of Europeans who do not suffer anything like the hardships and exposure natives do, this drug is often called for, and in my hands has been equally successful. When the European gets well he stops the drug and, as the causes of his ailments which obliged him to resort to it are in his case only occasional, he is not called upon to recur to the use of it soon again. Not so the native: he is always exposed to these causes and the results never leave him, and as, for the reasons I have above stated, the use of opium is the only relief available, he must resort to it continuously or die prematurely of disease or starvation. Taken in small quantities——

2148. What do you mean by small quantities?—Probably about half a grain. When the native takes it to relieve his pains on beginning to work in the morning, he takes a little pill about the size of half a grain. That is the form in which opium is taken—a solid form—under the name of madak. From long experience he takes a little pill, and he probably measures it out most accurately—half a grain, or a grain if he is one of those who require more.

2149. How many times a day will he take it?—I cannot say accurately. He will take it as often as he wants it.

2150. Do many take it half a dozen times a day?—Yes, just as one man may take half a dozen cigars while another will only smoke two. Taking it in small quantities,—and, as a rule, it must be in small quantities, for opium is dear and the native too poor to indulge in it unnecessarily,—the individual leads a healthful and if not a vigorous or robust life, certainly one in which he is enabled to maintain himself and his family in tolerable prosperity. In these remarks I am dealing with what is called the bulk of the people. I do not profess to describe what a wealthy native gentleman would be. I am talking of the poor people with whom professionally I have most been brought in contact.

2151. All the evidence you are giving bears on the habit of taking opium in malarial districts among the lower classes who are really suffering under what one may call a malarial constitution?—Quite so. But a small percentage suffer so severely from the effects of the diseases I have named that they must resort to the drug in steadily increasing quantities, and I presume it is from those individuals that pictures of the injurious effects of opium are drawn.

2152. Is it your suggestion that dysentery, rheumatic conditions, diarrhœa, and malarial trouble increase in some cases in spite of the opium?—Yes.

2153. Therefore they take it more and more?—Yes, they increase the dose according as the effects of the disease become more severe.

2154. It is your suggestion also that if they were not to increase the dose they would be in a still worse plight?—Considerably, certainly.

2155. That is distinctly your suggestion?—That is distinctly my suggestion.

2156. The unconscious exaggerations and pictures of the effects of opium taken in excess have been somewhat misinterpreted?—They have no general applicability.

2157. In spite of the opium?—In spite of the opium.

2158. If a man is suffering from malarial disease or organic disease tending to go from bad to worse, if he takes opium for the relief of suffering his disease will go on and he will have to increase the opium, but the symptoms are the symptoms of the disease and not of the opium that he takes?—That is my experience.

2159. You do not seem to have had any experience of the opium habit except in the case of persons suffering from some ailment—no experience of the habit among perfectly healthy people?—I do not think I can say that, because a number of those persons had the appearance of being perfectly healthy. They may have had attacks of malarial fever and dysentery; still I could not pronounce them unhealthy.

2160. You still think that the malarial influence is about them?—Those diseases suggest the use of opium. I think it may be stated that there *is* no native of India who does not at one time or other suffer from malarial intermittent fever.

2161. You make so general a statement as that?—I think there is no native of India who does not at one time or other suffer from malarial intermittent fever.

2162. Have you ever been to Rajputana?—No: I do not know anything about it. I am talking of the Central Provinces, except for the short time I was in the North-West. They are a malarial people in the Central Provinces, and they also suffer severely from dysentery, diarrhœa, and rheumatism. Without this remedy at their hands and readily accessible, the sufferings of the people would be very great. As I have stated above, it may be accepted that medical relief for the great bulk of the people is non-existent, and I regard it as most providential that such a remedy as opium is within their reach.

2163. You are aware that a new plan has been introduced for supplying quinine?—Quinine will not cure dysentery or diarrhœa, and the charge is so high for it that it is a good deal beyond the reach of the poorer classes of the people even at 3 pies a dose. A man with an attack of intermittent fever has to take at least three doses a day for four days, and perhaps one dose a day for eight or ten days subsequently. Then he may not only have to procure it for himself but for his wife and all his children. It is not uncommon to see a whole household down with intermittent fever at one time. Quinine is a good deal beyond the means of the very poorer classes, in Bengal especially.

2164. Am I to understand that, dear as opium is, an effective dose of it is cheaper than an effective dose of quinine?—It is cheaper for a great number of diseases. It is practically of no use as a curative of intermittent fever. Bearing in mind that there are a number of diseases the painful effects of which it relieves, besides malarial fever, it is more generally useful.

2165. (*Mr. Fanshawe.*) You know that the system of selling Government quinine at post offices has been introduced?—I know it in Bengal. To be of any use you must give three doses of five grains a day for four days.

2166. The system has only just been introduced?—I am aware of the circumstances.

2167. (*Sir William Roberts.*) You know that the demand for it is much increasing?—Yes, I admit that. Although there are a number of people too poor to buy it, there are a number who would be only too glad to get it.

2168. Opium is still cheaper than quinine?—Practically, because I have an idea that a good deal of opium is used in India that has not paid revenue; therefore they get it cheaper. The recollection is familiar to me of prisoners declaring that their inability to perform their allotted tasks was owing to their being deprived of their small daily dole of opium. It was also well recognized among the jail officials that, no matter how successful they may be in excluding tobacco, spirits, or other forbidden articles, they were never sure of being able to keep opium out of the jail. Most people believed that, owing to its small bulk and the ease with which it would be concealed, it was constantly being smuggled in and in free use among the prisoners.

2169. That is your experience with regard to prisoners mainly?—Yes.

2170. But your experience is wider than that?—In singling out my experience among prisoners, it must not be understood that my experience lay altogether among persons of this class. It should be recollected that during all the years named above I have had to deal with native infantry and cavalry soldiers, policemen, and some hundreds of thousands of patients resorting to charitable hospitals and dispensaries.

2171. All those cases were within those malarial districts?—Yes.

2172. You have spoken of soldiers. Have you had experience of Sikh regiments?—I have never had a Sikh regiment.

2173. Your general experience among the native infantry soldiers, policemen, and patients in hospital confirms your views with regard to the effect on the prisoner?—Quite so. My general experience with the latter classes confirms me in my opinions as to the mode of use and effects of opium among the former. It should also be recollected that there is a sort of popular idea among Government officials of all classes and nationalities that any unusual slackness or inactivity in the performance of their duties, or sickness, the prominent signs of which was lethargy, on the part of their subordinates, was due to the abuse of opium, or to an occasional debauch with it. In consequence it was a common occurrence with me to have my attention directed to the possibility of this being the cause

of the individual's temporary incapacity. But the result of my inquiries was just the reverse: the sluggishness was due to his inability from one cause or another to procure his usual dose.

2174. Your impression is that it was the secondary effect of opium rather than the primary that was the cause?—Yes, it was the secondary effect—the want of the accustomed stimulant.

2175. It has been brought before the Commission by several witnesses that it is a marked peculiarity of opium as compared with other dietetic stimulants that the want of the dose is more severely felt than in the case of alcohol and tobacco?—That has been my experience.

2176. Much more pronounced?—Much more pronounced. I am talking of the generality of people who use opium. There are exceptional cases, but, ordinarily speaking, a man can more easily go without alcohol and without tobacco than he can without opium.

2177. I suppose you have no suggestion to give us why that should be the case?—I have not.

2178. You take it as an ultimate fact?—I take it as a fact, but I can offer no reason.

2179. Suppose you had a prisoner who had been an opium-eater and unable to perform his allotted task, how long would his inability continue—his inability for the want of his customary stimulant?—That is so uncertain that I could not give an answer.

2180. A week?— It is too conjectural for me to give an answer. I do not know.

2181. How soon would a man recover?—I could not say. Men are different. It would vary. Perhaps one man would take a week and another a month.

2182. But he would recover?—Yes, he would recover; and if I could only be sure that he did not get opium surreptitiously I should say that he recovered from withholding it from him. But I was never sure that he would not get his dose surreptitiously. The improvement in jail in a great many cases was due to regular habits, regular diet, regular clothing, and no excessive work.

2183. The habitual use of opium did not seem to produce permanent damage?—No; I mean, of course, in the generality of cases among the great masses of the people.

2184. I think you stated that the alleged causes of insanity from opium in asylums are few, and that even when those few have been inquired into, they have broken down?—Yes. I was twenty-two years medical officer and superintendent of a lunatic asylum.

2185. As far as your personal experience goes, people in these malarial districts take to opium first as a remedy rather than protective?—Quite so.

2186. And perhaps, in some cases, from the increasing stress of their ailments, they take it so that it becomes an evil; the opium itself is taken in such quantities that they suffer from the opium as well as the disease?—Only in those few exceptional cases that I mentioned in regard to the prisoners, not the general body; they do not suffer until old age comes, when they suffer in common with other people.

2187. I suppose you are aware that the doses you have told us about are very small as compared with the dose of many opium-eaters?—Of course, but they take it several times a day; how often I cannot say: I have no personal knowledge of that.

2188. Three to five grains a day?—Probably, but I have no personal knowledge, and I do not wish to state anything that I do not know personally. One of the reasons I had for mentioning these details is to show what means I had, or was obliged to resort to, of ascertaining the effects of opium on the people as it is used by the great masses of them. If such use of it as they now resort to were even restricted only, it would be productive of a considerable amount of suffering from the consequences of residence in malarial tropical climates, for which I know of no other single remedy, of the nature of food, drink or drugs, that could be substituted for opium. Quinine, besides being expensive, is useful only in malarial fevers, and has little or no effect in relieving the torments of dysentery, diarrhœa, rheumatism, etc. It will be noticed that on the maxim that "two wrongs will never make one right," I abstain altogether from defending the use of opium on the grounds that it is not nearly so demoralizing as alcohol, and that we should look at home (I mean England) as to the effect of the latter before going abroad to trouble ourselves with the former. I do not look upon this as at all a satisfactory line of argument. To me it appears that the fact of our not being able to prevent the abuse of alcohol is no reason at all why we should leave opium alone, if it is anything like so destructive, physically and morally, as it is represented to be.

*Surgn.-Maj.-Genl. Rice, C.S.I.*

18 Nov. 1893.

2189. I presume that you must draw a distinction between the use of opium as it occurs in these districts, which is scarcely more than medicinal, and the cases we hear of persons taking opium in very much larger doses, not for any disease but as a dietetic stimulant?—Certainly, I recognize that difference.

2190. May I assume that you really have had no experience of the effect of opium when used as a dietetic stimulant in healthy persons?—I should not say that. My idea was that, although they used it as a dietetic stimulant, they selected it because of the relief it gave from the pains and torments I have described.

2191. They really take it for medicinal purposes?—Yes, if you choose to put it in that way.

2192. You would not say that of the Chinaman who takes his opium pipe?—How can we say that the Chinaman does not take it under the same influence as the Indian does and for the same purposes?

2193. You do not recognize the use of opium as a dietetic stimulant in the same category as tobacco and alcohol—not taken for disease, but as a pure restorative, or comforter, or stimulant?—That is a question that requires a good deal of consideration. I am not at all sure that either alcohol or tobacco is necessary as a dietetic stimulant.

2194. Not necessary, but they are taken by millions?—They are taken by many, but the question is whether, instead of calling them dietetic stimulants, they are not taken to relieve malaises and discomforts which may or may not arise from dietetic errors. Why should we not say that people take tobacco or opium from causes which are pretty much of the same nature as those resulting from residence in a malarial climate, such as the discomforts attendant on some derangement of the health? A man takes a cheroot after breakfast.

2195. But he is not ill?—He may have dyspeptic feelings and be uncomfortable.

2196. You scarcely recognize alcohol and tobacco as a comforter for perfectly healthy people?—Why do they resort to them?

2197. Because they get comfort?—What do they want comfort for?

2198. There is nothing in the world that we look for so much as comfort?—But something must create the want.

2199. The man wants it to promote an enhanced sense of well-being?—If he is a perfectly healthy man, he has as much well-being as is good for him. I have seen it stated that the natives of India are by nature much more tolerant of the action of opium than those of China or Upper Burma. I really believed this is only a general popular notion for which there are no substantial or rational grounds, except the one that Indians have been accustomed to opium from time immemorial, and in their case a constitutional tolerance may have been developed. I have no experience with Chinese, but I have had a goodly number of Burmans under my medical charge in jail, and I did not perceive any more or less toleration of the drug when administered medicinally on their part as compared with the Hindustani prisoners. Besides, I have satisfied myself in my professional practice that Europeans are more tolerant—*i.e.*, require larger doses of opium—than natives, bulk for bulk. Yet the former have acquired no tolerance of it as a race. It may be said that the Indians having been accustomed to the use of opium from time immemorial, a constitutional tolerance may have been developed in the course of ages; but this cannot be said of the Europeans.

2200. You say that Europeans require a larger dose?—I have found it so,—to produce the same medicinal effect. I mean that to produce the same effect from a medicinal dose of opium in a European you would have to give a larger quantity of it than you would to a native; and it may be said in answer to that, that it is because the European has acquired a tolerance of it; but we know he has not acquired any racial tolerance.

2201. Do you mean that the tolerance was there before,—that the European came into these malarial districts with that tolerance?—What I wish to say is that the Europeans have no tolerance of opium—no more tolerance than a native, although they require a larger dose to produce the same effect. I will put it in this way. A European requires a larger dose

*Surgn.-Maj.-Genl. Rice, C.S.I.*

18 Nov. 1893.

of opium than a native to produce the same effect. It may be answered, then, that the European has acquired a tolerance; but it will be generally admitted that Europeans have not acquired a tolerance as a race.

2202. Is it a congenital tolerance?—Yes; and the point of my remark is that if Europeans require a larger dose, or take a larger dose, of opium to produce the same effects, and they cannot be said to have any tolerance of it, so also the Indians may be said to have no tolerance, although they may take a larger dose as a race. The point I want to show is that the Indian is not more tolerant of opium than a Chinaman or a Burman.

2203. With regard to the medicinal use?—Yes. In this connection it may not be amiss if I mention that in the early years of my professional practice I learned that to produce the full beneficial medicinal effects of opium, much larger doses of it were necessary than is laid down in books or than were prescribed by my brother medical officers in India. As time and experience gave me confidence in this direction. I became what may be called a fearless prescriber of the drug; doubtless timid persons would describe me as a reckless one. But this never deterred me; it was sufficient encouragement to me that my patients got well of their diarrhœa and dysentery within short periods. My practice lay in districts where these bowel complaints are yearly very prevalent and very fatal, being especially harmful to young European children. They occurred mostly in the rainy season—a time when the rivers being in flood there was no getting away from them for change of climate as can be done now with so much facility in these days of railways. I enter into these otherwise trivial details in order to convey some idea of the extent to which I became familiar with the various uses and effects of opium, and of the yeoman's service it did me during thirty years of extensive professional practice.

2204. Has it not struck you that your experience of a more fearless use of opium was due to the fact that you were practising in malarial districts, and that the people were more tolerant?—It may be so. In regard to young children not more than a year old, of course I do not say that they might not come under the malarial influence too: it may be so—I do not deny it.

2205. You never have prescribed opium except for a complaint?—No, never.

2206. Therefore it might have been a complaint touched with malaria?—Yes.

2207. That may be the explanation?—It may be so.

2208. With regard to the whole of your experience it seems to be an experience in the medicinal effect of opium and not in the effect of the opium habit?—It is none the less a habit, although it may be acquired from being taken medicinally.

2209. It seems in your experience to be connected with illness from malaria, or malarial influence?—I believe that is the first thing that induced the people to take it. There is one other fact I ought to mention, and that is the habit of mothers among the poorer classes in India giving a little opium pill to their children when they have to leave them to go about their household duties, or go away from their houses for any little time. They have no nurses or other people to look after the children in their absence, and if the children are awake they wander about and tumble into wells, or have some other mischance. The mothers give the children this little pill of opium to keep them quiet during their absence. Probably in that way they have acquired the habit of taking opium in their childhood.

2210. Have you any idea of the quantity given under those circumstances?—It looked about the size of a pill, one-eighth grain of pure opium. I may also tell you that the opium these people use is largely adulterated. It is mixed with foreign substances, probably of a harmless nature.

2211. (*Mr. A. Pease.*) I understand it to be your view that there is no more necessity for Indians to consume opium than for Europeans?—A greater necessity for Indians.

2212. Under the same circumstances?—They are not under the same circumstances.

2213. You say the natives are more susceptible to the influence of opium than Europeans, that is, a smaller dose will produce the same effect upon an Indian, bulk for bulk?—Yes, given medicinally.

2214. (*Mr. Wilson.*) I notice that you have expressed a certain amount of disagreement with some of your professional brethren in your early years with regard to the use of opium. Does that difference of opium continue?—I cannot say that I have spoken to my professional brethren upon that point. I do not think I have any experience which would justify my giving an answer one way or the other. I have not made inquiries; but it is a curious fact that one medical officer, speaking to me yesterday, mentioned that he also had found it necessary to prescribe larger doses of opium in this country than were prescribed or laid down in the Pharmacopœia.

2215. (*Sir William Roberts.*) Where was his experience gathered?—He was in Calcutta chiefly.

2216. (*Mr. Wilson.*) You have expressed some little difference of opinion as to practice from some of your professional brethren; does that difference of opinion continue?—I cannot say.

2217. Do you know Russell's book on malaria which relates particularly to Assam?—I have heard of the book, but have not read it. I have never been in Assam.

2218. Dr. Russell uses this language: "The opium-eater enjoys considerable immunity from malarial affections in the early stage—the first few years of indulgence in the habit before the organic visceral changes are set up, and the general shattering of constitution results, which prematurely break down the consumer of opium, and render him an easy prey to diseases of every kind"?—My experience does not coincide with that. In my opinion the disease from which the man suffered arose from other causes,—from climatic causes in spite of the opium.

2219. Then Dr. Russell deals with prisoners in jail. He says—"No work can be got out of a long-confirmed opium-eater. He can digest nothing but light food—milk or soups. On ordinary diet he suffers from diarrhœa, tending to rapidly run to dysentery. His system has very slight heat-making power, he is extremely susceptible to any changes of temperature, and cannot stand cold; he thus is specially liable to both chest and bowel disorders."—I have no experience of that in the Central Provinces.

2220. (Dr. Russell further says:) "The emaciation of the opium-eater is characteristic and extreme. Eventually after having been a source of infinite care, after repeated courses of medical and dietary treatment, after having caused large expenditure in sick diet, extras, etc., he perishes, usually of a chest or bowel disorder, or, perhaps, from practical starvation from eventual inability to digest any kind of food, even the lightest and most delicate?"—My experience in the two or three cases *per annum* which I have mentioned always enabled me to detect the disease as the cause of death, and not the opium habit. The disease went on and progressed to a fatal issue, in spite of the use or abuse of opium. It was the disease that killed the man, and not the opium. I differ from the conclusions drawn in that book.

2221. Further on it is said—"The observations of several surgeons, of extensive experience in opium-eating regions, confirms the popular belief that the opium-eater, in the early stages of the habit, while as yet not constitutionally broken, by its long continuance, does, as a matter of fact, enjoy considerable immunity from malarial affections." It would appear from the whole tenor of this that Mr. Russell thinks that in the earlier years of a man it affords some relief, but that afterwards it breaks him down, and, I take it, leaves his later state worse than his first?—He and I are in agreement, until the disease has so far made progress that the man gets worse and dies in spite of the opium. I say the man dies from the disease; he says he dies from the opium.

2222. (*Mr. Haridas Veharidas.*) You say that the prisoners were not allowed to take opium?—No, it is prohibited according to the jail rules.

2223. Did you give them something instead until they got rid of the habit?—No, except in the case of these two or three men a year, who, I found, were extremely weak and suffering from the abuse of opium. I treated them for the specific ailment from which they were suffering, which was generally bowel complaint, chronic diarrhœa, or chronic dysentery. I am bound to add that opium entered largely into my treatment of their cases.

2224. When they got rid of the habit in jail, were they as healthy and strong as those who entered the jail not taking opium?—They were not so healthy and strong because they were constitutionally weak and feeble from pre-existing disease. But I was never sure that they were not getting opium surreptitiously through the prison warders. I could not give a positive answer, because there was always a suspicion that opium was being surreptitiously introduced.

2225. (*Mr. Fanshawe.*) You spoke of the malarial districts. I think you have had experience in eight different districts in the Central Provinces?—I was referring to the eight districts from which the prisoners were transferred.

2226. You spoke of malarial districts?—Not particularly malarial districts, but having the ordinary surroundings of malaria which are so common in this country. You meant it in that sense?—In that sense.

2227. All the districts of which you have practical experience in the Central Provinces?—Yes.

2228. Has it been your experience that opium-eaters who live in these malarial surroundings continue the habit which you describe without a tendency to increase the dose largely, or to increase it at all?—I am not sufficiently acquainted with the quantities they take to enable me to give an answer from personal observation. It is generally understood that they have to increase the dose; but I have no personal knowledge whether they do so or not.

2229. You state as the result of your experience that a moderate use of opium in these districts is, to some extent, general among the people?—Yes.

2230. That is what I understood to be your meaning?—That is my meaning.

2231. That the moderate habit of eating opium among these people is fairly general and well established?—Quite so.

2232. (*Sir James Lyall.*) As you have had some administrative experience, you may be able to answer the question I am going to put. You have said that opium is greatly used as a medicine and stimulant by the people of India. Can you conceive any practical system whereby opium could be provided all over the country for medical purposes without facilitating or allowing its use as a stimulant or an intoxicant? Can you conceive any system by which it could be done?—As far as the Medical Department in India is concerned it is impracticable. The agency is not sufficiently extensive. *Surgn-Maj.-Genl. Rice, C.S.I.* 18 Nov. 1893.

2233. Would the agency be trustworthy?—The bulk of the agency would be untrustworthy. The temptation to sell or to make use of it privately would be too great.

2234. (*Mr. Wilson.*) There has been some evidence that the opium is sometimes, or frequently, taken for the purpose of exciting and stimulating sexual passion: do you know anything about that?—I have no knowledge of that from personal statements by patients. A man in my position is not likely to come into relations of that sort as regards the use of opium for stimulating the sexual passions on the part of the natives. I have no experience of that. I have heard it said, but I have no experience.

2235. (*The Maharaja of Darbhanga.*) You have said that one of the reasons why people in these malarial districts take opium is that the Hakims and Vaids, their practitioners, are in the habit of prescribing opium for diarrhœa and dysentery; and you consider that opium is the cheapest medicine? Do you not think that there are other medicines besides opium,—more popular ones,—which are admissible for diarrhœa and dysentery, vegetable substances?—Those vegetable substances prescribed alone are not nearly so efficacious as when a little opium is added. I do not say that opium was the only thing prescribed.

2236. Do you not think that generally in cases of diarrhœa and so on the Hakims and Vaids prescribe more of vegetable extracts like the bael fruit?—Undoubtedly they prescribe bael fruit, catechu, and kino. Other indigenous astringents are prescribed moderately. They also prescribe opium. I did not say that it was the sole drug.

2237. Do you not think that bael fruit is more popular and more usually prescribed in cases of diarrhœa and dysentery than opium?—It is very popular; but my experience is that it is not nearly so efficacious as when prescribed with opium added to it.

The witness withdrew.

Adjourned to Monday, the 20th instant, at 10-30.

---

## At the Council Chamber, Writers' Buildings, Calcutta.

## EIGHTH DAY.

### Monday, 20th November 1893.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
THE HON'BLE SIR LACHHMESWAR SINGH BAHADUR, MAHARAJA OF DARBHANGA, K.C.I.E.
SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.

MR. A. U. FANSHAWE.
„ ARTHUR PEASE.
„ HARIDAS VIHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

Bishop J. M. THOBURN called in and examined. *Bishop J. M. Thoburn.* 20 Nov. 1893.

2238. (*Chairman.*) Will you kindly state to us your profession and occupation?—I am a Missionary. At present I am Bishop of the Methodist Episcopal Church for India and Malaysia.

2239. How many years have you been in the East?—Thirty-four years.

2240. In what part of the East have you had personal experience?—Only in India and Malaysia.

2241. In what parts of India?—In all parts; my present duty is to superintend all the missions of our church in the Empire. We have missions among thirteen different races, and I am expected to visit all these sections every year, so that I have had a very wide observation of India generally.

2242. Have you a large number of natives amongst those who are under your spiritual supervision?—About 50,000.

2243. And of various races, I presume?—Chiefly in North India. We have some of all these races. Our chief force is in North India.

2244. You might give us in a general way a sketch of your experiences, showing the special opportunities that you have had of forming a judgment upon the question which has been referred to the Commission?—

*Bishop J. M. Thoburn.*

20 Nov. 1893.

In my early life I was constantly among the people, spending a great deal of my time in the villages, making tours among the villages and towns, and I think I enjoyed the confidence of the people sufficiently to have the opportunity of understanding their views and feelings upon public questions generally.

2245. What were the conclusions at which you arrived with reference to the opium question?—In the main I have for many years been convinced that it is a very great evil; not so much, however, to India as to China. I have had opportunities of seeing this at Singapore and Penang, where the Chinese population is in the majority. In every place I regard the opium habit as a very bad habit and very dangerous to those who indulge in it; but it is very much more hurtful among the Chinese than it is among the people of India.

2246. You would not say that the opium habit exists to such an extent in India as to cause what you might call a general demoralization and degradation of the people?—In many parts of India they do not use opium at all. I have been in provinces where I never met a man who used opium; in other parts it is a very prevalent vice. It is worse in Rajputana and in parts of the Punjab than it is in Rohilkhand; while in Kumaun and Garhwal I never met a case. Although there might have been some there, I never met them.

2247. Take the Punjab. Is the condition of the people physically and in general ways otherwise than satisfactory?—Their physical condition is very satisfactory, unless they are victims of this or some other habit. The Punjabis are a very fine race.

2248. They compare favourably with the populations of other parts of India where the opium habit does not prevail?—They are a finer race naturally.

2249. What would you say of the people of Rajputana as compared with other races in other parts of India?—The lower classes of Rajputana are an inferior class. There are many classes in India; and sometimes living in the same village or in the same city, you will find one class who make a very fine appearance, and another class who appear to much less advantage. The lower classes of Rajputana I have generally found a very inferior class.

2250. Is the opium habit as generally prevalent among the people of Rajputana as it is among the people of the superior classes?—I think it is more so.

2251. Have you anything to say to us with reference to the hold that the opium habit gains upon people?—There is a very great difference in individuals. Some people, apparently, can use opium and give it up again without very much trouble; with others, however, it is nearly impossible to give it up. Among the Chinese beyond a doubt it has a fascination that is peculiar. Intelligent Chinese have told me down at the Straits that it has a fascination for their race that alcohol has not. Still, among the people of India, there are also a very large number who cannot give it up without extreme suffering. An ordinary opium-user, after he has become confirmed the habit, is simply terrified if you propose to put him in a place where he cannot get opium.

2252. Is there a marked difference between moderate and excessive consumers; and can you form any judgment as to the proportion which the excessive consumers bear to the total number of persons who make use of opium?—It would be very difficult to form an estimate, but as a general rule you can tell when a man begins to use it to excess. He shows it on his countenance very quickly. It would have to be a mere guess if I were to be asked how many do use it to excess. I should say that among those who have money enough to get it, at least one-half would use it to excess, and among the poorer classes about one-tenth.

2253. Can you tell us what proportion of their income the habitual consumers spend on opium?—The very poor people spend about one-eighth; that is, the minimum which a labouring man uses,—one pice a day. The maximum sum that a man belonging to the labouring class who has become an habitual user of it would spend would be four pice a day. These men earn from eight pice to twelve pice a day. At the lowest a man spends one-eighth of his income on opium. The highest labouring classes spend from one-third to one-half: it is very common to have them spend one-half. Then as he earns only, say, three annas a day at the highest, in my opinion one of the very worst features of the opium habit is that it starves the children. There are from forty to fifty millions in the Empire who have insufficient food as it is. When you take one pice out of the earnings of a man who only gets eight pice a day, and who already has not enough for his family, you must cause suffering among the children. I think that the worst evil of the habit to-day is that it is starving millions of the children of India.

2254. Would that apply to the district of Rajputana more particularly?—It does apply to Rajputana to my certain knowledge.

2255. What would you say about the Punjab?—Much the same among the poorer classes. Those classes in India which we call the "depressed classes" are the same in all parts of India.

2256. Can you give us a general view as to what in your experience are the results of the opium habit,—whether viewed physically, mentally, or morally?—Physically, where it is used at all to excess, it undoubtedly weakens the constitution after a very few years. That differs in natives, however. Some can use it for many years without much apparent harm; but if you take fifty confirmed opium-smokers and look at them, you will find that forty are physically wrecks; they show it at a glance. With regard to those who eat opium the effects are not so bad. There is a very great difference in my opinion between eating, and smoking, and drinking. They take it in all three forms.

2257. In the Punjab, is opium chiefly taken in the solid form?—In the solid form. Sometimes they mix it with their drinks, but I think that is more common in Rajputana.

2258. Among the Chinese it is chiefly smoked?—The Chinese prefer smoking: but recently, about three years ago, somebody introduced morphia into Singapore, and it became very popular; so much so that two years ago it seriously affected the revenue. But a Chinaman told me last April that he thought morphia was becoming less popular.

2259. Have you any experience as to the value of opium as a protection against attacks of fever, especially in malarial districts?—I think that it is a popular delusion. I have never met a doctor in my life in India who would prescribe opium in any form, either as a preventative or as a cure. The Natives of India, especially the more ignorant classes, are subject to all manner of notions. They believe, as, indeed, most people do in the world, that anything that makes a man feel more comfortable is doing him good. When they are more or less shaken with fever, they take opium, and it undoubtedly makes them feel the effects less; but that it cures there is no reason to believe whatever. I have been in districts where the natives will expose their children perfectly naked in the rain in order to cure measles; and nothing will persuade them that that is not a good cure. I never heard of a case in my life of an intelligent doctor using opium in any form in treating fever.

2260. Upon this particular point you give your opinion to the best of your ability as a layman?—Certainly as a layman. I ought to say, however, that I have had experience in the most sickly belt of jungle in India where they use no opium at all; and in sections of Bengal where they do use opium, and where some of our Civil Surgeons affirm that it does protect them from fever, they do not seem any more exempt than in other sections where they do not use it at all.

2261. Have you any experience as to the value or otherwise of opium as enabling people to bear an unusual amount of bodily toil?—I have given some attention to that subject. They can carry heavier burdens when under the influence of opium,—perhaps 50 per cent. heavier,—and they can do a larger amount of work in a given time, but they cannot endure as much. It gives strength, but not endurance. It inevitably tends to break down the system. Coolies have told me that if they carried, for instance, 80 lbs., an opium pill would give them abnormal strength—sufficient to enable them to carry 120 lbs. But in Singapore, where we have 10,000 men who draw jinrickshaws, and where it is commonly said that they could not do the work without opium, we have quite a number of Christian Chinamen who work with the others, who do not use opium, and yet can put in their full day's work apparently without difficulty. But the reaction that is caused by the taking of opium must in the nature of the case, and as a matter of fact undoubtedly does, break down the constitution. An intelligent Chinaman in Singapore, and a man who is connected with the Opium Revenue, told me last April that in his judgment the 10,000 jinrickshaw men do not live on an average more than seven years. I asked an intelligent physician if he thought that was correct, and he said he would not like to say without

statistics, but undoubtedly it shortened their lives very much.

2262. Have you anything to tell us with reference to the light in which the opium habit is regarded in public opinion from a moral point of view?—It is considered as a public vice generally. In sections where the use is more common it is in less disfavour. Wherever the Hindustani language is spoken the term "aphimi" is used as a term of abuse. There is a certain sting about the term "aphimi" which does not belong to the epithet "drunkard." The opium-user is always a man who is untruthful,—that is, if he is a confirmed opium-user. Many of them will steal. They will do anything to get the drug. Hence it is looked upon as disreputable.

2263. Are you prepared to say from your own personal knowledge that persons who consume opium are generally unreliable and dishonest?—Unless they are well-to-do men. If they have money, they are like other men; but if they have not money and they have become confirmed in their habit, they must have it. Hence I would not trust one of them. I never think of trusting their word. With regard to the ordinary people, I cannot say that it makes them dishonest or untruthful. But in the main a man who gets the reputation of being addicted to the use of opium, even if it is not a besotted case, undoubtedly suffers in reputation.

2264. I believe in China it is a matter of common knowledge that many of the natives in China who are employed in confidential positions in mercantile houses and banks are more or less consumers of opium?—I do not doubt that. As illustrating what I have said, I went to the shop just up the street a few weeks ago, and I stood and watched the people buying. The man who sold told me that the highest quantity any man bought was 2 oz. a day. That costs a rupee and a half. When a man must have a large quantity and he is a poor man, there is only one way to get it; but the class of persons that Your Lordship speaks of in China are not poor men who are driven to any such necessity.

2265. With regard to the licensing system, do you consider that the existing system of granting licenses for the sale of opium tends to the spread of the habit, or do you think it may be regarded as a restrictive influence?—I should say that anything which is put on sale publicly will have its use increased. No matter what the article is which is exposed for sale freely, it must in the very nature of the case have its use increased. People generally think that because it is under Government restriction it is literally a Government interest. That also tends to help it. I do not think any article can be sold publicly without increasing its consumption. That would hold true of sugar.

2266. (*Sir James Lyall.*) What do you mean by opium being sold publicly and sugar not sold publicly?—They are both sold alike at present.

2267. One is free to be sold in any number of shops, the other only in a limited number of shops and subject to a heavy duty?—Every shop increases the use. There is a better chance for sugar, perhaps, but both have a chance.

2268. The restriction of opium to a very few shops is a restriction, surely?—Of course every shop that is closed is so much in favour of public morality, but as long as you keep enough to supply the public, in the nature of the case the use of opium will continue to increase.

2269. (*Chairman.*) If the Government adopted the policy of prohibition, naturally the sale would be much more restricted than it is under the system of licenses, but the system of licenses, to a certain extent at any rate, operates as a restriction as compared with the permission of free sale without license by anybody who chooses to offer the article?—Certainly, as in the case of liquor. The outstill system was much more pernicious than the limited system. Anything that reduces the number of shops is better than free trade.

2270. Can you tell us whether the closing of shops for the consumption of opium on the premises has been fully carried out in the localities with which you are acquainted, and if so, how long that change of system has been in force?—I think it is carried out as far as I know everywhere now. It has been carried out in Calcutta since last April—I think about that time—perhaps March.

2271. Have the results of this change been in your experience beneficial?—Undoubtedly they have. Some private clubs have been set up, I am told, in the city, but I think they will do much less harm than the public opium dens which we used to have.

2272. Do you consider it desirable to prohibit the sale of opium altogether, excepting for medical purposes?—I do.

2273. Would public opinion be in favour of such a measure?—I should say in answer to that question that if you will take a million of people from the higher classes, and about thirty to fifty millions from the lowest classes, putting them out of consideration, the balance of the people of India would be overwhelmingly in favour of closing all the shops. Many of those men who are intelligent enough to understand the political bearings of the question would be opposed to closing the shops, and I should think many of the lowest classes would think it a great hardship. But the rank and file of the people, what you might call the general average of the Indian people, would be overwhelmingly in favour of closing.

2274. Do you recognize any exceptional difficulties in the enforcement of such a measure by a Government constituted as is the British Government of India?—I see nothing very difficult. I think they would have to consider the question of the confirmed opium-users; at least I should be very willing as an individual to see some consideration shown in those cases.

2275. You recognize that the British Government in India is especially desirous of giving consideration to native opinion in all that it does?—Certainly; but native opinion is overwhelmingly on the other side.

2276. That is as far as you are able to judge?—I have had some opportunities of ascertaining in all parts of the Empire; it is my opinion.

2277. You can only give us your opinion. Supposing that prohibition were adopted, how would you propose that the loss of revenue resulting from such prohibition could best be made? Do you feel prepared to propose additional taxation for that purpose? Does your experience enable you to suggest economies, or any other way of meeting the difficulty?—I am not a British subject, and naturally feel a little hesitancy in expressing opinions upon some of these questions. I might say that the people of India are extremely sensitive about any increase of taxation. If they were to be assured that there would be no increase of taxation in any form, I think they would be unanimously in favour of doing away with the business. Perhaps I may be allowed to make a suggestion or two. If tobacco were put in the place of opium, I think it could be made to yield almost the same revenue, certainly it would yield one-half of it; and then if the Home Government were to take into consideration the fact that the heaviest military expenditure at the present time is in the North-West (the North-West Frontier question is a European and not an Indian question—Constantinople is the objective point and not Delhi)—if the Imperial Government would pay part if not all the military expenditure of the North-Western Frontier, this question would disappear in a moment.

2278. There are two more general questions that I would like to ask you. Do you think it is possible that the bad repute in which it is alleged the opium trade is held is owing to the persistent representation of missionaries in India and China?—That view has been put forward in some of our Indian papers recently, but I think it absurdly improbable chiefly for the reason that the question is just the same now as it was a century ago. At the impeachment of Warren Hastings, one of the articles of impeachment arraigned the opium traffic in quite as severe terms as any missionary has done in modern times. At that time there was not a Christian missionary in China, and only about a dozen in India. The question has not changed. I think the unanimous opinion of the missionaries on the subject is owing simply to its moral bearings.

2279. You are aware, are you not, that by a recent declaration of the representative of the British Foreign Office in the House of Commons, the position now taken by the British Government as regards the opium trade in China is that it is free to the Government of China to adopt any policy they may think fit with regard to the importation of opium?—I am aware of that.

2280. It has also been represented on the part of the Government of China in conferences with Sir Thomas Wade—I may also say in the correspondence and negotiations that have more recently taken place between the Marquis Tseng and Lord Granville and Lord Salisbury—that at the present time the Chinese Government seemed disposed to treat this question rather as a fiscal question.—I have heard of those representations. The missionaries who regard the whole trade as immoral would naturally hold their former views. That is a political phase of the question upon which I do not feel competent to express an opinion.

*Bishop J. M. Thoburn.*

20 Nov. 1893.

2281. You naturally regard this matter, and fitly so, as a moralist?—Certainly.

2282. Do you think that there is any practical danger of the opium habit spreading among the Indian people generally?—I think if the present policy is pursued, probably it will. I think there is very great danger, because the people are slowly becoming more prosperous all over the country. If they have the means, and if the sale of opium is in their reach, I think there is great danger that it will spread to all parts of the Empire, and become a very common habit.

2283. Do you know anything of the statistics of the consumption in India?—I do not.

2284. You are not prepared to say that there are statistics which show an increased consumption per head of the population in recent years?—I have not had opportunities of collecting such statistics. I had not expected to appear before the Commission until recently. I am travelling all the time, and I have not had opportunities.

2285. (*Sir William Roberts.*) I think you said that the belief in the good effects of opium as a prophylactic in malarial districts was believed in some districts and not in others?—Yes.

2286. I presume you speak rather of what medical men have told you?—No; I speak from personal observation.

2287. From what the natives told you?—Certainly.

2288. Do you know of any districts in India where there is not a belief in the useful power of opium—any malarial districts?—It was India I referred to.

2289. Could you mention any districts?—In the Tarai Districts of Rohilkhand. I have not been there for some years; but when I was there some thirty years ago, I never heard of any opium being used at all, and that is the most malarious district in all India.

2290. It is a sort of negative evidence, as I understand, that you did not hear it spoken of as a prophylactic?—I think I certainly would have discovered it if it had been there.

2291. Is that the only district where you did not hear it spoken of?—I am told that in some parts of Lower Bengal it is not used: but I cannot say so from personal observation.

2292. You were speaking about the expense of the opium habit to the very poor. Of course you have heard it said that opium enables a man to do with less food?—Yes.

2293. I presume that is scarcely an opinion you would endorse?—I believe it does. I believe a man eats less who uses opium.

2294. And can do with less, so to speak?—If you call it "doing," he can.

2295. Of course you are also aware that the belief in the prophylactic power of opium in malaria is not confined to ignorant people?—I am aware of that.

2296. And that it is believed in by high medical authorities?—When I first came to India nearly all your doctors taught me, and taught us all thirty-four years ago, that we could not live in this country without alcoholic drinks. Now the majority of doctors say otherwise.

2297. Do you regard drinking as bad a vice as opium?—I always think that question is like asking which is the worse, a cobra or a krait; they are both so bad. I should say the alcoholic habit is more violent and creates more disorder. Parents who use alcoholic drinks are very willing to have their children learn the habit; but I never met parents who used opium who were willing that their boys should learn the habit. I never met a man, who even apologised for the use of opium, who was willing that his children should learn the opium habit.

2298. The smoking habit?—Yes, or any other.

2299. I presume you are aware that it is a common custom among the natives to administer small doses of opium to their children—to their babies even?—I am glad you have mentioned that. It is a very pernicious custom, and it is regarded as a vice by the people generally. Only two weeks ago one of our own teachers was complained of to me because he allowed his wife to administer opium to his children. The natives generally regard it as a vicious practice. It leads to the death of a good many children, and it certainly injures a great many of them permanently. I knew of the case of one of our own missionaries whose infant, about a year old, had been dosed in this way by a native nurse, and the child almost lost its life. It is a very dangerous practice.

2300. Of course you are aware that the tolerance of native infant and of an European infant would probably be different?—But the native infants undoubtedly suffer, at very least that is the common opinion. I made inquiries about that yesterday.

2301. (*Mr. A. Pease.*) Do you confirm the statement made by Sir William Roberts just now, that your observation would show that there is a difference of tolerance between a native infant and European?—No, I have not noticed any difference.

(*Chairman.*) It is very much a professional question.

2302. (*Mr. A. Pease.*) Are any members of your churches opium-consumers?—We do not admit any person who uses opium.

2303. If a person becomes a consumer of opium, does he remain a member of the church?—He would be put under discipline.

2304. Can you give us the reason?—As I have said before, the use of opium in my opinion is inconsistent with a correct Christian life. It creates certain vices that no other habit does that I know of. I once asked the Commissioner of Police in this city why it was he closed the opium shops at six o'clock in the evening, at sunset, and left the liquor shops open until nine. He replied that all the bad characters in the city would be found congregated in the opium shops, and he did not dare to have them open. The whole practice is looked upon as a vice.

2305. I gather from what you say that there is less susceptibility to moral and religious influences in those who consume opium than in those who abstain?—Undoubtedly. It takes the moral stamina right out of a man.

2306. (*Mr. Wilson.*) I am anxious to understand the exact position of the Methodist Episcopal Mission in this country. I think your head-quarters are in America?—Yes.

2307. Am I right in believing that the Methodist Episcopal Church in America is one of the largest Christian denominations in the United States?—It is the largest.

2308. Is it numerous?—It is numerous.

2309. Your missionaries here are sent from the United States?—Yes.

2310. I am not sure whether you told us how many missionaries you have in this country?—I could not say at this moment. I should think about eighty,—that is, foreign missionaries.

2311. Do you know the number of native missionaries?—We have a very large number of native preachers of all classes: I suppose we have over a thousand.

2312. Are some of your missionaries medical missionaries?—Quite a number.

2313. You refer to the Rajputs. What is a "Rajput?"—A Rajput is the descendant of the ancient warrior caste in India. They have settled in what is called Central India. They are remnants of the old warrior caste, and occupy that territory.

2314. Are they what I might call a kind of aristocracy?—They used to be. I should say they are at the present time. For the most part, their Native States are very much reduced, but still I should say they are regarded all over India as forming a kind of aristocracy.

2315. In that part of the country does the term "Rajput" refer to the people at large or to the upper classes?—I should say it would refer to the upper classes. It is a caste term. In many parts of India you meet the term of "Rajput": that refers to caste. But the country is called Rajputana, and I should say that most persons when they use the term "Rajput" refer to the people belonging to that caste.

2316. I thought you said in reply to Lord Brassey that you never knew a doctor who used opium in cases of fever?—I said so.

2317. Afterwards I rather understood you to qualify that in reply to Sir William Roberts, and that you said you were aware that a good many people use it?—I did not intend to say so. I did not think that question was asked.

2318. You had referred to a popular opinion of ignorant persons?—I simply understood Sir William Roberts to say that many doctors held that doctrine; but as a matter of fact, I never knew of one using it in his practice. I have been told by medical men that it does good, and that it does serve as a preventive; but I never found one who used it for that purpose himself, and I have asked many.

2319. Does he recommend it to his patients?—Never. I regard the whole thing as a myth.

2320. You were asked a question as to whether this opium was regarded as disgraceful. As far as India is concerned, were you referring to smoking, eating, or drinking?—Every form.

2321. Alike?—No, not alike. Opium-smoking is held in worse repute than opium eating or drinking. Opium-smoking is regarded more unfavourably than opium-eating. But in any form of it, when a man gets a reputation of being a confirmed user of opium, it undoubtedly injures his standing.

2322. Am I right in thinking that opium-smoking is most common in China, and that opium-eating is most common in India?—You are perfectly correct. Opium-smoking in India, as far as I have observed, is confined to cities and towns. When I have been down at the Straits I have been told by Chinamen that they always prefer smoking.

2323. You referred to a large number of races in India with which your missionaries are more or less connected. Are you at all of opinion if an action took place, or any alteration was made, that it would be practically possible or desirable to discriminate in any way between one part of the country or another, or between one race and another?—I do not think it would; not under the present circumstances. Everything in India is becoming cosmopolitan now. All the different tribes and races and languages are mixed together in such a way that I think it would be impossible to draw a line.

2324. You referred to what had been represented, I think you used the expression, "by some of our Indian papers." May I ask what class of papers you referred to as "Indian papers"?—The *Pioneer* of Allahabad was the leader in the matter. It took that position. I think one of the Bombay papers followed. I cannot say how the others went. I only see the papers in the section of India where I may be; but the *Pioneer* started the discussion by representing that the whole thing could be traced to the opposition of the missionaries, especially in China.

2325. Have you any general knowledge of the attitude of the native papers printed in the Indian language?—Not sufficient for me to form an opinion. I have not read any paper recently. I think, as I said before, they would be largely influenced in their views with regard to the question of taxation.

2326. When you used the expression "our Indian papers" you really meant Anglo-Indian?—Anglo-Indian.

2327. You referred to the use of opium being worse than alcohol in its promotion of certain vices. May I ask you to what you referred?—I was told in Singapore by a gentleman who had gone in disguise through the city that there was not a public woman in the city of Singapore who was not an opium-smoker. I have often been told that it undoubtedly does lead to immorality in the sexual sense of that word.

2328. Would you say that it was taken for that purpose, or that that resulted?—It was an accessory to the vice. I believe it was kept for that purpose.

2329. Do you know anything about the cultivation of the poppy?—Not very much.

2330. You do not care to say much upon that subject?—I have not had a chance to live in districts where they cultivate the poppy to any great extent.

2331. (*Mr. Mowbray.*) You have told us that a large number of children are actually starving in consequence of the waste of money spent on opium by their parents?—I mean they are receiving insufficient food.

2332. Have you any reason to think that if the parent spent less upon the opium, if it were possible to prohibit the use of opium, those same parents would not waste their money on ganja or alcohol or any other form of stimulant?—If they could get it, they probably would.

2333. Therefore, in order to prevent the evils which you have pointed out as arising from opium, it would be necessary to go a great deal further and prohibit those other things besides?—Ganja ought to be prohibited anyhow. It is probably more harmful than opium. And the liquor habit produced the same effect to my certain knowledge in Bengal at the time of the outstill system. The worst evil that resulted from it was the starvation of children.

2334. (*Mr. Haridas Veharidas.*) Have you ever visited Gujarat, Kathiawar, or Kutch?—I have not been in Kathiawar; I have been in Gujarat, but not in Kutch. I have been in and about Baroda. I have been at Ahmedabad also, but only to make one visit.

2335. Did you see the same thing about opium as you saw in the Punjab and Rajputana and other places?—I cannot recall any instance where I saw anything whereby I can speak from actual observation. With regard to Gujarat my knowledge is limited.

*Bishop J. M. Thoburn.*
20 Nov. 1893.

2336. (*Mr. Fanshawe.*) Will you kindly tell me in what provinces your actual experience has been? You said Northern India generally. Do you mean in the Punjab and the North-West Provinces?—I lived first in Kumaun and then in Garhwal, then in Rohilkhand, then in Oudh. Then in more recent years I have frequently been in the Doab between the Ganges and the Jumna.

2337. Have you had any practical experience in the Punjab of the Sikhs?—Very little.

2338. It is mainly in the North-West Provinces and Oudh that your experience has been?—Yes; but I have constantly met Punjabis.

2339. You say the opium habit is starving millions of children. To what province does that apply? In which province do you wish us to understand that the poorer classes so largely consume opium that millions of children are affected by it?—As I remarked before, the classes that we call the "depressed classes,"—the term given by the Census.

2340. In which provinces?—In all of them.

2341. You are not speaking them from your own knowledge: your knowledge is in the North-West Provinces and Oudh?—As far as I have seen, the conditions being the same in other provinces, the result would be the same.

2342. Is the opium habit now so widely spread in those provinces that millions of children can be said to be starved,—even accepting your view?—Not millions in those provinces, but I speak of the 284 millions of India.

2343. You are generalizing from what you know in the North-West and Oudh?—And Bengal. I have lived twenty years in Bengal.

2344. You spoke generally of the general average of Indian people, and said that their opinion was overwhelmingly in favour of entire prohibition of the sale of opium. What provinces would that apply to?—I was speaking of all India.

2345. I want to get it a little more in detail. As regards the Punjab, there is the Sikh population which is supposed to eat opium as a racial matter; then there is the Rajput, who is supposed to eat opium as a racial matter; do you wish it to be understood that in those particular provinces there would be an overwhelming opinion against eating or smoking opium?—I am not prepared to admit that it is a racial matter with all the Sikhs.

2346. I am only asking you to which provinces you wish your statement to apply?—I refer to the whole of India. I have been in contact with the people sufficiently to enable me to speak, that is in the provinces in which I have lived, with a population of 125 millions. Speaking from observation among those 125 millions, I should say, with regard to the whole Empire, that my estimate is a very moderate one.

2347. Then here, too, you are generalizing from your experiences in two provinces. Do you still say that the general average of opinion amongst the natives would be entirely in favour of total prohibition?—I should say in six or seven provinces.

2348. Meaning the North-West Provinces, and Oudh, and Bengal?—The North-West Provinces, Oudh, Bengal, and Behar. It is about half of India.

2349. Then as regards Rajputana, I wanted to bring out one point with reference to Mr. Wilson's question. Is not the term "Rajput" used generally to cover the whole of the residents in Rajputana? There are Rajput cultivators and Rajputs occupying other positions in society?—I think you would offend a Rajput in Rajputana if you spoke of a Chamar as a Rajput.

2350. You seem to distinguish between the lower classes and the upper classes: there are Rajput cultivators, are there not?—Yes, plenty.

2351. You have expressed an opinion that smoking opium is more deleterious than eating it. You said the objections did not go so far as regards eating opium?—That is my opinion.

2352. I think you also said your own view was that smoking opium was regarded generally by the natives as being objectionable, or more objectionable than the other habit?—Yes, I did.

*Bishop J. M. Thoburn.*

20 Nov. 1893.

2353. As regards the provinces which you know, is it the case that smoking is generally regarded by the natives as distinctly objectionable?—Yes.

2354. With reference to the poorer classes who eat opium, is it a fact that they go on eating for some time without increasing the dose? You spoke of poor men spending an anna a day, or two pice, do you wish it to be understood that they go on for a period of years spending money to that extent, or is there a tendency to increase the dose more and more?—If they can get money enough they increase it: the majority cannot get money.

2355. Is there a habit of eating a moderate dose over an extended period?—I am told that there is with those who are able to get about two pice worth. Those who get one pice worth have to do it intermittently. They cannot help themselves. After they get up to one anna the tendency is for all of them to increase the dose.

2356. You do not know that of your own personal experience. Has it been your experience that this opium-eating habit prevails in the rains and in the cold weather (not in the hot weather) in districts where there are malarial conditions, or that it continues all through the year?—It continues all through the year. I have never noticed any difference.

2357. (*Sir James Lyall.*) You said that the term "aphimi" is considered a greater term of abuse, more than "that of drunkard." I should like to know what is the native term which people use for the word "drunkard"?—It differs—"matwalla" is common.

2358. Do you deliberately say that the term "matwalla" is a less term of abuse than the term "aphimi"?—I think so. I have made inquiries.

2359. Among respectable people?—Respectable people do not use abusive language so much as others. I made inquiries last week about it among the Hindustani people themselves.

2360. It is quite different from my experience.—It is my observation. I inquired last week among the Hindustani people.

2361. Does not the term "aphimi" in talking among natives practically apply to what you may call an "opium sot," like the word "drunkard"?—It corresponds with the term "drunkard," but it has a sting in it that the word "drunkard" has not.

2362. Does not that term apply to an opium sot and not to a moderate eater, just as the word "drunkard" dnes not apply to a moderate drinker of wine or spirits in England?—I cannot speak of England, but I am speaking of India, where we have them side by side.

2363. We know that the term "drunkard" in England applies, not to the person who drinks wines and spirits moderately, but to the man who uses them excessively. Is it not the case, with your knowledge of India and your familiarity with the colloquial use of words in India, that the term "aphimi" applies as the term "drunkard" does in England?—I used it in that sense, I think, because I compared it with the word "drunkard."

2364. Is it your experience that opium-consumers in India generally do not use spirits or hemp drugs, that is, that the man who uses opium as a stimulant usually confines himself to it, with the exception of, perhaps, some very depraved characters, and does not consume spirits or hemp drugs?—He does not consume spirits, but he is very likely to consume ganja, and ganja in many cases breaks the opium habit.

2365. If the use of opium as a stimulant were stopped, would it not be likely that the poor people, who now stint their children to buy opium, would spend as much money or more in buying spirits or hemp drugs?—I should say that the same policy should be applied to ganja and spirits.

2366. And that you would have a general system of prohibition?—I think that all these drugs and drinks must in the case of these very poor people prove a scourge.

2367. And the same reason exists for a general system of prohibition, except for medical use, of liquor, opium, and hemp drugs?—Among the very poor people, certainly.

2368. That is practically what you have in your own church?—Yes.

2369. You said that in your church if a convert was found to take opium you brought him under discipline?—I did.

2370. I suppose that equally applies to hemp drugs or spirits?—It does.

2371. Did you sign the memorial to the Viceroy by the Missionary Conference of the 30th of September: I believe you were Secretary to that Conference?—I am not quite sure. I was not in Calcutta at that time. I think, perhaps, I have not signed it.

2372. Have you signed it?—If I have signed it at all it must have been some months ago. I was not in Calcutta for four months, and I think I never saw the memorial and did not sign it.

2373. You cannot give any opinion; you have not examined the authorities quoted in it to see if the extracts given fairly represent the opinion?—I could not at all.

2374. I think you know that opium is immensely used in India, particularly by the common people in the villages, which form the great part of India; it is greatly used among the people themselves for medicine, for themselves and for their cattle too: you propose that the use of opium should be prohibited except for medical purposes: have you ever tried to think out how opium could be readily supplied for medical wants, and yet its use prevented as a stimulant or intoxicant?—I have thought a little on the subject. I do not think it would be an insuperable difficulty; of course it would be a difficulty. I have seen it applied in our own country in States where they have prohibition. When they have to supply alcoholic drinks, it is always attended with difficulty, but they succeed in doing it.

2375. Alcoholic drinks are not used as medicine in anything like the extent opium is used in India by the country people themselves, by Hakims and Vaids, and that sort of people?—I do not know that: I should rather think it is used quite as much.

2376. Spirits?—Some forms of alcoholic drinks are in constant use for medicinal purposes in the prohibitive States.

2377. The difficulty in administration always is to get reliable instruments. If you give an ordinary native of India some power or discretion, I am sorry to say he generally tries to make money out of it?—I understand that.

2378. You know our State dispensaries and all that sort of thing are mere points scattered about in the country?—I do.

2379. Even if they were to be relied upon to carry on a sort of brisk trade in opium without degenerating into opium shops, have you thought how you could possibly work a system by which opium would be readily available, and not too dear for medicine, and yet not available as a stimulant?—I think it would be no worse than it is in many parts of the country. I have just been in Garhwal where they have no opium whatever, and they get along very well without it. I think it would be no worse in other parts.

2380. Garhwal is a very healthy country?—Not very.

2381. It is a cold climate?—It has been scourged by cholera more than any other district in North India during the last few years.

2382. Not malaria?—I do not value opium very much as a medicine if I may be allowed to say so. Speaking as a layman, I do not think it is what would be called a medical necessity among the common villagers. There must be a multitude of villages where they never see it.

2383. Speaking of how the financial difficulty might be met, you suggested that a tax might be put upon tobacco, which would raise as much money as the opium does. Are you aware that an attempt to put a tax upon tobacco by the Shah of Persia, who is a pretty despotic ruler, led to a revolt about two years ago?—I should not think that the Shah of Persia could be mentioned in the same connection with the Governor General of India.

2384. You think we are more despotic?—I think the Governor General of India could do a thing without difficulty that the Shah would not dare to try. I should not have ventured to make that suggestion if it had not been that I originally read the suggestion in a work by Sir John Strachey. I think he estimated that they could get a revenue of two millions from it.

2385. Are you aware, though the thing has often been considered, that it has always been thought so unpopular a suggestion, that it has been abandoned on that ground?—I remember Sir John said it was unpopular, still he said it was practicable, or rather possible.

2386. Do you think that the English Government in India has so much popularity that it could afford to take the risk of adopting such an unpopular measure?—I am very glad you have asked me that question. People often talk confidentially to me because they know I am not an

Englishman. I believe that with the same people I spoke of a little while ago, the average people of India, leaving a million at the top and from 30 to 50 millions at the bottom out of consideration, the English Government is exceedingly popular.

2387. And that popularity would bear the putting on of additional taxation?—On tobacco it would.

2388. (*Mr. Wilson.*) I have not got it quite clear about these Rajputs. I understand that Rajputs live in Rajputana. What I want to get, and what I did not quite get, was this, what proportion of the population of that part of the country are properly called Rajputs?—That I could not say; but I should say that a very large minority are not properly Rajputs.

2389. Do you think that the missionaries in this country over whom you have superintendence would, speaking generally, agree with the opinions you have expressed?—I think so, perhaps without exception: on some details they might differ.

2390. Have you missions in the Central Provinces?—We have. *Bishop J. M. Thoburn.*

2391. In Southern India?—We have. 20 Nov. 1893.

2392. I suppose I may take it that during your earlier years in India you came into personal contact with the people?—A great deal.

2393. Since you have been Bishop you have probably had more intercourse with the missionaries themselves, and not direct intercourse with the people?—That is correct from the nature of the case. I am travelling all the time and superintending. I cannot often get opportunities of going into the villages.

2394. Therefore the opinions you have given us, especially as regards late years, are very much those of missionaries from whom you have gathered this information?—I think that most of the missionaries have stronger views on the subject than I have.

The witness withdrew.

Mr. Joseph G. Alexander, LL.B., called in and examined. *Mr. J. G Alexander, LL.B.*

2395. (*Chairman.*) I believe you are the Secretary of the Anti-Opium Association?—Yes. I may remind the Commission that I have already given a little formal evidence. I appeared before the Commission in London, and put in a few documents which I thought might be useful at that stage, reserving further evidence. I need only repeat that I am Secretary of the Society for the Suppression of the Opium Trade, and have been so nearly four and a half years. But I had for a much longer period been a member of the Executive Committee of the Society, and taken great interest in its work.

2396. You are a Barrister-at-Law?—Yes, but I have not been in practice since I became Secretary.

2397. We may take it from you that you have been actively concerned in bringing the case which you wish to present to the consideration of the Commission to-day under the notice of Members of Parliament, and also before the public in England, at public meetings, by pamphlets, and otherwise?—That is so.

2398. I think it is your wish that we should regard the last memorial presented by your Society to Lord Kimberley as containing in brief your case for the suppression of the opium trade?—That is so. Not strictly the last memorial, but our last general memorial. We have since had occasion to address His Lordship about Burma.

2399. Your last general memorial is a general statement of your case?—Yes.

But before entering upon the consideration of the points in that document, I should like to say a few preliminary words as to the tone which the Society desires to adopt towards the Indian Government in this matter. I wish to take the opportunity of adopting on behalf of the Society the very appropriate words with which Your Lordship closed your opening address the other day: "To "those engaged in the weighty task of governing this "country, I can give an assurance on the part of "the Commission that, in common with our fellow "countrymen at home, we admire and recognise to "the full the admirable qualities for which the Civil "Service in India is so justly renowned." I wish to say in that connection that our Society is composed of gentlemen who would be very sorry indeed to take up anything like a hostile position towards the Government of India. We differ from them on this very important question, but we are very anxious not to impute evil motives. We know that men differ on great questions of morality and policy from various circumstances. Speaking personally, speaking on behalf of our President and on behalf of the Executive Committee especially, I am sure it is far from our desire to take up any position which would assume that those who are responsible for the Government of India are not actuated by the highest motives in their desire to fulfil their duty towards the people of India. In support of that I would mention that we have in connection with our Society a number of gentlemen who have spent a good part of their years in the service of the Government of India. The venerable Sir Arthur Cotton, now more than ninety years of age, is one of our Vice-Presidents and one of our most ardent supporters. I will not say that he is proud of what England has done in India, but the way in which he has expressed it to myself and others is that he feels intensely thankful to God for the wonderful providential way in which, as he believes, England has been permitted to discharge its duty towards India. Then we have on our Executive Committee Lieutenant-General Tremenheere, who was for some years Administrator of Sindh, and who was also at one time the Chairman of our Executive Committee; and Brigade-Surgeon Pringle, who has spent 30 years in the Medical Service of India. We have also two other members of the Committee who have sons in the Indian Civil Service. It will therefore be seen that we are not likely to wish to take up any attitude of general hostility to the Government of India. Our attitude is that, admiring that Government, and rejoicing in what it has done for the people of India, we want to remove from it a stigma which we believe rests upon it at the present time in connection with its opium traffic.

2400. Turning to the general memorial, I notice that in the first paragraph reference is made to the vote taken in the House of Commons on the 10th of April 1891, when by a majority of 31 it was resolved: "This House "is of opinion that the system by which the Indian opium "revenue is raised is morally indefensible, and would urge "upon the Indian Government that they should cease to "grant licenses for the cultivation of the poppy and sale of "opium in British India, except to supply the legitimate "demand for medical purposes, and that they should, at the "same time, take measures to arrest the transit of Malwa "opium through British territory." Have you any observations to make upon that part of the memorial?—I should like to point out that we have adopted a somewhat careful wording with regard to the action of the House of Commons. The House adopted the resolution "in principle." A good deal has been made of a somewhat technical point, owing to the way in which resolutions have to be submitted to the House of Commons on Friday evenings. The motion was not an affirmative motion; it was an amendment to the motion to go into Committee. The actual vote was taken on the question whether the words "That Mr. Speaker now leave the chair" should stand as part of the question. Sir Robert Fowler had given notice of an amendment dealing with the financial question; and the result was that, whilst the vote was taken on the main question, it was technically only a vote not to go into Committee of Supply. At the same time, practically, as the Members of the House of Commons will recognise, it was an adoption of Sir Joseph Pease's words.

2401. In your second paragraph you allege that the use of opium brings misery to countless millions in China, and that whereas we in England subject the sale of opium to great restrictions, and it is recognised, as you allege, by the entire medical profession as a dangerous poison, on the other hand, in our dealings with China we did in past years endeavour to force the importation of opium into China by acts of war; and you represent the opposition which was taken when we were at war with China in relation to opium to be what you call a "continuing fact." You point to the repugnance of the English people to the whole system as being evidenced by resolutions passed at hundreds of public meetings almost always with complete unanimity; and you refer to the large number of petitions which are constantly being presented to Parliament in support of the views of the Anti-Opium Association. I think that that is a fair summary of your second paragraph. Have you anything that you wish to say to us further with reference to China?—I need scarcely point out that those wars are old history, and you will recognise that the attitude of the Government is substantially changed, as is clearly proved by the speech of Sir James Fergusson, so often referred to, and by the speeches of Mr. Smith, Lord Cross, and other representative public men?—With regard

*Mr. J. G. Alexander, LL.B.*

20 Nov. 1893.

to that question of the China wars, I should have been disposed to say exceedingly little, looking upon them as past transactions, had it not been for the evidence produced before the Commission in London. As the members of the Commission who were in London will remember, we had three gentlemen—Sir Thomas Wade, Mr. Lay, and Dr. Lockhart—all alleging that England never forced the opium trade upon China. It seems to me that one can hardly allow such an allegation as that to pass unchallenged, because, as we put it here, the fact of those wars and the fact that, as we believe, opium was by those wars forced upon China, impose upon the British nation a greater degree of responsibility for this trade than it would have had if China had from the beginning voluntarily accepted the trade. I am afraid, therefore, that I shall have to trouble the Commission with some attempt to show that the statements of Sir Thomas Wade, Mr. Lay, and Dr. Lockhart are really not well founded. In the first instance I should like to refer to a pamphlet published by my predecessor, the first Secretary of our Society, Mr. Storrs Turner. As I told the Commission in London, he was very ill at that time, and was unable to give evidence, as I had hoped he would. In one portion of that pamphlet he has dealt very carefully with this question of the wars, and I think he has made a very full reply. The pamphlet was written in connection with the debate at the Society of Arts meeting last year, when Sir Thomas Wade made a speech very much to the same effect as the evidence he gave before the Commission. Mr. Lay not only made these statements, but he handed in a Note on the Opium Question. I think perhaps it would be more satisfactory if, instead of attempting to reply to that pamphet in detail, I should go through the history briefly, and put forward my own view and the view of the Society on the question.

2402. That would be the more convenient course.—I have here a book which may be looked upon as an authoritative history of China. I have seen the statement that the book, Williams' "The Middle Kingdom," is adopted officially by the diplomatic service in China as a text-book of Chinese history and Chinese questions generally. It is written by Dr. S. Wells Williams, who was at one time a missionary in China, and who is an American, not an Englishman, so that he may be supposed to look at the question from an impartial and outside point of view as between England and China. The early history of the opium trade is best told in Dr. Edkins' pamphlet which has been already put before the Commission and will be printed as an Appendix; but Dr. Edkins has omitted one point which Dr. Williams here refers to. Dr Williams says: "The use of "opium amongst the Chinese two centuries ago must have "been very little, or the writings of Romish missionaries, "from 1580 down to the beginning of the nineteenth cen- "tury, would certainly have contained some account of "it." That point is still better brought out by Dr. Dudgeon, of Pekin, another very high authority on Chinese questions. In an article which was printed in the *Friend of China* for 1892, page 195, he says: "The absence of any "reference by the Jesuit missionaries who resided in all "parts of the country to either opium-smoking or poppy "cultivation is very remarkable. All other sources of in- "formation are equally reticent, whether it be travellers, "diplomatic agents, or missionaries. Barrow and Staunton, "who describe China most minutely and correctly in their "visit in 1793, only remark that many of the higher manda- "rins smoke tobacco with other odorous substances, and some- "times a little opium." There is also a book containing a description of Lord Macartney's mission, which travelled through a considerable district of China to Pekin, and had a botanical gentleman attached to it. It contains a careful and accurate notice of the plants met with, but it has no mention whatever of the poppy as having been grown, that is at the end of the last century. Dr. Dudgeon has also pointed out that Dr. Edkins does not sufficiently and clearly bring out the fact that the early use of opium in China appears to have been merely medicinal. Some of the earlier extracts given by Dr. Edkins refer only to the medicinal use, and not to what one may call, by way of distinction, the sensual use. Dr. Dudgeon further points out that the decree of 1729, which was for the first time brought to light by Dr. Edkins, and which was the first Chinese decree against opium, was not a general decree applying to the whole country, but simply to the island of Formosa, where apparently the opium-smoking habit was first known in China. A few years later, as I am informed by Dr. Dudgeon, there was a decree generalizing that, because it was found that the use of opium-smoking had spread to the mainland.

Then I pass to the position which led up to the China war. Dr. Williams states that the first war with England arose out of the ceasing of the East India Company's commercial privileges in 1834; and he deals with the mission of Lord Napier which followed that change. He comments upon Lord Napier's ill-advised proceedings in his attempt to set aside the rules of the Chinese Government, which ended in a somewhat tragic way by his death before the question was settled. I now quote a despatch from Sir G. B. Robinson, who succeeded Lord Napier as Superintendent of the British trade: "On the question of smuggling opium I will not "enter in this place, though, indeed, smuggling carried on "actively in the Government boats can hardly be termed such. "Whenever His Majesty's Government directs us to prevent "British vessels engaging in the traffic, we can enforce any "order to that effect, but a more certain method would be to "prohibit the growth of the poppy and the manufacture of "opium in British India; and if British ships are in the "habit of committing irregularities and crimes, it seems "doubly necessary to exercise a salutary control over them "by the presence of an authority at Lintin." Dr. Williams, commenting on that despatch, says: "There is not "the least evidence to show that the Court of Pekin "was not sincere in its desire to suppress the trade, from the "first edict of 1800 till the war broke out in 1840. The "excuse that the Government smuggled because its revenue "cruisers engaged in it and the helpless provincial author- "ities winked at it is no more satisfactory than to make "the successful bribery of custom-house officers in England "or elsewhere a proof of the corruption of the treasury "department." I might apply that argument in India. When I was passing through the Central Provinces, I was told some stories about smuggling from the Native States, said to be carried on with the connivance of the Government Police. I think it would be just as appropriate to say that the Indian Government is not sincere in its desire to suppress the smuggling of opium into its territories because some of its police officers are, or are said to be, bribed, as to say that the Chinese Government were not sincere because some of its officers were bribed. I therefore strongly object to that phrase, which I think was quoted either by Sir Thomas Wade or Mr. Lay with approval, that it was not properly to be called smuggling because there was so much official connivance with it. Then Dr. Williams goes on to recount a remarkable proposal made to legalise the opium trade by Hu Nai Tsi. Some quotations were made from his memorial in the evidence which was put forward in London, as if those were the views of men who did not recognise the evils of the trade. I think to any one who reads through those memorials it is clear that these men did recognise the great evils of the trade; only they thought it was hopeless to attempt to stop it, and it was better to legalise it. But those memorials were replied to by statesmen on the other side. One of them says: "It has been represented "that advantage is taken of the laws against opium by "extortionate underlings and worthless vagrants to benefit "themselves. Though the law should sometimes be relaxed "and become ineffectual, yet surely it should not on that "account be abolished." I venture to think that these arguments may have some application in India at the present day as they had in China then. The result was that the Court of Pekin decided not to legalise. Meanwhile Captain Elliott had expressed himself in despatches home as confident that legalisation was about to take place. The contrary actually took place. There is one point I should like to mention which I find in two of these memorials. They suggest that the purpose of the English in introducing opium into the country has been to weaken and enfeeble it. That was in the memorial of "Chu Tsun. A Sub-Censor supported him, and in the "abstract of that memorial Dr. Williams says: "The Sub- "Censor agrees with Chu Tsun regarding the designs of "foreigners in doing so, that they wished first to 'debili- "'tate and impoverish the land as a preparatory measure, "'for they never smoked the drug in their own country, but "'brought it all to China.'" It is interesting to compare those views, expressed more than half a century ago, with the evidence given by three or four missionaries before this Commission in London, that a precisely similar impression is at present largely prevailing in China, and that among some of the best classes in China it is said that England had the purpose of introducing opium into China in order to weaken and debilitate the Chinese nation, so that we may ultimately conquer the country. Of course we know that it is not so, but we can understand how such a view has arisen. Then Dr. Williams again refers to the question of sincerity. He says: "It is "unjust to the Chinese to say, as was argued by those who "had never felt these sufferings, that all parties were insin- "cere in their efforts to put down this trade, that it was a "mere affectation of morality, and that no one would be more

"chagrined to see it stop than those apparently so strenuous-
"ly against it. This assertion was made by Lord Palmerston
"in Parliament, and re-echoed by the Indian officials; but
"those who have candidly examined the proceedings of
"the Chinese, or have lived among the people in a way
"to learn their real feelings, need not be told how incor-
"rect is the remark. The highest statesman and the
"debilitated, victimised smoker alike agreed in their opi-
"nion of its bad effects, and both were pretty much in
"the position of a miserable lamb in the coil of a hungry
"anaconda." (That is a very favourite metaphor with the Chinese on the subject of opium. A friend showed me not long ago a little model which he had received from some missionary friends in China representing the opium vice in that way. It was not an anaconda, but it was a cuttle-fish or octopus destroying the man.) As is well known, the result was that the Emperor sent down to Canton Commissioner Lin in order to put a stop to the trade. Before Commissioner Lin arrived some measures had been taken. Dr. Williams says: "There can
"be no reasonable doubt that the best part of his
"people and the moral power of the nation were with
"their sovereign in this attempt. Hu Nai Tsi was
"dismissed for proposing legalisation, and three princes of
"the blood degraded for smoking opium; arrests, fines,
"tortures, imprisonments, and executions were frequent in
"the provinces on the same grounds, all showing the deter-
"mination to eradicate it. The Governor of Hukwang, Lin
"Tseh-su, was ordered to proceed to Canton, with unlimited
"powers to stop the traffic. The trade there was at this
"time almost suspended, the deliveries being small and at
"losing prices. Many underlings were convicted and
"summarily punished, and on February 26th Fung A-ngan
"was strangled in front of the factories for his connection
"with opium and participation in the affray at Whampoa.
"The foreign flags, English, American, Dutch, and French,
"were all hauled down in consequence. The entire stoppage
"of all trade was threatened, and the Governor urged for-
"eigners to send allo pium ships from Chinese waters. Com-
"missioner Lin arrived in Canton, March 10th. The Emperor
"sent him to inquire and act so as thoroughly to remove the
"source of the evil, for, says he, 'if the source of the evil be
"'not clearly ascertained, how can we hope that the stream of
"'pernicious consequences shall be stayed? It is our full
"'hope that the long indulged habit will be for ever laid
"'aside, and every root and germ of it entirely eradicated; we
"'would fain think that our ministers will be able to sub-
"'stantiate our wishes, and so remove from China the dire
"'calamity.' It was reported in Canton that the monarch,
"when recounting the evils which had long afflicted his
"people by means of opium, paused and wept, and turning
"to Lin said, 'How, alas! can I die and go to the shades of
"'my imperial fathers and ancestors until these direful evils
"'are removed?' Such was the chief purpose of this move-
"ment on the part of the Chinese Government, and Lin was
"invested with the fullest powers ever conferred on a subject.
"Although long experience of the ineffectiveness of Chinese
"edicts generally lead those residing in the country to regard
"them as mere verbiage, still to say that they are all in-
"sincere and formal because they are ineffectual is to mis-
"judge and pervert the emotions of common humanity."
It is well known that the Chinese Government obtained possession of the opium by imprisoning the British merchants in their houses (you had before you in London Mr. Donald Mathieson, one of the merchants imprisoned), and the opium was all destroyed. Dr. Williams states that the market value of 20,283 chests of opium at the time was not far from 9 million dollars, and the cost price nearly 11 millions. War ensued; and here Dr. Williams quotes the language used by Lord John Russell, that the war "was set
"afoot to obtain reparation for insults and injuries offered
"Her Majesty's Superintendent and subjects; to obtain
"indemnification for the losses the merchants had sustained
"under threats of violence; and lastly, to get security that
"persons and property trading with China should in future
"be protected from insult and injury, and trade maintained
"upon a proper footing." Undoubtedly, there were other causes leading to the war in addition to the seizure of opium; and it seems to me that Mr. Lay and Sir Thomas Wade have simply set aside this one cause and have taken these other subsidiary and collateral causes and said that they were the only reasons of the war. It does not seem to me that you can logically adopt that course.

2403. I think Sir Thomas Wade urged that the exclusiveness of the Chinese, their unwillingness to enter into relations with other powers, treating us as barbarians only to be approached through the Hongkong merchants, were a natural and inevitable cause of misunderstanding. He urged that if the Chinese authorities had been willing to enter into direct communication with us, explanations would have been exchanged which would probably have averted the ultimate warlike proceedings which we all regret?—No doubt that was the substance of his argument. Dr. Williams combats that by pointing out that on previous occasions concessions had been obtained from China without force; and if China had been treated in a proper way, these concessions might have been obtained. But at all events, the war did, as a matter of fact, grow out of the opium trade; and Sir Thomas Wade himself admits that it may properly be called the Opium War. Dr. Williams says: "The war was looked upon in this
"light by the Chinese, and it will also be so looked upon
"by the candid historian, and known as the Opium War."
Dr. Williams also refers to the debate which took place in Parliament. Of course it was not admitted in that debate by Lord Macaulay, who was the Government spokesman, that opium was the object of the war; nor was it by Sir George Staunton, who took an independent position in the debate, and whose authority, from his great knowledge of China, was very great. He defended the war, but spoke in the strongest terms against the opium-smuggling trade.

*Mr. J. G. Alexander, LL.B.*

20 Nov. 1893.

But I venture to think that the speech made by Mr. Gladstone, already quoted by Mr. Arthur Pease, truly states the case, that while there had been no doubt many things on the part of the Chinese which were objectionable, yet in the main the Chinese were right and we were wrong. Lord Melbourne in the course of the debate said: "We possess
"immense territories peculiarly fitted for raising opium, and
"though I would wish that the Government were not so direct-
"ly concerned in the traffic, I am not prepared to pledge my-
"self to relinquish it." Dr. Williams remarks: "this debate
"was in fact a remarkable instance of the way in which a
"moral question is blinked even by conscientious persons
"whenever politics or interest come athwart its course." He also refers to two letters written by Commissioner Lin to Queen Victoria desiring her assistance in putting down the opium trade. One of those letters has been recently published. I should like to hand in to the Commission a publication of ours, "Chinese Statesmen on the Opium Traffic." It begins with one of these letters, and the other letter will be found in Mr. Storrs Turner's book which has been distributed. On two or three occasions Dr. Williams points out that negotiations which were begun with the object of stopping the war failed mainly because of the determination of the Chinese to resist rather than to grant full indemnity for the opium. Finally, Captain Elliott concluded a preliminary arrangement on four points, mainly the cession of the island and harbour of Hongkong to the British Crown, an indemnity of six million dollars in annual instalments, direct official intercourse upon an equal footing, and the immediate resumption of the English trade at Canton. As we all know, the Chinese were defeated and ultimately had to yield. One of the conditions of the treaty was that six million dollars was to be paid by China as compensation for the opium that was destroyed, that opium having been contraband. Then, after the treaty, at the final interview between Sir Henry Pottinger and the Chinese Commissioners, there was a remarkable conversation of which Dr. Williams gives an account taken from Captain Loch's "Events in China": "When matters connected
"with the treaty had been arranged, Sir Henry proposed
"to say a few words upon the great cause that produced the
"disturbances which led to the war, *viz.*, the trade in
"opium. But upon hearing this (Captain Loch says) they
"unanimously declined entering upon the subject until they
"were assured that he had introduced it merely as a topic
"for private conversation. They then evinced much in-
"terest, and eagerly requested to know why we would not
"act fairly towards them by prohibiting the growth
"of the poppy in our dominions, and thus effectual-
"ly stop a traffic so pernicious to the human race.
"This, he said, in consistency with our constitution
"and laws, could not be done; and he added that, even if
"England chose to exercise so arbitrary a power over her
"tillers of the soil, it would not check the evil, so far as
"the Chinese were concerned, while the cancer remained
"uneradicated among themselves, but that it would merely
"throw the market into other hands. It, in fact, he said,
"rests entirely with yourselves. If your people are virtuous
"they will desist from the evil practice; and if your officers
"are incorruptible and obey your orders, no opium can enter
"your country. The discouragement of the growth of the
"poppy in your territories rests principally with you, for
"nearly the entire produce cultivated in India travels east
"to China; if, however, the habit has become a confirmed
"vice, and you feel that your power is at present inadequate
"to stay its indulgence, you may rest assured your people
"will procure the drug in spite of every enactment. Would

*Mr. J. G. Alexander, LL.B.*

20 Nov. 1893.

"it not, therefore, be better at once to legalise its importa-"tion, and by thus securing the co-operation of the rich and "of your authorities, from whom it would thus be no "longer debarred, thereby greatly limit the facilities which "now exist for smuggling? They owned the plausi-"bility of the argument, but expressed themselves per-"suaded that their imperial master would never listen to "a word upon the subject." Dr. Williams comments severely, as well he may, upon the tone adopted by Sir Henry Pottinger and his really untruthful statement that there was anything unconstitutional in prohibiting the growth of the poppy that had already been prohibited in a large area of British India, and upon the melancholy picture of a British statesman saying to Chinese statesmen, "Your people must become virtuous and your officers "incorruptible, and then you can stop opium coming into "your borders." England herself might so easily have stopped the trade. I think it must have been about that time, though I have never been able exactly to ascertain the date, that the Emperor of China used some very memorable words which are reported by Mr. Montgomery Martin. When approached with a view of legalising the trade, the Emperor replied: "It is true "that I cannot prevent the introduction of the flowing "poison; gain-seeking and corrupt men will, for profit and "sensuality, defeat my wishes; but nothing will induce me "to derive a revenue from the vice and misery of my people." Sir Edward Fry has pointed out that whilst nothing was said about this opium trade in the treaty, we almost immediately afterwards concluded a treaty with China in which we agreed to put down smuggling. That was really never carried out. A proclamation was issued by Sir Henry Pottinger, which was entirely futile, telling the traders in opium that they carried on the trade at their own cost. Dr. Williams says: "All this was done chiefly to throw dust in "their eyes and put the onus of the contraband traffic on the "Chinese Government, and the violation of law on those "who came off to the smuggling vessels, and these proclama-"tions and orders, like their edicts, were to be put 'on re-"'cord.'" This was shown when Captain Hope of H.M.S. *Thalia*, for stopping two or three of the opium vessels proceeding above Shanghai, was recalled from his station and ordered to India, where he could not 'interfere in such a manner with the undertakings of British subjects'—to quote Lord Palmerston's Despatch to Captain Elliot: 'This "effectually deterred other British officers from meddling "with it."

Once more Dr. Williams gives this final summary of the war: "Public opinion will ever characterise the "contest thus brought to an end as an *opium war*, entered "into and carried on to obtain indemnity for opium "seized, and setting aside the niceties of Western inter-"national law, which the Chinese Government knew no-"thing of, most justly seized. The British and American "merchants, who voluntarily subscribed one thousand "and thirty-seven chests to Commissioner Lin, acknow-"ledged themselves to be transgressors by this very act." As Mr. Pease stated in London, neither Mr. Turner, my predecessor, nor I, have used the expression the Second "Opium War." It did not directly arise out of the opium traffic; although it was indirectly connected with it.'

Here I turn to another authority, "The Letters "and Journals of Lord Elgin," the Ambassador employed to negotiate peace and to settle the difficulties with China. His letters are full of allusions to the strong feeling he has that that war was an altogether unjustifiable and unjust war, and brought about by the misconduct of the English subjects in the East. Here is one of them: "I have hardly alluded in my ultimatum to that wretched "question of the '*Arrow*,' which is a scandal to us, and is so "considered, I have reason to know, by all except the few "who are personally compromised." In another place he says: "I thought bitterly of those who for the most selfish "objects are trampling under foot this ancient civilisation." Again he says: "Two months I have been there engaged "in this painful service, checking as I have been best able "to do the disposition to maltreat this unfortunate people." Then Lord Elgin sums up: "No doubt, as you say, one can-"not help sometimes regretting that one is mixed up with "so bad a business as this in China, but then in some re-"spects it is a great opportunity for doing good, or at least "for mitigating evil." May I be permitted, though it is perhaps irrelevant, to say that those extracts and others which I could have read, show how great and noble was the character of Lord Elgin, how supremely he desired that justice should be done to races which had been proved to be weaker in war than the English race, and how one cannot help rejoicing in the hope that his son who is so shortly to arrive in India will be imbued with similar sentiments. Lord Elgin went from China to Japan. There he signed the treaty which first opened Japan to our commerce, a treaty which had not been forced by war, a treaty which absolutely prohibited the opium trade, and which has been strictly enforced by the Japanese ever since. The Japanese are well aware of the vice which is bringing such terrible evils upon their neighbours in China; therefore they have always shown themselves on the alert to prevent its introduction into their own country. I once heard a missionary who had resided some years in Japan, tell how very severely some men were treated who were once caught attempting to smuggle opium into Japan.

Lord Elgin did not deem it consistent with his duty to make the legalisation of the opium traffic one of the terms of the treaty of peace with China. But I have dealt with that subject in a letter to the *Times* a few years ago.

I said in that letter which was a reply to Mr. Law:—"It may be well in the first place to observe that our "present agitation is merely based, not on the assumption "that China is being still forced to admit Indian opium, but "on what appears to us to be the immorality of the Indian "Government in producing, for the purpose of sale to China, "a drug which causes such widespread demoralisation in the "latter country. The question raised by Mr. Lay is, there-"fore, more a historical than a practical one. At the same "time it undoubtedly adds immensely to the responsibility "of Great Britain if, as we are convinced, the action of "our Government in the past has been such as to over-"bear the genuine objection formerly entertained by the "Chinese Government to the admission of opium, and has "brought about her present apparent acquiescence in its "import. If Mr. Lay simply means that China has never "been compelled, as the condition *sine qua non* of a cessa-"tion from armed force, to place opium in the category "of imports permitted to be brought into the treaty ports, "we must admit his correctness. But we maintain that the "legalisation of the opium trade was really and truly the "result of the cruel and unjust wars of 1840 and 1856, and "of the powerful moral support continuously given to "opium-smugglers by the British Government before the "first war and in the interval between it and the second. "As to the Opium War of 1840, it is needless to defend, even "against Mr. Lay, the general verdict of history. *Securus "judicat orbis terrarum.* It was unquestionably one of "the conditions of the treaty of Nanking, which brought the "war to a close, that compensation should be made by China "for the value of the opium destroyed by Commissioner Lin; "and this fact speaks for itself. As regards the tariff sup-"plement to the treaty of Tientsin, with which Mr. Lay was "personally connected, and by which opium was first recog-"nised as a lawful article of commerce, it is to be remem-"bered that the treaty itself was the result of violent coer-"cion. Lord Elgin says of the negotiations ('Letters and "'Journals,' page 253): 'We went on fighting and bullying "'and getting the poor Commissioners to concede one point "'after another.' One of the 'chief articles' of the treaty thus "concluded was, as stated by his biographer, 'the tariff fixed "'by the Treaty of Nanking to be revised.' If the treaty "itself was obtained by force, how can it be said that the "insertion of a fresh item in the revised tariff for which "that treaty provided was purely voluntary? With regard "to the circumstances under which opium was inserted in the "tariff supplement, they are fully stated in the 'Report on "'the Revision of Tariff,' etc., furnished by Messrs. Oliphant "and Wade, the deputies appointed by Lord Elgin to act on "his behalf, which is annexed to Lord Elgin's despatch to "the Earl of Malmesbury, dated Shanghai, October 22, 1858. "They show that on October 12th the deputies (with whom "Mr. Lay was associated by Lord Elgin's request) had a "preliminary conference with the Chinese Commissioners, at "which, by request of the latter, they furnished the Chinese "with a list of subjects for discussion, No. 7 being 'legalisa-"'tion of opium under duties.' It appears further that on "this occasion it was urged by the British deputies that "opium was an article which 'no laws were found to exclude, "'and the irregularity of the present trade in which was "'highly objectionable.' The following day another confer-"ence was held, when, for reasons not necessary to be here "stated, the British deputies desired, and the Chinese Com-"missioners consented, to proceed with opium as the very "first subject of discussion. One of the Chinese Commis-"sioners, 'whose position as Superintendent of Customs at "'Shanghai, says the report, 'naturally gives him a chief "'voice in such matters, admitted the necessity of a change. "'China still retains her objection to the use of a drug on "'moral grounds; but the present generation of smokers, at "'all events, must and will have opium. China would "'propose a very high duty, but, as opposition was "'naturally to be expected from us in that case, it should "'be as moderate as possible.' He proceeded to urge that "opium should be treated quite differently from other articles

"of import, and, 'after much discussion' as to the rate of "duty, the British first naming 15 to 20 taels and the "Chinese 60 taels per chest, it was finally fixed at 30 taels. "Reviewing the whole transaction, it appears clear that Sir "Rutherford Alcock was substantially justified in telling the "East India Finance Committee of 1871, 'We have forced "the Chinese Government to enter into a treaty to allow "their subjects to take opium.'"

I should like also to refer to a letter by my friend Dr. Legge, who gave evidence before the Commission in London on this question, and who is one of the greatest authorities in England or Europe on Chinese questions. In a letter addressed to the *Times*, but which that journal did not publish, and which I quote from the *Friend of China*, he says: "The instructions issued to Lord Elgin from the Foreign "Office (April 20th, 1857) directed him when discussing com- "mercial arrangements with any Chinese plenipotentiaries to "ascertain whether the Government of China would revoke "its prohibition of the opium trade, for there would be "obvious advantages in placing the trade on a legal footing "by the imposition of a duty instead of its being carried on in "the present irregular manner. Various expressions in Lord "Elgin's diary show that, as a whole, his mission was not "very agreeable to him; to procure the legalisation of the "opium trade was especially disagreeable. How he got over "the feeling, and yet we find no reference to opium in the "articles of the Treaty, appears in a letter of the 19th Octo- "ber, written to Mr. Reed, the American plenipotentiary: "'When I resolved,' he says, 'not to press the matter on "'the Chinese Commissioners at Tientsin, I did so, not be- "'cause I questioned the advantages that would arise from "'the legalisation of the traffic, but because I could not "'reconcile it to my sense of right to urge the Imperial Gov- "'ernment to abandon its traditional policy in this respect "'under the kind of pressure which we were bringing to bear "'upon it at Tientsin.' He then speaks of the circumstances "under which the question was to come up for discussion in "the approaching Conference on the subject of the tariff "being 'happily different.' So he was able to satisfy his "'sense of right' in fulfilling his mission by a delusion of "the mind. The Conference on the tariff was a natural "sequence to the discussions with the Commissioners at "Tientsin. And the officers appointed by them to conclude "the arrangements must have well known that they dared "only to discuss and accede to the wishes of *his* officers, with "any slight modification favourable to themselves which they "might well be able to secure."

I do not think it material to refer to the subsequent war of 1860. Lord Elgin was sent to China a second time. It was after the burning of the Summer Palace that the Chinese finally gave way, and the treaty was ultimately ratified.

2404. Does that conclude what you have to say with reference to the war?—I will quote three opinions on the matter from very high authorities, and that will conclude what I have to say on that point. The first is the evidence of Sir Rutherford Alcock (Sir Thomas Wade's predecessor as British Ambassador in China) before the Indian Finance Committee in 1871.

"Now, is there anything in our treaties to force them to take our opium?—Yes, it is put in the tariff of articles of import.

"Then they are bound to allow the free import of opium?—That was the condition introduced into the treaty which Lord Elgin made.

"But we do not enforce the purchase?—Not the purchase; but they cannot prohibit the import of opium; it is amongst the admitted articles on the tariff.

"Then, notwithstanding the Chinese Government are so sensible of the demoralization of their people caused by the import of opium, they cannot prevent our sending it there; we force them by treaty to take it from us?—That is so in effect.

"We have forced the Government to enter into a treaty to allow their subjects to take it?—Yes, precisely.

"Is it any wonder that the Chinese Government complain of our conduct in that respect?—No, I do not think it is any wonder.

"What should we say if these Chinese imposed the like restrictions upon us?—I think that our answer to them for putting it into the treaty is: 'You cannot prevent it being smuggled, and the lesser evil is to admit it as a legitimate article of trade.'

"But is it not for them to judge of that, and not for us?—No doubt, if two nations are negotiating together on equal terms, each should have a voice.

"But suppose the Chinese Government were to say, 'We decline to admit opium; we will not renew the treaty 'except on the condition of excluding opium altogether?'—I think they could only do that on the same principle as that on which Prince Gortchakoff declared that Russia would not submit to the continued utilisation of the Black Sea,—they must be prepared to fight for it.

*Mr. J. G. Alexander, LL.B.* 20 Nov 1893.

"As I understand you, you say that the Chinese have made a treaty from which it is not possible for them to escape?—It is not possible for them to escape from it, except by a declaration that they will not submit to what they conceive to be injurious terms.

"The only way that they can escape from it is by a war?—A war or a declaration that they are ready to go to war rather than submit any longer."

Then Sir Thomas Wade, said: "Nothing that has been "gained, it must be remembered, was received from the free "will of the Chinese; more, the concessions made to us have "been, from first to last, extorted against the conscience of "the nation—in defiance, that is to say, of the moral convic- "tions of its educated men, not merely of the office-holders, "whom we call mandarins, and who are numerically but a "small proportion of the educated class, but of the millions "who are saturated with a knowledge of the history and phi- "losophy of their country." That was written by Sir Thomas Wade in a memorandum by him dated 1868 and contained in a Blue Book presented to Parliament in 1871. Once more, here are the words of Lord Elgin himself in a despatch.

2405. What is the date?—I have not the date, but it is in a Blue Book of 1871: "The concessions obtained in the "treaty from the Chinese Government are not in themselves "extravagant, but in the eyes of the Chinese Government "they amount to a revolution. They have been extorted, "therefore, from its fears."

2406. That concludes the statement you wish to make with reference to the wars in China?—Yes.

2407. Turning to the paragraph in your memorial in which you urge that the opium traffic brings misery to countless myriads in China. Have you anything to say in support of that view?—First we have the evidence of Protestant missionaries, of whom seventeen appeared before the Commission in London. I include Dr. Lockhart, who in that respect mainly concurred with our witnesses as to the evil effects on China. You had also the Secretaries of two important Missionary Societies, who personally had no experience in China, but who represented two large bodies of Missionaries, those of the Church Missionary Society and the China Inland Mission. To which I may add that all the English missionary societies labouring in China and one or two Scotch societies joined in our deputation to Lord Kimberley a year ago in support of our views. There was also a practically unanimous missionary petition presented to the House of Commons in 1883, and there have been on two or three occasions unanimous resolutions by Missionary Conferences in China representing the whole Protestant Missionary body. So that you have before the Commission the unanimous testimony of the whole Protestant Missionary body, including the medical missionaries labouring in China. Something was said about Roman Catholic missionaries. The Bishop and Vicars-Apostolic of Western China met in 1880, and there was some difference among them as to whether the use of opium in any form was to be absolutely prohibitory to reception into the Roman Catholic Church by baptism. The answer with which I have been favoured by Cardinal Vaughan of the Sacred Congregation for the Propagation of the Faith bears date last year. Referring to previous papal decrees on the subject it lays down the absolute rule that, with the exception of such indulgence as may be necessary for those who need medical treatment, the use of opium in any form is to be considered absolutely prohibited to Roman Catholics in China, its growth, and any share whatever in the traffic. So that the Roman Catholic Church, owing to the representations of its missionaries in China, is just as clear on the subject as the Protestant missionaries are. Then we have some British merchants in China, Mr. Donald Mathieson, who appeared before the Commission in London, and Mr. Hanbury, who was with us at the deputation to Lord Kimberley, and who has traded many years in China. He has always refused to have anything to do with the opium trade. In his business at Shanghai he has gone so far as to give strict orders that no portion of his large property is to be let to opium merchants. Then we have a considerable number of British officials connected with China. I have already referred to Sir George Staunton; I have also quotations from Mr. Montgomery Martin; Mr. Lay (who used a very strong expression, speaking of it as "ham-stringing the nation"), Mr. Majoribanks, Sir John Pope Hennesey, Governor of Hong-

*Mr. J. G. Alexander, LL.B.*

20 Nov. 1893.

kong (who spoke in the strongest words of the way in which the Chinese authorities had constantly remonstrated with him against the trade, not so much on physical grounds as on account of the moral effects of opium-taking), Sir Rutherford Alcock, and Sir Thomas Wade himself. As to the Chinese, Mr. Hanbury, at the deputation to Lord Kimberley, said: "Produce to me ten or even five Chinamen "who will say that opium-smoking is innocuous." So far as I know, no Chinaman has ever come forward publicly to declare that he defends the trade. We have seen that some of them were in favour of legalisation as being a better thing than smuggling; but so far as I know, no Chinaman has ever said that the trade did not do a great evil in this country. There are a great many statements of Chinese statesmen and others to be referred to on that head. The counter-evidence is only that of some merchants, some travellers, and some officials. With regard to officials, I will ask the Commission to allow me to quote some important words pronounced by Mr. Gladstone in his speech in the recent debate: "I do not think that in this matter we ought "to be guided exclusively, perhaps even principally, by those "who may consider themselves experts. It is a very sad "thing to say, but unquestionably it happens not infrequent-"ly in human affairs, that those who ought, from their situ-"ation, to know the most and best, yet from prejudice and "prepossessions know the least and the worst. Eminently it "was the case in the great question of the West Indian "slavery, when this House and the country for a long time "were discouraged and abashed by the assurance that "those who were in favour of that great and radical change "were in favour of it, only because they did not under-"stand the Negro character. There may be something "of that element in this case. I certainly, for my part, "do not propose to abide finally and decisively by official, "opinion. Independent opinion—independent, but respon-"sible, is what the House wants, in my opinion, in order "to enable it to proceed safely in the career upon which I "admit, that it has definitively entered." May I add that that seems to me to be a very strong case, and bearing a remarkable analogy to the present case. I believe that the West Indian officials were unanimous in the view that the institution of slavery was desirable. I, therefore, think that we ought not to be too much discouraged by finding that there is a general widespread view among Indian officials at the present time that the system of opium traffic to which they have been accustomed is not "morally indefensible."

2408. Referring to the evidence that you have with regard to public opinion at home, is there anything you wish to bring before us in support of your statement that the resolutions you propose are received with almost absolute unanimity at hundreds of meetings; and have you anything to say with reference to the number and influential position of those who sign the numerous petitions that are presented to Parliament?—I have taken a considerable share in the public meetings that have been held on this question since I became Secretary, rather more than four years ago,—latterly not so much as during the first year or two. One thing that has struck me very much is the way in which at these meetings different classes of opinion have been represented. One of the most important meetings that I attended after becoming Secretary was a breakfast meeting held at Leeds. The remark was made to me afterwards by a gentleman long acquainted with Leeds that he did not believe that on any other subject such a meeting could have been gathered. We had present representatives of all the different classes of thought into which English opinion is divided. Religiously, we had Church of England people and Noncomformists, High Church and Low Church; politically we had Tories and Radicals; and altogether it was a meeting that I was told was probably in Leeds unprecedented. What I have said of that meeting applies generally and to a very large degree to a great many other meetings that we have held throughout the country. With regard to the question of unanimity, where that unanimity has been broken, it has, I think, always been only by those directly connected with India and with the services in India. We have always been accustomed to give the fullest opportunity to gentlemen who wished to oppose the views we put forward. They have, no doubt, sometimes been listened to with impatience by the audience opposed to them. But at all events they have been fully and fairly heard on many occasions, and they never succeeded in turning any votes. The largest minority that I am aware of anywhere was a minority of 3, all directly connected with Indian official life. Petitions to Parliament have been very much to the same effect. According to the latest return I have, up to the 10th July last, 2,470 petitions were presented during the session, including 329 officially signed; the total signatures being 205,563.

Adjourned till to-morrow, Tuesday, at 10-30.

---

## At the Council Chamber, Writers' Buildings, Calcutta.

## NINTH DAY.

### Tuesday, 21st November 1893.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
THE HON'BLE SIR LACHHMESWAR SINGH BAHADUR, MAHARAJA OF DARBHANGA, K.C.I.E.
SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.

MR. A. U. FANSHAWE.
„ ARTHUR PEASE.
„ HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary*.

*Mr. J. G. Alexander, LL.B.*

21 Nov. 1893.

MR. JOSEPH G. ALEXANDER, LL.B., recalled and further examined.

2409. (*Chairman.*) We had arrived yesterday at the close of your examination-in-chief on the second paragraph of your last general memorial to Lord Kimberley. After your examination the subject was discussed by the members of the Commission, and it was decided that it was not necessary to take any detailed evidence with reference to matters so long since passed as those to which your statements chiefly referred. We therefore do not propose to cross-examine you upon the history of our wars and conflicts with China. In the third paragraph of your memorial presented to Lord Kimberley you express the desire that the area under poppy cultivation in the Behar and Benares Agency should at once be restricted, and you urge in support of that prayer that declarations in that sense had been made in Parliament by Sir James Fergusson and the late Right Hon'ble W. H. Smith?—I think it is hardly correct to say that it is our prayer that they should be restricted. This paragraph refers to the measures that were actually taken or that we understood to have been taken by the late Government. The credit given in this paragraph to the late Government for what it had been done must be modified in view of Sir David Barbour's statement the other day that the Indian Government has not yet adopted any new policy in the sense we had understood. But with regard to

that I have further to call attention to an express statement by Mr. George Curzon which we thought justified us in making that statement. It was on the 25th February 1892, in reply to a question from Sir Joseph Pease which was founded upon those statements of Sir James Fergusson and Mr. Smith a year before, and which was, in fact, an enquiry as to how far the policy then stated had been carried out. Mr. Curzon made this reply:—"In reply to the "Honourable Baronet I have to state that . . . "the figures for 1891-92 have not yet been received, but "in order to restrict the area of cultivation the Government "of India reduced the number of chests for sale in the year from 57,000 to 54,000."

2410. When did Mr. Curzon make that statement?—On the 25th February 1892. We took that as an express declaration that the Government of India were acting upon the policy that had been announced in the House of Commons in 1891, as Mr. Curzon expressly said that it was in order to restrict the area of cultivation.

2411. Do you desire to express yourself as satisfied with the declarations that have been made by the representatives of the Government so far as they went?—We considered those declarations to mark a progress decidedly from our point of view.

2412. Do you now desire to say that the indications that have been given in Sir David Barbour's evidence have been received by you with a certain amount of regret?—Regret and surprise, because we had been given to understand that the Government of India was carrying out the views expressed by Sir James Fergusson and Mr. Smith.

2413. Have you anything further to say with reference to this question of acreage under poppy cultivation?—Perhaps this will be the best place for me to say that, from our point of view, a gradual diminution of this kind cannot really be satisfactory; it does not meet our main objection, which is that the trade is altogether an immoral one; and if it is an immoral trade obviously it ought to be stopped at once, and no question of gradual diminution can arise. But there is another point of view, apart from what I may call the moral point, from which we may look at the question—that is the point of view of practical philanthropy—the practical wish to put a stop to the consumption of opium in the East, and especially in China. I do not venture here to speak as representing all the members of our society; I do not know whether they would all follow me;—but for myself I should be willing somewhat to lay aside the urgency of the high moral point of view, namely, that the trade is immoral and should therefore at once and altogether be suppressed, if I could feel sure that by another course we should more speedily arrive at the real practical philanthropic object that we have in the stoppage of the consumption of opium in China. I think Sir George Staunton in the debate in 1840 made a declaration that this trade could never be stopped except by a consensus of the Chinese and British Governments; and, holding that he was right in that view, I should be satisfied to waive something of our claim that the trade must be immediately and absolutely suppressed, if it were necessary to do so, in order to obtain, from the Chinese Government, some concurrent action which would promise a more effectual ending of this great evil. My objection to gradual diminution on the lines laid down by the Government in 1891, and which we supposed the Indian Government had been adopting, is that practically it makes no difference to China. So long as there is no agreement with the Chinese Government that it will reciprocate those measures, the practical effect simply is that perhaps 3,000 chests extra are produced in China instead of in India. I believe that the Indian opium is more injurious and deleterious than native grown opium, being much stronger. From that point of view there perhaps may be some improvement; but otherwise, as long as the British Government has no agreement with the Chinese Government that it will carry out the same policy in China, a gradual diminution does nothing whatever to put an end to the great evil that we deplore and against which we are combating.

2414. Have you any reason to suppose that the Chinese Government is at the present time anxious to come to an agreement with the Government of India for the total prohibition of the use of opium? Has it not been represented to those who have recently been negotiating on the part of the British Government, that the Chinese Government are of opinion that if they attempted to prohibit importation, the demand could be met by a local supply, and that, having that in view, they thought it more politic to check the consumption of opium by taxation? It was impossible to entertain at present a policy of total prohibition. Was not that represented by Sir Thomas Wade in his evidence in London, and is not that view confirmed by the course of negotiation in which the Marquess Tseng was engaged first with Lord Granville and afterwards with Lord Salisbury for modifications of the Chefoo Convention?—I think that in the letter which the Marquess Tseng addressed to our Secretary, Mr. Turner, after the conclusion of the last treaty, he says that China will certainly be prepared to enter upon the consideration of further measures for the suppression of the traffic.

2415. Can you cite a passage in support of that view?—I will do so. In 1869 the Chinese Government did make a proposal of that kind.

2416. Perhaps you will bring us down to a more recent date?—I will do so directly. The Tsung-Li-Yamen, or Foreign Board, of China addressed to the British Government, through Sir Rutherford Alcock, a memorial which is included in the papers which I presented yesterday under the title of "Chinese Statesmen on the Opium Traffic." "The writers hope that His Excellency will memorialize his "Government to give orders in India and elsewhere to "substitute the cultivation of cereals or cotton. Were both "nations to rigorously prohibit the growth of the poppy "both the traffic in and the consumption of opium might "alike be put an end to." Shortly before the signing of the Additional Article of 1885, a special mission was again sent from China to Calcutta, to propose to the Indian Government a scheme for the gradual suppression of the poppy cultivation in both countries.

2417. Do you say that the commission was officially sent on the part of the Chinese Government?—On the part of the Chinese Government. Of that mission, so far as I am aware, no official account has ever been published. Information has reached me through private sources that there was such a mission. I believe that a gentleman employed in the Chinese Customs' service came to Calcutta in order to ascertain whether it would not be possible to come to some such arrangement with the Indian Government.

2418. For total prohibition?—For gradual suppression in both countries concurrently, over a term of five or ten years.

2419. What year was that?—I do not know the exact year. As far as I know it has never been published. Perhaps the Commission will be able to get information in regard to it which is not at present before the public. I presume the Calcutta Government will have some record of the proceedings.

2420. (*Mr. Pease.*) Is there any evidence that he was authorised by the Chinese Government?—I understood he came with the approval of the Chinese Government.

2421. (*Chairman.*) Was he a properly accredited representative of the Chinese Government?—I am not sure how far he was officially accredited. He must have received some introduction. I believe he was a gentleman in the service of the Imperial Maritime Customs of China.

2422. You have no direct knowledge?—No, it has simply reached me unofficially. Then I have here a quotation from a letter of Marquess Tseng written in 1886 to which I referred just now. In that letter addressed to our Secretary he said:—"This treaty I admit does not accomplish the desired "result, but it would prove nevertheless the first important "step towards checking the use and abuse of opium. The "British Government as well as my own will enjoy greater "facilities in future for re-opening negotiation on the "opium question with a view of agreeing to measures that "would reduce each year the quantity of importation and "consumption. The British Government may in the "meantime see its way clear to place restrictions upon the "present cultivation, in which case my Government would "surely lose no time in following the example and put an "effectual check upon the growth of opium in China." Since then the only evidence that I think I can bring before the Commission is derived from the interviews which His Excellency Li Hung Chang, the Great Chinese Viceroy, has accorded to some of our friends: to Mr. Dyer of Bombay in 1890, and more recently to the Revd. William Glover of Bristol, and Mr. Morriss, a deputation from the Baptist Missionary Society, who were visiting China. In those interviews Li Hung Chang expressed the great desire of the Chinese Government to put down the trade. Li Hung Chang expressed himself in the strongest terms as to the impossibility of the Chinese Government taking any practical step, except by some agreement with the British Government, which would aim at the suppression of the import from India.

2423. Was Li Hung Chang on the occasions to which you are referring expressing his own individual views, or was he putting forward the opinion of his Government?—I think he was speaking his own individual views, but the

*Mr. J. G. Alexander, LL.B.*

21 Nov. 1893.

Commission has already had some evidence on that question. I think the Revd. J. S. Adams put before the Commission his very strong view that the statesmen of China are almost universally anxious to put down the entire trade. I have had similar very strong opinions from Dr. Dudgeon, of Pekin, who was Private Secretary to the Marquess Tseng, and who knows a great deal of many of the higher officials in Pekin; and from other sources I have derived that impression. I may remind the Commission, too, that Sir Thomas Wade in his evidence said that many Chinese statesmen—he would not undertake to say whether or not the majority—are strongly opposed to the opium traffic. In particular Tso Tsung Tang, whose position and influence as I understand are only second to those of Li Hung Chang himself, is known as a strong and determined opponent of the opium traffic.

Sir Thomas Wade placed before us in London a report of certain conferences on the Opium Question, which had taken place between himself and the Ministers of the Tsung-Li-Yamén in 1881-82. He called our attention to a declaration made by the Yamén that, while desiring to see the abuse of opium repressed in China, the Yamén held the view that the habit was now so widely spread in China that any reform must be the result of a general moral improvement among the people; that they recognise that the growth of opium in China had become so extensive that it would be impossible by merely putting an end to the trade in India to put an end to the supply of opium; and that for the moment there were many questions of greater urgency than the decisive step of absolutely prohibiting the importation of opium. I believe that was the effect of the conversations to which Sir Thomas Wade called our attention in London. I should say with regard to that conversation referred to by Sir Thomas Wade that we only have his account of it, resting on his own private memoranda. We know how when a man has strong views he is apt to take others as agreeing with them perhaps more than they really do; and no official or public statement of that kind has ever been made by Chinese statesmen.

2424. That concludes what you have to say on that subject?—Yes.

2425. In the concluding part of the third paragraph of your memorial you refer to the abolition of what are described as licensed smoking dens throughout India. Have you anything more to say upon that subject?—On that point we rejoice in the action of the Government of India as a very decided step in the right direction. All that we have to say upon that is that it seems to us that the measure requires supplementing by further measures in the same direction. That has been suggested in a correspondence presented to Parliament this year at the instance of Mr. Caine—a correspondence arising out of a confidential circular issued by the Board of Revenue of the North-West Provinces and Oudh In his despatch to the Government of India closing that correspondence Lord Kimberley says, under date the 16th of March 1893:—"The question arises whether the law "ought not to be strengthened, so as to enable your officers "to take legal steps for suppressing private opium saloons; "otherwise, if unlicensed saloons for opium-smoking can be "established without hindrance, the object which was "thought to be attained by prohibiting opium-smoking on "the premises of licensed opium vendors may be practically "defeated. I shall be glad to learn the views of your Gov. "ernment on this point." I am not aware whether the Indian Government has replied to that enquiry of Lord Kimberley. We strongly hold the view expressed by Lord Kimberley that it is desirable to prevent private and unlicensed opium dens or opium clubs being established so as to provide facilities within the law for this practice of opium-smoking, which the Indian Government has by its action and its minute recognized as being undoubtedly a very great evil.

2426. You refer to the removal of the Minimum Guarantee Clause from the agreement made with those who hold opium licenses in Bombay. Have you anything to say on that?—I can only say that we also rejoice in that as a step in the right direction. I think I need not further comment upon it.

I may be allowed to add one point. In going through India with Mr. Wilson I have had my attention called to the fact that this measure of the suppression of opium dens has not been fully carried out. We visited three opium dens on the premises of licensed opium vendors, where we saw in three of them chandu-smoking and in one madak-smoking going on just as if no order had been issued by the Government of India. I think it desirable to call the attention of the Commission to the fact that, although clauses have been put into the licenses in every province prohibiting the sale of opium for smoking on the premises, those clauses have not been fully carried out, as I have seen with my own eyes.

2427. (*Mr. Fanshawe.*) Were those public shops?—Yes.

2428. Licensed public shops?—We were told that they were licensed. Our gharry driver was a Mahomedan; and we were told that he would be able to take us to the places. He took us and we found them open, with no concealment attempted at all.

2429. Where were they?—In the town of Gya, in Behar. We were told that there were some others also in the same town. We visited three.

2430. (*Sir James Lyall.*) In the third paragraph of your memorial you speak of "the extremely objectionable "'minimum guarantee' clause contained in the opium "licenses used in the Presidency of Bombay." Do you not think that that is a very strong term to use?—It seems to me that it was extremely objectionable in its natural operation. I am aware of the object which was intended in the insertion of that clause, that is, to prevent smuggling; but it seems to me that the necessary operation of such a clause would be that there would be great pressure put upon the licensee to extend his sales so as not to incur the risk of a fine.

2431. I think you are aware that before that system was invented there was most extensive smuggling. The licensed vendors in Bombay, though they paid heavily for their licenses and sold a good deal of opium, yet took hardly any of the high-priced Government opium for their shop and relied entirely upon the smuggling trade?—I have been so informed.

2432. So that there were strong reasons for it?—I do not impute bad motives to the Government in adopting that clause, nevertheless I think that the clause as adopted was extremely objectionable, as the memorial says, and I am glad that it has been done away with.

2433. A man could only have one shop, he could not establish branch shops; the license only allowed him to establish a certain shop and sell to anybody who came?—Except with the permission of the Government official.

2434. But that permission was not given as a rule, he had only one shop?—Yes.

2435. Would it then make a great difference in the amount he sold whether he had to pay the guaranteed amount or not?—The ordinary motives of self-interest would make a man sell as much as he could. You may strengthen those motives by telling him that he is under a fine if he does not sell a certain quantity.

2436. Under that strong motive how would he increase the sale?—I have heard of such a practice since I have been in India as a man actually sending round to his customers, if they did not turn up at the accustomed period in the evening, to ask them why they did not come, in that way trying to induce a man who was probably only too ready to be induced and perhaps making some struggle to free himself. That is not my invention, it is what I have been told as having actually taken place. That is one way that I can suggest.

2437. (*Mr. Fanshawe.*) With regard to Gya, I understand that your statement depends on information given you by a gharry driver. Did you notice if there was a licensed board up at the shop?—The information was not given by the gharry driver, but it was given me by the Baptist Pastor of the place. He referred to our driver as being a man who would know where the shops were. It was he who made the statement to us that the shops were Government licensed shops.

2438. Was any licensed board up in front of the shops?—I did not observe any board.

2439. (*Mr. Mowbray.*) You are quite aware that similar difficulties have arisen in England with regard to clubs and public houses?—Yes.

2440. You are aware that there was a Committee of the House of Commons sitting on that subject last year?—I did not remember that; I take it from you, and I have no doubt it is so.

2441. And so far as I know Government have not taken any steps to put down these clubs in England?—I do not think they have, but I think the Temperance party, if I may speak as a humble member of that party, is very desirous indeed and is endeavouring to put pressure upon the Government to introduce a measure dealing with clubs.

2442. (*Mr. Wilson.*) Upon that point about the bogus clubs in England I suppose you are also aware that the members of the licensed trade are equally anxious to get them put down?—I believe it is so.

2443. With reference to Gya you use the expression "Tonga driver," perhaps you took that in a general sense for any carriage?—I was thinking it was a gharry. I have only been in India three and a half weeks, and I am not familiar with these technical terms.

2444. I think you did not say that the driver gave you the information, but that he knew where the shops were?—Yes.

2445. (*Chairman.*) Returning to your General Memorial, there appears to be nothing in paragraphs 4, 5 and 6 to which you desire particularly to call attention. In your 4th paragraph you say that you accept those measures of reform which have already been adopted as steps in the right direction, but in your view those measures fall short of carrying out the resolution which the House of Commons had approved. You then proceed to make a reference to the observations of Mr. Gladstone to the Electors of Midlothian, and you hold that those observations imply a sympathy with the cause which you have taken up. You then refer to the specific measures which you would recommend for adoption with a view to the repression of the opium trade. You also refer to the Bengal opium monopoly, to the Malwa transit duty system, and to the excise system. Then in your 7th paragraph you proceed to deal somewhat more in detail with the Bengal opium monopoly. You recommend that there should be an immediate reduction in the area of poppy cultivation with a view to limiting the production of opium to that which medical use requires; and you complain that opium is not prepared in India for medical use, but solely for sensual indulgence. Have you anything further to say upon that subject?—I should like to point out under this paragraph the great distinction between opium prepared for medical use and opium prepared for smoking or opium eating, which is what we mean by sensual indulgence—the habits of opium smoking and opium eating. I believe it to be a fact that the British Pharmacopœia does not admit of the use of Indian opium in the preparation of medicines in England. Its quality is not good enough for medical purposes. I am not an expert on those questions, but I may refer to Flückiger and Hanbury's Pharmacographia, in which the various ingredients are discussed, and it is shown that Indian opium, though very potent for intoxicating purposes, does not contain a sufficient proportion of those ingredients which are specially useful for medical purposes. In this paragraph we point out that a specially prepared article is issued from the Government Agencies to the Medical Department in India. I believe that is the Patna garden opium. I think that Dr. Watt's article on opium specifies that. No doubt a good deal of opium prepared for the Excise Department, and prepared, as I should say, for intoxicating use, is in fact used by doctors in India for medical purposes. And Dr. Maxwell, who gave evidence with regard to China, told me that, when practising in Formosa, having run out of medical opium, he had used the Indian smoking opium.

2446. (*Sir William Roberts.*) I think he said Indian crude opium?—That is what I mean, crude opium intended to be prepared for smoking purposes.

2447. He added that it answered just as well?—I did not remember that. I suppose he must have used it in some different proportions.

2448. The differences are really very slight?—Flückiger and Hanbury, I think, speak of the difference as being considerable.

2449. The analyses can be had; the differences are very slight?—I may point out that Dr. Flückiger has suggested that the Indian Government would do well to pay attention to the demand for good opium for medical use, that it might very well prepare opium with a view of competing with the Turkey drug which at present has a monopoly for medical use in Great Britain and Europe generally. I have various authorities that I can refer to on the question of its being prepared for what I call sensual indulgence. That largely rests upon a statement made by Julius Jeffreys, F.R.S., formerly Staff Surgeon of Cawnpore, and Staff Surgeon at Fatehgarh, published in 1858 in an appendix to a book on the British Army in India:—"My own acquaintance with the subject dates from "the year 1831, when, in passing by water the chief opium "magazine of the East India Company at Patna, I paid a "visit to a friend who had charge of the scientific department "of it. After he had led me through story after story and "gallery after gallery of the factory, with opium balls right "and left tiered in shelves to the ceilling, upon my expres- "sing amazement at an exhibition of opium enough to sup- "ply the medical wants of the world for years, he replied, "nearly in these words: 'I see you are very innocent; "'these stores of opium have no such beneficent destination. "'It is all going to debauch the Chinese, and my duty is to "'maintain its smack as attractive to them as possible. Come "'to my laboratory.' There I saw broken balls of opium "procured, I understood, from China, by the Bengal Govern- "ment, as approved musters (samples) for imitation, by the "cultivators." Mr. Jeffreys adds: "Upon looking around "for information, I heard that the natives, where they "ventured an opinion, the Mahomedans especially, were "equally scandalized at the engagement of the Company in "such a traffic."

2450. What year was that?—The visit was in 1831.

2451. I presume you are aware that very little was then known about opium smoking?—Not very much in 1831. It was about 1840 that the first pamphlets came out attacking the opium trade, or shortly before 1841. In 1830 there was very little information on the subject, though Bishop Thoburn referred to the fact that it was condemned in very strong terms in the Impeachment of Warren Hastings more than 100 years ago. And the East Indian Company's despatch, I think of 1817, sanctioning the establishment of the excise system of selling opium in India, spoke in the strongest terms of condemnation of the habit. The Directors said that were it possible in compassion to mankind they would gladly stop the traffic altogether.

2452. (*Chairman.*) These remarks bear upon the subject generally, not upon the Bengal opium monopoly. Have you anything to say with regard to the special question of the Bengal opium monopoly?—I think I have nothing further to add.

2453. Do you draw any distinction in point of moral responsibility between the working of a system such as the Bengal opium monopoly and the position taken by the Government in other parts of India where it is not a manufacturer or producer, and interposes only to levy export duties and to enforce the payment of licenses. Do you draw any distinction between the two positions? I believe that has been done in some pamphlets issued by your Association?—I was intending to deal with that under paragraph 13, but I may as well take it here. I may say that the opinions expressed in that pamphlet dealing with Sir William Muir's minute are not the opinions held by our Society now; at least our conclusions are not the same.

2454. When was that pamphlet published?—Very early in the history of the Society.

2455. What year about?—1875.

2456. You were not connected with the society at that time?—I was not.

2457. Was Sir Joseph Pease connected with it?—Yes; but he was not President then. Lord Shaftesbury was President until his death. There was originally some difference of view, as I explained in London. In starting the Society it was committed to no very definite policy. That came out in a meeting at the Mansion House held in 1881, when three different speakers suggested three different lines. One was for total prohibition with the exception of medical use (of course whenever we use the term "suppression" or "prohibition" of the traffic we mean "except for medical use"). Another speaker advocated a policy of gradual suppression.

2458. Who was the second speaker?—I am not quite sure now; I almost think it was Lord Shaftesbury himself, but I am not sure. A third speaker, who I think was Sir Robert Fowler, our late Treasurer, advocated that the change of policy should be on the lines of Sir William Muir's minute. On that occasion Cardinal Manning was another of the speakers. He came after the speaker who advocated the Bombay system, and he quoted the old story about the king who wished that all his nobles had but one neck so that he might strike them all off at a blow, and he applied that to the opium traffic. He very strongly objected to the suggestion that the opium traffic should be handed over to private capitalists, because he pointed out that if that were the case, you would at once have a number of vested interests, like those that we have in England in connection with the liquor traffic. He would rather have the one neck of the Government of India to deal with. He thought that the question of compensation, if it came at all, might have to be a question of what England should pay the people of India in order to help them out of their difficulty. I do not know whether he put that into his speech,—perhaps that is rather my own suggestion. At all

*Mr. J. G. Alexander, LL.B.*

21 Nov. 1893.

events he would rather have the one neck of the Government of India to deal with than have the vested rights of a number of private capitalists. Since that time that view has been completely accepted by our Society, and in the Statement of Facts and Principles which I put in, and which was adopted by us at the beginning of 1886, the suppression of the Bengal monopoly was for the first time, I think, distinctly laid down as the programme of the Society, and it is embodied in paragraph 13 of the memorial to Lord Kimberley.

2459. (*Sir James Lyall.*) Suppression of the cultivation; not merely of the monopoly, but of the cultivation?—Not merely of the monopoly, but of the cultivation.

2460. (*Chairman.*) You put that forward now as the view held unanimously by the members of your Society?—Unanimously by the active members of our Society.

2461. What interpretation do you put upon the passage in Sir Joseph Pease's speech last session which I quoted in question to Sir David Barbour?—I think Sir Joseph Pease only meant to say what we have said in paragraph 13, that is, that the Calcutta sales are the most prominent and the most obviously indefensible part of the system from our point of view; that the Malwa system has more analogy to the drink traffic repressed by taxation with which we are familiar in our own country; and that the fact that the Government holds this position under the monopoly brings out in a more glaring light the evils of the system.

2462. You have nothing further to say on the Bengal monopoly? You have stated that you object to the system?—I had better mention here what I had intended to say under paragraph 13. It is sometimes said that there are no precedents for the prohibition of a trade in this way by a Government. I venture to put before the Commission two precedents, both relating to the liquor traffic. One is under the North Sea Convention for the protection of sailors in the North Sea against the liquor traffic that used to be carried on by what were called "copers."

2463. You would not draw any parallel between the North Sea liquor traffic and the opium traffic of India in point of magnitude?—No, not in point of magnitude certainly. I refer to it simply as answering the objection that has been raised against our proposal that it is altogether unprecedented. That is a precedent, I think, for the absolute prohibition of a traffic of similar character. The second, which was referred to by Mr. Pease in his examination in London of one of the witnesses, is that of the Brussels Anti-Slavery Convention, under which a large zone of Central Africa is absolutely protected from the liquor traffic. The provision is that where vested rights have not yet been acquired, that is to say, where the liquor traffic has not yet been carried on in Africa, it is to be totally prohibited. This Convention also provides by taxation for the limitation of the traffic, its restriction by taxation in those districts where it already existed before the Convention.

2464. In the case of Africa, I apprehend there is no difference of opinion among professional experts as to the effect of indulgence in liquor by the African tribes;—they are unanimous that it is a bad thing?—That is so; and I think there is practical unanimity in regard to the effects of opium in China.

2465. With regard to the Malwa system, you deal with that in the 8th paragraph, and you say that, with a view to preventing the cultivation of opium beyond what is required for medical use, it is desirable that there should be a mutual prohibition enforced alike in British India and in the Malwa States, and you say that if such an arrangement were made, the objection which has been urged on the part of the Government of India to the proposals on the ground of smuggling would be to a large extent removed. Have you anything to say in development of these views?—I would simply more clearly bring out our view that the Bengal trade ought first to be stopped. The Government of India ought first, according to our view, to cease itself from deriving a revenue from carrying on this trade. Having stopped the Bengal system, and having given up its own revenue, it would then be in a position to go to the Chiefs of the Native States and say: "We on moral grounds have "abandoned this trade, feeling that it is an indefensible "trade, and we ask you to follow our example."

2466. How long would you concede to the Government of India for the purpose of dealing with the case in Bengal?—I would say that it should be done as quickly as possible, and would say: Stop the trade immediately and convert the stocks you have in hand to medical use at once.

2467. You recognise the financial difficulty?—Yes, I do, but I am unable to put a financial difficulty on the same line with a moral objection. I think England should give help in regard to the financial difficulty certainly.

2468. You think that the Imperial Exchequer should come to the rescue?—Yes, that I propose to deal with later on. I should like to add another point on the 8th paragraph. I think that pressure upon the Native States would be justifiable, should it become necessary, on the ground that in the past we have forced the trade upon the Chinese; that if the Chinese Government had succeeded in its effort in 1840 to put down the trade, the Native States would have lost the whole of their trade. It was the force of the British arms that established the trade, and has kept the trade open ever since, and on that ground we should be entitled to exercise pressure upon the Native States if necessary, though I would only advocate that in the last resort, making use of our power as surrounding the Native territories. I have a note about the smuggling of opium. That difficulty would of course be met, as far as regards the States of Central India which produce opium, by an arrangement of the kind that I have suggested with the Native States. Some little difficulty might no doubt arise as regards smuggling over the North-West Frontier, and perhaps Bhopal, but I do not think that it is so formidable as is often stated. Sir Charles Aitchison in his memorandum in 1880, with regard to opium in Burma, says—"As regards smuggling, I do not "believe that, even with our open seaboard of 1,000 miles "and our long and unguarded frontier with Upper Burma, "the Shan States, and Siam, there would be a very great "increase in illicit traffic, either from Bengal or from China, "if the importation of opium were altogether forbidden and "the possession of opium were made illegal. Already the "price of opium is artificially forced up to a maximum, "presenting the very strongest temptation to the smuggler, "while the fact that possession of the drug is not unlawful "increases the difficulty of detection. The pecuniary "temptation cannot become very much greater than it is "if opium were altogether forbidden; the drug wherever "found would be contraband without question, and we "should have the sympathies of the people with us in the "suppression of smuggling. One fact is worth a bushel of "argument; we have succeeded in almost stamping out "ganja, although the plant from which it is made grows "wild in Burma. The difficulties we have in any case to "contend with in preventing smuggling are so great that "an addition to them would not be a very appreciable "burden. Anyhow, smuggling, even on a considerable "scale, would never lead to the universal consumption of "the drug; and the evasion of the revenue is not to be "compared to the gradual demoralization of the people."

2469. (*Sir James Lyall.*) With reference to the Bengal opium monopoly, I understand that your Society admits that the Bengal monopoly system is preferable to the Malwa or export duty system as the more powerful engine for restricting and regulating internal consumption; and the preference is not based simply upon the fact that it is easier to attack, but it is also admitted that, if the prohibition of cultivation is not to be enforced, the Bengal monopoly system is the most powerful engine possible for restricting and regulating the internal consumption?—I do not think we have ever admitted that. We recognise that there will be a risk in changing the system—that if we really changed the system, we might find ourselves worse off. My own private opinion is that we should not find ourselves worse off, in all probability.

2470. Not worse off in what way?—I mean there might be a greater consumption—it might possibly lead to a greater trade.

2471. If you free the trade?—And simply placed it under a system of excise, similar to that which we have at home in regard to the manufacture of beer.

2472. You do not think that your Society admitted that, but you yourself are inclined to think so?—I beg your pardon, I am inclined to think otherwise.

2473. What, that the free trade system is better for internal consumption than the Bengal system?—I do not suppose that anybody contemplated free trade.

2474. Free growth and excise and export duty?—Excise and export duty, a system such as that sketched out by Sir William Muir, which is one of licensing the growth.

2475. Do you think that would be better for regulating and restricting internal consumption than the Bengal monopoly system?—Yes. My personal opinion is that probably there would be less growth and less trade altogether under such a system than under the present system.

2476. I am speaking of internal consumption?—I have not formed an opinion about that. I recognize that there are risks, and that we might find ourselves worse off. The Society has recognized those risks, and does not wish to make the experiment.

2477. Are you aware that poppy cultivation once extended throughout India in all parts where the soil and the climate were suitable, though, except in certain favourable tracts, it was sown mainly or entirely for local consumption, not for the export trade; and are you aware that the operation of the Bengal opium monopoly and the policy of the Government of India in connection with it since its first establishment, more than a hundred years ago, have had the effect of putting an end to poppy cultivation in much the greater part of British India and in the greater part of the territory held by the Native States—are you aware of that?—I could not say that I was aware of it as regards the Native States. As regards British India I am aware that poppy cultivation existed here and there over a large part of it until the measures at the end of the last century were taken which we have referred to in paragraph 11.

2478. In Mysore and Hyderabad, by agreement with the Government, poppy cultivation was prohibited. There are two instances; and all the Native States under the control of Bombay are also other instances?—I cannot say I was aware of it. I have no doubt you are correct.

2479. Then but for the monopoly and the policy in connection with it, would not the cultivation of the poppy and the consumption and export of opium have been in all probability much greater than they are under the present system?—It is quite possible. I cannot form a definite opinion as to what would have been.

2480. I ask the question because in the anti-opium literature these facts are altogether ignored, and it might be thought that we had introduced the cultivation of the poppy and entirely created the export trade—I think we have frequently used the fact that the Government of India prohibit and put down the opium growth in many parts of India as an argument why it should and could do the same in the remainder of India. We have used that as an argument in paragraph 11, and we refer to it in our publications.

2481. In paragraph 7 you speak of limiting the production of opium to that which medical use requires. That means, does it not, that it must only be supplied on medical advice?—That is our view.

2482. But the mass of natives of India prefer their own system of medicine to ours; they may admit the superiority of our surgery, but they prefer their own system of medicine. Our doctors on the contrary say that their ideas of medicine are all wrong. Is not that a difficulty in laying down a rule that opium should only be supplied on medical advice of some kind?—I should not have thought so. I include in medical advice Native as well as European doctors, advice according to the native system as well as according to the European.

2483. You are aware that the medical system of the village doctors is of a most primitive kind possible?—I was aware of that.

2484. That people administer medicine for themselves, a man advising for his own family or for his neighbour?—We attempt to deal with that in England, where people also medicate themselves to a great extent, by directing that no medicine of a poisonous character shall be sold except by druggists.

2485. Do you think from what you know or what you have heard of India that the native practitioners, the Hakims and Vaids, can be trusted with the power of prescribing opium and saying whether it shall be used for medical purposes or not, there being great inducements for them to misuse their power owing to the large demand for opium as a stimulant?—My answer is that you must work with such tools as you have. Although it may be true that the medical profession in India (using the word in the large sense of all who practise medicine) is not in a very satisfactory state, and that there would be some temptations of the kind you have suggested, yet it is far better that a general restriction should be applied than that the sale should be perfectly public and open, and every man allowed to get poisonous drugs exactly as he pleases.

2486. You know that opium is a stimulant, as alcohol is; would it not be very difficult to draw a line between the use of such a thing for medical requirements and its use for other purposes? I mean this. If you asked most people who took opium moderately why they took it at all, they would nearly all answer that they took it because they thought it did them good; how can you possibly draw a line and say that in this case it is for medical use and in that case it is not?—I cannot admit the suggestion that most people in India who use opium, even as you say moderately, would say that it was doing them good. It may be so, and my limited knowledge of India does not entitle me to say that it is not, but I cannot be taken to admit that it is. I have heard a good deal in India to the contrary; that those who take opium admit that it does not do them good, even where they take it in comparatively small doses.

2487. (*Sir William Roberts.*) Do you not recognize the analogy between the use of brandy in our country, partly as an intoxicant and largely as a domestic remedy, and the use of opium? Is not the parallel pretty even?—No, I should have thought not.

2488 Why not?—There is this broad distinction at all events, that opium has been recognized by medical science as a poison, and that at home we do attempt to protect our people from its indiscriminate use in that way. We have not yet given that protection at home against alcohol, and if it were to be extended to India it would be something beyond what we have at home.

2489. Is not that begging the question that India and home are identical in regard to opium?—It is assuming that opium, being a poison in England, is also a poison in India. We certainly do assume that.

2490. (*Sir James Lyall.*) Are you aware that the English system which you recommend to be introduced is not sufficient for preventing any person who wants to get opium for excessive indulgence?—We have admitted in our 9th paragraph that the provisions of the present law as regards opium are too lax. I may explain briefly what the provisions are in the Pharmacy Act. The Act divides poisons into two categories—violent poisons, amongst which strychnine and arsenic are included, and milder poisons, amongst which opium and all the preparations of opium are included. With regard to the more violent poisons the provisions are exceedingly strict; they can only be sold by certified druggists, who must make entries and have a knowledge of the person to whom they are selling. With regard to opium, and other milder drugs, the provisions are only that it must be sold by a registered druggist, and that it must be labelled "poison." There is a considerable amount of medical opinion at home for taking opium out of the milder category and putting it in the stricter.

2491. You are aware that under the present system in the fens and other parts of England where opium is freely taken as it is in India the druggists have it prepared on market days on their counters?—Yes.

2492. People come in and take the opium without question?—I am aware that that is so, and that medical men and other observers in the districts speak of it as a very great evil and greatly deplore that such a state of things exists.

2493. Some do and some do not; some medical men justify the system?—I think I have seen one opinion of that kind, but I have heard a good many to the contrary.

2494. Has your Society ever thought out any system for India by which opium would be available for medical use and yet not available as a stimulant?—We have taken the view that that was a question upon which we at home could not work out the details, that we could only lay down principles and leave the Indian Government, which knows India and has its officials to consult, to ascertain the best way of applying those principles.

2495. In paragraph 8 you say:—"As regards Malwa "opium we would point out that the present wide extension of "poppy cultivation in the Native States is due to the policy "of the British Government itself." Then you go on to quote as an authority the statement made by Mr. St. George Tucker. Has your society made any further enquiry to test the correctness of Mr. Tucker's statement? Does it still adhere to the statement as true in fact that the present wide extension of poppy cultivation is due to the policy of the British Government itself?—I do not think the society can be said to have made any further enquiry. I have received from yourself information with which you were good enough to furnish me with on the voyage out, which I admit tends to show that Mr. Tucker somewhat inaccurately represented the state of the case. We naturally took his statement as being that of a very great authority; and we were not aware of any facts which would displace the statement.

2496. You have not seen the memorandum as to the arrangement with the Native States which the Government of India has prepared?—No; I only received it yesterday, and I have not been able to look through it.

2497. Have you looked at the subject in Sir Charles Aitchison's work?—I looked up his book and I was unsuccessful in finding any trace of the opium question. Perhaps there was a foot-note somewhere.

*Mr. J. G. Alexander, LL.B.*

21 Nov. 1893.

2498. There is a copy of the Treaty made in 1820 with Holkar and a similar treaty was made with nine other States. In his philanthropic zeal Mr. Tucker mistook the facts and misrepresented them. You will find the treaty given there?—I did so, but I did not read it in such a way as to contradict Mr. Tucker's statement. I think Sir Charles Aitchison's object was to show that the new arrangement was better than the old; and that it seems to me, from every point of view, it undoubtedly is.

2499. You mean better than that made by treaty?—Yes.

2500. Better for the Native States. They objected strongly to the old arrangement; and so did the natives. The object of the treaties was to bring poppy cultivation into control and reduce it for the benefit of the Bengal opium?—It led to a system of espionage which was unendurable. We mention, in paragraph 8, that the old treaties were repealed.

2501. Mr. Tucker states that we contracted burdensome treaties with the Rajput States to introduce and to extend the cultivation of the poppy. There he was entirely wrong, as any reference to the authorities will show.—I am glad to know that it is so. I take it from you.

2502. When you say: "at the present time the Native "States engage so to manage their opium cultivation and "production as to safeguard the British revenue; and in "exchange for this service they receive either money "compensation or other concessions." Did you imagine that the Native States there referred to were the same Native States—the Rajput Native States or Rajputana or Central India?—Yes.

2503. As a matter of fact they are not the same Native States?—We have given a reference to the passage. It is not our statement, but the statement of the Government of India in the Report on the Moral and Material Progress of India, 1887-88.

2504. Those States are Bombay Native States?—Yes.

2505. The Native States under the Bombay Government; it may be that other Native States are included like Hyderabad and Mysore; but in all cases when money compensation or other concessions are given they are given with a restrictive object?—All I can say is that that did not appear to us to be the meaning of the paragraph. If you tell me it is so, I will accept it on your statement. In my examination-in-chief, I have endeavoured to put the case as regards the Malwa opium on quite different and broader grounds.

2506. Would it not have been better to enquire of some person in authority before making a statement of that sort in a letter like this?—I think we were surely justified in taking these statements from two such high authorities and putting them down in their plain and obvious meaning. Of course we labour under great difficulties in England. Not nearly all the papers of the Government of India, its reports and despatches, are published in England.

2507. You piece the two things together—Mr. Tucker's statement of 1829, and something that is said in the Moral and Material Progress in 1887—sixty years after. Surely you might have enquired of some person in authority?—Those two statements seemed to justify the statement we made.

2508. (*Mr. Fanshawe.*) Your Society has recommended that opium should only be purchaseable in chemists' shops?—It has never made that recommendation so far as I know.

2509. The recommendation is in a pamphlet addressed by the President of your Society to Lord Cross. A similar recommendation was made by some medical men at home, and is quoted with approval in that pamphlet. I was under the belief, therefore, that it had been distinctly stated by your Society.—It has not been made by the Society; it certainly has not come before me as an official publication.

2510. Does not this letter from the President, dated March 1892, which is now before me represent the Society?—The Society is not committed to every statement in that letter certainly.

2511. Does it not represent the views of the Society?—Will you read the words?

2512. At page 23 the President says: "With regard to "No. 2, dealing with old established habits, I would submit "for your Lordship's consideration that in substituting the "chemist's shop for the opium market, etc.,"—putting that forward as a recommendation of the Society. Then "he says at page 25:—"I believe your Lordship is already "aware that upwards of 5,000 medical men, some of them "knowing India thoroughly, have signed the following "declaration;" one of the paragraphs being "That the "drug opium ought in India as in England to be classed "and sold as a poison and be purchaseable from chemists "only." I should like to ask what your Society contemplates in speaking of the chemists' shops as applied to a large part of India?—Our Society has not made that proposal. Our proposals will be found in paragraph 9 carefully worded.

2513. What proposals?—"We would urge upon your Lord-"ship to request the Indian Government without delay to "prepare and adopt such regulations under the Indian Opium "and Excise Acts as may be found best suited to adapt to the "requirements of British India the fundamental principles "that the sale of poisonous drugs is to be restricted to medi-"cal and scientific use, and that discretionary powers for "such sale should be entrusted only to responsible and care-"fully selected persons, who possess adequate knowledge of "the deleterious properties of these drugs, who can readily be "called to account for any improper use of the discretion "conferred upon them, and whose remuneration in no degree "depends on the amount of their sales."

2514. Then I may take it that your answer is that you have not thought out for yourselves the means by which the opium could be supplied, even for medical purposes, throughout the country?—I did not say we had not thought it out, but that we had left it to the Indian Government to apply the principles laid down in the way that the circumstances of India might require—the principles which underlie our home legislation.

2515. You do not see the difficulties?—I have no doubt there are difficulties, but I do not know what Governments and statesmen are for if it is not to deal with difficulties and overcome them.

2516. With regard to the limitation to medical use only, I will ask you to take the case of the Central Provinces, where Dr. Rice told us that many persons living in malarial conditions, the causes being constant and the effects constant, take opium in very moderate doses. Would you cut off that whole class of Indian society from the possibility of obtaining opium?—I spent some days in the Central Provinces, and I was informed that a measure of this kind would be generally welcomed.

2517. How would you arrange to provide those men with that kind of dose, so small that it was described as almost a medicinal use, or do you intend that they should be cut off from the possibility of obtaining it?—I think it is quite necessary as part of the policy of prohibition. I have been everywhere told in India that those moderate doses almost invariably lead to greater doses—that those who begin go on to more.

2518. Are you aware that in many parts of India very great changes in temperature take place, especially during the cold seasons, and that generally malarial conditions prevail?—Yes.

2519. If it were shown that the use of opium is a comfort in the way of enabling men to withstand cold, ill-clad men as most of them are—would you still propose that they should be entirely deprived?—I apprehend that if the Commission is satisfied on that point, it will not report in favour of prohibition.

2520. But your wish is to confine the use to medical purposes?—Of course, our Society has a conviction that it is not necessary. But even if it were established that there are some districts in India where there is a moderate use which is perhaps not injurious but even slightly beneficial, we might still think that the evils produced by opium are so great that any deprivation to small classes of that kind would be greatly overbalanced by the benefit to the people of India as a whole from the prohibitive policy.

2521. But if it could be shown that they are not small classes but to some extent large classes?—It must be simply a question of a balance of considerations.

2522. (*Sir James Lyall.*) You said you would be prepared to cut off those classes of moderate consumers from the use of opium, but in answer to my question you said you would entrust the discretion of prescribing opium for medical use to all the Vaids and Hakims, native medical practitioners in India. Would not these medical practitioners prescribe opium in those cases?—That seems to me a very hypothetical question. Perhaps I made rather too large an admission when I assumed that medical advice would include all such practitioners. I am not sufficiently acquainted with the classes of which you speak. It may be that some of them are what we call quacks, whom the law would not recognize as entitled to give medical advice.

2523. (*Mr. Mowbray.*) Did I understand you to say that your Society contemplated in the last resort compulsion in the

case of these Native States, if the cultivation of the poppy in British India were abandoned?—Yes, I think so. These Native States are entirely dependent for their export trade upon the permission of the British Government that the drug should pass through its States, and if the Government had stopped its own trade purely on moral grounds, I think it would, in the last resort, be justified in refusing that permission to the Native States

2524. I suppose your Society contemplated the alternative method of compensation?—I do not think I can say officially that the Society has done so. No doubt that might come into operation. I do not think the Society would have any objection of principle, if it can be shown that there is a real hardship in cutting off some of the revenue from the Native States, to their receiving compensation.

2525. I should have thought that before contemplating compulsion you would have contemplated the necessity of compensation?—We have been unable to ascertain exactly how far the Native States derive any substantial revenue from this system, and until one has the facts as to the profits derived, from the Native States, it seems premature to go into the question of compensation. I hope the Commission will obtain full evidence on that point.

2526. With regard to the financial statement put forward by your Society with regard to the Indian Government, and the readiness of the English people to provide money in substitution of the opium revenue, that item has not been taken into consideration?—It has not.

(*Mr. Wilson.*) You have referred to the Bombay system. I think it is unfortunate that the Commission has not had some official witnesses to describe to us exactly what the existing system is in different parts of India.

(*Chairman.*) You will have them.

2527. (*Mr. Wilson.*) It is like putting the cart before the horse. I am therefore obliged to ask you to tell the Commission what you understand to be the Bombay system.—I cannot do better than by reading paragraph 6, sub-section 2 of the memorial; "The Malwa transit duty system, under "which, by arrangement of the Indian Government, opium "grown and prepared in some of the Native States of Central "India pays to the Government of India, on its passage to "Bombay for export, a heavy transit duty, equal to nearly "two-thirds of the present wholesale price at Bombay; the "revenue obtained from it by the Native Princes being only "a small percentage of that received by the Government of "India."

2528. With reference to the use of opium by certain persons or classes, have you ever contemplated the possibility of a system of registration such as already prevails in some parts of Burma?—It has recently been introduced in Lower Burma, and it is a suggestion that we have considered, but on which we have not finally pronounced an opinion that possibly some system of that kind might be devised, or become necessary, to meet the case of habitual consumers, so that you might allow them to continue to obtain the drug in doses to which they are accustomed, whilst stopping the spread of the habit by making it impossible for fresh individuals to obtain the drug in the same way.

2529. Has the possibility of any system of local option been at all considered?—I do not think I can say that our Society has considered that. The Anglo-Indian Temperance Society, of which Mr. Caine is Honorary Secretary, and which on this opium question in India works concurrently with our own, has considered it, and I believe it has pronounced in favour of local option as applied to opium as well as hemp drugs. But our Society has never officially pronounced an opinion on the question of local option.

2530. May we take it that the Society has never considered it a part of its duty to work out an elaborate system adapted to every part of India and to the varying circumstances, but that you would be quite prepared dispassionately to consider any proposals that might be made for meeting the various difficulties?—I am sure the Society would gladly consider any proposal of that kind which might be made by the Commission after obtaining fuller evidence than it has been possible for us to obtain in England.

2531. You consider that the elaborate details of any system ought to be worked out by the responsible Government and not by a voluntary Society?—That is my view.

2532. (*Mr. Pease.*) Is it not a fact that at one time the duty from Native States was Rs. 700 per chest?—Yes.

2533. And that duty was reduced to encourage the Native States to increase the quantity of opium produced?—I think that would be overstating the case. It was reduced because, as I understand, it was found that the duty of Rs. 700 was likely to kill out the trade. It was only at Rs. 700 for a short time; it was then reduced to Rs. 650, because Government despatches said they found that Rs. 700 was more than the trade would bear. Two or three years ago there was a petition of the Bombay merchants, and the duty was reduced to Rs. 600, because the merchants stated that it was no longer a remunerative trade.

2534. (*Chairman.*) We will now proceed to put questions to you with reference to the ninth paragraph, in which you deal with the excise system. You there express a belief that "there is evidence that grave dissatisfaction is felt in India "at the facilities offered by the existing system for the sale "of these drugs." You cite the practice at home under our latest legislation, and you propose that the fundamental and underlying principles which have been accepted in England should be extended to British India. I think in cross-examination you have already made a very full statement upon that subject, and perhaps you have little more to say with reference to the excise system in India.—There are just two points at the commencement that I have not yet dealt with. One is as regards other narcotic drugs. I should like to explain to you how we were led to take up this question in India. Our Society was formed for the purpose of putting a stop to the opium trade between India and China, and if you refer to Mr Storrs Turner's Prize Essay, which I handed to the members of the Commission, and put in evidence, you will see that he speaks with satisfaction with regard to the measures adopted by the Indian Government to protect its own subjects against the evils of opium. In a note subsequently written he refers to facts which had just come under his observation with regard to Burma, as showing that that satisfaction could not be extended to Burma, though he thought it applied to India generally. It is only within the last four or five years that our attention has been called to a number of statements which seemed to us to deserve consideration and enquiry,—that in several parts of India the use of opium was greatly extending, and that great evils were arising from it. It was on that ground that we for the first time took up the question as regards India in our memorial to Lord Cross, which is printed in the Blue Book "Consumption of Opium "in India." In that memorial we included other narcotic drugs, owing to the evils arising from the sale of hemp drugs. That branch of the question has since been dealt with by the Society I just now referred to,—the Anglo-Indian Temperance Society, of which Mr. Caine is Honorary Secretary, so that it has passed out of our hands. With regard to India, I have stated that we have had various evidences from India that there is a desire on the part of at least a very considerable section of the Indian people that protection such as is given to our own people at home by our Pharmacy Act should be extended to India. We have had during the last two winters visits from India Miss Soonderbai Powar has addressed a large number of meetings, and has represented a very strong feeling amongst the zenanas on the part of the women in her part of India desiring suppression. You will, I hope, hear her evidence at Bombay or Poona. Then Mr. Raju Naidu came from Madras, representing a similar feeling there. I have a brief list of the public meetings before me. A great representative public meeting was held at Bombay in April 1891, on the eve of Sir Joseph Pease's motion, presided over by the Bishop of Bombay. It was an enthusiastic gathering, and adopted a memorial in support of his motion, the result of which was telegraphed to him in time for him to read it to the House of Commons A few days after, a great public meeting was held at Dacca, which I also heard was a most enthusiastic meeting, where all classes of native opinion and the opinions of influential native gentlemen were represented. Then there were several other meetings. At Madras, Bombay, and Poona great public meetings were held, which were attended by the leading Native gentlemen of the place. There was a remarkable petition from 227 opium drunkards at Bombay, begging that the dens might be closed, and that they might be protected from the habit.

2535. (*Sir William Roberts.*) Was the object of these meetings with reference to opium-smoking or with reference to opium-eating?—I do not know that the distinction was clearly made: it may have been in some cases, but I think not generally. I think one may say generally that at all these meetings, and in the petitions from India, that opium-smoking has been put to the front as being the most serious form of the vice, but that opium-eating has also been included in the condemnation and in the prayer for protection. Then there were two memorials—one signed by 20,000 persons in India, and another later on (this was in January 1892) with 22,000 signatures; and there was a great Tamil petition in March 1892 with 40,000 signatures. Some of these, I am afraid, do not appear in the Parliamentary

*Mr. J. G. Alexander, LL.B.*

21 Nov. 1893.

Records, simply because the signatures have been in Tamil, or some other language, and I understand the practice in the Petitions Office in the House of Commons is that they simply pass over petitions which they are unable to read, because they are not written in English. There have also been public meetings at Jubbulpore, Agra, Sholapore, and at Igatpuri and Thana, both near Bombay. Then there was another meeting at Madras, and one or two other meetings in different parts of Bombay. Besides those there have been a considerable number of meetings connected with Missionary Conferences, meetings of the Missionaries and the Native Christians, which have unanimously adopted resolutions. Some were large meetings, and others were meetings of particular bodies.

2536. Were those resolutions which were passed resolutions directed against the use of opium or against the public houses, or divans or dens in which opium is used?—I think against the sale of opium: that was always the objective of the petitions.

2537. (*Chairman.*) Have you anything further to say upon paragraph 9?—I think there is one more point. I should like to refer to the closing words of the paragraph: "whose remuneration in no degree depends on the amount "of their sales." In that item I admit that we go beyond the principles which are in force under the Pharmacy Act in England, but then the conditions of India and England are very different. No one would suppose that chemists in England would be likely to be tempted to betray their trust by reason of the profit they would make on the sale of the poisons. Public opinion is too strong, and that is, after all, the real guarantee of our laws in England. A chemist who carelessly sold a large dose of opium with the result that fatal consequences ensued, would be brought before a Coroner's inquest and would be gravely reprimanded.

2538. (*Sir James Lyall.*) Fatal consequences do not occur every day?—No, but a case of that kind would bring a druggist in England under the grave censure of public opinion. That, I think, is the real sanction of the law at home. But in India it seems to me to be a very important principle to lay down that those who sell should not be remunerated in proportion to the amount of their sales. I look upon it as the essential vice of the licensing system in force in India, with regard to opium, to hemp drugs, and to alcohol, that it so strongly gives to the licensee a direct interest in his increasing his sales. The Indian farming system is based upon the old system familiar to readers of the New Testament as that of the Publicans in the Roman Empire. The tax-gatherers gathered the taxes very much on their own account, and were responsible to the Government for paying in a certain quota. Something of that kind is still the principle of the farming out of licenses in India. It seems to me that that principle is radically objectionable, and that, whatever means are adopted for the better repression of the use of opium and these other dangerous articles, we should altogether steer clear of that wrong principle.

2539. What wrong principle?—The principle of farming out the licenses.

2540. (*Sir William Roberts.*) I should like to ask you whether that does not exclude the condemnation of the Gothenburg system which is in favour in some quarters in England?—On the contrary, I understand that the Gothenburg system is based upon that very principle; that under the Gothenburg system in Norway and Sweden the licensees have no interest in promoting the sale of spirituous liquors, and that is exactly what the supporters of that system urge as being the basis of its success.

2541. I suppose you are aware that the municipalities get the profits of the business?—Yes, but not the vendors. That is the point; that the vendor has no interest in extending the sales.

2542. (*Sir James Lyall.*) You object very strongly to the farming system, that is, the system of giving the shop in which to sell opium, or anything else, to the man who bids highest for it?—Yes.

2543. The other system is to make over the opium at a very high price to the man who pays a mere licensing fee for it. Say, you make over the crude opium to a licensed vendor, and you charge, perhaps, Rs. 20 a seer, a very high price: you make it over to the licensed vendor, who only pays, perhaps, a fixed fee for it, and he has to sell it. You are aware what the great objection to that system, as compared with the other system of giving him opium at a low price and making him pay a high fee for his license is?—That was not the alternative I had in my mind, or the alternative I should suggest.

2544. Are you aware of the reason why it is done in India?—I suppose it is the same reason which I think you have already stated for the minimum guarantee clause.

2545. That is, if you depend upon giving Government opium to a man at a high price, it becomes at once his interest not to take the Government opium, but, wherever possible, to take smuggled opium in preference. The evil of that is not only that the Government loses revenue, by selling less of its opium, but you must remember that we have to rely generally in India to a large extent for checking smuggling upon the self-interest of the contractors. The contractor being a monopolist for a certain town or a certain tract of country, it is to his interest to stop smuggling and inform against smuggling as much as possible, if he is dealing with Government opium; but if he himself is himself dealing with illicit opium, or smuggled opium, he cannot afford to inform against other people, for the people of the country would soon know that he is doing it; and if he informs against the smugglers, they will inform against him. That is the difficulty. It is easy, of course, for people in England to find fault with a system, but the officials out here know the natives and know the country and know the position of things. They have for generations and generations been working up these things, and they know the balance of good and evil of the different methods, and that has led them to decide upon what they think best. May I ask what is the system you propose?—I think you are putting to me, if I may say so, two vicious systems—two systems which I should characterise as both intrinsically bad—and asking me which of the two I prefer.

2546. Give me your reasons why you think one of those systems is better than the other.—Those reasons may be so far valid, but you spoke of the experience of Government officials. May I venture to say that I think one of the reasons why Government officials are apt to go wrong is that it is so difficult for them to go far enough back to root principles. You discuss two methods which have been applied, to both of which the same objection of principle applies: that you are giving an interest in some form or another to the vendor.

2547. How would you avoid giving an interest to the vendor?—I should say by selling entirely for Government profit.

2548. That is, you would give the man a salary and put him in a shop, and say, "you must sell this opium and "account to Government for the whole profit." Is that it?—I think so.

2549. (*Chairman.*) You utterly dislike the sale of opium under any system?—Yes.

2550. But if any other system had been adopted you probably would have attacked it?—Probably; any system that does not aim at restricting opium to medical use.

2551. (*Sir James Lyall.*) At present you are putting forward an objection to an existing system and a preference for another system which you describe to be practically this, that you give a man opium, put him in a shop, or whatever you choose to call it, and tell him to sell on behalf of the Government, and account for the Government money.—

(*Chairman.*) I think the witness would not like to make himself responsible for recommending such a course. He wishes to recommend nothing but prohibition.

2552. (*Sir James Lyall.*) He was taking exception to the farming system. You would not recommend that system? Do you think it workable?—No, I was going to say that I have been told by the natives of India that there are already Government officials, Government dispensaries, and other places of that kind, established about India, amply sufficient to supply the demand for opium for medical purposes, and that nothing would be easier than to make use of those existing facilities for this purpose. That is what I have been informed, both before I came to India and since I have been in India.

2553. You mentioned in your evidence a Miss Soonderbai Powar. Can you tell me if she is a Christian or a Hindu?—A Christian.

2554. Educated by missionaries?—Yes, her parents were Christians; she was born in a Christian family.

2555. I do not know whether you would take her evidence seriously as a matter of importance; do you put any serious weight upon her evidence?—Before she took part in any meetings I had informed myself about her. The best qualified person I know, a missionary, who had resided for many years in Bombay, and whose judgment I could thoroughly rely upon, told me that I might certainly accept her evidence as genuine.

2556. Genuine no doubt, but is she not a young girl?—Certainly not. You will see her for yourself.

2557. (*Chairman.*) Is she coming before us as a witness?—Yes, at Bombay or at Poona.

2558. We now pass from India to Burma. In your tenth paragraph you urge that there should be no further delay in sanctioning throughout Burma the measures which have been so carefully elaborated by the Chief Commissioner, Sir Alexander Mackenzie. Have you anything to say upon the case of Burma in addition to what is contained in your general memorial?—I think I may very briefly say that there are just two points which we have further to urge with regard to Burma. In Lower Burma there has been established a Register for opium consumers, and as regards the natives of Burmese race no additions are to be made in future to that Register. That provision does not apply to the Chinese and other non-Burmese inhabitants of Burma. We advocate the extension of that rule to the Chinese and non-Burmese. Then, secondly, that Register is not in force in Upper Burma, and the Excise Report for Upper Burma two or three years ago stated that the nominal prohibition that exists of sale to Burmans is absolutely inoperative, because the Burmans can always obtain as much of the drug as they require under cover of the sale to non-Burmese. We therefore urge that the Register already in force in Lower Burma should be extended to Upper Burma as well. Those are the two points we are now urging with regard to Burma.

2559. Is that all you wish to say as regards Burma?—Perhaps I ought to add a reference to our last memorial to Lord Kimberley. I do not know how the matter stands now. For all I know the subject may have been finally dealt with; but I should like to put in our memorial which was based on a telegram which appeared in the *Times* to the effect that the Chinese and non-Burmans were not to be registered at all. That was not part of the original rules as drafted by the Burma Government; and we very strongly objected to that. The *Times* telegram said: "This alteration will materially increase the difficulties of the policy of suppression, which are already almost insuperable." We memorialised Lord Kimberley in the hope that the modification which the *Times* telegrams stated to have been introduced by the Government of India, should not be insisted upon. I do not quite know what the present position of the matter is. No doubt the Commission will have before it distinct evidence as to the rules which have been finally approved and passed.

2560. Now we come to the Punjab. In paragraph 11 you urge that the Punjab system of licensing the cultivation of the poppy should be at once put an end to, and you further urge in support of that recommendation that "the "prohibition of poppy culture has been already enforced "by the Indian Government in 1799 as regards Lower "Bengal and Orissa, as well as throughout Southern "India, about 1860 in Assam, and at other dates elsewhere." You further say, "we are assured by competent "witnesses that the Sikh people would generally welcome "the adoption by Government of measures which would "enable them to rid themselves of a habit which they "recognize to be a debasing and injurious one" Have you anything to put before us in support of that prayer, and those references to the opinion and feeling of the Sikh people?—I have nothing special to say on that, in view of the fact that the Commission will no doubt visit the Punjab and enquire for itself the opinion of the Sikh people. The Commission will get very much better information there than we were able to obtain in London.

2561. That is no doubt the case. The Punjab question will be much better examined when on the spot than here. Now we turn to the 12th paragraph. In that paragraph you refer to the possible financial objections to the policy of prohibition which you recommend, and you state as a matter of opinion that the people of England would be ready to make up any deficiency which might arise from the prohibition of the export trade in opium. At the same time you urge that much can be done to meet the loss from the opium revenue by greater economy and by the development of Indian resources, and you are also of opinion that if there were loss from the abolition of the cultivation of the poppy, there would be a gain to the people of India from the cultivation of other productions and the general development of the soil. It is obvious what your views are; but have you anything to say upon that?—I do not think I need occupy the time of the Commission on this paragraph, because my views are so fully embodied in the little pamphlet I have already laid before the Commission entitled "Substitutes for the Opium Revenue."

(*Chairman.*) We have carefully read it, and we recognise the ability with which the pamphlet has been prepared.

*Mr. J. G. Alexander, LL.B.*

21 Nov. 1893.

2562. (*Mr. Mowbray.*) You state here that you believe the people of England will be ready to make up the deficiencies. Would you mind telling us exactly what Lord Kimberley said to the deputation in reply to that paragraph?—I was anxious to speak upon that point.

2563. I think it is important that there should be no doubt about it?—After quoting that passage of our memorial, Lord Kimberley says: "That you regard "as a very important declaration; but I am bound to "say that I have not the slightest reason to suppose "that there will be any disposition on the part of the "Treasury to place a heavy burden upon the tax-payers of "this country for the purpose indicated. I do not think that "there is any warrant for that. I am speaking as the Minister responsible for India now; and I do not think that "such a proposition to the Treasury, no matter what the "Government in power, would be likely to meet with a "favourable response. The sum will be very large, not only "to compensate the Indian Treasury, but also to compensate "those who produce the opium, and also the native princes, "who derive considerable sums from the growth of opium." I do not know whether I had better go on further.

2564. That is all I want. I also notice that the only one of your Vice-Presidents who is in the House of Commons, who signs this memorial to Lord Kimberley, distinctly declines to pledge himself to that particular paragraph of the memorial.—That is so. Sir Mark Stewart frankly said he could not agree with that statement. I should like to give my reasons in support of that statement.

2565. Can you tell us upon what that particular paragraph in the memorial was based?—First of all let me speak as regards our own Society. We have made this a part of our programme definitely ever since the year 1886. I put before the Commission the "Statement of Facts and Principles" adopted at the beginning of that year. I was at that time a member of the Executive Committee, and I took part in the Conference at which that Statement was drawn up. We had a debate upon this particular point. The late Mr. Chesson very strongly urged that it was right and reasonable towards India that we should express ourselves distinctly on the question. I remember that I supported him, and that the paragraph to that effect was carried. I have mentioned in the preface to "*Substitutes for the Opium "Revenue*" that the same view was even more solemnly reaffirmed in 1891, shortly after the debate in Parliament, at our annual meeting. A Conference of members and friends of the Society was held, and in the evening a public meeting was held which confirmed the decisions of that Conference. I think I might read that resolution:—

"This Conference of members and supporters of the Society for the Suppression of the Opium Trade hereby declares that, in advocating the abolition of the Indian opium trade as a measure of national morality, it is strongly opposed to the imposition on the people of India of any oppressive taxation. Whilst urging upon the Government of India its obligation to effect such retrenchment of needless expenditure and to carry out such measures for the development of Indian resources as may enable it to govern India efficiently without imposing any permanent or long-continued burden on the tax-payers of the United Kingdom, this meeting is in favour of such temporary pecuniary assistance being given by this country to the Indian Government as may be found requisite to enable India to bear the loss of the opium revenue, without adding to the burdens at present resting upon the people of that country."

I may mention in passing that the phrase "temporary pecuniary assistance" was commented upon by Mr. Gladstone in the late debate as being somewhat ambiguous. Our meaning was very clear. Certainly we have always attached to it the meaning of a grant and not a loan. Mr. Gladstone seemed to think that it might be a temporary loan to be repaid.

2566. (*Sir James Lyall.*) You mean a temporary grant?—What I mean is developed later on in "*Substitutes for "the Opium Revenue*": a grant spreading over a period of years; but a grant, not a loan. Mr. Gladstone threw out a suggestion that the words in Sir Joseph Pease's resolution might mean a loan to be repaid.

2567. (*Chairman.*) He contemplated the contingency that that loan might not be repaid. That supplied a leading argument for his speech?—Yes; I only wished to clear that up.

*Mr. J. G Alexander, LL.B.*

21 Nov. 1893.

2568. (*Sir James Lyall.*) In any case a grant would be temporary. The loss would be permanent, and the grant would be temporary, would it not?—Yes. We take the view that India ought to be able to pay for its own government without reliance upon an immoral trade, and that therefore it is only a question of a few years to adjust the needs of the Government of India to the exigencies of morality.

2569. (*Mr. Mowbray.*) I am sure you will understand that I do not doubt for a moment that the Anti-Opium Society had expressed that wish. But I wish to illustrate that it had not been endorsed by the responsible Minister.—I quite understand your object. I should further like to say that that part of our programme has very frequently been put before the public in England. I have already spoken of enthusiastic public meetings which we have held, during the last three or four years especially. Almost always when I have taken part in those meetings I have made this one of the special points,—that India could not reasonably be expected to bear the loss of giving up the China trade. I may say that over and over again I have been pleased to find that that sentiment was most cordially taken up by the meeting: that England, which two generations ago paid twenty millions sterling for the emancipation of the slaves, should not hesitate to come to the help of India, and make some grant for the purpose of putting an end to this immoral trade without undue pressure on the tax-payers of India. I should like to narrate what occurred at one particular meeting, at which I was not present, but of which I read the reports and had them supplemented by those who were present. At that meeting this point was specially raised. It was a meeting held at Norwich. One of the members for Norwich, Mr. Colman, has for many years been a staunch supporter of our Society. The other member, Mr. Hoare (who had been asked to take part in the meeting), wrote a letter to the Chairman in which he drew attention to this phase of the question, expressing a doubt whether the British people would be willing to have an addition to the income-tax or in some other way to bear the additional taxation in order to get rid of the trade. The point was taken up in speeches by two of Mr. Hoare's strongest supporters, I believe, two clergymen of the Church of England, who expressed themselves in very strong terms upon it. It was put into the resolution of the meeting, and, I was told, was most enthusiastically adopted. In face of this letter from Mr Hoare, the meeting expressed its conviction that the British people would not hesitate to incur such a sacrifice in order to put down the opium traffic with China. I give that as one particular instance of a great many meetings at which the same point has been raised.

2570. (*Mr. Wilson.*) You have given us cases of these meetings which, of course, would usually be attended by those who were more or less predisposed to favour anti-opium views. Have you any means whatever of suggesting anything to us, as to how it would be received by the general bulk of the voters and tax-payers, or of any tendency in English public opinion that would lead you to believe that it would be so accepted?—I do not know that I can say anything beyond this,—that these meetings are by no means exclusively composed of those who already have an interest in the opium question. During the last two years we have had the presence at our meetings of these deputations from India. The winter before last we had a Chinese gentleman from Australia. The presence of these people has attracted a very large number of persons who were not previously informed on the question, but who came to listen to what was said, and they have been very enthusiastic in supporting us. I do not think our meetings have been by any means confined to those who are interested in the anti-opium question.

2571. Would the general tendency of English people with reference to the moral and social questions lead you to take a hopeful view of what the average voters and tax-payers would say upon this question?—Certainly. Of course, very great power now rests with the working classes; and I think it has been especially amongst the working classes that we have received response to that sentiment. It is the richer people, who can afford it better, who have been more inclined to demur to the idea of increased taxation.

2572. (*Sir James Lyall.*) You say at the end of the paragraph that "the stoppage of the trade in opium with China would probably give a powerful stimulus to the export of other Indian produce to that country." I want to ask whether you do not think it is the case, that if China took other exports in the place of opium, it would, as Mr. David McLaren, ex-President of the Chamber of Commerce in Edinburgh, seems to hope, rather take them from England than from India?—I think it would benefit both countries in that way. I think that probably the Indian trade with China would be increased, and the British trade with China would be still more increased.

2573. At the end of the paragraph you refer to the loss of India by exchange, and you say you think that the stoppage of the trade in opium with China would be likely to diminish that loss. Do you still adhere to that opinion?—Yes.

2574. Can you explain on what ground?—On the ground that the opium trade with China causes a very abnormal state of things, *viz.*, that the balance of trade between India and China is very largely adjusted by means of actual specie payments. At page 25 of "*Substitutes for the "Opium Revenue*" will be seen the figures showing the net importation of silver,—putting aside gold. The net imports of silver from China (Hong-Kong and Treaty Ports) to India, after deducting exports to China from India, amount to an average of over one and-a-half millions a year. In 1890-91, the net imports amounted to Rx. 3,545,518, from China to India in silver in order to adjust the trade. With regard to that, Mr. Hanbury obtained specific information from a banker in London, engaged in the Eastern trade, that that heavy drain in that year very materially and manifestly affected the value of the rupee, sending it down considerably. In that year there had to be such a large import of silver from China and from the Straits in order to pay for Indian opium that the Indian Government, I think, lost by the depreciation of the rupee from that cause at least half its real net gain from opium.

2575. You know that India annually owes a balance to England?—Yes.

2576. And she meets that balance in a large part by transferring the debt which China owes to her for opium?—Yes.

2577. That being the case, how could the stoppage of that trade improve the difficulty of exchange between England and India, which is the difficulty we are talking about?—We minimize this drain of silver. The drain of silver would have to be very much greater than in fact it is on the average if it were not for that circumstance.

2578. We are talking of loss to India by exchange. How can the loss of a method by which India settles part of her debt to England get rid of the difficulty of the loss by exchange?—It may be that there would be some counteracting influence of the kind in connection with the balance of exchange, but I do not think that that sets aside or can counterbalance the natural depression of the exchange which must result from this great inflow of silver from China to India.

(*Sir James Lyall.*) I am not an expert like Sir David Barbour: but I agree with him in not being able to understand your argument.

2579. (*Chairman.*) In so far as the balance of trade between India and China fails to be adjusted by bills of exchange, and is adjusted by exportation of silver from China to India, to that extent you say there is an influence tending to depreciate the value of silver in India?—Yes; and I would point out further in reference to what Sir James Lyall put to me, that if the poppy were not grown, there would be a greater cultivation of cereals and other products. You must not assume that the whole value of the opium crop would disappear. There would be some considerable value to be put in its place by some substituted crop. That is a question I have not gone into; but I think I ought to say one word with regard to the estimate of the total value to India of the poppy crop which was put before the Commission by Sir John Strachey, and which is embodied in Mr. Batten's paper in the Society of Arts Journal. I think it was suggested to Sir John Strachey by Mr. Pease at the time that that is palpably and obviously a grossly exaggerated statement, because it proceeds on the assumption that if there were no poppy crop the land would be absolutely unproductive.

2580. (*Mr. Pease.*) And the labour?—And the labour.

2581. (*Chairman.*) We will not detain you upon this point. You would, of course, admit that if the export of opium to China from India ceased, and India failed to create another export trade with China of equal value, that India's position as regards the rate of exchange would be prejudicially affected?—I suppose it would to some extent.

2582. Now we turn to the last point with which I think you wish to deal, *viz.*, the monthly auction sales of opium in Calcutta. In your 13th paragraph you cite some eminent names of Indian Administrators, who have expressed their objection to the system of the monthly auction sales. You refer to Lord Lawrence, Sir Bartle Frere, Sir Herbert

Edwardes, Sir Donald Macleod, and Sir William Muir. At the same time, you fairly admit that these eminent men, while expressing their objection to the monthly auction sales at Calcutta, were favourable to the substitution of a system in Bengal, similar to that which exists in Bombay. Your Association, as you have repeatedly told us, condemns both systems alike; but you seem, in reviewing these opinions to which you refer, to recognise that there is some ground for saying that the system which obtains in Bengal, the actual auction sales in Calcutta, does more particularly and strikingly identify the Indian Government, with what you describe as an immoral traffic; and you urge that the total cessation of the sales, which are now taking place in Calcutta, could not fail to have the happiest results. Is there anything you would like to say in development of the views put forward in the paragraph to which I have referred?—I should like to read to the Commission the statement of Sir Herbert Edwardes on that point as putting very strongly and clearly our moral objections to the trade and summing up the whole case. I am now quoting from *The Friend of China, June 1886*:—

"In the 'Memorials of Sir Herbert Edwardes,' just pub-
"lished, there is given a paper, written by him after the
"great Mutiny of 1857, in which he points out what he
"believes to have been the national sins that drew down that
"national chastisement. After naming our withholding the
"Bible from the natives, and other failures in Christian
"principle, he writes:—'Ninthly, I would name the connec-
"tion of the Indian Government with the opium trade. This
"'connection is fenced round with arguments nominally
"'drawn from political economy, such as that the monopoly
"'causes increase of price to the vicious consumer, and obtains
"'the largest returns with the smallest outlay of capital.
"'But no theories can get rid of the following serious facts:
"'that India grows opium for China; that opium is ruining
"'the Chinese people; that wherever grown in India, Govern-
"'ment is an interested party in it; that in Bengal it is
"'actually grown for Government and for no one else; that
"'Government advances immense sums of money yearly to
"'enable the cultivators to grow it, and maintains a large
"'staff of officials to collect the produce; that Government
"'sells it to those who import it into China; that the vice of
"'opium-smoking is so fatal to the vital and moral powers of
"'individuals, and therefore to the prosperity of a nation,
"'and has spread such heart-rending misery in China, that
"'the Chinese laws forbid its importation; that English mer-
"'chants nevertheless force and smuggle it into China,'" (this
"'was written before the legalization)"'and are not prevented
"'from so doing by the Government of England, which has
"'formally engaged by treaty to prevent it;'" (I think, per-
"'haps, there he has somewhat overstated the case) "'that
"'all this was known to the Indian Government while grow-
"'ing opium or organizing its cultivation, and selling it to
"'merchants who cannot legally get rid of it; that the very
"'Chinese people, maddened with their own vice and misery,
"'and inability to force us by arms to observe their laws and
"'our own treaties, curse us openly for bringing this des-
"'troying poison to their shores; and lastly, that exactly in
"'proportion as opium-ruin spreads in China, so the opium-
"'revenue of the Indian Government is increased. An hon-
"'est, manly conscience cannot get over these facts. It will
"'not be misled by a phrase chipped off from the only sound
"'political economy; the common benefit of the human
"'race, no matter in what country scattered. It will fasten
"'instinctively on the truth that with the Indian Govern-
"'ment this is a question of *revenue*; and in presence of the
"'calamities of 1857, it will conclude that revenue such as
"'this does not come to much good in the end. It will
"'remember all the plausible excuses that were made for
"'Negro slavery, and it will urge the nation which abolish-
"'ed man-selling in the West Indies to abolish man-poison-
"'ing in the East, let the cost be what it will.'" Taking that as a true description of the trade, and of our objections to it, I think it will be clearly seen that a proposal merely to put that trade into private hands, and to derive a revenue from it, whilst still continuing it by means of an excise or license duty instead of by means of monopoly, is a wholly inadequate remedy, and does not meet the true moral objections to the trade.

2583. (*Mr. Wilson.*) Can you tell me who Sir Herbert Edwardes is, and what he knows about it?—He was a distinguished Indian soldier and administrator, I believe. I am afraid my knowledge of his career is not very great.

2584. (*Chairman.*) What is the date of this?—At the time of the Mutiny. He died some years afterwards. What I have read was written shortly after the Mutiny.

2585. (*Sir James Lyall.*) With reference to your quotation from Sir Herbert Edwardes' writing about national sins, are you aware that at that time Sir Herbert Edwardes was inclined to be, what most people would think, a bit of a fanatic: that he included in national sins our toleration of the old endowments of Hindu temples and Mahomedan mosques: he wanted to sweep them all away?—I am aware that moral reformers, who are in advance of their age, are generally considered fanatics.

2586. (*Chairman.*) The concluding paragraph of your memorial deals with China. You have had the opportunity of giving us your views with regard to China, and I take it that you have not much to say upon this paragraph. I understand, however, that you wish to call particular attention to the observations which you quote of Dr. Griffith John of the London Missionary Society?—Perhaps I had better read those observations. I will read the latter part of our quotation from Dr. John, who is very well known in the missionary world, as one of the most experienced and able of all the missionaries labouring in China. He says:—
"But have the Chinese the ability to put down vice? As
"long as the Indian trade in opium exists, the hands of the
"Chinese Government are tied and paralyzed. They can
"simply do nothing, but allow things to go on from bad to
"worse. Their best efforts, however sincere and energetic,
"would prove abortive. If the Indian trade in the drug
"were abandoned, the Chinese would, I firmly believe, make
"an honest effort to stop the native growth, and the at-
"tempt would eventuate at once in a diminution of the evil.
"It might eventuate ultimately in its complete suppression."
I think in expressing those views in a careful, guarded form, Dr John agrees with some of the most weighty evidence given before the Commission in London by other experienced Chinese missionaries. Mr. Hudson Taylor, I remember, especially, spoke to the same effect—that he did not feel able absolutely to prophesy what the Chinese Government would do, but that he was clear that as long as the import from India goes on under sanction of the Treaty of 1858, so long the Chinese Government is helpless to deal with what it certainly recognizes as being a great national evil. Dr. Griffith John concludes with these words—"But whether the Chinese Gov-
"ernment can put down the native growth or not, our path
"as a Christian nation is plain enough. It is for us to wash
"our hands clean of the iniquity. The trade is immoral, and
"a foul blot on England's escutcheon. It is a disgrace to
"ourselves as a people, and unworthy of the place which we
"hold among the nations of the earth." I do not wish myself to speak too confidently of what will happen in China and of how soon, or how quickly, or how effectually the Chinese Government may be able to put down this vice, which has obtained so great a hold of its people. The position of our Society is this, that however that may be, it is not for us to wait for the Chinese Government, hampered and fettered as it is, to take action, but that we ourselves should recognise that the trade is an immoral one, and that we should begin by wiping our hands of it. Then we should be free to exercise all the right diplomatic pressure that we could, to help China to free herself from that evil. In connection with that, I may say that I have been longer a member of the Committee of the Anti-Slavery Society than of the Anti-Opium Society; and it seems to me that there is a very clear precedent for British action, of that kind in the part we took with regard to the slave trade. When we had abolished the slave trade ourselves, we proceeded to use all our influence diplomatically with the other nations of Europe, in order to get the trade put down in other nations as well. I hope we shall do the same with regard to the opium trade. Having washed our own hands of it, we can then rightly and properly help China to deal with this great evil, which has grown up in her midst, and for the growth of which we nationally have so grave and serious a responsibility.

2586. (*Sir James Lyall.*) Have you considered the fact that the monopoly and the trade and revenue derived from it, is all Indian, and that the Indian people are primarily interested in it, and that the sentiments to which you appeal are English; I mean that the object of putting the English name right in the eyes of the Chinese, and facilitating the conversion of the Chinese to Christianity is an English object—have you considered that?—Yes, I have. I think I cannot answer that better than in the words of Sir Edward Fry. Sir Edward Fry wrote three Essays on the opium question which appeared originally in the *Contemporary Review*, 1876-7-8. The first and, perhaps, the second were written when he was Mr. Fry, Q.C., and the last one or two after he had been made a Judge. He deals with that argument thus:—"An argument against
"interfering with the opium revenue, somewhat to the
"following effect, is often urged or suggested: 'It is very
"well,' it is said, 'for you to assume this high moral tone
"about the opium revenue; the revenue is not yours, but
"belongs to India, and with it England has nothing to do.
"To abolish the traffic is to throw some nine millions, (the

*Mr. J. G. Alexander, LL. B.*

21 Nov. 1893.

"'amount was then much greater than it is now) more of "'annual taxation on the already over-taxed population of "'India, and that for a scruple of some weak-minded "'philanthropists in England. Pray, pay for your own "'philanthropy, and do not make another country pay for it.'

"Let us consider this objection a little; and let us note, in "the first place, that it may be taken to concede the justness "of the objection to the revenue; it only objects to the "person of the objector." Here is the answer—"India is, "as it were, a minor, under the guardianship of England, "and England is a trustee for India in the administration "of Indian affairs. But, in taking upon ourselves that "burden and that duty, we have incurred no obligation "to do for India what we might not lawfully do for "ourselves. If, in the course of our trusteeship we have sold "a poison wickedly for the gain of a minor, are we bound "to continue so to do? Have we lost the right of repen- "tance because our sin enures to some one else's benefit? "India cannot change the policy, for she is in tutelage; "England cannot change the policy, for she is a trustee; "therefore the sin must go on for ever. Is that sound "reasoning?"

2588. (*Sir William Roberts.*) May I ask if your Society takes the same attitude with regard to alcohol as it does with regard to opium?—A good many members of our Society are active prohibitionists, but the Society as a whole consists of men who unite on this opium question, although they differ upon all sorts of other questions in politics, in religion, and in regard to the temperance question. But I think all would be in favour in some degree of prohibition, though I doubt whether all the members of our Society would support the policy of the United Kingdom Alliance. I really do not know about that.

(*Chairman.*) That I believe concludes your evidence. We have to thank you for the clear manner in which you have put us in possession of the views of the Association which you represent, and we recognise the efforts that you have personally made in the cause which has commended itself to you. Naturally, it has been your duty, entertaining the views that you hold, to say many things which are not accepted, at any rate by some members of this Commission, but I am sure that we shall all feel that what you have put before us has been put before us with the utmost sincerity of purpose, and we all appreciate that in the encounter in which you are engaged with the Government of India upon its own ground, you are placed in circumstances of no ordinary difficulty.

(*Witness.*) There is one point that we did not deal with in our memorial and which has really come under my notice since I came to India. I do not know whether it would be desirable that I should make it in any way part of my evidence. It is with regard to the system under which the poppy is grown in the Behar district.

(*Chairman.*) I think it would be appropriate to deal with that when we get to that district.

Adjourned till to-morrow at 10-30.

---

# At the Council Chamber, Writers' Buildings, Calcutta.

## TENTH DAY.

### Wednesday, 22nd November 1893.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
THE HON'BLE SIR LACHHMESWAR SINGH BAHADUR, MAHARAJA OF DARBHANGA, K.C.I.E.
SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.
MR. A. U. FANSHAWE.
„ A. ARTHUR PEASE.
„ HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

The Reverend W. B. PHILLIPS called in and examined.

*Rev. W. B. Phillips.*

22 Nov. 1893.

2589. (*Chairman.*) Will you explain to us the position which you fill and state the length of time you have passed in India, and generally explain to us what have been your experiences bearing on the question which is before this Commission?—I am a Missionary of the London Missionary Society. I have had experiences among Hindus and Mahomedans of all grades and castes. I have been in Bengal for eighteen years. Of these fifteen years were spent in the District of Murshidabad, which was formerly the head-quarters of the Mahomedan Government of Bengal, and three years I have spent in Calcutta. For fifteen years I was continually mixing with all classes of Hindus and Mahomedans, and for about twelve of those years I was itinerating during ten months of each year among their towns and villages. At these times I was conversing freely with them in their own language, in their shops and houses, and gathering them in crowds for preaching and discussion. During the same fifteen years I was President of a Society worked by a Committee composed of Hindus, Mahomedans, and Christians, and whose sole object was to promote abstinence from intoxicating drugs and drinks. If I may be allowed I should like to hand in at this stage a certain memorial and an account of the Society of which I was President for fifteen years.

2590. In order that it may be placed upon the notes, it would be well if you would read what you consider the more important passages in the memorial, and make any observations upon those passages which you think are necessary for the elucidation of the subject.—The Society to which I refer still continues its work. Its head-quarters are at Berhampore, the civil station of Murshidabad. I have visited opium dens where both chandu and gooli (madak) were smoked. I was associated for fifteen years with the Rev. S. J. Hill, who was for thirty-seven years a Missionary in Murshidabad, and who knew the habits and history of the people most intimately. We often conversed about the opium habits of the people.

2591. Would you tell us what you observed among the classes of the population of India among whom you laboured with reference to the habit of opium-eating and smoking, with reference to the degree in which that habit is prevalent among the various classes of the population, men, women, and children, and the age at which the habit is acquired—if you know anything about that; and tell us generally what are your experiences with reference to the opium habit and its results?—Opium-eating is very prevalent among large numbers of the Mahomedans. In the city of Murshidabad it is almost universal among them; probably as many as 90 per cent. take it. Many Hindus and others also eat opium. The Rev. S. J. Hill told me of one Hindu who used to boast to him of being the first of his class in Berhampore to begin eating opium. He also boasted of having persuaded three hundred to follow his example. I have not heard of the drinking of opium in the Murshidabad District. With regard to your question as to the different ages, I do not think I have anything to say about that.

2592. Can you tell us something as to the motives which you think induced people to form the habit of smoking opium. Also, can you tell us anything as to the power people have of relinquishing the habit when once they have contracted it? Can you tell us anything with regard to what has been described to us by some witnesses as being a general tendency to increase the dose, and what you consider to be the usual results of the habit, whether viewed physically, mentally, or morally?—Before doing that I should like to say another word about a further use of opium,—opium-smoking.

2593. We shall be glad to hear anything you have to say about the opium habit.—Opium-smoking is carried on to a considerable extent. It is carried on in both its forms. The one is called chandu-smoking, and the other gooli-smoking. Chandu is not so largely smoked as gooli. Chandu is pure liquefied opium. It is smoked through a brass tube, about 15 inches long. At three inches from one end is a door-handle-like knob, with a wee hole in the centre. Over this hole, by means of a skewer, a pilule of chandu is worked up. This is then applied to a jet of light, and the smoker draws hard till it is consumed. Gooli is, I believe, in some parts called "madat;" but in Murshidabad I never heard that term. Gooli means pill or ball, and arises from the form in which the preparation is used. I have watched both the process of preparation and the smoking. Guava leaves are fried black, and liquid opium is heated. The two are then mixed, forming a mass, light in weight and almost black in colour. Bits are broken off and rolled into pilules for smoking. From this comes the term "gooli." Usually along with the smoking a kind of pasty sweetmeat is used, and is said to aid intoxication. Chandu is probably smoked mostly in the opium dens, but gooli is largely smoked at home as well as in the dens. When I stood watching the sale of this preparation, many came to buy for carrying away home. There it is smoked either singly or in groups. As to what are the motives which induce people to form the habit, I may say that probably the majority begin the habit from association with opium-eaters and smokers, and without any deliberate intention. Some are led to it from using it medicinally for rheumatism, lumbago, dysentery or choleraic pains. One very prevalent, and, I fear, the most common reason for using opium is as an aphrodisiac. In the present morally low condition of this country the use of aphrodisiacs is very extensive. Both men and women among the Mahomedans use opium for this purpose. It is quite common for people to recommend opium for this purpose. It is especially recommended for those who have reached the age of forty, or who have married wives much younger than themselves. And as no Hindu widower can get a new wife above ten or twelve years old, the proportion of elderly men with young wives is very considerable. Prostitutes and the frequenters of their houses almost invariably use opium as an aphrodisiac. Then, as to whether the habit is easily relinquished at once or gradually. To relinquish the opium habit seems extremely difficult. In my intercourse with the people this point has impressed me very deeply. I have not yet found any exception among them in the firm and openly expressed conviction that "no opium consumer can ever give up the "habit." The way the people spoke on this subject led me to make much use of the illustration in preaching amongst them. I was always sure that my audience would admit it as an axiomatic truth. I tried the same illustration again only a few days ago upon a Calcutta audience with the same invariable, most marked, and emphatic assent. As a further proof of it the following incident came before my notice in a striking way just the day after the event. A man had brought himself and family to become a prey upon his relatives through this opium habit. Being refused money to buy the drug and preferring death to the misery of the craving, he hanged himself. In another case a man who had owned property adjoining our mission house, after bringing his family to degradation and death, spent the last months of his miserable life haunting opium dens and scraping the leavings from opium pipes. From what I have heard on this head it seems indisputable that opium gains a terribly powerful hold of its victims. As to the general tendency to increase the dose, I think there is a general tendency to increase the dose. It needs a larger quantity to give equal effect. One result of this is that not infrequently opium-eaters take just a little too much and lose their lives. This danger was first brought to my notice forcibly some years ago. A member of the Nawab of Murshidabad's band, a Eurasian, had a wife and two children attending our Hindustani service in Berhampore. He was an opium-eater. He took an overdose and died, and his wife and family became a burden for years upon the European community. Since then I have often heard of such cases. One or two such cases are reported almost monthly in our Calcutta papers. There was at least one case reported in September and two in October. And for one case thus reported we may be sure that there are many unreported throughout Bengal, Behar, and Orissa. Then as to the results of the habit, physically, mentally and morally. Scientific evidence on the physical and moral results of opium-eating and smoking will be given by medical men. I shall speak only as an unscientific observer, for years in close contact with the people, deeply interested in their welfare. Physical effects: (1) one of the most noticeable is the extreme emaciation that results from opium consumption. It renders many of them peculiarly miserable objects to look upon.

2594 In the case of those who smoke opium, you are referring to those who smoke it in excess?—Certainly to those who smoke it in excess. Also another exception should be made which is very clearly and forcibly illustrated in the district in which I have worked. There is the Jain community, a wealthy community in the cities of Azimgung and Jeagung. They are a wealthy community. They are a vegetarian community. They partake generally of milk and ghee and sweetmeats. That seems to counteract the emaciating effect generally. In the city of Murshidabad the emaciating effect is very marked because such a large percentage of the people are opium victims. Emaciation can, however, be warded off for a long time by the wealthy through the large use of milk, ghee, and a liberal diet generally. (2) A second physical effect is indolence. Without knowing it I once employed an opium-smoking Hindu carpenter on the Mission boat. He was a young man and understood his work very well, but somehow the work made scarcely any progress, and at last I dismissed him in disgust. Afterwards I saw him in a gooli den, and the whole thing was explained. Another man of a respectable class and good education I watched and conversed with for years. Year by year he grew thinner and more indolent. I often urged him to leave off opium but to no purpose. He would agree with all diatribes against it, but smiled incredulously at the idea of giving it up. He used to ask me why our Government did not give up tempting the people to become opium consumers. In a city like Murshidabad, where the population is largely Mahomedan and where such a proportion as nearly 90 per cent. use opium, the emaciation and indolence produced by the habit are very marked. Hundreds of times as I have preached among the crowds of that city, I have felt most painfully what miserable specimens of humanity they were. In no other city or village has the superficial aspect of society struck me so painfully. And it is in such a city that the genuine effects of using opium can be best discovered. Some years ago I found that as a consequence of the indolence and expense attending the habit, nearly all the property of the city was drifting from Mahomedan into Hindu hands. There are other physical effects of a serious nature arising from the extensive use of opium as an aphrodisiac. But upon these I need not enlarge. It is only too well known how grave are the physical consequences of giving unnatural stimulus to sexual appetites. Mental effects: lethargy of intellect as an ultimate consequence seems to be the principal mental evil arising from the use of opium. In time it dulls the natural activity of the brain and produces a drowsy and listless state of mind. Only once have I heard it spoken of in connection with a case of hopeless insanity in a young man; but then it was associated with ganja smoking and other vices, so that it would be hard to say what share opium had in the result. Moral effects: (1) these probably arise as indirect results from certain direct effects upon physique, mind and purse Indolence, strong craving and heavy expense are well established facts connected with the use of opium. These necessarily tempt all but the wealthy to get money by any and every means. Non-payment of debts, lying, cheating and stealing are merely the natural outcome of the immense strength of these temptations. Nearly three years ago I sold a cow to an opium-eater, and up to the present it does not seem to have occurred to him that there is any need to pay. The same individual undertook to collect rents. I believe he did so, but the landlord has not seen any of them. It is also very commonly understood by the people, particularly in times of Pooja, that they must be always on the watch against those who take opium, because they are peculiarly liable to take brass lotas and clothes, and anything else they can pick up. (2) But the most serious moral as well as physical aspect of this question is the one directly connected with the use of opium as an aphrodisiac Anything which stimulates the lustful passions of men and women must have a most disastrous moral effect both upon themselves and society. The natural strength of these passions lies at the root of some of the greatest moral evils of the world. The large use of anything therefore that increases

*Rev. W. B. Phillips.*

22 Nov. 1893.

that natural strength must always be regarded as one of the gravest dangers and curses of society.

2595. Have you anything to tell us with regard to the medical use of opium as a protection against fever or as a protection against the debilitating influences of malaria?—On this point, of course, my evidence is of a popular and necessarily not very important kind. I may say that I have never heard opium spoken of in our district as being used as a protective against fever. I do not believe that it is any protective against fever. That is my personal belief. Murshidabad is supposed to be a malarious district, but I never heard the people speak of opium as a protection against malarious fever. They speak of quinine: that is the great thing that is used, but not opium.

2596. Do you think that opium enables the working people to get through a greater amount of bodily toil?—The opium-user will say that he cannot do without it: but there is no general belief in its necessity or value to enable people to do their work. It is a capital thing to make them go to sleep.

2597. Have you anything to say to us as to your impression with regard to the view which is generally taken by the native community with reference to the opium habit as being immoral, or in any sense disgraceful?—Opium-smoking is almost universally regarded as a disgraceful habit, but opium-eating does not seem to arouse such general censure. The opium-eater does not make himself such an object of public knowledge, nor indulge his habit in such filthy dens. The whole surroundings of smokers in gooli and chandu are extremely disgusting; and the appearance of many of them is wretched in the last degree.

2598. Turning to the action of the Government in relation to opium, have you any observations to offer, with reference to the licensing system? Do you consider that the existing system tends to the spread of the habit, and do you wish to offer any criticisms upon the attitude of the Government in relation to the licensing system?—I believe that the existing system of licensing is inherently and hopelessly vicious, and tends decidedly to spread the habit of opium consumption. The sale of licenses by auction puts the highest possible pressure upon purchasers to push the sale. In some cases such pushing is their only chance for making a profit, seeing that competition at auction has driven them to the very verge of gain and close to the abyss of loss. It is a self-acting system for giving Government the biggest returns with the least trouble. It is the very system adopted by the Romans with their taxes when they cared not a jot what happened to the people in the provinces, so long as their own coffers were filled easily. It exercises a steady pressure, acting all along the line, to promote increased consumption. No temporary check, through some sudden new move, stops that steady onward progress towards larger consumption. This system and its effects greatly weaken the force of all Government assurances as to benevolent intentions. High officials sometimes feel hurt because the public do not accept their statements as to the Government intentions to restrict the sale of opium and other things. Without in any way reflecting upon the honesty of Government officers, I would yet wish to put in a word for the public. Take my own case. I have lived for 18 years in this country, and watched the steady increase of excise revenue; and have all along taken an active interest in trying to check the growing influence of drugs and drinks among the people. I have watched the higher price given at auction sales for licenses, and reflected much upon the inevitable tendency of the system to let loose upon society a growing number of growingly greedy shopkeepers. As a result of these 18 years' reflection and experience, I have reached the conclusion that under all the circumstances Government cannot reasonably expect the public to accept such assurances of benevolent intention.

2599. Do you see any analogy between the granting of licenses for the sale of opium by the Government of India and the granting of licenses for the sale of liquor by the Government at home?—The Government at home is distinguished greatly from the Government of India by its relation to the traffic in opium. The Government at home is not responsible for the production of alcohol in the way that the Government of India is responsible for the production of opium: I hold that the Government of England, in dealing with the licensing of alcohol, is also at present in a very guilty position with regard to the welfare of its subjects: but I do not care to distinguish very seriously between the positions of the two Governments.

2600. You think both, from the point of view that you take, deserve condemnation?—Yes, I do.

2601. Do you think it desirable to prohibit the sale of opium in this country, except for medical purposes, and do you think that the public opinion of the people of India would favour the adoption of a measure which would restrain or prohibit the sale of opium, excepting for medical purposes?—I do think it is most desirable that the sale of opium should be prohibited in India, except for medical purposes. As to whether public opinion would favour the adoption of this measure, I may say that a certain class of superficial patriots, whose loud claim to represent public sentiment I strongly challenge, is just now echoing the alarmist cry about revenue and losing sight almost entirely of the moral aspects of this question. Another faction is composed of opium victims. But leaving out these two classes, I believe that the sound good sense of the people at large would heartily support Government in limiting the sale of opium to medical uses; and the best elements of Indian society would gratefully welcome such action on the part of Government.

2602. Can you offer any suggestion as to the mode in which the loss of revenue to the Indian Government resulting from such a course of policy as you recommend could by any possibility be met?—I would join in supporting Dr. Thoburn's suggestion of a small tax upon tobacco. It is so extensively used, and is so comparatively harmless, that increase of consumption is not a thing to be seriously dreaded. Moreover, increase in that direction is almost impossible,—the people already take about as much as they can. I have long thought of this as a source of revenue, but never till lately felt prepared to advocate the measure. The *Daily News* of this morning, in an article upon Dr. Thoburn's evidence, has this sentence:—"Of course, if the Indian revenue continues to be inade-"quate, there is no other resource; it may be necessary to "put a tax on tobacco; but to gratuitously fling away the "opium revenue, for no reason whatever that any sane man "could accept, in order to put a tax on so innocent a luxury, "we had almost written necessary, as tobacco, would be too "monstrous." Now, the very argument which this writer puts forth as to the reason why a tax should not be put upon tobacco is one of the strongest reasons in my own mind for recommending the tax. After a great deal of reflection on this subject, I am coming more and more to this conviction, that Governments must tax innocent commodities, and that in time they will be forced to it even in England. The next move in public opinion is likely to be towards local option; and even the working classes are coming to see that local option will mean to them shutting up a large number of public houses: and shutting up these public houses will lessen the revenue from alcohol, until I believe the time is coming, when England will have in alcohol a less gigantic evil to deal with than it has at present, and when it will get the courage and nobility of character to put its foot down on that evil, and say: "We will not carry on our Govern-"ment as we have done, so much on the fruits of "this most dangerous thing." It is, therefore, my strong conviction that Governments should look for their revenue to innocent and necessary substances. As it is, the virtuous part of the public is compelled to live, as it were, upon the vice of the vicious. For my own part I am not willing to eat my bread and butter at the expense of families that are going down to misery and degradation through the use of alcohol or opium. I protest against it.

2603. You have expressed yourself with great strength of feeling with reference to the abuse of alcohol at home. It is the case, is it not, that at home the most earnest men in the movement for the suppression of the opium traffic in India are connected with the temperance movement at home?—I believe so.

2604. The two movements are in a sense inter-dependant?—I believe so.

2605. Is there anything further that you would like to state?—I should like to say a word upon the present sale of opium as encouraging suicide. In 1876, whilst teaching in our English school at Berhampore, a student of the Entrance Class rushed in greatly excited, asking for leave to go home as his mother had taken opium. With great difficulty that life was saved. Naturally this case shocked me very much, but I have never till recently turned attention to the great frequency of such suicides. At the early part of this year, especially, I began to remark how often suicides by opium appeared in our daily papers. I would respectfully recommend that the Commission should have returns of opium suicides for one year prepared. I believe that just one year's extracts from newspapers would show a startling result. On the 6th of September last I commenced noting them, and continued this until September 23rd. During

those seventeen days there were five clear cases of suicide and three cases of death from overdoses, in which the suicidal attempt was not so clear. Of these, two were women, and three were young men under 22. Of these latter, two were students at college. It is my conviction that if any poison should be guarded strictly by Government, because of the dangers of its use for suicide, opium is pre-eminently such a poison. It is of all poisons the one which must be naturally the most attractive to a suicide. It presents death in its easiest and most delightful form to one who has reached that state of mind. I believe that its free sale does greatly encourage suicide.

"How oft the sight of means to do ill deeds
Makes ill deeds done."

2606. (*Sir William Roberts.*) You spoke about opium being used as an aphrodisiac; of course you know that there are other aphrodisiacs used than this?—Yes, I do know that.

2607. A great number, are there not?—I believe so.

2608. Do you think that a pious Hindu or a pious Mahomedan would consider himself as acting immorally in taking an aphrodisiac?—I doubt it.

2609. What is your impression in regard to the use of opium with reference to longevity?—I have made no remarks upon that question, and I scarcely feel in a position rightly to speak on that matter.

2610. You said that opium-smoking was regarded as degrading amongst the people that you laboured with, but not opium-eating or drinking?—Yes.

2611. Have you resided in China?—I have not.

2612. I understand that the position you take up is to bar all alcoholic liquor and opium but not tobacco?—Not tobacco.

2613. You are in favour of tobacco?—I cannot say that I am in favour of it, but it seems about as innocent a thing as there can be of that kind.

2614. Have you ever tried to explain why nations like those of Western Europe—Christian nations generally—notwithstanding their use of alcohol, are so prosperous as compared with other nations that do not use alcohol, or only a little?—I believe the great secret of the prosperity of the Western nations is the higher standard of morality generally that has resulted from the religion of Christ.

2615. Then you admit that the use of alcohol in Europe has not prevented that influence from operating in a favourable sense?—Just so.

2616. But does not that appear to you an odd paradox?—No. I think there may be so much good in a nation as to enable it to throw off even a great deal of evil without its interfering with general progress, particularly in comparison with other nations that have perhaps all the evils with very little of the correctives.

2617. It has never struck you that as a possible view that, although alcohol does an enormous amount of harm to individuals, it may nevertheless do a great deal of good to those who consume it moderately, and that the good done in that way may balance the evil that it does?—I am not able to take that view, although, if alcohol were universally moderately used, I should never be a total abstainer, but I feel that the evils are so many and so serious that it cannot be thus treated.

2618. (*Mr. Pease.*) You stated that the result of the opium habit was to transfer the property in Murshidabad from the Mahomedans to the Hindus. Will you explain that?—It happens in this way: the Hindus are less under the power of the opium habit, they have therefore more money. These Murshidabad people spend so much in opium and suffer so much from its degrading influences generally that they give a chance to men of wealth to buy their property, so the Hindus have practically been stepping into their shoes all round in that city.

2619. You say it is a more prevalent vice with the Mahomedans than with the Hindus?—Yes.

2620. You said you had observed for some time past an increase in the price given for licenses to sell opium. Have you any figures that you can put before us on that subject?—I have not.

(*Chairman.*) The Secretary says that the Commissioner of Excise can furnish official figures on the subject.

2621. (*Mr. Wilson.*) You told us that you had a great deal of experience in the Murshidabad district until recently?—Yes.

2622. May we take it generally that your evidence relates especially to the Murshidabad district?—Yes.

2623. And if there was other evidence from other parts of India, it might not necessarily conflict with yours?—Decidedly. *Rev. W. B. Phillips.* 22 Nov 1893.

2624. I have some vague idea of what the word "Poojah" means; I should like to hear your definition?—It is the religious worship of the Hindus.

2625. At any time?—Yes.

2626. I thought you spoke of it as relating to some particular season?—The term is applied to regular worship and also to special occasions. The special occasions are those to which I alluded in my evidence, when large crowds of people gather together and the opportunities for selling are very numerous. All the pilgrims are warned, in fact they know themselves, that they must watch against opium-eaters or smokers.

2627. You spoke of two kinds of smoking—chandu and gooli?—There is chandu and madat. Madat, I believe, is synonymous with gooli-smoking.

2628. When you spoke as to how far opium is used medicinally, was that from the general impression that you gathered from the people themselves, or have you had a conversation with the native doctors?—I have not had much conversation with the native doctors on that point.

2629. The impression you have given us is chiefly derived from the people themselves?—From what I have seen of their habits.

2630. Lord Brassey asked you a question about the temperance movement and the anti-opium movement in England as being inter-dependant, and I understood you to say you thought that they were?—If I put it in that form it would scarcely represent my views. What I mean is that as a rule the enemies of alcohol are the enemies of opium, that probably most anti-opiumists are anti-alcoholists.

2631. But if you can imagine that the anti-opium agitation completely collapsed in England, do you think it would have any impression on the temperance movement in the sense of inter-dependance?—Not the slightest.

2632. Perhaps you are aware that some prominent members of the Anti-Opium Society are not temperance men at all?—I was not fully aware of that fact.

2633. Perhaps you are not aware that Mr. Donald Mathieson and Dr. Legge are neither of them connected with the temperance movement in any way whatever?—I was not aware of that.

2634. (*Mr. Mowbray.*) Can you tell me the proportion of the Mahomedan population of Murshidabad and the Hindu population?—I believe in Murshidabad they are nearly half-and-half.

2635. What is the total population?—1,250,000 I believe by the last Census; it used to be 1,353,000.

2636. I may take it then that there are about half a million Mahomedans?—About that.

2637. And you said that 90 per cent. were consumers of opium; I suppose you mean of the adult males among the Mahomedan population?—I have not made that statement; I have confined my statement to the city of Murshidabad, not to the district.

2638. Do I understand that the population of Murshidabad is upwards of a million?—Yes.

2639. And that practically half of that population is Mahomedan, and 90 per cent. of the Mahomedan population are consumers of opium?—No; Murshidabad District is distinct from Murshidabad City. Murshidabad City is the former Capital of Bengal.

2640. Then you do not mean that the population of the city is a million?—Oh dear, no.

2641. Would you tell me what it is?—What I have said as to the population applies to the district.

2642. What were you referring to when you said that 90 per cent. of the Mahomedan population were consumers of opium?—I was then referring to the city of Murshidabad.

2643. What is the population of the city?—I am not perfectly certain, but I believe it is 56,000.*

* *Note.*—Mr. Phillips desires to put in the following figures showing the population of the Murshidabad city in 1881:—

| | |
|---|---|
| Hindus | 22,719 |
| Mahomedans | 15,818 |
| Others | 694 |
| TOTAL | 39,231 |

*Rev. W. B. Phillips.*

22 Nov. 1893.

2644. Is half of that Mahomedan ?—I could not answer exactly—more than half I should say—much more than half.

2645. Then is your experience limited to the city or to the district of Murshidabad ?—No, it spreads over the district also.

2646. And is what you have told us about the city of Murshidabad good as to the district of Murshidabad ?—No; it is not.

2647. Will you tell me what are the proportions of the population in the district of Murshidabad ?—That I am unable to say.

2648. Your remarks as to the 90 per cent. referred to the population of the city only ?—Yes.

2649. Then, taking 90 per cent., or more than half of the population, do you think it would be possible with due regard to the public opinion of that city, entirely to prohibit a practice indulged in by so large a proportion of people ?—Certainly; with a proviso similar to that which the Government is carrying into effect in Burma, allowance being made for present consumers.

2650. You would have a registry made of present consumers; how will you propose to carry that out ?—I suppose that would be the method.

2651. Do you think it would be a practical method ?—I feel that is a question for Government officials more than for myself. If it were not practical, they would find another mode.

2652. You have expressed your belief that public opinion would support a prohibition of this kind. I wish to know what grounds you have for saying that public opinion would enforce such a prohibition in the case of so large a proportion ?—My dependence is of course not upon the public opinion of Murshidabad City, but upon the public opinion of India, that is, the public opinion of 280 million people, contrasted with the public opinion of 56,000. I believe if Government had at its back the public opinion of, say, 200 million, it could afford to deal strongly with the public opinion of some 56,000.

2653. Are you able to speak with as much confidence as to the public opinion of 280 million of people that you have not been brought into direct contact with, as you can with reference to the opinion of the smaller number with which you have been brought into direct contact ?—I feel confident that the public opinion of these opium-smokers would not agree with it, so that in that case the analogy breaks down; but with regard to the whole population of India, I express my belief generalizing from particulars, but of course I can scarcely be reasonably expected to offer anything like a guarantee that this opinion is absolutely correct; it is my opinion.

2654. I think you also told us that opium-smokers say that they could not work without it, but in your opinion that is not so ?—I did say that opium-smokers would say that they could not work without it, and there is another class would say that they could work without it. I do not think I went further than that.

2655. Your opinion was that it was not a correct idea on their part ?—As far as they are concerned, I think they do believe that they could not work without it, and it may be that it is true, although I have had conflicting evidence from one who called anti-opiumists mad fanatics. He said they could work without it, because they were obliged to do without it in jail.

2656. I do not want to go into any one else's evidence. I want to ask whether in your opinion there is a general idea among these men that they cannot work without it ?—I think that certainly.

2657. Therefore I presume they would object to be interfered with ?—Doubtless.

2658. I suppose you would admit the truth of the proverb "that the man who wears the shoe knows where it pinches" ?—Yes, I think that is correct.

2659. (*Mr. Fanshawe.*) I understand you to describe the effects of opium-smoking on an urban Mahomedan population in Murshidabad ?—It would be more correct, as far as the city of Murshidabad is concerned, to say that I have described more largely the effect of opium-eating.

2660. May I take it that you describe the effects of opium-eating on an urban population such as you find in Murshidabad ?—I do not wish to confine my remarks as applying only to these cases; my own dwelling, for example, was 7 miles away from the city, in Berhampore, where also the evil effects of opium are known.

2661. But taking it broadly, that is the class you are referring to generally as using opium to excess ?—Yes; I think so certainly.

2662. Outside the city of Murshidabad, can you tell us what the proportion of opium-eating would be to opium-smoking ?—No.

2663. Is smoking much more common than opium-eating, or much less common ?—I cannot say accurately.

2664. You have been in the habit of visiting a great number of villages for a series of years in this district ?—Yes.

2665. Has it come within your experience that opium-eating is resorted to at all as a stimulant in the malarious parts of Murshidabad ?—No, it has not.

2666. Among the Jain community to which you referred, is the opium habit one of eating or smoking ?—Mostly eating.

2667. The members of that community are good business men, I presume ?—They are.

2668. And would the remarks that you have made with regard to opium leading to lying and cheating and not paying debts apply to that community ?—No, they have not the temptation: I exempt all wealthy men.

2669. You exempt the wealthy community ?—Yes, they are not under temptation.

2670. You said it was quite common in the city of Murshidabad to recommend the use of opium as an aphrodisiac: would you kindly tell us by whom you mean ?—I wish to consider that remark as enlarged far beyond Murshidabad and as applying not only to Mahomedans, but to Hindus and very largely through society.

2671. By whom is it recommended: by their native doctors ?—By one another, by friends.

2672. Recommended amongst themselves ?—Amongst themselves.

2673. You recommend that the use of opium should be prohibited except for medical purposes; speaking generally, what do you include under medical purposes; do you mean that opium should only be sold on medical prescription ?—Yes, I should think so.

2674. Like other medical prescriptions ?—By qualified medical men.

2675. Throughout the districts ?—I think there is a system now in India of both English practitioners and Kabirajis.

2676. Then you would mean that opium should only be supplied on the certificate of a qualified practitioner according to the European system, or a qualified practitioner according to the Native system, including both ?—Yes.

2677. With your knowledge of the country, would you say that opium generally is used as what I might call a domestic remedy in cases of dysentery, rheumatism, pains, and so on, in many villages throughout the districts, apart from what the doctors would recommend ?—I believe it is, particularly for lumbago, rheumatism, or pains of the body.

2678. If it is used generally as a domestic remedy, how would you provide for cases of this kind in future should it be necessary to have a medical certificate, European or Native ?—I should like to say that I have never attempted carefully to work out this, nor do I pretend to have any scheme in my mind, but I believe that a scheme may easily be devised. Of course medical practitioners could give a certificate or some prescription by which I suppose medicine of that kind could be got regularly in certain quantities.

2679. With your knowledge of the country you must be well aware that there are many vegetable poisons to be found in almost every village ?—That is so.

2680. Do you wish us to understand that your experience has been that poisoning by opium is a much more common form of suicide than by any other poison ?—I believe it is much more largely used, and that a comparison with any other poison would reduce the comparison almost to an absurdity.

2681. But if you had not opium, do you think that anybody wishing to commit suicide would be debarred by any difficulty in finding poison according to the present conditions of life ?—My impression is that in the case of most suicides a little difficulty goes a long way, and that they should be protected to the utmost extent to which Government can protect them. I believe a man gets so under the influence of depression that if the way of getting free, as it were, of the burden, were not easy, it would probably be a sufficient deterrent, and then common sense would return and he would not wish to commit suicide.

2682. But is the way not easy in the presence of the large number of poisons growing almost in every village ?—I do not think it is so easy.

2683. Would it not be easy to substitute any one kind of poison for another?—I do not think it would; if I did, I would not recommend it. I think that all poisons should be, as far as possible, suppressed.

2684. With your knowledge of Indian life you must know that a great number of suicides are committed every year by native women throwing themselves down wells?—Yes.

2685. Does not that come within your knowledge?—It does not come within my personal knowledge.

2686. But you think that is generally correct?—I should say so.

2687. The well in India being used as a means of committing suicide?—I cannot say that it has come prominently before me. I dare say that any one in the North-West Provinces would be more likely to hear of it. I believe it is a common way of committing suicide among native women.

2688. (*Sir James Lyall.*) You attribute the wretched appearance of the Mahomedans to the prevalence of the opium habit. Is it not common in India in the old Mahomedan cities, particularly decayed ones, which were formerly capitals, that the population has a weak and degraded appearance?—My experience of old Mahomedan cities is limited to Murshidabad, and therefore I am not in a position to answer that question.

2689. You refer to the use of opium as an aphrodisiac; is it not usually understood to be the case that from very early sexual intercourse and other habits impotence is unusually common among men in India and often comes early, and that for this reason opium and many other drugs are in unusually large demand as aphrodisiacs?—Well, that may be a fact, but I do not believe that the opium taken as an aphrodisiac is taken with the intention of procuring offspring. It is taken more for increasing sexual enjoyment. I believe that answer will apply almost universally in reference to the use of opium.

2690. You think it is taken not by men who are disposed to be impotent, but by men ordinarily capable of sexual intercourse who take it to get an excessive enjoyment?—I think it is taken by both classes, the object being the pleasure that it may produce.

2691. You say that the existing system of licensing is vicious, putting the highest pressure on the vendor to spread consumption. Is that a theory, or have you any personal knowledge or experience of the special methods by which such vendors spread the sale?—I know such vendors; I know one particularly who used to be a student in our own school, and I know that their object is to try and establish as many shops as they can.

2692. They are not allowed to do that, are they?—That is their object; they try.

2693. Before the thing is put up for auction the number of shops is fixed and no vendor can after that establish more shops; he knows when the auction takes place, how many shops are going to be allowed?—I had especially in mind the fact that in the time of Sir Rivers Thompson, I made a strong effort to get one of his shops closed and succeeded in that effort. Our Temperance Society took the matter up, and I know how very strong was the opposition we had to meet with on his part. This also I know from conversation with the people that they try to tempt as many as they can into this habit, particularly in the different outstill districts. *Rev. W. B. Phillips.* 22 Nov. 1893.

2694. The vendor I suppose sits in his shop; he does not advertise in the paper or go round about hawking the thing. I should like to know if you have any knowledge of any special way of increasing the sale which he has beyond that of any other shopkeeper who sits in his shop?—The shopkeeper is not usually the man who buys the license. In the Murshidabad District there were only five principal licensees, and all the shops throughout the district came under them; they put in their shopkeepers.

2695. Have you any knowledge or is it theory, of any special way by which they spread the sale?—I am not prepared to call it theory, if you watch the way in which they gather the people.

2696. That would be one way; have they any system of gathering the people? That is what I wanted to ask you, whether you have any knowledge or experience of that?—I have not any knowledge of any special way. I depend more upon what I hear of the pressure that they put upon people in trying to increase their sale.

2997. You say that the Government of India is specially responsible for the production of opium; is it not also to be credited with the restriction of opium in India as a whole, and high taxation of what is consumed or exported?—I think Government is to be credited with that intention in late years.

2698. I mean with a restriction of production in India as a whole?—I heard on this Commission from Sir David Barbour that the Government production has remained the same for a number of years.

2699. In the greater part or nearly the whole of British India and a very large part of the Native States do you know that through the instrumentality of the Government opium has been extinguished?—That I understand.

2700. And what opium is consumed or produced is very heavily taxed?—That I know.

2701. (*Mr. Wilson.*) With reference to the question about licenses, I understand that it is the case that a certain number of shops is mentioned in the licenses?—I am not sure of that.

2702. Is it not the fact that that number can be increased by the consent of certain officials?—I am not clear on that point.

2703. If I say it is, you are not prepared to say that I am wrong?—I am not prepared to say that you are wrong.

The witness withdrew.

Mr. SITA NATH ROY called in and examined. *Mr. Sita Nath Roy.*

2704. (*Chairman.*) What is your occupation?—Banker and Zemindar, and Secretary to the Bengal National Chamber of Commerce.

2705. I understand that you wish to speak to us with reference to the consumption of opium on the moral and physical condition of the people of Bengal?—Yes.

2706. It is a well-known fact that the consumption of opium in this Presidency is not restricted to particular classes or districts, nor does caste impose any restriction on the consumption of opium?—It is more or less taken by all classes from the highest Brahmanical caste downwards, but it is more generally consumed in the Central and Western than in the Eastern parts of Bengal. It would not be going too far to affirm that a considerable portion of the population of Central and Western Bengal take opium while its consumption in Eastern Bengal is much more restricted. The disparity in the use of opium by people of different parts of the Presidency is mostly due to the great prevalence of malarial fevers in Central and Western Bengal; Eastern Bengal being less subject to these afflictions. There is a deep-rooted belief that opium is a prophylactic in malarious diseases. The consumption of opium is largely confined to adults above 40 years of age, for it is in advanced life when the meridian of life has passed, that opium is deemed a necessity as a means to ward off the many ills which flesh is heir to. People living in low and marshy lands, and those who have to undergo severe physical labour and fatigue and to submit to night exposure, deem it a necessity to take opium in moderate doses, as it is supposed to prevent chill and cold and to give sustained energy and vigor. Young men seldom, or only under medical advice, indulge in the use of opium. With reference to the effect of the consumption of opium on the moral and physical condition of the people, my views are that those who use opium moderately do not suffer any ill effect; on the contrary, the general impression, bordering on conviction, is that the moderate use of opium is beneficial; that it is a panacea for many diseases, and that its tendency is to prolong life. Native physicians concur in holding that opium is a reliable prophylactic against malaria and chill. It brings certain relief to those who are suffering from wasting diseases, diabetes, consumption, rheumatism, gout, and bowel complaints; when other treatment fails, patients are invariably recommended the use of opium. The consumption of narcotics in some form has been in use in this country from time immemorial. The Rajputs and Sikhs, the two most martial races of India, are said to be the largest consumers of opium, and yet they are not only the most prolific and vigorous, but the sturdiest of the people of this country. As regards the evils attending the use or rather abuse of opium, they

*Mr. Sita Nath Roy.*

22 Nov. 1893.

are as nothing in comparison with those caused by alcohol. Not a single crime can be ascribed to the use of opium. Who ever met with an opium-eater beating his wife and children, quarrelling with his neighbours and creating public disturbance? We daily meet with the sad spectacle of people dead drunk from the use of alcohol, reeling in the streets of our large cities in a disorderly and unconscious state and incapable of taking care of themselves. But who ever met with an opium-eater behaving in this fashion? At least the uproariousness and wildness caused by the use of alcohol are not visible in the case of opium. A man under the influence of opium is less harmful and less dangerous than one excited by the use of alcohol or of other native drugs.

2707. What do you say as to the disposition of the people of Bengal as to the use of opium for non-medical purposes?—As a rule there is no disposition among the people, especially the higher classes of this Presidency, to use opium for any but medical purposes. The rich and the poor alike do not hesitate to take opium when occasion arises, but they do so under medical advice. I should be wanting in candour if I were not to state here that some (though the number is very small) among the lower classes in our larger cities do take opium as a means of pleasurable excitement. There are opium dens visible here and there in our large cities where chandu and madak, different preparations of opium, are smoked by a few who may be designated the scum of society, but this is a vice which cannot be charged against the higher classes.

2708. Will you tell us anything you wish to say with reference to the disposition of the people of the Province of Bengal to bear in whole or in part the cost of measures for the prohibition of opium?—It is superfluous to ask the people of this country whether they are disposed to bear in whole or in part the cost of prohibitive measures. Can it be supposed that while the masses of the people of this country are proverbially poor, mostly living on one meal a day, and that while they are literally groaning under numerous direct and indirect taxes, they should be disposed to pay additional taxation to recoup the heavy loss that must inevitably follow the prohibition of the manufacture and sale of opium in British India? As to the financial aspect of the question, is it reasonable to throw to the winds a magnificent revenue of about six millions in tens of rupees at present derived from an unobjectionable trade in deference to the well meaning but mistaken views of moralists and irresponsible persons, and then to ask the people of the country to recoup the deficiency by the payment of additional taxation? No one knows better than the gentleman in charge of the financial portfolio of the Government of India how difficult it is to raise money in this country from taxation, and due weight should be given to his representations. Lands in this country, besides bearing the weight of a heavy revenue payable to Government, have, in infringement of the permanent settlement, in violation of the solemn compact entered into with the landholders, of late been saddled with the payment of two different cesses, namely, road and public works cesses, while trade, commerce and the different professions have been taxed to the uttermost by the imposition of an obnoxious income-tax. Better sources of revenue are hardly available, and any attempt at fresh taxation would arouse the greatest indignation and discontent everywhere throughout the length and breadth of India. Indeed, the imposition of further burdens would be a cruel injustice. Hence, on financial grounds, it would be highly impolitic to abandon the revenue derived from opium, for which there seems no practicable substitute.

2709. Now let me ask whether in your view the growth of the poppy and the manufacture and sale of opium in British India should be prohibited, and whether you think it would be practicable to enforce a prohibition of that kind?—There does not seem to be the slightest justification for prohibiting the growth of the poppy and the manufacture and sale of opium in British India while other stimulants of a far more objectionable character are available, while drunkenness reigns rampant here, especially in Europe, and while the country is being deluged with the spirits manufactured here and the imported brandy, gin and rum, or noxious liquors under those names, it is absurd to talk of abolishing the manufacture and sale of such an innocuous article of commerce as opium, which certainly is not so harmful to society as alcohol. Should opium be abolished, people will have recourse to narcotic drugs and alcohol, and an unlooked for market of large dimensions for European liquors would be opened here. So long as philanthropists and moralists in England cannot persuade the British Parliament to surrender the large revenue amounting to about 28 millions of pounds realised from the liquor traffic at home, and adopt strong legislative measures for repressing the use of intoxicating liquor, it is a mere mockery to ask the Government of this country to prohibit the manufacture and sale of opium. But what would be gained by such prohibition? China has long cultivated the poppy, and the amount of opium manufactured there is much larger than that imported from this country, and in the absence of that pure product, the Chinese would themselves supply an article far more obnoxious. While the Indian opium being very superior and considered a great luxury is confined to the well-to-do people, the home-grown opium, which is not so refined and is much cheaper, is consumed by millions of people. The only consequence of abolishing Government trade in opium would be either to throw the drug open to free trade, or to hold out an incentive to Chinese for the much larger manufacture of less pure opium in their own country. While the Chinese would go on smoking their pipes with home-grown opium, the Government of India, which can hardly make two ends meet, would for nothing be sacrificing a revenue of six millions tens of rupees at the bidding of a number of well meaning but mistaken philanthropists, who perceive not the beam in the eyes of their own people. It does not seem possible to effectually prohibit the manufacture and especially the sale of opium in this country. Government may prohibit the growth of the poppy in British India, but it cannot and should not, consistently with justice and without giving rise to serious unpleasantness, prohibit the growth of the poppy in the States of the Independent Chiefs of Central India. With the abolition of the opium trade in British India, a greater stimulus would be given to the growth of the poppy and the manufacture and sale of opium in the Native States, and opium would continue to be imported and smuggled into British territory, China and elsewhere, and it would be costly and extremely difficult, if not unpleasant and unsafe, to prevent it by a system of excise which would be intolerable. The revenue derived from opium is one of the principal sources of income in the Native States of Central India, and to ask them, without any reason, to forego it, would be asking too much of them. Nor can the payment of adequate compensation induce the Central Indian Chiefs to prohibit the manufacture of opium in their territories, for their subjects have been accustomed to the use of opium from time immemorial, and a habit so deep-rooted cannot be easily abandoned. The fact is, the prohibition of the growth of the poppy and the manufacture and sale of opium in this country would not only throw the Government into extreme difficulty, but bring serious loss to ryots and landlords alike and to many thousands of people engaged in opium factories.

2710. Do you think that any change short of prohibition should be made in the existing arrangements for regulating and restricting the opium traffic in Bengal and raising a revenue from that source?—The present system of Government monopoly seems to work admirably, and I cannot suggest any change in it. It imposes a great restriction on the consumption of opium. With the abandonment and withdrawal of the Government monopoly, several powerful joint-stock companies would be floated for the manufacture and sale of opium, and some of the very gentlemen who are now loudest in their declamations against opium might be shareholders in such a thriving and lucrative business.

2711. Does that conclude what you wish to say in your examination-in-chief?—There is one thing more I should like to say in reference to what has fallen from Mr. Phillips as to the wretched condition of the Mahomedan population of Murshidabad. My belief with reference to the wretched condition of the population of Murshidabad is that it is more on account of the prevalence of malaria that they present such a wretched appearance. The fact that a large number of the population of Murshidabad do take opium is on account of the prevalence of malaria. I know it from my personal contact with the people living in and around Calcutta where there is a great prevalence of malaria. The people in and about Calcutta do take opium, and those who are stricken by malarial fever necessarily present a wretched spectacle. It is my belief that it is not on account of the use of opium that such a sad appearance is presented, but on account of their being stricken by malarial fevers.

2712. (*Mr. Pease.*) With reference to your previous answer as to joint-stock companies, I should like to ask what ground you have for such a statement?—That is my belief.

2713. That gentlemen who are at present denouncing the opium trade are so insincere that they would take part in that business?—I do not mean to say that.

2714. Then what do you mean?—I mean that although I might not take alcohol, still I might take shares in a wine business.

2715. (*Chairman.*) A pure hypothesis?—A pure hypothesis.

2716. (*Mr. Pease.*) What special grounds have you had for forming an opinion upon the physical effects of opium?—As a merchant and zemindar I have had experience among several classes of people. Living in the mofussil and in Calcutta, daily coming into contact with a large number of people, I know a large number who consume opium without any ill effects from the use; indeed, they tell me it is very beneficial for their health.

2717. Are you personally interested in the opium business or in the employ of those who are?—I am not in any way interested directly or indirectly.

2718. Is opium largely used in the district from which you come in cases of fever instead of quinine?—In one part of the country, I mean at Dacca, there is no such thing as malarial fever, consequently the consumption of opium, as I have said, is very limited. It is in Western and Central Bengal that the consumption of opium is larger.

2719. (*Mr. Wilson.*) Will you tell me whether the general remarks you have made in reference to its use for medicinal purposes are based on personal knowledge or on what your friends have communicated?—Not on personal knowledge, but on what I hear from my friends as to the effect of it. I myself do not take opium.

2720. Do I understand that you are here as representing the Chamber of Commerce?—Yes.

(*Chairman.*) I believe it is the Native Chamber of Commerce.

2721. (*Mr. Wilson.*) You have not said much as to its effect on commerce, on which I expected to hear a good deal; have you anything to add on that subject?—I never dealt in opium. I have but little knowledge on that subject.

2722. Supposing the sale and cultivation to be largely restricted or abolished, in what way would it affect the Chamber of Commerce as a commercial body?—In this way: if the consumption and export of opium to China were less, in consequence of the restriction, the Government revenue from opium would be less, and in order to recoup the deficiency the Government might impose fresh burdens on the people including zemindars and merchants who would not relish it.

2723. In any other way?—The people also would not like it because in many instances they are obliged to take opium, and if it could not be had easily they would be dissatisfied.

2724. That is a matter in regard to the social life of the people; I am speaking particularly from a commercial point of view; have you anything to say except that there is a fear of additional taxation?—There are persons, especially some big Jew gentlemen, who deal in opium, and some Marwari gentlemen who deal in opium, and perhaps they would be inconvenienced if the consumption and production of opium were restricted.

2725. Are they members of your Association?—Some Marwaris are members of the Association.

2726. I think you said you regarded opium as a panacea for many diseases?—Yes.

2727. You mentioned particularly malaria?—Malaria, rheumatism, gout, bowel-complaints, and diabetes: in all those cases opium is very largely taken, and the Kabirajis prescribe it.

2728. I asked about young children?—Not necessarily children; it may be that children as well as adults are all liable to attacks of malaria.

2729. My question is, are not children especially liable to be affected by malaria?—I am not aware of it.

2730. Can you tell me whether, as a matter of fact, opium is given to children or not. You say it is useful in later life?—I do not know whether it is given to children. I come mostly in contact with grown-up people, and they tell me that they use opium as a prophylactic against malaria, that they derive great benefits from its use.

2731. I think you said that many of these people you are speaking of are extremely poor and only get one meal a day?—Large masses of the people.

2732. But although they have only that one meal a day they find money for the opium?—Not necessarily. Opium is taken by all classes of people, rich and poor alike, but perhaps those who live on one meal a day can hardly spare money for opium.

2733. In reference to the taxation, you are aware that the proposal of the Anti-Opium Association in England is that any additional cost in loss of revenue should not fall upon India?—I was not aware of it until I read it in yesterday's papers. *Mr. Sita Nath Ray.* 22 No. 1893.

2734. Now that you are aware of it, does it not somewhat modify the opinions you have expressed?—I do not know whether they will indemnify the ryots, the landholders, and the people of Central India. It might be that they will be disposed to give the millions of money which the Government of India would lose, but I do not know whether they would indemnify everybody that would lose from the suppression of the opium trade.

2735. Do you consider that the ryots would suffer much?—I believe so.

2736. You think it is a very profitable crop?—It is one of the most valuable crops.

2737. Are you aware that in several recent opium official reports reference has been made to the difficulties in getting it cultivated?—I am not aware of it.

2738. If you were to see such statements in official reports, would it modify your opinion that the ryots are very fond of the crop?—I believe the advances of money made by the Government of India are an inducement to the ryots to cultivate land for the poppy.

2739. Very likely, but do you think it is the most profitable crop they have?—One of the most profitable.

2740. You have referred to the Native States. Is it not the fact that the growth of opium is now prohibited in some of the Native States?—I am not aware of it.

2741. Are you not aware of any Native States in which it is prohibited?—I am not aware of it.

2742. Do you know anything about Mysore?—No.

2743. Are you aware that the revenue from opium has been diminishing a good deal of late years?—Yes.

2744. And that with the constant increasing growth of the poppy in China there are considerable fears that opium will further diminish?—It is diminishing, but that is no reason why it should be forcibly suppressed.

2745. If it is steadily diminishing, some means will have to be found to meet it?—It will be many years before it is completely diminished.

2746. Suppose England to be willing to make a very substantial contribution now in order to get rid of what many persons object to in this traffic, do you not think it might, if it were possible, be a good bargain for India to get English money, and not to see this revenue gradually dwindle away until it comes to nothing?—If the Government gave a guarantee that they would remit every year 6 millions of rupees, and at the same time indemnify all the ryots, landholders, and subjects of the Native States of Central India, and also allow the use of opium for medicinal purposes, I think we should not have the least objection.

2747. You have referred to the drink traffic in England and the revenue derived from it. If there were to be some material alteration made within a few years in our liquor laws in England and if we showed some anxiety to get rid of that curse that would destroy the force of your argument about the opium traffic in that respect?—Still we would not like to abandon the opium traffic, because to us it seems that opium is not so harmful and dangerous as alcohol. Opium, it appears to us, is an innocuous article of commerce.

2748. That was not my question. I thought you introduced the question of the liquor trade in England and pointed out the inconsistency in that respect?—Yes.

2749. Then, if England were to make some distinct advance in reference to its own liquor laws, that would destroy that part of your argument?—What I meant was that in that case they could consistently ask the Government of India to put restrictions on the export of opium to China.

2750. (*Mr. Mowbray.*) You said that on certain conditions with regard to the payment by England you thought it might be possible to restrict the use of opium in India to medicinal purposes?—Yes.

2751. Have you formed any plan in your own mind as to the way in which that could be carried out?—Not at all.

2752. (*Mr. Haridas Veharidas.*) Did I understand you to say that you think opium does good and not harm to the people who use it in moderation?—Yes.

2753. Not for medical use only?—As far as I know, it is used mostly for medical purposes, and if it were not, still it would do no harm.

*Mr. Sita Nath Roy.*

22 Nov. 1893.

2754. You do not think it is a vice?—The immoderate use of it as a means of pleasurable excitement, as a means of debauchery, is condemnable, but the moderate use of it, especially as our countrymen use it for medicinal purposes, is not condemnable.

2755. (*Sir James Lyall.*) Two missionary gentlemen who have given evidence before the Commission, have suggested that a tobacco tax might be imposed to make good the revenue lost by the prohibition of the cultivation of opium; what do you think would be the general idea in India of such a proposal?—There can be only one answer to it. The whole of India as a man would protest, because the lower classes and the higher classes also, especially the lower classes, cannot do without tobacco. A tax on tobacco would be highly resented by the people and produce the greatest amount of discontent and indignation; it is the last thing that Government should do.

The witness withdrew.

(*Rev. W. B. Phillips.*) As one of my statements has been traversed, I should like to say that my remarks, with reference to the appearance of the people in Murshidabad, apply to the city only, and not to the district.

Adjourned until to-morrow at 10-30.

---

## At the Council Chamber, Writers' Buildings, Calcutta.

---

# ELEVENTH DAY.

### Thursday, 23rd November 1893.

---

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
„ WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.
„ A. U. FANSHAWE.
MR. ARTHUR PEASE.
„ HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

*Revd. T. Evans.*

23 Nov. 1893.

The Reverend THOMAS EVANS called in and examined.

2756. (*Chairman.*) Will you state shortly the length of time you have been in this country and the nature of the work upon which you have been engaged, and generally describe the nature of your position and occupation?—I have been in India for 38 years, and I have been engaged in mission work until lately, when I retired. For the last few years I have been more specially engaged in the promotion of temperance work among the natives of India.

2757. What means have you had especially of ascertaining the social habits of the people of India regarding the use of opium?—I would say at the outset that my chief attention with regard to the Indian "Abkari" Department has been devoted not so much to the opium question as to that of strong drinks.

At the same time I have not mixed up, as a missionary, with the people of India for the last 38 years without having had numerous opportunities of discovering that the use of opium, more or less, is a prevalent vice among them, if not more so than their indulgence in alcohol. Indeed, in many cases opium finds free admission into many wealthy families where strong drink would not be tolerated.

The *Shastras* of the Hindus, as well as the Koran of the Mahomedans, strongly prohibit the use of alcohol, while, as far as I am aware, opium is not thus forbidden. I heard yesterday from a native gentleman of high caste that this drug is more or less in use among all classes of the people of India. The simple fact that opium produces such a large amount of revenue to the Government is at once a proof of its popularity. In the North-West Provinces alone no less than Rs. 8,41,270 was realised by way of opium revenue in the year 1892, while in Oudh there was the sum of Rs. 1,08,753; and in both cases there was an increase over the previous year. The revenue from opium and hemp drugs in the Punjab for 1891-92 was Rs. 6,19,595 and for 1892-93 Rs. 6,49,330. This same sort of increase is seen in nearly all other parts of India, and specially so in the Central Provinces. As to the *use* for which the people of India generally consume opium, while no doubt many use it medicinally, yet I am of opinion that this is not the general use for which it is taken. It is common to hear of poor mothers giving it to their children in order to put them to sleep while they are away at work, and of late years this practice has greatly increased in the case of women who are employed at the various factories. Only the other day I was told by a reliable authority that great havoc is made among little children in such cases by overdoses of opium which at times is given them. Then if a wife is jealous of her husband it is a common practice to resort to opium to put an end to life. But from all I have been able to gather in my intercourse with the people, I find that the drug is chiefly used on account of its aphrodisiacal properties in order to force into activity the exhausted powers of nature and to stimulate and excite lust. Before I had been six months in India I was told by a brother missionary who used to distribute grain to the poor on Sundays, that it was a common thing for the beggars to ask for a bit of opium to promote sexual intercourse, and often since that time the same request has been made to myself. I have been told more than once by native doctors that the use of opium for this purpose is as common as it is sad and degrading.

2758. Can you give any special cases of opium victims that have come under your observation; and at what age do you find that the opium habit is generally formed?—As to any *special* cases that have come under my immediate notice and with which I have had to do, I can just now call to mind the following instances. One case is that of the "*pundit*" who taught me the Hindi language and whose name was *Paramanund*. He was a Christian convert at Agra, and during the Mutiny was killed at Muttra. This man had been for years, while yet a Hindu devotee, in the habit of eating opium. Every possible effort was made to cure him of the habit, but all was in vain. I have often seen him walking along by my side with his eyes closed, and it was with the greatest difficulty I could keep him awake while teaching me the language. He himself often said that he deeply felt the disgrace of his position, but that he could not possibly live without his daily dose of opium. Another case was that of a young Brahmin, who was a fine Sanskrit scholar. He became, I believe, a true convert to Christianity at Allahabad in the year 1870, and he often preached with me in the bazaar. I was not at first aware of his opium propensities, although I could see a strange restlessness in his eyes and some eccentric conduct. At last it all came out and his sad story was, that some years before some old woman had persuaded him to take opium as a preventive from cold.

The dose went on increasing by degrees until at last he had become a slave to the habit. I did all in my power to get him to give up the vice, but I utterly failed and was compelled at last to give him up as a hopeless case and turn him out of the mission. Another case was that of a tinman in Allahabad. This poor victim looked so emaciated and wretched that I one day asked him if he was ill. He said, "Yes, Sir, and I cannot be cured." I answered, "Why?" His pitiable reply was "I am a *kaidi* (prisoner), shut up in "the prison of '*afeem*' (opium) and cannot possibly find a way "out." I pitied the poor fellow, and in order to induce him to make a strong effort to conquer the vice I offered him 5 rupees if he kept from the opium for five days, and I asked his master to watch over him. He held out for three days and then broke out saying that no amount of money could compensate for the horrible craving for the drug which made his life a burden. A common expression with opium-eaters when they cannot get the drug is to say "*sub budden futt "jota hai;*" that is, "the whole body is going to pieces." Such is the agony of the fearful opium crave that the poor victim who suffers from it will beg, borrow, or steal in order to secure a fresh supply of the drug. Such, in brief, has been my observation of opium victims, though of course the instances above given were extreme cases. At the same time it should not be forgotten that opium, like alcohol, is a crave which grows on one insidiously and like a deadly hydra folding its slimy coils round its victims by slow degrees until at last the fearful craving crushes its votaries to death. I have found that, as a rule, opium habits are formed in early life by mothers administering it to their children. Then there are other cases in which men take to the indulgence of opium and *bhang* and *ganja* and *charus*, when they resolve to lead the life of religious ascetics, as nearly all devotees in India indulge largely in stimulants, which among them is not considered a disgrace, for they are freed from the trammels of social life, as they suppose.

2759. Does that represent all you wish to say as to the difficulty which it is alleged is experienced in relinquishing the use of the drug when once the habit has been contracted?—As to the question whether opium victims ever give up the habit, while I would not say that there are no exceptions, yet I do say that as a rule they do *not* give it up. In proof of this I may state that during my travels through India, from the extreme north to the south, for the last four years, to promote temperance work among the natives, while I have been able in connection with the Anglo-Indian Temperance Association to organise about 130 anti-alcohol societies which include about 100,000 members, I have not been able to find a single person willing to give up the use of opium, and I have often been asked to say that members need only sign against liquor. As far as my experience goes, I do not think that five per cent. of confirmed opium-eaters, and not one in 1,000 of *chandu*-smokers, ever relinquish the evil habit till death sets them free from the terrible bondage.

2760. Are you of opinion from your experience that the opium habit tends materially to the shortening of life?—I am not prepared to make any statement on that point.

2761. What do you consider the most injurious method of taking opium; and do you think that the opium drug is a preventative against malaria or fever?—It would appear to me that opium-smoking is much more deleterious in its effects than that of eating or drinking it. The fumes of the poison seem to affect the lungs and through them the blood with greater virulence than is the case when otherwise taken. We full well know that the smoking of *chandu* (which is clarified opium) is much more injurious than that of eating or drinking the drug. This may account for the fact that the Sikhs in the Punjab and others as well, who use opium as a drink with their food, do not suffer nearly as much from its evil effects as others do who smoke it.

2762. (*Sir William Roberts.*) Does that apply to opium-eating and smoking in India?—In India.

2763. Not in China?—I know nothing about China.

2764. (*Chairman.*) What have you to say about opium being a preventative against malaria?—As to the question whether opium is a preventative from the effects of malaria or not, I am not competent to give a reliable opinion, but if it be so, it seems strange that our benevolent Government, which supplies cholera pills free of charge to people living in places where that sickness prevails, should not be equally liberal in supplying opium pills to its poor subjects residing in malarious districts. And further, if opium is such a powerful prophylactic, how is it that, while the Chinese in Burma may enjoy the boon, it is strictly forbidden by law to allow the native Burmans either to sell or to purchase it? Another strange mystery about this question is this, that, while it is supposed that opium is good to those who live in British territory, strange to say, the subjects of Native States are forbidden to enjoy this boon by the cultivation of it in their own native country. The Government of India has made a treaty with the State of Mysore in Southern India by which the cultivation of opium in that country is strictly prohibited, and, if I am not misinformed, the same restriction is enforced upon other Native Princes in India.

*Revd. T. Evans.* 23 Nov. 1893.

2765. Have you any remarks to make as to the result of closing the licensed opium-smoking shops in India?—With regard to the closing of *chandu*-smoking dens by the order of Government, I am sorry to have to say that that order has been so far sadly neglected, and it may be that the chief reason for that is found in the issue of a confidential circular, circulated at the order of the Commissioner of Excise in the North-West Provinces in July 1892. That confidential circular I will now read:—

"Confidential. No. 1 of 1892, dated 26th July 1892.

"From T. Stoker, Esq., C.S., Commissioner of Excise,
"North-West Provinces and Oudh, to all Commissioners
"and Collectors, North-West Provinces and Oudh.

"Sir,—You are already aware that henceforth the *chandu* "and *madak*-smoking is absolutely prohibited on the pre- "mises licensed for the sale of the drug. It is impossible "to doubt that this prohibition will be followed by the "opening in many places of unlicensed places of resort where "smokers can obtain the facilities which they require, and "that such places will have to be kept under observation, "both for general reasons and also with a view to prevent "the use of illicit opium. As the law now stands, the "authorities have no power to suppress consumption on "premises where opium or its preparations are not sold. "There is nothing in the law to prevent any one opening a "saloon for the accommodation of opium-smokers who bring "their own *chandu*. He can supply pipes and lamps and "service, and charge a fee for their use, and the law cannot "touch him unless he is detected selling opium or its prepar- "ations, or found in possession of more than the legal "quantity. On this point the opinion of the Board of "Revenue is that it is not altogether advisable that such "places should be suppressed. Collectors should watch such "establishments carefully so as to prevent the sale thereat of "illicit opium. The known conditions of *chandu* smoking "render the maintenance of some common place for the "consumption of the drug an almost absolute necessity. No "effort should be made to suppress such places, as it is better "that they should be known, and thus be liable to supervi- "sion."

I presume that any further remarks from me on this circular are unnecessary.

2766. What in your opinion, so far as your experience goes, are the results of indulgence in opium?—As to the results of indulgence in opium, little need be said, as it is a fact as well known, as it is sadly deplored, that the results are, and must be, degrading and disastrous. Physically, the body, with all its complicated functions, becomes in a large measure paralysed. Langour, listlessness, and laxity of nerve and limb set in as a natural consequence of opium poisoning. The brain is clouded over by the fumes of the deadly drug, and no doubt the moral nature is lowered in tone and character, and becomes so defiled and corrupted that the keen sense of right and wrong is in a large measure annihilated.

2767. Turning to the cultivators, are you of opinion that they are glad to have the opportunity of using their fields for sowing poppy?—As to the question whether or not cultivators object to use their fields for sowing poppy, I have reason to know that they would rather not do it. During a residence of ten years in Monghyr, a place surrounded by opium cultivation, I have often asked the people if it was their own wish to plant the poppy. The answer, as a rule, was to this effect:—"No, sahib; it is a "great trouble, and expensive too, but what are we to do? "it is the order of the Sirrar (Government), and we are bound "to obey." Besides this, is it not a fact that the Opium Department have a staff of highly-paid officials whose duty it is to visit the villages and to offer large advances of money to those who will consent to cultivate opium? It may not be too much to say that this is the bait which hooks on the cultivators to this work, and that without it the probability is, that few, if any, of them would of their own accord give up their fields for poppy cultivation. I have also been told, but I have had no proof of it (it is very difficult to find evidence), that the Putwa, the man whose duty it is to look after the land and see what it produces, often gets presents, backsheesh, from the Sircar to induce the people to cultivate opium. Of that I have no positive evidence; but it is said so. I have every desire, as a loyal subject (which all Welshmen are) to give the

*Revd. T. Evans.*

23 Nov. 1893.

Indian Government all possible credit for its good intentions, and I deeply sympathize with its financial pressure. At the same time one cannot forbear asking why not be consistent and say: "We need the *revenue* and therefore "we cannot give up the opium trade, or the liquor, or the "hemp drug traffic." This would be straightforward. But, further, if the Government could see its way wisely to renounce all revenue derived from the vices of its subjects, knowing that that which is morally wrong cannot be politically right, then it would act a noble part that would command the approval of the Most High. Great Britain lost nothing, but gained, by the payment of 20 millions sterling for the emancipation of its slaves in the West Indies, and if our Government in the East Indies would but follow that noble example, the Great God, who commands the wealth of the Universe, could and would more than repay the loss, and cause the financial as well as the political basis of our British rule in India to be established in righteousness and to be fixed upon a rock as firm as His own eternal promises to reward all those who put their trust in Him, who is the King of Kings and Lord of all.

2768. You have stated in strong terms the objections which you entertain towards any sanction being given by the Government of India to the traffic in opium. Do you entertain similar objections to sanction being given by a Government, whether the Government of India, or the Government at home, to a traffic in strong drinks ?—The English Government in England does not traffic directly in strong drinks : it is not the proprietor of the concern. In India, the Government is the proprietor and the promoter of the whole concern. I think that that makes a great difference.

2769. You are aware that witnesses who have appeared before us on behalf of the Anti-Opium Association do not concur in that view : they hold an equal objection to what is known here as the Bengal monopoly system, and to the Bombay system, under which licenses and export duties are levied ; but the Government is not directly concerned in the matter ?—I do not think myself if the Government simply levied a prohibitive tax upon the opium, cultivated and exported, the Government would be as responsible for it as it is at present.

2770. (*Sir James Lyall.*) By prohibitive, do you mean a tax which would amount to prohibition ?—Yes, in a large measure so.

2771. (*Chairman.*) If the tax were not sufficiently onerous to practically prohibit, you would regard it with the same moral objection as you entertain to the Bengal monopoly system ?—If Government confines itself to taxing the article and not producing it, I think it would rid itself of its moral responsibility.

(*Chairman.*) That view which you are now expressing has been put forward very strongly by some, but there are witnesses who have appeared on behalf of the Anti-Opium Association who do not concur with your view.

2772. (*Sir James Lyall.*) You say that the order to close chandu shops has been sadly neglected ?—Yes.

2773. You apprehend that this is due to the confidential circular ?—Partly.

2774. What meaning do you attach to the circular ? What results do you attribute to it ?—The meaning I attach to it is that the chandu-smokers took encouragement when they heard of this to carry on the trade.

2775. But how do you think they heard of it, because it was an expressly confidential circular ?—These confidential things very often leak out, and people who are financially concerned, very often find them out very quickly.

2776. Is not what is stated in the circular correct, that such shops cannot be suppressed by law, as the law stands at present ?—They may not be able to suppress them, but I think that where it is known by Government that they are carried on, efforts should be made to suppress them.

2777. How can it be done, if there is no law ?—The law was that chandu dens should be closed.

2778. The law was that none should be licensed ; that no dens should be licensed in which opium could be sold.—Would you kindly allow me to read an extract from my own diary bearing on this subject.

2779. Will you answer that question first ? You said that the order was that chandu shops should be closed ?—Chandu-smoking shops, not chandu-selling shops : the order never included that. The people are still allowed to sell chandu, but not to meet in a special place to smoke it.

2780. But if the law does not prevent a man opening a saloon in which people can smoke chandu, as long as chandu is not sold in that shop, if that is the law, how can the Magistrate prevent the saloon being opened ? The circular states the law.—I am not at all sure in my own mind that that was the spirit of the law. If it was, it was a very imperfect law. Here is an extract bearing on this subject. I quote from *Abkari*, April 1893, page 67 :—"*Chandu shop.*—We now went down a most filthy, narrow "lane, and there saw a shop for selling chandu. The owners "are Jhanguo Khabeb and Syed Abdul Janur. There "is a second chandu shop in Begum Bazar belonging "to the same people. Close by the first shop is the "smoking den ; they rent these places, pay Rs. 3 for "the chandu shop, and Rs. 4 for the big *den*, about 40 feet "long and 20 broad. We went there about 9 A.M., and the "place had then thirty smokers inside, most of them lying "down, some asleep. In the evening they told us that "some fifty or sixty come, and among them one woman of a "bad character. The chandu is prepared in the shop, the "other side of the road, and is sold at about Rs 50 per seer "to the smokers, most of whom can only afford to get one or "two annas worth per day. Some smoke as much as 4 annas "worth daily. Mr. Evans :—Has not the Government issued "an order to close all opium-smoking dens ? How then do "you keep this ? Shopman :—That I don't know, and don't "care. I was told when I took my license to sell chandu "that I could have a smoking den if I only put it 22 feet "apart from the chandu shop. I have done that, and now "I can have as many smokers as I like in my den. "Mr. Evans :—Who told you you could do this ? Shopman :—"The Excise Officer, Babu Hari Mohun. So I am quite safe, "as the den is 22 feet away from the selling shop ; you may "measure it if you like." That is all the difference that it made,—that the smoking shop was removed 22 feet away from the selling shop.

2781. When the order was passed it was well known that it would be avoided ?—I am happy to be able to state that this confidential circular was condemned and cancelled and recalled by the order of the Secretary of State.

2782. I wish to know what you mean when you recommend that the Government should give up a revenue derived from the vices of its subjects : do you mean by this that poppy cultivation, liquor distilling, and hemp cultivation should be prohibited, or that they should be left alone ?—It would never do to leave them alone.

2783. What do you mean, that they should be prohibited ?—Yes, prohibited.

2784. Liquor-distilling, poppy cultivation, and hemp cultivation ?—Yes ; but I would say by all means that a sufficient quantity of opium should be grown for medicinal purposes.

2785. How could you do that ?—By restricting certain portions of land for the cultivation of a certain amount of poppy. That would be a very easy thing to do.

2786. How would you distribute the small amount of opium you would allow to be produced ? Would you allow it to be distributed among the people ?—I would supply all the hospitals and medical stores with opium, and give it on the certificate of a medical man.

2787. You mean medical men trained according to European methods ?—Native or European. They would give a certificate that so much opium was wanted for medical purposes.

2788. Do you think these certificates could be relied upon ?—I am afraid they could not always be relied on in the case of natives.

2789. Do you not think that a great many people would set up immediately as *Vaids* and *Hakims* in order to get the power to give such certificates ?—It is possible that they would : but there are difficulties in every reform.

2790. I think you would create a most valuable new profession ?—It would not be as bad as the present system in use.

2791. (*Mr. Fanshawe.*) I am not quite sure where your experience has been. Has it been in the North-Western Provinces ?—I have lived in Agra and in Delhi, one year in Calcutta, ten years in Monghyr, and seven years in Allahabad, chiefly in the North-West Provinces.

2792. Have you had any direct experience of the Rajputs and the Sikhs, who are stated at times to eat opium as a matter of race ? Have you had any experience of the opium habit among them ?—I have had no personal experience. My information is from what I have heard with regard to them.

2793. You know the country very well, and you know the practical conditions of native life : has it been your experience that there is no habit of eating opium among people living in malarious districts ? I was not quite sure what your views were upon that point ?—I have not

observed such a practice myself, as far as my experience goes.

2794. Do you know the Central Provinces at all?—Very little.

2795. Dr. Rice, Surgeon-General, speaking from thirty years' experience in the Central Provinces, told us that there was a habit of eating opium in moderate doses among the people living in malarious surroundings; in fact that the habit grew out of the surroundings in which they lived. Have you had no such experience as that?—No.

2796. You stated that the habit is taken to in early life. Is that correct?—Yes.

2797. Did you mean it to be understood that the habit grows up from boyhood amongst the people who are addicted to the use of opium?—What I meant is that, as a rule, opium is administered by poor women who are mothers to their children, to quiet them, and put them asleep while they go to work. The children grow up inoculated with this opium curse.

2798. You do not mean that they begin eating or drinking opium as boys? You say that they are accustomed to opium as young children: do they give it up altogether, and take to it again, as men?—Some of them may do so.

2799. Do you think they go on with it through boyhood?—Yes.

2800. I was not quite sure what you said about native opinion on the subject. Do you say that native opinion was opposed to the use of opium generally?—I did not make use of that statement.

2801. Did you make any statement about native opinion generally on the subject?—I do not think I did.

2802. What do you think about native opinion generally; you have had good opportunities for observation?—What I think about it is this: that natives who are given to opium habits, would be against giving it up, but that those who are not given to opium habits, would be very glad to have the thing abolished.

2803. Let us come to particulars. Would you say that there is any such general feeling amongst the Mahomedans as you know them in the North-West?—The Mahomedans I found are more given to opium habits than the Hindus.

2804. Would you say that there is a general feeling on their part in favour of giving opium up?—I think not.

2805. What would you say is the general feeling amongst the village and agricultural people, the cultivators, on the subject?—I think they would be in favour of abolishing it.

2806. You spoke of the use of opium as an aphrodisiac: would you say that it is used as such among the villagers and cultivators?—Not as a rule.

2807. Would you distinguish from your experience between opium consumption in towns and in the country outside the towns?—I would.

2808. Would you say that the evil effect of opium is larger in cities than it is in towns?—Much larger.

2809. What do you think native opinion to be with reference to the difference between smoking opium and eating or drinking it?—I cannot tell.

2810 You do not know whether they regard opium-smoking, as practised in India, as different from opium-eating?—I know that there is much more opium-eating and drinking in India than opium-smoking.

2811. But you do not yourself know what native opinion on the two points is?—I do not.

2812. (*Mr. Mowbray.*) With regard to that confidential circular to which you have referred, are you aware that it was moved for, and presented to the House of Commons?—I am not aware of it. Is it a fact, may I ask?

2813. You may take it from me that it is so. Then you are not aware either I suppose, that the subsequent correspondence with regard to that circular was laid before Parliament?—No, I am not.

2814. You have referred to some despatch from the Government of India, in rather strong language. Have you that despatch before you?—No, I have not.

(*Mr. Mowbray.*) I think it would be advisable that the despatch should be presented.

(*Chairman.*) The Secretary will obtain a copy of that despatch. Perhaps you may wish to see it inserted in the appendix?

2815. (*Mr. Mowbray.*) I think it would be better that we should have it, and that the story of this confidential circular should be completed. (*To the witness.*) With regard to your own personal experience, do I understand you to say that you have found it easier to induce people in India to join anti-alcoholic societies than anti-opium societies?—It is very much easier.

*Revd. T. Evans.*

23 Nov. 1893.

2816. Would you draw from that the inference that there is a stronger feeling in favour of opium?—The conclusion I draw is, that it is harder to given up opium habits than drinking habits.

2817. I suppose you would be prepared to admit that that would increase any difficulty in a general prohibition of the use of opium?—Yes.

2818. Have you ever tried to form an idea of how you could prohibit the use of opium, allowing it to be used by those who have used it before?—I have no doubt it would be a very difficult work, and that it would take years to accomplish it.

2819. You referred to the case of Burma: have you any personal knowledge of Burma?—I was in Burma for three months, three years ago. That is all.

2820. I think the law in Burma has been altered since that?—That may be: but that was the law.

2821. With regard to your statement that opium-smoking is more common among the Mahomedans than among the Hindus, do you attribute that at all to the fact that alcohol drinks are forbidden to the Mahomedans by their religion?—I am sorry to say that though it is forbidden, Mahomedans in these days go in for alcohol, drinking almost as freely as the Babus of Calcutta.

2822. Do you think that if they were prohibited from taking opium, they would fall back upon alcohol?—I do not, as a rule: some might do it.

2823. I do not know whether you quite understand my question. My question was, whether, if you prevented Mahomedans getting opium, would they not take to alcohol?—It is possible that some of them might.

2824. (*Sir James Lyall.*) You have spoken of associations for the prevention of indulgence in alcohol; were they composed of people addicted to the use of alcohol?—In a very great measure they were addicted, but some were not. The principal members of that association are high-caste Brahmins and educated native gentlemen.

2825. Most of them addicted to alcohol?—Not most of them: we will say about one-half.

2826. (*Mr. Wilson.*) Who constitute the greater part of those who have joined these associations that you have been forming?—Educated Hindus, chiefly high-caste people.

2827. Some of whom have been addicted to drink?—A great number of them.

2828. Do you mean addicted in the sense of taking drink and becoming intoxicated?—Yes.

2829. And some are not addicted to drink?—Some are not.

2830. You say about half have been addicted to drink?—That is only an impression.

2831. You spoke about opium being prohibited in Native States? You referred to cultivation?—Yes.

2832. Consumption of opium is not prohibited?—Oh dear no. But it is British opium.

2833. It was only cultivation that you referred to?—Cultivation is prohibited, but consumption is not. It is a monopoly.

2834. You told us that in some place you were at, I think Monghyr, you thought that the cultivation of the poppy was not popular with the natives?—I did not find it popular.

2835. Have you had that kind of testimony on several different occasions from different persons?—While I was in Monghyr, not in any other place. I have no personal evidence. At Gya I have heard the same thing from very reliable authority.

2836. You have said that they could use their land for better crops?—Yes.

2837. Has it ever been suggested to you what crops they could cultivate in preference?—The natives have found out recently that the cultivation of sugarcane pays far better than opium. Opium cultivation, to begin with, is very uncertain. If a shower of hail should fall at a certain time of the season it is all destroyed, and the natives lose in consequence. Then it requires the best of their land. It requires manure and a great deal of labour in collecting it from day to day.

2838. The sugarcane is the chief thing that you imagine might be established?—I should think that wheat would also be more valuable to the people as a rule than

*Revd. T. Evans.*

23 Nov. 1893.

opium. I may add that it is not the ryots, the cultivators, who get the profit.

2839. Who gets it?—Chiefly the Government and those who are between the Government and the ryots: I mean the under native officials.

2840. Of course the Government gets this large revenue from it. You do not mean that the Government gets any other profit?—No. It purchases opium at from 4 to 5 rupees a seer, and sells it in India for from 16 to 20 rupees.

2841. You spoke of some of the minor officials getting backsheesh?—I mean the native underlings.

2842. Are you sufficiently acquainted with the matter to know who those persons are and in what way backsheesh was given, and for what purpose?—I could not say who they are personally. I only give my impression from what I hear, *viz.*, that they do get presents from the Opium Department to induce the cultivators to lay out their fields n poppy cultivation; but I have no direct proof of it.

2843. I have understood that it is a fact that these persons or some of them are paid partly by salary and partly by commission: in that case the commission would be what you call backsheesh?—It may be so.

2844. You spoke of the advances that are made to them being a bait?—Yes.

2845. And I think you had previously said that it was the order of the Sircar?—That is their impression.

2846. That the order implies compulsion?—Yes.

2847. The bait implies inducement?—Yes.

2848. Do you think it is both, or which do you think is most potent?—Both. I think money is the most important part of it—the advance.

2849. As far as its being a question of the order of the Sircar, do you imagine any ill-consequences would befall these cultivators if they declined the order?—Many.

2850. Of what nature?—The tehsildar, the native revenue collector, and the putwa who are over them, the men who are paid by the zemindars, and partly, I think, by Government, to look after the produce of the fields and see what yield they give,—these people would so annoy them that they could not exist in that place. That is to say, they could not afford to live there; they would be so annoyed.

2851. If these minor officials are paid partly by commission, you mean they have a direct pecuniary interest in inducing people to cultivate?—I mean that.

2852. And you think they have some powers of annoyance which amount to compulsion?—Of that I am sure.

2853. (*Sir James Lyall.*) You said the tehsildar?—Yes.

2854. The tehsildar has nothing to do with the Opium Department?—No, he has to do with the revenue of land.

2855. Is it probable that the tehsildar would take the trouble to annoy these people?—I cannot say.

2856. But you have said so?—I do not remember that I said that the tehsildar interferes directly with opium affairs. I say that he would have power if he wishes to annoy them.

2857. But he has nothing to do with the Department?—That I cannot tell.

2858. (*Mr. Wilson.*) Upon that point do I understand distinctly that you have yourself conversed with the cultivators in the district of Monghyr?—Yes.

2859. And that from one and another you have had this impression?—Yes.

2860. Whether you could produce individuals or not, you have in your mind a very strong belief?—The men to whom I spoke may now be dead and gone; I could not produce them as evidence.

2861. With regard to the question put to you by Sir James Lyall, whatever this tehsildar is, he would have no direct connection with the matter; but it is in the minds of the people that in some way or another they would suffer: is that it?—I wish to make this statement, that any request made by a Government official, whether it be a European or Native, comes to the ryots of India as an order. They look upon it as a "hukum" (order). It means command of the Sircar, and they are afraid to disobey it.

2862. What I want to know is, if the tehsildar has not direct connection with the opium, is it your impression that the people believe in some way or another that he can exercise some annoyance also?—He would no doubt if he wished to do so; but whether he would do so or not I cannot tell.

2863. Do you think the people think so?—Oh yes, no doubt of it.

2864. Now about the dens. You read us part of a diary. Can you give us the date of that?—Dacca, Bengal, January 13th, 1893.

2865. Do you happen to know whether that was before or after the cancellation of the circular?—I think it was before the cancellation.

2866. You are not quite certain about that?—I am not quite decided.

2867. Do you know whether the cancellation of the circular was publicly notified in that part of the country?—I cannot tell.

2868. (*Sir James Lyall.*) The circular did not apply to that part of the country?—It did not apply to Bengal: it was a North-West Provinces circular.

2869. (*Mr. Wilson.*) Do you understand why the 22 feet was specially mentioned?—I cannot tell.

2870. Is that an Indian measure or anything of that kind?—I do not know that it is; but that is the measure which the man gave me. He said, "When I got a license, I was told that the smoking den must be removed 22 feet from the selling shop."

2871. But you do not know whether the 22 feet is or is not a measure, or a multiple of any Indian measure?—I do not know; I do not think it is, as far as I know.

2872. Did I understand you to say that this place, where they were smoking, was on the other side of the street?—On the other side of the road. There was a lane and the shop was on one side of the road, and the smoking den was on the other side of the road, 22 feet off.

2873. Did you ascertain the rent in each instance?—I did, and the name of the people.

2874. Did you find that these places were let to the same man?—Yes, let to the same man.

2875. Do you know whether this den had been used for the same purpose previously?—I do not know.

2876. (*Mr. Pease.*) Were there any women or youths in this opium den, as well as adults?—There were no women in the den when I saw it: there were some young people. I asked them if women came there, and they said, "One bad woman comes here in the evening."

2877. You alluded to the pressure which you represented as being put upon the ryots by the Government; do the zemindars in any way interfere with the ryots as to the crop they cultivate, or put any pressure upon them as to what the crops should be?—I have no doubt they do. The land belongs to the zemindars. It is only sub-let to the ryots. The zemindar is all powerful over the ryots.

2878. What would the zemindar's object be?—Perhaps he would have more profit by the cultivation of opium than he would make by other cultivations.

2879. Would you be able to make it a condition of letting the land that the poppy should be grown?—I cannot tell: I doubt that.

2880. (*Sir William Roberts.*) I think you said that you had been for over thirty years in India?—Yes.

2881. Mixing very freely with the population?—Yes.

2882. With which classes of society would you mostly mix?—I have mixed much more among Hindus than among Mahomedans.

2883. You have mixed equally among the better classes, the commercial classes as well as the poor and distressed?—Yes.

2884. What is your impression as to what we may call the distribution of the opium-eating habit; it is very common among Mussulmans and Hindus?—It is more common among Mussulmans than Hindus.

2885. What proportion of the adult Mussulman population do you think would eat opium?—That is a question to which I cannot give a precise answer, but I think I shall be safe in saying 25 or 30 per cent.

2886. Would it be more among the upper or the lower classes that opium-eating would be found?—I think it is more among the upper classes, because they can afford it better.

2887. It did not injure them very much so far as you saw, I suppose?—I did not see the evil effects of it upon them.

2888. You have been in the country a very long time. With regard to the prevalence of opium-smoking as

distinguished from opium-eating, what is your impression? Is opium-smoking more prevalent now than when you came into the country?—Recently opium-smoking has been put down by order of the Government, and that has diminished it somewhat: but before that, however, it was increasing.

2889. When you first came to India and mixed with the people you did not find opium-smoking so common?—No.

2890. You are clear upon that point?—Yes.

2891. You have no facts to give us?—I have not; but opium-eating and drinking is much more prevalent in India than opium-smoking.

2892. Your impression is clear with regard to the smoking habit—that is, smoking chandu. Do they make chandu in India?—Yes, it is simply boiled opium, with a little of the ash of the opium that has been consumed in the pipe, which is called insi. They boil it for hours. I have seen the whole process. *Revd. T. Evans.* 23 Nov. 1893.

2893. They use it fresh from the caldron in which it is boiled?—Yes.

2894. They do not keep it?—No, they use it there in the den.

2895. Right off?—Yes.

The witness withdrew.

Mr. J. H. Rivett-Carnac, C.I.E., F.S.A., Colonel of Volunteers, and A.-D.-C. to Her Majesty, called in and examined. *Mr. J. H. Rivett-Carnac, C. I. E.; F. S. A.; A.-D.-C.* 23 Nov. 1893.

2896. (*Chairman.*) I believe you have some documents you wish to put in?—Yes, I have some papers I wish to put in under orders of the Government. They are notes on the supply of opium prepared under the orders of the Government of Bengal, and two maps—one showing the cultivation and the outturn in the Behar Agency, and the other in the Benares Agency. They have been coloured in such a way as to give the Commission an idea of the extent of the cultivation and of the outturn. Green represents the cultivation drawn to scale; red shows the outturn drawn to scale.

2897. You are a member of the Indian Civil Service, as I understand, and you have held the position of Opium Agent at Benares?—Yes. I have been for thirty-five years in the Indian Civil Service.

2898. You have held a variety of official appointments in India?—Yes.

2899. For the last eighteen years I believe you have been in charge of the Benares Opium Agency?—I have.

2900. You have had very long service and have held high positions in this country? You have had the opportunity of forming your own judgment upon the question which has been referred to the consideration of this Commission, and perhaps the most important part of our inquiry is as to the alleged demoralising effects of the opium habit: have you any observations to give us from your long experience as to the effects of the opium habits upon those who resort to its practice?—I would say that no cases of the demoralizing effects of the opium habit have come under my personal notice.

2901. Dealing with different classes, what do you say as to the cultivation of opium and the members of your factory establishment?—Opium cultivators, so far as my observation goes, do not indulge as a class; but I would say, in explanation of that, that one has not very much opportunity of ascertaining when one sees people during one's tours or at the weighments or at the opium settlements. Unless one is a medical man and can examine them no conclusion can be arrived at. One cannot tell from the look of a man whether he is an opium-consumer.

2902. (*Mr. Pease.*) When you use the word indulge, do you mean a person who consumes opium at all or a person who consumes it to excess?—I should say a large number do not use it at all. That is, as far as my knowledge and observations go. I cannot pretend to speak with any authority as to the proportion of men who do or do not use it, or to the extent of the use.

2903. (*Chairman.*) The factory establishment, I understand, numbers about 4,000 workmen and women: what do you say about that?—The factory establishment is generally presided over by a medical man. I have constantly made inquiries from him as to whether the men in the establishment use opium or not, and I have been invariably told that they do not as a class. Undoubtedly there are some cases, but the number of cases, as a rule, is few. No cases have been brought to my notice of men who use it to excess, or, in fact, who use it at all.

2904. Turning to large cities, what is the result of your observations?—I have reason to believe, in fact to know, that the opium habit does exist in large cities; but my information has always been that it is an accompaniment, and generally a consequence, of many varieties of vice.

2905. (*Sir James Lyall.*) Do you mean excessive use?—Yes, excessive use.

2906. (*Chairman.*) With regard to the people with whom you have been in close personal contact—your own servants—what have you to say about them? I understand you have had experience in the management of a transport train when you were serving as Special Commissioner on the Bengal Famine Relief in 1875: what do you say is the result of your experience?—In the case of my own servants, I had, and have at the present moment, a servant who is an opium-eater: my other servants tell me so. On one occasion we happened to be in camp in the Punjab, when the Viceroy received the present Amir of Afghanistan. I was taken up there on staff of the Commander-in-Chief. We had extraordinary and exceptional weather: it poured with rain much of the time. We were very far north in a very cold climate. Both Europeans and natives, especially the latter, felt the effects of the change of weather very severely. My servant who smoked opium was with me, and he was the only man who really stood the great inconvenience and distress of the weather. That is the only case that has come under my personal observation.

2907. You were speaking of a transport train.—With regard to the transport train, I had the honour to be Special Commissioner on the Bengal Famine Relief in 1875. There were a large number of carts and mules and ponies used to carry the grain down from the North-Western Provinces to Behar. I had to see to the transport and distribution of the grain. The Commander-in-Chief gave a large number of troops—several hundred—to man the trains. There were about fifty European military officers employed in the work. During that time I constantly saw men, troops and sepoys, who, I was informed, took opium. We had occasionally very bad weather, and these men often had very trying times of it: they had to work very hard. I have no personal experience of opium and no medical knowledge; but I was informed by the officers under whom these men worked that several took opium, and that the opium helped them through their troubles.

2908. Were you making a long march?—Yes; they had often not only to make long marches, but they had to get carts that had broken down out of the mire, and re-load mules that had thrown off their packs, and so on. The weather sometimes was very bad, and it was most difficult and tiring work,—very trying work. Indeed, it was acknowledged by Government afterwards to be very trying work.

2909. During the labours of the expedition, do you consider that the men who took opium seemed to be fortified for the work they had to do?—Yes; so far as my information went, it certainly helped some of them through their troubles.

2910. We have heard a good deal from other witnesses with reference to the administration of opium to young people; have you anything to say upon that point?—My evidence upon that point, I am afraid, cannot be of any value: I do not wish to take up the time of the Commission with reference to it, but I may mention I understand that there are many affectionate and devoted Indian mothers who administer opium to their young children in small quantities, which would seem to indicate that the use of the drug is not believed to be injurious. I only mention that as being the popular view of the subject: whether it is correct or not I do not pretend to say.

2911. Do you desire to offer any observations with reference to the appointment of a Royal Commission to make inquiries into the opium question at this particular

*Mr. J. H. Rivett-Carnac, C. I. E.; F. S. A.; A.-D.-C.*

23 Nov. 1893.

juncture ?—Yes; I should like to be allowed to say that I leave the service almost immediately, and in a very short time now I shall be no longer an official: I there foreshould like to speak rather as an outsider than as an official.

2912. I am aware that your service in India was specially extended for a short time in order that you might have the opportunity of putting us in possession of the views of one in your exceptional position and long experience in the matters with which we have to deal. I believe I am correct in saying that I owe it to your Lordship that I am here to-day. I may explain that it is quite evident that I could have left the country and the service before the Commission arrived, and I could then have escaped perhaps a not very easy duty, but I preferred to remain here and give such information as the Commission may require.

2913. Have you anything to say with reference to the appointment of this Commission? I am quite prepared to take what you say as coming practically from a person no longer holding an official position.—Perhaps I may be allowed to state that my position has been rather exceptional for a great number of years. I have not been in the line of the regular administrative service. During the last eighteen and a half years my appointment has rather been that of a merchant managing a large firm paid by Government. I do not think anyone would accuse me of being what is called over-official in my views. I desire to say that what I put forward now I do not put forward as an official, but as one who is just about to leave India, and has absolutely no personal or official interest in the matter at all. Under these circumstances I desire to be allowed to say that as a tax-payer, and as one having a stake in the solvency and tranquillity of this country, I regret the inquiry by a Commission in India at this stage, holding that no case has as yet been made out, by indispensable and exhaustive inquiry and convincing evidence in China, that the results of the trade are as injurious and demoralising as represented by the anti-opium party. The feeling of many here is that, to risk unsettling India now, and to incur expense by the presence of an influential Commission, which is popularly believed to threaten interference with the use of the drug in India, and to menace a valuable source of revenue, to which the people have been for ages accustomed, and which they regard with satisfaction, is unnecessary, unfair, and impolitic, if not, indeed, possibly dangerous. It is not unlike placing a man on his defence for murder, and involving him in all the expense and anxiety of a criminal prosecution, even before the death of the supposed victim has been substantiated by necessary evidence. I desire to say that this is the opinion which has been put before me by a large number of persons with whom I have been in communication. To a large extent I concur in those views. What has been put to me by a great many who are interested is, that it would have been right that the investigation of the Commission should first have been made in China and that a really good case ought to have been proved, before any risk was undergone of possibly disturbing the finances and the feeling of the people in India.

2914. You have explained your position to be that of a civil servant of long experience, and who is on the eve of retirement. I take it, we may infer from that that you have no personal interests in the maintenance of the present system?—Absolutely none except my pension.

2915. Supposing the present system of the Bengal monopoly were abolished, do you think it might possibly insure to your advantage?—I believe that if the anti-opium party carry the attack on the monopoly, I should, for the very first time in my life, be within measurable distance of making a fortune. If they do not, retiring as I do as an Opium Agent after nearly 19 years' service, my experience is worth absolutely nothing. If, on the other hand, the anti-opium party could have persuaded, or even now can persuade, the Government to do away with the monopoly, and to put on a pass duty as in Malwa, I believe there would be many opium companies formed at once, and I have no doubt that I should be able to realize a very large sum of money as a promoter and possibly as Managing Director; and that the commercial value of my experience would be considerable, in being able to select officers from the European and Native staff to work for those companies.

2916. In a certain degree, all those employed by Government for working the monopoly would be in the same advantageous position?—That is my belief.

2917. As to the monopoly system, have you any remarks to offer which you consider a vindication of the system which is now adopted by the Government in Bengal?—I understand that the system and the working of the monopoly are not so much assailed as its principle. Evidence as to the satisfactory working of the Department should perhaps come not from the Department itself but from the outside, and I believe that the whole body of officials and non-officials residing in the tracts to which the monopoly extends, the Government of the North-Western Provinces, the planters, merchants, and the cultivators themselves, would all bear witness to the careful, considerate and successful working of the Department. Complaints have indeed been made by the cultivators to the highest authority against the Agent personally. Several petitions were submitted to Her Majesty the Queen-Empress against me.

2918. What was the charge brought against you?—It was the only occasion on which a serious complaint was brought against me. It was not for attempting to force cultivation, but because I had, under the orders of Government, restricted the cultivation in certain districts. These petitions were addressed to Her Majesty, and were sent out here for disposal.

2919. (*Mr. Pease.*) Would you kindly say whose petitions they were?—They were the petitions of certain cultivators who were desirous of continuing to sow poppy, and were indignant at not being permitted to do so.

2920. (*Chairman.*) It is stated in some of the Parliamentary Papers, which have been placed before us, that in the view of some there is a certain compulsion exercised upon the cultivators to induce them to extend the area under the poppy. Have you anything to say upon that? I think, perhaps, what you were going to tell us as to the circumstances which led to those petitions would have a bearing upon that?—I am prepared to say unhesitatingly that official compulsion to cultivate the poppy is unheard of. I am talking of my own part of the world, the agency to which I belong; but I have no doubt that it applies equally elsewhere. The district administrative staff, by which I mean the Collectors and his subordinates, take no part in the operations of the Opium Department. I quite understand that any evidence of mine on this point may be looked upon with some suspicion after what has been said with regard to official evidence; but I have no doubt that there will be absolutely no difficulty in the Commission obtaining full independent evidence upon this head; but still I affirm that compulsion in the North-West Provinces is unheard of.

2921. When we visit the districts we shall hear more of it, no doubt. Have you any remarks to offer about the system of advances?—The cultivator is undoubtedly encouraged to sow with the assistance of advances; but this system, save that the advance bears no interest, is identical with that which has been found necessary from time immemorial in indigo and in almost every similar transaction with the Indian cultivator, or manufacturer, who has little or no capital at command. With reference to the point about there being no interest charged, I think it may be a question whether interest is charged or not. No interest appears in the books, but the Government pay a certain price, that is to say, a price they consider sufficient for the purpose, and it may be a question whether that price is not calculated so as to cover the interest. I may put it in this way. A tradesman sells you an article. He possibly does not tell you he is charging interest, but if he knows you are not likely to pay at once he will possibly put something on the price. In the same way it seems to me very possible that Government may say "We would give ₹5-8 if it was not for the interest; but we will give the cultivator ₹5 a seer only and that will cover the interest."

2922. Now I turn to the objections which have been advanced to the monopoly system. It has been objected to on economical grounds and on moral grounds. First, we will take the economical objection. Will you tell us the economical arguments which are urged against the monopoly system, and give us what you think are answers to those arguments?—I realize fully that the position is open to attack on economic grounds, that the monopoly is declared to be un-English and opposed to all the principles of free trade, and that the tax is crushing in its incidence. There are also certain other economic objections to a revenue from opium, which do not directly affect the question of the monopoly, and which do not call for detailed notice here. I may mention that I am now attempting to defend the monopoly or rather the Departmental system, with which I am concerned, and which is but an outwork of the main position, and so it is unnecessary to bring in all the other economical objections which in no way affect the Departmental system. One well-known

objection, for instance, is that it is not a wise thing for Government to depend upon opium revenue at all, a tax which is levied upon people outside its boundaries. Taking briefly the economic objections to the position with which I am immediately concerned, the speculator has undoubtedly the serious grievance that what he considers a mine of wealth is closed to him; whilst the merchant complains that the severest possible export duty is imposed, thus checking the development of the trade. Many tax-payers hold that the Government does not make the most of the splendid capabilities of a prolific source of revenue, which could be largely increased without touching those resident here, and that thus the tax-payer is not so much relieved as he might be, whilst the Government foregoes a revenue which might be utilised in much-needed development, advancing the material progress of the country. The cultivator, too, supposes that if the trade were thrown open, he might obtain a much higher price for his produce than he now receives.

2923. Turning to the objection on the moral ground, do you consider that the monopoly system tends more to restriction of the trade than would a system of free trade?—In my opinion it does, and, so far as I can ascertain, that view is now generally accepted by the anti-opium party. For a long time, so far as one can judge from its publications, the Society seems to have considered the monopoly the key of the position, and the attacks seemed to be directed against the outwork I have the honour to command. But so far as I can learn from what has passed lately before the Royal Commission, that attack is perhaps likely to be diverted: but still I think it would be right for me to shew what is the defence of that position.

2924. I believe it has been publicly stated by those who represent the movement which led to the appointment of the Commission, that they do not themselves distinguish from a moral point of view seriously between the Bengal monopoly and the system which prevails in Malwa. The Bengal monopoly has however been singled out for criticism in England, and if the Government of India, speaking through you, desire to make an explanation of the working of that system, and to offer any remarks in vindication, perhaps it is fair that they should be put upon record?—I should like to do so. I understood from Mr. Alexander's evidence that those who attack the monopoly had to a certain extent changed front.

2925. It is directed against the whole traffic.—I understand that some of those who oppose the monopoly on moral grounds hold the strongest objection to the direct connection of the Government with the trade, and, bad as they consider the trade under any conditions, would much prefer what is known as the Malwa system to that now obtaining in these provinces. I believe that the Society has since changed that opinion. Some, I think, still hold it. An examination of existing conditions will, it is hoped, establish the fact that the monopoly affords the most effective means of keeping the consumption in India and the foreign trade in check; and that the economic objections raised to the system are the strongest proof of the existence of well-considered restrictive measures. Sir E. Baring (Lord Cromer) pointed out that, in direct proportion as the economic objections to the monopoly might be removed, the moral objections would be intensified in degree. The Government has, during a long series of years, failed to remove these economic objections, and serious though they may be in the eyes of those interested, their maintenance protects the interests on the opposite side. The monopoly system is, in fact, a compromise between throwing open the trade to the public and prohibiting the trade altogether. If, then, the cultivation and trade in opium be not altogether prohibited, the monopoly should receive the strongest support of the anti-opium party.

(*Chairman.*) I understand that the monopoly system is not a system of recent introduction, that it is an inheritance from the distant past. Perhaps with the same object with which you have already given explanations as to the monopoly system, it may be desirable to place upon the notes a concise statement of the history of the question.

2926. (*Sir James Lyall.*) You are merely giving your own evidence; you have no commission to speak for the Government of India?—Not in the least. I was ordered to come as a witness. I am giving my own opinion only.

(*Chairman.*) He is ordered here by the Government of India.

(*Witness.*) These are only my own views: they are not the views put forward by the Government.

In the note presented, under the orders of the Government of Bengal, to the Commission, it is indicated that full information regarding the history of the opium trade and of the monopoly will be found in the Dictionary of Economic Products of India, by Dr. Watt, and in the 1st Volume of the Report by the Bengal Opium Commission. Although it is undesirable to burden this abstract with any detailed account of this history, it appears necessary, before explaining what are considered the merits of the monopoly now existing, to invite attention to the circumstances under which the present system in this country grew up under native rule and was later admitted in a modified form into our revenue system, and thus to attempt to dispel the prejudice against the system founded on certain incorrect notions of the supposed original invention by the Government of the monopoly. It is popularly supposed that the cultivation of, and trade in, opium was introduced into India by the East India Company; that these British traders first imposed the use of the drug on the many nations of this country, then upon the Chinese, and that the opium monopoly is one of the many sins debitable to the commercial greed of the defunct East India Company. No views could be much wider from the truth than these. The cultivation of the poppy and the trade in the drug are traceable to times far anterior to our connection with this country. The Portuguese found the Arabs and Hindus trading in opium with the Chinese and Malays. The earliest British merchants, who were a hundred years after the Portuguese, found these, together with the Dutch and others, engaged in a remunerative commerce in opium with the Straits and further Asia. Under the Moguls, our predecessors in the Government, opium, like salt, was an Imperial monopoly. Although, as in the case of other valuable crops such as sugar and tobacco, a special rate was generally levied on the fields, the poppy was cultivated everywhere in Bengal without restriction, as we found it later in Assam, and as, until recently, was the case in the Punjab. Bengal opium, from the tracts to which the monopoly now extends, had a high repute, and was a valuable article of commerce. The right to manufacture and sell the drug was farmed out to the highest bidder. When the East India Company took over the administration of Bengal they took over with it the existing revenue systems of which the monopoly was one. As Dr. Watt notices, in his valuable work above alluded to, the monopoly is "a hereditary gift "to the British successors of the Great Mogul Emperors." The Mogul system continued in force until 1797, when, in consequence of the flagrant irregularities of the contractors, and the serious grievances of the cultivators, the deterioration of the drug and the danger to the trade by adulteration and other causes, it was determined to abandon the contract system, and to bring the cultivation and manufacture under the direct management of a Government department on the system which has obtained ever since. The system as it at present exists is, then, no grasping invention of the greed of the East India Company, but one of those judicious adaptations of existing methods to the circumstances and interests of the country and the people, which have ever been the secret of our administrative success in India.

*Mr. J. H. Rivett-Carnac, C. I. E; F. S. A.; A. D. C.*

23 Nov 1893.

2927. I think that seems to complete the historical review which from one witness or another I thought it was desirable we should obtain. Turning to the practical result of the monopoly system as it affects the various interests more directly concerned, as regards the cultivator, what do you say?—As regards the cultivator the advantages claimed for the system are that he is now safeguarded from the many troubles to which experience has shewn he was subjected in the past. To him is ensured fair dealing, an advance when he most requires cash, a fixed and remunerative price, and a solvent and certain purchaser for his entire crop, besides many minor advantages, all of which combine to make the cultivation undoubtedly popular. His interests are guarded by an experienced and considerate department, the members of which have no selfish interest in results, and whose sympathy can be relied on in a season of failure and distress.

I may mention I find that in the Behar Agency some few of the officials receive a commission, and are thus remunerated by results. But this is not the case in the Benares Agency.

The system is a security to the landlord for his rents to the Government for its land revenue, in the districts where the poppy is cultivated. The Government system detects and checks the adulteration of the produce, and ensures a high quality of drug and standard of manufacture, and a high price which the rich alone can afford to pay. It provides for the Government a considerable, and, on the whole, steady revenue, the pressure of which, save so far as local excise is concerned, in no way touches its Indian subjects. Taxation is relieved thereby, and the material progress of the country rendered less difficult.

2928. Sir William Muir and others have urged that in Bengal the Malwa system might, with much advantage, be

*Mr. J. H. Rivett-Carnac, C. I. E.; F. S. A.; A.-D.-C.*

23 Nov 1893.

substituted for the monopoly system; what in your view would be the probable operation of the Malwa system if it were applied to Bengal?—The probable results would be the increase of cultivation, production, and opium consumption in India and elsewhere. The area available for food-grains would be reduced. Powerful and influential vested interests would grow up. The cultivation and trade might thus get entirely out of hand, and could only be checked by a crushing export duty, which the powerful trading interests that would be created might successfully oppose.

The cultivator would suffer by the change. The trade would be highly speculative; the trader might not be able to afford to give a steady price, and might fail altogether in a year of difficulty. The cultivator would, in all probability, be again exposed to many of the dangers the removal of which was one of the objects of the introduction of the present system. The Government revenue would undergo certain risk and disorder, possibly great loss, whilst, at least, uncertainty would be introduced into the finances, which in the present state of the country would be most undesirable and unwise.

2929. How would you compare the system of deriving revenue from export duty with the profits obtainable by the sales which periodically take place at Calcutta where opium is sold by auction to the merchants?—In my opinion an export duty cannot be compared in efficiency with the auction sales, which automatically adjust monthly the highest possible rate of duty, and against which, as the price rises and falls, there can be no cause for uncertainty or complaint, as is now always the case when the pass duty is altered.

2930. What would be the results as to revenue?—It would be impossible to levy a duty on Bengal opium equal to that now raised by the monopoly. The present Malwa duty falls much below that which Bengal opium virtually pays. That this is the case is proved by the success of the "Malwa Excise Scheme" introduced by myself. I may mention in explanation that a table was drawn up many years ago shewing the incidence of the duty. A chest of Benares opium sold a few days ago at the Board of Revenue for Rs. 1,086. By this calculation made in the Financial Department under Sir John Strachey some years ago, it appears that when a Bengal chest realizes Rs. 1,073 (that is, Rs. 15 less than our chest sold for the other day), the equivalent pass duty in Malwa is Rs. 900. At present Malwa is paying Rs. 600 a chest, so that practically the Government gets Rs. 300 less for the Malwa than for the Bengal chest.

2931. Do you see any special difficulty arising from the circumstances of Bengal in preventing smuggling?—Extensive and expensive preventive establishments would be necessary; a portion of the existing establishment would have to be pensioned; both involving expense. The standard of manufacture would probably fall; the mark and credit of the produce would be affected. China would be inundated with inferior opium, and the trade would eventually suffer. There would be a boon in speculation and great inducements to smuggling accompanied by all its well-known certain demoralising results. The change could do absolutely no good to the cause of morality. It would do certain harm to India by unsettling and reducing the revenue, and by necessitating increased taxation, which, under any circumstances, is undesirable, but especially in the furtherance of views the correctness of which is not acknowledged by the Indian tax-payers, and with which they have but little sympathy.

2932. Do you see any analogy between the system which you have been defending and what is called the Gothenburg system for the supply of liquors?—Supposing that system to exist in England, it would be out of the question to believe that the advocates of temperance would, with a view to the ultimate prohibition of the trade, desire to see the system give way to one which would throw the trade into the hands of the brewers and the publicans and other influential opponents, with whom the battle would have to be fought out at a later stage, when immense vested interests had been established. It is the argument quoted by Mr. Alexander as having been brought forward by the late Cardinal Manning, that it was much better to have one neck to strike at instead of a hundred. When I prepared the notes on which my answers are based, I did not know that the Anti-Opium Society had changed front to a certain extent in respect to the monopoly.

2933. You have presented your mature views on the question, and I do not see that they are less important because there has been some difference of view on the part of the representatives of the Anti-Opium Association. We have to consider and compare the views of experienced men on the one side with the views and facts put forward by men who have strong convictions on the other side?—I only wish to mention that my notes were prepared some time before that point came up.

2934. Have you any general remarks to make on the moral aspect of the question?—As regards the moral stigma that is supposed by some to attach to the Government and to its servants from their direct connection with the monopoly, it is to be remembered that neither the Government nor its officers, nor indeed the mass of thinking people in Europe, to say nothing of the population of India, have as yet been convinced of the correctness of the views put forward by the anti-opium party. As I have said before, we are open to conviction. If a Commission were to sit in China, and produce the most convincing evidence, possibly the views of many Government officers would be changed. But at present we have no such convincing evidence. We have a certain number of statements, some of which are believed to be not perfectly accurate, and some of which are said to be exaggerated, in regard to China; and we have evidence before our eyes of what is going on in India. It can hardly be expected until we have convincing evidence of the ill-effects in China that we should be inclined to give up a system which has long prevailed here, and which undoubtedly has done a certain amount of good to the country.

2935. But you would be prepared to modify your opinion in deference to any well-ascertained facts?—I do not pretend to speak for the Government; I speak for myself; but supposing the most convincing evidence were produced, I have no doubt that a great many persons here would modify their views. What I hold is that up to the present time no such convincing evidence has been produced.

2936. You opened with some remarks on what may be called the political considerations connected with the appointment of this Commission. I do not know whether, in closing your evidence-in-chief, you would like to say anything further on that point.—I shall be glad to add some remarks on that subject, because I have been for some time past in the districts in which, as the Commission may be aware, there has been distinct trouble recently. I have lived for 35 years in India. I came out after the Mutiny, which had been suppressed in the part of India to which I was posted. This year, for the first time since the Mutiny, there have been European troops marching about in all the districts in which I now serve. The present is an exceptional time; and commanding, as I have the honour to do, the volunteers in those districts, and being in communication with a large body of Europeans in the districts, and going about a great deal, I have had many opportunities of knowing and seeing that the state of the country is not as satisfactory as it has been for some years past. For that reason I cannot help regretting that anything should now be done which may possibly further unsettle the people. I desire to invite the attention of all who are interested in India to the political danger which may attend the anti-opium agitation. The present season is specially inopportune for any action which may cause misapprehension and anxiety throughout the country. Indian finance is just now at ebb-tide. The political barometer is not steady. Although the views and motives and the unselfish aims of those earnest and devoted men who lead the Association are understood and honoured, even by those of their countrymen who do not agree with them, still it is not to be expected that these aims will be equally apprehended and appreciated by the masses in India whose interests will be affected by any change in existing systems. The reform demanded comes before the Indian public with the strong support of various Missionary and Religious Societies, whose action is often regarded by the natives of this country with suspicion and distrust. One of the reasons advanced for the prohibition of the Indian opium trade is the obstacle offered thereby to Missionary success in China, and it is sometimes urged that, in the interests of Christian progress, the Government here is bound to take action even at a great sacrifice of revenue. Admitting, for the sake of argument, that the case against opium has been conclusively made out, which few in India will accept, and supposing the above contention to be entirely correct from a Christian standpoint, it is to be remembered that the people who would suffer by the change have not as yet accepted the tenets on which this argument is founded, and are not interested in the progress of Christianity in China or elsewhere. What may possibly be regarded by the masses as a taxation in the interests of Christianity in China, may also be viewed with suspicion as only the first step towards similar efforts in India, and the entire reversal of those promises and that judicious policy which have long helped to keep India quiet and contented. By the Anti-Opium party it will doubtless be held that even the suggestion of the above views is exaggerated and far-fetched, and that the position in India is clear and

well defined, and distinctly affirmed by Her Majesty's Proclamation. Of the latter point there cannot be any sort of possibility of doubt in the minds of all reasoning persons. But, for all this, the danger of misconception is not materially reduced. It is not only with the educated and the sensible that the Government here has to deal, and there remains the danger of misapprehension in the minds of the suspicious and ill-educated masses from an agitation which is admittedly based on what are declared to be the claims of Christianity. No sensible person ever supposed that the rumour that agitated India in 1857 regarding the greased cartridges had any real foundation. Still its effects are written in history. And it is hardly too much to say that the incautious action of well-intentioned enthusiasts in this delicate question, to which a distinct religious colouring has been given, and which is liable to arouse no small interest throughout the country, may, besides embarassing the finances, have possibly the much more dangerous effect of disturbing the political balance of Her Majesty's Empire in India.

It is quite true that those who now support the Anti-Opium party might perhaps fairly say that, so to speak, the bottom has been knocked out of that part of the argument, based on the view that the people have to pay something for the change, and that there is a danger of additional taxation. So far as I understand the Anti-Opium party now, they say "Oh no, that is a mistake, England is going to pay the whole bill." If that is the case, that entirely disposes of any argument based on the possible discontent of the people from enhanced taxation. But, if I may be allowed to say so with very great respect, after all when the Anti-Opium party ask us to relinquish this argument, we may fairly say we cannot do so without a valuable consideration. And the only valuable consideration offered is apparently a sort of promissory note offered by the Secretary of the Society. Now, first of all, that promissory note does not seem to have the stamp of soundness upon it that is necessary; and further, we only have on the bill the name of the Secretary. I do not know if he has any power to represent and sign for the whole Society As far as I can understand, the Secretary of State for India has altogether declined to put his name to the back of the bill. I read the speech of the Prime Minister, and he certainly did not seem inclined to put the name of the people of England on the back of it.

We hear of a meeting held at Norwich at which several gentlemen passed resolutions, and apparently they were inclined to put their names to the bill, but I do not think that any one in his senses would consider that the bill, as it now comes before us, is a negotiable security. I think before we give up our arguments we should like to see the money down. Before India is to be disturbed or her people alarmed with the idea of increased taxation, as undoubtedly they will be, it will be satisfactory if the Anti-Opium Association will get the Government or the people of England to put the money down. Then, if they will come before us with proof of the real horrors in China, I do not think there would be so great a difficulty in the change. It may be said that it is necessary to find out how much the sum would be. You cannot go to the people of England without some sort of idea of how much will be wanted; but, as I have said before, there would be no case to go to the people of England unless the position in China were proved, and we certainly want more conclusive evidence on that subject than we have at present before us. If the case in China is thoroughly well proved, perhaps the people of England will put down that sum of money, but after all, even if that were done, there would still remain a very great difficulty in India with those among whom the prohibition of opium, except for medical purposes, would lead to a great deal of discontent. An enormous sum, I believe, will be required to be capitalised before the Indian people will believe that they will not have to pay the bill or any part of it, and that there will be no taxation. First of all, you have to capitalise a sufficient sum to make up for the present revenue, that is, Rx. 5,000,000 or Rx. 6,000,000; then there would be the Native States. The sum would be enormous in the way of compensation. If I understand Mr. Alexander rightly, he said, as the mouthpiece of the Association, that if the Native States were not inclined to give way gracefully, compulsion should be used. Now we, who have been in India a long time, know what compulsion would mean. The sum spent in compulsion would probably very much exceed the sum that would have to be capitalised to pay for the losses of revenue in India proper. That compulsion, as a distinguished officer in Central India wrote years ago, would mean fire and sword, and it would not only mean fire and sword in that particular part of the country to which the compulsion desired by the Anti-Opiumists would be applied. If you once begin with fire and sword in one part of India, the materials are so inflammable that you may have fire and sword extending a great deal further. That would mean an enormous increased cost in the Army. I do not think any one can form an estimate of what that cost would be.

*Mr. J. H. Rivett-Carnac. C. I. E.; F. S. A.; A.-D.-C.*

23 Nov. 1893.

2937. You can only give your view generally?—If persuasion does not succeed. I understand that there is to be compulsion, and compulsion to my mind means making people do something, whether they like it or not, by forcible measures, and that would mean a large increase in the European Army of occupation.

2938. So far as the Commission is concerned we are expressly charged with the duty of consulting the people of India with reference to any alterations that may be proposed in the existing system.—I want to put forward the enormous expense that would be incurred. I say that this sort of promissory note will be for an enormous sum of money, and I do not believe that England would ever put down a sufficient sum of money for the purpose. I hold that it is perfectly fair to assume that the sum required will not be paid by England, and that taxation, therefore, will be necessary in this country, and if you put taxation on the grounds recommended, you may have very considerable trouble throughout the country.

2939. You are merely discussing a pure hypothesis—given a certain policy, certain results will possibly follow?—I say distinctly that if you have heavy taxes such as were proposed the other day, a tobacco tax, an increase in the salt tax, and so on, for the reasons which have been advocated, you will have considerable trouble in the country. I believe that will be found to be the opinion of nearly every European and native who knows anything about the country.

2940. (*Mr. Wilson.*) Will you be good enough to begin at the beginning and tell us the exact process by which land is put in cultivation and the various steps by which opium gets into your stores?—First, the Government must permit, through an order of the Board of Revenue, cultivation in a district. It is intimated to me that I may give licenses in a certain district—that is the first process. Then intimation is given to the cultivators through the native staff that the officers who serve with me are prepared to give licenses in that tract.

2941. Is that intimation verbal or is it published?—The notice is generally sent verbally through the native staff. I may as well explain the sort of staff through which the whole arrangement is managed. There is the native subordinate zilladar who is the unit of the opium system. He is a native of those parts and having knowledge and experience of the people, and has charge of a certain number of villages which are marked out in a map, and to which he is appointed by the opium officers of the district under whom he serves. Intimation comes from me that a certain amount of opium is to be grown in the district. That decision is made by me on the orders that I receive from the Government as to the amount of opium that will be required for the next season from the Agency.

2942. That intimation is an order?—No, they take it if they like it. It is a question whether I can get the amount required.

2943. You said you gave an intimation that a certain quantity was to be cultivated?—The Government say they require a certain amount of cultivation, and they ask me to get a certain amount if I can. I then make up my mind as to the distribution. I take the different districts and I make an estimate or forecast of what can be got. I tell the officers of the districts to send up what we call a forecast of how much they will be able to get. My orders are given as to whether they are to cultivate 20,000 bighas or 10,000 bighas. Notice is given to the native staff, and at a certain time, which is notified, the officer goes into the interior of the district. The zilladars bring the cultivators in, and they make a petition to be allowed to cultivate, each man so many bighas. The officer has to decide how much he will take and what lands he will take, and when, say, 40 or 50 men come and present a petition and ask to be allowed to cultivate so much, he selects the men whom he considers good men and strikes out those whom he considers to be indifferent; that is, in cases where he gets a great deal more offered than he wants. If as many men do not come as he wants he does not strike out anybody. In every case the man has to make a petition to be allowed to cultivate opium, and then the Departmental officers grant the license, and without that license the men cannot cultivate.

2944. What is the petition?—That he wishes to cultivate so many bighas.

2945. Is it in a printed form?—No; the zilladar writes it down.

*Mr. J. H. Rivett-Carnac, C. I. E.; F. S. A.; A.-D.-C.*

23 Nov. 1893.

2946. Some petitions I have heard of in India have to be on stamped paper?—These are not. The officer decides whether he will accept their offers or not. He has the papers before him, and he decides whether he will take the man as a cultivator or not.

2947. Are these applications or petitions for a definite quantity of land or a general request to grow?—For a definite quantity of land.

2948. Is it a uniform definite quantity?—No. One man give a bigha and another half a bigha and another a quarter of a bigha, and so on. In our part, we have a system which has greatly added to the popularity of the Opium Department—a system of dealing direct with the cultivators. In old days the lumbardar, who is the headman, used to come and say that he had so many men who wanted to cultivate, and he used to be told that they might have so many bighas. Now we try to get the cultivators to come in themselves to what is called the settlement.

2949. Is that better?—Yes. We deal direct with the cultivators. I consider the system is immensely preferable; people like it very much now that they understand it. In old days the payment and all arrangements used to be through the middleman; now in the agency to which I belong we try to do everything direct with the cultivator himself.

2950. (*Mr. Pease.*) In the paper called "Notes on the "supply of opium," it is said that under the system of licenses advances are made through the headman?—We do not always deal direct with the cultivators, but we do so as much as possible and not through a middleman.

2951. (*Mr. Wilson.*) Will you now go on with your description of the process?—The opium officer gives a man a license to cultivate a certain quantity of land. The man asks, perhaps, to be allowed to cultivate half a bigha, but if he is not a very satisfactory cultivator, the officer only gives him permission to cultivate a quarter—when he gets his license, he gets at the same time an advance varying in amount according to his merits as a cultivator. He takes the money, goes home, and sets to work, and gets the field ready; about this time of the year they have just sown.

2952. (*Mr. Pease.*) Is any security given as to advance?—Yes, the lumbardar gives security.

2953. But you have done away with the lumbardars?—He gives security. We do not take security from individual cultivators, but from the lumbardar who gets certain advantages; he gets a certain commission and becomes surety for his cultivators.

2954. Do you know what the commission is?—It varies; it is about Re. 1 per maund. The man gets his field ready and in due time the opium officer comes and measures it. He sees that the man has sown as much as he has permission to sow. The measurement process takes place about the month of January or February. The poppy is ripe at the beginning of the hot weather. When the opium is collected, the cultivators bring the opium into a central place where there is a weighment shed; there the opium is weighed and the man is paid at the rate of Rs. 5 a seer. The account is worked out, and the advance he has received is deducted from the sum due to him. The opium officer at the weighment shed has not all the appliances and cannot tell exactly what is the consistence of the opium.

2955. (*Mr. Wilson.*) What distance of land would a central place of weighment cover? How many miles would a cultivator bring his opium?—We have during the last few years so arranged the weighment that the men do not come more than perhaps 15 or 20 miles; in old days they would come 100 miles and think nothing of it, but during the 18 years that I have been in charge, we have made many new places for weighment and settlement, and the consequence is that our settlements and weighments are more central than ever they were before. On an average men do not come more than 20 miles. When the account is made up the man is paid after the advance is deducted. The opium is then sealed up in a jar and sent down to the central factory at Ghazipur.

2956. Is it marked with his name?—Yes, when you go to Patna the whole process will be seen on the spot.

(*Chairman.*) Perhaps that will be the best way. We should be sorry not to go into any matters as fully as may be desired. The presence of a witness who has been so closely and personally connected with the business naturally suggests such questions, but on the other hand, if we are going to the district to make an examination *in situ* for ourselves, perhaps the detailed investigation should take place on the spot.

(*Mr. Wilson.*) I was speaking to a gentleman who I thought had some knowledge of this subject, and when I asked him this question he told me that Mr. Rivett-Carnac could answer them all.

(*Chairman.*) Then perhaps you had better finish it.

(*Witness.*) The final payment is not exactly on the weight of the opium. The question of consistence comes in. Of course you are aware that in opium as in all other vegetable products there is a certain amount of moisture. The Government pay a man Rs. 5 a seer on a consistency of what we call the standard of 70. That means that if opium has the 70 per cent. of solid matter in it and 30 per cent. of moisture Rs. 5 is paid. If the opium only has 50 per cent. of solid matter and 50 of moisture only 50-70ths of Rs. 5 is paid. The opium officer, when thousands of cultivators are assembled at the weighments, has not all the appliances, and cannot tell exactly the consistency, and whether the percentage of solid matter is 60 or 65; but he makes a rough shot at it; he pays the man at a rough estimate, and sends the opium down to the Factory at Ghazipur or Patna. At these factories there are what are called steam tables on which the opium is exposed so as to ascertain the consistence. First in most delicate scales a certain amount of opium in its crude state with the moisture in it is weighed off. This is placed on the steam table, where by means of great heat all the moisture is evaporated. Having done that, the residue, a perfectly dry powder, is taken into the laboratory and re-weighed, and the residue shews what the consistency is. If there is 80 per cent. remaining it shews that there is 80 per cent. of solid matter and the opium is of 80 consistence. When the accounts are made up the man who sends in his opium with a consistency of 80 gets paid 80-70ths of Rs. 5. These accounts are made up by an elaborate staff at head-quarters, and the figures are sent back to the district officer. The cultivator returns a few months afterwards for the settlements, and then he gets what they call a chukt or the balance.

2957. In fact that is the final settlement?—Yes.

2958. Does he get his account?—Yes, the whole account is written out on his license.

2959. (*Mr. Wilson.*) Then he is paid his balance?—That closes the transaction, and then he begins again or not as he likes.

2960. Is there always a balance?—Generally, unless there is a bad year.

2961. If there has been a mistake, or if there is a bad year, what happens?—Then he does not get anything paid as "chukti," and the balance remains over till the next year. He need not remain a cultivator; he can give up his license if he likes. As regards the recovery of balances, this is left a good deal to the Opium Agent. If there has been a very bad year, the chances are that the balance is spread over five or six years and collected by degrees. Sometimes it is remitted altogether if there has been a very bad year, under special circumstances.

2962. Are these small balances collected from the man himself or from the lumbardar?—They are paid by the man when he comes in the next year and deducted from his amount.

2963. I believe, according to the condition of the stores in Calcutta and according to the condition of the trade and the amount that the Government desires to sell, the area is from time to time increased or decreased?—Of course I do not know that. All I know is that they tell me to obtain so much. You should ask the Government; it is a secret locked up in their hearts. They tell me so much opium is required, and I believe it practically depends very much upon the state of the stocks in Calcutta. I have, however, no official authority for saying that; it is their secret.

2964. The Government intimates to you what it would like and you have to get it increased or decreased according to such instructions?—The Government says "we should "like your agency to provide if possible so many thousand "chests of opium next year." I make a rough calculation. I know how much opium there is in a chest, and I know what is the average production per bigha. I know, for instance, that if the production has been on an average 4½ seers to the bigha, it would require 15 bighas to provide one chest. I make a rough calculation, and make up my mind how to get the required number of chests. I tell each district officer to try and get so much cultivation, apportioning my total between the different districts according to circumstances.

2965. Suppose that a year has been a good one and there is less need for a large supply the following year, would that reduction be effected usually by reducing the number of cultivators or by reducing the number of bighas or the area that each man has to grow?—That would depend very much upon the district opium officer. There are a large number

of officers working in the department in the districts. General directions are issued, and each officer sends a forecast. I have to leave the details largely to them. Possibly they send reports and recommendations. They may say that the cultivation in such a part has been very unsatisfactory, and they may recommend that the cultivation be given up there altogether. Or they may say that it has been very satisfactory, and that they will cut down certain villages or certain licenses or certain persons. The details are left very much to them.

2966. Is the quality grown in different districts by different cultivators so nearly alike that the price depends solely upon the moisture in it? Is there no difference in the quality apart from that?—There is none recognised in the department. We pay the men from all the different districts the same price. Payment is entirely upon the consistency and the weighment. Quality is not taken into account.

2967. One district or one cultivator is not better than another?—A man may be better in this way, that he brings in a larger outturn. Of course, if he is caught adulterating, that is a different thing.

2968. There are no differences in Calcutta?—They are not recognised.

2969. I have no doubt you are aware that reference has been made in some official documents from time to time to the difficulty of getting the requisite quantity of land. What does that arise from?—The cultivators do not care to sow.

2970. Why?—I suppose at times the cultivators find that they can get some crop that pays them better, and possibly they often get disheartened. It is the bad class of cultivators that get disheartened after a bad season, the good class do not. The indifferent cultivator, if the season is bad, tries something else. The good cultivator does not get disheartened, but sticks to the crop.

2971. In your opinion is there anything in the nature of pressure—perhaps you will not call it compulsion—to induce men to grow the quantity required?—In my belief there is absolutely none. I should punish it severely if I found it, but I do not believe there is in the least. The position of the department in the North-West Provinces particularly is a peculiar one. It is what you may call an *imperium in imperio*. It is a department that is not subordinate to the Government of the North-West Provinces, and has nothing to do with the district officers. Having been a district officer, and having served in the administrative branch myself, I know, and I daresay every Indian officer will tell you, that a department which is independent of the Government and independent of the district staff would always be an unpopular department. And I believe that if any of the departmentsto which I belong were to attempt to bring pressure on the people, they would immediately go and tell the district staff, and I do not think the district staff would be very much inclined to hold us excused.

2972. Take the case of the lumbardar who is paid by commission; is it not in human nature that he should try to get as much commission as he can?—I should think so; human nature enters a great deal into everything—as a general principle, I admit that.

2973. I suppose even among lumbardars there may be some black sheep?—Yes, numbers.

2974. Then taking the case of a black-sheep lumbardar, has he no means by which he can exercise persuasion amounting to compulsion?—I think it is possible, but it is very improbable. The district officers go round, and I think that probably the man would get into trouble later on; he would be complained against, and he would probably get caught and severely punished. I daresay they may do as suggested sometimes.

2975. Have you had to deal with such cases?—Never I never heard of a case of compulsion. I have had complaints made against me even to Her Majesty the Queen-Empress after the petition had gone through the different stages. People came in hundreds complaining of the stoppage of cultivation. The petitioners went before the Board of Revenue, then to the Lieutenant-Governor of Bengal, and then to the Viceroy, and then to Her Majesty. Many petitions, some of which went to Sir Henry Ponsonby, were sent back here. It was not the case of a wicked opium official making the people grow opium, but it was the wicked Agent who would not let them grow it. That actually took place, and it can be proved up to the hilt. I can shew that every year hundreds of men relinquish the cultivation. There may be some lumbardars who may force men to remain on, but I can give conclusive evidence that year by year hundreds of men give up. There is absolutely no compulsion whatever by the Department.

2976. (*Sir James Lyall.*) You say that the lumbardar may in some cases force them?—For aught I know. It is quite a hypothetical case; there is a possibility of it.

2977. (*Mr. Wilson.*) In the fourth paragraph of your printed statement you express regret with regard to this inquiry being held, and you state that there had been no convincing evidence from China on the subject?—Yes.

*Mr. J. H. Rivett-Carnac, C.I.E., F.S.A., A.I.C.*

23 Nov. 1893.

2978. I suppose you know that question was settled by the House of Commons in 1891 when a Conservative Government was in power?—I think I read in the speech of the Right Honourable the Prime Minister, who stated distinctly that it had never been settled.

2979. May I give you the words of the Resolution that was carried by 160 votes to 130.—"That this House is of "opinion that the system by which the opium revenue is "raised is morally indefensible"?—I have not brought with me the papers, but I think I could quote from the speech of the Prime Minister the statement that the matter had never been distinctly settled by the House of Commons. If I mistake not, one speaker also laid it down distinctly that it had never been distinctly settled.

2980. I ask if you know that the amendment was carried; I did not ask about the Prime Minister, but I ask whether you know that the amendment was carried by 160 votes to 130?—I did not know the number. I had read what the Right Honourable the Prime Minister said, and I distinctly understood that it was to the effect that the matter had not been settled by the House of Commons, and I think Mr. Speaker said the same. I can put in the extract if necessary.

(*The Chairman.*) So far as it is in the records of Parliament we have it before us irrespective of any information which the witness may have.

2981. (*Mr. Wilson.*) I ask whether in giving this evidence you were aware that the House of Commons had expressed an opinion that it was morally indefensible?—I was not aware of it.

2982. Your answer is in the negative?—Yes. I understand that no motion of that sort has been carried. I say distinctly that the people of India, of whose opinion I hear a good deal sometimes, do not consider that there has been convincing evidence of the fearful effects of opium in China, that they have not heard sufficient to make them consider the desirability of giving up this source of revenue and bringing trouble on the country.

2983. When you say the people of India, whom do you mean?—I understand it to be a very strong feeling in India. I cannot speak for the people of India, but I say that amongst the large number of people whom I have met the general feeling is that they are not convinced that the state of affairs in China is so terrible, that there is sufficient reason why Government should give up the large revenue that is now raised from opium.

2984. When you speak of these people in India, you mean the Anglo-Indians?—And natives, particularly educated natives. They have constantly said to me "has it been satisfactorily proved?"

2985. You want us to understand that the persons whom you have met in India do not agree with the Resolution of the House of Commons that the thing is morally indefensible?—I was not thinking of the House of Commons then.

2986. I understand your point is that when the House of Commons states that it is morally indefensible, there are some persons in India who do not agree with them?—I thought the Commission might wish to hear the opinions of a large number of persons in India, both European and Native, to the effect that they do not consider that the case has been thoroughly proved in regard to China, and that before giving up a large revenue and possibly embroiling the country in great trouble, they would like the case to be thoroughly proved by an exhaustive inquiry in China. It was not in reference to anything connected with the House of Commons that I was speaking.

2987. (*Mr. Pease.*) You make some allusion to a change of front on the part of the Anti-Opium Society. It is only fair to say that in 1886 they put out a document in which they took exception to the Bengal system, and at the same time they say that they will strongly oppose the transference of the trade into private hands.—I am under some disadvantage. Until through the courtesy of Mr. Alexander, I recently received some papers, I had hardly seen any of these publications, I was always under the impression that the Anti-Opium Society treated the monopoly as the key of the position attacked; and I was rather glad to defend it.

2988. You say that there are Deputy Sub-Agents; by whom are they selected or appointed?—They come in

*Mr. J. H. Rivett-Carnac, C.I.E., F.S.A., A.D.C.*

23 Nov. 1893.

originally as Assistant Deputy Opium Agents, and are promoted by degrees to be Deputy Opium Agents. They are appointed by selection and competition. The nominations for the vacancies are in the hands of the two Opium Agents and the Governments of Bengal and the North-West.

2989. Do the Governments and the Opium Agents nominate?—The actual process is, that each nominates one man. The four nominees compete for one appointment, the best of the four getting the appointment.

2990. (*Sir James Lyall.*) You and Mr. Hopkins are the officers of the head opium agency in Benares and Behar. Your duties are confined to superintending and managing, granting licenses to cultivate the poppy, giving advances to the cultivators, the collection of opium from the cultivators, and its manufacture and transport to Calcutta ; these are your duties, I believe?—They are.

2991. I understand that you and Mr. Hopkins were named by the Government as witnesses to give evidence as to the duties of your work and how it is managed?—That is correct.

2992. You had no instructions to defend the monopoly system or to express the views of Government on the question referred to the Parliamentary Commission?—Absolutely none. I believe we were practically told to come here and give any information that our experience may enable us to give.

2993. You pointed out the additional duty or profit that Government gets on Bengal opium as compared with Malwa opium?—I did.

2994. Is it not the case that that additional profit or duty on Bengal opium is got by appropriating to Government through the monopoly a small part of the profit which the Malwa cultivator gets, that is, the Malwa cultivator gets a little more for the opium being free trade than the Bengal cultivator does?—I should say that is correct.

2995. The rest of the profit is got by appropriating to the Government the whole of the profit which the Malwa manufacturer gets?—That is my view.

2996. (*Mr. Fanshawe.*) Mr. Evans, who gave evidence this morning, spoke of the fear of the tehsildar as being a reason why cultivators could not give up poppy cultivation. In the North-West has the tehsildar any power to deal with poppy cultivators?—Absolutely none. I do not mean to say that if he had a personal friend, the tehsildar might not get him to do something. One cannot say that he might not have some influence. The tehsildar as a native official has nothing to do with us. A complaint amongst Opium officers often has been that although the tehsildar goes out and provides every sort of arrangement for other officers going through his district, he does not regard Opium officers as anybody at all, and will not put himself out of the way for them because they are not officers who are connected with him. I was at first inclined to think that it was a great mistake that we did not work through the District officers. After I joined the Agency, having served in the Central Provinces where all the administative strings were in the hands of the District officer, it seemed to me that it would be an excellent plan to have all the opium staff put under the collector so as to bring the collector and the tehsildar to help the Opium Department. I was unmercifully snubbed for the recommendation, and afterwards I saw the foolishness of my proposal and the wisdom of the rebuke that was administered to me, inasmuch as it was pointed out that the Government could not recognise the district staff as being connected with opium cultivation.

2997. If any native subordinate of your Department could put pressure on the cultivators, who would it be?—Would it be the zilladar?—I really do not know how they could put pressure.

2998. If anybody might put pressure on the villagers to cultivate poppy it would be the inspector or the man who goes round the villages?—Yes.

2999. He is the zilladar?—Yes.

3000. Has he a circle?—Yes, he has five or six villages. He is the administrative unit.

3001. Then the man who goes first through villages in that way would be the man who might put pressure to bring them in?—Yes.

3002. (*Mr. Haridas Veharidas.*) You were in the Bombay Presidency as Cotton Commissioner and you had occasion to see and know the cultivators?—Yes ; I served a long time in the Central Provinces and Berar. As a Cotton Commissioner I was brought into contact with the people.

3003. Can you give an idea of the condition of the cotton cultivators as compared with that of the poppy cultivators?—I knew the cotton cultivator in his halcyon days when he used to make much money and was extremely well off. I think the opium cultivator is as well off, because the opium cultivators are the cream of the cultivators in our part of India. Nobody excepting the best class of cultivators will take up the poppy cultivation or keep it for long. I should say that the average opium cultivator was better off than the cotton cultivator. I saw the cotton cultivators in the days of the cotton famine.

3004. Cotton cultivators get no advances?—No.

3005. Does the poppy cultivator go to the officer to get a license or does the officer go to the cultivator?—We now send the Opium officers to certain central points. In old days the officer used to remain at head-quarters. For some years past now we have had bungalows scattered about the districts and the Opium officer goes to these points on fixed dates, and the cultivator comes to him. I do not mean to say that the zilladars do not encourage men to come in and perhaps very often bring them with them. They come to the bungalow where the officer is. The opium subordinate goes originally to the opium cultivator.

3006. (*Mr. Mowbray.*) So far as I gather, you do not deal in any way with the landowners, but directly with the cultivators or with the cultivators through their headman?—Yes.

3007. The only advantage therefore that the landowner derives from the cultivation of opium is the better security for his rent, because his tenants are more likely to be solvent?—Possibly the landowner sometimes gets a little opium for himself.

3008. From his tenants?—Yes, if he is an opium-eater. Sometimes he may tell the cultivators to bring him a little, and this is very difficult to find out.

3009. That raises the question that I was about to ask, whether you believe that there is much of that kind of what I may call smuggling?—It is difficult to say whether there is much, but it would be wrong to say that there is not some. I could give several reasons which seem to indicate that the amount cannot be very large. Undoubtedly there must be some smuggling ; I should think that women keep back small quantities for their children and for medicine and a little for the cattle, but my reasons for supposing that the amount is not very large are these. Several times men have been caught buying what is called excise opium in the North-West Provinces and carrying it to Calcutta. The reason for their doing this is that the excise price of opium at Benares is much lower than at Calcutta. It suggests itself that if these smugglers have to go to the excise to buy opium, they must have considerable difficulty in getting it from the cultivators. They pay Rs. 17 a seer for excise opium, and the price we pay to the cultivators is only Rs. 5—a difference of Rs. 12. You cannot believe that they would buy excise opium at Rs. 17 if they could get opium easily in the districts at any price between Rs. 17 and Rs. 5. Then another reason for believing that the amount kept back is not very large is that opium is constantly smuggled from Nepal on our North East border. The Punjab traders have been caught over and over again carrying pony-loads of opium wrapped up in onions, tobacco, etc., which they have had to go to Nepal for. If they go to all the risk and expense and trouble of going through our districts, buying opium in Nepal and coming through our districts again, there must be some considerable trouble in buying from the cultivators. I do not say that it is not done to some extent. Another reason which makes me suppose that there is a difficulty in smuggling is that we have constantly caught men carrying pony-loads of opium pottery for long distances, 50 or 100 miles. During the opium collection season hundreds and thousands of women and children collect the opium. They scrape off the opium from each capsule and put it into a little earthenware dish. When they get home they scrape the opium out of these little dishes and place it in a larger jar. All these little earthenware dishes, even when scraped, retain a certain amount of opium. These are sometimes smashed in order to extract the opium from them. If the people go to all the trouble and expense and risk of carrying this pottery, it cannot be very easy to get much from the cultivators. Of course it would be absurd to pretend, with the millions of cultivators engaged in the trade, that they do not keep back some of the opium in small quantities—that is an admitted fact.

3010. What proportion of the staff generally are English?—When I first joined the Department nearly all the Sub-Deputies and Assistants were Europeans. Some years later the Government determined to throw the Department open to boys born and educated in this country. I

generally give the nomination to a European; but a young Englishman who comes out from England has very little chance against a boy educated in this country. During the last few years we have appointed a certain number of natives, a small percentage; one in three.

3011. The subordinates who deal more directly with the cultivators are all natives?—All natives.

3012. Do you consider the commission system a good system for paying these people?—In the Agency in which I am, none of the officials are paid by commission; we have always been against it, rightly or wrongly.

3013. The prices, we understand, paid to cultivators is the same every year?—No, since I have been in the Agency it has been changed two or three times. In 1871-7 it was raised from Rs. 4-8 to Rs. 5 a seer; in 1878 it was reduced to Rs. 4-8 per seer; and in 1882 it was again raised to Rs. 5, and that is the rate at which it stands at present.

3014. Was that done at your recommendation or by the orders of the Board of Revenue?—Under the orders of the Board of Revenue and the Government of India. In a matter of that sort involving an enormous sum of money the orders that came to me through the Board of Revenue were from the Government of India.

3015. Does it depend on the price which the Government are getting at the auction sales in Calcutta, or on the difficulties which you find in getting people to cultivate the poppy?—This reason for lowering the price is a mystery. The Government say they want a certain amount sown, and if I said I could not get it at Rs. 5 they would probably raise the rate. I think they would prefer to lower the rate rather than to raise it. There is always great trouble about raising it. *Mr. J. H. Rivett-Carnac, C.I.E., F.S.A., A.D.C.*

3016. (*Mr. Pease.*) Is it not a fact that when the opium rate was low there was a high price of cereals so that there was a difficulty in getting people to cultivate opium, and it was necessary to raise the rate so as to induce them to cultivate it?—My impression is that they raise the rate because they want more opium.

3017. I think I have read that it was on account of the high price of other produce at that time that the rate for opium was raised?—I cannot say.

(*Chairman.*) It depends upon two things—upon the price obtainable at the time for other descriptions of produce, and also upon the requirements of the Government with reference to their stock of opium.

3018. (*Mr. Mowbray.*) Do the cultivators who grow opium put all their land into the opium crop, or do they cultivate cereals on part of the land?—The cultivator only puts a small patch under opium, say a quarter or sometimes one-sixth, with which he intends to pay his rent; the rest he cultivates as a rule in grain crops to supply his family and his cattle.

3019. (*Mr. Wilson.*) You have explained to us that when the Government does not desire to have so much land under cultivation a certain number of persons are struck off the list, or other persons may have a portion of land reduced?—Yes.

3020. When that takes place, do they get any kind of compensation?—No.

The witness withdrew.

Adjourned until to-morrow at 11 o'clock.

---

## At the Council Chamber, Writers' Buildings, Calcutta.

---

# TWELFTH DAY.

## Friday, 24th November 1893.

---

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
THE HON'BLE SIR LACHHMESWAR SINGH, BAHADUR, MAHARAJA OF DARBHANGA, K.C.I.E.
SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.

MR. A. U. FANSHAWE.
„ A. ARTHUR PEASE.
„ HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

MR. JAMES FAIRBAIRN FINLAY called in and examined.

3021. (*Chairman.*) Kindly state what your position is.—I am Secretary to the Government of India in the Finance Department.

3022. You attend this morning for the purpose of producing on behalf of the Government of India five papers, of which copies have already been given to the Secretary?—Yes.

3023. Will you tell us the different heads with which those papers deal?—The first is a "Statement shewing Opium Revenue and Expenditure of British India under all Heads of Accounts;" the second is a note regarding "Opium produced or consumed in India;" the third is a note regarding "Arrangements with Native States regarding Opium;" the fourth is an "Account of previous proposals for abolishing the Government monopoly, cultivation, manufacture and sale of Opium in Bengal," and the fifth is a Reprint of a Report on Opium in Western China by Mr. W. D. Spence, Her Britannic Majesty's Acting Consul, Ichang, dated 11th April 1892.

3024. The papers that you have enumerated have, as I understand, been in the hands of the Secretary for a day or two, but we cannot assume that every one of these papers has been attentively read by each member of the Commission. I understand your desire is that those papers shall be accepted by the Commission as being the evidence tendered in chief on the part of the Government of India with reference to the various matters which are there dealt with; you desire that your personal part in giving information should rather take the form of explanations which may be required of you by any member of the Commission regarding any points which are dealt with in those papers?—That is so. *Mr. J. F. Finlay.* 24 Nov. 1893.

I believe it will tend rather to the despatch of business if we did not detain Mr. Finlay further this morning, but that it should be understood on the part of the Commission that we should read these papers with attention, and that Mr. Finlay should attend on Tuesday

*Mr. J. F. Finlay.*

24 Nov. 1893.

morning, when the Commissioners will be prepared to cross-examine him upon them.

(*Witness.*) I have been asked to produce the papers relating to the Confidential Circular issued by the Excise Commissioner of the North-Western Provinces to which publicity was given by the "*Abkari.*" I now hand them in.

RAM DHURLABH MAZUMDAR called in and examined.

*R. D. Mazumdar.*

3025. (*Mr. Pease.*) Will you kindly state to the Commission your position and where you reside?—I am a pleader at Nowgong, Central Assam.

3026. With what classes or races have you had experience, with regard to this opium question?—With the Assamese people generally.

3027. Over what period?—For over 18 years.

3028. What special opportunities have you had?—As pleader, I have had opportunities to meet and talk with every person of every nationality and of every creed and colour. We get domestic servants and labourers from those classes. I come in contact every day with these people.

3029. Have you had any opportunity of seeing them in their home life?—Yes.

3030. What is your experience with regard to the consumption of opium in the district about which you are able to give evidence?—A large number of people consume opium in that district.

3031. Is it more so in one class of society than in another?—Yes, among the Mekirs and Hozais smoking is prevalent.

3032. Kindly tell us what position in life these Mekirs and Hozais occupy?—They are barbarous people that live mostly on the hills.

3033. The practice is not so extensive, is it, among those of higher position?—Opium-smoking is not, but opium eating and drinking are.

3034. Can you give us any idea of the proportion of the population that indulge in the habit?—It may be 25 per cent. of the whole population.—I mean by the whole population, including foreigners.

3035. At what age do they begin to use opium usually?—From 16 to 18 years of age, when they grow up and are in a position to earn money. Some are taught in early childhood.

3036. Do they take it for the cure of disease or as an indulgence?—Some take it as a cure for disease. They are advised to take it for rheumatism, and sometimes in cases of dysentery.

3037. Can you give us any idea what is the proportion of those who take it as a cure for disease?—I cannot.

3038. Have you any information as to its being given by mothers to their children?—Yes, it is given by mothers to their children. Women form the greatest portion of the working community: they do 75 per cent. of the domestic and field work. When they leave home, they give small doses of opium to the little children in order to keep them quiet at home.

3039. Do you know anything with regard to those who have acquired the habit of taking opium, giving it up?—Yes, I have information with regard to some cases.

3040. Kindly give it to us?—I know the case of a pleader who lives next door to me. He was in the habit of smoking opium, and he gave it up all of a sudden. He says now that he is much better than he was when he was in the habit of smoking it.

3041. Are there many who give up the habit, or do they find a difficulty in giving it up?—They certainly find a difficulty in giving it up, unless they are compelled to do so: somehow they do not give it up for good.

3042. Do you find many who take it to excess?—Yes.

3043. What proportion of their income do the people you have been speaking of spend over opium?—I should say from ten to twenty per cent.

3044. Do you find there is a tendency to increase the dose?—Yes, those who are in the habit of taking opium, increase the dose.

3045. What do you think is the effect upon the people from the consumption of opium?—The people are growing weak and indolent and unfit for physical labour.

3046. Do you apply that to those who do not take it to excess?—I apply it generally to those who take opium. There is a vast difference between those who take opium and those who do not take it, even in their physical appearance.

3047. In your district is opium supposed to be a protection against fever?—I have never heard of it.

3048. Will you tell us the complaints for which it is taken?—Rheumatic pains, and sometimes in cases of dysentery.

3049. What is the medicine that is taken in the case of malarious fever?—Cinchona and quinine.

3050. So far as you know, opium is never prescribed?—Never.

3051. Do you think it is necessary for the working classes to take opium to enable them to do their work?—I do not think so.

3052. What is the public feeling with regard to the taking of opium, does it bring any discredit upon those who take it?—Yes, amongst the rising generation.

3053. Do you mean that it is a disgrace for young people to take it, or that the young people look upon it as a disgrace?—Young people who are educated look upon it as a disgrace.

3054. What do you think is the effect of the licensing system of opium in Assam? I should think it is rather an inducement to take opium—licenses are so freely given. It is placed at every man's door. In the district of which I am speaking, there are about 200 licenses, if not more.

3055. Have you any suggestion to make as to the course the Government ought to take with regard to the licensing?—I should say that the licenses should be reduced to a smaller number—to a very small number,—so that people cannot get opium very easily.

3056. Do you think the law, as it at present stands, has been fully carried out in your locality?—I think it is carried out properly. I mean the opium law.

3057. Have you any suggestion to make with regard to the prohibition of opium smoking?—I think opium-smoking should not be allowed on the premises. If smoking were stopped altogether, it would be a very good thing.

3058. Is it your opinion that the sale of opium ought to be prohibited, except for medicinal purposes?—I think it should be, but I do not think it is practicable to stop it altogether in the present state of the country.

3059. Have you any suggestion to make with regard to a substitute for the loss of revenue which would be created by a reduction in the opium revenue?—Tobacco might be taxed; it is extensively used, and it is a luxury.

3060. Have you any suggestion to make as to how opium should be sold for medicinal purposes?—There should be certain licensees under the supervision of the police. A register ought to be kept of the people to whom they sell, as in the case of ammunition. If practicable, also, I think certificates ought to be got from the medical advisers.

3061. Have you any suggestion to make as to the persons who should be authorised to sell it?—Persons should be licensed. I do not refer to any particular class of people.

3062. Do you think there should be any supervision over those who have thus been licensed?—There should be full supervision.

3063. Are you aware whether there is any smuggling in your district?—There is no smuggling of opium in the district. I have heard of cases in other districts.

3064. Have you any other information with regard to those districts?—No, I have not much.

3065. (*Mr. Wilson.*) I notice you refer to something which you call "black fever"?—Yes.

3066. Is that a kind of malaria?—It is called malarial fever by medical men. It is extensively prevalent in the district, and causes deaths in every village.

3067. You also refer to mohunts; who are they?—Mohunts are persons who are priests or religious teachers.

3068. Among the Hindus?—Yes, among the Hindus.

3069. They avoid it?—They avoid it themselves; and they compel their disciples to avoid it.

3070. You refer to the town of Nowgong; is that a large town?—It is a small town; but it is the head-quarters of the district.

3071. You say the people smoke opium and eat it in the shops: is there more than one shop?—There is only one shop for smoking purposes, that is called the chandu shop.

3072. Is there an arrangement somewhere in that shop by which they can go and lie down and smoke chandu?—Within the same house: the vendor sells it, and they smoke it in the house. There is no separate house; it is only one hut.

3073. Is it on the same premises?—Yes, it is one hut. The same as this room is.

3074. In one building?—Yes, one building, a thatched hut.

3075. If I went there to buy some chandu, should I see some people smoking at the same time?—If you buy from the outside you would not see them; but if you go inside you will see them smoking.

3076. Many?—Yes.

3077. How many?—I cannot say; it may be twenty or twenty-five at a time. If you buy from outside the vendor will hand it to you outside, and you will go away without seeing them smoke it.

3078. You have said that smoking on the premises should be stopped. By whom should it be stopped?—By authority: I should say the Magistrate.

3079. Does not the law prohibit smoking on the premises now?—No; it is understood that they should smoke on the premises.

3080. But there may be a difference between the law and the practice. You have told us that people do smoke there. I want to know whether that is legal. Are you aware of any law prohibiting smoking on the premises?—No, I am not as far as the Opium Act of 1878 and the Chief Commissioner's Rules under the Act are concerned. As a pleader I get cases under the opium law—breach of the opium law; but I never heard of a case of breach of the opium law by smoking on the premises.

3081. You never heard of a prosecution?—No.

3082. What I want to know is, could a prosecution be instituted?—I do not think so. If it could, the police would take it in hand. They are under the very nose of the police.

3083. Are you at all acquainted with the Blue-book entitled "Opium Consumption in India"?—I have read parts of it.

3084. Have you seen a statement made and dated December 2nd, 1890?—I do not remember the date.

3085. In reference to a statement made by Mr. Caine, the Commissioner uses these words:—"In paragraph 18 of the memorial a suggestion is made that all opium dens or shops for the retail sale of opium to be consumed on the premises should be closed. Now I can positively state that there are no 'opium dens' in this province, such as have been described by Mr. Caine and other gentlemen; none of our opium-eaters in the province sit in the opium shops and consume the opium." And further on he says, "there is no room into which he is invited to enter or into which he can go and rest, if so inclined. We have not a single 'opium den,' and it is not necessary to make any change in the mode of sale." Were you aware of that?—I have read that.

3086. Do you think that is correct?—I think that it is qualified. He has admitted somewhere that there are chandu shops where people are allowed to smoke.

3087. Is that admitted in this paper?—Yes.

3088. Could you find it?—It is on page 30. "In the case of chandu shops (I have three shops for the sale of chandu and seven for the sale of madak and chandu) the drug is always consumed on the premises."

3089. I will read the whole passage.—It is on page 28, paragraph 5 of Mr. Driberg's note:—"In paragraph 18 of the memorial a suggestion is made that all opium dens or shops for the retail sale of opium to be consumed on the premises should be closed. Now I can positively state that there are no 'opium dens' in this province, such as have been described by Mr. Caine and other gentlemen; none of our opium-eaters in the province sit in the opium shops and consume the opium. All our opium-sellers carry on other business besides the sale of opium; nearly every opium-vendor in the province sells also rice, dal, cloths, and other articles. A purchaser of opium may or may not consume the opium on the premises; the generality of them carry it home. Opium is not smoked in Assam as a rule, it is swallowed in its crude state in the form of a pill, or it is diluted with water and drunk; now a man when he wants opium buys $\frac{1}{8}$ of a tola, or $\frac{1}{4}$ of a tola, or $\frac{1}{2}$ a tola, and consumes part of it at once, and puts the remainder in a pot (debia) which he carries with him. If you hinder him from swallowing a pill in the shop he will do so outside of it. In fact, there is no such thing as going into a shop. The place of vend is open on the outside, the vendor sits on the chang or platform, the purchaser standing in a narrow verandah outside makes his purchase and leaves. There is no room into which he is invited to enter or into which he can go and rest, if so inclined. After making his purchase he must go on or sit below the nearest tree. The conditions of Upper India do not apply to this province. We have not a single 'opium den,' and it is not necessary to make any change in the mode of sale. We wish to restrict people to making small purchases of the drug. This will not result from debarring them from consuming the opium in the shop verandah, or outside it. If you compel a man not to take opium near a shop he will be careful to have a larger supply always at home, and this will always be worse for him and worse for all the inmates of the house." That is the whole paragraph. Now we understand that. The passage, however, to which the witness refers me is on page 30; from Mr. H. Luttman-Johnson, Commissioner of the Assam Valley Districts, to the Secretary to the Chief Commissioner of Assam. There he says at paragraph 2.—"With regard to the specific proposal made by the Society that our licenses for the retail sale of opium should not include consumption on the premises, I have the honour to say that consumption on the premises is not common in my division. In the case of opium shops proper, of which I have 880, I may say that the drug is never consumed on the premises. In the case of chandu shops (I have three shops for sale of chandu and seven for sale of madak and chandu) the drug is always consumed on the premises. In the case of madak shops, of which I have ten, besides these seven licensed to sell both madak and chundu, it is often consumed on the premises. My annual Excise Reports give full particulars of the number of the shops and the opium taken on their account from the treasury each year. In 1889-90, 13 maunds 16 seers were sold from the treasury for madak and chandu shops, out of a total of 1,398 maunds. I would not mind closing these shops; such a measure would make no difference to the habits of the people. The few people who use them, chiefly foreigners, would make some other arrangements." That is what Mr. H. Luttman-Johnson, the Commissioner of the Assam Valley Disiricts, said on the 30th December 1890. What I quoted was from Mr. J. J. S. Driberg, Commissioner of Excise, Assam, on 2nd December 1890. It appears from that that the Commissioner of Excise, writing to the Chief Commissioner of Assam in December 1890, stated that there were no opium dens in the province.

*R. D. Mazumdar.*

24 Nov. 1893

(*Witness.*) That is not quite correct.

(*Mr. Wilson.*) A few days later, on the 30th of the same month, Mr. Luttman-Johnson, Commissioner of the Assam Valley Districts, wrote to the Secretary to the Chief Commissioner of Assam, that there were a number of opium dens. That is really what appears from these extracts.

3090. (*Mr. Pease.*) You are aware that there was a Resolution of the Government of India, in the Finance and Commerce Department, dated 25th September 1891, commencing—"The evils connected with the smoking of opium and its preparations on the premises of licensed shops have for many years attracted the attention of the Government of India and the Local Governments; and endeavours have been made to prevent or minimise the evils," in which it is stated that "the Government of India now directs that, when the term for which any existing licenses are in force expires, in any licenses which may be renewed a clause should be inserted prohibiting the consumption of opium on the premises in any form?—I am not aware of any Circular being issued in Assam.

3091. That is a Resolution. Therefore if licenses have been issued in accordance with that Resolution, the owner of the license to which you are referring is breaking the law by allowing smoking to take place on his premises?—At the time of the sale he is never told that he is not allowed to let people smoke on his premises. The notice is issued as before.

3092. Is it not stated in his license?—I have not seen a license particularly: but the conditions of license are published: they are the same old conditions.

3093. Do you say that this condition is not inserted in the license?—I have not seen it.

(*Mr. Pease.*) Could we have a copy of the license?

(*Secretary.*) The Licenses for Assam have not yet been presented.

*R. D. Mazumdar.*

24 Nov. 1893.

3094. (*Mr. Wilson.*) I want to be clear about this matter. These passages I have read show, do they not, that the Excise Commissioner speaking of the whole province said that there were none, that he knew of none, and Mr. Luttman-Johnson speaking of one portion of the province said that there were a great many ? Is that right ?—Mr. Luttman-Johnson is right.

3095. I am referring to that time ?—They were as they are at present.

3096. That is another question. You yourself say now that they continue at the present time—at least one that you know of ?—Yes.

3097. In the town of Nowgong ?—Yes.

3098. Do you know of any others ?—I am not aware of any other shops.

3099. Wit reference to the advisability of prohibiting the sale of opium except for medical purposes, you have said that it was desirable, but that in the present state of affairs it was impracticable. Was that your answer ?—Yes.

3100. What do you mean by the present state of affairs ?—People who have already taken to the use of opium would suffer very much if they were not allowed any.

3101. With regard to the question as to whether public opinion would prefer the adoption of this measure I understood you to say that public opium would be indifferent. I do not quite understand you. You say that it is not practicable, and yet that public opinion would be indifferent ?—The whole population would not think of it at all. Only those who consume opium would raise a cry.

3102. Then with reference to smuggling, if there is any smuggling in Assam, where do you think the smuggled opium comes from ?—I have said there is no smuggling ; at least I am not aware of any smuggling in the district.

3103. What do you refer to—to Calcutta or the North-West Provinces ?—I have heard opium is sold very cheap in Calcutta by public auction ; but in Assam it is sold at Rs. 37 per seer. A man who gets a chest for Rs. 1,000 or Rs 1,200 would be a gainer by taking it into Assam and selling it retail.

3104. Do you consider that the district of which you are speaking—the district which you know best—is a very malarious district ?—Yes, it is malarious at present.

3105. (*Mr. Mowbray.*) When was it exactly that you saw these shops and the people smoking on the premises ?—Some time in August last.

3106. This year ?—Yes.

3107. What did you say with regard to the price of opium in Assam, in answer to Mr. Wilson, I did not quite catch it ?—In Assam opium is sold by the Government Treasury for Rs. 37 per seer.

3108. That is not the price at which it would be bought by the people of Assam ?—That is for Assam licensed vendors.

3109. That is the price at which the licensed vendors buy it from Government ?—Yes.

3110. I want to know what is the price at which they sell it ?—Rs. 45 to Rs. 50.

3111. Has the price increased lately ?—Yes.

3112. Could you tell me how much ?—Rs. 5 per seer, it has increased this year.

3113. Are you speaking of the price to the consumer ?—The price to the consumer, by retail vendors.

3114. You have told us that the licenses are given too freely. I suppose you are aware that the number of licenses in Assam has been very much reduced during the last ten years ?—I should think it would be not very much ; from 208 to 197 or 198 in the district in which I am.

3115. Are you aware that according to the figures furnished to us by the Government of India, the number of shops for the retail sale of opium has been reduced between 1883 and 1892, from 1,318 to 866 ?—I cannot give the exact number for the whole province.

3116. Are you aware that the number of shops for the retail of madak and chandu in the same time has been reduced from 37 to 16 ?—I cannot say. There is only one shop in the town in which I live.

3117. Assuming these papers which have been put in by the Government of India to be correct, does that not show a considerable reduction in the number of licenses during the last ten years ?—That shews a reduction, but there is still room for further reduction.

3118. I think you have told us that there would be no general feeling against prohibition : do I understand your remarks to apply to opium-smoking only, or to opium-eating ?—Opium-smoking and opium-eating. The majority of the population would not think about it : they would not mind being deprived of it.

3119. They would not mind being deprived of opium-smoking or opium-eating, that is your opinion ?—Yes.

3120. (*Mr. Fanshawe.*) May I ask you if you have had an experience of the district life, or is your experience mainly limited to Nowgong ? Have you been in the habit of moving about among the people in the villages ?—Not much.

3121. What is your length of standing as a pleader ?—Thirteen years in that district.

3122. Your experience is mainly limited to Nowgong itself, and not to the district ?—Nowgong itself.

3123. The people to whom you were referring were Assamese people : have you had any opportunity of knowing what their views would be on this subject of opium-eating ?—Yes ; I have talked to several Assamese people.

3124. Speaking generally of the district, the Assamese people, I understand, would be the cultivators of that district ?—There is very little difference between the town and the suburbs, and the interior. People residing in the towns are as much cultivators as the others.

3125. In Nowgong is that so ?—Yes ; it is something like a village.

3126. Have you had any special means of ascertaining the views of those people who consume opium ?—They would be against it.

3127. I think you said that quinine was ordinarily used as a preventive against fever. Do you mean to say that these Assamese people to whom you refer would get quinine ?—Yes. If they went to the dispensary they would get it free of cost.

3128. Perhaps you are not aware that the Post Office has lent its agency to the Local Government for the sale of Government quinine in all post offices. Are you aware of that ?—I am not aware of the post offices selling quinine in Assam.

3129. Even with the agency of the Post Office being available for the sale of Government quinine, do you think that the quinine can generally be brought to the doors of the people so that they can easily obtain it ?—Yes ; even vaccinators take quinine to their doors.

3130. Do you think there is any tendency or likelihood of the people largely taking to quinine ? Have you any experience to justify you saying that ?—I cannot speak positively on that point.

3131. You said that there was no law against opium-smoking on the premises : is that so ?—I think so.

3132. Do you mean that there has been no executive order of the Government against it ?—I have not seen any.

3133. You said there was no law ; do you mean that there was no executive order of the Government ?—I mean that in the Opium Act there is no provision for it.

3134. Has there been any executive order from the Government on the subject as far as you know ?—I am not aware of any orders.

3135. What is ordinarily smoked in Assam ? Is it madak and chandu ?—Yes.

3136 And nothing else ?—They smoke tobacco.

3137. Of course I mean with regard to opium. Madak and chandu is what is smoked ?—Yes.

3138. Are you aware of what the number of shops in Assam is for the purpose of selling madak and chandu ?—I do not know. There is only one shop in Nowgong.

3139. The figures of the Government show that there are sixteen in the whole Province ?—That may be so.

3140. This particular shop in Nowgong where you saw consumption on the premises, was it a madak shop ?—A madak and chandu shop.

3141. As distinguished from an opium shop ?—Opium is also sold on the same premises.

3142. (*Sir James Lyall.*) Do you know the name of the master of the chandu vendor's shop ?—His name is Kolai. He is a Mahomedan.

3143. Are you sure that the smoking was going on in that shop, or was it in a detached place ?—There is no detached place. There is only one hut, and that is a chandu shop. I have seen people inside there, and some people told me they were smoking, and I knew them to be smokers of chandu.

3144. You saw them smoking ?—I did not actually see them smoking : I knew they were smokers.

3145. (*Chairman.*) You were told that they were smoking?—Yes, I know people who smoke. They go to that place at a stated hour. Some people go at 2 o'clock: that is their time, and then you cannot keep them on duty.

3146. (*Sir James Lyall.*) If they were smokers they would go to that shop, whether they smoked or not, to get chandu?—They might go to the shop for chandu; but some people spend their time there, though there is no necessity for their spending their time there. There is an arrangement for them there. They have got chutni and other eatables there. Lately there was a case (No. A 207 decided on the 23rd August 1893 by Major P. E. Henderson) in which all these things were stolen from that shop. I was pleader for one of the defendants. There were two persons in the dock. One was convicted: he confessed he had stolen all these things. On inquiry I found all these things; there was some madak and chandu, and there was some chutni. People immediately after smoking must have something sweet or something sour in order to take the taste away.

3147. You mentioned that the mohunts and their devout disciples do not smoke opium?—No; they do not.

3148. Are they also prohibited from drinking alcohol?—Drinking alcohol is generally prohibited among the Hindu people of Assam.

3149. What class of people drink arack in Assam?—Hillmen; the whole people drink, they make their own drinks.

3150. Do you think that if opium-eating were stopped, there would be a danger of these people drinking arack?—It is religiously prohibited among the Assamese; they would not take alcohol.

3151. You say that religious teachers prohibit opium too; still people take opium?—Yes, that is so.

3152. Perhaps you are aware, that, before the British Government annexed Assam, opium cultivation was free in that country?—Yes, it was.

3153. I suppose opium then must have been extraordinarily cheap, as compared with the present time?—Every man cultivated his own opium. There was very little necessity for buying it.

3154. Have you also heard that when the British Government prohibited the cultivation of opium, there were riots?—There was a row at one place, but it was not on account of opium alone. The income-tax was introduced at that time, and both these things combined, irritated the ryots. A certain officer, a Lieutenant and Assistant Commissioner in the district, went among the ryots. He did not use proper discretion, and he was killed on the spot. There was no attempt to loot the treasury, and no attempt was made upon the life of the Deputy Commissioner who was chief officer in the district. That was some time in 1861.

3155. What district was that?—The Nowgong district, about 9 miles from the place where I live.

3156. (*Mr. Pease.*) How long was the prohibition before the riots?—About a year a little more than a year.

3157. (*Mr. Wilson.*) What did you say about the tax?—It was income-tax.

3158. Was that a new tax?—It was a new tax.

3159. Had it never been in force there before?—I do not think so.

3160. (*Sir James Lyall.*) An income-tax would not affect the cultivators, would it?—Everybody was taxed. The present income-tax does not affect those who derive their income from the land, but the former Act provided that every sort of income must be taxed. *R. D. Mazumdar.* 24 Nov. 1893.

3161. (*Mr. Mowbray.*) I suppose if the opium revenue were abolished, it might be necessary to put on another tax in Assam; is that so?—Somehow or other, it must be made up.

3162. (*The Maharaja of Darbhanga.*) You have said that the people in Assam generally spend from 10 to 20 per cent. of their income on opium; what class do you refer to?—The lower classes.

3163. You did not refer to the higher classes?—The Assamese are mostly cultivators. There are no zemindars in Assam, except in the district of Goalpara.

3164. How about the tradespeople?—The tradespeople are foreigners; they are Marwaris in general, most of them do not take opium.

3165. (*Sir William Roberts.*) What race are the people of Nowgong, are they Hindustani, or alike to the Chinese in blood? Some of them are like to the Chinese. They are called Ahoms. Most of them are small aboriginal tribes living on the sides of the hills.

3166. You have said that opium-smoking prevails more among certain classes than in others, and that among the Hindus it may be between 30 and 40 per cent. Does that mean adult males?—Yes.

3167. That is to say that nearly half the adult males use opium?—They use opium in some shape or other.

3168. Do they use it mostly in the way of eating, or drinking, or of smoking?—Among the Hindu population, mostly in the way of eating or drinking.

3169. And among the Mekirs more than 75 per cent. of the adult males?—Both males and females.

3170. This applies, I presume, to the population of Nowgong and not the country parts about the town?—This is all the population of the hills.

3171. The town population?—A little distance away from the town.

3172. In the Suburbs?—Yes.

3173. I think you said in answer to Mr. Fanshawe, that your experience was confined to the Towns and Suburbs mostly?—I mean those people who come from the hills.

3174. Are these people healthy?—They are healthy.

3175. People who eat or drink opium, you think, are not affected in their health?—They do not get any particular disease, but they grow weak.

3176. Would you consider that the population of Nowgong, the adult males, are a weakly and unhealthy set of people?—I should consider them weakly.

3177. Do you know whether opium is used as a popular domestic remedy in Assam?—It is used in cases of rheumatism and dysentery, as I have already stated.

3178. You have not heard of opium being used for the purpose of relieving people affected with malarial complaints of any sort?—No, I am not aware of any cases in which opium was prescribed for malarial fever.

The witness withdrew.

HON'BLE D. R. LYALL, C.S.I., called in and examined. *Hon. D. R. Lyall, C.S.I.*

3179. (*Chairman.*) Will you state what is your position in the service of the Government of India?—I am now Member of the Board of Revenue, Lower Provinces.

3180. How long have you served in India?—I have served in this country for over thirty-two years.

3181. In what districts have you been employed and in what capacities?—The most of my service as a young man was in East Bengal, in the districts of Backergunge, Tipperah, Faridpur, and Dacca. In this last district I served nearly sixteen years as Assistant Magistrate, Sub-Divisional Officer, Joint Magistrate, Collector, and Officiating Commissioner.

3182. In these capacities what opportunities had you of forming a judgment as to the facts of the use of opium: did you see anything of the Chinese population?—When Sub-divisional Officer of the Munshiganj Sub-division, Naraingani, which was then largely frequented by Chinese junks, was under me. I also as Collector kept excise administration in my own hands. Subsequently, after my return from furlough, I was Inspector-General of Police for about three years, and Collector of the 24-Parganas and Officiating Commissioner of the Presidency Division for about two years. I was then for nearly seven years Commissioner of the Chittagong Division, and after my return from second furlough, I was appointed Commissioner of the Patna Division, whence I was transferred to the Board of Revenue, where I have been in charge of, among others, the Excise and Opium Departments. I have thus knowledge, more or less, of the whole province, but chiefly of East Bengal.

3183. Will you tell us what is the opinion that you have formed from this extensive experience of the effect of opium upon those who consume it?—My experience is that opium is far the least hurtful of the three principal sources of excise revenue in Bengal, *viz.*, opium, ganja, and alcohol. As regards its effects on the natives of the country, I hold the moderate use of opium to be beneficial in a malarious country like Bengal, and cases of immoderate

*Hon. D. R. Lyall, C.S.I.*

24 Nov. 1893.

use are very few and far between. Nor does even immoderate use of opium cause such bad effects as the immoderate use of alcohol. I can assert that I know no case in all my long residence in India, in which I can say that I believe the death of any native has been due to immoderate habitual use of opium, while I know very many cases in which death has been due to the excessive use of alcohol. A native who takes to alcohol, more particularly in its European forms, almost invariably takes to it in excess. This is not the case with opium, among Bengalis at least. It is said to be different with Burmese; but from what I saw of them in Chittagong, especially in the Cox's Bazar sub-division, I was not able to come to the conclusion that in this respect Burmese differed from Bengalis. When I was Sub-divisional Officer of Munshiganj, and later on Collecter of Dacca, many Chinese junks used to come to Narainganj, and I studied the effect of opium on the Chinese sailors. Some of these took opium in very large quantities and used to lie in a state of stupefaction, but next day these men were fit for their work, and did just as much as the abstainers and moderate smokers. This greatly impressed me, as I had come out with the usual ideas one gains in England that opium ruins a man body and soul, and I was so fully convinced that opium did these men no harm, that, when I was Collector of Dacca, I proposed that they should be allowed to buy a seer each man to take with them for the homeward voyage, and this was sanctioned. I think DeQuincey is largely responsible for the general acceptance of the view that opium is so very harmful, and possibly when it is taken in the form of laudanum, it is more deleterious, and creates a greater craving than when taken, as it usually is here, in pills.

3184. What do you say to the effect of opium with regard to its leading to crime?—Opium never leads to crime of any kind, so far as my experience goes. It does not make a man quarrelsome or violent, but calms and soothes him, and in this respect its effects differ entirely from those of alcohol and ganja.

3185. What do you say about the effect of opium from a medical point of view?—I consider the use of opium in Bengal is to a very large extent medical. It is used to keep off fever, and is the only excise article which a good Mahomedan can use for this purpose. It is therefore largely used in the malarious districts of the Burdwan Division, in Orissa, in Chittagong, Murshidabad, Rangpur, and Malda, and also in Calcutta and the districts round it. The consumption in Calcutta is very large, partly owing to the number of Chinamen here, partly owing to there being a larger number of immoderate consumers here among the Mahomedans than elsewhere, but also because it is more largely used by the respectable classes of natives, chiefly by men over 40, than it is in the mofussil. This is generally done under medical advice, and no stigma attaches itself to the consumer's character. I may mention, as shewing that connexion with the Opium Department is not held as involving any moral stain on those serving in it, that the son of Babu Keshab Chundra Sen, the great Brahmo Reformer, and brother of the Maharani of Kuch Bihar, and the son of Mahamahopadhyaya Mohesh Chundra Nyaratna, C.I.E., Principal of the Sanskrit College, and an orthodox Hindu, are both in the Opium Department. There are also two Mahomedan gentlemen of good family in the Department.

3186. Would you express a belief from your experience which has been so great in Eastern Bengal, that the consumption of opium as a means of sensual enjoyment is comparatively limited?—I think it is very limited. I consider that the number of cases in which it is used for sensual enjoyment compared with the total consumption is very limited indeed. Ordinarily I should say that the consumption in Bengal is in no way immoral.

3187. Do you believe it is possible that opium may be taken in limited quantities as an indulgence in the sense in which a glass of wine may be taken as an indulgence without moral harm?—Such are my views.

3188. What have you to say with regard to the proposals which have been urged for our consideration to the effect that the growth of the poppy and the manufacture and sale of opium in British India should be absolutely prohibited except for medical purposes? Take the argument that rests upon the objections to the trade with China?—It used to be urged that we forced opium on the Chinese. I think that argument is pretty well exploded. I noticed when Mr. Alexander gave his evidence on the point, he chiefly referred to the ancient history of the matter. Now, Indian opium is simply used in China as the higher class Havana cheroots are used in England, or as Indian tea is used along with China tea. In the first case the Mandarins of North China and Pekin use the more expensive Indian opium, just as a rich man at home smokes an expensive cigar, and in the latter it is used to bring up the quality of the indigenous opium, but its use in this respect is steadily declining, owing to the improvement in the home-grown drug; and I am informed by men who know China that whereas formerly 75 per cent. of Indian opium was ordinarily required to mellow the indigenous drug, 25 per cent. now suffices to produce an equal article.

3189. Have you anything further you would like to say with reference to your view of the moral aspect of the question?—The medical evidence will deal with the matter much better than I can. It will put before the Commission that the Indian drug is a milder and less harmful drug than the Persian, containing as it does less morphia and more narcotine. I confess I fail to see any immorality in such a trade, and the opponents of the present system seem to be on the horns of a dilemma. If opium is bad, then surely it is better to have it under Government control and to restrict the production, as is now done; while if it is good, then why this outcry against it? Even if, for the sake of argument, it be allowed to be possible to forbid the growth of opium together, such prohibition would be a gross political error, or even danger; I wish to emphasize the word "danger:" I consider it to be an absolute danger, but it is impossible to allow it to be grown for medical purposes and for no other.

3190. Do you think that absolute prohibition of the growth and use of opium in India would lead to smuggling and to evasion of the law?—I believe that both total prohibition and prohibition for anything but medical purposes would lead to smuggling, and it would also be impossible to draw the line between its use for medical purposes and for pleasure only. In place of opium shops we should have the retail of opium by hakims and kabirajis and *pansaris*, and supervision would be more difficult than at present. Total restriction would mean smuggling from Native States and increased use of alcohol and ganja, both, as I have already stated, more hurtful than opium. I refer the Commission to the opinion of Sir Ashley Eden who said that the cost of the preventive service would be absolutely prohibitive.

3191. What have you to say to us as to the political effect of the policy of prohibition?—I hold that in a political point of view total prohibition would be so dangerous, and would alienate so large a body of Her Majesty's subjects in India, as to be impossible. No good Mahomedan can take spirituous or fermented liquors, while he may take opium. If opium is prohibited, the opium-consuming Mahomedan will be driven either to spirits, to take which is contrary to their religion, or to ganja, which is physically more injurious. The dissatisfaction would be enormous, and I am not prepared to say that, fanned as it would be by professional agitators, it would not amount to disaffection and require the presence of more British troops in India. It would, in fact, arouse much the same feelings as any real attempt to "rob a poor man of his beer" would do in England. There is also another danger not confined to any class, and that is, the total inability of the native mind to grasp the fact of the possibility of the present agitation being without some motive. They cannot conceive that any body of intelligent human beings can go in for a crusade against what they have always held to be a harmless article out of which a large revenue is realized without their being called on to pay it, and not have some motive in the background; and in this case the motive is supposed to be the spread and increase of the sale of imported European liquors. The same idea was started when the discussion took place in Lord Mayo's time, and is referred to in Sir E. Baring (Lord Cromer's) note, and it was mentioned to me the other day by an intelligent native gentleman.

3192. What do you think would be the disposition of the people of India with reference to the restriction as regards the use of opium for non-medical purposes?—I think the people of India would object to restriction. My experience, as I have stated, is chiefly in East Bengal; but I have seen a good deal of Sikhs, Gurkhas, and other opium-consumers, particularly Gurkhas. In the Lushai Hills Expedition opium was regularly served out to the opium-consumers, and the men who consumed it did the same work as their comrades, and bore the hardships as well, if not better. One great advantage of opium as compared with alcohol in campaigns is its small bulk and consequent easy carriage. Thinking natives of India say with truth, what right has England, which raises so large a revenue from spirits, wine, and beer, to come and try and stop our comparatively innocent equivalent? and any legislation in this direction would be viewed with great disfavour.

3193. In considering this question it is evident that should a preventive policy be adopted, there must be a serious loss of revenue. The Government of India has to be carried on, and if it should be found impracticable to meet the loss from the cessation of the opium traffic by economies, then there must be increased taxation; what have you to say with reference to the disposition of the people of India?—I believe that among the people of India there is absolute unanimity. Even the few organs of public opinion that favour prohibitive measures, say that the loss to the revenue should be made good by economy here and by reducing home charges; but the utmost economy could not produce five to seven millions, and that sum would be required, or in fact more in case the dissatisfaction amounted to disaffection. The bulk of the people of India are poor; not poor in the sense of poor in England, but living from hand to mouth, though in a state of fair comfort and with very few hopeless paupers; and being thus poor they cannot stand direct taxation, which is also specially bad in India because so much of direct taxation fails to reach the State coffers. The only alternative would be to double the salt tax, and I fancy the strongest anti-opiumist would hesitate to propose this. In his evidence Bishop Thoburn has suggested a tobacco tax. This would be a most expensive tax to realise, and it would fall on exactly the same class as the salt tax. Almost every man, woman, and child in India consumes tobacco, and if taxation of this kind is to be imposed, it would be infinitely better to double the salt tax, which is easily collected at a minimum of cost. I fail entirely, however, to see the equity of prohibiting men from using opium which they are willing to pay for, and to tax non-opium consumers to make up the deficit.

3194. I believe that you came prepared to make a statement to us with reference to the Bengal monopoly. It is not necessary that I should trouble you on that point. The Commission have conferred and we understand it to be the view of those members whose opinion in this respect we are specially bound to consider, that the mere cessation of the Bengal monopoly would not remove the objections which are entertained to the opium traffic. They hold that if such a traffic is permitted at all, the conduct of that traffic under the system of monopoly as it exists in Bengal is no particular aggravation of what might be considered to be the evils inseparable from that traffic. I therefore do not propose to re-examine you on the Bengal monopoly. Before concluding your evidence-in-chief, I think I am right in assuming that you were present on the occasion when Mr. Alexander gave his evidence?—Yes, I was present.

3195. If you desire to do so, I think it is my duty to afford you the opportunity of making any observations you wish in regard to that evidence?—I desire to add a few words regarding Mr. Alexander's evidence. In the first place, I would desire to put on record the fact that has no doubt attracted the attention of the members of the Commission that his evidence deals very largely—in fact almost exclusively—with ancient history, more especially as regards the attitude of China. Next, I would note that paragraph 13 of the memorial identifies the Society's objects with the spread of Christianity. The Government of India is a government by Christians strictly pledged to religious neutrality, and it would be most dangerous and opposed to the most solemn pledges if Government in any way moved from this attitude. Mr. Alexander also stated that excise opium was more intoxicating than medical opium. The opium is the same, the only difference being that the medical opium is selected (that is to say, it is the best opium that is sent in), and that it is dried in the laboratory, and not in the sun. The reason of Indian opium not competing with Turkey opium in England is that the price paid even for Turkey opium in England is less than the price realized in India for opium. If we competed, the price of Indian opium would be lower than that of the Turkey drug (that is, in the English market it would be lower), as the Indian opium contains less morphia. With regard to farming licenses, I would only remark that in practice we find it impossible to put on a sufficiently high selling price in some districts. The range is from Rs. 16 per seer in the Patna Division to Rs32 in Orissa. Communications have so improved that smuggling is easy, and the profit on a seer bought at Patna and smuggled to Calcutta is Rs. 12. In Chittagong, with the help of the farming system, the price in the south of the district has been raised as high as Rs. 50 to 70. That I may say was done in order to prevent smuggling into Burma. I may also note that only this morning I had a case before me in which 2 maunds of opium were seized at Mokameh while being sent down to Calcutta by a Patna vendor in order to get these Rs. 12 which I am speaking of. That is by no means a single case. I had it before me only this morning. Another point that requires notice is that, so far as I could understand, the Anti-Opium Society has not distinguished between the smoking and the eating of opium, as I think it should have done. All the arguments regarding China refer to smoking, and not to eating. In India opium is entirely eaten, and all that has been said in the evidence of different witnesses, except as regards chandu and madak shops, relates to the eating of opium, and not to smoking. The licenses are perfectly separate for madak and chandu. The opium which is consumed under these licenses is smoked, the rest is eaten.

3196. Have you anything else you would like to put in as part of your evidence-in-chief?—I desire to draw attention to the memorial which has been put before the Commission by Mr. Phillips. That memorial was sent to me by the Bengal Government to whom it had been referred by the Government of India, and I desire to make a few remarks upon it.

(*Mr. Wilson.*) We have been told that that was withdrawn.

(*Witness.*) The note as originally drawn up contained by oversight an extract from a private letter, and it was that that I desired to withdraw. In the note which is now before you it has been excluded. A private letter was alluded to, which I had no right to quote.

(*Chairman.*) I suppose if Mr. Lyall desires to make the statement in regard to the memorial, we may receive it.

(*Mr. Wilson.*) The note was withdrawn, and I have neither read it, nor the remarks.

(*Chairman.*) The document has been in our possession for perusal, and Mr. Lyall can be examined upon it, another day, unless he particularly wishes to say anything on behalf of the Government of India.

(*Witness.*) I have been directed by the Secretary to the Government of India to present the note before you.

(*Mr. Wilson.*) Of course it calls for a rejoinder.

(*Witness.*) I should like to add one or two words more with reference to the evidence that has been given since. Reference was made in Mr. Phillips' evidence to the decayed appearance of Mahomedan families. Now I desire to say that the decay in Mahomedan families is not peculiar to Murshidabad; it extends all over Bengal to my certain knowledge, and it is due to their lagging behind the Bengali in education and in general ability to conduct their own business. Most of the old Mahomedan families have allowed their estates to fall into the management of the more clever Hindus, who have gradually ousted them. It is to that I attribute the decay of Mahomedan families. I do not say that some are not opium-eaters, but the general decay is due, not to the opium, but to the Mahomedans falling behind the Hindus in the race for life. Another point is this. It has been said that dispensaries could supply opium for Bengal. I have brought a list of Charitable Dispensaries which shews that in all Bengal in 1892 there were 282 Charitable Dispensaries only, of which 77 were private, Government having no connection with them; leaving only 205 dispensaries for all Bengal. Another point raised in Mr. Evans's evidence is the objection of the royts to cultivate. I can only say that knowingly no pressure is put upon any ryot by the Government of India to cultivate, and that yearly, I might almost say daily, I receive petitions from ryots against the Opium Agents and Sub-Agents for refusing to give them licenses. This very morning I sent some such petitions to Sub-Opium Agents for report. Instead of getting petitions objecting to being made to cultivate opium, the petitions that we receive at the Board of Revenue are almost entirely from ryots who complain that they have not been allowed to cultivate opium.

3197. (*Mr. Pease.*) You remarked that opium was used to keep off fever and was the only "excise article" which a good Mahomedan could use for the purpose; I suppose they have no difficulty in using articles that are not excise?—No; that is why I put in the word "excise."

3198. I believe there are many other remedies?—Yes, there is quinine, but I may say that there is a strong prejudice amongst the natives, which we are unable to get over, against quinine; they say it gives them headaches.

3199. Are you aware that when the son of Babu Keshab Chundra Sen was appointed to the office, the *Indian Messenger*, the *Sanjivani* and several other papers and the missionaries of Keshab Chundra Sen condemned the appointment of his son as a slur upon his father's name?—I did not see those papers.

3200. (*Mr Wilson.*) You say that opium is largely used in the malarious districts of the Burdwan division,

*Hon. D. R. Lyall, C.S.I.*

24 Nov. 1893.

in Orissa, and in other places. Is Orissa very malarious ?—Very much so, perhaps one of the most malarious parts of Bengal.

3201. You say that the price of opium in Orissa is Rs. 32 per seer?—I can easily explain that. The price of opium is fixed with reference to the facility with which smuggling can be carried on. The Orissa districts are the most remote from the opium-producing districts, and it is difficult to convey it there: therefore, the price is higher than in any other part of Bengal.

3202. (*Sir James Lyall.*) The price to the vendor?—Yes, of course. I may add that we have had strong representations made by the Assam Government to raise the price of opium in Rungpore and the neighbouring districts, but the Government of Bengal have been so far unable to accede to the wishes of the Assam Government, simply on the grounds that the facilities of smuggling in these districts are so great that raising the price would inevitably lead to more smuggling.

3203. Raising the price to the vendor might cheapen the price for the consumer?—Probably it might have that effect.

3204. (*Mr. Wilson.*) I understand that the tendency of your evidence as of other evidence we have had, is that opium is a great advantage to the people both as a prophylactic and as a remedy in case of fever?—I hold it to be so: it is largely used as a sort of domestic medicine.

3205. Is it not an apparent anomaly that in Orissa, which you say is one of the most malarious districts, the price is exceedingly high?—Exceedingly high in one sense, but for the small amount sufficient for a dose the price is really exceedingly low. I mean that a man can get enough for a dose for a very small amount. The doses taken here are perfectly infinitesimal. The ordinary native takes an amount of opium that should be almost laughed at in England as a dose of opium. It is a very small amount indeed, and these small doses a man can get for a very small amount. If you look at the statistics before you shewing the consumption in the whole of Bengal, you will see that the incidence of revenue per head is only Rs. ·038, which is an exceedingly small amount.

3206. Still the fact remains that the price is twice as high in Orissa as it is in Patna?—Yes. It is grown in Patna, and if we were to put a high price there, there would be smuggling. We are obliged to keep it down. It is next to the North-West Provinces, where the price is Re. 1 lower.

3207. You submit to us that doubling the price makes a great deal of difference for the Government, but no difference to the people?—Not very great. The people can still get enough for the purpose they require it for.

3208. (*Chairman.*) The Government could make the price higher, but they could not put a check upon smuggling?—Sir Charles Eliott was much in favour of raising the price, but he gave it up.

3209. From an apprehension of smuggling?—Entirely.

3210. You say that you put the opponents of the present system on the horns of a dilemma: if the opium is bad, it is better to have it under Government control. I suppose you know that they would say that if it was bad it was better to do away with it?—I do not think you can do away with it; the dangers would be too serious. I do not think that any Government in India would think of doing away with the production of opium.

3211. You have said that any legislation of a prohibitive character would be viewed with great disfavour, but you have a great deal of legislation already of a highly restrictive character?—Restrictive, but not prohibitive; you surely admit the difference.

3212. There is undoubtedly a difference, but do you think that people view the restrictive legislation with disfavour?—Distinctly. I believe if the people of India were polled, they would be in favour of the universal production of opium all over the country without restriction. It is the Government that has imposed restrictions, not the will of the people.

3213. You have said that the bulk of the people of India are poor, but not poor in the sense of poor in England?—We have no such thing in India as the poor that the Salvation Army tries to deal with. The residuum that there is in England scarcely exists in India. It may exist to a small extent. The ordinary cultivator is in many districts a poor man, but not poor in the English sense of the word. He has not much, but the country is one in which he can live much cheaper than it is possible in England with comparative comfort. The state of the poor in India, even of the very poor, is different from that at home. We have not the sunken mass of poor that you have to deal with at home.

3214. Is there not a considerable portion of the population that only has one meal a day?—I do not believe it. The last time I was in Patna I made full inquiries. I do not mean to say that there are not some, but the bulk of the people certainly get a fair amount of food, even in famine time.

3215. Is there such a thing as the "Behar Opium Manual"?—Yes, it is in three bulky volumes which, if desired, can be produced before the Commission.

3216. I think when fever is exceedingly prevalent in certain localities, Government is in the habit of sending apothecaries with considerable supplies of quinine?—Yes, I think so. I have never been in one of those localities, but I have understood so.

3217. In such cases does the Government also send free supplies of opium?—I really am not aware. That is a medical question which I am unable to answer.

3218. Government does send out medicines, but what medicines you are not in a position to say?—That is so.

3219. (*Mr. Mowbray.*) I believe in Bengal you have a system of druggists' permits?—We have.

3220. Does that come under your Department?—Yes.

3221. Will you explain what the system is?—They are allowed to take small quantities of opium, as much as they are expected to use in their legitimate business, but not such quantities as would allow them to sell to the people for anything but medical purposes.

3222. Do they get those licenses cheaper than the others?—It is a different form of license. They have no right to sell opium alone.

3223. Therefore they pay less for the privilege?—Yes. The whole statistics will be put before you by the Excise Commissioner.

3224. Have you any reason to suppose that the system is abused?—Not at present. We restrict the amount given to these druggists to such an extent that I do not think they do abuse it at present. If they were allowed to take what they wanted, of course it would be abused.

3225. I suppose those druggists' permits do not profess to supply all the opium required for medical purposes?—Nothing like it; not a hundredth part I should say.

3226. If you extended the system there would be more risk of its being abused?—If you extended the system, from the evidence I have heard, I take it that every Kabiraj, Hakim and Vaid in every village would require a license.

3227. Could you give us any idea of the difference in the retail price in Patna and Orissa?—No. The retail price is generally a few rupees more than the price at which they buy. It depends very much on the license fees.

3228. The result of the difference between the Government price in Patna and in Orissa is to increase the profit of the vendor in Patna?—No; it is sold very cheap in Patna. Practically the license fees almost come to nothing, so that opium is sold almost at the same rate as Government retails it. If you look at the statement before you, you will see that the license fees in the Patna division only amount to Rs. 5,398.

3229. Practically you find yourselves compelled to sell it very cheaply in the districts where it is grown?—Yes, we are compelled to do it.

3230. (*Mr. Haridas Veharidas.*) You state that the crop is a paying one apart from the advances made upon it?—In a favourable year the crop is a very paying one; during the last three years we have had bad crops and they have not been so paying; there has been a smaller result. But even in bad years it pays better than ordinary crops, and nearly as well as other garden crops. Opium is essentially a garden crop. It is grown on a small piece of land close to the man's house, not in his field.

3231. Is not injustice done to others who grow other crops by these advances to the cultivators who grow opium?—Any man can get advances who chooses to cultivate.

3232. To cultivate the poppy?—We give advances for no other crop.

3233. Then so far do you not do an injustice to those who cultivate other crops?—If you choose to call it so. Any man can grow it who chooses to apply for it.

3234. (*Mr. Fanshawe.*) We may take it that the poppy crop does not occupy the whole of a man's ground?—No, I know no case in which the poppy crop occupies the whole ground: it is an infinitesimal part of the man's land—a very small part close to his house.

3235. (*Sir James Lyall.*) I understand that in the South, Chittagong, the price had been raised to Rs. 50 or Rs. 70 per seer—that is, to the consumer?—Yes.

3236. What is the Government selling price to the vendor in Chittagong?—I think Rs. 28.

3237. Will you explain how the price has been raised to the consumer from Rs. 28 to Rs. 70?—I happened to be Commissioner of Chittagong when the arrangement was made, and I can therefore explain it. We had had strong representations from the Burma Government as to the amount of opium smuggled from Chittagong into Burma. A hundred and fifteen maunds were consumed in one year in Cox's Bazar sub-division; the real consumption could not be more than twelve or fourteen maunds, all the rest was smuggled into Burma. The Burmese Government made direct representations to the Bengal Government, and they referred it to me as Commissioner of the Division to see how it could be stopped. The only way we could think of was by putting an artificially high license on these shops. We restricted the sale of these southern shops to so many seers per month, and we made them pay a license fee in proportion to the number of seers they were allowed to take, which, of course, raised the price enormously to the people who bought it for consumption in Burma. That was the only way we saw of doing it.

3238. A fixed fee, not a farming license?—Yes, it was altogether an exceptional arrangement.

3239. In other districts in Bengal when the price to the vendor is low, that is, where the producing districts are not near, is the farming system used?—Yes, entirely.

3240. And the result is to raise the price to the consumer?—Yes.

3241. The object of raising the price to the consumer in two ways—that is, partly by keeping up the price of the opium sold to the vendor, and partly by farming licenses, is, I understand, to prevent opium vendors from dealing in smuggled opium?—Such is the intention.

3242. Do you in your official experience know of any instances of Government officials being discharged or degraded through the alcohol habit?—More than once—a good many. When I was Inspector General of Police, I am sorry to say that I had to deal with more than one case; and I have also had to deal with such cases in the Opium Department.

3243. Have you known of any instances in which Government officials have been discharged or degraded through the opium habit?—Never; not even a native officer.

3244. (*Mr. Pease.*) Do you see any disadvantage in doing away altogether with the system of licensing chandu shops?—No further than it is an interference with the liberty of the subject. I do not say that there is any very great objection to it. In Calcutta I do not think it could be done, because we have so many Chinamen here. In the mofussil I do not think it will be any very great hardship. It is an interference with the man's liberty if he buys a certain amount of opium, just as if I bought a bottle of whisky I should think it an interference with my liberty if I were not allowed to make whisky toddy. If a man buys 5 tolas of opium, I do not see why he should not make it into chandu and smoke it if he chooses.

3245. You are aware that Government has largely reduced the number of licenses for the public shops in the North-West, the madak and chandu shops, from 324 to 14?—They are being reduced largely. It is the most harmful means of taking opium as far as my knowledge goes. *Hon. D. R. Lyall, C.S.I.* 24 Nov. 1893.

3246. What do you say with regard to madak?—It is more harmful than eating.

3247. But there would be no particular difficulty in reducing the license shops for madak or chandu?—I do not anticipate the same danger that I should anticipate if opium were prohibited altogether.

3248. (*Mr. Wilson.*) I understand you to say in reply to Mr. Veharidas that anybody can get an advance and grow opium who chooses to apply for it?—Provided the land at the disposal of the Sub-Deputy Opium Agent has not been already given away.

3249. We heard from Mr. Rivett-Carnac yesterday that a number of persons are from time to time refused on various grounds?—Yes, the Opium Department refuses any one who is, in the language of the Department, a bad cultivator, that is a bad gardener; because the opium garden produce requires more care than most crops.

3250. Also if Government does not require so much somebody must be cut down?—Yes.

3251. Therefore it is not quite correct to say that anybody can get an advance?—Provided there is land still available; that is what my meaning was.

3252. (*The Maharaja of Darbhanga.*) I should like to ask a few questions with regard to suggestions for the total abolition of the poppy cultivation. First, is the poppy plant cultivated simply for the sake of opium manufacture, or is any other use made of it?—The ryot in addition to what he receives from Government, first for the opium itself, next for the leaf, and again for the trash, is also allowed to sell in the open market the poppy seed, which sells at a high rate.

3253. How much per acre do you think he makes from the poppy seed?—The product I think is under a maund per acre if I remember rightly. I should not like to give the amount of poppy seed. I think it is about 36 or 39 seers per acre, but I am not quite sure.

3254. What is the price at which the seeds sell?—I am not prepared to say.

3255. Besides the poppy-seed is there any stalk of the poppy?—Yes, it is used as manure. I should like to add one word more. In a publication of the Anti-Opium Society that I have seen this morning, and had not seen till then, it is put forward as a strong indictment against the use of the poppy, that no less than 77,378 seers are used in Bengal every year. I must say that looks a pretty big sum, but if you reduce it, and deal with it with reference to the population, and again deal with the population according to what one anti-opium witness said was the probable consumption,—25 per cent. for the adult males,—I find that the yearly consumption of the adult male in the population of Bengal amounts to $\frac{7}{10}$ths of a rupee in weight in a year, which I think is not very much.

The witness withdrew.

MR. J. L. HOPKINS called in and examined. *Mr. J. L. Hopkins.*

3256. (*Sir James Lyall.*) I believe you are a civilian of 30 years' standing?—Yes.

3257. You are now Opium Agent for Benares and Patna?—Yes.

3258. You have only recently joined the Department as Opium Agent?—Only six months.

3259. I do not propose to ask you questions as to the details of the agency system, as we shall have other witnesses with greater experience?—I should like to explain that there is only one difference in the Opium Agency at Patna and Benares. I pay commission to the Gomashtas. The Asamiwar system is not so much in force in Patna as in Benares.

3260. What is that?—It is the system by which the advances are paid direct to the cultivators without the intervention of the lumbardar.

3261. From what you have seen in your long experience, do you think that people who take opium habitually end by taking it to such an extent as seriously to injure their mental or physical powers or to shorten their lives?—I never came across a case of excess in opium in the whole of my career in India.

3262. You never came across a case?—Not one.

3263. Have you known cases of officials, Native or Eurasians, being dismissed or degraded in consequence of the alcohol habit?—I cannot say that I have. I do not recollect any now.

3264. Do you know of any cases in which they have been dismissed or degraded from the opium habit?—No.

3265. In your opinion is there any case for a prohibition of the use of opium in this Province except for medical use?—No, certainly not.

*Mr. J. L. Hopkins.*

24 Nov. 1893.

3266. Do you think that medical use can be distinguished from non-medical use?—No. As a rule opium is used in the first instance, properly speaking, for medical use. It is used in cases of insomnia, irritability of the nerves caused by excessive heat, overwork and malaria.

3267. Do you think that a system of providing opium for medical use only could be invented and worked properly?—I do not see how it could. It is an administrative act and for my part I do not see how any distinction could be made, because the consumption of opium amongst people over 50 is so very considerable. I do not mean that they take excessive quantities, but so many people take opium.

3268. What do the natives think of the proposal to prohibit the use of opium except for medical use?—I do not think they have thought much about it, if at all.

3269. Have they heard of it lately?—Yes. But they give no opinion on the subject; they have no thought about it. They cannot understand it. They say that opium is of such general use and consumption that it would be impossible to prohibit it. It would be a great hardship too. In the first place the medical use of opium is dependant on a medical certificate—the certificate of the medical officer in the district. Practically speaking there are no competent medical officers in the District. There is the Civil Surgeon and his assistant at head-quarters and at sub-divisions, but elsewhere they are only stationed at dispensaries, which are comparatively few in number.

3270. Would the people, or any large part of them, be willing to bear the whole or part of the cost and the losses involved?—Certainly not.

3271. Is there any part of the opium excise system which you think ought to be altered on moral grounds?—I do not myself consider that the opium shops themselves are capable of being altered. The opium license is very generally given to a moodi and sold as a drug by the moodi. There used to be a moodi pretty well in every village where opium used to be sold. As a rule the opium vendor is a moodi in the agricultural districts; in towns it is different.

3272. What would you say is the size of the circle in which there is one opium shop?—I should think it is about 50 square miles—quite.

3273. Do the same classes of people generally use both opium and alcohol?—Certainly not.

3274. If they use one they generally do not use the other?—Not generally. Alcohol is used by the lowest classes; opium by the better classes. Alcohol is used considerably by khayasths, members of the writer class.

3275. If the use of opium were checked, do you think that other stimulants would take its place?—Certainly they would.

3276. Have you any information as to the magnitude of the interest bound up with opium in the districts of your Agency in which the poppy is cultivated and the loss to the cultivator involved in such prohibition?—For this I refer you to the statement appended to my notes. The number of licensed cultivators in 1892-93 was 637,157, and the sum disbursed amongst them over 80 lakhs of rupees. It is impossible to say how the withdrawal of this sum would affect the landlords; it would mean a considerable reduction in their rent receipts, for so-called poppy lands are the highest rented lands in the neighbourhood to which they belong. The withdrawal of such a large sum from agricultural industry and general circulation is bound to produce distress. Landholders as a rule support poppy cultivation and encourage it; cultivators rank it with tobacco, potatoes and sugarcane as a profitable crop. Poppy employs the females and young people of a family and produces a handsome return. The items of profit are as follows:—Opium, poppy-seed, poppy-leaf, trash, manure. It would pay to cultivate poppy for its seed and the valuable manure it produces. Poppy seed oil is used in India for cooking purposes, and the seed is exported to France, Italy, etc., wherever olive oil is produced. I think it right to note that to the ordinary cultivator and labourer, having reference to their diet, clothing, and general simplicity, one rupee represents the same value that ten shillings does to an English labourer: there is no class in this country which represents the English farmer. Therefore 80 lakhs of rupees represents to them what £4,000,000 would represent to the British labourer and small cultivator; and we must consider the withdrawal of the monopoly with reference to the withdrawal of the 80 lakhs of rupees which the cultivators receive for opium; a very large portion of the sum would have to be met by relief proceedings on an extensive scale.

3277. I understand that the proposal to abolish the monopoly is now being withdrawn?—Yes.

3278. Have you any further remarks to make?—No.

3279. (*Mr. Wilson.*) You have stated that no case has come under your notice of the habitual use of opium for non-medical purposes?—None.

3280. Habitual use of opium for non-medical purposes is unusual?—I say it is generally used in cases of illness.

3281. That is the commencement of the use?—Yes.

3282. Not the continuance?—No.

3283. Would you wish to modify or explain that?—I think I said that the non-medical use of opium is unusual. It commences with the medical use, and it is continued.

3284. You say that it would pay to cultivate the poppy for its seed and the valuable manure it produces?—Yes.

3285. You do not mean apart from the opium altogether?—Yes.

3286. Do you mean that the cultivator having grown the poppy has got all his value in the seed and the manure left behind, and what he gets for the opium is clear gain?—I have said that the poppy seed is used for the manufacture of oil which is largely used for cooking purposes in India, and besides that it is largely bought for the continent for the adulteration of olive oil.

3287. I want to know whether I am to understand that, in your opinion, poppy cultivation would pay though there were no opium produce at all?—Yes, I will explain. Every seer of opium will give a return of poppy-heads, which would give two maunds of poppy-seed; therefore if you have six maunds you get twelve maunds of seed, and twelve maunds of seed would sell for Rs. 37-8-0.

3288. Then you say that the money that the cultivator gets for the opium is clear gain into his pocket?—Certainly, of course if he gets a fair return for the poppy seed. Sometimes there are only two seers of poppy per bigha, and in that case it would not pay.

3289. You have told us that the poppy land is more highly rented than the other?—It is.

3290. If a cultivator is refused an advance and refused a license to grow opium, does he pay less rent upon that land?—Yes.

3291. It is not inherent in the particular patch of land, but the question is whether he gets the poppy crop or not?—It would depend on the crop.

3292. The zemindar would reduce the rent?—Most probably; I cannot say for certain. Whenever the ryot cultivates the poppy the rent is raised to the rate of the poppy land usual in the neighbourhood.

3293. We understood from Mr. Rivett-Carnac yesterday that the zemindars had no occasion and no interest whatever to put any pressure on the ryot under any circumstances to grow the poppy?—That may be in the North-Western Provinces; the zemindar there is largely the Government. Zemindars in the Patna Agency are zemindars under the Permanent settlement.

3294. I should like to get it as clearly as possible whether the zemindar can and does raise or lower his rent according to whether a particular cultivator *A B* gets permission to grow opium or not?—If *A B* for the first time sowed the poppy in certain land, that land would be raised to the poppy rate usual in the village to which he belongs.

3295. And if he was refused a license in the following year the zemindar would reduce him to the original rent?—No case of that sort has come to my notice, but I imagine it would be reduced again. You must know that poppy land requires four or five years cultivation to come into thorough bearing. The first year gives a small return, the second a larger return, the third a still better, and the fourth and fifth years will give a full return.

3296. Do you receive every year an official intimation as to the amount of land that should be devoted or the amount of opium that should be produced?—The quantity of opium that should be produced. We are forbidden under the orders of Government to exceed the average area of the previous five years.

3297. Sometimes you have to reduce that?—I think that three or four years ago in my Agency ten per cent. of the cultivation was reduced all round.

3298. My question was this—was the enhanced rent of the district reduced by ten per cent. or not on the poppy cultivation?—I cannot say.

3299. You do not know?—No, it was before my time.

3300. (*The Maharaja of Darbhanga.*) You have said that there is a special rate for poppy lands?—Yes.

3301. According to the Tenancy Act, is it not the custom that the rent at which the land is assessed is not according to the crop grown on it, but according to the quality of the land?—It is so.

3302. Therefore if a tenant chooses to cultivate the poppy on land upon which he has hitherto grown other crops, can the landlord easily, according to the law, ask for an increase in the rent?—That is a point of law that I have not studied. The poppy rate of the mauza (village) in which the poppy is raised is always charged to the poppy cultivator.

3303. Do you know that the rates applying to poppy land and tobacco land are the same?—Poppy and tobacco lands are about the same.

3304. If the poppy is abolished, the ryot cannot ask for a deduction on that ground?—I suppose it depends upon the crops sown.

3305. (*Mr. Fanshawe*) Is there another point in regard to the opium monopoly which you wish to bring out?—There is one point in favour of the opium monopoly which has probably escaped notice; it is that it enables cultivators to improve their holdings in spite of the zemindars, who, as a rule, oppose all improvements for fear they should be registered and reduction of rent or compensation claimed, and they thus nullify one of the beneficent purposes of the Tenancy Act.

3306. Kindly explain what you mean by that?—Improvements are registered under the Bengal Tenancy Act. When a ryot is ejected, he is entitled to compensation. Perhaps I am wrong in talking about a reduction of rent. I am not quite sure.

3307. Why does this system allow him to make improvements?—We make well advances.

3308. The Government advances money to make wells?—Yes, the money is advanced to the ryot without interest; the ryot makes the well, and he repays the money in instalments. The well then constitutes an improvement.

3309. That enables him to ask for a reduction?—No, it entitles him to compensation if he is ejected.

3310. That is what you were referring to?—Yes.

The witness withdrew.



DR. FREDERIC PINSENT MAYNARD called in and examined.

3311. (*Sir William Roberts.*) I understand that you are a medical officer in charge of the workmen at the Patna opium factory?—Yes.

3312. Before you had that duty, what experience had you in India?—I had served in the Punjab, in the North-Western Provinces, and Behar, with Native troops of all ranks over 5,000 in number and of all classes and all castes. They were Sikhs, Rajputs, Dogras, Hindustanis and various Punjabis.

3313. I presume that those who work at the factory invariably consult you in case of illness?—Yes, I am in medical charge.

3314. How many workmen are there there?—The maximum number employed this year was 2,758, and the minimum number 606.

3315. Altogether your experience has been in two rather different states?—But in between those two services I was in civil employ. I was Civil Surgeon at Burdwan and Nuddea, both in Lower Bengal, and highly malarious districts: so much so that in Nuddea the population between the two last censuses is said to have decreased over 30 per cent. from malarial diseases.

3316. Have you opportunities of judging how far the opium habit prevailed in those places?—It is always difficult to form an opinion as to how many men eat opium unless some effects are apparent.

3317. So that you can only give an impression?—The troops I serve with, have the reputation of being opium-eaters, but they do not exhibit any ill effects from the opium.

3318. Was opium served to them?—On field service yes.

3319. They did not buy it themselves?—In cantonments it was not served. It is never supplied to the troops by Government.

3320. They have to buy what they use?—I suppose so.

3321. Referring to your experience with these regiments, did you observe any ill effects from opium in any case?—I can only remember one man, a Sikh, who was an opium-eater to a rather larger extent than usual; he took about 30 grains daily and occasionally he would be stupid, so much so that it was decided to pension him; but he was of a considerable age.

3322. With that exception could you tell by the look of the men who used to take opium and who did not?—No, I was surprised to find the men opium-eaters on that account—that I could not see that they were so.

3323. Did you see anything in the shape of disease or illness that you could attribute to opium in these regiments?—Certainly not.

3324. Turning to your other experience in the Patna Opium Factory, may we assume that there was a considerable consumption of opium amongst the people you had to do with?—I am not aware of it.

3325. You mean you could not see the effect?—As far as the factory hands are concerned I do not believe that they consume opium.

3326. Not any of them?—I have never seen any effects, and I think, considering that one sees them all day long, and that their duties are severe, necessitating great sharpness of mind, and so on, that one would catch them tripping if they were in the habit of consuming opium; but it is unknown in the factory.

3327. You say it was an unknown practice among the factory hands?—Yes, unknown.

3328. Do I understand you to say, not merely that it was not known to you, but that it was not talked of or that it was not understood to be the case that the factory hands did use opium?—I made very searching inquiries from all the officers of the factory who spent their lives there, and their different subordinates, and I could not hear of any case of opium-eaters among the factory hands.

3329. It is a malarious district about Burdwan and even about Patna I suppose?—There is a certain amount of malaria about Patna, but not so much as in Lower Bengal.

3330. Has it come to your notice that children are subject to malaria?—I think they are very subject to malaria and the effects in their case are more disastrous than in the case of adults.

3331. How do you recognise that fact?—By an enlarged spleen and by malarial cachexia.

3332. You speak of an enlarged spleen as a well-known sign of malarial disease?—Yes, I have seen babies in arms with enlarged spleens in Burdwan brought to the dispensary.

3333. Does it appear to you possible that they might have been born of malarial mothers and have been malarial themselves?—I should say it is very possible, but I have not seen any instances.

3334. Do you think quinine could altogether replace opium in these malarial districts?—I should say not.

3335. Why not?—Even if the present system of using pice packets were so extended that every individual could obtain them. I do not think it could replace opium, because in these districts other diseases prevail,—bowel complaints and diabetes, which are more common in Lower Bengal, and in these diseases opium is very valuable.

3336. Is it used as a popular domestic remedy or under medical prescription?—It is not possible to get a medical prescription in the case of a great proportion of the population. They have to use it as a domestic remedy.

3337. Are they within reach of medical advice?—No, very few.

3338. I thought there was a dispensary system in India?—So there is, but it cannot reach the great masses of the population For instance, the district of Nuddea, where I was Civil Surgeon, is 3,404 square miles with a population, according to the 1881 census, of over 2 millions. I was the only European medical officer in that district. I had an Assistant Surgeon and a number of native hospital assistants and five dispensaries scattered over the district; but in spite of it all there are a large number of people who cannot avail themselves of these dispensaries, who cannot travel the necessary distance.

*Dr. F. P. Maynard.*

24 Nov. 1893.

3339. They have native doctors I presume?—I think that in many of the villages there are *hakims*, but their knowledge is small.

3340. Is it the opium that is made at the factory that is used in that district as a domestic or popular remedy?—It is the opium obtained from the licensed vendors I presume, and that must have been manufactured at the factory, or it would be contraband and would be seized.

3341. I think you have paid some attention to the analysis of various classes of opium?—Yes, I have given in some tables, to be handed in to the Commission, compiled from the laboratory records of the Patna Opium Factory.

3342. Will you tell us broadly what are the differences between the opium you make at Patna and the Smyrna or the Turkey opium?—The deductions I have made from these tables are that the opium grown in Behar contains more morphia than either Persian, 1·27 to 1; or Chinese, 1·59 to 1 (though this analysis is open to doubt on account of the adulteration of the Chinese specimens that we receive for analysis), but less than Smyrna, 1 to 1·868, or Malwa, 1 to 1·02. The Behar opium contains more narcotine than the Persian, 1·26 to 1; the Chinese, 1·39 to 1; Smyrna 3·65 to 1; Malwa 1·39 to 1. The contrast with Smyrna is very marked. Behar contains 3·65 times as much narcotine as the Smyrna opium does. The proportion of morphia to narcotine in the Behar opium is 1 to 1·59; Smyrna 4·26 to 1 (4 times as much).

3343. The Patna opium is very like the Persian opium?—It is very similar.

3344. But richer in narcotine?—Yes, it contains more narcotine than any other variety, and it also contains more extractive matter.

3345. The samples of opium contain the same ingredients, but vary in their proportion?—Yes, it is the proportion.

3346. Of course you are aware that opium is an extremely complex substance, with a great number of active principles?—Yes.

3347. And I presume you will tell us that the main effect of Patna opium is the same as our medicinal opium in England?—No, I do not think it is.

3348. You draw a distinction?—There is a marked distinction.

3349. Will you tell us the distinction?—Smyrna opium, which is the officinal drug in use in Europe, contains a much larger proportion of morphia and a much smaller proportion of narcotine.

3350. By doubling the dose it would be about the same?—The people who consume Indian opium regularly are consuming narcotine, and narcotine is a tonic and antiperiodic similar in its effects to quinine.

3351. It has anti-malarial properties?—Yes.

3352. But not equal to quinine?—No.

3353. I understand that Patna opium is used medicinally?—Yes, in India, and we supply from the Patna Factory all the medical stores and depôts in India. There are two kinds of medical opium, one in cake and one in powder.

3354. We were told by Dr. Rice that he used opium much more freely than some of his medical brethren at home; perhaps that was the reason; because he used opium poorer in morphia?—Possibly.

3355. Do you think it was likely?—I think it was quite possible.

3356. I presume that all the analyses you have given are taken from authorities?—They are all from recognized authorities.

3357. The variety of opium you send out as medicinal is called Garden Patna Opium, is it not?—Yes.

3358. And what do you call that which is sent out for general use?—It is all garden opium; it is the same kind of opium. We pick out the medical opium on account of its fine grain, and being of high consistency, and therefore not requiring so much labor in the manufacture. It is all perfectly pure opium. We have no distinction in the districts from which medical opium comes. We have perhaps one jar from one district and one from another. There is no special place for growing medical opium.

3359. Practically there is no distinction?—No.

3360. I understand so far as your experience goes that you have not witnessed, except in the case you mention, any ill effects on the health of the population from the use of opium?—No.

3361. Have you noticed any difference in their character and their moral faculties?—I have not seen the ill effects of opium.

3362. Among the soldiers?—No, I have not.

3363. (*Mr. Pease.*) What is the distinction between the medical and the other opium?—Medical opium is opium of 90 degrees consistence, with 10 per cent. of moisture. The difference consists in the way in which this degree of consistence is arrived at. The opium is dried in shallow trays in the shade, and it is worked by hand every few days until it dries up to 90 degrees consistence; then it is pressed into cakes and issued in that way. The opium for excise differs in being dried in the sun.

3364. What is the object of making a difference in the process?—I cannot say how the difference originated, but the result is different. To the touch and to sight the opium is not the same as the Abkari opium.

3365. The analysis is the same?—Yes.

3366. And the effects upon the consumer are the same?—I believe so—precisely the same.

3367. Therefore if doctors prescribed the ordinary opium it would have the same effect as medical opium?—The ordinary Indian Abkari opium—I believe it would; not the Smyrna.

3368. (*Mr. Wilson.*) Is what you call medical opium in cakes exactly the same as medical opium in powder?—No.

The other variety of medical opium in powder is the same opium dried on a steam table until all the moisture is evaporated and the powder results; it is pure opium at 100 degrees.

3369. Then, as far as you know, the difference is purely one of moisture? the quantity of water in it?—Yes; the chemical composition I believe is the same.

3370. If I were to purchase a quantity of ordinary opium dried on the steam table until it is 90 degrees consistence?—That is not dried in trays in the shade.

3371. It is drier than ordinary opium?—Yes, it is drier than ordinary opium.

3372. What is the consistence of the ordinary opium which you send out from the factory?—We send to China opium of 75 degrees consistency; the Abkari is 90, and the medical 90 and 100.

3373. The medical powder is 100?—Yes.

3374. (*Mr. Mowbray.*) Do I understand you to say that opium is actually served out to Sikh troops on service?—I believe it is.

3375. Is that within your own personal knowledge?—I was on service in the Black Mountain Expedition, and then opium could be had as a ration in place of tea by the men who were in the habit of taking it.

3376. (*Mr. Fanshawe.*) What regiments were you serving in?—I was with a section of a field hospital and with a Wing of the 4th Sikhs and a Wing of the 2nd-5th Gurkhas.

3377. Then were you referring to these troops when you said that an opium ration was served out—Sikhs and Gurkhas?—Sikhs.

3378. Only Sikhs?—As far as I know.

3379. You only know that opium was served out as a ration in the field and to the Sikhs?—They could obtain it It was not served out unless it was asked for.

3380. (*Mr. Pease.*) In place of tea?—The idea was that the man could take tea or opium as he pleased.

3381. (*Mr. Wilson.*) Do I understand that these Sikhs could apply for a ration of opium?—I was not connected with the issue of rations in any way. I simply knew as a matter of common knowledge that it was obtainable. I cannot say what the system was.

3382. Was it a limited quantity?—Distinctly.

3383. What was the quantity?—I do not remember, but it was limited. It is three years ago.

The witness withdrew.

Adjourned till to-morrow at 10-30.

# At the Council Chamber, Writers' Buildings, Calcutta.

## THIRTEENTH DAY.

Saturday, 25th November 1893.

PRESENT:

SIR WILLIAM ROBERTS, M.D. (IN THE CHAIR).

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B.
THE HON'BLE SIR LACHHMESWAR SINGH BAHADUR, MAHARAJA OF DARBHANGA, K.C.I.E.
MR. R. G. C. MOWBRAY, M. P.
„ A. U. FANSHAWE.
MR. ARTHUR PEASE.
„ HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

SURGEON-COLONEL ROBERT HARVEY, M.D., M.R.C.P., D.S.O., called in and examined.

*Surg.-Col. R. Harvey, M. D., M.R.C.P., D.S.O.*

25 Nov. 1893.

3384. (*Chairman.*) I believe that you are at present Inspector-General of Civil Hospitals in Bengal?—I am.

3385. And you have been in the service for nearly twenty-nine years?—Yes.

3386. Kindly tell us what service you saw?—I was for more than five years in Rajputana, where opium is very largely used; four years in Malwa, where it is extensively grown; five years in the Punjab, where it is also largely taken by the Sikhs; and twelve years in a large practice in Calcutta. I have been six times on Frontier expeditions, some of them involving great hardships, have had considerable experience of jail management, and during all my service have had large experience of opium-eaters. I have also visited China and Turkey when on furlough.

3387. Will you tell us when your attention was first called to the use of opium?—My attention was first drawn to the opium question in Lancashire during the cotton famine of the American war, when I was assistant to the House Surgeon of the Stockport Infirmary. Many applications were made at the Infirmary for supplies of opium, the applicants being then too poor to buy it. These were invariably refused and the patients warned against the danger of the practice. I was much struck by the fact that the use of the drug was much more common than I had any idea of, and that habitual consumers of ten or fifteen grains a day seemed none the worse for it, and would never have been suspected of using it. I remember only two cases—both opium-drunkards, one of whom took four ounces of laudanum daily—where the refusal caused any appreciable suffering; and several patients thanked us afterwards for enabling them to break with their habit.

3388. Did you connect that unusual tolerance in England with the effect of the famine or partial famine, that then prevailed in Lancashire?—No; according to their own account, these were people who were in the habit of taking opium, and only came to us because they could not afford to buy it themselves. Apparently they were ordinary opium-eaters before the famine. I do not think, as far as I remember, that it had anything to do with the famine: I think it was simply because they could not afford to buy it.

3389. (*Mr. Pease.*) In what form do they take the opium?—In pills apparently, and sometimes in the shape of laudanum.

3390. (*Chairman.*) Tell us your experience in Rajputana, Malwa, and the Punjab?—In Rajputana, Malwa, and the Punjab my experience has been similar. During the great famine of 1868-69, crowds of half-starved paupers, most of them refugees from other States, were treated in the Bharatpur hospital and dispensaries. Bharatpur is the most Eastern State in Rajputana, and the people suffered comparatively little from the famine. Most of the people were refugees from other States. Large numbers were accustomed to opium; and small supplies, never, I think, exceeding two or three grains, were given to these without any bad effect, but to their great comfort and contentment. In all ordinary cases we had no idea the patient was an opium-eater till he asked for the drug. I know of no criterion by which the moderate opium-eater can be recognized, and while very many of them at once admit the habit, many others—and this is, I think, especially true of soldiers and others who know what is said against opium—will strenuously deny that they use it, or will admit it reluctantly to a medical man.

3391. Have you known many instances?—I have known repeated instances of this.

3392. You are now speaking of persons who take opium in moderation?—Yes, in moderation.

3393. Were they inclined to increase the dose?—Many people, of course, do increase the dose, but in the average man, there is no necessity for him to increase it at all, and I do not think he does as a rule increase it.

3394. Have you any experience of opium being taken in excess?—I have seen opium taken in excess, by what I call an opium drunkard. It is perhaps a misnomer, because in this country they eat more than drink. I use the term as a convenient one and as analogous to the alcoholic drunkard.

3395. What did you observe in the case of opium-drunkards that you have seen: what was it you saw amiss with them?—The regular opium drunkard is a most pitiable object,—lean, emaciated, dried-up and altogether a broken-down wretch, that is good for nothing. But I have seen, comparatively speaking, very few of these.

3396. In those that you have seen was any organic disease at length produced?—I do not think disease was produced. I think in a very large number of cases the persons organically suffered from disease, and that was why they took to the opium.

3397. Do you mean to suggest that some of those whom you call opium-drunkards began to take it for disease and were diseased?—Yes, I should say that the great majority of them were.

3398. Have you seen any opium-drunkards pure and simple?—Yes, I think I have. I am perfectly certain that I must have: but I think in the great majority of them the cause of the excess is the fact that they are suffering from some painful or some wasting disease which calls for the relief which opium gives. No doubt there are cases where men do it for the sensual enjoyment of the opium, but I think they are quite the minority.

3399. Do you mean by that more than the enjoyment which many people have with a cigar?—Something similar. I think the feeling of *bien être* which opium gives is more marked than you ever get from a cigar. Morphia is not much used by the natives, but the feeling which morphia gives is much more marked than that given by opium.

3400. May I take it from you, that even an opium-drunkard, pure and simple, does not, as far as you know, develop organic disease?—I have never seen any case that I could distinctly put down to the use of opium.

3401. In your experience, the vast majority of Indian opium-eaters take it moderately?—I should say so, certainly.

3402. What would you call the average dose of a moderate opium-eater?—I never like to give numerical expression to anything. I have not investigated statisticall

*Surg.-Col. R. Harvey, M. D., M. R. C. P., D.S.O.*

25 Nov. 1893.

When you ask a man about his opium the general way in which he puts it, is, that a pice worth lasts him two or three days, or that he uses two pice worth a day. It is generally expressed in terms of pice: he says that a pice worth lasts him for so and so. In my experience while many men take a pice worth a day and a good many take two pice worth a day, a very much larger number make a pice worth last them two, three or even four days. I myself got a pice worth from the bazar yesterday and it weighs 4 grains.

3403. We may take that as the usual thing?—I should say about 2 grains is a very common allowance. A good many men take four and some take eight grains. When you get beyond eight grains I should think you are going to excess.

3404. What effect has it upon them in the case of moderate opium-eaters?—It supports and comforts them, especially under exertion or exposure—many of them take it only or take a little more than their ordinary dose when called upon for extra work,—enables them to do a great deal on what seems to European ideas a very scanty and insufficient diet, and I believe by its sustaining power acts as a prophylactic to a considerable extent against chills, rheumatism, and malarial fevers, dysentery, and, I think I might add, diabetes.

3405. Coming more particularly to the Sikhs and Rajputs with whom you have had some experience, what did you learn with regard to the effect of opium on these people?—I should say that, as races, they are the two finest races in India generally. Anybody knowing India on being asked which were the two finest races, would probably reply Sikhs and Rajputs, or Rajputs and Sikhs. They are very martial people and altogether a very fine race. A very considerable proportion of them take opium habitually. As I say again, I cannot give you any numerical expression of opinion because I have never investigated the subject statistically.

3406. I understand that opium is served out to certain regiments on the march?—I hardly think that is so. I think the Commissariat takes a supply in order that the men may be able to buy it. But I have never heard of its actually being served out. It may be so, if that is in evidence: but I have never heard of it. I believe the Commissariat on frontier expeditions takes a supply of opium to give it to habitual opium-eaters on payment.

3407. If it is served out, one would like to know how much is served?—That I cannot answer. My idea is that none is served out, but that the opium-eaters are allowed to buy it. I do not think they get it for nothing. They are allowed to buy it from the Commissariat. The Commissariat takes out a supply in order that there may be no difficulty about giving it to the men.

3408. Have you had any experience in China?—I visited China on furlough in 1874, and I was there for about three weeks. I was struck with the physique of the common people, which was very good. I was very much struck by two chairmen who carried me about in Hong-Kong. Through an interpreter I asked what they did, and they both said that they smoked opium. I had never seen two finer men, and they carried me up and down the streets of Hong-Kong with most perfect ease.

3409. What is your impression about the men of business in Calcutta?—Many of the great business men of Calcutta, merchant princes, who for skill in business and boldness in speculation can hold their own with any, are Marwaris (from Marwar in Rajputana), and I know from having had a large practice among them that many of them, I believe I should not be wrong in saying the majority of them, are habitual opium-eaters. Many others take it occasionally; and while I think that few men who have once made a habit of it give up the habit, as few men who smoke and drink moderately in other countries give up their drink or tobacco, I believe they could do so if they wished without any great difficulty and without any danger whatever. I have never known a native of India come to hospital to be cured of the habit, but I have known many give it up under advice, and others voluntarily.

3410. Are you speaking now of cases of excess?—I am speaking now mainly of cases of excess. The cases where I have advised people to give it up have been cases of excess; but I may add that for many years I do not remember having interfered with a patient's opium habit. If I found that he took opium, I treated the case absolutely without reference to that fact. I did not interfere with it in any way. I treated him merely as if he were an ordinary person. The case is different with the opium-drunkard. He finds it very difficult to stop; but the difficulty lies more, I think, in the initial weakness of will which led to the excess, than to the effects of the opium itself. The man has very little power of self-control; and he cannot nerve himself to the amount of discomfort he has to undergo in order to get rid of the habit.

3411. What is your experience with regard to prisoners in Indian Jails?—The rule, I believe, in Indian Jails varies in different provinces. A certain latitude is allowed to the medical men. The rule in this province, for instance, as laid down in the Jail Code, is that all opium found upon a prisoner on admission is confiscated, and he is not supposed to get any. The smuggling of opium is a jail offence. I believe, as a rule, the supply of opium is entirely cut off at once. People say that the prisoners obtain opium by bribery. But I do not think this can be largely true, though I would not say it never happens; it is probably quite exceptional. I think that our jail discipline is sufficiently good to make it very doubtful whether every opium-eater who comes into jail can easily supply himself with smuggled opium. I do not think it is likely; no doubt it can be done occasionally. I have known a few instances of considerable temporary suffering accompanied by diarrhœa; the stoppage has never led to dangerous results, and the suffering has passed off in a few days, except in the case of those accustomed to take the drug in excess. They suffer considerably longer, but they get over it in time. I have cured a considerable number of very bad cases of Europeans and Eurasians. I recollect one case, and one only, where the suffering terminated in death, but it would be hard to say that the deprivation of the accustomed opium had any share in the fatal result, for the man—a cooly on field service—had been under-clothed, over-worked, and exposed, without proper or sufficient food, to extreme cold and was drenched to the skin every night by heavy dews. The deprivation of the opium may have been a factor in the case, but I doubt it very much; at all events it was not the only one.

3412. The evidence given before us almost with one accord testifies to the fact that opium does not produce any known organic change, but it has been stated by several witnesses that the habitual use of opium makes those persons more liable to intercurrent disease. What is your view with regard to that?—I can understand that being the case with an opium-drunkard, although I have had no actual experience of it; but with the moderate opium-eater I believe the exact contrary to be the truth. In the first Miranzai Expedition of 1891, where only native troops—many of them opium-eaters—were employed, we encountered the most terrible weather, constant rain and snow, and sometimes 20° of frost. The men were very hardworked, had to wade repeatedly through ice-cold mountain streams, and were frequently wet to the skin all day. One regiment alone had forty men frost-bitten on 2nd February—none of them were opium-eaters. Had the theory been correct, the conditions were such as to prove it. Yet the net results of the campaign gave a death-rate of only 7·83 per 1,000 of strength per annum, about half the average death-rate of troops doing duty in cantonments; the admission-rate, 573·9, being also about half the average.

3413. What has been the effect upon the moral character?—So far as I know, the moderate use of opium has no effect upon the moral character, while excess does not lead to violent crime. The opium-drunkard, when under the influence of the drug, only asks to be let alone. If poor, he may be driven to petty thefts to get the means of supplying himself with the drug. In my experience, even patients who come with the sincerest desire to be cured of the habit invariably bring opium with them and they lie in the most unblushing way about it, declaring that they have not got it. The same thing applies to alcohol. Every medical man has known of and seen cases of drunkards who are prepared to swear that they have not tasted a drop for weeks although they are saturated and reeking with alcohol.

3414. You probably agree that the excessive opium-eater, like the alcohol-drunkard, is more likely to be carried off by intercurrent disease?—I think so certainly. I think in both these cases the cause is want of control. It is neither the alcohol nor the opium that leads to excess: it is the want of will and self-control of the patient. The worst result I ever knew from opium was the case of a fine young woman who deliberately prostituted herself during the Lancashire Cotton Famine in order to obtain means to buy opium.

3415. What do you think generally of the place of opium amongst what we may call dietetic restoratives or stimulants?—I think it is one of the most harmless and most

useful. I think it is one of the greatest blessings that men can have. I think it was Dr. Gregory who called it *Optime Dei donum*—God's best gift.

3416. Have you any further information to give to the Commission?—I believe, although I have no evidence to offer upon the point, that if men accustomed to opium were to be effectively denied it, the possibility of which I doubt, since small quantities can be so easily smuggled, they would take to other stimulants; and if these happened to be ganja or alcohol, "the last state of those men would be [very much] worse than the first." As to the ease with which opium can be smuggled, I may say that taking 2 grains to be the amount a man eats in the day, a year's supply will go into a packet $2\times\frac{1}{2}\times\frac{3}{4}$ inches. I hold in my hand a packet containing a year's supply of what I call the average opium-eater. It contains two years' supply for many; it contains half a year's supply for the man who takes a pice worth a day. Any native in this country could so conceal this packet in his loin-cloth or in his puggree that you would have to strip him naked in order to find it. It seems to me as a matter of practical administration absolutely impossible to subject people to this sort of espionage, and I do not believe that people would stand it.

3417. I presume that in your responsible position and throughout your career you have mixed very largely with medical men in the Indian Service?—I have. I have mixed largely with medical men not only in the Indian Service, but in the Medical Staff, and with large numbers of native medical practitioners, university graduates of all sorts, and vernacular school graduates.

3418. Do you think that the views you have expressed are held by those men generally?—I should say that they were held by all with the exception of an infinitesimal minority,

3419. That is to say by medical men who had practical experience in India?—Yes, practical experience in India. I should say we are practically at one. I know one or two who will not endorse these views, but I think the profession as a whole certainly would.

3420. I suppose you have no explanation of the fact of why the natives of India should take to the use of opium and tolerate it in a different way from our own countrymen at home?—I think it is a race question. Looking all round the world we find that each nation has its own habits; at the same time we find that all mankind seems to want a stimulant of some sort. The Northern nations of Europe resort largely to spirituous stimulants. Going down to the south of Europe you come to wine-spirits being much less used. Northern nations seem to be able to do with a quantity of spirits which if administered to people in the tropics, as experience has proved over and over again, kills them off at once. Spirits are absolutely unsuited to a hot climate. My idea is that opium is the stimulant which the inhabitants of this country have found by experience to be the best suited to them. Although like everything else it is liable to abuse, the moderate way in which the great majority take it not only does them no harm but does them a great deal of good. It adds to their comfort and satisfies for them the desire which is satisfied by wine in France and by spirits in Scandanavia and in Scotland.

3421. Have you any further statement you would like to make?—There is one practical point which I should like to bring before your notice. It has been brought up in the evidence of several preceding witnesses. Everybody seems to admit that opium must be allowed for medicinal purposes; with that reservation it seems to me that it is absolutely impossible to prohibit the use of opium in Bengal. The last Report of the Medical Institutions of Bengal, which I only got two days ago, shows that as a matter of fact, in a population of over 70 millions, only $2\frac{1}{4}$ per cent. of the population get any benefit from the Government Medical Institutions. There are no doubt a certain number of private medical practitioners spread about the country, but the great bulk of the people practically have no medical advice to go to, unless they go to those baids and hakims who have no real qualifications, who are not registered, but who, as I understand, must be allowed to give certificates that such and such people are to be allowed opium. As far as I see, there is nothing to prevent any man being his own hakim and prescribing opium for himself; at any rate a number of baids and hakims scattered about the place will have the power of ordering opium, and from what I know of native character, I think that anybody who wishes to get opium would only go and give four annas to get a certificate. You transfer the opium revenue into the hands of the baids and hakims: you would not decrease the consumption of opium in the least, as far as I can see; but you would seriously embarrass the Government. There is a statement in this Report, from which it appears that allowing each dispensary to deal with a radius of 5 miles, the 310 dispensaries of Bengal cover less than one-fifteenth the total area of the province; so that less than one-fifteenth can come under proper medical arrangements, which could be safeguarded; and you must throw it open practically to any man who calls himself a baid or hakim.

*Surg.-Col. R. Harvey, M.D., M., R. C. P., D. S. O*

25 Nov. 1893.

3422. (*Lord Brassey.*) Have you any personal experience of the use of opium?—Yes, I have. I have myself been an opium-eater in a very small way. I trust that I shall not be considered to be one now; not that I have reformed. I am perfectly prepared to begin again if circumstances required it. My first experience of its use was during a professional examination when suffering from a severe influenza cold. Thirty drops of laudanum taken to procure sleep had the exact contrary effect, but removed the stupidity due to the cold and enabled me to go lucidly over the subject of next day's examination. I seemed to have the books all before me; everything came clear before me. In 1871-72, when in charge of the advanced base hospital in the Lushai Expedition, I had nearly two thousand sick and wounded through my hands in less than three months, and there were sometimes four hundred in hospital at once. During most of the time I had only one hospital assistant to help me, and neither nurses, orderlies, nor clerks. I had begun the campaign with a severe attack of fever which kept recurring every few days, and I never was so nearly overdone in my life. I believe I must have broken down but for opium, of which I used to take a grain about 6 A.M. when beginning work for the day, whenever I knew the work was unusually heavy. I may have taken it thirty or forty times. I never exceeded the grain, never hankered for more, and had no difficulty in stopping it. It sustained and comforted me and kept my head clear. I have taken it perhaps ten times since, always under circumstances of great fatigue or exposure, and always with the same result.

3423. (*Mr. Pease.*) You mention the great exertions which men were able to put forth under the influence of opium. You would consider I suppose that that was the result of its being a stimulant and not on account of its nourishing qualities?—On account of its stimulating properties. It also diminishes waste of tissue. That is the physiological explanation of it. By diminishing tissue-waste it enables a man to do more.

3424. Is there not a corresponding depression after the effects of the opium has passed off?—I do not think there is, unless you take large quantities of it.

3425. Did you find that in your experience at all?—No, I found no reaction or depression whatever.

3426. Do you find that persons who are in the habit of taking opium are equally susceptible to other drugs?—I think so. I do not think I have noticed any difference.

3427. You spoke of persons who had become opium sots as persons of weak will: do you not think that the taking of opium considerably affected or weakened the powers of the will?—That is a question I could not give a definite answer to. It seems to be more, both in the case of alcohol and opium, a weakness of the will. I know it is generally said to be the effect of alcohol or opium, but I do not see that there is any evidence of that.

3428. You have made a well-known quotation from Dr. Gregory: was he not at that time alluding to opium as a medicine and not as an indulgence?—No doubt. But in many of these cases it is used medicinally. I think in a very large number of cases it is begun for the relief of pain and for medical reasons, and then people have felt such a comfort from it, that they go on with it.

3429. Are you in favour of any reduction in the present facilities in obtaining opium?—I do not think that it is at all necessary.

3430. (*Mr. Wilson.*) You have referred to a person in Lancashire who was in the habit of taking 4 ounces of laudanum daily?—Yes; a young woman. It was the same young woman who afterwards prostituted herself because she could not get it.

3431. Did this person taking 4 ounces of laudanum daily come to your infirmary to ask for charitable relief?—She came to ask for opium because she had no means of paying for it.

3432. Four ounces of laudanum would cost a good deal of money?—Yes, as far as I remember, her husband was a well-to-do operative, probably an overseer, or something like that; at all events she had been able to get opium up to the time of the cotton famine. They were then all turned out of work, supplies of money dried up, and eventually she came to us, but we refused to give the opium to her.

*Sur.-Col. R. Harvey, M.D., M.R.C.P., D.S.O.*

25 Nov. 1893.

3433. You refer to the Miranzai Expedition, where there were only Native troops: you say that many of them were opium-eaters?—Yes.

3434. I suppose you are not able to give us any kind of proportion?—No, I cannot, I have never made a numerical enquiry. It is well known, however, that Sikh sepoys do take opium very considerably, although a great many will deny it; more of them take it than admit that they take it. But a considerable number will admit that they take it. I ascertained afterwards that none of those particular 40 men who were frost bitten were opium-eaters. They may have been, but they said they were not.

3435. Opium-eaters and non-opium-eaters alike stood this severe weather so well that your death-rate was only about half the average death-rates of troops doing duty in cantonments?—Yes, opium-eaters and non-opium-eaters equally stood it.

3436. You do not suggest that the non-opium-eaters died faster?—No, this is with reference to a statement that under certain bad conditions the opium-eater is liable to intercurrent disease. It is only to meet that. The real causes of the diminished death-rate were to be found in the admirable arrangements made by Government for the comfort and feeding of the troops, and for their shelter.

3437. You say that opium sharpens the mental faculties, brightens the wits, and improves the logical powers?—I think so.

3438. May I ask you why you do not take it regularly; do not you want to have sharp faculties and bright wits?—I hope they are sharp enough. Seriously speaking, I think it does sharpen the mental faculties under circumstances of exertion. It was under those circumstances that I have taken it in the past, and I would always take it again in the future if it were necessary.

3439. That is the point I was going to ask you about,—whether you regard its value mainly as a special agent under peculiar circumstances of stress, or whether you mean that it has that habitual tendency throughout life?—I do not think I am in a position to answer that question. I said that when I was taking it it kept my head clear. It has done that for me several times. It made me as I said, when I had the desperate cold and was stupid and thought that I must fail in my examination, go right over the whole subject. It cleared my brain in the most wonderful way. You cannot speak of the intellectual faculties of other people, because you would not know what the ordinary effects of it upon them are, or what their original condition was.

3440. As a matter of fact you do not recommend it as a practice to persons who wish to have sharp faculties and bright wits?—I would not go as far as that.

3441. Have you ever recommended anybody to take it regularly?—I have.

3442. To take it regularly?—Yes.

3443. Have you recommended it to many persons?—Not to very many, but I have recommended it to many diabetic patients.

3444. I am not talking about disease at all. I mean for these valuable results?—No, I have certainly not for that purpose.

3445. With reference to your own experience which you gave us, I take it that when you were suffering from this severe influenza cold, your taking it was purely medicinal?—It was on that occasion. That was the first thing which showed me the value of it,—as a supporting thing, and as clearing the intellect. That was before I had any experience of it in other people. That was when I was a student.

3446. That was for a special purpose?—Yes.

3447. For a temporary purpose?—For a temporary medical purpose. Afterwards I took it as a stimulant.

3448. Speaking generally, will you tell us whether the evidence that you have given relates specially to eating or drinking or smoking?—I have practically no experience of smoking with the exception of my reference to the two Chinamen who carried me about in Hong-Kong. They were smokers. The majority of the people, however, in this country, eat the opium. They take a little pill,—a little goli. They carry it in their puggree or loin-cloth and pinch off a little bit. In Rajputana, especially on official occasions, it is generally made into a solution and drunk, but the bulk of the people in this country eat it. I have no experience of what they do on the Bombay side. In the large cities of India, especially where there are Chinamen, they have learned the habit of smoking it; but I practically have no experience of opium-smoking.

3449. We may take it broadly that the evidence you have given relates to eating?—Eating or drinking, which I think is practically the same.

3450. You tell us that you were five years in Rajputana?—We had some little difficulty the other day in ascertaining exactly what Rajputs are. Do you know what proportion of the population of Rajputana are called Rajputs?—I think you may practically say the whole population. They all take opium. I do not think there is much difference. They are not all pure Rajputs: there are various mixed races in the country. As far as my knowledge goes, they all take opium,—much in the same proportion; but I have never made any statistical enquiries, and I could not reduce the question to a numerical statement.

3451. In consequence of some degree of doubt about it here the other day, I referred to Hunter's "Gazetteer." There I found that the population of Rajputana was given at 10 millions odd, and the number of the Rajput class or caste, half a million. That is five per cent. It is important to know whether the reference to Rajputs refers to that five per cent. of the population, or whether you speak of the population of the country?—I am speaking of the whole population of the country: my remark refers to them.

3452. I do not know whether you know anything of the views of a medical missionary, Dr. Huntly, who has lived a good many years in Rajputana?—I do not recall the name.

3453. In a letter addressed by him to the *Lancet*, he says among other things: "The natives of Rajputana are well aware that drinking milk with opium helps to ward off some of the ill-effects of the drug. On the other hand, the majority of opium-eaters very soon show the harmful effects on the system, and they are able to be recognised at a glance by the doctor who gives time and attention to this." Do you agree with that?—I agree with it in the case of people taking it to excess, but not in the case of a moderate opium-smoker. People do take milk in order to obviate a tendency to constipation which is sometimes caused: but I think the average moderate opium-eater is absolutely unrecognisable.

3454. Further on he says: "In seven years of constant intercourse with the natives I have never met a native who considered the drug harmless." That is not your experience?—No, certainly not.

3455. "In a careful enquiry into 100 cases of opium-eaters I found from their own lips that nearly forty per cent. had begun the habit to stimulate the sexual appetite, and the end of many of these was impotence. This fact can be learned from the native songs."—I believe that a certain number of people do take it under the deluded idea that it is an aphrodisiac. I do not think that it is a real aphrodisiac. The natives are extremely fond of resorting to aphrodisiacs; and whenever a new one is started there is a tremendous run upon it. If you ask any chemist in Calcutta, he will tell you that. Whether they begin it for that purpose or not I do not know; probably they do. I do not think I have ever made any enquiries as to that particular point.

3456. I was shewn a book the other day—Russell on *Malaria and Injuries of the Spleen*. Is that book any authority?—I glanced through the book when it was published. That was a good many years ago. I do not think it had any very large circulation. I have no doubt from what I know of Dr. Russell that it ought to be a book of authority. I do not know what his statements are, so I cannot say whether I agree with them or not. Dr. Russell's opinion, however, ought to be valued.

3457. You made use of an expression that you thought this was very much a race question. Can you apply such a term to India?—Perhaps I ought to have said a climatic question, rather than a race question. Climatic question would be a better term. The races vary enormously. There is a very large number of entirely different races. I ought to have said a climatic question rather than a race question. It was clear from the illustration I gave that I meant a climatic question.

3458. (*Mr. Haridas Veharidas.*) Do you use alcohol?—Yes, I use alcohol, but in strict moderation.

3459. You took opium you say 30 or 40 times?—Yes, 30 or 40 times. Since that expedition I have taken it perhaps 10 or 12 times.

3460. Were you also in the habit of taking alcohol on all occasions?—No, I was not. I could not get any. That was the reason. I should have taken it if I could have got it.

3461. Then you gave up the opium?—Yes, I gave it up afterwards.

3462. Were you obliged to take something after you gave up the dose of opium ?—I took wine as soon as I could get it. There was no wine there.

3463. Had you to take more alcohol afterwards ?—No.

3464. (*Mr. Fanshawe.*) Did I understand you to say that it had come within your experience that opium was largely used as an aphrodisiac by the natives ?—No, I did not say largely. It is used no doubt. I have no personal experience, but I have no doubt they use it. They use anything that they hear is an aphrodisiac.

3465. I suppose you would not be able to tell us the sort of doses they take ?—No, I cannot give you any information upon that point.

3466. Can you give us any information as to the age, speaking generally, at which the classes who have the opium-eating habit, the Rajputs and Sikhs and others, would begin the habit ?—I have often been in Rajputana and I think the habit is begun when they are children and carried on sometimes throughout boyhood. Sometimes it is given up. It is frequently given by mothers when they go into the fields in order to quiet their children. Then I think there is a period when it is not taken I have seen children of five or six years of age who tookopium regularly.

3467. That would be in Rajputana and in the Punjab ?—Yes. *Surg.-Col. R. Harvey, M.D., M.R.C.P., D.S.O.* 25 Nov 1893.

3468. Then would they recur to it when they were grown up men ?—They generally do.

3469. And give it up in the interval ?—Apparently.

3470. I want to make that point about the Rajputs quite clear. You say in speaking of the Rajputs that they are one of the finest and most martial races in India ?—Yes.

3471. In using that expression, you are referring to the Rajputs proper ?—I am referring practically to the whole population of Rujputana—whether they are pure Rajputs or not—as being one of the finest races in India. There are a number of offshoots,—the Jats and Dogras, and people who are related to the Rajputs although not pure Rajputs. They are splendid men, physically, and make very good soldiers. The same may be said of the common people, who are of very mixed blood. They are as fine and plucky men as you could wish to see.

3472. The opium habit is equally common among classes other than Rajputs ?—Yes, I think so.

The witness withdrew.

SURGEON-LIEUTENANT-COLONEL A. CROMBIE, M.D., called in and EXAMINED.

3473. (*Chairman.*) I think you are Superintendent of the Presidency General Hospital ?—Yes.

3474. And you have been a long time in the Indian Medical Service ?—Yes.

3475. And you have also had a large private practice for many years ?—Yes.

3476. Tell us what means you have had of becoming acquainted with the effects of the opium habit in India ?—I have been a Hospital Physician and Surgeon during the whole of my service in India. I have served in the Medical College Hospital in Calcutta, in Rangoon, in Dacca, and again in Calcutta. These are the places where I have served. I was for the longest period Civil Surgeon in Dacca, namely, 11 years; but for only 7 years of that period did I actually reside in Dacca. Besides hospital experience, I have also been medical officer of two very large jails. I have repeatedly had executive charge of one of these jails, and I have also been in charge of a lunatic asylum at Dacca for 7 years, which held 220 lunatics. I have also had considerable experience of lunacy throughout the whole province of Bengal, in consequence of being consulted by the Government of Bengal in all matters relating to lunatics.

3477. I understand you have paid rather special attention to this question ?—Yes, and especially of late years.

3478. Kindly give us your impression as to the consumption of opium in the Lower Provinces.—I have made a number of calculations with regard to the consumption of alcohol and opium in India, especially in Bengal; and I should like to give the data for those calculations. I wish to call the attention of the Commission to a collection of papers relating to the consumption of opium in India published in the *Gazette of India* on the 9th January 1892. There is a great deal of information in this book; but the particular page to which I wish to refer is page 99, in which the total consumption of opium in British India is stated to be sufficient to furnish a moderate daily dole of ¼ tola (that is to say, $\frac{1}{10}$th part of an ounce, or 45 grains), to about 400,000 people (that is to say, 2 persons in every thousand of the total population); that comes to 22½ grains per thousand of population, or 8½ grains per head of the population for the whole of India, men, women, and children, per annum. The cost of this would be 4 pies per annum: that is, a little more than a farthing. In contrast with this I would mention that the cost of drink in England is £3-15-0 per head of the population per annum. With regard to the proportion of opium to each opium-eater in that amount, that would depend upon the estimate formed; by taking it very low, at 5 per cent., it would give about 400 grains per annum to each opium-eater, or rather more than 1 grain a day.

3479. Five per cent. of the total population ?—Yes.

3480. That would make about 20 per cent. of the adult population ?—Yes, about 20 per cent. of the adult male population. In Bengal, that is to say, in the Lower Provinces under the Lieutenant-Governor of Bengal, 1,942 maunds of opium are supplied for consumption. That amounts to 15½ grains per head of the population, or, according to the same calculation, 300 grains per annum for each consumer, which is rather below 1 grain a day for each opium-eater. I believe the amount varies in different parts of Lower Bengal. A gentleman supplied me with some information the other day,—Bijoy Matab Mukerji, one of our Sub-divisional Officers who has served in the Sub-division of Supor in Bhagulpore. There the amount obtained from the Treasury was 3 maunds for a population of 600,000, which amounts to 2½ grains per annum per head of the population or 50 grains to each consumer per annum. He mentioned, in explanation of the small quantity of opium used in that sub-division, that a large quantity of alcohol was consumed by that population, and he considered that the two intoxicants are used in inverse proportion. In the Sub-division of Ranaghát (not very far from Calcutta), which is a non-alcohol district, alcohol being used in very small quantities, the consumption was from 12 to 15 maunds in different years, giving from 25 to 31 grains per head of the population, or about 600 grains per annum to each consumer. That amounts to nearly 2 grains a day to each consumer. With regard to that, there are two or three explanations. The amount is, I believe, very much smaller than is actually taken by the average consumer; and it may be that only a portion of those consumers use it daily, leaving a larger quantity for the others; or the estimated percentage of opium-eaters is too high; it may be that there is a considerable quantity of illicit opium in constant use. My evidence with regard to the effect of opium on the people of India, as seen by a man practising with every opportunity of observing the evil effects, is almost absolutely negative. *Surg.-Lt.-Col. A. Crombie, M. D.*

3481. But you have recognised that cases of excess do occur ?—I have of course frequently met with individuals who take opium in excess. I have not always noticed that the excessive quantity produced any deleterious effects. In one or two, perhaps three, instances, I have seen these deleterious effects in the course of my 20 years' experience.

3482. Deleterious effects which you traced directly to opium ?—Yes, which I traced directly to opium.

3483. Opium uncomplicated with any disease or poverty ?—With any existing disease.

3484. Does your memory carry you sufficiently back to remember what were the conditions of a man who took opium to excess, without any disease and without any poverty ?—It is rather difficult to find a case exactly fulfilling these conditions. The first case which was brought prominently to my notice was that of a Chinaman, a prisoner in the Rangoon Jail, who died in the hospital from chronic diarrhœa. He was a very large consumer of opium, and the conclusion I came to at the time, either rightly or wrongly, was that both the diarrhœa and death were due to opium. Chronic diarrhœa and dysentery are of course very common to India, and it may have been that this was a case of chronic diarrhœa due to other causes. But the impression made upon my mind at the time was that death was due to opium, and I have always considered it so.

3485. In your experience, that is the only fatal case that occurred ?—That is the only fatal case that I know.

3486. You have had a good deal of experience from the fact that you have been in charge of hospitals and asylums, can you tell us if the opium habit has been a cause of lunacy or a cause of crime ?—In that Supplement to the *Indian Medical Gazette*, which I believe has been sent to each member of the Commission (I now formally

*Surg.-Lt.-Col. A. Crombie, M.D.*

25 Nov. 1893.

present it to each member of the Commission) I have given my experience with regard to lunacy. The figures on which my opinion is partly based, will be found at page 27 of that Supplement. There the statistics of the Bengal asylums are given for ten years. The number of admissions to these asylums during those ten years was 2,202. Of that number, 641 were ganja-smokers, or consumers of ganja in some form; 117 were drinkers of alcohol, and only 8 were opium-eaters.

3487. Would you put it quite in that way. The column I see is headed "Alleged cause"?—Yes.

3488. So that a good many more than these 8 might have been opium-smokers or eaters?—No, I think not. In each of these cases in which the history of ganja or spirits or opium is given, that is put down as the cause. There may be other causes; but in the asylum records I think it is invariably put down as the cause. These may be regarded as statistics of ganja, spirits, and opium-eaters in asylums. With regard to ganja, there is no question in my own mind that in a very large proportion of the cases in which it is put down as "alleged cause," it is the cause. With regard to spirits, I believe it is also the same in the asylums in England, where from 20 to 25 per cent. of the lunatics have become insane in consequence of drink. But with regard to the opium-eaters I am of opinion that the opium is never the cause of insanity. As regards the number of opium-eaters shewn here, it merely means that these were lunatics who had been accustomed to take opium. I have also collected statistics from Bombay and Rangoon, as well as Madras, but they are incomplete, as I was unable to obtain the figures. I can only give the figures for Bombay for 3 years, and for the Rangoon asylum for 6 years. In Burmah there are also very few opium-eaters, indeed, admitted as lunatics; whereas the number of spirit-drinkers is very considerably increased in the town of Bombay, that is to say, in the Colaba asylum. There is a considerably larger proportion of spirit-drinkers admitted there than in the other asylums. In 1888 there were 25, in 1889 and 1890, 13; against 1 opium-eater in two of those years, and 3 in another year.

3489. You have given an account of your opinion and the impressions produced upon your mind by the study of this question?—Yes.

3490. Will you state the reasons why you think the evils of opium-eating in India are almost of a microscopic character?—In the first place because it is specially a habit of advanced life. Alcohol and ganja are the intoxicants chiefly used below the age of 30 or 35.

3491. What would you consider the beginning of advanced life?— Speaking of the natives of India, 40 may be considered as advanced life.

3492. Do you think that the people of India have a constitutional tolerance for the drug?—I have some reason for believing that there is such a tolerance, and I believe that a great deal of the agitation on opium is due to that difference,—that the effect of opium, specially of morphia, is very much greater in European countries, and especially among people who use alcohol, than it is in India. It is also perfectly certain that all animals are not equally affected by opium. I have during the past week made some experiments upon ducks and fowls, and I have given them enormous quantities. To a duck weighing 2½lbs, I have given at one time 30 grains of opium and into another duck of about the same weight, I have injected 3 grains of morphia. That would mean to a man of 10 stone, 15 times 140 grains, at one dose or 1½ grains of morphia to every pound of his body weight. That would mean 1½ times 140, or 210 grains for one injection. Beyond giving rise to a certain amount of nausea in all the animals, to some slight drowsiness lasting about an hour in the case of the ducks and to a little unsteadiness of gait, little or no effect was produced upon these animals. During the first few days in which the experiment was continued, they were quite happy, inquisitive as ducks always are, and ate their food as usual. The fowls after two or three days of the treatment ate very little and were evidently affected in some way by these enormous doses of morphia and opium. I made these experiments in order to satisfy myself that the statements made in books with regard to that, were true. I am able to confirm those statements. There are evidences of various kinds that the natives of India have certain peculiarities in their constitution, and the first one of these, I would like to mention, is with regard to the body temperature. In 1872-73-74 I made some 1,500 observations of the normal temperature of the human body of the natives as well as of Europeans in India, and they have been printed in this book which I shall be glad to present for the inspection of the Commissioners. I have here drawn the differences diagramatically. The three lower figures are the average temperatures of Europeans in England as observed by Ogle, Casey, Allbutt and Rattray.

3493. You say there is a difference in the bodily temperature; your argument would be, I suppose, that there may be a difference of tolerance?—That is my idea.

3494. (*Mr. Pease.*) Can you give the average temperature?—It depends very much upon the time of day. The mean daily temperature according to Ogle was 97·9 of Europeans living in England; 98·2 according to Allbutt and 98·07 according to Casey: giving an average of 98·08 from the three observers. From the observations which I made here in India of Europeans, I found the average daily temperature to be 98·5.

3495. What is the average temperature of the native population in India?—Nearly half a degree higher. That makes the temperature nearly a degree higher than that of Europeans living in England.

3496. Have you any special information, direct evidence, of the difference of tolerance for opium between a European and a native of India?—It has to be taken into account that we are using weaker opium, but there is no doubt that it is the experience of us all, that we can give larger doses of opium here than in England. For instance, in cases of acute diarrhœa, I never give less than one drachm of laudanum, which is probably three times as much as would be given by an English practitioner in England in an ordinary case of that kind.

3497. Would your preparation be made from Smyrna opium or native opium?—The laudanum I prescribe is mostly obtained from England—Turkey opium.

3498. That would contain a full amount of morphia?—Yes.

3499. You give a drachm dose?—Yes, a drachm dose freely without hesitation.

3500. To adults?—Yes, to adults; but I think the difference in constitution is to be chiefly noticed with regard to children. Our authorities, especially Lauder Brunton, say that opium should not be given at all to English children, under 5 years of age, only with great precautions. But here, in India, we do it hardly with any precaution. We give opium to children even of a year old in fair doses.

3501. (*Mr. Mowbray.*) English children?—We give it also to English children; but I am now referring chiefly to native children. We also give it here to English children in larger doses than they do in England.

3502. (*Chairman.*) Do you observe the distinction of doses in the two cases?—Yes. I give it more freely to native than to European children. I know that native mothers constantly give opium to their babies when they are a day or two old; and I believe the habit is continued to the age of four, when it is most frequently given up. Most of our ayahs, who are entrusted with the care of European children, are up-country women, who are accustomed to deal with their own children in this way, and when they find a peevish, fretful English child they give it the same dose of opium they would give to their own child, and the English child dies. I think Bishop Thoburn mentioned a case in his own experience the other day. We have all had experience of that kind.

3503. Have such examples fallen under your own notice?—Yes, where a child has died from opium given to it by an ayah. I have never treated a native child for opium poisoning in the course of my 20 years' service. No case has ever been brought to any hospital with which I have been connected.

3504. Do you consider tolerance with regard to opium in India is altogether a matter of race or a mixed product of several causes?—I think it is the product of all the influences which are brought to bear upon the natives in the course of ages, they are constantly living in a hot climate, have a constant vegetable diet and abstinence from alcohol. I think these are the chief conditions which have brought about this result.

3505. Do you include the malarial constitution?—I cannot go into that point as giving tolerance. I am not aware of that.

3506. Of course you are aware that certain diseases like diabetes do give a tolerance?—Yes.

3507. I thought perhaps you might have observed whether malaria did?—I have not observed it, except that most of the people I have treated have had more or less malaria taint in their systems.

3508. I believe you distinguish between the effects of the habit and those of the ailments for which it is taken,

that is a matter of course?—That goes without saying I think. Another point, though there are differences of opinion with regard to this, is, that evidence of differences of constitution is to be found in the immunity of the natives of India from typhoid fever. Dr. Harvey tells me, for instance, that he has seen typhoid fever in natives, the diagnosis being confirmed by *post-mortem* examinations. But if I am not wrong Dr. Harvey refers to a long time ago. I think it must be admitted by all that typhoid fever in natives is extremely rare. I ascertained the other day that a native student may go through the whole of his curriculum of 5 years without ever seeing a case of typhoid fever. Dr. Gibbons, who was pathologist in the Medical College Hospital for seven or eight years, has never seen evidences of typhoid fever in a native on the *post-mortem* table. It is common enough in the General Hospital, which is a European Hospital. I think there they are from ten to twenty cases every year. I have never myself treated a native of India for typhoid fever.

3509. (*Lord Brassey.*) Have you had the same experience with regard to scarlet fever?—Yes, but I do not bring that forward so much, because Europeans in India are practically exempt from scarlet fever. I have seen an unquestionable case of scarlet fever in one European in India.

3510. (*Chairman.*) Have you anything to tell us about the comparative effects of eating and smoking opium?—I have made a special study of this particular point. I believe that the evils of smoking opium are very considerably greater than anything that can be attributed to eating opium. But I think that is due chiefly to the conditions under which the opium is smoked. Opium is eaten at home; a man swallows his pills, and at once proceeds to his usual avocations: it is smoked in clubs and, until recently, in opium dens—smoking in company. It is a social vice like alcohol. People go to these places for the sake of company to enjoy each other's society, and they smoke opium together. The consequence is, that opium-smoking is a vice of the younger people and of the low characters and those of vicious habits generally. I believe that madak-smoking is more deleterious to the constitution than chandu-smoking. I have repeatedly visited several of the madak shops as well as chandu shops. Three or four years ago I came to the conclusion, and I still believe, that madak-smoking does lead to greater ill-health than chandu-smoking. Chandu is the Chinese way of smoking, madak is the Bengali mode of smoking.

3511. You have visited these opium dens more than once I think?—I should think I have paid six or eight visits to them at different times.

3512. What has been your impression of their effect upon the public morals?—On the public morals absolutely none, but I believe there is no doubt that it does deteriorate the morals of those who indulge in the habit, as indicated above. It has no particular effect on the public morals. It gives rise to no violent crime, no infringements of public decency. You might live within a short distance of an opium den and not know that it is there. I confess that I lived in Dacca for seven years, where there was an opium-smoking den and I did not know of its existence.

3513. Opium-smoking in India—madak—seems to be a habit of the lower strata of society?—Yes, it is decidedly a habit of the lower classes. I do not know of any well-to-do or respectable men who smoke opium. I know many respectable men who eat opium constantly, but I do not know a single well-to-do man who smokes opium.

3514. You are speaking of Hindus, not Chinamen?—I am speaking of Hindus and Mahomedans—the inhabitants of Bengal.

3515. You have had no experience of the Chinese as opium-smokers?—Not of any value.

3516. What do you think is the reason why so many people take opium habitually in this country?—The majority of people that I know, who take opium, do not begin it until their vital powers are failing, that is to say, until they are 40 or 50 years of age, and then it is usually on the advice of their elders, who advise them to take it, to improve their health, when they begin to break down in any way and are not up to their former condition. I now have a native patient in the town, who is suffering from heart disease, and he is being constantly urged by the members of his family to take opium. They tell him to take it for his stomach's sake and his many infirmities. Those are almost the words he used himself.

3517. Not as an aphrodisiac?—No, not all—not in such a case.

3518. It has been said that wine is the old man's milk. Is it in that sense you mean it?—It is in that sense that they take opium.

3519. For what other purpose is it taken by the poorer classes?—The belief enables them to withstand the effects of chills. It is taken also as a preventative of diarrhœa and dysentery, and for the treatment of chronic diarrhœa and dysentery, and for asthma. I have found it useful in the treatment of diabetes, and also as a prophylactic in the treatment of malarial fevers. *Surg.-Lt.-Col. A. Crombie, M.D.* 25 Nov. 1893

3520. Do you agree with the opinion that the excessive use of opium is apt to diminish the fertility of families?—I am unable to give an opinion upon that point, but there is evidence, I believe, to bear out that suggestion, especially that of the late Dr. Vincent Richards, who studied the subject in Orrisa (*vide Indian Medical Gazette* for August 1877). I think I ought to say something more about the use of opium in malaria. When one comes to India the first thing that strikes one is what seems to be the rooted and unreasonable objection that the natives have to being treated with quinine. Even now one has sometimes to prescribe quinine under a synonym, because the patients have very often such a strong objection to it, that if they know there is quinine in the medicine they will not take it. After a time one finds out that this objection is not unreasonable, and that there are a great many fevers,—I might almost say the majority of cases of fever which I have to treat in Bengal.—which are not only not benefited by quinine, but which are aggravated by it. That we find out after some years, and we are able after a time clinically to distinguish those cases which are aggravated by quinine from those which are benefited by it. I treat a large number of cases of fever without any quinine excepting in convalescence.

3521. That is to say, you distinguish more than one type of fever which is prevalent?—Not only more than one type. I believe that there is more than one infection. Though they are lumped under the name "malarial" and appear in the records of the hospitals as malarial fever, I am convinced that they are not really malarial, and in these cases quinine would cause an aggravation of the symptoms. I think that is the common opinion of all medical men of any experience in India.

3522. Your remarks point to the conclusion that the distribution of quinine would not replace opium in these districts?—No, not at all; quinine is of very limited application. I am not betraying any confidence when I state that Dr. Birch, who was recently Principal of the Medical College at Calcutta, suffered frequently from fever. He constantly took laudanum for the relief of the symptoms, and he assured me that he never got the same benefit from any other drug in the Pharmacopœia. Brunton, who is a great authority upon therapeutics, mentions the same circumstance, and gives reasons for the benefit of opium in cases of fever. So also does Garrod. They both mention circumstances in the treatment of malarial fever in which opium is beneficial. The same opinion is held in the Fen country in England where the people use large quantities of opium for the same purpose, both in the treatment and prevention of fever.

3523. You have already given evidence to the effect that opium does not cause crime and violence?—Opium is not a cause of crime and violence or brutality. According to my experience alcohol is the intoxicant of brutality; ganja is that of sudden and uncontrolled violence. Chevers quotes a case of amok, "running-amuck," which was attributed to opium. In all my experience as a Jail officer and the Superintendent of an asylum, as well as an expert relating to criminal lunatics, I have never known a case of "running amok" produced by opium. In my experience it has invariably been caused by ganja. I know the case of a young Bengali who indulged in a single debauch with ganja. He went round the house at night and slew seven of his own relatives in their beds. Cases of men killing three or four of their neighbours under the influence of ganja are quite common in Bengal. But it is invariably ganja, and not opium, which is the cause of these cases.

3524. What do you say as to the practicability of limiting the use of opium in India to its purely medicinal purpose?—I believe that such a proposition could only originate with people who were absolutely unacquainted with the conditions of life which obtain in this country. It presupposes that there are places other than ordinary vendors' shops where it could be obtained under medical advice; but there are no druggists or druggists' shops in the swamps of Bengal; it presupposes that there are medical men available who would be capable of giving that advice with discretion; and it also presupposes that there are means of communication available to the people which, as a matter of fact, do not exist. I think it is desirable that

*Surg.-Lt.-Col. A. Crombie, M.D.*

25 Nov. 1893.

the Commission should know something of the conditions of life obtaining in a place such as I have lived in for a great part of my service in India,—I refer to Eastern Bengal. There when a man wants to build a house, he first of all digs a tank and with the earth from which he has dug the tank he raises a mound, and on the top of that mound he places his house. The elevation of that mound depends entirely upon the height to which the annual floods rise. The floods rise with fair regularity; but sometimes they go two or three inches higher than the average, and then the inhabitants of those houses have to live on rafts inside their houses; and their cattle are tethered up to their bellies in the water. These people have generally no boats. They paddle about on rafts made of the plantain tree, and the boys go to school in what I call wash-hand basins. They are earthen gumlas. The boy squats at the bottom of the gumla and paddles to school. This is the only means of communication. Some of those dwellings are extremely isolated. There may be only one household within four or five miles. There is no native doctor or dispensary within five or ten miles of them. I am convinced that to deprive these people of the possession of opium, except under medical advice, would be a terrible and wanton cruelty. It is the only medicine of any value that is available to them, and if you deprive them of it I should not like to be one of those who do it. The best practitioner in that part of the world available to the people is the Civil Hospital Assistant; he is educated at one of our Vernacular Schools, but he is of no avail whatever as a person of responsibility in whose hands to place opium for distribution purely on medical grounds. There are only a very few of them scattered throughout the districts, and they are as a rule very poor and altogether dependent on the good-will of their neighbours; to them, a matter of four or eight annas or a rupee would be sufficient to let any man in the country obtain opium. I ought also to mention another thing, that here in Calcutta, which swarms with practitioners and with hospitals in every direction, where people can obtain free advice, and there are medical practitioners of every persuasion, fifty per cent. of the people die without any medical attendance whatever—that is even in Calcutta. These statistics were given by the Health Officer of Calcutta in 1891, and they will be found at page 5 of his report for that year, which I now hand in.

3525. (*Lord Brassey.*) In the country districts, how would it be?—If it is fifty per cent. in Calcutta, I should say it is 75 per cent. in the mofussil, people dying without medical advice. The only medicine available of any value to them is opium. Instead of restricting opium any more than is done now, I think that every householder in this part of the world ought to have opium always in readiness in case of emergency. I never travel without it. Even when I came from England the other day, my wife provided me with laudanum as a safeguard for the journey. I did not take it, but I always travel with it. There are one or two points which I have omitted and which I ought to mention. Besides my other duties here in Calcutta, I am Consulting Physician to the East Indian Railway, and I have obtained figures as to the number of natives employed on that Railway, which extends from Calcutta to Jubbulpore on the one hand, and to Kalka on the other.

3526. (*Chairman.*) What was the number of employés?—850 Europeans, 525 East Indians, and 39,750 Natives at the present moment.

3527. About 40,000?—Practically 40,000 natives. I have been Consulting Physician for five years, and all the reports from the different medical officers of the districts are submitted to me half-yearly. During these five years the name of opium has not once appeared in any of the reports. On questioning the medical officers, they tell me that it does not come before them either professionally or officially, yet this Railway passes through the opium-growing and opium-eating districts of Behar and the North-West Provinces. One medical officer said that the native doctor sometimes pointed out to him that a patient was an opium-eater, but he himself was unable to discover the fact.

3528. Has it come within your knowledge whether any of the servants of the Railway have been dismissed in consequence of opium-eating?—I asked Mr. Wagstaff, the Secretary of the East Indian Railway, who has been in the head office in Calcutta for 28 years, and this is his reply —"During the 28 years I have been in the head office here I do not remember a single case being reported of a native of any grade being unfit for duty owing to the use of opium, and the experience of the Deputy Traffic Manager, with about the same length of service on the line, is precisely the same. There have, however, been one or two solitary instances of suspected cases of indulging in 'bhang' but nothing proved. You may make what use you choose of this information." I am also in another capacity Depôt Surgeon to three Emigration Agencies which send coolies to the West Indies. A large part of these are recruited in the North-West Provinces, and a considerable number, though a smaller proportion, in Behar. During the last six years 48,170 coolies have been despatched to the West Indies from these three depôts. The proportion is 100 men, 42 women, and 15 children. That leaves 32,000 male statute adults. During those five or six years it has only come to my knowledge twice or three times that the man I was examining was an opium-eater. It has not been because I discovered it for myself, but because the man has asked for opium, and then it was discovered that he was an opium-eater. As regards his physical and mental condition, he was not to be distinguished from the other coolies. I ought to mention that every coolie sent to the West Indies is first examined by the Civil Surgeon up-country, then by myself, then by the ship's Surgeon, and then by the Inspector of Emigrants; also by the Protector of Emigrants, all of whom have, for many years past, been medical men; and yet we are sending a considerable number of opium-eaters to the West Indies. It is against the rules to send opium-eaters as emigrants to the West Indies, but we are so unable to detect an opium-eater that we are constantly sending them, as is discovered when they reach the West Indies.

3529. What is your opinion as to the attitude of the people towards the opium question?—I have made many inquiries, and I have had a great deal of conversation with opium-eaters and opium-smokers and with people who are neither, and I think there is a consensus of opinion among all of these, including the opium-smokers themselves, that the chandu and madat manufactures should be abolished. I distinguish between that and the mere abolition of the opium dens. I think that measure is absolutely futile, and that it will have no effect whatever on the consumption of opium as madat or chandu. Of that I am perfectly convinced. There is as much opium-smoking in Calcutta now as there was before the opium dens were closed. I myself believe that it would be a good thing to close these manufacturies, to forbid absolutely the manufacture of chandu and madat in Calcutta. There would be a little discontent, among the Chinamen especially, but they are a small number, and special arrangements might be made in their favour. What would happen would be that the majority of those who now smoke opium would eat it, and there is no question that that is a comparatively harmless way of using opium. As regards the trade with China and the prohibition of it except for medical purposes, what the people ask themselves is—"who would benefit by such a prohibition?" They exclude themselves. Asked what would be the consequence of prohibiting opium, I believe their universal reply would be that it would lead to the increased use of both alcohol and ganja. There is, therefore, a suspicion, which, of course, I know to be absolutely unfounded in fact, that the agitation against opium is being got up in England in the interests of the liquor traffic. I have heard it repeatedly since I came back from Europe, and there is no doubt that the belief is very widespread.

3530. Of course you do not for a moment suggest it?—On the contrary, I know that those who are most actively engaged against the opium traffic are also equally strong against alcohol, but I share the belief that prohibition of opium would lead to a largely increased consumption of alcohol in India. This very morning I received a letter from a Missionary whom I have known for a considerable number of years, which I should like to read.

3531. (*Mr. Pease.*) Where does he reside?—I have not permission to mention the gentleman's name. I should like to be able to mention his name, but he has not given me permission. He is a resident in this part of India, and I have known him for 10 or 12 years. He says:—"I have seen the ill-effects of ganja and alcohol both in Bengal and Calcutta, but I have failed to discover the ill-effects of opium. I believe that any attempt to deprive the people of this country of this stimulant would prove as abortive as would any attempt to deprive the people at home of their beer and their pipe. It was said in a tramcar yesterday morning that the people of England were trying to make the people of India give up opium for alcohol, and that Government was trying to make the people here what the people in England are. 'What is that, I asked?' Quick as lightning came the reply 'Drunkards.'" Then, he adds "one swallow does not make a summer; but I must not take up more of your time."

3532. Have you nothing further to tell us?—I think I have said everything that I desired to say.

3533. You mentioned that a sensible proportion of the coolies, who were despatched under your supervision to the

West Indies, were, without your knowing it, opium-eaters?—Yes.

3534. Do you receive any complaints from the West Indies with regard to the inefficiency of those men for labour?—It is made a matter of complaint that we pass those men. A complaint is made by the Colonial Government, but I do not know their reasons.

3535. You are inclined to draw the inference that some of those opium-eaters you send are, when they arrive, found to be, in consequence of their eating opium, inefficient as labourers?—That possibly is the opinion held in the West Indies.

3536. May I take it that, so far as your experience in Bengal extends the moderate use of opium in the eating form does not impair a man's efficiency for labour?—In moderate use it certainly does not.

3537. Do you suppose that these people complained of in the West Indies were immoderate consumers?—I think that when they go there they are probably brought under other influences, combining alcohol with opium, and under those circumstances the opium has probably a more deleterious effect than it would have in their own country where they are abstainers and live on vegetable food.

3538. I understand you to make a special recommendation that the preparation of chandu and madat should be forbidden?—I should not be sorry to see it stopped. I will go further and say that I think it would be a good thing for the people who indulge in smoking opium if that could be stopped.

3539. Are those establishments, to which you refer, places where the operation is carried on, under license from the Government?—The sale of chandu and madat is carried on under license; the smoking of opium is now carried on privately in what are called clubs.

3540. But the preparation is done in establishments under Government license?—Yes.

3541. You think that no such licenses should be given?—I should be glad to find that they were stopped altogether.

3542. (*Chairman.*) You know that chandu could be introduced from China?—It could, and it could be made in India, but it is rather difficult to make; it requires to be made in quantity, and very few people would be able to afford the outlay to make a large quantity. Besides, the possession of a large quantity is, I believe, illegal.

3543. (*Mr. Pease.*) You have spoken of the difference between the effects of madat and chandu. Will you give us your opinion a little more fully?—I think that the class of people who smoke madat are of a lower moral and general physique than those who smoke chandu. I have seen more madat-smokers with deteriorated health without any apparent cause except the madat; and then I have seen madat-smokers who are themselves of opinion that madat-smoking is extremely deleterious to the health. I think the belief is almost universal among them, and yet I have seen madat-smokers who have smoked 20 or 30 years and still retain a perfect physique. A considerable number of them, however, are of very poor physique, and I believe of very low moral standard generally. The way in which they smoke it in company leads to excess, as well as the effect which it may have itself. I am unable to explain why madat should be more deleterious than chandu, because madat is smoked through a hubble-bubble and ought to part with some of its ingredients to the water; nevertheless, whether it is from some difference in the preparation or whether because it is smoked in terribly hot and confined places, the effect is distinct upon the madat-smoker. I think I could recognise an habitual madat-smoker without any difficulty; I could not do so with an opium-eater or chandu-smoker.

3544. Are the chandu and madat-smokers men who belong to the same race, and are they of the same social position?—They are of the same race; they are both Mahomedans and Hindus, but I think that, for some reason, the madat-smoker is of a lower social grade.

3545. I gather that you think laudanum, opium, and morphia have less effect upon a European in India than upon one in England?—I am not quite sure about that. It is many years since I practised in England. When I was a practitioner in England, I was very young; my impression is, however, that we give more opium here than they do in England, specially to European children.

3546. (*Mr. Wilson.*) I think you said you always carry opium about with you?—When I travel.

3547. Is that chiefly with a view to fever or diarrhœa?—Diarrhœa and cholera are chiefly in my mind. I never suffer from fever. In the course of 21 years I have only been six days absent from my work from any cause, and that was from fever.

3548. With regard to the respective qualities of madat and chandu, I think we have had evidence from more than one witness—we certainly had it from one yesterday—just the opposite of what you state?—I know the other opinion is held. I am aware that Mr. Westmacott, Excise Commissioner for some years, has expressed exactly an opposite opinion; but I disagree with him.

3549. In reference to the coolies whom you send to the West Indies you say that many come from the North-West?—The larger number.

3550. Who pays the passage from the North-West to Calcutta?—There are local agents who are supplied with money to send them down.

3551. And if you reject any of them here on whom does the loss fall?—On the local agent for forwarding an opium-eater.

3552. He is supposed to keep a sharp look-out?—Naturally.

3553. Purely for his own protection?—Yes.

3554. I have a statement before me made by a medical practitioner at Sohagpur, who is M.R.C.S. and L.R.C.S., Edinburgh, a Parsee, and he says that in his opinion some 50 per cent. of native children who die die from taking opium.—Yes.

3555. I did not understand your evidence to relate to Sohagpur or the Central Provinces?—No.

3556. So that it might prevail there?—I can say nothing as to what happens in the Central Provinces.

3557. You were not referring to that district?—No, only to Lower Bengal and Burma.

3558. Will you tell us a little more than you have told us about the dens you visited?—Perhaps I may read an account of one of these visits, which was written on the very same day, and submitted to my companion to verify and correct, so that it may be taken as an accurate account of the visit:—

"Agreeably to my promise I re-visited the same opium den in the evening of Sunday, the 1st May. On this occasion I was accompanied by Dr. Tull Walsh, 1st Resident Surgeon of the Calcutta European General Hospital. The 'back-shop' was not so full as on the preceding evening. The farther end was empty, and only three opium lamps were burning. Round these were grouped fifteen men and one woman, evidently a prostitute. She was smoking a hookah. Only three men were actually smoking opium. The others were, as before, squatting or reclining on the platforms, several of them smoking tobacco, the others chatting. None of them were asleep. They were, all with one exception, Mahomedans. The exception was a Hindu. Twelve of the fifteen were strong muscular, plethoric men. One was a man of apparently sixty-five years of age, who, when the subject was broached, was loud and persistent in his denunciation of the opium habit. It destroyed, he said, the health and dried up the body. He had himself smoked opium for thirty-two years, and when it was pointed out to him that he for his age was in very fair condition, he explained that that was due to his always having had plenty to eat, and he modified his expressions by limiting his remarks to the case of those who, being poor, were unable to supply themselves with sufficient food along with opium. There was a very general consensus of opinion among those present that, under those circumstances, the habit of smoking opium was very pernicious, but with the ability to take a sufficiency of food, the habit, they said, was harmless enough. They certainly bore testimony in their own broad frames and brawny muscles and healthy-looking skins, bright eyes, and intelligent view of the question, to the harmlessness of the practice as far as they were concerned. Another old man of some fifty-six or sixty years of age, a lamp-lighter on board a steamer, had smoked opium for thirty years, and was to all appearance a hale man of his age. The gharami of the previous day was again present, and greeted me with a smile. He said he came every day at about 3 P.M. after his day's work and stayed till 6 or 6-30 P.M. He had been there for three hours then, and was intelligent, cheerful and bright, and was certainly not under the influence of opium in the ordinary acceptance of the expression, unless his brightness and intelligence were evidence of it. The smiling, shame-faced youth was also present. A deaf-mute, though not in the same rude health as the others, was still in fairly good condition. One individual did certainly look much below par, but that was due, the others said, to his not having enough to eat,—an opinion in which he seemed

*Surg.-Lt.-Col. A. Crombie, M.D.*

25 Nov. 1893.

to acquiesce. Questioned as to the comparative harmfulness of alcoholic drinks and opium-smoking, they said —'Look at us, you find us here after two or three hours opium-smoking, sitting, talking quietly together; if we had been drinking like the sahibs (they referred probably to the European sailors who frequent the brothels of the neighbourhood) we should have been quarrelling and fighting.' We then went behind the counter where the good-natured landlord had my new opium pipe ready. He had cemented the 'bowl' to the stem with 'blubber' and lashed it on with string, and it was ready for use. He and I took up the correct position, reclining on the mat on either side of the 'fairy' lamp, and he proceeded to prepare the charge of chandu for me, and when it was ready, placed it on the 'bowl' (really a slightly convex surface with a small pin-hole in the centre, over which the 'bubbling opium mass is placed). Inverting the bowl over 'the flame of the fairy lamp I proceeded to inhale the smoke, 'which came in considerable quantity. It was perfectly non-'irritating, and I filled my lungs with it at each inspiration 'as much as possible. The small hole over which the 'opium was placed was constantly getting blocked, and an 'iron wire had to be constantly used to clear it. I had the 'pipe charged three times, and smoked with the interruptions 'inseparable from the process for about ten minutes. The 'effect was absolutely *nil*, and getting no 'forrader' by that 'time, I did not think the game worth the candle and stop-'ped. After my own experience of opium-smoking I was 'not surprised at the small effect noticeable in our friends 'of the 'den' several of whom stood on the other side 'of the railed counter and watched my performance with 'good-humoured curiosity. We paid two rupees each for our 'pipes, the landlord refusing to take anything for my smoke.

"Dr. Walsh tells me that while we were behind the 'counter altogether about a quarter of an hour or twenty 'minutes, about ten or twelve persons came to purchase 'chandu. It was sold to them in shells by two Chinamen 'seated there for the purpose. A shellful cost about three 'annas, but the usual quantity purchased was about five or 'six pice worth ( $1\frac{1}{4}$ to $\frac{1}{2}$ annas). One man took away a 'rupee's worth in a small cylindrical wooden box."

Wishing to be extremely accurate, I sent my notes to Dr. Walsh and asked him to correct any error he might notice. On returning it, this is the remark which he made. "The man said that the boxes were made of cow's horn, not of wood." That was the only correction he had to make, so that I think the account may be taken as accurate.

3559. Was the consumption of opium on the premises prohibited at that time?—Not at that time.

3560. I believe you have paid a more recent visit?—Yes, I visited the same place on Thursday evening with yourself.

3561. Will you tell us what you saw?—We saw a very active sale of chandu going on. We asked the Chinaman to show us the process of smoking chandu, which he did. There was one man asleep, but he instantly woke up, and he assured us that he was not an opium-smoker. Another man was lying in bed, but on going to him I found that he was suffering from colic; he was not asleep. In the premises behind, which I mentioned as the back-shop, the description was no longer applicable. It was divided into a number of rooms, and in each of those rooms there were one or two what might be called divans or platforms surrounded by musquito curtains. Those are places used by Chinamen for smoking opium. There were, I think, three or four of those rooms, and they ware capable of accommodating from four to six men each. On questioning the Chinaman, who accompanied us, as to how it was, that these places were there, he said they were used by their own employés, those employed in making chandu, which was being actively prepared in a shed close by. We then went to visit three or four opium clubs in the immediate neighbourhood.

3562. (*Chairman.*) Will you tell us what number of persons were making chandu in comparison with the amount of accommodation provided for smoking?—I think there were four Chinamen behind the counter. There was one man taking the cash, another was ill with colic, and there were three or four perhaps employed in making chandu. That would be altogether about a dozen men.

3563. And there was accommodation for how many smokers?—Fourteen or fifteen I should think, not more. We then went to visit the opium clubs close by. We went to three or four of those clubs, and found four or five men in each of them. There was generally one engaged in smoking opium assisted by one of the others because the process of smoking chandu is a rather difficult one. There was a woman in one of the clubs who was asleep, but she woke up; all the others were males. One of the men frequenting the place was in extremely bad health. I had no opportunity of examining him to tell whether he was an opium wreck, or whether his appearance was due to some disease; but he certainly was a wreck.

3564. (*Mr. Wilson.*) Will you tell the Commission whether you got any information in one of those places as to the terms on which people came there?—Yes, we inquired into that point. Chandu must be apparently smoked by three or four people. They told us that when the chandu pipe is new it costs a rupee, but when old and seasoned it costs from four to six rupees. Apparently they smoke not only for the effects of the opium but for the flavour. An old opium pipe, like an old tobacco pipe, seems to be in favour, and it is beyond the resources of those men to have a pipe of their own, and they club together to smoke through one pipe. They stated that they purchased the opium individually at the chandu shop close by, and brought it there to smoke in company. The keeper of the club in one or two instances said that he made his profit entirely out of the refuse made from the pipes; that he was paid nothing by the smokers, and that the contents of the pipes were his perquisite, and that he sold this "dirt," as he called it, to the chandu makers, as it seems to be necessary for making chandu that the refuse of the pipes should also be used.

3565. I believe you had some conversation also with the people outside?—Yes, we had a conversation with some of the people, several of whom were opium-smokers, and others were not; the general feeling was in condemnation of the habit unquestionably. Even the opium-smokers themselves condemned it, and stated their willingness to give it up if they could do it. They also expressed an opinion that it would be well if those places were abolished altogether.

3566. In reference to the Railway experience that you have had, do you think that if a man were known to be an opium-eater or an opium-smoker he would be employed in a position of responsibility, for instance, as a signalman?—I think certainly he would be employed.

3567. It would not be any bar?—It would not be any bar to employment. The most intelligent servants we have in India are many of them opium-eaters. The men who do work in big offices in Calcutta, merchants' offices, the men in charge of the cash and of the discipline of the office, are generally, three out of four of them, opium-eaters.

3568. In reference to the deaths of children, I do not know what system of registration of deaths or the causes of death prevails in India; have you any means of getting at them?—There are no means of getting at the truth. I used to make it a point to go round the villages on my tours and inquire as to the number of deaths that occur within a specified time. I used to take notes of these and go to the police office in the neighbourhood to compare them with the registration that takes place there, and I found that the number registered was about 1 in 3.

3569. Of the deaths?—Yes, that was my experience.

3570. Is there any system of registration of deaths in Calcutta now?—The system in Calcutta is explained in the book of the Health Officers which I have handed in. It is done at the burning ghâts and the cemeteries. The agents of the municipality sit there and question the relatives of the deceased as to the cause of death. The statistics I allude to are obtained from these relatives as to who attended the patient during his illness, and so on. The object of Dr. Simpson was to get more exact statistics of the causes of death, and the discovery was made that 50 per cent. of the people died without any medical attendance.

3571. You said that within your own knowledge you had no cases of deaths of native children from opium though you had with Europeans?—Yes.

3572. The object of my question was to ascertain whether there were any statistics available in support of that information?—No statistics, but I may mention that besides the cases you are alluding to, these mofussil cases, my hospital was in a city of 80,000 inhabitants. The inhabitants of cities are much more given to alcohol, ganja and opium than people living in the mofussil. They are very fond of their children, that is one of the great points in the native character—their fondness for children; and I am certain if there had been any cases of opium-poisoning of children in Dacca, while I was there, they would have been brought to me for treatment.

3573. Do you believe that the people of Bengal at large are acquainted with the antiperiodic properties of opium,

and that they ask for it for fever?—They never ask me for it, because it is available to them without asking the doctors; it would never occur to them to ask me for it, because they can buy it from the opium vendor.

3574. Do you prescribe it as a prophylactic?—No, I have never done so.

3575. Neither to natives nor Europeans?—No, I have never served in an extremely malarious district. Dacca is not one of the extremely malarious districts. If I were serving in the Tarai, or spending the night in the Tarai, I should take quinine, but I would also take opium.

3576. (*Mr. Mowbray.*) With regard to the coolies I understand that the restriction is imposed by the Colonial Governor, not by you?—Yes, it is one of the conditions under which we work.

3577. I also understand that if the matter was within your own discretion you would not impose such a restriction?—I think not. If I were employing coolies, I would not inquire whether they were opium-eaters.

3578. With regard to your visit to the chandu shop, I suppose there is no special exception in favour of the Chinese in Calcutta?—Not as to the shops; this was spoken of as their private residence.

3579. The manufacture of chandu and madat can only be carried on under a license, I believe?—I believe so. It is open to any one to make chandu or madat, but practically it is difficult to make it in small quantities, and stopping the manufacture of chandu and madat would practically mean the extinction of opium-smoking by natives of India.

3580. (*Mr. Pease.*) Under a recent rule no one is permitted to manufacture madat or chandu even for private consumption?—That is the law of Bengal. I may be wrong, I have been absent from India for six months, and there may be a new rule now in force.

3581. (*Mr. Mowbray.*) If you prohibited licenses you would prohibit the manufacture of chandu altogether?—That is my belief.

3582. At present chandu is manufactured under license?—I believe so.

3583. Therefore by refusing to grant the licenses you would make the manufacture in any shape illegal?—Yes.

3584. That is what you are disposed to recommend?—Yes, with regard to chandu and madat, as used by the natives of India.

3585. You were two years at Rangoon?—Yes.

3586. I do not know whether you have formed any opinion with regard to Burma being on all fours with your experience in India?—I have not had sufficient experience to give an opinion of any value with regard to Burma.

*Surgn.-Lt.-Col.-A. Crombie, M.D.*

3587. (*Mr. Fanshawe.*) With regard to what you have stated as to the habit of opium-eating being taken up as a rule in advanced life, you are speaking of Eastern Bengal and Calcutta?—Eastern Bengal and Calcutta.

3588. The experience may be different in other parts of India?—I only speak of my own experience.

25 Nov. 1893.

3589. The broad result of your general experience is that opium is common to most houses as a domestic remedy?—I should not say it was common, for I believe that a great many houses would be searched without finding any opium at all. The point I wanted to make was this, that if repressive measures are used, they will soon become oppressive, so that those who wish to have opium for legitimate purposes, for disease as well as for the failing of old age, will be unable to get it.

3590. You say that it is commonly used as a domestic remedy in Eastern Bengal?—I believe it is.

3591. (*Mr. Wilson.*) With regard to your visits to the dens on Thursday, I did not ask you what was the nationality of most of the people?—Most of them were Mahomedans unquestionably. I did not take a note of their nationality. I saw no Chinamen inside the opium clubs. I should think that nine-tenths of those present were Mahomedans. I cannot say whether there were Hindus there or not; those that I remember were distinctly Mahomedans.

3592. You mentioned just now to the Commission that the Chinamen said that these divans or platforms were for the use of those employed about the place?—That is what I understood.

3593. You would not like to tell the Commission that you were convinced of the accuracy of that statement?—I should not like to give an opinion. I only saw a certain number of men. I do not know the actual number employed.

3594. You simply repeat what you saw?—Yes.

3595. You would be sorry to endorse it from your impressions?—I could not endorse it: I do not know.

3596. (*Mr. Fanshawe.*) You are not prepared to express any opinion on the subject?—I am not prepared to express any opinion on that subject.

3597. (*Mr. Mowbray.*) Was an explanation given to you of what was *primâ facie* an illegal position?—I should be sorry to say that it was illegal. I have no grounds for saying it at all.

3598. (*Chairman.*) Have you any medical or chemical explanation of the difference in the effects of chandu-smoking and of madat-smoking?—I have no grounds to go upon for giving any opinion. I have heard opinions expressed, but I think they are only fanciful. I know of no real grounds for an opinion.

The witness withdrew.

SURGEON-LIEUTENANT-COLONEL O'BRIEN called in and examined.

*Surgn.-Lt.-Col. O'Brien.*

3599. (*Chairman.*) I believe you are Professor of Surgery and Descriptive Anatomy in the Calcutta Medical College?—Yes.

3600. Have you had many opportunities of studying the effects of the opium habit on health?—I have had a fair opportunity of doing so, especially as a Civil Surgeon, that is, a District Surgeon, in two large districts in Bengal.

3601. Before you had your present post?—Yes. I was Civil Surgeon of the large district of Burdwan off and on for 3½ or 4 years, and I served in Shahabad, in Behar, for about 18 months.

3602. Did you see a good deal of the opium habit?—I had numerous opportunities of observing it, inasmuch as I lived amongst an opium-eating race in a greater or less degree. I believe opium is more consumed in Behar than in Lower Bengal, but I can say that very little of this habit presented itself to my notice.

3603. What has your experience led you to conclude with regard to the opium habit? In the first place do you distinguish between the opium habit as moderate and as excessive?—Yes, I draw a marked distinction between the two. It would be impossible to recognize a moderate opium-eater. You might as well expect to recognize whether a man drinks tea or coffee. When opium is taken in moderation it has no ill-effect upon the constitution that I am aware of.

3604. What do you say as to the question of excess apart from the subject of disease?—Let me premise by saying that my evidence refers entirely to eating opium. I have no experience whatever of smoking opium. I was not aware that it was smoked at all, or at any rate to any noticeable extent in the two big towns in which I served. I was in Burdwan for 3½ years, I think I knew every hole and corner of the town. I was consulted most extensively by natives; I knew them and was familiar with them, rich and poor. I attended the dispensary every day—two large dispensaries with an aggregate of 300 patients per diem.

3605. You knew that a considerable number of those did use opium?—I knew that a considerable number used it, but I think the number has been exaggerated. I would be inclined to say that the number of adult males using opium in a malarial district like Burdwan did not exceed 5 or 6 per cent. of the total population. Five per cent. would be I think a high estimate of adult males; indeed, I would say elderly males, because I never knew a young opium-eater in my experience.

3606. Will you tell us whether you have heard the evidence given by Dr. Harvey and Dr. Crombie, and whether you substantially agree with that evidence?—Yes, I substantially agree with all that was said by Dr. Harvey, because his experience like my own relates to the eating of opium. Dr. Crombie gave a good deal of information about the smoking of opium as to which I know nothing. There is another point upon which Dr. Crombie gave his opinion and the results of his experience as to the use of opium in larger doses amongst children and people generally in this country. I have had no such experience. I have confined my doses of opium to doses similar to those administered at home, as a rule. Except in the case of opium-eaters, when a much

*Surgn.-Lt.-Col. O'Brien.*

25 Nov. 1893.

larger dose had to be given. Latterly my experience has been enlarged in the treatment of fevers, and I have come to recognize what Dr. Crombie has also recognised, *viz.*, the disadvantage of quinine in many cases and the undoubted remarkable benefit to be derived from the use of opium.

3607. Would you like to call the attention of the Commission to anything that has come within your own experience?—In 1881 I lived in Burdwan when cholera and fever were enormously prevalent. The death-rate in the last quarter of this year or 1882 exceeded a decimation rate. People died at the rate of about 12 per cent. as far as I can remember in that quarter. Cholera was prevalent and fever prevailed everywhere. Every European in the station was laid low with it. One day I had fever myself and I had a letter from every European in the station asking me to go and see him because he was ill with fever. At that time I had as my assistant a medical practitioner of great intellectual power and professional ability. He was a very weakly man, tall and thin, with a very poor physique. He escaped through all this illness that laid us low on every side. I said to him "How has it happened that you managed to "escape, a weakly fellow like you, when we are all knocked "down?" "I think," he said, "that I owe my immunity to "the fact of taking 3 or 4 grains of opium every day." I have known opium-eaters who have taken over 100 grains.

3608. (*Mr. Pease.*) In what period?—In the 24 hours, the morning dose, consisting of 2 pills about the size of small marbles. Among my acquaintances was a gentleman, respected, benevolent, and intelligent, connected with the Burdwan Raj, occupying a position as Minister in the Raj. He died at an advanced age, about 75. His daily dose was over 100 grains, but he was well nourished, active, rarely ill, and, to the best of my knowledge, exempt from the attacks of malaria which were so fatal in the town. I was consulted by his family and I saw many people in his house, but he was never ill himself. He was a large opium-eater, but he did not suffer in any degree from the opium cachexia. As I look back over my twenty-three years' experience of India, most of which was spent in the mofussil and in Assam, a long period in the hills, and a good deal in Bengal, I can only recollect three or four cases of pronounced opium cachexia, that is, ill health due to opium only. I do not think this opium cachexia could exist without my knowledge.

3609. (*Lord Brassey.*) In your experience would you say that the consumers of opium in moderation were the many, and the immoderate consumers the few?—In my experience I may say that the moderate consumers form the large majority.

3610. (*Mr. Wilson.*) I understand that, except in the point specially mentioned, you substantially agree with Dr. Harvey and Dr. Crombie?—Yes, with reference to eating opium.

3611. With regard to its use as a domestic remedy would you say that people keep it in their houses for that purpose or purchase it when they want it?—I think they purchase it when they want it, as far as my knowledge goes.

3612. I believe you are connected with one of the large Insurance Associations?—I am.

3613. Will you tell us the practice of your Association or your experience in connection with it?—My experience in connection with it is that but very few acknowledge the opium habit, and I have no means of detecting it. One of the questions that I have to ask is "Do you consume ganja or opium?" Everybody almost without exception says "no." Occasionally, I dare say, one may take some, and perhaps one in a hundred will acknowledge it. I have no means of detecting it.

3614. You had no cases in which you could say from the man's appearance that he consumed opium?—Of course any one who is a pronounced opium cachectic would not come to me because he would know that he would be rejected; the sub-agent would not bring such a man.

3615. He would be stopped before he came to you?—Yes; I should think so. I never see such cases.

3616. Then practically except for the question being in the proposal form, you would not recognize it in connection with the Insurance Company?—I do not recognize it because I do not see it.

3617. My point is that the Company would equally accept proposals for insurance from persons who take opium and from persons who do not?—For my own part, if a man said that he was a moderate opium-eater, and if his condition was good, I should feel inclined to pass him; but as I have told you, such cases have not really come to me. If I asked the man how much opium he took and he said four grains, I should not consider that a case for rejection.

3618. In your dispensary at Burdwan did you give opium to the people who came with fever?—No, we never used opium for the treatment of fever, unless insomnia occurred.

3619. Did you recommend opium to Europeans under your charge as a prophylactic?—I never recommended it, but I know it was largely used as a prophylactic.

3620. Do you think it was employed in Burdwan in order to cure fever?—Not that I know of. It is employed as a prophylactic in small doses.

3621. (*Mr. Mowbray.*) Do I understand that you agree with the last two witnesses, not only in their opinion as to effects of opium-eating, but also as to the practical difficulties, amounting in their opinion to impossibilities, in limiting the consumption to what is required for medical purpose?—I think it would be absolutely impossible. It would give rise to smuggling and to difficulties of all descriptions which it would take some time to think over and point out. As far as I have thought over the question, the difficulties appear to be practically insurmountable.

The witness withdrew.

*Surgn. Lt.-Col. J. F. P. McConnell.*

SURGN.-LT.-COL. JAMES FREDERICK PARRY MCCONNELL called in and examined.

3622. (*Chairman.*) I believe you are a Professor of *Materia Medica* in the school here?—Yes.

3623. That would naturally lead you to study the opium question from a professional point of view?—Yes.

3624. What opportunities have you had of observing the opium habit in India?—My opportunities have been confined to Calcutta. I have been stationed in Calcutta nearly the whole of my service.

3625. Has your experience been confined to any class or grade of society or pretty evenly through all grades?—Through all grades. I have been connected with one of the largest native hospitals here, and my practice as a consultant has been one of the largest among the native population.

3626. Will you tell us how far this opium habit in Calcutta prevails?—I have never inquired into the matter particularly, but I should say, roughly speaking, about one per cent.

3627. Of adults not more than one per cent.?—I think not; my experience would lead me to say not more than one per cent.

3628. In the cases you have observed in which opium has been used habitually, what results have you noticed?—My experience has been, that where it has been used habitually, the use with very few exceptions is moderate, and as to the results, so far as I have been able to judge, no harm has been done either morally or physically.

3629. Have you seen examples of opium used in excess by itself?—I have.

3630. I should be glad to know whether in any case of that sort, where there has been no sickness or poverty or starvation or semi-starvation, what the effect of the isolated opium habit in excess has been on the state of health?—I have only seen it used in excess in a few cases; I do not suppose I have seen more than three or four, and they have been all in consequence of disease; the habit has been acquired in the first instance in consequence of disease, and has grown until large amounts have been taken.

3631. You have not seen an opium drunkard pure and simple?—No.

3632. From your knowledge generally would you agree with the conclusions arrived at by Dr. Harvey and Dr. Crombie?—Yes.

3633. Have you any further particulars which you wish to give?—No.

3634. (*Mr. Pease.*) I believe you are of opinion that there should be some restriction upon the unlicensed sale of opium by retail vendors? Have you any suggestions to make on that subject?—I do not know how it would be carried out, but I think it would be desirable.

3635. You say it is necessary, in order to prevent suicide?—Yes, because the numbers of cases of suicide are very numerous, and the drug is easily procured. There is some restriction, but it is a slight one. A person cannot

obtain more than one rupee's worth from each shop. That would be more than sufficient for suicidal purposes; but if it were not, there is nothing to prevent a person from going to half a dozen shops and getting a rupee's worth from each. I do not know how it can be worked, but it would be well if some means could be devised of limiting the quantity that could be purchasable.

3636. What do you say is a sufficient quantity to kill a woman?—Ten or twelve grains would be sufficient.

3637. What would a rupee's worth amount to?—430 to 440 grains.

3638. Then a fatal dose might easily be obtained for one rupee?—Yes.

3639. (*Mr. Wilson.*) How much is sufficient to kill?—From 8 to 10 grains.

*Surgn.-Lt.-Col. J. F. P. McConnell.*

25 Nov. 1893.

3640. That would only be 2 pice worth?—Yes, I am talking of persons unaccustomed to use opium and buying it simply for the sake of committing suicide.

3641. A person habituated to opium in what might be called moderation would require more?—Yes.

3642. In the same way in your practice, if a person has become what I think you professionally call tolerant of opium, you have to give a larger dose medicinally to accomplish the same purpose than you would give to a person who is not accustomed to it?—That is quite true.

3643. You have no statistics on the subject?—I have roughly worked through my own cases, and I find that last year, 1892, in my own wards in the hospital we had 53 cases of opium-poisoning.

The witness withdrew.

SURGEON-LIEUTENANT-COLONEL R. C. SANDERS, M.D., called in and examined.

*Surgn.-Lt.-Col. R. C. Sanders, M.D.*

3644. (*Chairman.*) I believe you are Professor of Opthalmic Medicine and Surgery in the Medical College?—Yes.

3645. Have you in your previous service had many opportunities of observing the opium habit?—I was many years in the North-West Provinces, and when there I came across a considerable number of people who admitted having taken opium. I was in the North-West Provinces from 1874 to 1884.

3646. Did you pay special attention to the opium habit?—I noticed the people carefully.

3647. Did you notice any ill-effects?—I never could see any ill-effects. I had to find out by asking them, and it was only when they had a certain confidence in me that they would tell me; but I have never seen anybody badly affected from the opium habit in any case that I have attended in India.

3648. In cases where you have known opium to be used habitually, were they moderate cases?—Moderate.

3649. Did you see many cases, apart from disease, where the dose is increased by the habitual eater?—I think as people get a little older they slightly increase the dose, but they do not do so to any very large extent. It is quite an exception for a man to take an enormous dose of opium.

3650. The tolerance becomes greater perhaps?—It may be slightly greater. I do not think it comes on quickly; they do not go on month by month or week by week, but perhaps in five years or so they will slightly increase the dose.

3651. Have you seen any cases of injurious effects from decided excess in the habit?—I have never seen any cases of decided excess.

3652. You have heard the evidence that has been given at great length by Dr. Harvey and Dr. Crombie: may I assume that you agree with their evidence?—I agree with their evidence almost in its entirety. I do not know much about opium-smoking. There is one point to which I should like to refer. Dr. Crombie stated that it was a common opinion amongst the people in this country that the Opium Commission has something to do with the distilleries of whisky and gin. I have heard it in five different places in Calcutta within the last three days, that the whole question has been brought up in order to get more whisky and gin imported into this country. I have tried my best to deny it absolutely; but there is that opinion, and I have no doubt that it will increase.

The witness withdrew.

BRIGADE-SURGEON-LIEUTENANT-COLONEL PURVES, F.R.C.S.E., called in and examined.

*Brg.-Surgn.-Lt.-Col. Purves, F.R.C.S.E.*

3653. (*Chairman.*) Have you had considerable opportunities of witnessing the effects of the opium habit in India?—I have, in my general practice and work during the last 2 years.

3654. In Calcutta?—In different parts of India. For a short time I was in the North-West, then I was in Assam three years; Assam was then part of Bengal. The rest of my service has been in Bengal.

3655. I believe, according to your experience, the consumption of opium in Bengal does not obtrude itself on one's observation in the way that the effects of alcohol do at home?—It does not.

3656. And you do not consider that the moderate use of opium produces evil effects on the physical and moral condition of the people?—I do not.

3657. In malarial tracts do you think that the people look upon the drug as a kind of prophylactic against disease?—Yes.

3658. Are you of opinion that it does help in malarious districts?—That is my opinion. I have known in malarious districts a great number of people take opium in small quantities: they say it relieves them of fever and complications connected with malarial disease, such as dysentery and rheumatism.

3659. What was your experience in Assam?—When I went to Assam almost fresh from home, I was prejudiced against the use of opium in the way it is used in India. At first I thought that some of the miserable cases that came into the hospital were due to opium, but after more experience I found that they had taken opium on account of malarial disease, and that probably it had prolonged life and relieved their sufferings.

3660. You have not seen any real damage to health from the opium habit standing by itself?—I have never seen a case where I could trace death to opium alone, without disease having been present at the same time.

3661. Have you seen poverty induced by the opium habit in excess?—Not where I have been able to verify it personally.

3662. Would you agree generally with the evidence that has been given this morning of the effects of opium on health?—I generally agree that the moderate use of opium in this country is rather beneficial than otherwise. If opium were stopped, they would take to much worse things, such as drink and ganja, to a greater extent than at present.

3663. Is there anything else that you would like to state by way of supplementing the evidence that has been given?—The great difficulty is to find out the signs of opium-eating. In this country a great number of respectable inhabitants amongst the middle class natives eat opium to a considerable extent, nobody suspecting them. They carry on their duties in such a way that nobody would suspect them of taking opium. Only a few days ago I met a native gentleman who said that most of his friends who lived near him (about 24), took opium more or less, and that all were driven to it on account of disease and fever and general ailments, and that they were now doing their work in a way that they had never been able to do before they took opium. This gentleman did not take it himself. Only yesterday I discovered to my surprise that two of my best servants had been opium-eaters for years. I had never suspected them.

3664. Is there any further remark you desire to make?—It has been said that the use of opium is a very common cause of suicide. I quite agree with Dr. Harvey that no doubt in different parts of India people have different methods of committing suicide. The other day I asked a native gentleman his opinion, whether he thought prohibition would prevent suicides, and he said, "If opium is to be done away with in order to prevent suicide, clothing will also have to be done away with,

*Brg.-Surgn-Lt.-Col. Purves, F.R. C.S.E.*

25 Nov. 1893.

because there are far more suicides from ropes made from garments than there are from opium." During the last year out of 35 police cases sent in as suicides, only 6 were from opium. Twenty-seven cases were cases of suicidal hanging, two were from drowning, and six were from opium.

3665. Those numbers are official?—Yes, from the Howrah District.

3666. Is there any further remark you desire to make?—I have only to say that to stop the growth and sale of opium in India would be almost impossible on account of the amount of smuggling that would go on.

The witness withdrew.

*Surgn.-Lt.-Col. E. G. Russell.*

SURGEON-LIEUTENANT-COLONEL E. G. RUSSELL called in and examined.

3667. (*Chairman.*) Have you had considerable opportunities of studying the habitual use of opium?—Yes. Considerable in Assam for several years. For seven years I was in Assam, and since then in a great many districts of Lower Bengal, 24-Parganas, Hooghly, Rajshahi, Nuddea and Patna.

3668. You mentioned Assam first, I think?—I was in Assam first. I was there seven years.

3669. What part of Assam?—Lower Assam, in the district of Kamrup.

3670. Is that a large town?—Kamrup is a district, the town is Gauhati.

3671. What percentage of the population are opium-eaters?—From 5 to 10 per cent.

3672. What province does that apply to?—To the Province of Bengal.

3673. You mean 5 or 10 per cent. of the total population of adult males?—Adult males.

3674. Have you observed any racial difference in the susceptibility to opium of the different Indian races?—No, I cannot say that I have.

3675. Have you had any experience in Orissa?—None in Orissa. No personal experience.

3676. What is your experience with regard to the diffusion of the habit through the mass of the population?—High and low. I do not think that the opium habit is confined to any special social stratum of the people.

3677. What is your impression as to effects of opium-eating on the health and morals of the people?—I think that in the malaria-stricken regions, especially among a population insufficiently and unsuitably clothed and indifferently fed its effects are decidedly beneficial, leading to a healthy life and longevity.

3678. You do not know of any disease produced by the habitual use of opium?—None. I do not think that any disease or any susceptibility to disease is produced by the moderate and habitual use of opium.

3679. You have heard the views expressed by Dr. Harvey and Dr. Crombie: does your experience coincide with theirs?—Practically.

3680. So far as the effect on health and morals is concerned?—Yes.

3681. Is there anything else you wish to add?—I may add a word to what the other medical witnesses have said as to the opinion that is extant with regard to the connection of the anti-opium agitation with the interests of the distilleries of home. The fact that it is groundless will scarcely interfere with the spread of the belief among the population of India.

3682. (*Mr. Wilson*). I think you are the author of a book on malaria?—Yes.

3683. I have a copy of that before me published in 1880. Do you adhere to the views therein expressed, or have you modified them materially since you wrote that book?—I have to some extent modified them. I have had 13 years' more experience.

3684. You say in the second chapter:—"The opium-eater enjoys considerable immunity from malarial affections, in the early stage—the first few years of indulgence in the habit, before organic visceral changes are set up, and the general shattering of constitution results, which prematurely break down the consumer of opium, and render him an easy prey to diseases of every kind." And further on there is something of the same kind as to the opinion of other surgeons, which would look as if you thought that it did some good at the beginning, but ultimately destroyed the man?—The mischievous effects of it are confined to the opium sot, the drunkard, the excessive habitual user.

3685. You refer to the "opium-eater," which would hardly convey the impression of an opium sot?—It is to be taken with that meaning, as you will see if you look at the context. I desire it to be so taken.

3686. Further on you say:—"The prevalence of this habit is the curse of our jail populations in Lower Assam. No work can be got out of the long-confirmed opium-eater." That does not seem to convey to an ordinary lay reader the idea that you speak of an opium sot?—It is the opium sot that I am speaking of, as will be seen from the context in the next few pages.

3687. Further on you say:—"The observations of several surgeons, of extensive experience in opium-eating regions, confirms the popular belief that the opium-eater, in the early stages of the habit, while as yet not constitutionally broken by its long continuance, does, as a matter of fact, enjoy considerable immunity from malarial affections." I think you will agree that the term "long continuance" is hardly the same as excessive use?—It means excessive and long continued use.

3688. You quote, apparently with approval to Dr. Garrod in his *Materia Medica* that "there are other remedies which possess greater anti-periodic powers, without the narcotic properties." You agree with that probably?—Yes.

The witness withdrew.

*Surgn.-Maj. R. Cobb, M.D.*

SURGEON-MAJOR R. COBB, M.D.

3689. (*Chairman.*) You are a Surgeon-Major in the Indian Medical Service, I believe?—I am.

3690. How long have you been in the service?—About 17 years.

3691. What have been your duties during that time?—During a greater part of the time I have been in civil employ in Lower and Eastern Bengal. I have had charge of some hospitals in various parts of Bengal.

3692. Have you had charge of any lunatic asylums?—Yes. I am at present in charge of the Dacca Lunatic Asylum. I have held executive and medical charge of Central and District Jails, and I have charge of the Mitford Hospital at Dacca.

3693. Have you exercised your profession among Europeans and Natives?—Yes.

3694. In what part?—In Dacca.

3695. How far, in your large experience, do you think the opium habit has extended amongst the classes you have to do with?—I estimate from about 3 to 5 per cent. of Hindus in Dacca and the neighbouring parts.

3696. Do you mean adults or the whole population?—The whole population.

3697. Then that would be about 20 per cent. of the adult population; is it so common as that?—Very common; it may be as much as 20 per cent.

3698. Is it confined to one class?—No; the Mahomedans take it to a greater extent than the Hindus.

3699. Do the rich and poor take it?—Yes.

3700. Is any stigma attached to the practice?—Not to the moderate use; only to opium-smoking.

3701. Is opium-smoking unfashionable in Dacca?—It is not fashionable amongst the higher classes; the poorer, low class people may smoke to some slight extent.

3702. They smoke madat?—I do not know whether it is madat or chandu; I do not know the composition.

3703. I believe madat is smoked in an ordinary pipe like tobacco?—I do not know; I see it so little; one does not come across it.

3704. After all your experience do you think that the opium habit is an innocuous habit in India?—I believe the moderate use of opium to be quite an innocuous habit.

3705. In your district do you consider that on the whole the use of opium does the people more good than if they

did not use it?—I believe in a large number of cases it does, essentially.

3706. Do you think that without it the public health would suffer?—I think it would deteriorate if they did not use it.

3707. Of course you recognise that it does produce ill-effects when taken in excess?—I have never been able to distinguish between the ill-effects of an excessive use of opium and the effects of the diseases for which the opium is taken. Men are admitted to the jail who are said to be excessive eaters and smokers, and they beg for opium, but I have always found that they were suffering from chronic disease.

3708. You have had medical charge of hospitals and jails?—Yes.

3709. Have you seen anybody brought to the hospital from the results of opium-eating?—Never. I have seen them in jails, as I have explained, but not in hospitals.

3710. You have never had any applications for treatment for the opium habit?—No.

3711. Was it your practice to cut off the supply of opium-eating prisoners?—In nearly all cases the supply was cut off immediately. Just as the use of tobacco is prohibited.

3712. Did you cut off the supply of opium to the prisoners?—In nearly every case.

3713. Not in all cases?—Not in all. There are some cases in which men are admitted with chronic diarrhœa and in which I have deemed it wise to continue the habit, at any rate for a time.

3714. With regard to the others, do you stop it at once?—In the case of moderate eaters I am in the habit of stopping it at once.

3715. In the case of people who take 10 or 12 or 14 grains a day you stop it gradually?—I try to let them down gradually.

3716. Does that represent the common practice in India do you think?—The common practice is to stop it at once in the case of moderate eaters. The excessive eaters are very few. Perhaps you may come across one case in a year in a large jail with 1,300 prisoners.

3717. Have you seen much suffering from stopping opium in the case of prisoners?—Only in those rare cases in which chronic diarrhœa exists; then diarrhœa breaks out and causes a certain amount of suffering.

3718. Sometimes very sharp suffering in the case of these excessive users?—For a short time very considerable suffering.

3719. For a few days, or weeks?—Perhaps a few weeks if the opium is stopped suddenly.

3720. One witness told us that the work done in jail by habitual opium-smokers was apt to fall short of what it ought to be if the opium was withheld; have you noticed that?—No, except in these rare cases.

3721. May one assume that the majority of these prisoners would be opium-users?—Yes. *Surgn.-Maj. R. Cobb, M.D.*

3722. You agree substantially with what you have heard?—Yes. 25 Nov. 1893.

3723. Have you anything else to add?—I think that sufficient stress has not been laid on the use of small moderate doses of opium as a dietetic. In the damp climates of Eastern Bengal the poor natives are in the habit of eating largely of rice, and a peculiar sensitiveness of the bowels seems to exist in those damp climates. As a man advances in age, digestion fails to some extent, and the food is hurried through the intestines. Opium is a remedy to prevent this. The effect of hurrying food through the intestines is to cause diarrhœa, dysentery and other allied affections. Opium in small doses prevents this, and it is largely used among the poor in Eastern Bengal.

3724. That seems paradoxical to us medical men from England?—It does.

3725. You see a distinct difference?—It is in consequence of the large rice meals they take.

3726. Have you noticed constipation to be a troublesome symptom in the case of opium-eaters?—Not in the moderate use.

3727. When they take their food well?—When these men are advanced in life it helps them to digest their food.

3728. Are they usually spare and thin?—No.

3729. You have not noticed any loss of flesh?—Only in the case of excessive eaters; in which disease may have equally had something to do with the spareness.

3730. Have you anything else to say?—I do not think that any restriction can be placed on the use of opium. Indeed, I think it should be distributed more widely. The Government of Bengal lately sent quinine to all parts of the country through the post offices, and I think it would be a good thing if opium were sent in a similar way and distributed with equal facility.

3731. You have had no experience of madat-smoking?—No; very little.

3732. (*Mr. Pease.*) Is there any public feeling in Dacca on the subject of opium consumption—any feeling averse to the practice?—No, except with regard to these smokers, and they are not much thought of.

3733. Were you in Dacca in the spring of 1892?—No, I was not.

3734. You cannot give me any information with regard to a meeting that was held there at that time at which resolutions were passed strongly adverse to the opium trade?—No.

3735. (*Mr. Wilson.*) You have been speaking chiefly about opium-eating?—Yes.

3736. A question was put to you about prisoners who had been in the habit of opium-smoking; perhaps that was only a slip, and you spoke generally about eating?—Yes; I had seen one or two cases of opium-smoking.

3737. But what you have said about prisoners referred principally to eating?—Yes.

The witness withdrew.

SURGEON-CAPTAIN J. H. TULL WALSH called in and examined. *Surgn.-Capt. J. H. T. Walsh.*

3738. (*Chairman.*) I think your experience with regard to the use of opium has been confined to the Lower Provinces?—Almost entirely as Civil Surgeon of Puri, which is a large district in Orissa, as Health Officer of that district, and as Medical Officer of the Presidency Jail here, and of the Jail in Puri; that has been principally where my experience has been, apart from such use of opium as is made regimentally, among transport coolies and the like.

3739. I believe your experience has been that opium is largely consumed?—I believe it to be largely consumed; I know it from my experience to be very considerably consumed.

I have seen in Puri itself, which is yearly filled by a large number of pilgrims, lakhs of people; and being Health Officer in charge under the Lodging-house Act, and having personally examined all these places, I say without hesitation that among these persons opium is freely used.

3740. (*Mr. Wilson.*) What are they?—The principal inhabitants of the Province of Orissa are Ooryas.

3741. (*Chairman.*) Have you seen any ill-effects from the moderate use of opium?—From the moderate use I have never seen any.

3742. What have you observed in regard to the excessive use?—It has been stated to me that certain persons admitted into the jails in an emaciated condition are excessive opium-eaters, but I am utterly unable to say from any symptoms that I have seen that the man has been suffering from opium-eating rather than from starvation. I do not believe it possible for any one to distinguish an excessive opium-eater.

3743. Have you ever made a *post-mortem* examination of an excessive opium-eater?—I have made several in jails of persons who have been said to be opium-eaters, but I have had no knowledge on the subject, and I say further that such knowledge is impossible except from the statements that are made.

3744. There is a great contrast in that respect between alcohol and opium?—Distinctly. There is no such degeneration in any organ of the body as is seen in the case of alcohol. There is a certain amount of congestion of the vessels of the brain with its concomitant reactions, nothing further, but that is from poisonous doses, and it is only a temporary, not a permanent lesion.

3745. It appears that apprenticeship to the opium habit is very much like apprenticeship to smoking?—Very much indeed.

3746. For what purpose do you think people usually begin the habit?—I think partly from the tradition that opium is useful for disease, which they find to be confirmed

*Surgn.-Capt. J. H. T. Walsh.*

25 Nov. 1893.

by experience; also partly from social habit. Persons who take opium find enjoyable effects from it, and it becomes a use amongst them as wine does amongst other people. Then in India, where the standard of health is always low, even for the most healthy, it is used to combat various pains, aches, and diseases.

3747. You mean chiefly in malarial districts?—Not only there, but very largely among the people; without any prescription from the doctor. A man takes opium because it is traditionally good for disease, and the tradition is borne out by experience.

3748. Have you noticed the practice of giving opium to infants?—I have no absolute instances to bring forward, and I can only repeat what is the general opinion as to the custom. It is stated by the natives themselves, and I agree entirely with Dr. Crombie on the subject that it is a common practice among mothers, and that it extends to European children who are nursed by ayahs, much to their injury.

3749. It is injurious when given to a European child?—I take it that large doses would be injurious, but I have no personal knowledge on the subject; I simply say that a large dose would be injurious to any child not accustomed to it.

3750. Have you had any experience of the effect of malarial disease in the district of Dacca?—I know nothing at all about the Dacca district.

3751. In Orissa?—Certainly. I was in charge of the large native hospital in Puri, and as Civil Surgeon I had to direct the energies of my assistants in the smaller dispensaries throughout the district.

3752. Did you find cases of enlarged spleen?—Yes, but fevers accompanied by enlarged spleens are not so common as the type of fever not so accompanied.

3753. There is more than one type?—I believe there are two distinct diseases which have got muddled up under the head of "malaria."

3754. You have not encountered these enlarged spleens in infants?—Not actually in infants, but in very young children.

3755. Two or three years old?—From one to four or five.

3756. Do you attribute that to malarial influence?—Always.

3757. Do you agree with the evidence we have heard?—Yes, generally.

3758. You think that to cut off the supply of opium to the people of these districts would do more harm than good?—I think distinctly it would do more harm than good.

3759. Have you any further information that you would like to lay before the Commission?—I agree entirely with Dr. Cobb in his explanation of the dietetic use of opium. The diet of the native of India is to start with most indigestible and productive of a loose form of fœces. I think that opium would probably prevent their suffering from diarrhœa produced by unwholesome dietary articles which from their poverty they are obliged to eat. There are some forms of rice which the natives would tell you at once are bad because they produce diarrhœa, but the poor man is obliged to eat them because he can get no other. With regard to the fact of opium being easily obtainable, it must have occurred to every Civil Surgeon to have opium sent to him by the Magistrate of the district in which he has lived, as confiscated, that he may see whether it is fit for human use. Of course it always is. It is generally adulterated with sugar, and sometimes with lime. Although I have been Civil Surgeon only a short time in the district, on eight or ten occasions large lumps of opium, as big as one's fist, have been confiscated and sent to me to state whether I considered that they were fit for human use or not. Having stated that they were, I returned them. It is quite easy to obtain opium; and any attempt at a preventive service when dealing with those who, so far from preventing would assist people to attain it would be a more waste of time.

3760. (*Mr. Wilson.*) You are aware that opium is a much higher price in Orissa than in other places?—I am not aware of it.

3761. Do you consider that Orissa is a very malarious district?—In parts, but there are parts that are extremely healthy. You can obtain evidence of its malarial condition from the Sanitary Commissioner, who ten months ago presented a special report on the subject.

3762. Some parts are healthy and some bad?—Yes. It is more or less due to geological distribution. The hilly north-west portions are not malarious.

3763. Do you agree with the opinion that has been expressed that where people are very poor and have great difficulty in getting food opium helps them?—It helps them to bear up. One must admit that it would be far better if they would buy more food and no opium. But we know what human nature is. I think that opium does hold them over their difficulties, both as regards disease and as regards the indigestibility of the common food they have to buy.

3764. You mentioned particularly Puri; where is that?—It is one of the most sacred cities in India; and it contains the second largest Hindu Juggernauth Temple.

3765. Is the town a healthy place?—The town itself is particularly unhealthy. It is kept away from the sea breeze by high banks and by the European quarter. During the rains the greater part of it is under water.

3766. Are the people poor?—Not very poor, except in certain confined districts. They make a very rich living out of the pilgrims who visit the place. The pilgrim is often poor when he gets there, and poorer when he goes away.

3767. Do you know what is the death-rate?—I ought to know perfectly well as I have written reports on it, but I cannot carry it in my head.

The witness withdrew.

*Surgn.-Lt.-Col. Crombie, M.D.*

SURGEON-LIEUTENANT-COLONEL CROMBIE, M.D., recalled.

3768. (*Chairman.*) I believe you wish to make a statement?—I wish to explain what I meant when I alluded to the stopping of the manufacture of chandu and madat. I was asked if I would advocate the stopping of the manufacture of madat and chandu. I wish to say I am not here to advocate any policy. I merely express an opinion as to the comparative deleteriousness of certain ways of using opium. When I expressed an opinion as to the closing of those places of manufacture it had reference to the one thing which is constantly in my mind, that is, that the subject of opium is inextricably mixed up with that of alcohol. If you can close a number of chandu shops without increasing the consumption of alcohol, I would do so; but if there is a doubt that they would take to alcohol instead of opium, I would say, leave them alone.

*Mr. J. G. Alexander, L.L.B.*

MR. JOSEPH G. ALEXANDER, LL.B., recalled.

3769. (*Lord Brassey.*) I believe you wish to make a statement?—I observe from the evidence given this morning by Dr. Harvey that in my cross-examination I failed to note an important distinction between the suggestions put to me by Sir James Lyall and those put forward by our Society in paragraph 9 of its general memorial to Lord Kimberley, and thus appeared to accept Sir James Lyall's views as to our proposals. We have never urged that opium should be sold only on medical certificate, which should be going much beyond the law at present in force in the United Kingdom. Our proposal is that the sale of the drug should, in India as in England, be entrusted to responsible and qualified persons, with the additional provision that these persons should have no interest in the sale of the drug.

Adjourned to Tuesday next at 10-30.

# At the Council Chamber, Writers' Buildings, Calcutta.

## FOURTEENTH DAY.

### Tuesday, 28th November 1893.

PRESENT:

SIR WILLIAM ROBERTS, M.D. (IN THE CHAIR).

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B.
SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
MR. R. G. C. MOWBRAY, M.P.
„ A. U. FANSHAWE.
MR. ARTHUR PEASE.
„ HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

Dr. KAILAS CHUNDER BOSE called in and examined.

*Dr. Kailas Chunder Bose.*
28 Nov. 1893.

3770. (*Chairman.*) I believe you are President of the Calcutta Medical Society?—I am.

3771. Are you officially connected with the Government?—I am an independent practitioner.

3772. Are you engaged in private practice in Calcutta?—Yes.

3773. What opportunities have you had of studying the effects of the opium habit?—I have been practising here, in Calcutta, for upwards of eighteen years. I have practised mostly among the people of Rajputana, the North-West-Provinces, the Central Provinces, and Bombay and Madras. I also pay professional visits to Burmese and Chinese people stopping here, in Calcutta. These men are more or less addicted to the use of opium.

3774. How far does your experience lead you to consider that the opium habit prevails amongst your countrymen here?—Amongst the permanent residents of Calcutta only 10 per cent. of the people actually take opium, whilst amongst those who come from other portions of the country, nearly 20 per cent. use opium in some shape or other.

3775. So that the practice is very generally diffused among adults?—Yes, they commence it after a definite period of their adult lives,—probably after they have attained the age of 35 or 36. But such is not the rule of the people of Rajputana, they practise the habit at a comparatively early age. In the lying-in room pillules are given into the mouths of new-born babies.

3776. What is the result of your experience which seems to have been considerable, as to the effects on the health and physical state?—Opium does not have any deleterious influences upon the health of habitual consumers. On the contrary, it is a prop to old age, and elderly men pull well under its influences.

3777. What would you call a moderate quantity of opium?—From 2 to 10 grains I would call a moderate use.

3778. Is there a tendency to increase the dose?—Not the slightest tendency, except in exceptional cases.

3779. Have you noticed that it had any deteriorating effect upon their moral characters?—They do not manifest any symptoms of demoralisation. On the contrary, they are harmless people.

3780. Have you anything to say with regard to their mental acuteness and intelligence?—It does not deteriorate the intellect of the habitual consumers; on the contrary, I should say it acts as a stimulant to their brains. The Marwaris, who are noted for opium-eating, are the most intelligent class of merchants in India.

3781. May I take it that you are speaking from an intimate personal knowledge of the lives of those gentlemen who use opium habitually?—I am.

3782. You have an amount of intimate personal knowledge which is scarcely within the reach of a European?—Exactly so.

3783. No doubt you have seen cases of the excessive use of opium?—I have seen cases of the excessive use of opium—excessive according to my estimation of the dose of the drug, not according to their estimation. I have seen a religious mendicant in my presence take about Rs. 3 as. 8 worth of opium. That would be 11 or 12 tolas of crude opium. If you do not doubt my veracity, I may tell you that he is a perfect model of health and vigour; he can walk for miles together without being tired.

3784. You consider that to be an instance of high tolerance for opium?—Yes.

3785. Have you seen injurious effects from opium-eating?—I have not yet been able to trace out any injurious or deleterious effect of opium upon the habitual eaters; especially in the case of my patients, although they are addicted to this vice, if you call it so: I have never seen any injurious effect upon the constitution.

3786. Do you consider that there is a higher tolerance for opium among the Marwaris than amongst the Hindu population?—I do not think so.

3787. What is your opinion as to the effect of opium as a popular remedy in malarious districts against the various ailments of those districts?—Opium and its preparations are powerful antidotes against malarious fever. I have had some experience in the matter, and if you permit me, I will describe it to you. During the autumn every year, people come down from the Tarai,—from the Darjeeling hills, with malarious fever, and enlarged spleens. They say that because they did not abide by the instructions of the opium-eaters they contracted the disease. The opium-eaters in that place are notably a healthy class of people.

3788. They are not so liable to enlarged spleens?—No.

3789. What is your impression of the way in which the opium habit is generally begun, what induces people to take to it?—On inquiry from patients who have contracted the habit, we find they are almost certain to say that they took it for some physical infirmities—for rheumatic pains, rheumatism or chronic bronchitis. I do not believe this statement; the habit is a fashion; opium is used as a luxury by the people.

3790. You mean much as we take tobacco or wine?—Exactly so.

3791. But there is of course an additional incentive in cases of the opium habit in the way of beginning; because opium is an anodyne and hypnotic, and wine and tobacco have not that medicinal effect?—I should consider opium at the commencement may exert a stimulating effect upon the constitution of the people, and that is the reason why they take to the habit.

3792. We may assume from your observation, that in the habitual opium-eater, the hypnotic effect does not appear?—Sometimes it appears, because the hypnotic effect of opium has been moderate, the man possessing his faculties and energies in first-rate order. Still there is a tendency towards sleep, in some cases I have observed it, especially in elderly people.

*Dr. Kailas Chunder Bose.*

28 Nov. 1893.

3793. Do you regard that as unfavourable ?--No, it does not injure the health; the man can be roused in a moment.

3794. Of course you cannot test the anodyne property unless there is pain for it to quell?--That is so.

3795. What has been your experience with regard to opium-smoking preparations?—There are two methods of smoking opium, one is called madat, and the other is called chandu. The madat is generally taken by the lower class of people, Hindus and Mahomedans; whilst chandu is generally taken by the comparatively higher class of men. Only a nominal percentage of the permanent residents of Calcutta take chandu. Opium-smoking does not interfere with the process of healing of wounds. I have performed serious surgical operations upon chandu-smokers with the most satisfactory results. Amongst the people of Bengal, however, opium-smoking has a tendency to deteriorate the health to a certain extent. Upon close observation, I have come to this conclusion. As I have said before, opium-smokers belong to the low class of people, not blest with a convenient share of prosperity. They have only one scanty meal, and they generally employ their time in preparing the opium stuff, and they neglect their food. That is the only reason why their decay is so notably marked in their appearance. The Chinese who take to opium-smoking at a comparatively early age, do not suffer from any such premature decay.

3796. Reverting for a moment to opium-eating, have you observed whether habitual opium-eaters if they become poor suffer in health in any way, can you say that it is from the opium habit, and not merely from poverty ? —No.

3797. Have you any further observations that you would like to make with regard to the effect of opium upon the health and the mental and the moral character of opium-eaters ?—Opium-eaters are generally a quiet sort of people, and even when they take opium in very large quantities, they are still a peaceful class of citizens. Opium is in no way destructive to its consumers; it is perfectly inoffensive to their friends, they are less prone to criminal offences. Altogether opium-eaters, as a rule, are a peaceful class of citizens.

3798. There are some questions you might answer as a simple citizen. Do you consider that the people of this country would view prohibitive measures with regard to the growth of the poppy with satisfaction or approval?—It would simply create dissatisfaction. The poppy is taken by some class of people as a vegetable, and they prepare curries and chutnies out of poppy capsules. The people of Marwar are known to take green young poppy plants as an article of food. I have seen people living in Calcutta take curries prepared from opium capsules. Those capsules they procure from their own gardens. They cultivate poppy capsules simply for the purpose of making curries. Besides this, the poppy is generally used by people of all classes in Bengal. Poppy-oil is extensively used in this country by confectioners, and it is also used as an ingredient of green and white paint. The poppy is now extensively grown in every part of the country. You might see a few plants in the Calcutta gardens; but here they are planted for the purpose of bearing beautiful flowers.

3799. Have you anything further you wish to say on the subject?—There are one or two things I should like to say with regard to prohibitive measures. I do not think prohibitive measures are at all needed in this country. If prohibitive measures were to be adopted at all, it would simply encourage smuggling and the surreptitious cultivation of the poppy. Notwithstanding the severity of the law and the vigilant eye with which the officials connected with the Opium Department take care that the Act should not be contravened, smuggling is of daily occurrence. I have seen people at Burra Bazar get their daily supply from their own native places, as well as opium, which comes into Calcutta quite surreptitiously from Malwa. Most of the gentlemen prefer Malwa opium to Bengal opium. I do not think that prohibitive measures would be effective; and besides that, they are not needed. Opium, of course, is a social necessary and is indispensable in receiving nobles, chiefs and men of rank among the Rajputs, both Mahomedans and Hindus, and the people of Ahmedabad and Surat. I know of an instance where a maund and a half of opium was consumed in celebrating the funeral ceremony of a moderately rich old man. The process of welcoming guests with opium, either in the form of a decoction or high scented extracts, is called Kusumba. Opium is not restricted to men only: it is also given to domestic animals, bulls, camels, and horses. The Kutch people use it largely in their stables; they give it to their horses simply to make them strong.

3800. Is that from your personal knowledge?—I have received information from some friends who came from Kutch, and I have also seen it recorded in a book.

3801. We have heard something about opium being used as an aphrodisiac: you know, no doubt, as a highly educated medical man that in modern medicine we scarcely recognise the existence of any special substance which acts as an aphrodisiac?—I do not believe that it possesses any aphrodisiac powers, neither do the people of Malwa take it for that purpose.

3802. You do not think it is taken for that purpose, so far as your own experience is concerned?—I do not think so.

3803. (*Mr. Wilson.*) Would you tell us whether the greater part of your evidence relates to smoking or to eating or to drinking opium?—Different sets of people observe different modes of taking opium. Some prefer to take it in the form of crude opium; whilst others prefer to make extracts out of it. They have got separate formulæ for preparing it and mixing it with saffron, musk, and camphor and other ingredients to make boluses or pills. Others prefer to take it in the form of a pure decoction. I have seen some of the Marwaris take poppy capsules, soak them in hot water, and then strain and drink the fluid.

3804. I asked you whether the greater part of your evidence referred to smoking or eating or drinking?—Opium-eating and drinking more particularly.

3805. Is it your opinion that the consumption of opium has been daily increasing?—It is.

3806. Do you regard that with satisfaction?—Yes.

3807. You are glad that it is increasing?—I should say that, because I know that opium acts as an antidote to many diseases; it acts as a stimulant, and it wards off the depressing effect of an Indian climate, especially in the lower part of Bengal, where people are so subject to malarious fever and asthma.

3808. Would you be glad to see the general consumption doubled?—Of course I do not like to go so far as to say the usual quantity should be doubled. I should allow it to patients in a hospital; and if I could introduce the system into jails, I would do so. I think it would be economical, as the people would be able to work better under its influence.

3809. Do you consider that the abuse of opium is not in the least destructive to its consumers?—By abuse I mean when opium is taken in immoderate quantities—more than 20 grains. I know people who take one tola of opium every day,—some of the higher class men, and they are still healthy and quite peaceful. One tola would be more than 200 grains.

3810. In your opinion does opium-smoking shorten life?—This much I can say, that the Marwaris, who are habitual opium-eaters, and who consume opium in some shape or another, live longer than the abstemious Bengali gentlemen.

3811. Is it your opinion that opium-smoking does not in the least interfere with society?—That is my opinion.

3812. I believe you have performed serious surgical operations on chandu-smokers?—I have.

3813. Do you recommend alcohol for dietetic purposes?—Certainly not. Alcohol is decidedly more injurious than opium. I have some special arguments against the use of alcohol and the introduction of alcohol into this country.

3814. I am afraid you do not understand my question. My question was, do you recommend alcohol in the form of beer or wine or spirits for daily dietetic use?—I do not.

3815. Have you any Europeans amongst your patients?—I have Eurasians, no Europeans.

3816. Do you recommend opium to them for daily dietetic use?—No, I do not recommend it, unless it is urgently required for medicinal purposes, for some special disease, for neuralgia, or something like that, to relieve the patient of pain and suffering. I do not recommend it otherwise.

3817. As far as you know, may I take it that the universal conviction of educated medical men is that for Europeans opium is not desirable for dietetic purposes?—I am prepared to say that opium taken for dietetic purposes exercises no deleterious effect upon the health of the people.

3818. My question was whether in your opinion medical men do recommend opium for daily dietetic use for their patients?—Not unless it is urgently needed. If a European patient were to consult me about his living in a marshy place, I should at once recommend him to use small doses of opium daily.

3819. Would you consider that a medical man who did recommend the regular dietetic use of opium was doing a very evil thing for his patient?—It depends entirely upon the discretion of the medical man who recommended it. If he thought it were indispensably necessary for the health and well-being of his patients, he would be perfectly justified in recommending it. As a medical opinion I should say that a medical man ought to recommend opium, or rather prefer opium to wine or alcohol as a dietectic thing.

3820. Did you ever know a medical man who did recommend it so?—No.

3821. You never did it yourself?—No.

3822. I think you said you regarded opium as a stimulant?—Yes, to a certain extent: not always.

3823. In that sense you would compare it in some degree with alcohol?—As far as the stimulating effect goes I should say we can compare it with the stimulating effect of alcohol, but we cannot compare it as far as the physiological action is concerned. Alcohol, of course, exercises a deleterious effect upon the health of the people who drink it. The intoxication of alcohol is prolonged whilst that of opium is only transitory.

3824. I suppose you have seen a great deal of malaria?—Yes.

3825. Have you ever prescribed opium alone as a cure for malaria?—I have not—not crude opium.

3826. If you had a patient who was accustomed to take opium regularly you would have to prescribe him a much larger dose, would you not, to produce the effect you desired?—No, not at all. Opium is given to relieve pain and check diarrhœa, and when an opium-eater comes to me and complains of diarrhœa I prescribe some other astringents; I should not give an increased dose of opium.

3827. Where a patient has been accustomed to the continuous use of opium, will it not require a larger dose to produce a medicinal or curative effect than in the case of a patient who was not accustomed to use it?—Yes.

3828. Therefore the more opium a man takes, the larger your medicinal doses would have to be?—A medical man is required to use discretion.

3829. If you were living in a malarious district where people do not use opium, would you recommend them all to begin using it in small quantities?—Yes, the poor people: I would at once advise them to use opium.

3830. Generally?—Yes; generally.

3831. I think you told us that the Bengalis commonly begin the habit after they are thirty-five years old or something like that?—Yes.

3832. Are persons of that age more liable to malaria than other people?—No. Malaria attacks elderly people as well as babies and young people.

3833. If people take opium as a precaution against malaria, I do not understand why they do not begin it earlier. Can you explain that?—I cannot explain it. If they commence the habit at a comparatively early age, it will be a perfectly safe and wise thing for them to do.

3834. If it is usually taken in old age, would not you expect that those more liable to malaria would be the greatest consumers?—Not necessarily. It depends upon the preference of the individual. If persons know that it always succeeds in checking malarious fever, they take it.

3835. I was not speaking of individuals. Taking the people of a district, would you not expect to find that where there is most malaria there the most opium is consumed?—I have no experience about malarious districts. I have never been out of Calcutta. I am forty-two years old, and I only once went out of Calcutta. I therefore have no experience. Generally people come from malarious districts for treatment, and I consult their views on the matter.

3836. I think you are President of the Calcutta Medical Society?—Yes.

3837. Can you tell us how many members that Society has?—Two hundred.

3838. Do you know what is the total number of practitioners according to the European system in Calcutta?—About three hundred.

3839. So that you have a great bulk of them in the Society?—Yes.

3840. I think you have handed in the supplement to the *Indian Medical Gazette* for July 1892 as part of your evidence?—Yes.

3841. You were present when Dr. Crombie read a paper before the Calcutta Medical Society and a discussion took place on the subject?—Yes. *Dr. Kedar Chunder Bose.*

3842. I find in your speech you are reported to have said this:—"Theoretically speaking opium-eating might be thought more injurious than smoking, as the fire removes most of the deleterious effects of the narcotic, but practically we find that smokers suffer more"?—Yes. 23 Nov. 1893

3843. You speak of "deleterious effects." I have not gathered from your previous evidence that you thought there were any deleterious effects?—No, there are none, as far as I can see from personal observation. Before that time I was under the impression that opium always acted injuriously upon the human constitution; but since I have commenced practising amongst the Marwaris I have given up that idea. In the quotation you have read I simply remarked that if opium was thought to act injuriously upon the system, opium in the solid form would be more likely to do it than smoking. Smokers are generally a weak and emaciated class of people. On inquiry I have made up my mind that these people belong to a low class of filthy men—poor indigent beggars, who scarcely get two meals a day. When they get accustomed to smoking opium, they simply spend their time in preparing their madat or chandu; and they neglect the regular hours of their meals. That is the reason they get weak and poverty-stricken.

3844. You used the expression that opium-smokers suffer more than opium-eaters: I understand you now to say that you attribute that not to smoking, but to their general poverty?—Yes. But the Chinese who smoke opium constantly in the form of chandu or madat—I should say 18 hours out of the 24—are not so weak or emaciated as the people of Lower Bengal.

3845. With reference to the physical appearance of the madat smoker, I see you said at the meeting I referred to:—"His complexion and lips become dark, his limbs waste, his face becomes pinched, his abdomen protrudes, and his voice becomes hoarse?"—Yes.

3846. I want to be perfectly clear. You practically withdraw that now, and you think his condition is owing to his being a poor and low class man?—I do not withdraw that. I have explained later on that that hoarseness is brought on by constant smoking, just as the voice of cigarette-smoker becomes hoarse by constant smoking. It is a catarrhal condition of the vocal chords induced by constant smoking.

3847. I do not quite understand yet whether you think opium-smoking does the man any harm or not?—I say emphatically it does no harm.

3848. You referred to the chandu-smokers of China. Have you been in China?—No; I stated what I knew of the chandu-smokers from China who have come down to Calcutta for trading. They are dealers in precious stones. They bring stones from Siam and settle in the Colootolla section of the town.

3849. Further on you said:—"The hypnotic effect is "more or less seen in all persons who take opium in what-"ever form and in whatever doses. However active and "muscular the opium-eater may be, he is apt to yield to "its hypnotic effect, and is drowsy at times?"—That is so.

3850. Further on you said:—"During the last epidemic of influenza opium-eaters suffered most severely, and some succumbed to the disease." I suppose that was so?—Yes.

3851. You referred towards the end of your speech to the question of taking morphia, and you mentioned some cases where morphia had been taken in considerable quantities habitually?—Yes.

3852. Do I understand that you quote that with any degree of approval?—No.

3853. You referred to a certain maharaja who took a large quantity every day, and also to a pleader in one of the courts?—Yes, he took an enormous quantity of morphia. I condemn the habit of taking morphia to such an inordinate extent as 90 grains.

3854. There is no condemnation of it in this speech of yours; but I suppose you do condemn it?—I condemn the habit. Taking 90 grains daily is an expensive habit.

3855. (*Mr. Mowbray.*) You told us that you think the consumption of opium is increasing?—Yes.

3856. Is that increase among people over thirty-five, or do you think there is a tendency for a larger number of people to take it at an earlier age?—Diabetes of late has increased in Calcutta to an inordinate extent, and people are addicted to the use of opium as a preventative measure against diabetes. The number of them is daily increasing. I

*Dr. Kailas Chunder Bose.*

28 Nov. 1893.

cannot give you a correct estimate of the percentage of men, but so far as my personal observation goes, I can say that the habit of opium-taking has been daily increasing, at least in this portion of the country.

3857. And as far as I understand for medical reasons?—Yes.

3858. (*Mr. Haridas Veharidas.*) You have said that the people of Kutch generally give opium to their horses to make them strong. Where is Kutch?—Kutch is just below Gujerat. The people who come from Kutch are called Chulias.

3859. Is the Kutch you mean near Sind?—Yes.

3860. (*Mr. Fanshawe.*) There is one point I should like to make clear. In speaking of the opium habit being acquired later in life, are you referring to its use as a stimulant, or to its use in connection with malaria?—As a stimulant. That is the purpose for which people take to it after a definite period of their lives.

3861. I suppose you admit that madat can be smoked in excess?—No.

3862. Is there no such thing as smoking in excess?—No.

3863. It has not come within your observation?—No.

3864. (*Mr. Wilson.*) How many medical papers are there published in Calcutta?—There is the *Indian Medical Gazette*, and very recently another was started, called the *Medical Record*. There are only those two.

3865. Are there any other medical papers in other parts of India?—In Bombay we have the *Bombay Medical News;* and in Madras we have another paper. In Calcutta there are only two.

3866. Do both these papers discuss the opium question?—I do not know.

3867. Can you refer us to any Indian medical authorities—text-books used in the medical schools in which your views on opium are stated as authoritative by the writers?—No. The authorities mostly live in Europe, and they have no personal knowledge or observation about the opium habit in India. The books written are founded on the physiological effects the writers have observed in their own countries. I must say—and I am sorry to have to say—that my views are not supported by medical authorities at home. There is Dr. Christison, however, who does not condemn the opium habit so largely. I am sorry to say I am not supported by the medical authorities abroad.

3868. Is there such a book as Chevers' Medical Jurisprudence?—Yes.

3869. Is not that entirely Indian?—Partly Indian.

3870. Does that support your views?—No.

The witness withdrew.

*Dr. Juggo Bundo Bose.*

Dr. JUGGO BUNDO BOSE called in and examined.

3871. (*Chairman.*) You are, I believe, an independent medical practitioner in Calcutta?—I was in Government service for nearly 25 years. Now I am an independent practitioner.

3872. What opportunities have you had of studying the effects of the opium habit in this neighbourhood or elsewhere?—As a teacher in the Campbell Medical School, I had charge of the second physician's ward, and there I had ample opportunities of studying the effects of opium taken in moderate doses by the patients. Then I had a very large practice among the Chinese, and there of course I had ample opportunities of studying chandu-smoking. My native place is a malarious district. I go there almost every year, and there I have had ample opportunities of observing the effects of opium in malarial complaints. I have also had a pretty large practice in Calcutta for nearly 40 years; and there, too, I have had ample opportunities of studying the effects of opium.

3873. What convictions have grown in your mind with regard to the opium habit, as to its effects upon health and morals?—Opium is generally taken by the patients first, not of their own accord, but on advice or of necessity. I am now speaking of the people of Lower Bengal. Then people also take it, because they hear that it has a very good effect on certain diseases. If they suffer from one of these diseases, they take to the opium habit. But independently of these, I do not think the people of Bengal, as a rule, take opium.

3874. In the case of those who use opium habitually, what dose do they get to?—Generally speaking, as far as I have known, those who are called opium-eaters take from 2 to 6 grains. That is the general dose among the Hindus in this province. The Mahomedans take it in a little larger dose. The Marwaris, the Rajputs and the Sikhs take it even in larger doses. They generally go up to 20 grains. Their dose is from 2 to 20 grains.

3875. Has it any effect upon the general health?—I think it keeps the people who use opium moderately in very good health.

3876. Is there a tendency to increase the dose?—Those who have commenced it under the advice of a medical man, and those who suffer most from painful diseases such as rheumatism, etc., are obliged to increase the dose. Some of them increase it a great deal.

3877. Then there is not much tendency to increase the dose in those who take opium as we take tobacco or wine?—There is, but not to a very great extent.

3878. You have seen cases?—Yes.

3879. When opium is taken in too large quantities, it does affect the health I presume?—I have seen a great many cases of opium-eaters. Some of them have taken in my presence at least 2 bhuries; I think 2½ drachms make a bhuri. That would be about 5 drachms.

3880. How many grains would it be?—300 grains. The effects have not been very bad. I knew a singer, who after singing for 3 or 4 hours, would take 2 bhuries of opium at once, and then would go on singing again, keeping accurately to time and tune.

3881. Do you think that habitual opium-eaters live as long as anybody else?—That is my impression. It has been an impression from time immemorial that opium conduces to longevity and to the preservation of health. This impression was created by the kabirajis.

3882. Have you come to any conclusion as to whether it is a protective in any way, or a help to people suffering from malarial complaints?—I consider it to be a sovereign remedy for malarial diseases such as fever, malarial cachexia, and all other malarial complaints which people suffer from. It relieves also pains and aches, rheumatism, asthma, and bowel complaints. For all these diseases it is a sovereign remedy, and that is the reason why the people take to it. It is also good for chronic coughs and consumption. It retards the progress of consumption.

3883. We may take it that your experience is that habitual users of opium are not morally deteriorated?—Not in the least. On the contrary, it sharpens the intellect and fortifies the mind. With alcoholic drunkards the case is different. Their brains are muddled. Opium-eaters will talk for hours and keep exactly to the point when they begin a subject. They are very reasonable. Their judgment and reasoning power are in no way affected, even if they take large doses of opium.

3884. Have you seen the effect of opium-eating on the poor people?—Yes, I have seen many instances. In my country, which is a malarious district, many poor people take small doses of opium to keep off the effects of malarial diseases.

3885. Have you seen any effect indicating that the habit leads to any form of crime or lunacy?—No; opium-eaters as a rule do not become criminals. It is the drunkards whose criminal propensities are strong. It is wine which increases the criminal class. They are murderers; they do not care for their wives or their children or anybody, and they dash them to pieces when they are under the influence of grog. But the opium-eater will never do anything of the kind. The only harm the opium-eater does is to himself. But the drunken man is a great nuisance to his family, and to society at large.

3886. What have you to say to the proportion of adults amongst those of your countrymen that you have known who eat opium?—I think is about 2 per cent.

3887. Do you mean 2 per cent. of adults?—Yes, 2 per cent. of adults.

3888. (*Mr. Wilson.*) Adult males?—Yes, females very seldom take it.

3889. (*Chairman.*) Do you mean to say only one or two in a hundred adult males use opium in the country?—Yes.

3890. What about the towns?—In the towns the percentage may be higher among the Hindus and Mahomedans; it cannot be more than 4 or 5 per cent.

3891. Have you any suggestion to make as to why some take to opium and others do not: what is the difference?—Those who take it, do so either on medical advice or of their own accord when they suffer from any painful disease. This is the class of people who take opium

most. Then there are others who take opium after they attain 36 or 40 years of age. There is an impression in the country that after a man is 40 years of age, if he takes opium in moderate doses, it will conduce to the preservation of health and to longevity. Well-to-do people therefore generally take opium after they are 40 years of age.

3892. Have you any further remarks to make with regard to the habitual use of opium-eating?—I have nothing further to say of my own accord, but if I am asked any question, I shall be most happy to answer it.

3893. Do you think if prohibitive measures were carried out, your countrymen would be willing to contribute towards the expense of such measures?—No. My countrymen will oppose such measures to the best of their power; they will say: "we will not bear prohibitive measures." Why should they? What have they done? It is a perfectly innocent thing for the people to take. It is far better than alcohol. It does not increase crime, but on the contrary decreases it. Hindus and Mahomedans who take opium, are not more criminal than are Englishmen and other Europeans who are given to drinking.

3894. Do you think it is necessary to restrict the free sale of opium?—Yes; I think it is very necessary to restrict the free sale of opium by the opium vendors in large towns, so that it may put a check to the easy accessibility of opium for poisoning purposes.

3895. I presume by that you mean for the purposes of suicide?—Yes.

3896. I suppose opium is the favourite mode of suicide?—Not necessarily so: another favourite mode is hanging. Opium is one of the means of suicide. There are various means,—drowning, hanging, arsenic poisoning, opium-eating, and many others.

3897. (*Lord Brassey.*) Do you find it rather difficult to give a general opinion as to the effects of opium? The effect of the opium habit, whether the opium is taken in solid or liquid form, depends upon the quantity?—Yes, it depends entirely upon the quantity. But if it is taken in the solid form, or, as is generally the case, as an infusion in cold water, the effects are not so bad as when taken in the form of smoking, as chandu or gooli.

3898. Am I to understand from you that while a large quantity of opium, whether taken in the solid or liquid form, does undoubtedly do harm, you do not observe any evil effects when taken in moderate quantities? Is that what you wish to tell us?—Opium-smoking in immoderate quantities certainly does harm, but I have not observed any ill-effects in people who have eaten opium in large doses.

3899. (*Mr. Pease.*) You say opium-smoking always does harm?—That is my conviction. I have seen opium-smoking among the Chinese. Leaving that race out of the question, if opium-smoking is taken to by Hindus and Mahomedans it generally does harm. I do not speak of the Chinese. Leaving the Chinese aside, if you only ask me what effect opium-smoking has on Hindus and Mahomedans, I am bound to say that it does produce very bad and serious effects.

3900. You say the opium-eater does harm to himself, but then you say that the effects were not so bad as madat and chandu or gooli-smoking. Have you met many instances in which opium-eating has done decided harm?—If anything does harm, it is the chandu and gooli-smoking. That does more harm than opium-eating. Even when opium is taken in excess, it does not do so much harm as opium-smoking.

3901. I think you were comparing the effects of drinking alcohol and eating opium, and you said the opium-eater does harm to himself?—Yes; the most he will do will be to injure his own life, by taking a large quantity of opium. He will not be boisterous or quarrelsome; he will not do any harm to anybody except to himself; he will only lie down and be quiet; that is all.

3902. In your opinion, I gather it would be better to abstain from taking any opium except for medicinal purposes?—No; I would allow people to take it of their own accord, as it benefits the health.

3903. Would you advise it?—I would certainly advise it.

3904. Have you seen many instances of excessive opium-eating?—Yes, I have seen some instances.

3905. (*Mr. Wilson.*) Did you hear the evidence that was given by Dr. Kailas Chunder Bose?—Yes.

3906. Do you agree substantially with all he said, or do you wish to express any dissent from any part of it?—He spoke about eating opium capsules as a vegetable; I have no experience of that. Poppy seeds are taken in the form of condiment, but no capsules or leaves are taken by anybody as far as I know.

3907. Do you agree with his general approval of the practice of taking opium, and his desire to see it extended?—Although I would not like to see it extended, I certainly agree with him in thinking that opium-taking does not do any harm.

3908. You think that the use of opium in moderation is not demoralizing, and that its effects are not deteriorating. I want to have it quite clear whether you consider it beneficial?—I certainly consider the moderate use of opium to be very beneficial.

3909. I think you use the expression that it brightens the wits and the intellect?—Yes, it does.

3910. May I ask you whether you take it regularly yourself for that purpose?—I am not an opium-eater. I do not take opium at all, except when I am advised by other medical men.

3911. I want to know if it brightens our wits and improves our intellect?—It does. The effect of opium, when taken in a moderate dose, is to stimulate the brain. It brightens the intellect, and a person can talk and think well and devote his attention to a subject very well.

3912. Would it not be a very good thing for all of us to take it?—That depends upon your own choice. I cannot say whether it would be a good thing or not. I would not like the whole world to be opium-eaters, but I say let those who like it, take it.

3913. If you think it has such a beneficial effect, you must think it is a deplorable thing that only 2 per cent. of adult males should take it?—It is not so much needed when a person enjoys his general health. Although I advise people to take opium to preserve their health, of course I would not advise them to take it regularly for diet.

3914. You have said you think it very necessary to restrict the free sale of opium?—Yes, as it is sold in the towns.

3915. Not in the country?—No; because there are very few people to take opium to poison or kill themselves in the country.

3916. How would you propose to restrict the sale in the towns?—I have not thought over the matter. I leave it entirely to the Commission to find the ways and means of doing it. With regard to the towns, I think the sales should be restricted, and that people should not have easy access to opium generally.

3917. May I ask you whether you are a member of the Calcutta Medical Society?—I am.

3918. Were you present at that discussion to which I referred the last witness?—No, I was not present.

3919. As a matter of fact, do the doctors prescribe opium for malaria, and in malarial fevers?—Yes, I think all the doctors that I have known do it. Men prescribe it whom I have consulted and together with whom I have seen patients. It is even put down in our books, and we were taught, when I came out of college, that opium did increase the antiperiodic effect of quinine.

3920. You would not use it alone: you use it to increase the effect of quinine?—I use it alone occasionally.

3921. Can you give us any reason why so small a proportion as 2 per cent. take opium if they find it is so beneficial?—Why should they take it? Everyone does not take wine because it is very beneficial in moderate doses. There are many people who do not touch wine although it is a very good thing.

3922. I understand you to say that you estimate it at 2 per cent., and they are chiefly the well-to-do classes?—Yes; the rural population of the villages and of the country very seldom take it, except when advised by medical men.

3923. Do you consider the people in the country districts more or less liable to malaria than people in the cities?—The people in the country are more liable to malarial diseases than people who live in towns.

3924. But they take much less opium?—They take much less opium.

3925. I think you used the term non-medical use of opium. Would you explain exactly what you mean by that?—I mean the taking of opium by those who have not been advised by medical men to do so. It is generally the impression in the country that opium does good when a man is advanced in years. After he is 40 years of age he commences to take opium of his own accord.

3926. Do I understand you to say that very few women take opium?—Yes. Why should they take it unless there is a necessity?

3927. Are they not equally liable to malaria?—Yes.

3928. Yet they do not take opium?—No; they do not like it.

3929. In the case of an opium-eater who might be attacked

*Dr. Juggo Bundo Bose.*

28 Nov. 1893.

with dysentery, what would you give him?—I would give him medicines which I thought most appropriate in his case. You cannot prescribe the same thing in every case It would depend upon the sort of dysentery he was suffering from, his general health and the stage at which he called in the medical man. All these things would have to be taken into account. You cannot treat a patient without seeing him.

3930. I am sure with your experience you would have no difficulty in telling me two or three principal remedies?—My principal remedies are ipecacuanha, opium, some preparations of mercury, and what we call coorchee or the bark of Wrightia anti-dysenterica.

3931. Do these medicines take effect exactly in the same way on an opium-eater as upon a man who does not eat opium?—In the case of an opium-eater you have to give him a larger dose of opium.

3932. Do you ever give chloroform in cases of dysentery?—I very seldom use it, except for external blistering purposes. I do not give chloroform in cases of dysentery.

3933. Neither to opium-eaters or others?—No.

3934. (*Mr. Fanshawe.*) Kindly tell us what experience you have had in the country districts. Most of your medical experience has been in Calcutta?—As a medical practitioner I have had very frequent occasions to go to Krishnaghar, Hughli, Burdwan, 24-Parganas and several other districts. I have seen how people in those districts take opium, and I know their disposition towards it.

3935. Do you admit that liability to malaria varies very much in different districts?—Yes.

3936. You have expressed an opinion that only about 2 per cent. of the adult population takes opium: you are speaking generally of the whole Lower Provinces?—Yes, Lower Bengal. I say that in the districts of Patna, Bhagalpur, Murshidabad and Gya, opium is much more consumed than in the Lower Provinces.

3937. You stated that 2 per cent. of the adult population in your country districts are opium-eaters. Have you founded that upon any statistics?—No, not upon any statistics, but upon personal experience.

3938. Would not you admit that it varies very much in each district?—Yes.

3939. (*Sir James Lyall.*) Dr. Kailas Chunder Bose expressed an opinion that opium-eating was increasing very much in Calcutta: is that your impression?—No; on the contrary I think that opium-smoking, which was very prevalent when I commenced medical studies, in the form of gooli and madak by Hindus and Mahomedans, has not increased at all. Of course among the Chinese it is the same as it was before. Opium-eating generally speaking among the Hindus and Mahomedans has not increased.

The witness withdrew.

*Dr. Surji Comar Surbadhicari.*

Dr. SURJI COMAR SURBADHICARI called in and examined.

3940. (*Chairman.*) I think you are a medical practitioner in this neighbourhood?—Yes.

3941. You have gone in and out amongst the people very largely in the course of your practice?—Yes, I have.

3942. And you intimately know their ways and habits?—Yes.

3943. Is the practice of opium-eating very much spreading in Calcutta?—The practice of opium-eating is confined to persons of advanced years. After 35 or 40, when the powers fail, people take opium under advice, as nice, and supporting and bracing. It improves their digestion and keeps up their vital powers.

3944. They take it under that impression?—Yes, they take it under that impression.

3945. Is it your professional experience that that impression is correct or incorrect?—Correct.

3946. How many people after they are 40 years of age do you think take it?—4 or 5 per cent.

3947. So that it is not a very widely spread habit?—No, it is not a very widely spread habit.

3948. Is opium taken as a popular remedy besides that?—Yes, for rheumatism. It is very much taken in cases of diarrhœa, dysentery, diabetes and asthma. I have had to give it,—not crude opium, but one of the active principals of opium—narcotine, when quinine was scarce. At Ghazipur, where I was in 1856-7-8-9 when the sepoy mutiny broke out, there was a great scarcity, and disease followed in the wake of famine. We had a large number of patients in our hospital. We had no European medicines, and we had to depend greatly on indigenous drugs. Opium was the great staple remedy. We gave curchi and bael, but the greatest use of opium was in extracting the narcotine as a substitute for quinine. I found it to be of very great use.

3949. What has been your observation with regard to opium being used as a popular remedy with children: is it used for children?—No, not in our country, nor in Bengal, but at Ghazipur I have seen mothers giving their infants, 5 or 6 years of age, small doses of opium.

3950. What for?—I suppose to lull them to sleep in the first instance, so that they may go to their work, but I have not found any bad effect from it. They grow up fine and healthy children.

3951. Used they to give their children little bits of crude opium?—Yes, crude opium.

3952. To what would it amount?—It might amount to $\frac{1}{24}$th of a grain.

3953. That would not be much more than a couple of drops of laudanum?—No.

3954. Is it the practice to give it daily?—Yes, in the cases I saw they used to give it daily, one dose in the morning.

3955. Taken without the advice of a physician?—They have no physician. It is a popular medicine.

3956. I think you said opium was consumed habitually as a protective by persons in malarious districts, as a popular medicine to preserve health?—Under the belief that they will not have malarious fevers.

3957. As a protective?—Yes.

3958. What dose would be taken for that purpose?—I do not think more than a grain.

3959. A grain once or twice a day?—Once a day.

3960. Taken first thing in the morning?—Yes, taken first thing in the morning.

3961. Are you speaking of country parts?—Yes, of country parts.

3962. I do not know the habits of the agricultural population: do the men and women turn out early to their work in the morning?—Men and women both go to the fields to work.

3963. Do the women take this opium as well?—I have not known that, but I have known women take opium after the age of 35 or 40.

3964. I was thinking whether they took it as well as their husbands as a protective in the morning?—That I do not know.

3965. Have you seen any ill-effects from the use of opium in that way?—In moderate doses I have seen no ill-effects.

3966. But you have seen opium taken in excess?—I have seen it taken in excess, and with of course evil effects.

3967. What ill-effects have you observed?—I mean when they have taken more than their habitual dose, they were under narcotic effects.

3968. Have you sometimes seen that habitual use has been carried to excess?—Never.

3969. In the field of your experience a person that might be called an opium drunkard is unknown?—I have practically not seen any. I have known Eurasian patients who have taken laudanum, but they have been very few.

3970. Are they able to control the quantity they take with perfect ease?—I have seen some Eurasians take laudanum in lieu of other stimulants, but not with evil effects.

3971. You think that the habit of taking opium, either in persons getting on in life or those who take it as a protective against malaria, affects neither health nor morals?—It has not affected their health prejudicially.

3972. Has it affected their health favourably?—Yes, it has.

3973. You have not been able to trace the occurrence of crime or lunacy to the opium habit?—No, not to the habit of eating opium; but I have to the habit of smoking opium,—gooli.

3974. I think your experience has extended over a period of 36 years?—Yes.

3975. Do you think that the habit of smoking opium is more prevalent now than it was at that time?—I think it is diminishing.

3976. You think it is going out?—I think it is going out.

3977. I do not know whether it is a fair question to ask you: do you happen to know what the composition of madak is?—No, I do not know.

3978. So far as your knowledge goes of the feelings of your countrymen, would they object to pay the price which might be necessary to pay for prohibitive measures?—They would object to pay any increased taxation in any shape.

3979. As far as you are concerned, you would not approve any steps that might be taken to diminish the cultivation of the poppy and the production of opium?—There is no necessity to do so whatever.

3980. (*Mr. Pease.*) In the statement before us you say—"Smoking opium is confined to the very dregs of society, and is generally looked down upon by the respectable classes of the community. I had come across some miserable specimens of humanity amongst them. Their lean, lanky appearances were due to want of proper food after indulging in the smoke of opium. Having become addicted to this form of stimulants, and not having sufficient means at their command, they often resort to pilfering, and thus join the criminal classes and become inmates of prisons." Do you think that under these circumstances the Government ought to give licenses for the sale of madat and chandu for the purposes of smoking?—I would certainly not advocate the licensing of any system of intoxication which would lead to crime and increase the criminal classes and the ill-health of the people.

3981. Do you know what care is taken at the present time as to the character of persons who obtain opium licenses, and to the place where the sale takes place?—I do not.

3982. You state also that the abuse of opium has been a prolific source of mischief?—Yes.

3983. Will you kindly tell us in what way?—Opium is a sovereign remedy for disease. When it is taken to destroy life it is a most terrible thing. It can be bought in any locality here, and suicide has rather been on the increase owing to the facility with which opium can be bought. I would, therefore, suggest that some sort of restriction should be placed on the sale of opium. I should say that persons who are conversant with the habits of the people should be entrusted with the sale of opium, so that a young boy failing in his examination and taking it into his head to get 8 annas and buy opium could not get it. That sort of thing should not happen. Of course nobody can help it. They can get it from their servants; but I think the indiscriminate sale of opium should be restricted.

3984. You do not think sufficient care is taken as to the persons to whom licenses are given at present?—I do not know anything about licenses. I cannot say whether sufficient care is taken. I do not know.

3985. But you think there ought to be some care as to the persons who sell, whether they hold licenses or not?—Yes, and that care should be taken as to those persons to whom they sell it.

3986. Do you approve of the places in which it is at present sold,—many I believe are withdrawn from public observation?—I have not seen many. I have seen them on the roadside.

3987. Have you any further suggestions to make as to the restrictions which you suggest should be put upon the sale?—It is very difficult to carry out any suggestions. What I would like to do would be to entrust the sale of opium to men who will be able to use their discretion as to whom to sell and to whom not to sell. Of course you cannot prohibit people from taking it if they are regular opium-eaters. My suggestion is that it should be given to men who will be able to use their discretion in selling it to the proper persons.

3988. You would advise that it should be given to persons who had not a direct interest in the increased sale of the drug?—I would, if I could, prohibit all sorts of intoxicating things, whether it be opium, ganja, wine or anything of that sort; but it would not be practical to exclude opium. It could not be practically carried into effect; therefore such suggestions would be valueless.

3989. I ask whether you would be in favour of giving the sale of opium to persons who are not directly interested in the increased sale of the drug?—Certainly, I would.

3990. (*Mr. Wilson.*) You have referred to Ghazipur?—Yes.

3991. Is there any opium grown in that district?—Yes, largely; that is the head-quarters of the Benares Opium Agency.

3992. Is it a malarious district?—It was not in my time; it may be now.

3993. Is there much consumption of opium now?—There was a very large consumption while I was there.

3994. I suppose the cultivators probably help themselves to a little?—They may; but if they do, they preserve themselves very well indeed.

3995. Speaking generally, do you disagree in any respect with the first medical man who came to-day?—I do not disagree with him in the main. As regards the minutiæ, I have not studied them. My general impression is that opium is not deleterious when taken under advice or in old age.

3996. The first witness desires to see the consumption of opium increased; is that your desire also?—My desire is that no sort of intoxicating thing should be used.

3997. You do not agree with him in that important particular?—No.

3998. You have devoted two or three paragraphs in your printed statement to the medicinal use: you attach great importance to that?—Great importance.

3999. I suppose you are aware that nobody has ever challenged that at all?—So far as I know.

4000. You are aware that what may be called the anti-opium party have always admitted that there must be ample supplies for medicinal purposes?—So much the better.

4001. Therefore you have no necessity to prove what is not questioned, I presume?—There is no necessity for me to prove it.

4002. It would shorten your statement very much?—Yes

4003. (*Mr. Mowbray.*) I rather gathered from you that if you had your way you would prohibit the sale of all stimulants?—Yes.

4004. Opium, alcohol and ganja?—They are not absolutely necessary for the preservation of human life or of health.

4005. If you had your way, which would you begin with, prohibit the consumption of opium or prohibit the consumption of alcohol or ganja first?—Ganja first and foremost.

4006. And after ganja, what?—Alcohol.

4007. May I take it that you consider opium as a stimulant the least harmful?—Yes.

4008. Do you consider that if the consumption of opium were put a stop to without putting a stop to the consumption of alcohol or ganja, there would be any danger of people who had taken opium falling back upon more deleterious stimulants?—I believe so.

4009. (*Mr. Fanshawe.*) In your printed statement you say that suicide by means of opium has considerably increased. Are you speaking of Calcutta, or are you speaking generally?—Of the people of Calcutta.

4010. (*Sir James Lyall.*) When you said that the abuse of opium has been a prolific source of mischief, were you alluding to suicide or to other kinds of mischief?—To suicide, and also to homicide.

4011. Have you formed that opinion from any statistics?—No, from my own observation.

4012. You said that suicide was increasing in consequence of the facilities for getting opium?—Yes.

4013. Are the facilities for getting opium greater now than they were in former times, or are they less?—I have not the means of knowing. When I speak of the facilities of getting opium, I mean that it can be got at the four corners of Bowbazar, Burabazar, and so on.

4014. I believe that the shops are not more numerous now, and that the price is higher than it used to be?—The price is higher.

4015. Do you think that if opium was not so readily available, a certain number of lives might be saved?—That is my belief.

4016. (*Mr. Wilson.*) Do you agree with the witness who preceded you in his statement as to the effect of opium on the mind, sharpening the wits and improving the intellect?—I have no personal knowledge of that.

4017. You do not take it for that purpose?—No, I do not take it.

4018. Do you recommend it to anybody?—I never recommend any kind of stimulant unless it is required medicinally.

4019. Then you do not agree with the last witness?—I do not.

The witness withdrew.

*Dr. HiraLall Ghose.*

28 Nov. 1893.

DR. HIRA LALL GHOSE, called in and examined.

4020. (*Chairman.*) I believe you are a medical practitioner living in Calcutta?—Yes, I practise in Calcutta and the surrounding districts.

4021. How many years have you practised?—Thirty years.

4022. Is your experience confined to the neighbourhood of Calcutta?—Calcutta and the districts surrounding.

4023. You have been engaged in your work, going in and out amongst the people all these years, so that your experience of their habit has been very considerable?—Yes; I know many opium-eaters.

4024. Speaking roughly, what is the proportion of adults in your experience who use opium?—In Calcutta it may be from 5 to 10 per cent. amongst the adults above 40 years.

4025. Are you speaking of adults who use it in the latter period of life as a sustainer?—Not only as a sustainer but as medicine. Those who are 30 or 35 use it when they are ill of some disease, such as rheumatism, dysentery and diarrhœa; they use it medicinally.

4026. Taking the two classes together,—those who use it as a popular medicine and as a preventive of malaria, and those who take it as a habit, much as we use tobacco,—they would only amount altogether to 5 or 7 per cent.?—That is so.

4027. What doses do they usually take?—The average quantity would be from 2 to 5 or 8 grains.

4028. I suppose that is regularly from day to day?—From day to day. They come to the dose of 8 grains after using it for some time; they commence with 1 grain, then they take 2, 3 or 4, gradually increasing the dose.

4029. Have many cases fallen under your observation where the quantity has been increased to an injurious extent?—I have seen 50 and even 100 grains taken by a man.

4030. And continued?—Continued from day to day.

4031. For years?—For years.

4032. Many years?—Yes; they continue it for ten or twenty years.

4033. Then there could not have been much effect upon the health?—Yes, there has been a bad effect upon the health.

4034. Still they manage to live on?—They go on living but bad effects are manifested.

4035. In what way?—In the form of jaundice, enlarged liver, dysentery, and diarrhœa. Of course those who are well-to-do and can live well do not show the same bad effects as those who have no such means of living.

4036. Have you observed those effects which you speak of from the taking of excessive quantities in some of the persons who are able to live well?—Yes. I may say that I divide the use of opium into two classes, the medical use and the non-medical use. For medical use poor people go to the vendors' shop; they cannot afford to go to the apothecary's for a prescription, because they are too poor, and they go to the vendors to get cheap medicine to cure their disease. With regard to those who take it for the sake of pleasure, that is a thing that I deprecate altogether.

4037. Those who take it medicinally do not consult the doctor?—Not always.

4038. They take it as a domestic remedy?—Yes, there is a bad impression amongst them generally, spread from their opium-eating friends, that unless, when they are above 40, they take opium, they cannot reach the full period of life. Such persons take it generally for non-medical purposes.

4039. Do you believe that there is any truth in that theory?—No.

4040. When it is taken for that purpose in the after part of life you say that the quantity taken is from 2 to 7 grains?—From 2 to 7 grains, and in some rare cases more.

4041. Do you recognise that there is a difference, a constitutional difference between those people and others?—Yes. The general complaint is costiveness. Whether they live well or not, they all complain of costiveness, and some of uneasy sensation in the abdomen. For that there is a medicine generally known among Bengal opium-eaters, a decoction of the *Convolvulus repens.*

4042. I think you said that, speaking generally, the opium-eating habit under the conditions that you mention does not generally affect the health?—When it is used non-medically when there is no disease there is a deleterious effect on the health no doubt.

4043. Under what circumstances do you say?—When it is not taken for any disease, it acts on the health deleteriously.

4044. Even if those who take it as a sustainer in the latter portion of their lives?—Yes, there is a deleterious effect.

4045. I think you said that you thought that it had a sustaining effect, in some cases at any rate?—Not if there be no disease.

4046. Have you noticed that the use of opium affects the moral character?—Hardly.

4047. It does not lead to crime or lunacy?—No.

4048. Then I take it from you that your view distinctly is that the habitual consumption of opium, except as a preventive of disease, is deleterious to health?—Yes.

4049. I think you also said that these opium-eaters live long?—Those who do not take it live longer. I have many instances before me of people of 90, 80, and 70; they do not take opium at all, but they smoke tobacco.

4050. As a matter of fact, have you known whether persons who have taken opium as a luxury have shortened their lives or not?—I cannot say positively; because I have seen persons of 80 and above that age taking opium.

4051. Have you any further information you would like to give us from your experience?—I have asked many opium-eaters whether the opium has acted prophylactically against malarious fever, and they have all told me that just for 5 or 6 or 8 months after taking the opium they were well, but not afterwards.

4052. You distinguish between the prophylactic effects in the case of malaria and the effects on rheumatic pains, diarrhœa and so on?—In all cases they take opium, and if they leave it off after the cure of the disease, it is all right, but if they continue the habitual use of it there is a relapse of the disease.

4053. That is it does not act as a continuous prophylactic?—No.

4054. From year to year?—No. A year ago two persons came to me living in a malarious village in the district of Hughli who had taken opium for 20 years. They complained to me of the bad effects of the opium, and I told them to leave it off. They were two brothers; one of them took about 8 grains, and the other 20. They both left off the use of opium, and they are now quite hale and hearty. Then there is another man who used it for six years; he had repeated attacks of fever for which he took opium. He left it off, and after eight or ten months he was quite well.

4055. None of these three seem to have had much difficulty in leaving it off?—There was some difficulty, but for a few days only; want of sleep, a chewing and aching pain; and for fear of these symptoms they could not leave it off easily.

4056. Does that complete what you have to tell us?—Yes.

4057. (*Lord Brassey.*) Have you anything to say with reference to the regulations for the sale of opium? Do you think that it is desirable to be more stringent in those regulations?—Yes.

4058. Do you think that there should be more stringency in granting licenses for the smoking of madat and chandu?—I wish that the madat dens were closed for ever. With regard to chandu I have no knowledge.

4059. (*Mr. Pease.*) Have you any statement to make with regard to gooli?—There is a preparation of opium (mixed up with fried bits of guava leave) called gooli or madat, which some of the low and poor classes of Mahomedans and Hindus are in the habit of smoking. They are generally ill-fed, unclean, averse to bathing, and look like skeletons. Having contracted this bad habit for a long time, they cannot avoid it, and, when out of pocket, pilfer at home and abroad. They are the most useless members of society, and are a bane to their family and neighbours. It would be a beneficial act of Government if gooli addas or "dens" are closed for ever. This is generally used by the Chinese. Very few of the Bengalis take chandu.

4060. You say in your printed statement "There is a general impression, though wrong, that unless a man takes some sort of stimulant at the age of 40 and above, he

cannot reach the full period of life with vigor and energy. This impression has taken such a deep root in them that it is hardly possible to remove it, although they see many persons of seventy, eighty and above are enjoying good health without the use of a single grain of opium or other stimulants except tobacco."—Yes.

4061. That is a clear expression of your views?—Yes.

4062. You further say that you are of opinion that the use of opium for truly non-medical purposes is not only not necessary but injurious?—Yes.

4063. I believe you would be in favour of the sale of opium being placed in the hands of persons who knew those to whom it was being sold, and had power to refuse it?—Yes, some one who knew the neighbourhood and the opium consuming people in the neighbourhood. My suggestion is that they should not sell opium to a new man—in a poisonous dose I mean.

4064. They should have power to exercise discretion as to whom to sell it to?—Yes; and in a town there should be one vendor selected for each ward who knows all the consuming people. In the case of new-comers after inquiry he might sell opium to them.

4065. Do you think it well that the person who sells the opium should have a direct interest in increasing the sale of the drug?—No.

4066. (*Mr. Wilson.*) Do you know any European practitioners in India who recommend opium to their patients for dietetic purposes as distinguished from medicinal?—I do not.

4067. Do you know any Indian practitioners who so recommend it?—Yes, kabirajis, native physicians.

4068. Not those educated and practising according to European methods?—No.

4069. Kabirajis do recommend it?—Yes, of course for disease, not as a dietetic. I do not know any person who recommends it for non-medical purposes.

4070. Do you know any practitioners who recommend it to persons who are in no way diseased as a prophylactic against fever?—No. I have seen in books that opium is recommended as a preventive of disease.

4071. You have heard the evidence of the witnesses who preceded you?—Yes.

4072. I take it that you do not agree with the first two?—In general points I do not agree with them.

4073. You differ widely from them?—Yes.

4074. You have alluded in your printed statement to "respectable Mahomedans"?—Yes.

4075. Do you mean that taking opium implies that they would not be regarded as very respectable?—No. I mean those who are in a higher state of society.

4076. Have you been speaking chiefly of opium-smoking, or eating, or drinking; or do you include them all?—Eating of course in some cases of disease I recommend; smoking I do not recommend at all.

4077. Do you know anybody who recommends it for malaria without other medicines?—I do not know; I recommend other things than opium.

4078. May I ask where you received your medical education?—In the Calcutta Medical College.

4079. Did any of your professors ever recommend it for that purpose?—I do not know.

4080. (*Mr. Mowbray.*) Do you agree with the last witness that of all stimulants in general use, opium is the least injurious?—Yes.

4081. Would you propose to give discretionary power with regard to the supply of alcohol, just as you would in regard to the supply of opium?—No, not at all.

4082. What is the difference in the case of alcohol?—My recommendation is to use opium not for non-medical purposes, but for medical, for diseases only.

4083. You would give discretionary power in the supply of opium for medical purposes as I understand?—Yes; for medical purposes I would recommend opium as well as alcohol.

4084. You recommend both for medical purposes?—Yes, but not for non-medical purposes.

4085. Would you prohibit both of them absolutely for non-medical purposes?—Yes, opium as well as alcohol.

4086. Absolutely?—Absolutely.

4087. You have told us that you would allow people to supply opium to persons whom they knew?—To persons whom they knew—persons who are ill, not otherwise. Of course there are persons in the villages who are very poor, who cannot go to the apothecaries' shop. One pice of opium will answer the purpose of 8 annas worth of medicine. For that I recommend the use of opium.

4088. You would require a large number of people to distribute the opium in this way?—Not a large number of people. When the cultivation is decreased, and when it is only used for medical purposes, the sale of opium will be less, and more vendors will not be required.

4089. Do you think that the number of people required to distribute opium with these discretionary powers would be larger or smaller than the number at present?—Smaller.

4090. It is part of your idea that they should be sufficiently numerous to have a personal knowledge of the persons who apply to them?—There should be a vendor in each ward. There are only eighteen wards in Calcutta.

4091. Would it be possible for one person in an eighteenth part of Calcutta to have a personal knowledge of everybody who came to him?—He would gain the knowledge gradually; that is my suggestion.

4092. What is a poisonous quantity of opium?—More than two grains.

4093. Do you know how many places there are for the sale of opium in Calcutta at present?—I do not.

4094. (*Mr. Fanshawe.*) You admit, do you not, that amongst the people in this country opium is used as a domestic remedy?—Yes.

4095. I think you will admit that a large part of the population is necessarily cut off from any medical advice, either from gentlemen educated according to the European methods, or according to Native methods?—Yes. There are many villages where there is no qualified medical man, and for these poor people I say that these vendor's shops should be kept.

4096. But have you had any personal experience amongst the Marwaris, whom you have mentioned as living in Calcutta?—Very limited; I see them now and then, but my experience is very limited.

4097. May I take it as a fact that opium-eating is a habit in moderation among them?—Yes.

4098. Does it affect their health so far as you know?—It affects their health, but they are prospering trades-people, and they can live well.

4099. Let us stick to the Marwaris. Does it affect their health?—In the case of those who take a large quantity their health is affected.

4100. Do you say that the habit of opium-eating in moderation exists among the Marwaris, who are, I believe, a prosperous community?—Yes, and they can live well.

4101. Then does it affect them injuriously?—Not so much as the health of the Bengalis is affected.

4102. (*Sir James Lyall.*) The opium-vendor whom you recommend would have to be a medical man, would he not?—Of course not.

4103. If he was not a medical man, how could he tell whether the person who wanted to buy opium required it for medical purposes or not?—Of course he would have to believe the patient.

4104. If the patient said he wanted it for his health, he would have to give it?—Yes. There are many persons that we do not know. Sometimes a person comes who says he takes opium. He looks pretty well, but he says he has got colic, or pains somewhere; but pain is a subjective symptom, and it cannot be detected easily.

4105. What improvement would there be in your suggestion as compared with the present system? Because a person who wanted to buy opium would, if he thought it necessary, say that he wanted it for his health?—The vendor should be a resident of the locality, and being a resident of the locality, he would know all the families residing in it, and he would know who was ill and who was not.

4106. I believe in the country districts there is only one opium shop of any sort for fifty square miles in about ten villages, or perhaps five or six villages?—It may be six or seven or eight villages, but a member of one village knows the families of the others. That is not so in Calcutta.

4107. You must get a very honest man?—Of course.

4108. He might get some inducement offered to him to give the opium?—That must be guarded against. I cannot make any further suggestion.

4109. You have said that persons who have been ruined by alcohol have been cured and made useful

*Dr. Hira Lall Ghose.*

28 Nov. 1893.

members of society by taking opium?—Yes, I know many. I knew a beggar in the street who would beg pice to buy alcohol. He has left off alcohol, and he now takes twenty-four grains of opium. He is a clerk in an office, and can do the work of an ordinary man.

4110. Then in some cases opium is a very good thing?—In those cases of course. It is better than alcohol. My meaning is that the use of opium in that case is better than alcohol.

4111. Is it not very difficult to draw a line between the medical and non-medical use of opium?—Yes. When people come to take our advice as to the use of opium, we ask them, and they say they have some disease, but apparently they are looking well.

4112. (*Mr. Wilson.*) Am I right in understanding that the Marwaris are among the wealthiest men in Calcutta?—Yes. The Marwaris are residents of Rajputana, Jodhpur and other places, and they come here to trade.

4113. They are amongst the wealthiest men in Calcutta?—They are tradesmen, and doing well with their work.

4114. Are many of them poor?—There are poor among them, and many of them are well-to-do.

4115. If I understand you rightly, in reply to Mr. Fanshawe you said that if they are well fed they do not suffer much?—They do not suffer much, but I cannot say that they do not suffer at all.

4116. But if they are poor and badly fed they do suffer?—Of course.

4117. (*Sir James Lyall.*) Do you mean in all cases, or when they take it in excess?—Almost in all cases. Of course when they take it in excess they suffer severely; and in some cases when taking a small quantity, some may suffer and some may not.

The witness withdrew.

*Miss L. Hamilton, M. D.*

Miss LILLIAS HAMILTON, M.D., called in and examined.

4118. (*Chairman.*) I think you are a doctor of medicine?—Yes.

4119. Practising in Calcutta?—Yes.

4120. Will you kindly tell us in what way you have had opportunities of observing the opium habit?—I have been three years practising amongst the natives, chiefly among the upper classes of natives; I have also seen the lower classes in the hospital, but as our hospital is a zenana hospital, even there I chiefly see the upper classes.

4121. Have you also a dispensary?—Yes, I have a dispensary where we see from sixty to one hundred and eighty patients every morning.

4122. In that way you acquire considerable knowledge in the use of opium?—We do not have a great many cases of opium-eaters who eat it to such excess that they suffer in any way. I have never seen anybody in this country who has come to me really suffering from opium-eating.

4123. Only incidentally?—Yes. In prescribing I have found that patients for whom I have prescribed are in the habit of taking opium, and I am therefore obliged to prescribe opium in larger quantities if I prescribe it at all.

4124. Have you formed any estimate of the proportion of adults who use opium habitually in smaller or larger quantities?—No, I have not. I should say that among the upper classes it was comparatively rare.

4125. Does it exist among the lower classes?—Yes, it is more common among them.

4126. Would you say that half the adults consume opium?—Perhaps in the lower classes, but not if you include the upper classes.

4127. As far as you have observed, is the result confined to adult males; do the women and children indulge?—I have never seen a child who has taken opium. I have no experience among men; but among women in the upper classes I do not think I have seen more than half a dozen who I could distinctly say took opium in such a way as to interfere with treatment.

4128. Are you speaking of children now?—I am speaking of women in the upper classes.

4129. In the zenanas?—Yes.

4130. There it is comparatively rare?—I think it is.

4131. You have seen a little of the practice of giving opium to infants, have you not?—I have not seen it given, but I have ascertained that it is done.

4132. Does it get into a confirmed habit?—No, I have never seen a child of ten or twelve take opium at all.

4133. So that the habit amongst women, so far as you have observed, is not commenced until adult life?—No; generally speaking in the upper classes of women it dates from some illness that they have had.

4134. And it is continued even after the illness has been cured?—Yes, it is.

4135. Do you think that in that class there has been a deterioration of health or morals?—I have never seen any such thing in this country.

4136. So far as you have seen, the opium habit amongst the ladies in the zenana and other women has been commenced first for the relief of some ailment and continued afterwards?—Exactly.

4137. But continued in moderation?—Yes.

4138. And you have not really seen deteriorated health from this habit?—Never.

4139. Nor deteriorated character?—Never.

4140. Have you any idea how much opium would be used in those cases?—I have had a few cases in hospital, and in those cases a pice worth (a pice is about a farthing) would last about two or three days.

4141. That would be only four or five grains?—I am not quite sure. I only know how much they send out for.

4142. It is a very small quantity?—Yes.

4143. It would be not more than a grain or two?—No.

4144. And is there any tendency to increase the dose?—They do increase it; they begin with a smaller quantity than that originally, and no doubt when they are older women they take more. Many natives I know do take a great deal more, but they have not come into my practice.

4145. Is the habit of taking opium regarded as disgraceful in the circles in which you move?—They will never admit taking it unless you press them. Generally, you are drawn aside, and it is confided to you that they do so. I do not think that the taking of opium is considered disgraceful, as I think smoking is, but I have never seen any opium-smoking at all.

4146. I suppose it is something like cigarette-smoking by ladies in our own country. What reason have you heard given by natives who are opium consumers?—I do not think they look upon it in any favourable light. I have heard people say that it makes them more intelligent for the moment.

4147. Has it not a deleterious effect upon them physically or morally?—No.

4148. But you think there is a tendency gradually to increase the dose?—Yes.

4149. The deleterious effect is increased?—I have seen no deleterious effect in this country.

4150. How would the absolute prohibition of the consumption of opium be regarded by the consumers and the public generally? What opinion have you arrived at on that point?—I think they would look upon it as a very great hardship. They would think it unwise.

4151. You have not observed any public intoxication in connection with opium?—Never.

4152. Does any portion of the population consume spirits or hemp drugs?—They consume hemp drugs. A large number of natives consume bhang, that is, the leaves, but I am not aware of that being intoxicating, except in large quantities. It is somewhat exhilarating, and even children take it.

4153. Have you seen much alcoholic drinking among Native women?—Never among the women. I have seen it among the men.

4154. Would the prohibition of opium, do you think, lead to the enlarged use of these other stimulants?—I fear it would certainly.

4155. You would regard that as an unfortunate occurrence?—Yes, because I have seen evil effects from the others, and I have never seen any from opium.

4156. As far as you have studied the question, do you consider that the granting of licenses for the sale of opium

for other than medical purposes should be abandoned ?—No, I do not.

4157. You think that the present system is, on the whole, the best ?—I think so.

4158. (*Lord Brassey.*) From your experience, would you say that the use of opium for medical purposes was more necessary, and that its effects were more valuable, in this country than in England ?—Certainly, it is more necessary in Indian complaints ; in certain complaints nothing will replace it. I have seen much more taking opium with evil effects in England than I have ever done in this country.

4159. Do you think there is anything in the climate of India which would make the use of opium as an indulgence and a luxury more innocuous than in England ?—I can hardly say. But it is so much taken here that I fancy it must be so. There are diseases here which require the use of opium very much more than is the case in England.

4160. (*Mr. Pease.*) I should like to ask whether you would advise people in England to take opium for dietetic purposes ?—No, I should not.

4161. Would you advise it here ?—No, I should not advise it in England or here.

4162. You think it is a practice better avoided ?—Yes.

4163. (*Mr. Wilson.*) What is your practice in regard to recommending alcohol ?—Do you in certain cases recommend it in the form of beer or wine or spirits as a dietetic ?—Yes. I order spirits and very occasionally wine. I do not order much of any. I find that the ladies here especially are very disinclined to take either.

4164. You do not regard opium from the same dietetic point of view as you do alcohol ?—No.

4165. As far as you know, would that be the general opinion of your European colleagues in this country ?—I should think that is so except up country, and I have no experience of that. I have heard it urged that it was much more necessary in the more malarious parts of the country, but I do not personally know about that.

4166. You would never recommend it for dietetic purposes to anybody ?—Never.

4167. Did you ever hear anybody that did ?—I only know from what I hear. I should not like to say so. I have heard it said that it is done, but I do not know.

4168. Would you consider that a medical man who did recommend opium for dietetic purposes was doing a very safe thing for his patients ?—I should not do it.

4169. You would be afraid that it was a rather seductive habit ?—I do not see the necessity for it.

4170. You are not a total abstainer yourself ?—No.

4171. And would not personally recommend any of your patients to refrain entirely from alcohol ?—Certainly not, unless it was necessary.

4172. Would you advise an European patient to break off the opium habit ?—Yes, if it had become excessive.

4173. If it was moderate ?—I should still think he was wise not to take it.

4174. Have you recommended it as a prophylactic against malaria ?—I have never done so.

4175. Do you know any European practitioner of your own knowledge who has done so ?—I have never seen it prescribed. I have heard it stated at the Medical Society that it is prescribed in that way. I allow any patient who comes to the hospital to continue the opium she has been in the habit of using, because if she does not take it she does not get better.

*Miss L. Hamilton, M.D.*
28 Nov. 1893.

4176. Do you in the case of malarious fever give opium alone as a medicine ?—No.

4177. Is the dispensary that you mention a public dispensary or a private one ?—It is the Dufferin Dispensary.

4178. Are the women who come there mainly of the poorer classes ?—No ; we have some of all classes, most of them are purdah women.

4179. In reference to infants and children, I understand you to say that you have not seen them taking opium ?—Never infants.

4180. Do you mean that you have not actually seen it, or that you are not acquainted with the fact that they do take it ?—I have seen children who appear to have very bad digestions, and to be generally upset ; and knowing that it is popularly believed that they do give the children opium, I have constantly asked the question. I think it is only done among the lower classes here, but I think it is also done in England. Syrups of various kinds are given by mothers to keep their children quiet while they are at work, that is all. I have never seen a child suffering from the slightest symptoms of opium-poisoning ; it is only that the digestion may be upset by the opium.

4181. Have you known or suspected cases of European children having had opium given to them by ayahs ?—I know of one who had opium given, not by an ayah, but by a European nurse.

4182. Is it a common impression that it is so given ?—I believe so ; but I have never come across it.

4183. You consider that in the case of your patients you have not seen either moral or physical deterioration from the opium practice ?—That is so.

4184. I do not know whether you come sufficiently in contact with them, or know sufficiently of their history and progress, to be able to form a definite opinion about their moral deterioration ?—I know them very well. I know a good many families in the zenanas.

4185. Not those who come to the dispensary so much ?—I do not know those at all, or very slightly.

4186. You have been practising for three years ?—Yes.

4187. So that you have not had longer than that time to watch their progress ?—No, but I have seen women who have taken opium for ten years, and they have been quite as intelligent as anybody else.

4188. I do not understand why they draw you aside and confide it to you ?—The upper class ladies do not appear to like you to know it ; they do not like to talk about it publicly ; that is all I mean. I was asked whether it was considered disgraceful : I do not think so, but it is not a thing that they do publicly.

4189. I gather that they would tell you about most of their symptoms in the presence of other persons ?—Yes.

4190. But when they get to this they hesitate ?—They are little shy about it. I do not think it is considered disgraceful.

4191. (*Mr. Mowbray.*) Is this reluctance that you speak of in confessing the truth about opium only in the case of women, or is it a disgrace in the case of men ?—I do not know anything about men professionally. I see them in their houses, and I ask them the question, and they have told me that it is not considered disgraceful, but that they consider opium-smoking rather disgraceful.

4192. Your remark applies to women ?—Yes.

The witness withdrew.

RAI BAHADUR KANNY LALL DEY, C.I.E., F.C.S., called in and examined.

*Rai Bahadur K. L. Dey, C.I.E., F.C.S.*

4193. (*Chairman.*) Are you a medical man ?—Yes, I am a graduate of the Medical College, Calcutta. I was over 30 years in the service of Government, for the first ten years I was Assistant Professor of Chemistry and Chemical Examiner to the Government. For the next nine years I was a teacher of practical chemistry in the Medical College and additional Chemical Examiner to Government. For one year I was officiating Professor of Chemistry, and Chemical Examiner to Government, and for the last ten years of my service I was teacher of Chemistry and Medical Jurisprudence in Campbell Medical School. I am an Honorary Member of the Pharmaceutical Society of Great Britain.

4194. What opportunities have you had of studying the effects of the opium habit from personal observation ?—As a medical practitioner I have had occasion to visit families, and among the higher classes I have a large practice, and among them I have known the elderly people, even among the ladies, taking opium with advantage in cases of illness rheumatism, pain or any other chronic disease, such as asthma.

4195. Amongst the people that have fallen under your observation during this long period, would 5 or 6 per cent. of the adult males use opium habitually ?—I believe so. I cannot give it accurately. It is somewhere about 5 or 6 per cent.

*Rai Bahadur K. L. Dey, C.I.E., F.C.S.*

28 Nov. 1893.

4196. And the dose would be from 5 to 7 grains a day?—I suppose so. They commence it from half a grain to a grain, then gradually increase it provided the ailment is not properly cured. Generally they do not exceed 4 grains as far as I know amongst the aristocratic classes. It is only in exceptional cases that they take larger doses medicinally; 4 grains is always sufficient.

4197. Four grains per dose or 4 grains per day?—Four grains per dose. People take a dose once or twice in the course of the day.

4198. Then that would mean 8 or 10 grains per day?—Perhaps it would.

4199. Altogether I dare say you have noticed a large number of these habitual opium-eaters?—Yes, a great many.

4200. What effects have you noticed on their health and morals?—Generally they keep in good health. Those who are ill-fed or under-fed may lose flesh. Generally when they are under-fed they fall back in weight. The poor man will generally suffer if he is an habitual eater, provided he cannot have his usual amount of food; he will waste and he may get bowel complaints, diarrhœa and so on.

4201. So that in the case of a poor man he would be better without the opium?—Yes.

4202. He had better spend his money on additional food?—Yes.

4203. In the case of persons who are well fed, you have not observed any disastrous effect on their health and morals?—I have not had many opportunities.

4204. Do they continue in health for an indefinite period?—Yes.

4205. Have you traced any crime or lunacy to the use of opium?—I have never observed any opium-eater who has done any criminal act, nor any opium-eater who has become a lunatic.

4206. What has been your experience with regard to the effect of opium-eating in malarious regions?—I have had an opportunity of seeing various people coming from malarious districts; and I know that many of them have taken opium and have got well. There are many persons who have become opium-eaters on account of the malarious state of the country.

4207. And is it your impression that they would be worse if they did not?—They would certainly be liable to fever, and the fever would carry them off. The opium arrests molecular change and the wear and tear of the body, so that they can continue their work for a long period by the use of opium, but they will fail to do so if they are deprived of their quantity.

4208. Speaking generally I suppose that skilled medical relief is quite outside the reach of large portions of the population?—That is perfectly true. There may be one per cent. who can obtain medical relief. A large portion of the community in the mofussil cannot get it; and even in Calcutta there are many who cannot get medical relief if they do not go to the hospital.

4209. So that as a popular domestic medicine it is in great request?—Yes.

4210. So far as opium is concerned, you think that on the whole measures taken to prohibit it would be injurious to the population?—Certainly.

4211. You think that?—Yes.

4212. Comparing the opium habit with the alcohol habit or the habit of using bhang, you think it less injurious?—Opium is decidedly less injurious. In cases of alcohol drinking the liver will generally be upset, the heart will be diseased, the brain will be muddled, and many complications will ensue; whereas if opium is taken to excess, it seldom produces any disease except emaciation and diarrhœa.

4213. I think you have made some interesting observations with regard to the composition of opium. Will you kindly mention it?—When I was Chemical Examiner I had the opportunity of examining the contents of the stomach in the cases of people who had died from the effects of poison. In every poison case, I always tried the Reinsch's test to detect the mineral poison; whenever there was any Indian opium in the stomach, it was sure to show purple color, owing to the presence of hydrochloric acid. This purple color is due to one of the ingredients of the Indian opium, *viz.*, porphyroxine. In examining the opium from other countries I found in the Malwa opium a very minute trace of it, but in the Turkey opium I did not find a trace. This is one of the trial tests for the presence of Indian opium in the stomach. One-thirtieth of a grain can be detected with hydrochloric acid, after being treated with modification of Stast's process.

4214. Is there any other statement you would like to make?—I think the presence of this ingredient porphyroxine is the reason why the Indian opium is preferred in China. It is not to be found in the opium of any other country. Perhaps it tempers the quality of the opium, and that is why the higher classes among the Chinese like to have it, just as the higher class Europeans prefer champagne to any of the inferior qualities of alcohol. That is my impression as to why the Chinese so much like the use of Indian opium.

4215. That is only hypothetical on your part?—Yes.

4216. (*Mr. Pease.*) You have stated that under the influence of opium the labouring classes are capable of prolonged exercise?—Yes. Opium arrests wear and tear of tissues and so tends in many conditions to sustain or prolong life.

4217. How long will that last?—The effect will last a much longer time than the effects of alcohol. I think it will last 8 or 10 hours.

4218. What is the state of the man at the end of that period?—In 24 hours the whole effect is exhausted. There may be a certain amount of languor, when they are incapable of work.

4219. You look upon it as a stimulant to which there is attached a certain amount of depression?—Yes. There is more depression in cases of alcohol.

4220. Do you think that the continued practice of taking opium as a stimulant has an injurious effect upon the constitution?—I do not think so. After a certain age the force is restored and the digestion improved. Those who suffer from various chronic diseases get over them, because they can digest their food; their food is retained.

4221. Have you known many cases in which persons who have taken considerable quantities of opium have given it up?—Very few. They have diminished the quantity, but not entirely given it up.

4222. Does it require much effort?—A great deal of effort.

4223. What effect has it upon the health?—The nervous system would become irritable, and then the person will become sleepless, and there will be a general waste; he will not be able to take his food properly.

4224. After that is there a full restoration to health?—Not in the case of elderly people, but the young may recover.

4225. So that your view is that they suffer from having indulged in the practice in earlier life?—Yes.

4226. (*Mr. Wilson.*) Where did you receive your medical education?—In the Calcutta Medical College.

4227. Where have you resided?—In Calcutta.

4228. How long?—Since my birth. Nearly 62 years.

4229. Were you in the Opium Department?—No. I was in the Chemical Department of the Medical College as Chemical Examiner.

4230. Were you Opium Examiner?—No. Whenever opium used to come from Government I had to examine it.

4231. It comes once a month, does it not?—No. Generally in the opium season.

4232. I believe you have retired from that now on your pension?—Yes, for nearly ten years.

4233. In reference to your views about the special property of porphyroxine, are you supported or corroborated by other scientific men?—Yes.

4234. Is it your own view?—The tempering of Indian opium is my own view, but with regard to the presence of porphyroxine, Drs. Macnamara, Palmer and others have already tested it.

4235. Can you tell me why milk is taken by opium-eaters so much?—Milk being assimilated thoroughly by the opium-eaters, it becomes conducive to their health. The opium-eaters who take preparations of milk with sugar, Indian sweetmeats, cream and the like, are always found in a healthy condition, like the alcohol drinkers who take meat. The opium-eaters will generally suffer and fall back in weight, if they are deprived of milk food, like the ganja-smokers who are deprived of oleagenous food.

4236. Their stomachs are not in a very good state?—When they do not take opium. Those who take milk are always in a good condition; they assimilate it much better than any other food.

4237. Milk is one of the easiest things to digest, I suppose?—Yes, particularly by the influence of opium it is retained in the stomach. Those who cannot take milk can by means of opium retain it and assimilate it properly.

4238. Are there many who cannot take milk?—Many. It ferments in the stomach, and they do not take it.

4239. Do they take opium in order to help them with the milk, or do they take milk in order to help them with the opium?—Milk is taken by the opium-eaters, not so much for assimilating milk as for counteracting the evil effects of opium.

4240. (*Mr. Fanshawe.*) I understood you to say that the habitual use of opium in moderation generally grew out of some disease?—Generally so. *Rai Bahadur K. L. Dey, C.I.E., F.C.S.*

4241. Did you not say that the habit of eating opium in moderation has had its origin generally in disease?—Generally, opium is first prescribed when a person is suffering from any malady, and that leads to its habitual use. 28 Nov. 1893.

4242. Apart from that, has it come within your professional knowledge that there is a habit of taking opium in moderation as a dietetic stimulant late in life?—Yes.

4243. You mean us to understand that you know both?—Yes.

The witness withdrew.

MR. KHURGESHUR BOSE called in and examined. *Mr. Khurgeshur Bose.*

4244. (*Chairman.*) I believe you are Medical Officer to the Eastern Bengal Railway?—Yes.

4245. What have been your duties?—I have only been there a year.

4246. I believe your official work is done at Sealdah?—Yes.

4247. Where is that?—Near the Railway Station.

4248. I believe you are Medical Superintendent of the Hospital?—Yes, I am in charge of the dispensary.

4249. Are you also engaged in practice?—I only see a few patients between 11 and 3.

4250. Is your experience as to the opium habit confined to your district about Sealdah?—No; I have always lived in this country among the people.

4251. And what has your impression been as to the effect of the habit of using opium upon the people whom you have observed?—The effect of a moderate dose of opium is not very marked.

4252. Do you mean by that, that you cannot tell whether it does harm or good, or is it indifferent?—It is indifferent.

4253. You say in your printed statement that you believe it retards physical decay and death in those whose health had already been undermined by diseases, that in those cases, therefore, its effects are salutary?—Yes.

4254. When healthy people take opium, you do not think it does good or harm, that is your view?—Yes.

4255. Does it affect the moral character in any way?—It does not.

4256. What do you call the moderate use of opium?—One grain to eight grains.

4257. Is there a tendency to increase the dose?—Yes, they generally increase the dose.

4258. Does that increased dose act deleteriously?—No.

4259. You think that there is an increasing tolerance as people grow older?—They become gradually accustomed to it, and increase the dose.

4260. Still it does not do them harm?—No.

4261. Have you noticed much difficulty when people try to give it up?—Only for a few days. I have known persons give it up all of a sudden, and there has been a difficulty the first few days.

4262. Have you also seen the same effect in the case of alcohol and hemp drugs?—Yes.

4263. You say in your printed statement that opium is used for medical purposes by about 25 per cent. of the middle and upper classes: do you mean of adult males?—I mean those who have attained forty years and upwards.

4264. People in towns?—In the country too. It is used by the shopkeepers, weavers, tailors, and those who follow a sedentary life. The cultivating classes, as a rule, do not take opium. The non-medical use of opium is rather prevalent among the artisan classes, particularly the mill hands and menials. Among the upper and middle classes, this vice is only noticed among those whose education was neglected. The non-medical use of opium generally begins in the shape of smoking, and at an early age, say twenty or so; and this habit is invariably contracted from bad company. In time these smokers of opium, losing all their energy, turn into idlers of society, and are hated by all, even by their dear and near relations. The poorer class, as may be expected, gradually take to stealing, in order to provide themselves with their usual dose, and thus become a constant source of annoyance to society. Starvation in their family is inevitable in most cases.

4265. Have you observed those consequences from opium-eating?—Yes. As a rule people begin after 40 in consequence of some ailments. Smokers generally take it for luxury or intoxication, and they begin very early. They become indolent, and do not like work. Sometimes they give up smoking, but they eat opium in large doses.

4266. From opium-smoking, arising from bad company and so on after a certain time, they go on to opium-eating?—Yes. The use of opium is also to be found among another class of men, who had been in the habit of hard drinking in their younger days. To this class opium has often proved beneficial, both mentally and physically; and this change of habit has often saved them from untimely death, and their family from starvation and ruin.

4267. Do you believe that opium is used as a popular domestic remedy?—I refer to those who begin to take opium on account of disease.

4268. Not under the advice of the doctor?—As a rule they do not consult the doctor. The medical use of opium, I believe, is more prevalent in the districts of 24-Parganas, Nadia, Hooghly and Howrah, Jessore and Khoolna, Faridpur, Birbhoom, Gya, Shahabad, Patna and the Sonthal Parganas, than in Purnea, Rungpur and Mymensingh, where ganja takes the place of opium as far as my experience goes in the province of Bengal. I noticed the prevalence of non-medical use of opium (smoking) in the districts of Akyab and Kyoukphyoo in Burma. I also noticed opium-smoking in Naini Tal, in the North-Western Provinces, among the Mahomedan menials chiefly, who accompany their masters from the plains during the summer months. The inhabitants (natives) of Kumaun are not fond of opium. They prefer hemp (bhang and charas). In Deoghur, in the Sonthal Parganas, almost all the children of the proper inhabitants of the place are given a small dose of opium, almost from birth, at night, in order to keep them quiet, up to the age of 5 or 6, when the habit is gradually eradicated by substituting bhang. The Sonthals, I believe, are not addicted to opium. A few confirmed opium-eaters or smokers I found in all the jails among the prisoners with which I had any connection during my service extending over 23 years, but the proportion was small, say 2 or 3 per cent., except in the Kyoukphyoo Jail, where the proportion was about 10 or 12 per cent. of the jail population.

4269. What do you think is the opinion of the people of Bengal as to prohibiting the use of opium for non-medical purposes?—The people of Bengal are generally against the use of opium for non-medical purposes, but they are not willing to bear any cost of the prohibitive measure.

4270. What is your opinion as to the prohibition of the growth of the the poppy?—The growth of poppy and the manufacture and sale of opium in British India should not be prohibited. I think prohibition is not possible. No change in the existing arrangement is necessary. If prohibited, the poorer classes will take to ganja and the richer to alcohol, which change is not desirable.

4271. You think that the growth of the poppy and the manufacture and use of opium promote the commercial prosperity of the country?—Yes, the poppy is largely cultivated in Gya, Patna and Shahabad as far as my experience goes; it brings into the pockets of cultivators and landholders about double the amount that they could expect otherwise from the same land. Neither the landholders nor the cultivators are willing to give up the cultivation of the poppy.

4272. (*Mr. Pease.*) You have spoken of persons taking a moderate quantity of opium. Is not four grains a fatal dose to a person not habituated to opium?—Habitual eaters generally take much more than that.

*Mr. Khurgeshur Bose.*

8 Nov. 1893.

4273. What would you consider a fatal dose to a person not used to taking opium?—Six grains.

4274. You consider a moderate allowance eight grains, while six grains would be fatal to a person who had not become tolerant of opium?—I refer to those who take opium gradually. They begin with one grain or less, and then gradually go on to eight grains or more.

4274. (*Mr. Wilson.*) Will you tell me who in your opinion suffer most in Bengal from malaria, the ryots or the well-off people in the cities?—The villagers suffer most.

4276. Yet you say that those people rarely have recourse to opium?—Yes.

4277. So that where they suffer most they take the least?—A very few people know that opium is a preventive of malaria.

The witness withdrew.

Adjourned till to-morrow at 10-30.

---

## At the Council Chamber, Writers' Buildings, Calcutta.

## FIFTEENTH DAY.

### Wednesday, 29th November 1893.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.
„ A. U. FANSHAWE.
MR. ARTHUR PEASE.
„ HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

*Dr. D. Morison.*

29 Nov. 1893.

Dr. DONALD MORISON called in and examined.

4278. (*Chairman.*) Kindly state your position in this country, the nature of your duties, and the length of time you have been here, and the parts of the country in which you have resided, and generally the circumstances which have given you experience with reference to the question with which we have to deal.—I have been a medical missionary in the town of Rampore Bauleah for about sixteen years. I have taken a deep interest in the social, moral, temporal, and spiritual condition of the people. I was for years a member of the Municipality and District Board. I mention this to show that I was not indifferent to their temporal welfare, and I endeavoured to aid the Government and local bodies in every attempt made to improve the condition of the people, or to alleviate their sufferings. I have had two dispensaries under my charge for nearly all these years. I also itinerated all over the District of Rajshahye twice a year in the rainy season, and during the cold weather, and visited the adjoining Districts of Maldah and Pubna occasionally. During the rainy season, when the rivers were in flood and the rice fields inundated, I itinerated among the villages. I may say that I have during those itinerations visited more than once most parts of the district. In my double capacity as physician and missionary, I have been brought into the closest contact with all classes of the people, especially the poor. During those years from six to ten thousand patients annually were treated by me.

4279. Will you inform us whether the districts with which you have had experience were of a malarious character?—Rajshahye District is everywhere malarious, in some parts intensely so. When fever is very severe, as during September, October, and November, I have found sixty to eighty per cent. of my patients suffering from malarious fevers or their complications.

4280. Is the use of opium common in the Rajshahye District?—The use of opium is by no means common among the ryots of Rajshahye. I should say it is quite exceptional to find an agricultural labourer an opium-eater. In the towns, smoking opium is prevalent among day labourers and other workmen who are disreputable, and some of them are very young men. Opium is not used by the people of Rajshahye either as a prophylactic or for the cure of fever. This remark applies to the districts of Maldah, Pubna, and indeed I may say to Lower Bengal.

4881. Have you anything to say as regards the view that is taken among the people with whom you have been in contact in Lower Bengal as to the opium habit? Is it regarded as a discreditable habit?—The habit of using opium in young people is always considered a disgraceful thing: in elderly people it is excused on the general ground of failing powers.

4282. Would you say that the opium habit is common?—It is by no means common in the districts I speak of, or in Lower Bengal generally.

4283. What do you say about other classes? Take the Mahomedans?—It is by no means true to say that as a rule elderly people take to opium. Among Mahomedans, a few headmen in villages, a few shop-keepers, tailors, merchants, and house-servants generally in European employ take to the habit; and among Hindus a few elderly people. That it is considered disreputable in most cases is manifest from the secrecy with which they eat it, and the fear they have of being branded as "opium-eaters."

4284. Have you any explanation that you can suggest as to the circumstances under which the opium habit is first contracted?—Young men begin it from vicious habits or from seeing others take it. Old men or middle-aged men from 40 to 50 years begin the habit by taking it to restore or revive the failing natural powers.

4285. Is opium in your opinion used as a domestic remedy?—It is used very little, if at all, as a domestic remedy in Rajshahye; but I have seen men who began it on account of chronic rheumatic pains—pains of various kinds common to the labouring classes in all countries. Some begin it for pleasure, some for pain, others from curiosity, most from the contagion of bad example; but I never heard of it being recommended by any doctor, European or

Native, either to ward off or cure malaria; and, as I have already stated, the people themselves never take to it as a prophylactic.

4286. Do you consider as a medical man that the use of opium is necessarily injurious?—I consider that no one can take to eating it without increasing the dose, and suffering deterioration of bodily vigour. The progress may be slow and undoubtedly is so in some cases; but in the majority of cases emaciation is speedily manifested, and the bodily vigour deteriorates. The opium-smoker is so demoralised that his very surroundings suggest how low he has fallen; but the opium-eater with ample means keeps up a fair exterior for years. The poor man cannot afford suitable food to counteract the injurious effects of the opium, but must encroach upon his already too scanty meal to supply his unnatural craving.

4287. Have you anything further to say with reference to the use of opium from a medical or scientific point of view?— I should like to say something in regard to the tolerance created by the drug in the system when it is either taken in the form of smoking or eating; and I do not think I could bring forward a better authority or one that is more universally assented to in his general statements by the medical officers of the Government than Dr. Russell, who has been before you here as a witness, in his book on *Malaria and Injuries of the Spleen*, which was published about thirteen years ago. As far as my experience goes with regard to the use of opium, I might say that from the day I was instructed by the Professor of *Materia Medica* in the Glasgow University to the present day I have not found that any one can begin the use of opium and limit himself to a small quantity. If he uses opium at all for pain or disease he must of necessity increase it gradually until he comes up sometimes, as you have heard, to enormous quantities. As to the cause why with such unanimity people say opium-eaters must take milk if they are to resist the debilitating effect of opium, I would quote from a book. My own opinion is of very little consequence, but I quote from a book by Sir William Roberts on "Dietetics and Dyspepsia," at page 68.

4288. (*Sir William Roberts.*) I do not see what relevancy that has to the question before the Commission?—If you will allow me, I will connect it. The opium-eater is known to be a great drinker of milk. He cannot resist the influence of opium, unless he takes large quantities of milk. That is the universal testimony of the opium-eaters themselves; and every one who investigates the matter will find that it is so.

4289. (*Chairman.*) I do not think we need detain you further on that particular point. What have you to say as to the influence of opium-eating upon physical energy?—With regard to the influence of opium-eating on the physical energy, I may say that there is a common fallacy, when speaking of the stimulating effects of opium. It is stated that the opium-eater can do a great deal of work when he has taken his opium. In speaking with two men, who were utterly opposed to my views on this matter and who were employers of labour, and among the labourers were a good many opium-eaters, I put the question to them; given two men with equal physique, one an opium-eater and the other not, would you find in your experience that the opium-eater would do more work and sustain more fatigue than the healthy man, with equal physique, who did not take opium? One of the men to whom I spoke was the Captain of a ship, and the other was an agent of a steamer going to Orissa. They both said they could not say so, and the Captain distinctly stated that his experience of opium-eaters on board his ship was, that they do not and were not able to perform the same tasks that healthy men of the same physique would do.

4290. Have you any remarks to offer with reference to the difficulty of giving up the habit of taking opium when it is acquired?—I have experience of attempts that were made by my orders with opium-eaters. I find in my notes I have these cases. The first case was a native Christian who was suffering from disease of the bones of the legs, the tibia. He was recommended to begin opium-eating by a doctor in Calcutta. I saw him some years after, and found him emaciated and weak. No doubt his disease had some share in the debility, but he, of his own accord, wished to give it up. I tried by reducing his dose, and giving him another anodyne instead of opium. He suffered such agony, chiefly from the want of the drug, not on account of the pain in his leg, but from the general craving for the drug, that he could not endure it, and went back to his habit, and died a confirmed opium-eater. The second case, a native of Orissa, was a young man whom I engaged as my dispenser. I found out that he was an opium-eater. He had no disease whatever. He was a walking skeleton. As long as he could get his opium he could do his work, but not at all satisfactorily. I found these two men in the employ of the mission, and both of them I urged to give up the habit, but with no effect. They threw up their situations rather than undergo the agony which would follow the giving up of the drug. The third case was an opium-eater in Cuttack, named Runde, forty-five years of age. He was a day labourer; he became feeble, and could no longer work on account of the opium. His wife tried to help him for a time by working; but she found she could not support her family and give him money for opium. Others refused to give him money to buy opium. In desperation for want of the opium, he committed suicide by hanging himself. The fourth case I would like to refer to is that of a gentleman in Glasgow. A few years ago he consulted Dr. Yellowlees; and he told me of the incident. This Glasgow merchant felt that he was enslaved by the habit of injecting morphia into his system. He had endeavoured again and again to give it up, but had failed. He at length delivered himself up to Dr. Yellowlees to be cured. The doctor locked him in a padded room, where dangerous lunatics are confined, took from him his morphia, and kept him for a week or ten days till he was cured of the habit.

4291. Have you any remarks to offer with reference to the effect of opium upon children?—The result of dosing children with opium is most injurious. The fatal case of a child of a high official of the Bengal Government comes before my mind. The mother of the child told me of this case. She said:—"The medical officer of the Bengal Medical Service gave my child an over dose of opium, and it died." I think that we, medical men, ought not to depart from the instructions we have received from our Professors of *Materia Medica*, that opium given to children is always risky and dangerous. No doubt some do give opium to children in very minute doses, but that heroic treatment cannot be carried on for any time without the medical officer regretting that he has ever begun it. There was another case of poisoning a child. I saw the photograph of the child, and it was probably from 4 to 5 years of age. The ayah gave it opium in minute doses; the child withered away, and when it was very ill, in fact nearly dying, the medical officer discovered it was through opium. This woman was charged before the magistrate with chronically poisoning this child, and was punished with three years' imprisonment, but I understand if it had been her own child she might have gone quite unmolested, because it would not be known that she had done it.

4292. Does that complete what you wish to say with regard to the effect of opium upon children?—I think there should be some control exercised over opium so that women could not possibly obtain it in order to drug their children. I learn, although it does not occur in my own district, that in other parts of India there is a heavy mortality from this habit.

4293. Have you anything to say with reference to the facilities that now exist under the system of licenses for the sale of opium? Do you consider the facilities are excessive?—The facility with which opium can be purchased places a great temptation before a morally weak people. Hence the great number of suicides in our cities and opium-growing districts. Only two months ago the little town in which I labour was thrown into excitement by the news that a boy 16 years of age reading in the Government Collegiate School had poisoned himself by swallowing opium because he was unable, or thought he was unable, to pass an examination. The next case, which occurred only quite recently in this little town I am speaking of, was that of a young widow, 18 or 20 years of age, who for some domestic trouble or other took opium and died. The third case was that of a married woman, who, on account of a quarrel with her husband, took opium and died. I think the sale of opium should be controlled, and that the quantity which an ordinary person should be allowed to purchase should be very much reduced.

4294. Have you now said all that you wish to say on the subject before us in its general aspects?—Yes.

4295. I understand that you have recently visited Orissa?—I have.

4296. How long were you there?—I was there for about one whole day, in Cuttack.

4297. Do I understand that you visited that place with a view of obtaining information, so far as the length of time permitted, with regard to the subject which has been referred to this Commission?—That was my object.

4298. And you desire, I believe, to make a statement which will represent the results of the enquiries you made at Cuttack?—On my way to Orissa by steamer in

*Dr. D. Morison.*

29 Nov. 1893.

November 1893, I met on board a number of native gentlemen (Hindus) returning to Orissa. All except one were connected with the Government. They were all men of intelligence and education. Two of them were M.A.'s and two had read up to the B.A. of the Calcutta University. I explained to them in a few words my object in going to Orissa. These young men acquiesced in the following statement in the presence of a witness: "We deliberately state that our experience of Cuttack, and generally over most parts of Orissa, has led us to consider Orissa peculiarly free from malaria with spleen and fevers, as compared with Calcutta, Burdwan, Nadya, and other parts of Lower Bengal with which we are acquainted. We even know some friends of ours who have settled in Cuttack, Orissa, on account of its freedom from malaria. We know that in Angul and other parts there is fever, probably malarious, but Orissa generally is not considered by us to be malarious. We are decidedly of opinion that the habit of taking opium in Orissa is not due to malaria, as the people themselves do not attribute the habit to that cause." The witness in this case was Babu Hari Das Banerjee, 65, Nimtolla Ghat Street, Calcutta, who stated—"I am a zemindar and have estates in Orissa. The above evidence was taken before me on 15th November 1893." I would state that one European Government official, also one native of Orissa, a zemindar and manager of a large estate, gave me similar evidence to that recorded above. I was at Cuttack on the 17th November, and I was taken to see a retired Deputy Collector, who is interested in this question. I learned from him that a few days before he had prepared a statement on ganja and opium in Orissa. He said in answer to my questions:—"I am a Hindu, a native of Orissa. I have been for many years Deputy Collector, and have had occasion to reside in Balasore and Cuttack. I never heard of opium being given to cure or ward off malaria, for here in Cuttack we have little or none. I have known families come to Cuttack from Bengal with their members suffering from spleen and fever, and after residing here for some time without taking medicine, they have been cured of their malarial ailments." "Were you aware that opium was cultivated in Balasore or in any part in Orissa in the time of Warren Hastings?" "No, I was not aware of that; that may account for the prevalence of the habit. At Balasore a friend of mine, a Government official, complained to me that he could not get his clerks to work after 5 P.M., however great the pressure of work. He said all his clerks took opium, and as that was the hour when they took their opium, they could not go on without it." "Had you any experience of the Orissa famine (of 1866?)" "Yes. I was on relief works and gave the starving food." "Did you ever hear the starving people ask for opium to allay the pangs of hunger?" (Laughing.) "No, I never heard of that; their one cry was 'Rice! Rice!'" "So you do not think the people could buy opium (a dearer article than rice) when they had no money to buy rice?" "Certainly not." I quote from the note prepared by this gentleman on opium and ganja, above referred to. He says:—"I know of many instances in which heirs to large estates brought ruin upon themselves by smoking and eating opium; not that the expenditure attending the habit was great enough to cause the ruin: but that the vice made the men on the one hand so lethargic, and weakened their intellects so much that they almost entirely neglected the management of their estates, leaving them in the hands of their servants, who robbed them right and left; and on the other hand, they were made exceedingly fond of carnal pleasure of all sorts, in which they indulged freely and most extravagantly. I have known the want of means to buy the drug turn men into thieves and burglars in numerous cases, which came before me officially. People have let their wives and children starve rather than do without the drug. The drug is used by men of all classes everywhere in Orissa: that is to say, the use is not confined to any particular race, class or district. *It is regarded as a curse by all, except, of course, those who are eaters or smokers of the drug.* Anything short of total prohibition of the cultivation of the poppy, except for medicinal purposes, would be a partial measure ill calculated to save the country from the destructive effects of opium. As regards the Native States, those in Orissa draw their supplies from the Government stores; in none of those States is the poppy grown or opium manufactured. I think the sympathies of the rulers of these States could easily be enlisted in the noble cause of abstinence from this drug. There need be no special police force to detect smuggling in the case of opium in this part (Orissa) of the country. It would not be easy to grow the poppy or manufacture opium without being noticed by the ordinary police. The existing police force, considered sufficient to prevent illicit preparation of the drug in districts under the Government, would prevent its being smuggled into them from Native States, where it is freely grown without any restrictions. Should the rulers of these states be induced, as they easily could be, to prohibit its growth in their territories, the need for providing against smuggling would be reduced. The prohibitive measures recommended are not, therefore, likely to increase the charge on account of a detective force, as far at least as Orissa is concerned. One of the grounds of objection is the loss of revenue to Government, which would certainly result from it, supposing that such measures are enforced. I would simply answer that, where body and soul are at stake, as they undoubtedly are in the case under notice, no pecuniary consideration should stand in the way of reform. If opium-eating and smoking is a vice, as it is on all hands admitted to be, the traffic in the drug cannot but be considered immoral. This being so, there can be no justification whatever for the Government continuing the trade for the sake of filthy lucre. The revenue derived from it every righteous man would look upon as ill-gotten money; as the gain from gambling houses and those worse than these, would be. It is for the statesmen who are at the helm of Government to devise means by which the charges of governing the country could be met from legitimate sources, without having recourse to measures so immoral and so unrighteous as the opium traffic."

(Signed) JOGON MOHON ROY,

*Deputy Collector (retired).*

My next visit, in company with Mr. A. C. Das, was to the head teacher of a Government Normal School. He testified to the fact that opium was not taken in Orissa to ward off fever, or to cure fever, and that most parts of Orissa were not malarious. His name is Babu Modhu Shudhan Rao. I was referred when I was in Cuttack to Sir Romesh Chunder Mitter, who lately retired from the position of Judge of the High Court in Calcutta. That gentleman has on several occasions gone to Cuttack to improve his own health and that of his family. On my return to Calcutta, I had an interview with him, and I spoke to him with regard to this point. In a letter to Mr. Alexander, dated Bhowanipur, 26th November 1893, after speaking of his visits to Cuttack, and the benefit he and his family always derived, he says:—Having a very favourable opinion regarding the salubrity of Cuttack climate, I advised a relative of mine, who had been suffering here from the affection of the liver accompanied by high fever to try Cuttack. He took my advice, and went there. He shook off the fever in a short time and, after staying there for about four months, returned to Calcutta completely restored to health. During my stay on these occasions, I heard from several gentlemen that residents of Lower Bengal suffering from repeated attacks of malarious fever, get well there within a short time. Cuttack is much drier than Lower Bengal, and, I believe, is free from malaria. Would you be kind enough to hand over this note to Mr. Morison."

4299. In what way do you connect the letter which you have read from Sir Romesh Chunder Mitter with this enquiry?—As corroborating the evidence that I have read to you that Orissa generally is not malarious. That is the point. It has been asserted again and again that Orissa is intensely malarious, and that the excessive consumption of opium there is due to its malarious climate. I have also the evidence of Mr. Macmillan, who was for over thirty years Executive Engineer of Orissa. In answer to my questions, he said:—"I was Executive Engineer of Orissa for over thirty years; but I am now retired from Government service, and living in Cuttack. I have travelled over every part of Orissa, at all seasons, and along the low-lying coast line as well as in the higher plains towards the hills. I had charge of all the Public Works in the District, and many of the roads and bridges were designed and executed by me. I constructed that large break-water you saw on the river as you approached Cuttack in the steamer. I have come to know the people and their habits well. I know the malarious parts, but Orissa is not considered malarious by those who live here. During all these forty years I have never had fever except once, and then not very severely. In all my intercourse with the people I have never heard them say that they took opium as a prophylatic, and I am sure they do not use it either to cure or ward off fever. I have heard some say that they began it for rheumatism. The habit here is merely a vice. I can remember two instances when the habit, after long continuance, was abandoned. One, a good workman, a mechanic, who was called 'pagol' or fool by the others on account of the effect of opium upon him. He was unreliable, although naturally a good workman. He dreamt a dream and on that account, so he said, gave up the habit. Soon after leaving off the habit he became a steady and industrious workman, and began to look quite different in appearance; even the very color of his face was changed; he looked fairer and became sensible and

reliable. The second man was a merchant, and was also called 'pagol' or fool on account of his manner from excessive opium-eating. He had neglected his business, and things were going to the bad; but he left it off and became a competent and prosperous man."

4300. I may also state that while I was in Cuttack there was a meeting of the Total Abstinence Society of Cuttack. I happened to be present, and I was asked to speak a few words. The meeting was a crowded one. I should say there were between eight and nine hundred people present. I put the following resolution to the meeting, and it was unanimously adopted:—"At a public meeting of the Total Abstinence Society of Cuttack, convened on the subject of Total Abstinence from intoxicating liquors and drugs, we hear with surprise that the cause of opium-eating and smoking, so prevalent in Orissa, is due to malaria. We believe the habit to be due to bad example, so contagious in evil, and we have never heard of opium being used either to prevent the influence of malaria or to cure an attack of malarious fever in Orissa." Then, again, the Baptist Missionaries, who have a very large Mission in Orissa, happened also to be assembled at the time of my visit. I naturally looked to them to give some expression of opinion in regard to this point. The following Resolution was passed:—"We, the Baptist Missionaries from various parts of Orissa, at present in conference assembled, hereby re-affirm what we have hitherto acted upon, that opium-eaters or smokers are not eligible for baptism or admission into Church Fellowship in any of our churches scattered throughout Orissa." The conference really represented a Christian community of three to four thousand members.

4301. You have dealt with your experience in Lower Bengal and your visit to Orissa; is there any other point you would like to bring before us?— I should rather like to discuss the question as to whether malaria is a real cause of the excessive consumption of opium in Orissa. That this theory has been accepted by the Government of India will be proved from the following extract from the Blue Book "*Consumption of Opium in India*," which is known to the members of the Commission.

In a Despatch, dated 14th October 1891, the following sentence occurs:—"We regard the general facts about Bengal as on the whole satisfactory, when the enormous area and population are considered, and when further it is recognised how large a proportion of the area consists of alluvial, malarious tracts in which the use of opium by the people is not a vice, or even a luxury, but to some extent a necessity of life."

4302. (*Mr. Fanshawe.*) Does that include Orissa?—Bengal generally.

4303. (*Chairman.*) Have you anything further to say?—I should like to mention that I had occasion to bring this matter before the Anti-Opium Society. A discussion was held on "The Medical Aspects of the Opium question," on the 31st May, 1892. I wish to put in the pamphlet in which that discussion is reported as evidence, and I will quote from it in order to show what I consider to be the weak points of this theory of malaria accounting for the excessive consumption of opium in certain districts in India. In that discussion I stated:—"The first assertion affirms that the *excessive* consumption of opium in Assam and Orissa is due to the fact that these parts are more malarious than other parts of India, and that it is taken as a prophylactic by the poor ryots. There are three outstanding facts which prove, to me at least, that the above theory is not the true one. Many districts in Bengal, which are more malarious than Orissa and Assam, do not consume opium in anything like the proportion of these oft-quoted districts. I instance the district of Rajshahye, some parts of which have been depopulated by malaria; yet opium, though known, is not largely consumed in that district as a whole. The excessive consumption of opium *is not confined to malarious tracts*, which it would be if the malarial theory was true, either as regards India or China. In both these countries people, living in parts comparatively free from malaria, are excessive consumers of opium. High above the malarial zone, in China and India, where malaria is endemically unknown, opium is consumed to excess. In such places as Simla—the highest town in the Himalaya range—we find the habit established, and the drug consumed to excess. It seems clear from these facts, which I can only merely mention, that whatever cause or causes have brought about the excessive consumption of opium in Assam and Orissa, it is not malaria alone. We must look a little more closely at these malarious tracts, and find a cause or causes, which are equally applicable to other parts of India, very different in climate, race, social habits, and religious restrictions. If we glance back over the history of opium cultivation, we learn that it was formerly cultivated in these very districts of Assam and Orissa, where it is now so excessively consumed."

In the "Return of an article on Opium, by Dr. Watt Reporter on Economic Products with the Government of India, recently written by him, and intended to be published in the 6th Volume of the Dictionary of Economic Products of India," (which I believe has been handed in to the Commission), Dr. Watt states, at page 22:—"At length, in 1873, an end was put to all disputes by the Governor of Bengal (Warren Hastings), who assumed, on behalf of the English East India Company, a monopoly of all the opium produced in Bengal, Behar, and *Orissa*." On page 20 this sentence occurs:—"That it was once on a time cultivated there" (that is on the Coromandel Coast) "as well as in *Orissa* and Bengal generally, there can be no doubt, for we have the East India Company's orders that its cultivation should be restricted to Patna and Benares. Doubtless the danger to the community, and the difficulty in preventing illicit transactions with a widespread, almost promiscuous, cultivation, must have forced on the Directors of the Honourable Company the necessity for confining the traffic within narrow limits, where fiscal restrictions could be brought to bear on it." In my speech in the discussion I have referred to, I further say:—"The dangers to the community which they dreaded were real dangers—dangers with which the cultivation of opium have ever been associated in India—the demoralisation of the ryot, and the forming of habits of opium-eating by the community." I do not wish to quote any more from this pamphlet which I put in. I will conclude by saying that my experience and my evidence from Orissa enable me to say that the following points, so far as Orissa is concerned, have been proved:—That Orissa generally, instead of being a hot-bed of malaria, is a kind of sanitarium for Bengal, where those who can afford to do so go to get rid of Bengal malaria, and are not disappointed. That opium is not taken in Orissa as a prophylactic, for the people do not know the antiperiodic properties of the drug, nor do they need it for malaria. That opium is never taken by the people themselves to cure fever. That the opium-eaters, who are saturated with the "prophylactic," are at least as liable to fever as others. That the use of opium is looked upon as a curse by all intelligent natives of Orissa who have the welfare of their people at heart. That the Balasore District, where the cultivation was carried on, as might be expected, is the most deeply tainted with the vice.

4304. (*Mr. Wilson.*) You have mentioned that you were a member of the municipality of the town in which you reside? —That is so.

4305. How were you appointed to that position? —I was nominated by the Government of Bengal.

4306. Are you acquainted with a book on malaria by Dr. Russell, who has been a witness before this Commission? —I am.

4307. Is there anything in that book which either confirms or contradicts the views you have put before us?—I think there are passages in that book which confirm my views.

4308. Will you refer to them, and give us your opinion about them? —In speaking of the opium-eater, he says, at page 37: "The opium-eater enjoys considerable immunity from malarial affections in the early stage, the first few years of indulgence in the habit, before the organic visceral changes are set up, and the general shattering of constitution results, which prematurely break down the consumer of opium and render him an easy prey to diseases of every kind." He then goes on to say: "In the plains of Assam this habit is almost universal. In this district the writer has made a series of exact observations on the prevalence of this habit, among the large circulating population of the jail. He finds that nearly four-fifths of the men of the plains, who enter jail, are more or less addicted to this habit, consuming from five grains to three drachms of the drug daily. On the other hand, he has never yet in seven years met with a hill man who was an opium-eater. They are usually spirit-drinkers. The prevalence of this habit is the curse of our jail populations in Lower Assam. No work can be got out of the long confirmed opium-eater. He can digest nothing but light food, milk or soups. On ordinary diet he suffers from diarrhœa, tending to rapidly run to dysentery. His system has very slight heat-making power, he is extremely susceptible to any changes of temperature, and cannot stand cold; he is thus especially liable to both chest and bowel disorders. Again and again he may be nursed, by a system of milk diet, gradually on to ordinary food, again and again he recurs to hospital, suffering from diarrhœa, dysentery, or dyspepsia. The emaciation of the opium-eater is characteristic and extreme. Eventually, after

*Dr. D. Morison.*

29 Nov. 1893.

having been a source of infinite care, after repeated courses of medical and dietary treatment, after having caused large expenditure in sick diet, extras, etc., he perishes, usually of a chest or bowel disorder, or perhaps from practical starvation, from eventual inability to digest any kind of food, even the lightest and most delicate. On *post-mortem* examination, all the viscera are usually found wasted and anæmic, except the liver, which is commonly large, pale, and very fatty."

4309. Do you think that supports your view?—It does entirely.

4310. Do you wish to say any more with reference to that book?—There are other passages I might quote from it, that go to support my views in the matter.

4311. Were you present when Dr. Russell gave his evidence?—I was.

4312. Did you hear his explanation of that?—Yes, I heard him state that he referred to the "opium sot," but the word here is "opium-eater." Four-fifths of the people in jail could hardly be opium sots. He says "Nearly four-fifths of the men of the plains who enter jail are more or less addicted to this habit, consuming from five grains to three drams of the drug daily."

4313. Is there anything in the context which would lead the ordinary reader to suppose that it relates to opium sots?—I think not, because he calls opium "the curse of the Assam jails."

4314. Can you give us the date of the memorandum which you quote here, signed by Jogon Mohon Roy, the retired Deputy Collector?—It was written two or three days before my arrival, with the object, as I understood, of being presented to this Commission, in some form or other.

4315. You have given us the account of several statements and conversations which you had on a recent occasion on your way to Cuttack, with reference to this matter. I must apologise for asking you this question, but I think I must do so: did you hear any evidence of a contrary character?—I did not. I heard expressions from Europeans on the steamer that the difficulty of revenue was the great question, and that they had no sympathy whatever with this agitation against the opium traffic.

4316. You have been strenuously combating the doctrine of the connection of malaria with the consumption of opium?—Yes, I have.

4317. Can you give us any information as to the time that doctrine first arose?—I cannot exactly state who first started the theory; but it is only within recent years that it has come before the public: I think it was coincident with the agitation against opium.

4318. (*Mr. Mowbray.*) I understand that you have been in Bengal for sixteen years?—Yes, excluding my two visits to England.

4319. What sized place is Rampore? What is its population?—It is a town of 20,000 inhabitants, and it is the administrative head-quarters of the district of Rajshahye.

4320. Are you speaking from your experience of the town, or of the town and surrounding districts?—Of both; my experience extends to the whole district.

4321. What would be the population of the surrounding districts?—The population of the whole district of Rajshahye is somewhat about one million five hundred thousand, but I cannot give you the exact figures.

4322. Rampore is in the same part of India as Murshidabad, is it not?—Yes, on the opposite side of the river.

4323. Will it be described as being in the same district as Murshidabad?—No.

4324. Adjoining?—The Ganges separates them.

4325. Since you have been there, have you devoted your attention largely to this subject of opium?—Only within the last four years.

4326. Then the evidence which you have given us to-day from your own personal knowledge is based on four years' experience?—It is not: it is based on the experience extending over my whole term of service in Rajshahye.

4327. I thought you told me that your attention had only been directed to this subject four years ago?—I should have said that it was specially directed to it about four years ago.

4328. Do you remember your friend Mr. Donald Matheson, the Chairman of the Committee of the Anti-Opium Society, writing a letter to the *Times* in 1889, in which he referred to some letters which he had had from you?—Yes.

4329. This is what he says—"I wrote to Dr. Morison, the excellent medical missionary, who has been in charge of the station for the last twelve years. His first reply was to the effect that he knew very little about it, but would make enquiries;" that is what you now substantially say, that it is only about four years ago that you began to make enquiries?—That is so.

4330. You have told us also that some further control should be exercised over the sale of opium: I should like to know what you mean by further control than what exists at present: in what direction do you think that control should be exercised?—I think it would be for the interests of the community at large, that the quantity of opium procurable by any person should be very much reduced, I should say, to non-poisonous doses.

4331. What would you call a non-poisonous dose?—Under four grains.

4332. What is the present amount that anybody can purchase in Rampore?—I understand that it is about five tolas: I am not quite certain, but I think that is the amount.

4333. Is it the case that within the last twelve months, the amount has been reduced from five tolas to one tola?—No, I am not aware of that.

4334. You would wish to go a good deal further than that?—Yes, I would make it difficult for a person to obtain opium, except for very necessary purposes.

4335. How would you define "very necessary purposes?"—Medicinal to begin with.

4336. How would you define "medicinal?"—Opium taken for the alleviation of bodily suffering.

4337. We have been told in evidence, by some witnesses who have appeared before us, that a large number take opium as a domestic remedy, for the alleviation of pain: is that in your view a medicinal taking of opium?—It is.

4338. With that you would not interfere?—I would not. I would simply guard against the abuse of that.

4339. From the evidence which other witnesses have given, you are no doubt aware that the amount taken by these people medicinally, in that sense of the word, is far larger than two grains?—Yes, because they are opium-eaters. They have become accustomed to it.

4340. In your opinion, we may take it, that for medicinal purposes, as a domestic remedy, a dose of two grains would be sufficient?—Yes. To begin with, that certainly would be a large quantity. I should say, to begin with, a half or a quarter of a grain would be the proper amount.

4341. I am not speaking of beginning. I am speaking of the maximum limit you would propose, with regard to the restriction of the sale?—I would guard it in this way: that those who are eating opium at the present time should not be deprived of it, and in order that they should receive what is necessary for them, they, of course, should be allowed to have larger quantities; but it should be known by those who are in charge of the shop that those persons are habitual consumers of opium. For those people there should be an exception made undoubtedly.

4342. Do you think, from your practical experience of the country, that it would be possible to vest that discretionary power in any persons selling opium?—I think it would be quite possible. I cannot go into details, but I see no difficulty in it. I think the Government could do it quite easily if they chose to give their attention to it.

4343. In order to apportion the amount of opium that any person was entitled to buy to the quantity which he had been in the habit of consuming, you would require, would you not, a very large number of people to be employed in that distribution?—I think not.

4344. Would it be possible for any small number of people to have sufficient personal knowledge of the applicants?—Yes, if certain shops were placed at certain centres, in a very short time the shopman would be able to know all his customers. I do not think there would be any difficulty in that. I am speaking of Bengal.

4345. I do not wish to ask you anything except with regard to your own personal experience. How many shops are there in Rampore?—I think there are three or four.

4346. Do you think that it would be possible for three or four people to have a sufficient knowledge of their customers to be able to say to one man, "you may have one grain," and another man, "you may have two grains?"—I think so.

4347. Without risk or serious abuse?—I think there would be no difficulty in a man recognising and knowing his customers if they were first registered. If they came to him to be registered, he would have no difficulty in knowing them.

4348. Now you have put in something you never suggested before: you mention a register?—I am not prepared to go into details; but I think in some parts of India a register would be necessary.

4349. Is not the difficulty in dealing with this matter, really a difficulty of detail?—It is entirely a difficulty of detail, therefore I do not wish to go into detail.

4350. It is very easy to say generally that a thing should be prohibited, or that more control should be exercised, but is it not necessary, before you say that, to think out the details before that could be controlled?—That is true generally. Undoubtedly one should think out as many of the details as one can. I have thought out some, but I am not prepared to lay them before the Commission, because I do not think that stage has arrived; but generally, I think that there would be no difficulty in manipulating the details of such a system of controlling opium-selling in Lower Bengal.

4351. Your view is that the maximum limit which should be provided for any person should be reduced to a very small quantity?—Any person who is not accustomed to opium.

4352. That it should be reduced to a very small quantity, and that discretionary powers should be vested in those who distribute the opium, and that they should know in some way who was a habitual smoker, and who was, therefore, entitled to have a larger dose: is that a fair summary of your recommendation?—I think that is what I mean.

4353. (*Mr. Fanshawe.*) Speaking from personal experience, you have said that there was no knowledge in Rajshahye of the use of opium as a prophylactic?—None whatever.

4354. You say that it is known as a domestic remedy?—Yes.

4355. Is it not so known in connection with fever (without using the word prophylactic) as enabling a man to withstand chills or pains caused by chills?—I have never heard of it used in that way. I have known it used sometimes for rheumatism and other pains that might arise.

4356. Not connected with chills, ague or fever?—Not with chills. For rheumatism I have again and again heard it spoken of, and very often for syphilitic rheumatism.

4357. You have not heard of it being used in connection with fever?—I have not.

4358. You said that opium is always considered disgraceful; is that quite what you intend to say, even when it is used by elderly men?—I do not think I made that statement in regard to elderly men.

4359. You do not mean it to apply to elderly men?—No, because public opinion among Hindus and Mahomedans is that elderly people who are failing in health from various causes may take opium without being considered to be addicted to a very demoralising habit.

4360. You also mentioned the habit of taking opium among the young men in the Rajshahye district. Did I gather that that was very unusual?—I think that is very unusual. I meant rather in regard to smoking.

4361. Is there now any shop in Rampore for the sale of chandu and madat?—I am not aware of any chandu shops; there are three for the sale of madat.

4362. You also said that there was a distinct tendency to increase the dose on the part of people addicted to the opium habit?—That is my deliberate opinion.

4363. Is it not the case that a number of these older men go on for long periods without increasing the dose to a point that does them any injury?—I think when they take it not for any pain, the tendency to increase it is not so very great; but when they take it for rheumatic pain or pains of any kind, and the pains are not removed or kept in subjection, there is a tendency to increase the dose.

4364. May we take it that generally in these cases the habit does not go on to an inordinate use of opium so as to do injury to the health?—I would not say that it does not interfere with the health. I believe there is a certain amount of influence upon the health. It is not very marked in some cases, but in long-confirmed cases it does become marked.

4365. Is it not a question of quantity; when an increased dose is taken it may not affect the health if it does not go to an excessive dose?—It is my experience that they usually do go to excess ultimately.

4366. Even in the case of men who begin later in life?—Yes. What I mean is that they usually go to five or six grains.

4367. But would that be excess as regards their own individual health?—My opinion is that a man cannot be an opium-eater without suffering in health, be he young or old.

4368. Do you think it would make any real difference in the number of suicides if opium were not available?—I think it would.

4369. You are aware that in Bengal suicides are common, and that there are many other modes of committing suicide?—Yes, I am aware of that.

4370. Then how would you apply that knowledge that there are many other means of suicide available and ordinarily used?—I would apply it in this way. If a man was a cutler and left his razors about his room and his children took to cutting their throats, I should consider that that man ought to move his razors out of the way. Opium has been such a prolific cause of suicide that a paternal government should remove it from the reach of the people.

4371. When you say a prolific cause of suicide, are you speaking of the Rajshahye district?—I have no statistics; I am speaking of India generally.

4372. In what part of India is it such a prolific source of suicide?—I have heard that Calcutta is one, and Rajputana another, and the opium-growing district of Gya, and other places.

4373. How would this fact affect your opinion, that in last year's Police report for the Lower Provinces, it is stated that in the district of Nuddea, 142 women committed suicide, and in every case death was due to hanging?—Probably opium was not at hand, or they would not have hanged themselves.

4374. Are there not always means available for suicide?—it is my opinion, and I think the opinion of the native public generally, that opium should not be so easily obtainable for suicidal purposes.

4375. In referring to Native opinion are you speaking of what has come within your own knowledge?—From my intercourse with the natives, which is pretty considerable.

4376. (*Mr. Wilson.*) Mr. Mowbray asked you what was a poisonous dose, and I think you said four grains?—Four grains is the usual dose mentioned in text-books.

4377. Does that mean a fatal dose?—Yes, there are no doubt exceptions where individuals can take larger doses, but generally, I think, four or five grains is considered fatal.

4378. Of course you mean in the case of persons entirely unaccustomed to its use?—Yes.

4379. (*Mr. Mowbray.*) How many grains are there to a tola?—I cannot tell; about 180, I should say, but I do not know exactly.

4380. (*Chairman.*) You have clearly given us your views with reference to the opium habit: may I ask whether you draw any parallel or see any analogy between the opium habit and the drinking of alcohol?—Yes; I think they are both sources of great evil in the world.

4381. You would not recommend the use of alcohol as an ordinary article of diet?—Yes, if it was necessary; as a medical man, I certainly would.

4382. You would recommend it for medical use?—For medical use.

4383. But not as an ordinary article or diet?—Not usually—not in the case of a person in ordinary health.

4384. To a person in ordinary health would you recommend abstinence from alcohol?—Not absolutely. Circumstances would modify my views—the constitution of the individual and other factors that might enter into any judgment that I should form. I do not think I can put it more clearly. I could not possibly state a general view upon the question. I am a total abstainer myself, but I do not in the least suggest that alcohol in its many forms may not be and is not beneficial. I know that in a great many cases it is most beneficial.

4385. Still you would regard it as useful rather as a medicine than as an ordinary article of indulgence?—Yes. The dangers that surround it to the community I think would make me careful not to encourage a young man to begin the use of the article.

The witness withdrew.

*Dr. G. R. Ferris.*

29 Nov. 1893.

Dr. GEORGE RICHMOND FERRIS called in and examined.

4386. (*Chairman.*) Will you make a general statement of your professional position and of your views as to the question with which this Commission has been appointed to deal?—

I am a Member of the Royal College of Surgeons of England, and have been in India 40 years.

From early in the year 1856, I have been in private practice in Calcutta as Medical Officer connected with the dispensary known as Messrs. R. Scott Thomson & Co. I have, therefore, had nearly 38 years of experience in this country. During the whole of this period I have had daily to attend to the ailments and prescribe for all classes of patients, Europeans, Eurasians, and natives from all the Indian provinces, as Burmese, Bengalese, up-country men, Punjabis, Afghans, Gurkhas, Sikhs, and indeed men of all castes, races and religions. This large practice has made me familiar with Indian diseases and the habits and customs of the people, and, among other things, has drawn my attention to the habit of opium-eating. I have had no experience of opium-smoking except that many years ago I visited an opium den. In that den I found a mixed lot of men, but they were all orderly, respectful, and in possession of all their faculties. Very early in my practice, I noticed that many patients were opium-eaters. My attention was first called, early in 1854, to this habit, when, as Surgeon in the Honourable East India Company's Bengal Marine, I had medical charge of troops and followers being transported between Calcutta and Burma. On a voyage in the Honourable Company's S. S. *Tenasserim*, carrying a large number of Sikhs, who exhibited a special immunity from sea-sickness, this appeared, considering the weather, so unusual and so peculiar, that I made inquiries, and to my astonishment I found that these men, who, I also noticed, took but very small quantities of food, were all opium-eaters. From that time I have never ceased, in the course of my practice, to investigate, so far as my opportunities allowed, the opium habit and the effect of opium on those who use it. Before going further, I may say I have never known Turkey opium to be used by an opium-eater, and I should regard four grains of such opium as a dangerous dose, that is, pure Turkey opium. The opium, which I have known to be eaten by my patients, is Bengal opium, and as to this class of the drug, I should consider pure opium in eight grains to be dangerous,—that is, eight grains in one dose. When the habit is commenced, usually one pice worth of opium is purchased. This is about four grains, and I may mention that this rate of sale has, so far as I know, not varied in all my experience. At the beginning, the opium-eater will divide his one pice worth in various ways, taking the dose morning and evening; the maximum dose being taken in the evening. After a time he may increase the quantity to six grains, and even eight grains, but I have noticed that a man will continue to take the same quantity daily for a very long time. There are cases where the quantity taken may be as much as twelve, and even sixteen, grains per day, but this I regard as extreme and connected with some special disease—it may be diabetes—against which the patient is combating. In one case, which has recently been before me, a native, remarkable for his intelligence and physique, but suffering from diabetes, actually got up to forty-five grains of extract of opium per day. The effect he desired having been produced, he is reducing the quantity. No one would be able to tell from that man's appearance, from his conversation, or his business aptitude, that he was an extreme opium-eater. It is a common rule with me to ask my native patients if they take opium, and in this way I have become acquainted with a great many circumstances not ordinarily known to medical men in connection with the opium habits and with its effects upon diseases. Generally, I may say that it has never made any difference in my treatment whether the patient took opium or not. I have not found opium deleterious in its use or interfere with the exhibition of any other drug. I have not found opium taken as a habit productive of any disease. I have not found it induce emaciation or dulling of the mental faculties or a withering of the tissues or of the patient's physical strength. I do not know of an instance of what may be called an opium drunkard from the eating of opium, though there may be opium drunkenness as the result of excessive smoking, especially if the opium be adulterated, but no such case has come under my observation. My experience of chandu and bhang is so small that I must refrain from expressing any opinion as to their effects. As a rule, the opium habit is not common to young men; but I have to point out that, when for any cause whatever, young men have taken to opium, they become in a marked and peculiar manner protected, so to speak, against diabetes and dysentery—that is, against two diseases which are, so far as my experience goes, the most fearful scourges and the most feared and dreaded by all natives of this province, and indeed by all natives of India with whom I have been brought into contact. I have noted that a great deal is due to the food common to the people of India, the Hindus particularly, whose main food is rich in starch. The Mahomedans, who take more animal food, are not so prone to diabetes as their Hindu neighbours, but all natives suffer enormously from the effect of poor food, damp, cold, and exposure inevitable from their ordinary avocations. It is very remarkable amongst the poorer classes as proof that opium prevents a waste of tissues—that an opium-eater can do with much less food than a man not given to the habit; and this being so, it may possibly be that the poverty of the man may maintain the habit at a given minimum as to quantity, say 4 grains per day. Besides dysentery, natives suffer from a variety of intestinal complaints and from the results of malarial poisoning. I have noticed that in such cases the patient invariably seeks relief from opium; and I have also noticed that when opium-eaters are subjected to the same malarial influences as non-opium-eaters in cases where such remedies as quinine and arsenic and other preparations would be useless, the opium-eaters enjoy an immunity which is remarkable when contrasted with the condition of non-opium-eaters in exactly the same circumstances. I have never hesitated in cases coming before me to recommend my patients to continue it, and I have found that where natives have come to me suffering atrociously from the effects of alcohol, and I have been able to substitute opium for the alcoholic habit, the patient has recovered his status in society exactly in the same proportion as the substitution of opium for alcohol has been less or more complete. This I consider a very noteworthy fact to the credit of the opium habit. So far as I can judge, crime is very rarely met with amongst opium-eaters. I can never tell an opium-eater by casually looking at him; his habits and his appearance will not guide me. Of course I should know if I examined him for this particular matter. I find that opium-eaters are healthy men, and their muscular development is good, and that mentally and bodily they contrast favourably with non-opium-eaters. The conclusion I have been obliged to come to is that in a country like India, having regard to the habits of the people, the character of their avocations, the peculiarities of the climate, and the particular character of their food, opium is distinctly beneficial—that it is not harmful, that it is not a vice, that it does not promote in any way immorality, that it does not increase but distinctly decreases mortality, and that without it the vital returns of many parts of the country would be simply appalling. My experience is that men, as a rule, with rare exceptions, will resort to either a stimulant or sedative, and as far as Europeans are concerned, the majority use a stimulant; natives are so constituted that when they resort to stimulants they do so to a degree almost incredible to ordinary European experience, and the extreme way in which they indulge renders them, as native reformers continually urge, pests of society and dangerous to themselves and all about them. Opium, on the other hand, because it is a sedative, absolutely prevents them from becoming obnoxious in any way. I am convinced that the native will have one or the other, the sedative or the stimulant. If the Government prevents the resort to the sedative, then we must expect to find the wealthier classes giving themselves up to the more refined forms of alcohol produced by Europe; while the poorer classes will develop a very wide use of native rum, arrack and spirits, and the result will be widespread vice, misery, crime, and an increased mortality, at the very idea of which I, as a medical man, stand aghast. No doubt distillers here and in Europe would look not to the effects to be produced, but to the profits which such a tremendous demand would yield; but I doubt if Government can take this view; and, as a man who knows something of India and its people, who has learned to take a strong interest in their welfare, and who has a stake in the prosperity of the country, I deprecate such wholesale degradation as this would be; and, as I cannot imagine a cheap, a good, and a harmless substitute for opium, I am as convinced, as any one can be, that it should be let-alone, and that it has been not only a necessity, but I would even go to the length of saying, a blessing to the people.

4387. I gather from the statement you have made that you are in private practice here?—I have been in private practice for 38 years within a month or two. I have been 40 years in India without leaving the country for a single day.

4388. You are in private practice, as distinguished from members of your profession who are in Government employ?—Yes. When I left the Government employment in March 1856 I joined my partner (at whose solicitation I left Government service) in private practice in April 1856. From that time I have not ceased practising in Calcutta.

4389. So that your experience as presented to us is that of an independent practitioner?—Perfectly so.

4390. (*Sir William Roberts.*) You have given a very full account of your opinion with regard to the opium habit. Have you ever endeavoured to divide the effects of opium into the anodyne or hypnotic effect which we value medicinally and those other effects that opium-eaters experience?—I have not gone into its separate effects as a sedative or hypnotic. I have simply taken the effect on the opium-eater. As a medical man I sometimes give opium as a hypnotic; that is a different thing.

4391. Of course you recognise the opium-eater as having a sort of tolerance for the drug?—Yes.

4392. You do not recognise that the susceptibility of the opium-eater to the anodyne powers of opium is altered; he is still susceptible to the medicinal effects of opium as an anodyne?—Certainly.

4393. What has been your experience with regard to the increase of the dose? We have been told again and again by certain witnesses that there is an inevitable tendency among opium-eaters to increase the dose?—The word "inevitable" is misplaced. I know persons who have been opium-eaters for at least 20 years, and they are now taking the same dose as they did when they first consulted me; so that it is not inevitable. There may be opium-eaters who have begun the habit by the inducement of their friends or some other cause of that kind, not for any particular ailment. Those are the men who increase the dose. A man at first buys a pice worth and perhaps divides it into two days, but he may go on gradually, as I have said, up to six or eight grains, which I look upon in the great majority of cases—99 per cent.— to be a maximum.

4394. That is the limit of tolerance?—Not the limit of tolerance, because they take it with perfect impunity, but they may go on to very large doses. We know that even among the Europeans by gradual use the tolerance becomes much greater.

4395. I presume also that there is a very great difference in individuals in regard to their tolerance?—Certainly.

4396. Have you ever seen anything like that tolerance among the European residents in Calcutta?—Very rarely. I have had several cases, but the percentage is very small.

4397. To what do you attribute the marked difference between the opium-eating habit among Europeans and the same habit amongst the natives of Calcutta?—The Europeans as a rule are considered healthy; they have means at their disposal, and can afford to buy stimulants.

4398. You mean alcohol?—Yes. The native is so poor that although he may be able to spend one pice in a day or two days, or even two pice a day, that would buy very little alcohol; so he takes to the sedative from poverty.

4399. That applies to poor natives, but we have evidence before us that the habit is diffused amongst the rich as well as amongst the poor?—Yes. The opium began with the natives before stimulants were known to any excess in India. I cannot go back, but I fancy that opium was eaten long before stimulants were generally known amongst the natives.

4400. Taking persons in easy circumstances,—Europeans and say the Marwaris here—how do you account for the difference—the Marwaris becoming opium-eaters and the Europeans not?—The Marwaris who take opium are a peculiarly satisfied, docile, quiet, harmless set of men; but if they took stimulants, it would be otherwise.

4401. You do not see my point. I want, if possible, as a scientific enquirer, some key to the fact that Europeans do not, except in rare instances, become opium-eaters, while the people of India, as we hear, commonly or frequently become opium-eaters; have you thought of that?—The European has more means at his disposal, and if he has any ailment he will consult a European doctor, who will not make an opium-eater of him. There are very few natives who can afford to go to a European to be prescribed for; but the Kabirajis and their friends for any ailment recommend them to take opium to begin with.

4402. Has it never struck you that there was a difference of tolerance depending upon race or climate or food, or the environment of Europeans on the one hand and of the inhabitants of India on the other?—No. In Calcutta I have seen the greatest quantity taken by Europeans. The maximum I have seen has been taken by a European.

4403. You have seen opium used in excess?—I have.

4404. To the injury of the health?—I cannot say; that I have not seen.

4405. Then you merely consider excess from a speculative point of view?—Entirely, because I have not seen any injury to the health from opium in any respect.

4406. Not in large quantities?— No.

4407. Have you had experience amongst the poor natives, or among a rather better class?—I have. Members of this Commission, if they would come some morning unknown to me, and simply sit down and see the class of people for whom I prescribe daily, would be astonished. They would see all classes, from the poorest coolie woman with her child to the richest native in the country. They come during six or seven hours of the day, people of all classes, including wealthy Europeans. They all take their turn when I am dealing with sick people. I would guarantee that on any one day you would see every class of Bengali, from the highest to the lowest, as well as Afghans and other up-country men like the Sikhs, and also the poor unfortunate woman who will go and sell a piece of jewellery to come to me under some idea that I can do her good—she will come with her infant child to be prescribed for. You see that every day going on, week by week, month by month, and year by year.

4408. You say that when opium is taken in large quantities you have not seen mischief produced by it?—No, I have not.

4409. (*Mr. Pease.*) You say, "I can never tell an opium-eater by casually looking at him; his habits and his appearance will not guide me. Of course I should know if I examined for this particular matter." In what way do you examine?—If you examine the opium-eater you will find that the Iris dilates and the pupil becomes smaller; that is from the effect of the opium upon the motor nerves. If I see a person with a contracted pupil, I immediately know that he takes opium or bhang, and then he tells me which it is. It is only from that that I am able to discover it—not from any emaciation or other appearance of that kind, but from a dilatation of the iris.

4410. You have also said that without the use of opium, the vital returns from many parts of the country would be simply appalling. Will you tell us what parts of the country you have specially in view?—I have travelled outside of Calcutta in the Eastern districts a good deal, and I have seen the poor people there, my name being pretty well known amongst them. Many of the natives have constantly flocked to me, and the Kabirajis have come to speak about diseases. They have said to me: "Well, sahib, your quinine does nothing—it has no effect at all, but a little aphim (opium) has acted beneficially." That has been so particularly in cases of famine. If it were not for opium during famines I believe the death-rate would be ten-fold. It makes up to a certain extent for food. Say that a person has one anna a day. (I am speaking now of starvation times; these people do not spend anything on clothes.) Suppose a man to spend four pice for his family for food, they might yet be starving; but if he spends one pice in opium and three pice in food they will pass through the famine until relief has come round.

4411. Your answer to my question is "Eastern Bengal"?—Yes, my information is from the records of the famine. I am in a position to get general information freely from well-informed parties.

4412. An estimate was given to us yesterday that the number of opium consumers in Bengal would be about 2 per cent. of the population; do you agree with that estimate?—I should think that that was very far below the real figure. Mine are the sickly people; I cannot tell you about the healthy people. Leaving out the Eurasian and European elements, I should say that, taking the natives of all classes, not less than 30 per cent. of the male native adults who come to me as sick people take opium; I will not say how many more, as I have not gone into *statistics*. I see opium-eaters every day. Yesterday a wealthy zemindar came to me to be prescribed for. He was a man of high status. I naturally asked him, as I usually *do*: "Do you take opium?"—"Yes," he replied. "How *much*?" I asked, "I take about two annas a day." That means sixteen grains, which is a very large quantity. That man is about fifty-five years of age, and he is a stalwart, powerful, healthy man. He came to me with regard to some ailment, and I did not consider it necessary to interfere at all with his opium-taking.

*Dr. G. R. Ferris.*
29 Nov. 1893.

4413. Your estimate is 30 per cent. of the people who come to you as patients?—Yes—I say not less than that, it may be much more. I exclude Eurasians and Europeans, and refer to the native male adults only.

4414. These are people who have previously been in the habit of taking opium?—Yes, I am speaking only of them.

4415. Are you aware of any distiller or brewer who has ever joined the Anti-Opium agitation?—I have not gone into that; I stick to my profession. The information I have gathered has come naturally to me. This question has not come before me until I was asked on Sunday. I was once before asked by a person whether I would give evidence, and I declined. On Sunday I received a requisition, and then I said I would not decline. I have not gone into this matter in any form beyond what I have given you information about, as the result of my experience as a resident for forty years in India (which I have never left for a day) and having a constant knowledge of these people.

4416. (*Mr. Wilson.*) I think you spoke of opium-eating as being peaceful?—Yes.

4417. I think I have heard it said that it goes further, and that it sometimes makes them rather cowardly?—I have not seen it, and history proves the contrary. The Rohillas and Sikhs, who are opium-eaters, are amongst the most warlike and fearless men we have in India.

4418. You have not seen that yourself?—No, certainly not; I have never seen opium make them cowards.

4419. Are you a member of the Calcutta Medical Society?—No. My time is so fully occupied that I have no time for it. I have been invited.

4420. In reference to the dispensary practice, what are the fees for which Messrs. Scott Thomson & Co. permit the poorest people to come?—There are none. I treat them for nothing. Scott Thomson & Co. pay me as a medical man for giving advice there. In many cases the poor people get medicines for nothing, or at the lowest figure. I receive no fee from the richest or poorest. I prescribe for these hundreds for nothing, as far as the patients are concerned.

4421. I am ignorant of the customs of this country; will you tell me whether the medicines also are supplied?—No.

4422. They purchase the medicines?—I prescribe for the patients, and the medicine is made up from my prescription. Scott Thomson & Co. have to deal with that.

4423. The patients purchase the medicine?—They have to pay for the medicine.

4424. In a European establishment of that kind, would the cost of medicine be within the reach of the poorest people?—Yes. I have to use a certain amount of caution. If I require an expensive article for these poor people, I see if I cannot get a substitute for it. I use my discretion in these matters.

4425. Speaking generally, do you think there is any necessity for any kind of further restriction in reference to the sale of opium in this country?—Not the slightest.

4426. Would you be in favor of any increase in the facilities of getting it?—I think the supply and the demand, after this Commission, will be greatly increased.

4427. That was not my question. I asked whether you would be in favor of anything that would tend to increase the use of opium in this country?—No; I would allow things to shape themselves naturally, so that people who wanted opium might obtain it.

4428. We had a witness yesterday who thought it would be desirable that there should be further facilities, and he hoped to see the consumption of opium increasing; is that your view?—My view is that amongst the Bengalis it is so beneficial that I should prefer to see an increased consumption rather than a decrease.

4429. My question is, are you in favor of increasing the facilities for the consumption of opium?—I am.

4430. You have stated that you noticed that the Sikhs had a special immunity from sea-sickness. Do you wish us to understand that you think opium is a useful remedy against sea-sickness?—No, I do not bring it forward in that way. I bring it forward as the starting-point of my first inquiry, which induced me to take up this opium question.

4431. Do you occasionally recommend alcohol for daily dietetic use?—There are certain cases of course where the stomach requires it. I do not order alcohol for a healthy man and say—"You must take it;" but medicinally I prescribe it.

4432. I ask again, do you occasionally prescribe alcohol for daily dietetic use?—Yes.

4433. Do you do the same with regard to opium?—Only in cases of disease.

4434. Do you prescribe it for daily dietetic use as you would alcohol?—No.

4435. Then you would not look on opium, for Europeans at all events, as being of the same dietetic value as alcohol?—Quite the opposite.

4436. So far as the people of this country are concerned, do you say the same? Do you as a matter of fact prescribe opium for daily dietetic use to the natives of India?—I do not.

4437. Then I suppose I may take it from your answers that you think there is a marked distinction between alcohol and opium for daily dietetic use?—A very marked distinction.

4438. If you heard of a medical man so recommending opium for daily dietetic use, would you think that he was doing a safe thing or rather a dangerous thing?—Before I could answer that question, I should want to know what that medical man had in view before he prescribed the opium for dietetic use.

4439. Did you ever hear of any medical man that did so prescribe it?—Simply as an article of diet, no. Medicinally I would recommend it.

4440. (*Mr. Fanshawe.*) I think you said you had a requisition to attend here; will you tell us what that communication was?—If I used the word "requisition," I meant invitation. I was left a perfectly free agent. I was asked whether I would be willing to come.

4441. (*Sir William Roberts.*) You have been asked whether you ever heard of any medical man ordering opium as a dietetic; have you ever heard of any medical man ordering tobacco as a dietetic habit?—Not as a dietetic, as a medicament I have known it. In bronchial and chest affections I have known it prescribed.

The witness withdrew.

*Kabirajis G. P. Sen, Gupta, B. R. Sen and Peary Mohan Sen.*

KABIRAJIS GANGA PRASAD SEN GUPTA, BIJAYA RATNA SEN, AND PEARY MOHUN SEN, called in and examined, through an interpreter.

The following statement was read as the evidence of Kabiraj Ganga Prasad Sen Gupta:—

4442. Opium is considered to be a beneficial medical ingredient, specially for the poorer classes of the various districts in this province. It has been generally found to be efficacious in bowel-complaints, asthma, rheumatism, diabetes, etc., which require a costly treatment, but opium alone, when used in such cases, proves a specific remedy by those who can ill afford to meet the expenses of the generally costly medical treatment. The use of opium also enables persons to give up drinking liquor.

4443. The moderate use of opium increases appetite, power of digestion, energy, and the habit of working. It also prevents premature oldness and increases vitality. From time immemorial the native physicians have been using this article with other ingredients in innumerable chronic cases with great success. Both the higher and lower classes, under these circumstances, use opium.

4444. I do not think the use of opium degenerates the moral and physical condition of the people, though excessive consumption sometimes brings drowsiness, but such cases are rare and found to exist in the lower classes only, and also in many cases in other classes in old age, when the dose is generally increased to obtain a staying power.

4445. Generally no one uses opium unless suffering from disease where its effects are marvellous, although some take it to keep up health and obtain staying power.

4446. In my opinion no one views with hatred the moderate consumption of opium like the use of other intoxicating ingredients, such as spirits or liquor, ganja, charas, chandu, goolee, etc.

4447. The expense of using opium is generally met by the consumers themselves. This being a poor country, the prohibition or restriction of the traffic in opium by the introduction of any heavier duty will be keenly felt by the poorer classes of Her Majesty's subjects and make them starve.

4448. Opium is very extensively used in this province, and as it is very difficult to give it up when once habituated, it is difficult to prohibit the growth of the poppy and manufacture and sale of opium, and it is impossible to do so.

No change short of prohibition in the existing arrangements for regulating and restricting the opium traffic in Bengal is needed, but some measures should be adopted to discourage the manufacture and use of *chandu* and *gooli*, which are made of opium and doing injury among the poorer classes to a great extent.

4449. (*Chairman.*) Does this statement represent the views of the other two witnesses? (*The Interpreter, after inquiring from them*)—Yes.

4450. I notice that you recommend that some measure should be adopted to discourage the manufacture and use of chandu and gooli, which are made of opium and are doing injury among the poorer classes to a great extent. Would you suggest to us what practical measures you would recommend for the purpose of carrying out the reform which you think so desirable?—(*The Interpreter.*) Kabiraj Ganga Prasad Sen Gupta is of opinion that the habit which they contract of opium-smoking is a bad habit, more especially when they smoke in shops in company. The others agree in this opinion, hence they want to put a stop to the shops being kept open. If any one has contracted a habit of smoking, he should be allowed to smoke in his own home, not in a place where there will be a congregation of smokers.

4451. They desire to see the abolition of smoking-shops?—Yes.

4452. Are all three in favour of the abolition of licenses for smoking opium and chandu on the premises?—Yes.

4453. In licensed shops?—Yes.

4454. (*The Maharaja of Darbhanga.*) Would they have any objection to people smoking in their private homes, getting a number of people together, and forming a smoking club?—They object to people clubbing together and smoking opium.

4455. Do they object to eight or ten men smoking together in their own houses madat and chandu?—They say it is not a good thing; it is not at all desirable, but when people buy opium and smoke in their own homes, no law would be able to restrict that.

4456. (*Mr. Wilson.*) I should like to know if all the three gentlemen present practise what is called the Ayurvedic system of medicine?—They do.

4457. Are there text-books and authorities on this subject which are accepted by them?—They say there are heaps of them.

4458. Do those text-books express the opinions that the witnesses hold on this subject?—They say that they practise what is taught in their books, and in their experience they have found that what they have been taught in their books is quite correct.

4459. When were those books written?—They say that in Bhavaprakasha these views are distinctly laid down, and that book was written nearly eight hundred years ago.

4460. And opium is mentioned in it?—Yes.

4461. Is that a book itself or a collection of books?—It was a collection by Bhava Misra from several text-books.

*Kabirajs G. P. Sen Gupta, B. R Sen, and Peary Mohun Sen.*

29 Nov. 1893.

4462. (*Mr. Haridas Veharidas.*) Are there any other books beside Bhavaprakasha in which the use of opium is laid down?—They say there are many, *viz.*, Rashendra Chandrika, Rasaraj Sundar, Jogachintamani, Rasendrachintamani, Rasendra Sarsanghraha, etc.

4463. Are they of ancient date?—They say they are.

4464. Is opium mentioned in Sushruta?—They say Sushruta does not mention anything about opium. The books which deal with opium are of ancient date. Bhavaprakasha was edited eight hundred years ago. Charaka is of a more ancient date still.

4465. Is opium mentioned in Rajnighanta and Nighanta?—They say, yes.

4466. Is there also a work called Nighanta Ratnakar?—They say, yes. Opium is mentioned there. Opium is mentioned in the most ancient works. Charaka treats only of medicinal oils and medicines prepared from the juice of plants. Sushruta is a book mostly on surgery and anatomy. Harit deals with medicine, but there is no mention of opium in it. Bogbhata is also a very ancient book, more ancient than the others, and opium is mentioned in it. Rasabaghbat is nearly two thousand years old.

4467. What authority is there for saying that the Bhavaprakasha is eight hundred years old?—They say that Chakrapani edited some books during the Pal dynasty which is nearly a thousand years old. In Bhavaparakasha Chakrapani is mentioned, hence Bhavaprakasha must be of later origin.

4468. What is said about opium?—Ganga Prasad Sen Gupta has a quotation from Bhavaprakasha in Sanskrit which he put in with the following translation;

"The different names of poppy-heads are;—

Tilbheda, Khastila and Khâkhasa.

Its juice is called opium.

(1) It is absorbant. It excites the function of the lymphatic system, *i.e.*, it dries up the watery portion of the tissues. For this reason it is applied externally in the following diseases as absorbant, *viz.*, Eadema, swelling and inflammation, and rheumatism, etc.

(2) It is astringent, *i.e.*, it diminishes and checks the secretion almost of all the organs, and so it is used in diarrhœa, dysentery, diabetes, gonorrhœa and hæmorrhages.

(3) It checks the bronchial secretion, and so it is used in different kinds of lung diseases, *viz.*, asthma, pulmonary phthisis and bronchitis.

(4) It increases biliousness, *i.e.*, the biliary secretion of the liver is checked, and so the effete matters which would have otherwise been eliminated through bile, accumulate in the blood and produce body-heat; and it is excitant to the nervous system. It produces nervousness and excites the brain. It is diaphoretic, *i.e.*, increases perspiration.

(5) It is a sort of poison, and according to the Shastras it, in combination with other drugs, produces longevity and prevents decay and death."

4469. (*Mr. Funshawe.*) Are these gentlemen Brahmans?—They are not Brahmans, they are Vaidas; they come next to the Brahmans.

4470. Are they hereditary Kabirajis?—They are hereditary practitioners—physicians.

4471. (*Mr. Pease.*) Do they use modern books?—They say no book on medicine in Sanskrit has been written lately, and therefore they do not use any.

4472. What is the most modern book they use, and what is its date?—They say that the latest book on the Hindu system of medicine is Rasendra Sarsanghraha, and even that is not less than six or seven hundred years old.

The witnesses withdrew.

Adjourned till to-morrow at 10-30.

# At the Council Chamber, Writers' Buildings, Calcutta.

## SIXTEENTH DAY.

### Thursday, 30th November 1893.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES LYALL, G.C.I.E., K.C.S.I.
„ WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.
„ A. U. FANSHAWE.
MR. ARTHUR PEASE.
„ HABIDAS VEHABIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

*Mr. Sudam Chunder Naik.*

30 Nov. 1893.

MR. SUDAM CHUNDER NAIK, Assistant Superintendent, Tributary States, Orissa, called in and examined.

4473. (*Mr. Fanshawe.*) Will you tell us to what district you belong?—I come from Orissa, and I belong to the district of Cuttack.

4474. Is that your native district?—No; I am a resident of the Balasore district.

4475. How long have you been in the Cuttack district?—I have been in the Cuttack district for the last 22 years.

4476. In Government employ?—I have been in Government employ for the last 17 or 18 years.

4477. I believe your experience extends not only to the Cuttack district proper, but also to the Tributary States?—Yes, and also to the districts of Balasore and Puri.

4478. How many years' experience have you had in the Balasore district?—About two years in the Balasore district, and about six months in Puri.

4479. The rest of your time has been spent in the Cuttack district?—Yes.

4480. The Tributary Mahals are the low-lying hills between the country of Cuttack and Central India, I believe?—Yes, that is so.

4481. Is that where you now hold your appointment?—Yes.

4482. In these Tributary States there is some amount of cultivation in the valleys, is there not?—Yes, paddy cultivation, and also the cultivation of other cereals.

4483. By whom is that carried on?—It is carried on by all classes of people.

4484. To what race do they belong; are they largely Ooryas?—Yes, and also aborigines.

4485. Ooryas are Hindus, speaking the Oorya language?—Yes.

4486. Are there aboriginal tribes living amongst the hills and jungles in the Tributary States?—Yes.

4487. Will you tell us what you know about the habit of opium-eating among these people: first with reference to the people living in the low-lying lands, and then with reference to the people in the hill tracts?—I may say that, both as a Government officer and as a resident of that province, I possess some knowledge of the nature and habits of the people, not only of Orissa proper, but of its hill tracts known as the Gujarat or the Tributary Mahals. So far as my knowledge extends, I can say that the consumption of opium by the people of my province has had no bad effect on them either morally or physically. On the contrary, I know people taking opium for 20 years or more to have kept very good health. They never use opium for non-medical purposes. At least I have no knowledge of this, though opium-smoking is resorted to by some for pleasure or for other purpose, an excess indulgence of which leads to some mischief. But such cases are few.

4488. Can you tell us whether this habit is common among the people?—I cannot say that it is common.

4489. What information can you give us about that?—The percentage perhaps varies from 5 to 10 per cent.

4490. Among the adult population?—Yes.

4491. Can you tell us at what age the people, so far as you know, take to this habit?—People take to the habit after they are 40 years of age; and there are some also who take to it after they are 20: but speaking generally they take to it after they are 35 or 40.

4492. Speaking generally, can you tell us what is the ordinary sort of dose, the ordinary amount of opium that is taken?—They would not take more than two grains a day on the average. There are others of course who take it in excess; but on an average they do not take more than two grains.

4493. Can you tell us whether this opium is taken in the morning or in the evening? What is the habit in reference to that?—It is taken both in the morning and in the evening.

4494. Is it also taken during the day?—No, as a rule it is taken in the morning and evening only.

4495. Among the people who take opium is there any tendency to increase the dose, so far as your knowledge goes?—No.

4496. You have already stated that you consider it has no bad effect upon them morally or physically?—That is so.

4497. Have you anything to say with reference to a class of people called Páns: are they an aboriginal tribe?—Yes; they live in the Tributary States and also in the plains. They are known as a criminal class.

4498. What do you wish to say about them?—Of a class of people called Páns, known as the criminal class in some of the hill States, I can say that seldom a Pán takes opium, and I never saw one who committed any crime the cause of which could be attributed to his habit of opium-eating. I may here state that opium has, on the other hand, a very deterrent effect on crime. Of all people, opium-eaters and opium-smokers have a terrible dread of jail, which deprives them of the free and timely use of the drug, and it is an intoxication which brooks no delay.

4499. Do these aboriginal tribes use opium?—A very few.

4500. Do they indulge in country liquor?—Yes; they do.

4501. Can you tell us for what reason, as far as you know, people take to this opium habit?—They take to it for medicinal purposes.

4502. What do you mean by that?—I mean by that that they take it for bowel-complaints, fever, and for a disease known in this country as elephantiasis, swelling of the legs and hands and the sympathetic fever which comes from it.

Opium is taken to prevent the people from getting those diseases, and it is also taken for dysentery.

4503. Is elephantiasis common in your country?—Yes.

4504. In Cuttack and in the Tributary Mahals is this opium habit regarded as disgraceful?—It is not disgraceful.

4505. How is it regarded, in what light do the people look upon it?—The people are rather indifferent to the matter. They do not think ill in any way of a man who takes opium. They do not think that he has disgraced himself by it, unless a man is found to smoke it excessively.

4506. I am speaking of eating for the moment.—Eating opium is regarded rather indifferently.

4507. Does the habit extend to women as well as to men so far as your information goes?—It extends to women, but it is the exception. Very few, as far as I know, take it.

4508. What would be the general feeling, so far as you know, with regard to prohibiting the use of opium?—With every deference to the Commission, I should say that it will not only be highly impolitic, but extremely unwise to introduce any prohibitive measure for the suppression of consumption either entirely or to a limited extent. People of my country are not and will not be prepared to bear in whole or in part the loss of revenue that would inevitably be the result of such a measure, giving thereby a rise to widespread discontent.

4509. Have you any remarks to make with regard to the licensing system?—No; except to say that I do not consider the existing system to be bad in any way. I think the Government has prescribed a very good method of restriction, both with regard to the sale of raw opium and smoking opium.

4510. What can you tell us about opium-smoking in this district; is it commonly practised?—It is not common. Of course there are people who do smoke, but I cannot say it is common.

4511. What do they smoke?—They smoke only opium.

4512. In what form—what is it called?—Gooli or madak. Chandu is not common in our part.

4513. Can you tell us what is the opinion with regard to smoking gooli or madak?—The opinion is not in favour of it.

4514. Is there any other point you would like to mention?—I heard Dr. Morison state yesterday that Cuttack is not a malarious district. Perhaps he meant the town proper. If he meant the district I should not agree with him, for I think there are certain parts of the country which are malarious.

4515. You wish to state, as far as your knowledge goes, that certain parts of the Cuttack district are malarious?—Yes.

4516. And certain parts are not malarious?—Only Cuttack town and within a radius of 7 or 8 miles.

4517. And are the tracts known as the Tributary Mahals regarded as malarious?—Yes.

4518. (*Mr. Mowbray.*) You have told us that the people of Orissa never use opium for non-medical purposes; will you explain what you mean by non-medical purposes?—I mean that after a certain age the people of my country take it for the sake of their health—if they are weak, or have any complaint, such as a bowel-complaint, fever, rheumatism, dysentery or something of that sort, or if they live in the malarious parts, such as in the northern part of the Balasore District.

4519. Do you mean they take it because the doctor advises them to take it, or because they think it themselves a good remedy?—It is commonly known in our part of the country, and the native physicians prescribe it.

4520. What number of European medical men are there in Orissa? Can you give me any idea?—The number would not be more than half a dozen, I think.

4521. Can you tell what is the population of Orissa?—In the plains they are Brahmins and other high castes, such as Karans, Mohánaeks and Khandáits, and there are agriculturists.

4522. Can you tell me how many opium shops there are in Orissa?—I cannot exactly say.

4523. What is the price of opium in Orissa now?—The Government price, *i.e.*, the upset price, is 32 rupees per seer; it is sold in the bazar, varying from 10 to 12 annas per tola, which is equal to 180 grains.

4524. That is the price at which the Government supplies it to the vendors?—Yes.

4525. Do you think that if the number of shops in the Cuttack District was further reduced, the people would be able to get opium when they wanted it for medical purposes?—No, I do not think they would be able, because the Government takes good care to reduce the number, and to fix the number too. The local officers know whether to increase the number or decrease it.

4526. (*Mr. Wilson.*) Will you kindly tell me what your duties are as Assistant Superintendent?—I am Assistant to the Superintendent of the Tributary Mahals, who is Commissioner of the Orissa Division. I assist him in all executive work and in correspondence. I also try criminal cases, boundary disputes, and make inquiries in succession cases. I am a Deputy Magistrate with powers of a Magistrate of the 1st class and powers of a Sessions Judge in the Tributary Mahals.

4527. With reference to the medical use of opium, are you aware that no one has objected or challenged the medical use?—No; I am not aware of that.

4528. The question which this Commission is discussing is chiefly the dietetic use, apart from disease, and in the questions I am about to ask you, I shall be obliged if you will not refer to the medical use but to the dietetic use. Generally do I understand you to say that smoking is not a good thing?—Yes.

4529. Do respectable people smoke?—They do sometimes.

4530. But it is not considered respectable?—No; smoking is not considered respectable.

4531. What is the general opinion of respectable people in your part of the country, in reference to smoking chandu?—Chandu is not prevalent in my part of the country.

4532. Is it not used?—It is not used.

4533. What is the opinion with regard to smoking gooli?—The opinion is that it is not good.

4534. People do not approve of it?—They do not.

4535. Do I understand you to say that people do approve of eating opium?—I do not say they approve of it; I say the people are indifferent about it. If anybody eats opium, they would not think ill of him.

4536. I am not sure whether you stated distinctly which parts of the district you consider the most malarious?—The most malarious parts are the western and eastern parts of the Cuttack district, and the north and eastern parts of the Balasore district, as well as certain parts of the Puri district, and also some of the hill States which form politically the western part of the district of Cuttack.

4537. Do you know anything about the proportion of the consumption of opium in those different districts?—No.

4538. Do you know in which district the largest quantities of opium are consumed?—The largest quantity is consumed in the Balasore district.

4539. Do you know in which district the least is consumed?—In the district of Puri and the Tributary Mahals, which forms part of the Cuttack district.

4540. Do you think there is any relation between the consumption of opium and the prevalence of malaria in those proportions?—I think there is, because in the Balasore district proportionately, the population being less than that of Cuttack, people consume opium largely.

4541. Do the European medical men recommend people to take opium regularly?—I am not aware that they do.

4542. Do you know if the native physicians recommend it?—Yes, they do.

4543. Do Indian medical practitioners recommend people to take opium regularly to prevent attacks of fever?—Yes, not only fever, but in other diseases too. They recommend it for rheumatic fever, but I do not know whether it is recommended for malarious fever or not.

4544. I want to know, not whether they give it as a remedy when a man has fever, but whether they recommend it to be taken regularly as a preventative?—The physicians recommend it as a preventive.

4545. Who are these people that are called Páns; are they a tribe or caste?—They are an aboriginal tribe and they almost form a caste.

*Mr. Sudam Chunder Naik.*

30 Nov. 1893.

4546. In what spirit are they specially criminal?—They are robbers and thieves.

4547. (*Chairman.*) May I take it that you meant to tell us that from 5 to 10 per cent. of the population of your district use opium for non-medical purposes?—Yes; of course it includes others who may take it for pleasure: I mean a larger proportion of that number take it for medical purposes.

4548. You have referred to cases of what you called excessive indulgence. Are those cases numerous among your population?—No; they are not numerous; they are few and far between.

The witness withdrew.

*Mr. Gouree Sunkur Roy.*

MR. GOUREE SUNKUR ROY called in and examined.

4549. (*Mr. Fanshawe.*) Are you a resident of the Cuttack district?—Yes.

4550. Are you in any way connected with the Government?—Yes, I was formerly a translator in the Judge's Court at Cuttack.

4551. I believe you are now a pensioned servant?—Yes.

4552. Where are you living now?—Cuttack.

4553. Has your experience been entirely in the Cuttack district?—In the Cuttack district entirely.

4554. Tell us what you know about the habit of eating opium in that district as far as your experience goes: is it common?—Opium is largely consumed in the district of Cuttack, of which I am an inhabitant, but I have not noticed any marked ill-effect on the physical or moral condition of those who use it. The generality of opium-eaters take it moderately, and they not only keep good health and enjoy long life, but are as sober and well behaved as those who do not take it. I have seen some of my friends restored to good health after long suffering by taking opium. There is no doubt some persons abuse it by indulging in excessive smoking for pleasure or immoral purposes, and suffer in consequence in health and reputation. Some persons are giving up the habit of drinking by resorting to opium.

4555. Do you mean by resort to opium-smoking or to eating?—They used to drink liquor first, and they gave it up by eating opium.

4556. You say this habit is fairly common: can you tell us what quantity is generally taken,—how many grains? Have you any knowledge on that subject?—Those who use it moderately take about half a pice or one pice worth of opium a day. Most people take less than one pice worth: that would be the average amount.

4557. Can you tell us when they take it?—In the morning. Some take it once a day and some twice a day—morning and evening.

4558. Do any take it in the evening only, or is it taken in the morning? Which would be the general practice?—Most people take it only in the evening; others take both morning and evening.

4559. Can you tell us at what age the opium habit is generally acquired,—opium-eating?—After twenty. Many take to it after thirty-five or forty; but some take to it after twenty.

4560. Speaking generally, among habitual opium-eaters what would the age be?—About thirty.

4561. Have you any knowledge of women eating opium?—Yes, but they have been very few in number.

4562. They would be women among the cultivating classes; is that what you mean?—There are very few women among the cultivating classes who take opium.

4563. Are the women who to your knowledge take opium among the artisan class in towns?—They are seen in the towns only.

4564. You have known some cases perhaps of people taking opium in excess; are those cases common or not in your experience?—It is difficult to make out an excessive opium-eater.

4565. Is it at all common for people to take opium in excess?—I have known some persons take as much as 2 annas worth of opium every day. They take it to excess.

4566. When you say excess, do you mean it causes them harm,—that it injures their health?—No, I have never seen an opium-eater suffer in health except who is too poor.

4567. What do you mean when you say they take it to excess?—They take it in large quantities.

4568. In your district how is this habit of taking opium generally regarded?—*Opium-eating* is generally excused. People do not think much of it. Of course taking it to intoxication is regarded as a bad thing.

4569. That is the view of the people in your district?—Yes; but they tolerate opium-eating.

4570. Can you tell us anything about the tendency to increase the dose among people who eat opium habitually; is there a tendency to take larger doses?—Yes; but it is very exceptional.

4571. Most of the people who eat opium habitually do not increase the dose; is that your experience?—Yes.

4572. For what purpose do they take opium?—They mostly take it for the sake of their health.

4573. Will you tell us what you mean by that?—It is the prevalent opinion that if a man takes opium he keeps good health. I have seen some people who have suffered most severely. One man that I know tried all sorts of medicines but he could not get any relief. Afterwards some of his friends advised him to take opium. He took it and he is now all right, and has been so for the last ten years.

4574. Is it used among the people as a domestic remedy, that is what I want to know?—Yes, it is both eaten and used as an external application.

4575. For what class of disease or suffering do the people use it?—For bowel-complaints, inflammatory fever and elephantiasis.

4576. Is there any belief among the people of Cuttack that the taking of opium protects them against fever?—Yes,—inflammatory fever. That is a very common belief. Any one who gets that disease is always advised to take opium.

4577. Have you anything further to say?—At one time there was much tendency to use opium for non-medical purposes. It is not so now, and the consumption of opium is on the decrease. I attribute this to the beneficial measures taken by Government to check its consumption, especially the prohibition of smoking in licensed shops. Such being the case no more prohibitory measures are called for, and therefore any additional taxation for the purpose of meeting the cost thereof would be regarded as a great injustice and grievance by the people who feel the burden of taxation heavily and are too poor to pay more. The very suggestion has alarmed the people, and they wonder that while such an injurious intoxicant as alcohol is freely sold and imported, they should be called upon to pay for prohibiting the use of opium which many resort to, to give up the habit of drinking, and which is admittedly beneficial in several diseases.

4578. You say that there was a tendency to use opium for non-medical purposes: what do mean by "non-medical purposes" ?—For luxury.

4579. Is it within your knowledge that opium is also used as a stimulant?—Yes.

4580. Is it used in this way among the poorer classes, or the better-off classes?—Among the better-off classes, as well as among the artisan class. After they have finished their day's business they go to the madak shop and smoke there.

4581. In your previous answer were you referring to opium-eating, or to opium-smoking?—I was referring to both.

4582. You say that opium is used as a luxury or indulgence among some of the better-off classes?—Yes.

4583. If opium were prohibited except for medical purposes, do you think that the people in Cuttack will be able to obtain it as a domestic remedy,—what are your views as regards that? Do you think there would be any difficulty in their getting it for the purposes for which you say it is used?—If they can get it for medical purposes nobody would mind prohibition as far as other purposes are concerned.

4584. Can you give us any opinion as to how the people in the villages would obtain the opium which you think they want, if it were prohibited except for medical use?—No.

4585. (*Mr. Wilson.*) I do not quite understand your opinion about smoking opium. You say that the Government have taken beneficial measures to check the consumption of opium, and especially the prohibition of smoking in licensed shops, and that such being the case, no more prohibitory measures are called for. But at the end of your printed statement you say you would like to see further restrictive measures in regard to opium-smoking?—Yes.

4586. I do not understand that. What do you mean?—I mean that the prohibition of smoking in licensed shops has been one beneficial measure, but since that prohibition some people gathered in private places, and there they smoked. If that could be checked, it would be still better. That is what I mean.

4587. You would like to see some prohibition of that?—Yes.

4588. What I do not understand is, why you say no more prohibition is necessary?—I mean as regards the sale in licensed shops.

4589. I think you said that the cultivators do not take much?—I live in the interior of the district surrounded by cultivators. They do not take much: it is the artisan class that take the most.

4590. Do the cultivators live in malarious districts?—Yes.

4591. And they do not take much opium?—No.

4592. I think you said that the women do not take much opium?—That is so.

4593. Are they less liable to malaria than the men?—No.

4594. You say that the very suggestion that the people would have to bear the burden of taxation has alarmed them already?—Yes. *Mr. Gouree Sunkur Roy.* 30 Nov. 1893.

4595. Who made that suggestion, where did you get that from?—It has been talked about that opium would be abolished, and that the people would have to pay the cost of it.

4596. Do you know who started it?—No, it was rumoured.

4597. Do you know Mr. Jogon Mohon Roy?—I know him very well.

4598. He was a Deputy Collector, I believe?—Yes.

4599. Are you aware of his views on the subject?—I know he belongs to the Total Abstinence Society.

4600. He says that using opium "is regarded as a curse by all except, of course, those that are eaters or smokers of the drug." Is he quite wrong?—I do not think he is quite right.

4601. With reference to some questions that were put to you about the domestic use, supposing that the mode of sale was altered, would it be possible in the villages of your part of the country to have suitable persons appointed to sell it who should get no profit themselves out of the sale, and who should have a certain discretion as to its sale for medicine and not for intoxication?—It would be very difficult to get such men.

4602. Do you think it would be impossible?—Perhaps so. I do not see how such men could be found in the villages.

4603. With reference to the use of opium against malarial fever, do any doctors, either European or Indians, recommend it to be taken regularly as a preventive against fever?—I am not aware of doctors giving such an opinion.

The witness withdrew.

Mr. BHAGBAN CHUNDER DASS called in and examined. *Mr. Bhagaban Chunder Dass.*

4604. (*Chairman.*) I believe you are a resident of Orissa, a native of that country, and belong to a family of landholders?—Yes.

4605. You therefore may claim to possess considerable knowledge of the people of Orissa?—Yes.

4606. Will you tell us if opium is extensively consumed by the people of Orissa for medical use or as an article of diet?—I am of opinion that the consumption of opium has not resulted in any bad effect on the moral or physical condition of my people. They use it for medicine and to avoid other climatic influences, as I know people of Balasore do it. It unfortunately sometimes happens that excessive use of it, not in its raw state, but when converted into some other preparations, such as madak or chandu, leads to some mischievous results. But of what I know, such cases are proportionately very small. If at all necessary, some restrictions might be put on certain preparations of opium, such as madak, chandu, morphia, etc.

4607. What restrictions would you suggest?—I would stop the public sale of madak and chandu.

4608. How do you compare the effects of the use of opium with alcohol?—Opium is not such a mischievous drug as alcoholic drink, more especially European alcohols.

4609. Do you consider that it cannot be fairly said that the use of opium leads to crime?—Opium-eating is not as bad as drinking strong wine.

4610. Do you approve of the proposal which has been put before us, that the use of opium should be prohibited for any purposes other than medical?—I cannot recommend its prohibtion. It is a necessity, and its prohibition will be disastrous. The people of my country are extremely poor and have to pay taxes in various shapes, and their bearing any portion of the cost is out of the question.

4611. (*Mr. Wilson.*) Would you be at all in favor of prohibiting the use of alcohol?—Yes.

4612. (*Mr. Fanshawe.*) In what district has your experience been?—In the Balasore district.

4613. Is there a large consumption of opium in that district?—Yes.

4614. I believe you have no large towns in Balasore?—Balasore town is not larger than Cuttack.

4615. I believe the population is almost entirely composed of cultivators?—Yes, cultivators and official men also. The use of opium would be among the cultivating class. Rheumatic pains are prevalent in the Balasore district.

4616. For what class of ills is opium taken?—Opium is taken for rheumatism, elephantiasis, inflammatory fevers, bowel complaints, and dysentery.

4617. Is elephantiasis very common in your district?—Yes.

4618. Speaking generally, can you tell us at all what proportion of the population suffer from it?—About one-fourth of the population.

4619. I suppose rice is the ordinary staple of food in Balasore?—Yes.

4620. Dr. Walsh, Civil Surgeon of Puri, told us the other day that some forms of rice are bad and cause diarrhœa to the natives who eat it; but that the poor people are obliged to eat it: is that the case in Balasore?—It may be.

4621. Do you know that of your own experience?—No.

4622. In your district I suppose some parts are healthy and some parts are unhealthy?—The northern part of Balasore is malarious; fever is prevalent there.

4623. And are other parts healthy?—Healthy; but rheumatic pains are prevalent throughout the district.

4624. In your own experience is opium-eating more common in the parts where malarious fever is present than in other parts?—Opium is generally taken by those men who suffer from rheumatic pains.

4625. It is taken generally throughout the district by people who suffer from the different pains or diseases you have described?—That is so.

4626. You have no knowledge that it is taken more in the malarious part of the district than in another part?—No.

4627. Is opium taken in the morning, or in the evening, or when?—Some people take it both morning and evening, and some persons take it in the evenings only.

4628. Do many of those who take it habitually take it in the evening only?—Some, but not many.

4629. (*Sir James Lyall.*) Is it taken all the year round by those people who take it habitually; or is it taken more in cold or in the hot weather?—All the year round.

4630. Is the habitual use of alcohol common among certain classes in your district of Balasore?—There are no habitual drunkards.

4631. Do none of the cultivating class take alcohol?—Some of the lower caste people take alcohol, the Pàns.

4632. Do the same class that take alcohol take opium?—Some of them eat opium.

*Mr. Bhagban Chunder Dass.*

30 Nov. 1893.

4633. Do the same people eat opium and drink alcohol?—By taking opium those who habitually take alcohol give it up.

4634. But while they take alcohol they do not take opium?—No.

4635. (*Mr. Wilson.*) Could you give us any idea of the proportion of the cultivators in the Balasore district who take opium regularly?—The cultivators generally take opium.

4636. Do you mean nearly the whole of the people?—No, not the whole.

4637. What proportion, half?—About three-fourths.

The witness withdrew.

*Dr. Ram Moy Roy*

Dr. RAM MOY ROY called in and examined.

4638. (*Chairman.*) Will you kindly state what is your position and the nature of your experience with reference to the subject-matter of this enquiry?—I am at present Medical Officer, Sambhunath Pundit's Dispensary at Bhawanipur, Calcutta, an institution made over to the Corporation of Calcutta since July 1890, and entirely independent of Government aid or control. I was in the service of Government for a good many years, but resigned it in 1890. I have been at Bhawanipur for upwards of fourteen years, where I have, I may say, an extensive practice also.

4639. What have you to say with regard to the value of opium as a medicine?—The multifarious uses of opium in divers diseases and complaints and its usefulness therein are well-known to those in the medical profession as well as those out of it. It is one of the *three* medicines the medical men have learnt to rely upon. If the practice of medicine be restricted and a practitioner called upon to treat all his patients with only three medicines and select them out of the legion in the whole range of the *Materia Medica*, both officinal and non-officinal, he would be sure to name quinine, opium, and mercury. Though mercury has, of late, somewhat lost its position, opium has maintained it and is likely ever to maintain it. From this it will be seen how opium is regarded in the practice of medicine, in the cure or relief of the sufferings, which mankind and brutes are subject to. But the subject-matter of this inquiry, I believe, is not so much its medicinal use as its use for dietetic purposes. I shall therefore confine myself to its effects such as are produced on persons habituated to take it either through sheer necessity or for luxury. As my practice has been almost entirely confined to the better class of people who never or very rarely smoke opium, I have not had much opportunity of observing what effect opium produces when smoked habitually. I have casually met with opium-smokers, but I have never had an opportunity of studying, and far less coming to any conclusion, as regards its effects. Besides, opium-smoking is considered to be a stigma, and people who indulge in it would not confess it even if they did it. And then when smoked in moderation it produces no symptoms, nor any particular appearance on the person using it to make one suspect it. I know some persons, though their number is not large, who smoke opium. They are in affluent circumstances, and thus in a position to command a good living. There is nothing in their person which can make one suspect them of the habit. They have not deteriorated in body or mind in the least, though they have been using it for a long time. It is only when a person indulges in it, and has not the means to supply himself with the proper amount of food, that he deteriorates in body and mind, and one can easily find him out by his appearance. Amongst the better class of people the habit is commenced under a fancied or real belief in its aphrodisiac power, which it certainly possesses, at least for some time.

4640. I understand that you have not had much experience in treating patients who are smokers of opium?—No, I have not.

4641. What is the result of your observation as regards the eating of opium?—With regard to eating opium I may say that here in India, especially in Bengal, in which the whole of my experience has been gained after a patient, careful and sifting inquiry and observation, extending over upwards of twelve years, since 1881, it is taken either in the shape of pills or in a solution of water, but rarely in the shape of alcoholic extract, or its active principle, morphia. It is originally commenced to be taken in the shape of pills, once, twice and sometimes, but very rarely, three times a day. It is only when in any case, after a long use in the shape of pills, it begins to show any of its bad effects, such as insomnia or loss of appetite, that the watery extract is substituted for it. Morphia is always taken under medical advice.

4642. Have you ever tried the effect of opium or morphia upon yourself?—Yes. Compelled by a sheer necessity for alleviating the most excruciating pains of rheumatism, in 1881, I commenced, under medical advice, to take morphia, the first dose of which was given to me by the doctor himself. I took it in an increasing dose till it reached 3 grains or a little more, every day. I continued the habit for some time, even after I was cured, but gave it up in one day, without feeling any the worse for it. Almost simultaneously sugar was found in my urine, and I was advised to take opium. I was quite unwilling to take it before I was satisfied that it will do me no harm in the end, and I began my inquiry about its effects. I set myself to the work, and the extensive practice I have had offered every opportunity and facility for it. In a short time I got all the necessary information, and being satisfied I began the habit and took it up to 24 grains a day, *i.e.*, 12 grains morning and evening. The effect was all that could be desired. From the very first day I began to feel new life in me; gloominess and anxiety vanished; appetite returned; dyspepsia disappeared; the bowels gradually became regular; insomnia gave way to refreshing sleep; the power of fixing attention (which was lost) was restored, and that of endurance developed so much that I was better able to carry on my practice than ever before. Except when I am ill, I work 19 hours a day regularly and sleep for 5 hours only. I would be quite useless and unfit for anything were it not for opium. The inquiry I set myself to in 1881, I have always continued, and I have failed yet to find a man the worse for it, who takes it in moderation. I have since reduced my dose to 6 grains a day, not for any bad effects produced on me, but because I have found it to have the effects I desire to have. I had constipation lasting for 5 or 6 days in 1889, and I reduced the quantity from 24 to 6 grains. I found it served my purpose, and as a less quantity was found to do as well, I have not resumed the larger. I can give up the thing any day I like, but as it does me good and has never produced any ill-effects, I have kept it up. It gives me much greater power of endurance to go through my arduous work, it gives me power to resist the effects of exposure to cold and heat better than I ever did before. Under it I can think better, understand things more quickly, talk better, write better, eat well and sleep well, and I am full of spirit and energy, and can undergo any amount of hardship and fatigue. No one, up to this, although I have been taking opium for over a decade, has been able to make out that I take opium, and there are not many persons even now who know that I do take opium, although I daily come across quite a multitude of people in the practice of my profession. Had it not been for the paper I read before the Medical Society in 1892, not more than four persons would have known it, *i.e.*, the shop-keeper from whom I buy it, my servant who brings it, my compounder who makes it into pills, and my wife who keeps it for me. I have brought some of the pills which I take with me for your inspection.

4643. Can you tell us in what light the people of Bengal regard the practice of taking opium—whether eaten or taken in a liquid form or smoked in a pipe: is it regarded as a thing one would be ashamed of and would desire to conceal?—It is never concealed, and it is never considered as a disgrace, otherwise I, as a professional man, would never give out my name: I would keep it a secret. The people of Bengal at least never take opium as a means to conviviality like wine would be. They take it as it suits their individual convenience; and so there is no opportunity for other people to see it. This as well as the fact that they manifest no external or objective symptoms, physical or mental, prevents other people from making out as to who takes opium and who not. He will have to wait long who wants to find out an opium-eater by appearance.

4644. I believe you have been giving careful inquiry and observation for a period of 12 years to this question of the effects of opium; will you give us the general result of those observations?—Yes. The result of a patient and careful inquiry and observation, extending over a period of 12 years, have led me to the following conclusions:—

(1) That it is a very useful medicine in acute and chronic diarrhœa, dysentery, diabetes, asthma, chronic bronchitis, dyspepsia and gastric colic, rheumatism, diarrhœic

stage of cholera, etc., etc., and that in all these diseases people take to it either under medical advice or at the suggestion of friends. It is quite a domestic medicine, and is resorted to by the people from their experience of its usefulness in those diseases.

(2) That it is really a blessing from Above in a country where scientific medical aid has not up to date been able to reach even 1 per cent. of its population. It is a blessing conferred by God on the people, and no man shall take it away.

(3) That it really prevents frequent relapses of malarious fever. India, especially Bengal, is essentially a malaria-producing country; its soil saturated with sub-soil moisture, and its atmosphere surcharged with humidity, and its temperature undergoing very great diurnal variation, sometimes a variation of 20 or more degrees from mid-day to midnight. People who are badly fed and badly clothed, through extreme poverty, having no means to protect themselves against such depressing influences, fall victims to the disease.

4645. (*Sir William Roberts.*) Do you mean any particular disease?—Yes, malarious fever. Opium may not be a prophylactic against malaria in the sense that quinine is, yet, by giving greater power of endurance and a power to resist the effects of cold and dampness, it acts as a preventive to malarious fever. People by experience, having come to know this well-known beneficial effect of opium, use it very largely for the purpose. Since the introduction of railway and artificial irrigation in India, and consequent increase of sub-soil moisture due to obstruction to the natural drainage of the country, malarious fever and its multifarious diresome sequelæ have increased to a very considerable extent, and the increased use of opium has kept pace with it. I am an inhabitant of one of the most, if not the most, malaria-stricken district (Hughly) of Bengal, and I know how malaria has been playing havoc and how the remnant of the people have been kept, body and soul together, by opium. That it would do so requires no stretch of reasoning. That opium is a stimulant is generally admitted, and that its stimulant action, unlike that of alcoholic drinks, lasts for a very much longer time is the experience of all who have used it habitually. It is a fact that habitual opium-eaters or smokers never feel anything like depression till the time for the next dose has passed away. It is also a fact that a stimulant, of whatever kind it may be, as long as its action lasts, supports a person and gives him sufficient power to withstand the depressing effects of climate, cold, dampness, privation, want of sufficient food and clothing, etc., and gives him protection against such agents. From these facts, it will be conceded that opium is such an agent, and it can give the protection attributed to it, and every-day experiences shows that it does so. To do away with such an agent will be fatal to the country. We are thankful to the people of Britain for their increased sympathy, but we should be more thankful to them if they had directed their energy and sympathy in other quarters than this. Their interference against the use of opium makes us exclaim, "God save us from our friends," and as the proverb goes "*Viksha nahin mangta bábá, kutta bula lijiye*"—"Recall your dogs, we do not want your charity."

(4) That people at or above 40 years of age use it more largely than those under it with a view to keep them agoing; younger people, who use it, generally do it under medical advice. Of course, it is considered to be a disgrace to smoke opium. It is no disgrace to eat it. Had it been so, I would keep my habit a secret. Being a native I know the feelings of the people better than any foreigner could be expected to do. If there is any public opinion in India, it should be in Calcutta, and I being in Calcutta would be very careful in giving out my name as an opium-eater. Some people begin the habit as a substitute for alcohol, when leaving off the latter.

(5) That it has never been known to do any injury to body or mind if used judiciously and in proper quantities.

(6) That the ill-effects attributed to its use are from its excessive or inordinate use, but even in this its evil effects are nothing compared to the evil effects of even the moderate use of alcoholic liquors.

How many of the brightest intellects whom any country on the face of the earth would be proud to call her sons have been lost to India in the prime of their lives through alcohol? Has anybody been able to attribute such deaths to opium? For a single death (even if that occurs at all) that may be attributed to the use of opium, thousands may not only be attributed to alcohol, but positively proved to be due to it. Has opium been known to cause a contracted liver and kidney, or a case of *delirium tremens* or any of the host of other ailments of a drunkard? Has it been known to impoverish a family or to cause its estates to be brought under the hammer of a Collector for want of payment of Government revenue, but how many are such instances under alcohol? Has opium been known to cause deterioration of health, neglect of business, gambling, domestic unhappiness, sensualty, breach of public decency, dacoity, rioting, murder, crimes of violence, assault, robbery, house-breaking, drunkenness and disorderly conduct, or any other acts requiring Government interference? General experience is against them under opium, but very frequent under alcohol, and criminal reports are singularly free from record of violent crime as against opium-eaters, but as against alcohol they are conclusive. Does the use of opium lead to the degradation and depravity of alcohol-drinking? Has it been known to cause insanity and fill the asylums as does alcohol? An opium-eater when poor may commit petty thefts, but never a dacoity or any violent crime, such as an alcohol-drinker does. British people, who are quite conversant with the multitudinous evil effects of the use of alcoholic drink, should be the last persons to find fault with their inoffensive opium-eating fellow-subjects. Their misdirected sympathy and ill-conceived interference in this respect gives life to the adage: "*Chaluni bole chhunch ke tor ponde kena chhanda*'—a big sieve addressing a needle, asks it why it has got a hole at its back."

(7) That there are good grounds for believing that opium eating has not the same tendency as alcohol-drinking has to shorten life. Some of the religious books of the Hindus have authoritatively laid down that the practice lengthens life, and the doctrine is corroborated by every-day experience. A printed list of 215 cases of opium-eaters whom I have personally known with their synopsis *annexed hereto will go a great way in corroborating the statement. It will also show that less than 4 per cent. of the cases examined were in indifferent health, the rest, 207, in good or fair condition of body and mind.

(8) That with opium-eaters who take it in moderate doses, it not only does no injury, but actually acts beneficially, inasmuch as it has been known to improve health, to improve the condition of both body and mind, to give greater power for exertion and work, to enable one to endure hardship and fatigue, etc., etc., etc.

(9) That like any other stimulant narcotic, it is liable to abuse, and its abuse or inordinate use may cause some bodily or mental injury to the person so using it, but it has never been known to give a tendency or capability to do injury to others as alcohol does.

(10) That the habit may be broken off without the least permanent evil effects caused thereby, but it requires strength of mind to do it.

(11) That it is a stimulant of no mean order. It may be and has been used with success in the collapse of fevers of various kinds, collapse following shocks and surgical operations and cases requiring stimulants. The late Dr. Annada Charan Khastogir always used opium for such purposes with equal, if not with greater, success than with the alcoholic stimulants. I had succeeded him in the medical charge of the North Suburban Hospital (one of the big medical institutions of Calcutta), and I can testify to his success in his treatment. He was considered to be one of the best Doctors in Calcutta.

(12) That it never makes a man dull, heavy or stupid, even when taken in a pretty large dose. None of the 215 cases I have given in my list—and equally or more numerous cases I can cite besides them—are dull, heavy, lethargic or stupid, or incapable of work in any sense of the term. They are all active, energetic, intellectually acute men and fit for any work, physically or mentally. Rajputs, Sikhs and Chinese are the instances of physical strength, of whom any nation on earth would be envious; and do the Marwaris fall short of the mark in acute business capacities? It never makes an active, energetic man dull or lethargic. No man who knows me and how I work would ever take me to be dull or lethargic. It is only those with sedentary habits and initially dull, lethargic and heavy and stupid who would be found to be so, but they would be so whether they took opium or not. It is their nature to be so.

(13) That the action of the drug is the same whether only one grain or several hundred grains of it are taken for a dose, by a habitual eater, in point of excitement and depression and in point of time regarding the development of symptoms of the different stages; but there is an important difference in the action of opium and alcohol. The depression of alcohol comes on much sooner, whereas that of opium is delayed very much and depends entirely on how a person takes it. It never manifests itself till some time after the time for taking the next dose has passed away, *i.e.*, after 12 hours, when the habitual eater is accustomed to take it

* *Vide* appendix XXI.

*Dr. Ram Mohan Roy.*

30 Nov. 1893.

at the interval of 12 hours, and after 24 hours when he is habituated to take it every 24 hours. The depression is never felt unless the *habitué* exceeds his time. The depression is more like natural hunger which a man never feels till the time comes for his food.

(14) That the British people who know so well the multifarious evil effects of alcohol so common at their own doors should not have a word to say against it, nor would raise their fingers to save their fellow-subjects from sure ruination by imported and country-made spirits, is beyond our comprehension. This has led to various speculations.

4646. You say that you commenced using opium in 1881?—Yes.

4647. And the quantity you took is 12 grains twice a day?—Yes.

4648. And owing to some constipation you reduced the quantity to 3 grains twice a day?—Yes.

4649. You also say that you found that served your purpose, and that the smaller quantity did as well as the larger, so that you did not resume the larger quantity?—No.

4650. Did you try to reduce the dose still further?—No, I did not.

4651. So that when you say that you can understand things more quickly and talk and write better, you have really not tried whether you would do as well without opium?—Sometimes I went out to see my patients and was late by 5 or 6 or 7 hours; I then felt some amount of depression.

4652. When you postponed taking it you found yourself worse?—Yes, but slightly.

4653. You have not tried to give up the habit altogether?—I have not.

4654. You have put in a table of a very remarkable character which I think is by far the most valuable contribution that you can give for our information. I should like to know the way in which you got at the facts mentioned in that table of 215 cases; how long were you in collecting them?—I knew all these cases myself and all their ins and outs, and when I was called upon to read a paper on the subject I did it within ten or twelve days.

4655. The cases were all collected by yourself personally?—Yes, I took down all the figures and facts myself, having personally seen the cases.

4656. You took them down from the natives themselves?—Yes, I sent to many of them to come to me.

4657. You did not collect any of the cases by any agent or assistant?—No.

4658. Nor by any correspondence, but by actual personal investigation?—There was only one man who had died. But I knew him before, and that is the reason why I introduced his case.

4659. Are they males?—There are about 17 females. The statement shows who are males and who are females; you can also see by the names.

4660. We have ascertained from you that you collected these particulars yourself from the living patients?—Yes.

4661. I see there are two mentioned as dead?—Yes.

4662. All the others were alive?—Yes, I knew them. Once I thought of excluding them, but as I knew them personally and had treated them I included them. Any one can see them as I have given their address. There was one man who was known very well, everybody considered him to be a living wonder.

4663. You pledge yourself to the accuracy of the table?—I do. I can swear to the accuracy of the statement and to the facts having been taken down by myself with my own hands in the presence of the people.

4664. In the course of the debate at the Calcutta Medical Society you stated that these facts were collected in 10 or 12 days?—Yes.

4665. You knew where to put your finger upon them; I mean that, as you knew them before, you could do it without any trouble?—I knew all of them. I sent round to them to ask them to come to me; in the case of those who could not come, or whose position would not allow them to come, I went to them; otherwise they came to my dispensary or my house, and I had no difficulty in the matter.

4666. I can understand the reason for your paying attention to this subject. Having been a diabetic yourself, you began taking opium for it ten years ago?—Twelve years ago. I began in 1881.

4667. That directed your attention to habitual opium-eating?—Yes.

4668. Have you noted whether these opium-eaters of long standing do become very thin?—No.

4669. You saw no emaciation?—No. It is only opium-smokers who manifest that symptom, but I know some smokers who have not deteriorated in health at all; they can command good living.

4670. You distinguish between opium-smoking and opium-eating in that respect?—Yes, I do.

4671. You mean to say that opium-smoking produces emaciation, but opium-eating does not?—Yes.

4672. I suppose your experience in opium-smoking is very slight?—It is not large.

4673. So that you only speak of opium-smoking as producing emaciation from hearsay?—I have casually seen it. Many persons come to my dispensary, between 100 and 200 a day, so that I cannot go through all the questions and answers in that short time to inquire into things which do not belong to the proper work of the dispensary, and these people do not wait till I have done my dispensary work, so that I have not been able to investigate matters.

4674. (*Mr. Wilson.*) Are you not in favour of the prohibition of alcohol?—Yes, most decidedly.

4675. Are you in favour of any further restriction of any kind on the sale of opium?—I am quite satisfied with the present restriction that the Government has put on it.

4676. Would you favour any restriction on the smoking or manufacturing of chandu?—I would put any amount of restriction on smoking.

4677. Would you prohibit the manufacture of chandu?—If it is possible.

4678. I observe that in your list of 215 cases there are only 3 or 4 coolies or labourers?—I have not counted them, but it can be easily ascertained.

4679. I believe that most of them are clerks or persons in tolerably good position?—Yes.

4680. Do you think there would be any difference in the effects of opium on people who are well fed and the effects on people who are not so well fed?—There would be.

4681. What difference?—It may lead to emaciation or something of that kind. I do not believe in the absolute necessity of milk being given to the opium-eater. I know at least 5 or 6 cases of persons who never take any milk. In this list there is the case of one man who takes half a tola, or 90 grains, of opium per day, and does not drink a drop of milk; he is in very good condition; indeed you may even call him plethoric.

4682. You have given us a long account of your own case; would you wish to generalise from that, and say that it would be a good thing for everybody to take opium in some way?—If there is no necessity for a person to take it why should he take it.

4683. You take it for medicinal reasons?—Of course. I began it for rheumatism.

4684. You have referred to the introduction of Railways in India as having increased the subsoil moisture; will you explain how that occurs?—The fall is towards the river Ganges, and the East Indian Railway and Eastern Bengal Railway go by the river side, and have prevented the natural drainage being effected so smoothly and nicely as it was before. The water has to stagnate or stand for a time before it can get away. The soil of Bengal is alluvial, it absorbs water very much—more easily than would be the case otherwise.

4685. Do you refer to any particular place or any particular railway or are you speaking generally?—I am speaking of the East Indian Railway and Eastern Bengal Railway in particular.

4686. Do I understand you to mean that in the construction of that Railway there were not sufficient bridges and culverts made to allow the drainage to get off properly as it ought to have been done?—At the commencement there were not as many as there should be. Even if there are a sufficient number of openings and culverts you cannot expect the water to go out as easily as it would do if the country was free altogether.

4687. Do you know that that prevails to any considerable extent, or is it only in a few odd patches here and there that the Railway interferes with the drainage?—It is throughout the land.

4688. (*Mr. Mowbray.*)—I observed that you make a great distinction between the taking of opium and the taking of morphia, and you say that morphia is always taken on medical

advice. I wish to know whether there is any law regulating the sale of morphia?— Morphia is not sold by any shop-keepers, but it is sold in the dispensary. It is not sold in the opium shops; so that every one cannot have access to it, and the people generally do not know what morphia is.

4689. Is it sold under what you call druggist permits?—I do not think there is any law to restrict the sale by licensed vendors.

4690. People have to go to the chemist to get it?—Yes.

4691. Suppose the sale of opium were restricted to places where morphia is now sold, do you think there would be a sufficient supply of places to meet the medical requirements of the people who desire to obtain it?—Do you mean for medical purposes only?

4692. For general purposes—I wish to know what you mean by medical purposes?—Its use in the cure of disease.

4693. For the cure of disease?—Yes; I call that the medicinal use. I began it medicinally, and I am now taking it as a dietetic.

4694. You don't now take it medicinally?—I don't take it medicinally; now it is only a dietetic with me.

4695. Taking your own view of medicinal use—that is, the use for curing definite diseases—are you of opinion that if the sale of opium were restricted to places where morphia is now sold, that would be sufficient to meet the requirements of the people wanting it for these medicinal purposes?—If the treatment of all the cases of diseases throughout India were in the hands of men trained under and practising the European system of medicine, of course it would serve very well; but the treatment of the people in cases of disease is not in the hands of such doctors; many of them are treated by Vaidas and Hakims, and many by lay people, and many by grandmothers. You cannot provide opium from dispensaries in all these cases. The European system of medicine, as I have already said, does not reach even one per cent of the total population. *Dr. Ram Mohan Roy.* 30 Nov. 1893.

4696. For strictly medicinal purposes in the sense in which you use the word, the present facilities for obtaining morphia would not be sufficient for obtaining opium?—No.

4697. What do you say as to the further use which you call the dietetic use of opium?—It would be quite unsuited.

4698. You consider the dietetic use of opium a legitimate requirement on the part of the people of this country?—Certainly I do.

4699. (*Mr. Haridas Veharidas.*) Did you reduce the dose from 24 to 6 grains at once?—Yes, in one day. That was the thing I did at once. Before that I had given up 3 grains of morphia a day without any preliminary preparation.

4700. You were none the worse?—I might have felt a slight uneasiness, but that was nothing.

4701. (*Mr. Wilson.*) I think that this table of 215 persons was the table that you presented at the meeting of the Calcutta Society?—Yes.

4702. It is referred to in your speech?—Yes.

4703. Can you give me any idea of how many persons were present at that meeting?—It was a tolerably well attended meeting; that is my impression.

4704. Can you give me any idea of the number, was it ten or twenty, or forty?—It must have been something like twenty or more.

The witness withdrew.

Dr. JAMES ROBERT WALLACE, M. D., called in and examined. *Dr. J. R. Wallace, M. D.* 30 Nov. 1893.

4705. (*Chairman.*) Will you state your qualifications and position in the medical profession?—I am a Doctor of Medicine, and my experience concerning the use of opium has been gained during 14 years of work in Calcutta, both in Government service and as an independent practitioner. I studied medicine in the Calcutta Medical College, and when I obtained my diplomas as a physician and surgeon from Edinburgh in 1879, I was appointed Resident Surgeon and subsequently Resident Physician to the Calcutta Medical College Hospital. I also held the appointment of Resident Surgeon to the Eden Hospital for women and children in Calcutta. Subsequently I resigned Government service and entered independent practice in this city. During these 14 years I have had numerous opportunities of observing the habits and customs of all classes and sects of the Indian people in regard to the use of opium. My practice is a large and mixed one, dealing as it does with Europeans, Eurasians, Hindus, Mahomedans, Burmese, and Chinese. I would dismiss Europeans and Eurasians by saying that I have never met an opium-user among them. I have found opium-users chiefly among Chinese, then Burmans, then Hindus, and least among Mahomedans. On an average among my Indian patients, I would say the percentage stood about thus: Chinese 4, Burmese 3, Hindus 2, Mahomedans 1. I came to know the opium-using propensities of patients casually in the course of my inquiries concerning their diseases.

4706. What is the ordinary average dose of a moderate user?—The quantity generally taken was from one to three pice worth, or from 1 to 15 grains a day.

4707. Have you known such users to increase the daily dose?—The majority of such eaters of opium had taken a fixed daily dose for years without increasing it. I found a fair proportion, who had gone on slowly increasing the dose from half a grain of opium till in a year or so they had reached the use of ten to fifteen grains daily.

4708. What is the plea under which opium is ordinarily used? Is it taken definitely for the cure of diseases among ordinary users?—The majority of such opium-eaters had begun the use of the drug under the belief that it gave them strength and acted as an exhilarating stimulant. I have found some who started the habit simply by the example of others.

4709. What are the effects of opium in the case of moderate eaters?—In treating such cases medically I have invariably enjoined the stoppage of the drug, as I felt that in most cases the drug itself, or the dose taken, was incompatible with the line of treatment to be adopted. I have invariably found patients addicted to even small doses of the drug complain that they felt badly without it. Three or four days of abstinence from the drug in many cases was sufficient to lull the cravings for it. I have noticed great restlessness, digestive distress, looseness of the bowels, and severe pains about the body and abdomen attend the sudden stopping of the drug. I believe that many natives who eat opium do so under the advice of friends for its reputed relief in rheumatic pains, some bronchial affections, bowel complaints, and diabetes.

4710. What results have you observed from the effects of opium in case of malarial fever?—I have never heard any patient tell me it was taken to prevent or to cure malarial fever. I have never seen or heard of any physician in Calcutta or elsewhere who prescribes the use of opium for the prevention or cure of malarial fever. I have recently read of the good effect of opium in preventing and even curing malarial fever. I have given the theory a fair and honest trial during the past ten or twelve months, and I am thoroughly convinced that beyond relieving the bodily pains and aches of malarial fever, it in no way prevents or shortens its paroxysms. I firmly believe that the action of opium in malarial disorders, in which there is such a strong tendency to congestion of the liver, spleen and kidneys, is not only distinctly contra-indicated, but its administration in many such cases would be undoubtedly harmful. I base this opinion upon my own deliberate experience, as I have frequently found serious complications follow the use of opium when given as a sedative in cases where the liver had undergone inflammatory or degenerative change from any cause. I base this opinion further upon the teaching and practice of many able and experienced Indian physicians, such men as Norman Chevers, David B. Smith, Coates, Harvey, and McConnell, men whose lectures and practice I have attended and seen, and from whom I never heard a word of commendation for the use of opium in malarial fever; men who, as far as my recollection serves me, have always condemned the use of opium in congested conditions of the liver—a condition which sooner or later complicates every case of malarial fever. First as a student and then as Resident Physician and as Resident Surgeon to the Medical College Hospital, I had constant opportunities of seeing the practice of such able men as Doctors Chevers

*Dr. J. R. Wallace, M. D.*

30 Nov. 1893.

Smith, Coates, Harvey, McConnell, McLeod, Raye and others, and I never knew one of them to prescribe opium in any form as a prophylactic or as a remedy in malarial fever.

4711. Have you anything further to say with reference to your personal knowledge of the practice and the opinions of other physicians?—I can recall the frequent condemnation of Dr. Norman Chevers while Professor of Medicine, and I know of his recorded opinions against the use of opium, both in his work on "*Medical Jurisprudence in India*" and his last great work on the "*Diseases of India.*"

4712. Were you a pupil studying under Dr. Chevers, or did you attend any of his lectures?—I did.

4713. Then speaking of his opinions you are speaking of an authority of whom you have a personal knowledge?—Yes.

4714. What are the opinions to which you wish to call attention?—Quoting from page 453:—"A large proportion of the inmates of asylums for natives are found to be habitual *ganja* smokers and opium-eaters, and many of these are epileptic."

4715. Does the passage you have quoted refer to smokers or eaters?—To eaters and smokers, quoting from the latter book, page 576, Dr. Chevers says of opium-eaters and smokers:—"All who have seen much of these unfortunates recognise the fact that in India and China, those habituated to the use of opium are very liable to fall victims to diarrhœa. * * * Others, especially among the Musulmans addicted to the smoking of narcotic drugs, the abuse of which brings on a debilitated state of the system with nervous tremor, and not unfrequently temporary delirium, which sometimes ends in confirmed mania, while in all, sooner or later, the habit is followed by emaciation, weakness, indigestion and fatal diarrhœa. * * * Treatment is always unsatisfactory, and but seldom followed by a thorough or permanent restoration to health. * * * Men addicted to narcotics seldom remain longer than a month or two at duty, and are at last very generally lost to the service by death or by being discharged."

4716. Speaking from your own experience, do you draw a wide distinction between the effects of eating opium in the solid form and opium-smoking?—I have very little personal knowledge of opium-smoking.

4717. Have you anything further to say from your personal experience as to the effects of opium?—While the moderate use of opium by those in good circumstances, who are able to provide themselves with wholesome nourishing food, may not afford appreciable evidence of any marked harmful result, so long as the drug is regularly taken, I have seen otherwise strong and healthy men rendered almost helpless and unfit for work of any kind and even suffering from diarrhœa and pain when deprived of their accustomed moderate dose of opium. I would assume from this that, even in moderation, the use of opium exercises a baneful influence on the human economy. I have also seen many opium sots, men who were absolute physical wrecks from the excessive and continued use of opium. I have seen such specimens in three visits that I have made to opium dens in Calcutta. A report of one of these visits I published in the "*Indian Medical Record*" for September 1892, and I tender that report as part of my evidence:—

"On the 30th of July 1892, in company with Mr. E. S. Wenger, the energetic founder of the excellent mission work among Chinamen in this city, and Mr. Henry J. Ferdinands, Manager of the Indian Medical Record Office, I visited a well-known opium den at 9, Tiretta Bazar Street. We entered what was an ante-room with a bar on one side, where *chandu* was sold. Alongside of this was a little parlour specially reserved for Chinamen. Here we met the owner of the den. He spoke broken English, and readily gave us all the information we sought. He said that on an average thirty men a day visited this place to smoke opium, and about fifty others bought it to take to their homes. (I doubt this statement very much, as during the ten minutes we stood at the door no less than a dozen men came in, bought *chandu* and went out.) He sold only *chandu* and not plain opium. He manufactured his own *chandu*, from crude opium. On an average 240lb of opium were bought monthly for this den. He bought opium at Rs. 14 a pound, and, after converting it into *chandu*, sold it at Rs. 19 a pound. He paid a monthly license fee of Rs. 1,310 to Government. He sold on an average Rs. 5,000 worth of *chandu* monthly. We were next shewn into the *chandu* laboratory, where the manufacture of this form of opium was being carried on. There were two large quadrangular ovens, on one of which was a huge copper cauldron containing 16lb. of crude opium, to which had been added 6 lb of water. This is allowed to boil for two hours, when it is made to simmer, till the water has evaporated sufficiently to leave a semi-liquid residue of what resembles medicinal extract of opium. We now passed into the *chandu* smoking saloon. This was a low, dark, damp, dismal-looking tiled hovel, about twelve feet broad and forty feet long. On both sides were low wooden platforms to answer the purpose of beds, with dirty oil-stained lumps of something resembling what might be intended for pillows. Here and there a dim oil lamp and round each of them crouched two or three men, busy with the process of filling and burning and puffing at the pipes used for smoking *chandu*. There were in all eighteen men, one woman and three *little children*. Some of the men were lying asleep, and others were drunkenly dozing, and some were busy smoking. The woman sat by her paramour, but did not smoke. The children were going in and out among the occupants of the room. We next proceeded to inquire into the cases of some of the waking ones.

"*Case 1.*—A Mahomedan, aged forty, a resident of Kutch, a Cargo merchant, a thin weakly man, said he commenced smoking opium fourteen years ago. He took to it from pleasure in bad company. He did not take to it as a medicine or in consequence of disease at first. He is married, and has two children living at Kutch. He smokes three pice worth of *chandu*, or about twelve grains daily, in three doses, at 6 A.M., noon, and 6 P.M. He said:—'I was once a stout man, but have dwindled down to my present thin and weakly state. If I miss a single dose I get diarrhœa and pain in my stomach. I cannot leave it off now. I feel, and have always felt, that I am doing wrong in smoking opium, my conscience tells me so.'"

"*Case 2.*—A Mahomedan cooly, aged twenty-four, has taken opium for five years, and indulges in smoking four pice worth of *chandu* every day at this shop. He comes twice daily to smoke, and stays two or three hours each time. He was in fairly good condition. He said he began the habit in the bad company of other smokers, that he had often wished and tried to give it up, but he could not. He had gained no benefit from the habit, and felt it was shameful to indulge in it. He gets fever now and then."

"*Case 3.*—A Mahomedan butcher, aged thirty, thin and weakly-looking, has taken opium for ten years. He began it by the bad example of others. He was not suffering from any disease when he began opium. He takes five pice worth of *chandu* at one smoke, and stays about two hours. Missing his smoke for a few hours beyond the accustomed time, he suffers from pain about the abdomen, diarrhœa and shortness of breath. He has never suffered from fever. He would leave off the habit if he could, as he is quite ashamed of himself, but he fears the innumerable symptoms that would trouble him in consequence."

"*Case 4.*—A Hindu, a jute mill mechanic, aged thirty-four, out of work just now, lost his work a month ago owing to fever. He began opium six years ago, eats one pice worth of opium in the morning, and attends this shop to smoke two pice worth of *chandu* in the evening. He did not begin the drug for any disease, but took it in bad company. He often suffers from fever, pains about the body, and diarrhœa. He cannot give up this habit as his bowels become disordered if he does."

"*Case 5.*—A thin, lanky Mahomedan, aged sixty, a hackney carriage owner, has taken opium for forty years, and began it in the company of bad women. He did not begin it for any disease. He gets pains about his body and fever frequently. He smokes fourteen pice worth of *chandu* every day at one time, and stays for three hours in the shop. If he misses his smoke for a few hours, he suffers greatly from diarrhœa and pains all over the body. He says: 'I would gladly give up the habit if I could, but it has taken too firm a hold of me, and I cannot get away from it. I am ashamed of myself.'"

"*Case 6.*—A Mahomedan, aged forty, has been taking opium for seven years. He began it for no disease. He is without work and begs for his food and for his smoke, and for the opium he also eats. His constitution is utterly broken down. He smokes several pipefuls of *chandu* while loitering in the shop all day. He also eats about four pice worth of the crude drug. He suffers constantly from diarrhœa and fever."

*Case 7.*—A Mahomedan, aged forty-seven, very thin and decrepid, has taken opium and smoked *chandu* for twenty-five years. He eats six pice worth of the drug at 6 A.M., and smokes one pice worth of *chandu* at 1 P.M. and 7 P.M.; he remains an hour each time. He began the habit with a prostitute. He has completely lost his health and strength. He says: 'I was a man of violent temper, but the opium has quieted me. I have lost all courage, both moral and physical. I feel guilty in this matter, but

cannot give it up. I get fever occasionally. If I do not take opium, twenty diseases are ready to take hold of me.' "

"*Case 8.*—A respectable Bengali Baboo, aged thirty-six, well educated, a hardware merchant in Nimtolla Street, whose father is a wealthy man. He has smoked *chandu* for two years, and began it in the company of a prostitute. He smokes eight pice worth at noon, and stays for two hours in the shop. He often suffers from fever, and if there is any delay in getting his smoke, he suffers from indigestion and looseness of the bowels. He is ashamed of the habit and would gladly give it up if he could, as he sees it is making him thin and weak."

4718 Have you anything to say with regard to the value of opium as a medicine?—While admitting that opium is one of the most reliable therapeutic agents known to Science to assuage pain, to calm nervous irritability in various forms and that as a sedative, hypnotic and suporific, it stands unequalled by any other drug in the physician's hands, I cannot help regarding it as inimical to health, when taken otherwise than as a medicine. I know from numerous inquiries among Indians that opium-eating is regarded as a vice, its users are ashamed to admit the habit, that its continued use causes emaciation, bowel derangement, and general vital impairment, associated with marked moral delinquency. I have also seen and treated many cases of opium-poisoning, and in many who have been rescued from suicidal death, I have learnt that opium was chosen as the suicidal agent, because of its pleasantly intoxicating effects, robbing the act of suicide of much of its terror. I cannot read daily of the numerous cases of suicidal and homicidal deaths from opium, without believing that too easy, pleasant and effective a weapon is placed within the reach of the suicide and the murderer. Having regard to all these circumstances, I am strongly of opinion that the strictest limits and safeguards should be placed upon the sale and use of opium.

4719. Have you formed any opinion as to the practicability and advisability of the proposal which has been urged upon the attention of the Commission with reference to the total prohibition of the use of opium in this country?—I think it would be an utter impossibility.

4720. Do you think it is practicable, in the peculiar circumstances of the country, to lay down regulations which would give sufficient facility for obtaining supplies of opium for medical use while limiting it to such use?—I think it is possible.

4721. Do you compare in your mind the effects of opium with the effects of alcohol?—I do. In my humble opinion there are few physicians who would use opium in place of alcohol. Alcohol is a most valuable stimulant, and opium could never take its place in the way in which Western Science has taught physicians to use it.

4722. Do you approve of the moderate use of alcohol as an ordinary article of consumption?—Under medical advice.

4723. But without medical advice you would say that it would be well for all persons to abstain from the use of alcohol?—I do.

4724. (*Sir William Roberts.*) I do not think your view with regard to the true prophylactic effect of opium differs very much from the view generally held in the profession as far as I understand it?—I believe my view is in accordance with the opinion held by the profession.

4725. As stated by your predecessor, it is not held to be a special prophylactic like quinine?—Not at all.

4726. I believe that is what is generally held in the profession, but that it does relieve the incidental symptoms of the malarial condition as an anodyne?—As an anodyne.

4727. I think I have heard it stated that it is more risky, in regard to taking malarial trouble, to go out in the morning before breakfast on an empty stomach than it is after a meal?—I believe that to be a fact.

4728. Has it struck you that opium might act as a preventive in the same way that a meal is a preventive?—I think not.

4729. Referring to what you said about Dr. Norman Chevers, what is the date of the work from which you quoted?—It was published by Churchill in 1886.

4730. You quoted a statement to the effect that a large proportion of the inmates of asylums for natives are found to be habitual *ganja*-smokers and opium-eaters: are you aware that the statistics returned by the lunatic asylums contradict that opinion?—I am aware that statistics do not make ample provision for the record of the narcotic habits of the inmates of asylums.

4731. You also quoted a passage which stated that, men addicted to narcotics, seldom remain longer than a month or two at duty, and are at last very generally lost to the service by death or by being discharged. Is that statement consonant with the facts?—I believe it is.

4732. (*Mr. Wilson.*) May we take for granted that, so far as you know, it is the universal conviction of educated medical men that for Europeans opium is not an agent to be recommended for dietetic purposes?—Certainly.

4733. You have practised among the natives of India also?—Yes.

4734. And if I asked the same question with regard to them, what would your answer be?—I would say it would be precisely the same in regard to the natives of India.

4735. Did you ever hear of any medical practitioner who advised his patients to take opium for dietetic purposes?—Never.

4736. Supposing that putting the question, I were to substitute the word "stimulant" for "dietetic?"—I cannot regard opium as a stimulant in the sense in which we generally use the word stimulant. I certainly would not recommend opium as a stimulant.

4737. You have seen a good deal of malarial fever?—I have.

4738. Do I understand your statement to be that you do not believe that opium is recommended to be taken as a prophylactic or as a remedy alone?—I believe that orthodox medical men do not so recommend it.

4739. It is sometimes used combined with other things?—Possibly, for symptoms that may arise, such as diarrhœa, pains, and so on.

4740. You spoke of opium as an anodyne: am I correct in supposing that an anodyne means a pain soother?—A pain soother.

4741. Solely?—Solely.

4742. You draw a clear distinction between an anodyne and a prophylactic?—Very clear.

4743. Are you acquainted with the report of a discussion at the Calcutta Medical Society a year and a half ago on this subject?—Yes.

4744. Are you a member of that Society?—I am not.

4745. (*Sir William Roberts.*) Why not?—I was Secretary to that Society some years ago; it came to be of a very official nature, and I resigned.

4746. You were in a tiff, and resigned?—Not exactly a tiff.

4747. (*Mr. Wilson*). I suppose I may take it that you do not agree with the majority of the gentlemen who spoke on that occasion?—Certainly not.

4748. Am I right in supposing that the gentlemen of that Society represent substantially the opinion of the orthodox medical practitioners in Calcutta?—I believe they do not.

4749. (*Sir William Roberts.*) Can you quote any names in support of that?—Very recently Dr. Lall Madhab Mukerjee, a past President of the Calcutta Medical Society, and Principal of the Calcutta Medical School, called on me and gave me his deliberate opinion that he himself and the staff of the institution with which he is connected were wholly against the opinions that were being expressed before this Commission.

4750. Are they orthodox practitioners according to the European method?—Yes, they are graduates of the Calcutta University.

4751. (*Mr. Wilson.*) When you say that the Society partook of an official character, what do you mean by official?—I do not like to go into details, but I may say that the Society practically expresses its views through the official medical journal, the *Indian Medical Gazette*, in which its reports appear. At the time in question it was very largely membered by officials, and less so by general practitioners. That is why in a limited sense I say that it has been largely an official society, the official element predominating.

4752. Does it represent the profession in Calcutta necessarily?—Not necessarily nor in fact.

4753. (*Mr. Wilson*). Can you clear up that point as to the number of orthodox practitioners in Calcutta? Do you know anything about the numbers outside?—Yes, I do.

4754. Can you tell us how far the society represents medical opinion in Calcutta? I am sorry that the question was not asked of those who belonged to this Society. If I must mention it, I may say that the Society numbers

*Dr. J. R. Wallace, M. D.*

30 Nov. 1893.

according to its last report, December 1892, 117 members, twenty-five of whom did not reside at Calcutta, but in other parts of India. *The Medical Register and Directory of the Indian Empire* shows there are 780 or more medical practitioners in Calcutta.

4755. (*Sir William Roberts.*) Qualified?—Qualified.

4756. (*Chairman.*) European?—European and Native. This Society is supposed to represent the medical profession, whether European or Native.

4757. (*Mr. Wilson.*) You mean according to the European system?—Yes; they are graduates of the Calcutta University.

4758. (*Sir William Roberts.*) What is the subscription to the Society?—The subscription for 1892 was fixed at Rs. 3 a year—it is a very small subscription.

4759. (*Mr. Wilson.*) Did I understand you to say that there are between 700 and 800 practitioners at Calcutta according to European method?—Yes.

4760. The Society numbers about 117, of whom 25 are non-resident; so that there are something less than 100 members in Calcutta?—Yes.

4761. (*Chairman.*) Yes. Out of 780 in Calcutta how many have graduated in the United Kingdom?—I could not tell, unless I went through the registered list of practitioners which is given in the *Indian Register and Directory* for 1892.

4762. (*Mr. Wilson.*) Do I rightly gather from this statement of yours that you think that this doctrine about the use of opium in malaria is a comparatively modern doctrine?—Yes, a comparatively modern doctrine.

4763. May I ask you to define "comparatively modern?"—I first heard of it in connection with the discussion at the Calcutta Medical Society when I read the report; since then I gave the theory a trial.

4764. (*Mr. Mowbray.*) With regard to the *Indian Medical Gazette*, do I understand that it is an official publication?—Official in this sense, that it is supported by Government.

4765. What is the *Indian Medical Record?*—An independent Journal, which I started 5 years ago, and which is supported entirely by the medical profession of India.

4766. I think you were in Government service yourself?—I was.

4767. How long ago?—From 1872 to 1883.

4768. Did you resign the Government service subsequently to or before you resigned the Secretaryship of the Medical Society?—That was subsequent to my resigning the Government service.

4769. When you say that many natives use opium under the advice of friends for its reputed relief in rheumatic pains, bronchial affections, bowel complaints and diabetes, does that refer to the medical use of opium?—To the medical use of opium.

4770. Therefore any provision of opium for medical purposes would, in your judgment, have to be sufficient to supply persons in that condition?—Certainly.

4771. Do you think that for the supply of people requiring it in that way, you could go much further than you have done in restricting the number of places at which it is sold?—I should not like to go into that matter, because I do not understand it. With regard to the sale of opium, I might say that it is sold for so many purposes, besides medical, that it seems to me that there is a superabundance of its supply. How that is to be restricted, I would not like to say: I cannot go into details.

4772. I want to know how, if you are to have those places opened for the sale of opium for the medical purposes which you have described, you can prevent those places being used for the sale of opium for other purposes—purely vicious purposes?—It is a very difficult matter to deal with; friends often prescribe medicines legitimately. The use of opium for the relief of pain and so on is legitimate; it is a use that will have to be met; but owing to the condition of the country, the supply of medical practitioners in outlying districts is so meagre that the people are obliged to resort to the relief which they can get at their own doors. If opium is prescribed under these circumstances, I do not know how Government is going to limit its sale in that kind of use.

4773. Can you give any practical definition of the distinction which may be drawn between persons requiring opium for such purposes as you have described and the persons requiring it for purely vicious purposes?—I do not know how it can be defined, but it seems to me that it lies in the hands of the Government to prevent the sale for vicious purposes.

4774. We have had it suggested by some of the witnesses that persons in charge of these places should have discretionary power; do you think that is a discretionary power that could be safely given?—Such discretionary power would be worth nothing if placed in the hands of opium-sellers.

4775. (*Mr. Fanshawe.*) Can you tell us whether in the course of your own professional practice you have had any actual knowledge of lunacy caused by opium-eating?—No.

4776. You have stated that you know, from numerous inquiries among Indians, that opium-eating is regarded as a vice; will you kindly let us know to what classes you apply that?—I believe all classes; I have gained that experience during my Calcutta practice.

4777. Would you include the Marwaris?—I include the Marwaris also.

4778. They would regard it as a vice?—Yes.

4779. You have had some practice among the Chinese:—would it apply to them?—Yes.

4780. All the people among whom you have practised in Calcutta regard its use as a vice?—Yes.

4781. Do you think that among the natives, of whom you have had experience, if the use of opium were prohibited there would be a tendency to take to alcohol or *ganja*?—There might be.

4782. (*Sir James Lyall.*) I understand you to say that you consider that the use of opium as a drug for curing malaria or as a prophylactic against malaria is a new doctrine among medical men practising on the European system?—Yes.

4783. But is it not an old doctrine among the people of the country, among the uneducated natives?—I have never heard of it in my practice or experience.

4784. Not even among the country people?—Not among any of them.

4785. You think they never take opium to protect themselves against malaria?—I have never heard them say so.

4786. I have met at different times several persons in India who have told me that if they knew that they had to sleep out of doors or were likely to get wet without being able to change their clothes, or to be subject to any exposure of that kind, they would as a precaution take a small opium pill; do you not think that they would be right in doing that so as to keep themselves warm or prevent their getting a chill?—I would warn all persons under those circumstances to avoid that pill.

4787. (*Mr. Wilson.*) I believe you have lived most of your time in Calcutta?—Seventeen years.

4788. You do not know a great deal about the villages in India?—I know something of the villages of Oudh.

4789. Supposing any radical change were intended and it was thought desirable, if possible, to restrict the sale of opium, do I understand you to say that you see no way in which persons might be selected in the villages, having no direct interest in the sale of opium, not obtaining profit from it in any way, to whom a discretionary power might be entrusted?—Discretionary power of course differs so much according to the individual in whose hands you place it. I believe if such discretionary power were placed in the hands of one who was not interested in the sale, it would be a wise measure.

4790. Do you think that the able men who look after the Government of India would be able to devise some plan of that kind?—I think the Government is capable of meeting this evil in a thoroughly efficient way. The difficulty would only affect the present generation. Another generation would arise that would face the new disciplinary arrangement in a proper way.

4791. (*Sir James Lyall.*) Would not the man in the village be probably paid a salary, and have a stock of opium given to him to be sold at a certain price, for which he would have to account to the Government. Supposing such a man to have discretion to sell the opium when he thought it was required for medical use, and to refuse it when it was not, with your knowledge of the sort of people to be found in the villages (not highly paid or educated), do you think he could be trusted?—I do not think he could be trusted. It would be difficult to find a person who could be trusted.

4792. Could you trust them to sell the opium at the price named, or would they not put a higher price, and account to the Government only for the Government price?—Knowing as much as I do, I should be inclined to have a much better system than that.

4793. I do not see what other system you could have; even Indian statesmen cannot do more than is possible?—It would be sure to be surrounded with all sorts of fraud, and probably the last state of things would be worse than the first.

4794. Do you not think that when you put discretion or power into ordinary oriental hands, they would be inclined at once to see how they could make money out of it?—Exactly. *Dr. J. R. Wallace, M. D.* 30 Nov. 1893.

4795. Is not that the administrative difficulty of India?—Exactly.

4796. (*Mr. Fanshawe.*) I believe that two of the doctors, whose opinions you have mentioned (Dr. Harvey and Dr. McConnell) are the gentlemen who gave evidence before us the other day, is that so?—Yes.

The witness withdrew.

Mr. K. G. Gupta called in and examined.

4797. (*Chairman.*) I believe you desire to hand in some documents?—With Your Lordship's permission I wish to present certain papers which I have been instructed by the Board of Revenue to place before the Commission. One is a note giving an historical sketch of the law and the rules with regard to the supply and sale of excise opium in Lower Bengal; another is a short account of the system under which excise opium and intoxicating drugs manufactured from excise opium are sold in the Lower Provinces of Bengal; and the third is a table of statistics as regards the consumption and the revenue derived from opium in the several districts of Bengal in the past year 1892-93.

4798. Will you state your position in the Civil Service?—I am at present Excise Commissioner of Bengal. I have served 20 years, having come out in October 1873. During this period I have served in several districts of Bengal and Orissa in the usual grades from Assistant Magistrate to District Officer. I was Junior Secretary to the Board of Revenue for four years, and in that capacity had to deal with, among others, the Excise and Opium Departments. I have held my present appointment since March last.

4799. What are the chief stimulants in use in Bengal?—The craving for stimulants is satisfied in these provinces from three distinct sources, *viz.*, (1) country liquor (including toddy, or the fermented juice of the date and palmyra palm); (2) hemp drugs; and (3) opium. The first is preferred in dry districts with pronounced cold and hot seasons, and containing a large non-Mahomedan population, as in Behar and Chota Nagpur. The use of hemp drugs is largest in wet districts, such as Dacca, Mymensingh, and the 24-Parganas, or in malarious tracts, such as the low alluvial portion of the Bhagalpur Division lying to the north of the Ganges. Leaving aside Calcutta, where the use of all exciseable articles is large, the consumption of opium is largest along the seaboard from Chittagong to Puri, with the exception of Noakhali, where the excise revenue from all sources is smallest owing to the presence of a large proportion of Ferazis, a sect of puritanical Mahomedans who are great abstainers. It is likewise considerable in districts containing a large element of Mahomedan town population as in Hughly, Burdwan, Murshidabad, and Patna, as well as in notoriously malarious districts like Rangpur, Dinajpur, Maldah, and Purnea.

4800. Have you anything to say with reference to madak and chandu?—There is very little madak consumed in these provinces. Outside Calcutta the use of madak is practically confined to the 24-Parganas, Midnapur, Hughly, Murshidabad, Maldah, and Cuttack. The majority of the consumers are low Mahomedans, and in Maldah these belong to the Jola or weaver class. The use of chandu is still more limited. In Calcutta the consumers are chiefly Chinese. The only other places where the consumption is at all large are Chittagong and Mymensingh. In 1882-83, out of 44 districts in which the province was then divided, madak was used in 40, and there were altogether 433 licenses in force. In 1892-93 it was consumed in 35 districts out of a total of 46, and the number of licenses was 263. The corresponding figures for chandu are 89 licenses in 21 districts in 1882-83, and 71 licenses in 20 districts in the past year. It can, therefore, hardly be said, as has been asserted by some of the witnesses, that the use of either drug is on the increase. The figures given above distinctly indicate considerable restriction in the past decade.

4801. You have given us the number of licenses which have been issued for the sale of madak and chandu: can you give us any statistics of the quantities of these articles that have been sold?—These are not separately shewn in the district returns; but I have the figures for Calcutta only.

4802. Will you give us the figures for Calcutta?—355 maunds and 9 seers were consumed as opium last year, 1892-93.

4803. (*Sir William Roberts.*) Crude opium?—Crude opium. *Mr. K. G. Gupta.*

4804. (*Chairman.*) What are the figures for the preceding years?—In 1891-92, 360 maunds 33 seers; and in 1890-91, 335 maunds. The amount of opium issued to madak shops in 1892-93 was 28 maunds; in 1891-92, 33 maunds 38 seers; and in 1890-91, 33 maunds 22 seers; and to chandu shops in 1892-93, 36 maunds; in 1891-92, 49 maunds 25 seers; and in 1890-91, 49 maunds 12 seers.

4805. So that in regard to consumption there is a decrease in Calcutta?—Yes.

4806. Your brief historical sketch shows, does it not, that under existing arrangements the farming system no longer obtains, but that the sale of excise opium in Lower Bengal is conducted under a system of licenses, and those licenses are put up to auction?—Yes.

4807. And the issuing of licenses by auction has increased the revenue to the Government?—Very much so.

4808. And the Government has not found that the system is open to objection on administrative or moral grounds; in fact, it has been found to work generally beneficially?—On the whole, I think the system has worked very well. From an administrative point of view, I see no objection to it at all; and from a moral point of view I do not see that it is open to any greater objection than any other system that might be suggested.

4809. I observe that, broadly speaking, the quantity consumed seems to be, approximately, stationary?—I may add that in the 20 years which these statistics cover, the population has increased by 18 per cent., the revenue from opium by 57 per cent., and the consumption by 10 per cent., comparing 1873-74 with 1892-93.

4810. Measured at per head of the population, there has been a slight decrease in the quantity consumed?—Yes.

4811. (*Sir William Roberts.*) You say that there is a puritanical sect of Mahomedans, called the Ferazis, who are abstainers: abstainers from what?—All kinds of stimulants?

4812. From tobacco?—Tobacco I do not properly regard as a stimulant: it is so commonly used. They smoke tobacco.

4813. Do you mean abstinence from opium and alcohol?—Yes, and from hemp drugs.

4814. Is madak cheap stuff?—It is slightly cheaper than opium, because in its preparation it is mixed with guava (custard-apple) leaves; so that the amount of opium in a given quantity is really smaller than in a like quantity of crude opium. The retail price is slightly cheaper.

4815. Cheaper to the user?—Yes, cheaper than the same quantity of opium.

4816. (*Mr. Pease.*) Can you give any information about Calcutta separately from the general statistics with regard to Bengal?—Yes. You will find the information given in the statement that I have already put in. Calcutta is shewn as a separate district. The number of licenses for the retail sale of opium, madak and chandu are given separately. In the past year, 1892-93, there were 57 opium licenses in Calcutta, which includes the town of Howrah and the suburbs (for administrative purposes it is considered a separate district), 30 madak licenses and 11 chandu licenses, of which last only 4 were open.

4817. Will you explain why persons should take licenses when they do not use them?—The number of chandu licenses has not been altered for many years. A man pays for all his licenses, but for his own convenience he actually keeps only four shops open.

*Mr. K. G. Gupta.*

10 Nov. 1893.

4818. Why did you grant the licenses?—He could open all these shops if he liked.

4819. Why do you not withhold the license?—We get the license fees on account of these shops.

4820. Is it not the wish of the Government to reduce the consumption of chandu?—Yes.

4821. You grant seven licenses for which there is obviously no necessity?—That has been so for some years. The number has been kept up, not further reduced.

4822. You say that these licenses are sold by auction?—Yes.

4823. What regard is held at the auction to the locality in which the license will be used?—The site is always fixed before the shop is put up to auction.

4824. Do you mean the locality or the exact shop?—The exact shop.

4825. To whom does the shop belong?—The premises may belong to anybody. The man who purchases the license at the auction must arrange with the owner. He may make any arrangement he likes with the owner of the premises; if he fails to secure the premises, he must give up the license; he cannot use the shop.

4826. Then the man who owns these premises has special advantage?—Naturally.

4827. Does he charge an increased rent as compared with houses of the same character in the neighbourhood?—I cannot say.

4828. Is he not almost sure to do so?—I cannot say, he may or may not. I have not made any inquiry on the subject, and I am not prepared to give an answer.

4829. We saw a place the other day where chandu was being sold up a narrow passage and up some steps; is that the only place where the person who holds the license may sell chandu?—No; he makes chandu there, but he has three other places.

4830. I understood you to say that the license was granted to sell the article in one particular shop or place?—This man holds the monoply of chandu shops; he has all the 11 shops, or rather, I should say, it is a firm. They have taken all the 11 licenses in Calcutta, and they keep open only 4 shops.

4831. Do you have any regard to the character of the man who purchases the license?—He has to produce a police certificate as to character and respectability.

4832. In the case of a person purchasing the whole of the chandu licenses what guarantee have you as to the character of the person who superintends the house?—We take a guarantee as regards the person to whom the license is given.

4833. With regard to the madak houses, how many are there?—Thirty.

4834. Are they held by separate individuals?—Yes.

4835. And they are strictly limited in the same way to the house in which the business is to be carried on?—Yes.

4836. Do you know that there is a Regulation that smoking shall not take place in connection with the houses where the license is held? How far do you interfere as to the premises belonging to those license-holders who are not immediately in connection, by a doorway or some other connection of that kind, where smoking takes place?—No such cases have actually been brought to my notice; but if any such cases came, I should try to prosecute them, if they could be prosecuted for a breach of a condition of the license.

4837. If I understand you rightly, no effort is made by Government to reduce the smoking of madak or chandu in Calcutta?—I am not prepared to say that. I do not know the actual number prior to the figures I have given which are only recent years' figures.

4838. What is the general description of the distribution of the 57 opium shops?—They are spread all over the town; they are not in any one locality.

4839. Are they more numerous in special localities?—I believe so.

4840. What is the character of the localities where they are rather more numerous?—It is according to the number of consumers in the neighbourhood.

4841. What is the social position of the people in the districts where there are the argest number of licenses?—I cannot say.

4842. Are the most licenses in the lowest parts of the town?—I do not know the localities of all the shops.

4843. Has there been any alteration in the number of opium shops in Calcutta for some years; if so, in what direction?—The number of opium shops in 1890-91 was 55; in 1891-92, 59, and in the past year 57.

4844. Why was there an increase from 55 to 59?—That I could not say without reference to the papers. It was not in my time.

4845. It is stated that under a recent rule no one is permitted to manufacture madak or chandu, even for private consumption, without a special license. Can you tell us how many special licenses have been taken out?—Only one; that is, in the district of Shahabad.

4846. There is no one in Calcutta who takes out a special license?—No. This rule has been introduced only since April last, the commencement of the present financial year.

4847. Who is responsible for the increase or the decrease in the number of licenses in the Province of Bengal and in Calcutta?—Eventually, of course the Board of Revenue; but the proposals come from the District Officers every year. The settlement proposals are submitted by the District Officers to the Excise Commissioner, and they are again considered by the Board of Revenue and finally passed.

4848. Has the Resident Magistrate power to grant the license for an additional shop or shops?—The District Officer cannot do so without the sanction of the Excise Commissioner. The matter comes up when a new shop has to be opened. It is very seldom now that a new shop is allowed in the middle of the year.

4849. (*Sir James Lyall.*) It used not to be the law in Upper India. The Collector of the day had power himself?—Most of these shops are old ones. In recent years there has been hardly any increase in the number of shops; on the contrary there has been a gradual reduction.

4850. (*Mr. Pease.*) Who originally fixed the sites?—It is impossible to say. It has come down from the administration of previous years. Many of the shops have existed for many years. I cannot say who was originally responsible for fixing them.

4851. Suppose a shop no longer becomes available, and a new one is thought desirable in the neighbourhood?—The site can be changed.

4852. Who decides what is a suitable shop?—In the first instance it is decided by the local authorities, but the matter has to come before the Excise Commissioner.

4853. In Calcutta?—It is decided by the Collector in Calcutta, and then it comes to the Excise Commissioner. But it is not merely that. There must also be a certificate from the Commissioner of Police as to the suitability of the site, and as to its being unobjectionable.

4854. I understand he does not interfere with the old sites so long as they are available, but he exercises discretion in regard to new sites?—In Calcutta the settlements are triennial. Before a new settlement is made a list of the shops has to be sent to the Commissioner of Police, and he can object to any he likes, and we are bound to listen to that objection.

4855. What is the character of the objection?—Generally on police grounds: it may come from residents in the neighbourhood, or it may be that the establishment of a shop in the neighbourhood might lead to greater crimes,—any kind of police objection.

The witness withdrew.

Adjourned to to-morrow at 10-30.

# At the Council Chamber, Writers' Buildings, Calcutta.

## SEVENTEENTH DAY.

### Friday, 1st December 1893.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES LYALL, G.C.I.E., K.C.S.I.
THE HON'BLE SIR LACHHMESWAR SING BAHADUR, MAHARAJA OF DARBHANGA, K.C.I.E.
SIR WILLIAM ROBERTS, M.D.

MR. R. G. C. MOWBRAY, M.P.
„ A. U. FANSHAWE.
„ ARTHUR PEASE.
„ HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary*.

The Honourable D. R. LYALL, C.S.I., recalled and examined.

*Hon. D. R. Lyall, C. S. I.*
1 Dec. 1893.

4856. (*Chairman.*) I believe you have attended this morning for the purpose of putting in a note of certain corrections which you wish to submit to the Commission in reference to a memorial presented by the missionary body to the Viceroy, on the question under the consideration of this Commission?—Yes.

4857. (*Sir William Roberts.*) I think that the quotation from Dr. Brunton is put under the head of "Opium-eating," and that it does apply to opium-eating, not mere poisoning from opium?—He did not enter into the question. He did not discuss its good or bad effects: he dismisses it in the words quoted.

4858. He does not say whether the habit is good or bad?—That is my meaning. Page 780 may also be referred to as shewing his opinion of opium.

4859. I think it is affirmed that Dr. Brunton expressed the opinion that the practice of opium-eating is beneficial in those conditions?—Under those conditions.

4860. That is a different quotation?—Yes, I referred to that as shewing Dr. Brunton's opinion on the subject.

4861. Do you refer to Dr. Brunton again except in this first paragraph?—No.

4862. (*Mr. Wilson.*) The passage quoted in the appendix to the memorial is from page 778?—Yes.

4863. And the heading is "Opium-eating" in black letters?—Yes.

4864. And it is a general statement as to its effect?—Yes.

4865. On page 777 Therapeutics begins?—Yes.

4866. Therefore I should like you to explain how you say in the quotation in question that it is a subject of Therapeutics when Therapeutics does not begin till two pages further on?—The whole book is on Therapeutics.

4867. Is that your only answer?—The book is on Therapeutics, and I say that Dr. Brunton does not go into the question of opium-eating and discuss whether it is good or bad; he dismisses it in the words I have quoted. I should not quote this opinion as one either for or against; he seems to dismiss the subject.

4868. The paragraph quoted in the memorial is headed in black letter "Opium-eating" on page 775, and on page 777 there is a heading "Therapeutics" "The general uses of opium in disease are (1) to lessen pain, (2) to produce sleep, (3) to lessen irritation in various organs." Do you find that correct?—Yes.

4869. Therefore in the one case it is a distinct reference to opium-eating, and in the other case a reference to its use in Therapeutics for the three purposes mentioned?—Yes.

4870. Therefore the portion on opium-eating is not under the head of Therapeutics as stated in your memorandum?—I do not quite agree; I say he does not enter into the question of opium-eating.

4871. But he does?—That is a matter of opinion.

4872. (*Chairman.*) You are not a professional witness on the subject?—Not in any way; but I have been directed to put in this note before the Commission for their consideration.

4873. The note will be printed in the appendix together with the memorial to which it relates. May I ask whether the note was prepared by medical authority?—No; it was prepared by myself, but it has been seen by a medical authority.

4874. Do you feel that you are competent to meet any cross-examination on these professional points?—Not on professional points. I merely put the note in, in reference to the correctness of the quotations.

(*Revd. W. B. Phillips.*) May I state that, by the courtesy of Mr. Lyall, his note was put into my hands and a reply has been prepared by our Conference.

(*Chairman.*) It shall be printed in the appendix with the note and the memorial.

The witness withdrew.

Mr. K. G. GUPTA recalled and further examined.

*Mr. K. G. Gupta.*

4875. (*Mr. Wilson.*) Will you tell us, generally, how you would describe the policy of the Excise Department in reference to the issue of licenses?—The principle of issuing licenses is to see that a sufficient number of shops are licensed to supply the legitimate demands of the different localities. With regard to the location of sites and shops, the matter is first decided by the local authorities; and every year the proposals made by those authorities come before the Excise Commissioner. After they have been considered by him they are finally submitted to the Board of Revenue, who modify or alter them as they like. Orders are then finally passed. In the case of each shop an upset fee is fixed, below which no shop is usually settled. The shops are put up to auction annually, except in Calcutta where the settlement is triennial.

4876. Is the same principle applied to the licensing of chandu shops?—Yes.

4877. Will you explain to me how that is reconciled with what I understood you to tell Mr. Pease yesterday, that a licensee takes licenses for eleven shops, and only establishes four. If the Board of Excise, or the Excise Commissioner, thinks it right to issue eleven licenses for the legitimate convenience of the public, how do you reconcile it with the fact that they do not insist on his opening the eleven shops?—The number of shops in Calcutta has not been

*Mr. K. G. Gupta.*

1 Dec. 1893.

altered for many years. One man has the monopoly of all the eleven chandu shops. We give him the monopoly of these shops and take the license fees; and he is at liberty to open as many as he finds necessary within that number.

4878. You say that the policy was to meet, as far as possible, what might be called a reasonable demand?—Yes.

4879. For that purpose you issue eleven licenses and then you permit the monopolist, for his own reasons, to abstain from making any use whatever of seven of those licenses?—He pays the license fees of all the eleven shops. If he finds that he can sell a sufficient quantity from these four shops to make his business pay, we do not insist upon his opening all the other shops.

4880. Then you do not care about the public convenience?

4881. (*Sir James Lyall.*) Have the public complained?—The public have not complained, and we have not thought it right to interfere.

4882. (*Mr. Wilson.*) Will you try and answer my question? I did not ask about complaints. I ask why you issue eleven licenses for the public convenience, and then permit the man for his own convenience, and as you have said, to make his business pay, to use only four of them?—The only reason I can give is, that when we get the license fees of these eleven shops, we do not insist on all the shops being opened.

4883. But you do not reconcile that with your statement that this is done for the public convenience?—It may be slightly irreconcilable with that as regards the particular kind of shops.

4884. In your short account of the system under which excise opium and intoxicating drugs manufactured from it are sold in the Lower Provinces of Bengal, you use the word *Sadar*—what is the meaning of that word?—It means the head-quarters of a district.

4885. In paragraph 12 you state that the sale of opium by a licensed druggist is allowed for medicinal purposes only. I think he is allowed to sell 5 tolas?—That is so.

4886. What guarantee have you that it is sold for medicinal purposes only?—We have got our own detective staff to make inquiries, and we can also judge by the quantities taken by a druggist within a certain time whether he takes it in excessively large quantities or not.

4887. But if a man comes to the druggist and says that he wants 5 tolas for medical purposes, does the druggist sell it to him, or is he expected to make any inquiry?—He is expected to make inquiries. In this case the druggist is really the native Kabiraj or Vaid; he is usually a practitioner himself.

4888. He is called a licensed druggist?—That is for the purpose of opium only. These licenses are not taken by English dispensaries.

4889. Are they not allowed to be taken?—They are not disallowed, but as a rule they only use imported opium and medical preparations of opium.

4890. The Kabiraj takes out his license as a druggist?—Yes.

4891. Then he can sell 5 tolas to any person?—Apparently.

4892. Nominally for medicinal purpose?—Yes, but we rely on his honesty; and if he is found disobeying any of the conditions of his license, of course he is liable to prosecution.

4893. Will you explain what conditions are required to be fulfilled before a man can get his license as a druggist?—It is seen whether he is a *bonâ fide* native medical practitioner or not.

4894. Who certifies that?—The Collector who grants the license satisfies himself as to that point.

4895. He cannot personally know who informs him?—He can make inquiries; he has the whole district establishment to make inquiries in cases of doubt.

4896. As a matter of fact, does he do so?—I suppose he does. I have not made inquiries in every district, but I suppose he must do so, otherwise, if there was any illegitimate sale by these druggists the ordinary licensed vendors of opium would be the first to complain.

4897. Am I right in believing that you were the Secretary to the Board of Revenue before you became Commissioner?—Yes.

4898. Therefore you have been familiar with this matter for a long time?—Yes.

4899. Then you can answer my question. As a matter of fact, what inquiries are made and by whom?—Inquiries are made by the Collector through his subordinate establishment. There are Excise Sub-Inspectors, and there are the police, and if the Collector personally does not know or is in doubt, he satisfies himself in any way he thinks best. In these matters he chiefly relies upon the Excise Deputy Collector of the District, and he being a native of the country is supposed to know a good deal about these men.

4900. Does the person who desires to have a druggist license make application by petition?—Yes.

4901. Are these petitions filed?—Yes.

4902. Can you give us any idea how many have been rejected?—I could not say.

4903. Perhaps you could ascertain for us?—I could.

4904. We have a return of the licenses granted. I should like to know the number refused for the last few years—say five years. It is stated in paragraph 14 of your "short account" that the sites of the licensed shops are finally fixed by the Commissioner of Excise?—Yes, under the orders of the Board of Revenue.

4905. That I presume is with a view to the public convenience. The suitability of the shop is considered?—Yes, and whether any site is objectionable from any point of view. Objections are always considered.

4906. Will you tell us what are the "rare and exceptional circumstances" referred to in paragraph 16?—If there is any change in the course of the year in regard to the population of any locality, and if there is any demand for any particular drug, an application is submitted, and that application, together with the Collector's opinion thereon, is forwarded to the Excise Commissioner, who finally decides whether the new shop is to be allowed or not.

4907. I want to know what is the reason?—It may be that a new bazar, for instance, or a new market, is opened, or there may be some sudden influx of people owing to the starting of a railway, and it may then be necessary to open a new shop. An application is made for that purpose.

4908. Will you look at sub-section 2 of that paragraph "that on each license being sold the licensee is required to pay two months' fees in advance as a guarantee against loss to the revenue from sudden relinquishment and consequent closure of the shop or re-settlement at a lower rate"; there is nothing about public convenience there: is there?—In deciding these questions of course the revenue aspect cannot be lost sight of altogether; we do not pretend to lose sight of it.

4909. I only ask whether, as a matter of fact, there is any reference to the public convenience in that passage?—No. But this is only with regard to the revenue; it is a purely revenue matter.

4910. In paragraph 18 it is stated that the licensed vendor is not to sell by retail more than 5 tolas to any person at one time; there is no restriction as to how often the person may return?—No.

4911. So that if he likes to come ten times in a day he can get 50 tolas?—Yes. In fact unless he knew the person he would not be able to find out who took opium; the names of the purchasers are not entered in his books.

4912. I think in 1891, when you occupied a different position, you wrote a letter from the Board of Revenue on this subject, which is published in a Blue Book entitled "Consumption of opium in India," presented to Parliament in 1892?—Yes.

4913. You say "chandu shops, as the extracts annexed to the memorial correctly show, are distinctly places for producing temporary intoxication. The preparation of opium, which is called chandu, is of Chinese importation. It is smoked in order to bring about a brief period of intoxication, after sleeping off which the consumer usually leaves the shop and goes back to his work." A little further on, you point out what you have already told us is the state of things at the present time—that at that time, as now, eleven licenses were issued in Calcutta, and only four shops opened. You also state "at the present moment there are scores of illicit opium dens in Calcutta (in spite of the existence of the licensed shops) that are maintained in this very way against which war is waged incessantly by the Police"?—Yes.

4914. Does that state of things prevail still?—Yes, to a great extent.

4915. As much or more?—I should say more now, since the prohibition of consumption on the premises.

4916. Is this war still waged incessantly?—To the best of our power.

4917. Could you give us any statement as to the number of prosecutions that there have been?—I have not the figures, but I can give them.

4918. I should like the number of prosecutions and the number of convictions?—I should like to say that it is very difficult to get a conviction in these cases. That is one of the reasons why our men are very much discouraged in regard to proceeding against these dens, because, as the law at present stands, I do not see how most of these men can be touched at all.

4919. You also say—"Is it not after all a very appreciable advantage to the community that by the existence of these licensed shops which heavily penalise, but stop short of absolutely prohibiting opium-smoking, the criminal classes and inevitable scum of large towns which would otherwise shun police observation should to so large an extent be focussed and brought under their direct notice"? I presume that in putting that question you would yourself answer that it was a desirable thing to have them so focussed?—Yes, that was certainly the view we held then.

4920. It appears from the next paragraph that the Bengal Board of Revenue made recommendations for restricting the possession of intoxicating drugs to one tola, and that the Government of India disapproved of the suggestion?—It has since then been approved. At present the possession of more than one tola of chandu or madak is illegal, as you will find from paragraph 27 of my note.

4921. He may have five tolas of opium and only one of chandu?—Yes.

4922. I gather that your Board desire that the unlicensed manufacture of chandu should be prohibited?—Yes.

4923. I observe that you use this language: "Should the Government see its way to prohibit the unlicensed manufacture of chandu and madak, this would materially assist in the repression of unlicensed dens, and indirectly, therefore, lead to a reduction of the number of licensed shops"?—This has since been done, but I do not think it has led to the good result that was expected to be derived from it, because, as I said yesterday, only one license has hitherto been taken under that provision. On the other hand, owing to the prohibition of unlicensed manufacture in private houses, the number of prosecutions for such manufacture has increased largely in nearly every district.

4924. Then you say: "The number of chandu or madak shops in such districts as Maldah, Gya and Mymensingh and some others, cannot but arrest attention, and it seems quite possible that something may be done with advantage to reduce their number." I think something has been done since that date towards reducing that number?—Something has been done in that direction.

4925. The number has been reduced from 81 to 71?—Yes.

4926. I gather that in the opinion of your Board the number was excessive?—Yes.

4927. Who is the officer who had the responsibility of granting this number at Gya or Mymensingh or Maldah?—The number of shops for different kinds of exciseable articles are not of recent date; a large number existed in former times, but in recent years our policy has been to reduce it. I do not think that many new shops have been created; on the contrary, many old shops have been done away with. Our action in this matter in recent years has been rather by way of reduction than of creating new shops.

4928. I think you have some information to give us as to localities?—Yes, I have a map of the town of Calcutta, shewing the opium, madak, and chandu shops. (The map was handed round.)

4929. You were asked whether you knew how the rent of one of these licensed shops compared with the rents of similar houses?—I am informed that the rents of such houses are usually 50 per cent. more than the rents of similar houses in the neighbourhood; and at the time of getting the lease the man has to pay a very heavy premium also, which varies according to the nature of the shop.

4930. He pays a premium and an enhanced rent also?—Yes, about 50 per cent. more rent.

4931. Do you know what the premium is?—It varies from about 10 to 20 rupees, or even to 500 for a large liquor shop.

4932. For opium shops it is not so much?—The largest premium is paid for liquor shops.

4933. What about the chandu shops?—For those shops they do not require such a high premium as for liquor shops.

4934. (*Mr. Mowbray.*) You have told us that there are only four chandu shops altogether, and that there are eleven licenses; does the same thing hold good with the madak shops?—No.

4935. There are thirty of those?—Yes; the object of keeping up the number is purely a revenue one; that is, we want to keep up the entire amount of license fees.

4936. These seven houses that are licensed but not kept open pay fees as if they were kept open?—Yes.

4937. The premises are otherwise occupied?—They are not vacant.

4938. But the license is paid to the Government just as if they were opened as chandu shops?—Yes.

4939. I understand that one of your arguments in favour of keeping a certain number of licensed chandu shops open is that there you get the assistance of the people, who have these houses, in keeping you informed as to the illicit places of consumption opened in other parts?—That is one of the objects certainly.

4940. Do you think that that enables you substantially to restrict the consumption of chandu?—Very much so.

4941. Not only to benefit the revenue but to restrict consumption?—Yes, because they act as spies and informers, and they have better means of finding out the existence of illicit dens than our men have, having to deal with the consumers themselves.

4942. I suppose that the revenue of these chandu shops, if they were all suppressed, would not be a matter of very great importance?—No. In the whole of Bengal last year the total amount was for madak R79,659, and chandu R31,032.

4943. That would be a little over a lakh?—Yes. It is not the revenue that is the chief point in regard to these shops, because the revenue derived from them is really very small.

4944. You think that the loss of revenue would not be accompanied by a smaller consumption but by a larger consumption?—It is very probable.

4945. Would it be possible to keep open these clubs and shops for the use of Chinamen only in Calcutta?—It could be tried, but I do not know how far it would be successful. The four chandu shops here do not supply the wants of the Chinese only: there is a large class of Mahomedans and others who also patronise these shops.

4946. How do you enforce the provisions with regard to the manufacture of madak and chandu for domestic use? Are they of long standing?—They have only been introduced since the 1st of April last.

4947. Have you had sufficient experience to say whether it is possible to enforce them?—No, so far I do not think we have succeeded very well. From every district we are having reports of a very large number of prosecutions for private manufacture and consumption. The difficulty is to get hold of the more influential people who make their madak at home. It is generally the poor people whose houses are quite exposed that are got hold of by our men. I think this order has led to a good deal of oppression in one sense.

4948. You say that if the chandu and madak-smoking were stopped, the loss of revenue from licenses would not be great; would it affect what you call the revenue from the duty on opium?—I do not think it would very much, because the consumption of opium in the shape of chandu and madak is not very large.

4949. May I take it that supposing it were thought desirable to close the chandu and madak shops so far as revenue goes, it would not be a matter of much importance?—No.

4950. The revenue, such as it is, goes to the Government of Bengal?—No; one-fourth of the excise revenue goes to the Government of Bengal, and three-fourths go to the Government of India. I do not know how far it will be practicable to prohibit madak-smoking and chandu-smoking altogether. We may prevent the licensed manufacture and sale, but whether we can stop private consumption at home is another question; I do not know that it would be possible or feasible.

4951. Would it be more difficult to stop private consumption at home than to prevent the manufacture?—Both private manufacture and consumption would be more difficult to suppress. As regards licensed manufacture and sale, we can always stop that.

4952. (*Sir James Lyall.*) You said that you relied on the druggists' honesty; I suppose your main reliance would be upon the limited supply of opium?—Yes. The figures will shew that these licenses are not generally used as a

*Mr. K. G. Gupta.*

1 Dec. 1893.

cloak for illicit sales, because it is with the greatest difficulty that we can induce practitioners to take out licenses, and the number instead of increasing has a tendency to decrease.

4953. Why ?—Because these people do not care to take out licenses.

4954. How much have they to pay ?—It is a very nominal fee, only Rl a year.

4955. Why are they allowed to sell five tolas ?—It seems a very large amount for the druggists to be allowed to sell ?—It is five tolas in the case of ordinary opium vendors too, and no distinction I suppose is necessary.

4956. You are sure that it is five tolas in the case of druggists ?—Yes.

4957. With reference to the eleven shops for the sale of chandu, I suppose the contractor took the whole eleven thoughhe only opened four to prevent other people getting the other seven ?—That is so. Of course I cannot be sure whether other people would have come forward. The competition is very limited in the case of chandu shops, because they are only kept by Chinamen.

4958. In your official letter referred to just now, you state that madak and chandu are used for temporary intoxication which is slept off; what do you mean by intoxication ?—Temporary or partial insensibility. They simply lie down for a little while.

4959. Is that based upon your personal knowledge and experience ?—No.

4960. What sort of distinct intoxication or insensibility follows opium-smoking ?—I have not seen chandu-smoking. I have seen madak-smoking.

4961. And would say that smoking is followed necessarily by intoxication or insensibility ?—No, in the few cases that I have seen the men simply fainted down ; they smoke and sit down quietly and talk.

4962. (*Mr. Pease.*) You said that in the district outside Calcutta the licenses were put up to public competition, but that such was not the case in Calcutta ?—Yes, in Calcutta, too, but the settlement here is every three years and in the districts outside Calcutta once a year.

4963. Did you not say that in Calcutta it was done by private negotiation ?—No, I do not think so.

4964. Does the same system exist in Calcutta as in the outside districts ?—As regards competition certainly.

4965. (*Chairman.*) You have given us a good deal of information with reference to licenses for the retail sale of opium and chandu and as to the premiums and increased rentals which are paid for such shops; does the Government recognise that the licensed holders have any vested rights ?—Not in the least.

4966. If you thought fit to close all or any of these shops, there is no claim on Government for compensation ?—None whatever in the least ; even an existing license can be cancelled by simply returning the advance fee and giving sufficient notice, 15 days or a month : that is all the liability that is incurred.

4967. If you have reason to believe that any of these shops are not conducted in a proper way, you withdraw the license ?—We can, and we do in some cases.

4968. You would not hesitate to do so if you thought that the license-holder was guilty of misconduct and deserved punishment ?—Certainly not ; there is no vested interest recognised by the excise administration.

4969. (*Mr. Pease,*) The owner for the time being of a licensed house has the value of his property increased by 50 per cent ?—Yes, but the same shop is utilised for other purposes when it is not taken up by a licensee.

4970. (*Mr. Wilson.*) You spoke of the difficulty in getting druggists to pay for licenses; they ought not to sell opium without it ?—They ought not to; but they take only small quantities from the vendors and utilise it in the medicines, and we have not always the means of detecting that. We want them to take out licenses for the purpose of registration more than for revenue.

4971. (*Mr. Mowbray.*) I observe an extraordinary variety in the number of these druggists, varying from 2 in one district to 240 in another district or division ?—In one district it is said that many people take out a license, because it is supposed to give them a certain position, as much as to say that they are recognised by the Government. It also depends on the activity of our own men in hunting up those men who do not take out licenses.

4972. Do you instruct your officers to keep their eyes on these people ?—That has been done several times by special circular.

4973. So that you reap a crop of license fees ?—There is not much in that—very little.

4974. But there is a considerable number ?—Yes.

4975. (*Sir James Lyall.*) You are a highly educated man, and have been both in England and India, and being a native of India you know more about the habits and customs of the country than any of us, so that your opinion is of considerable value. What do you think as to the effect of the moderate use of opium in Bengal ?—The moderate use of opium—and the great body of consumers in Bengal are moderate in its indulgence—is not known to have any prejudicial effects physically or morally ; on the contrary, the common belief is that after middle age, moderate use helps to prevent waste and to keep the mental and bodily faculties unimpaired. Many pundits and other literary men habitually use opium without shewing any sign of deterioration or loss of mental vigour. The moderate consumer is a sober, steady and respectable member of society. The opium habit seldom leads to crime, and in this respect it is far superior to addiction to alcohol. The drug is taken in the solitude of home, and there is no inducement to excess such as is afforded by the evil associations of a grog-shop. To my personal knowledge several promising young men have succumbed to the effects of excessive drinking (chiefly of imported liquor), but I do not know of a single case of death from habitual intemperate use of opium. The opium habit is also less degrading than, and does not cause so much loss of self-respect as, indulgence in liquor. The effects of chandu and madak-smoking are, however, distinctly harmful in the case of Indians, specially when they are unable to obtain nourishing food. Opium-eating is not looked down upon, nor does it cause loss of respectability. But smoking chandu or madak is regarded as a degrading habit.

4976. Is not the feeling against smoking chandu and madak among Indians to a certain extent, or to a large extent, dependent upon the bad character of these licensed houses and the bad company in them ?—Not that alone, but the chandu or madak-smoker is usually known by his appearance, and he is also generally believed to have deteriorated in many respects.

4977. Do you think that applies as much to the man who smokes in a private house, as to the man in a public shop ?—Yes, I think the effects of madak or chandu-smoking in this country cannot well be concealed.

4978. Do you think it has the same effect on the Chinese ?—I have no knowledge of the Chinese.

4979. You have seen England ?—Yes.

4980. You have seen the excessive use of stimulants and intoxicants, how would you compare the two ?—I should say that the evil effects of alcohol are certainly a great deal more prominent than any of the effects of opium-eating.

4981. Do you think that the growth of the poppy and the manufacture and sale of opium in India should be or could be prohibited ?—I do not consider that the growth of the poppy and manufacture and sale of opium in British India should be prohibited. From time immemorial the poppy has been one of the staple products over a large area, and to stop its cultivation would seriously disturb the agricultural economy of a large part of the country. On the other hand, prohibitive measures adopted in British India would be quite ineffectual so long as the growth and manufacture of the poppy could not be stopped in Native States. In several of them there is already a large and flourishing trade in opium, and other States in which there is no cultivation at present would take to growing it not only for consumption within their own border, but also for the purpose of smuggling into adjoining British territory. A very large establishment would be required to watch the frontier against such smuggling, and apart from the question of cost which must be borne by the general taxpayer, this must entail considerable annoyance and harassment to innocent people. Enforced abstinence from opium would in all probability lead to indulgence in other stimulants, such as ganja or country liquor, and in neither case would the result be satisfactory.

4982. (*Mr. Wilson.*) Let me ask your opinion as to the use of opium. If you had two or three sons growing up to maturity, would you regard with complacency their taking a daily dose of opium ?—No, nor should I if they took to liquor.

4983. (*Mr. Fanshawe.*) It has been stated that there is a growing tendency among certain classes of native society to use alcohol in excess. Have you any experience on that point ?—Yes.

4984. Do you think there is any such general tendency?—There is such a tendency.

4985. Is it marked in Calcutta itself?—Of course in Calcutta the population is larger, but I should say that in the districts also there is that tendency; it is more prominent in Calcutta on account of the population being larger.

4986. To what classes of native society does this extend?—As regards imported liquor, it extends generally to the educated classes.

4987. Are they largely taking to the use of imported liquor?—Yes, I know of two or three cases that I recall to my mind even now where young men simply died from excessive drinking.

4988. You think there is a general tendency amongst the educated classes to take to imported liquor?—Yes, amongst educated classes.

The witness withdrew.



Mr. E. V. WESTMACOTT called in and examined.

4989. (*Chairman.*) Will you kindly give us the particulars of your service in this country, and state the position which you occupied and which gave you the opportunity of forming your judgment as to the matter referred to this Commission?—I have served for more than 30 years in the Bengal Civil Service in the Lower Provinces of Bengal. I was for two years in Backergunge, in Eastern Bengal, then for some months in Cachar, which is now in the province of Assam; then I served for two years in the division of Chota Nagpore, being for part of the time in charge of a sub-division. After five years' service, I was appointed to Dinagepore, in the Rajshahye Division, where, with the exception of 15 months' furlough, and other short intervals, I remained as Joint Magistrate or Collector for nearly ten years. On returning from my second furlough, I was for two years Collector at Noakhally, and for one year Collector at Dacca, both districts being in Eastern Bengal. During the last ten years I repeatedly acted as Commissioner of the Burdwan and Presidency Divisions, as Inspector-General of Jails for twenty months, and as Commissioner of Excise for four years. I am now Commissioner of the Presidency Division.

4990. Having had ample experience, what is your conclusion as to the effects generally from the consumption of opium, physically, mentally and morally?—I should draw a distinction between the smoking of opium either in the form of madak or chandu, and the eating of opium. I should say that the smoking of madak or chandu is somewhat deleterious in all cases, but that opium-eating is rather beneficial than otherwise. I have known a great many men amongst my subordinates, past middle age, who took opium regularly and who did their work extremely well. I have heard from natives that a man who has nothing to do, living on his rents, may take to opium-smoking, with the idea that it will incapacitate him for work, but as regards laborers, I have talked with them after they have been smoking a pipe and were coming out of madak shops, and they have spoken to me clearly and intelligently. They have said that they had done their morning's work, and were going back to do more work and were far from being incapacitated. Among the educated classes I should say that it does interfere with a good day's work.

4991. Have you anything to say to us as to the age at which it is customary among those who use opium to resort to that practice?—The habit is generally commenced after the age of 40, it is unusual for a man to take opium below that age.

4992. Do you think that it is then taken generally as a remedy for illness or disease?—Not always illness or disease, but on the ground of some physical discomfort or want; they feel that they want some stimulant; it does not always amount to disease or illness. In many cases it does; it is often taken in the first instance as a remedy for diarrhœa, and there is a general feeling that it is a good preventive for rheumatism.

4993. Do you consider that the use of opium may be fairly described as a vicious indulgence?—I cannot look upon it as a vicious indulgence. I consider that the abuse of alcohol is vastly more common among those who use it than the abuse of opium among its consumers. I may say that I listened to the evidence of the Honourable Mr. Lyall who said that he knew no cases in which men have disgraced themselves and become incapacitated for work by opium, and that he had known many cases in which that result had been produced by alcohol; my experience quite corroborates that.

4994. Do you trace any connection between the use of opium and geological or climatic conditions?—Distinctly so, the use of opium is confined, I may almost say, to the alluvial mud soils. Where you get higher or drier soils the people take to alcohol either in the form of spirit or of tari.

4995. Exception has been taken before this Commission and elsewhere to the encouragement which the Government has given, or is alleged to have given, to the cultivation of the poppy by a system of advances, what do you say on that point?—With regard to the growth of the poppy and the making of advances, I think that there are very few people who deal in country produce without making advances to the cultivators either themselves or through middlemen.

4996. If any other kind of crop were cultivated, whether for the Government or for other persons, you say that advances would in such cases be equally necessary?—Certainly. With indigo it is distinctly the case.

4997. What is your opinion as to the effect which would be brought about in Lower Bengal if the use of opium were prohibited for any other than medical purposes?—I do not think that the consumption of opium in Lower Bengal would be materially affected by the prohibition of its use for other than medicinal purposes, because no one who wished to use it from the motives which I believe to be most common, would experience any difficulty in finding a medical practitioner to prescribe it for him.

4998. In your view prohibition for any other use than medicinal use would be ineffective in a moral point of view?—I think it would be entirely inoperative.

4999. What is your opinion as to the feeling which would be entertained by the natives of Bengal if the Government were to interfere in a rigorous manner with the use of opium?—There would be strenuous opposition on the part of the natives, not only on account of the loss of the drug which they consider beneficial and the necessity for replacing the opium revenue by means of other taxation, but especially because the missionaries have identified themselves with the anti-opium agitation, and because the natives would therefore look upon the prohibition of opium as associated with a movement for the promotion of Christianity. This is a new light to me, but it has come to my notice several times within the last two or three weeks.

5000. Thus far I have been questioning you with reference to the use of opium as an edible or in a liquid form; do you draw a wide distinction between its use as a dietetic and the smoking of opium, more especially in the form of madak or chandu?—Certainly.

5001. In the form madak and chandu, you recognize, do you not, that opium may be highly deleterious?—Certainly, when used in excess it may be highly deleterious, and I do not think that any one would pretend that he smoked it for medicinal purposes.

5002. Is the effect of smoking chandu practically a temporary intoxication?—My inquiries made some years ago on the subject shewed that there was a difference between madak and chandu-smoking; the madak-smoker would get up and walk out just as an English workman would go out after a pot of beer; but the chandu-smoker requires sleep before he is fit to go about his business.

5003. After smoking chandu, the smoker is temporarily incapacitated?—He needs some sleep. I do not know whether it would amount to intoxication,—I am not competent to say.

5004. In short, the smoking of madak, and more particularly the smoking of chandu, is, in your view, an objectionable practice?—As regards Chinamen, I believe that smoking chandu is their usual form of smoking or taking opium. I think it might interfere with their work, in the same way as the eating of opium would interfere with the work of the inhabitants of Bengal. The prohibition of chandu would do no harm whatever in Bengal; it would be beneficial.

5005. We have had much evidence before us to that effect. Such being the results of the smoking of madak and chandu, what was your policy as Commissioner of Excise, with regard to the number of licenses which you issued?—My

*Mr. E. V. Westmacott.*

1 Dec. 1893.

policy was to reduce the number of licenses as much as possible, without failing to meet the demand in any locality in such a way as to induce smuggling. If I found smuggling going on, I should think that I ought to have a shop somewhere in that neighbourhood.

5006. (*Sir James Lyall.*) Are you referring to chandu or opium generally?—I am speaking of the licensing system generally.

5007. (*Chairman.*) I was desiring to confine my questions to licenses for the smoking of madak and chandu.—I reduced them as much as I could. I took charge of the Excise Department with a system which had been inherited, and I introduced change very gradually. I find, looking at the figures, that I reduced the number of licenses from an average of 374 for the five years up to March 1890 to 263 up to March last for madak; and for chandu from 89 licenses to 71. The number of districts in which licenses were issued was reduced from 38 to 34 in the case of madak, and from 23 to 20 in the case of chandu. There were absolutely no licenses granted in the remaining districts.

5008. Do you think it is practicable to go further in the reduction of licenses of that character?—It is a difficult matter to say, because it would involve legislation. If we could get effective means of stopping smoking in unlicensed premises, I certainly would go further, but everything we do in disestablishing licensed places, only throws more trade into the unlicensed places. Besides that, those who hold licenses, and are no longer allowed to have smoking in their shops, have got places not very far off in a back lane or somewhere, dependent upon their shops, where smoking goes on just as much as it did in the licensed premises. My men frequently went into unlicensed places and found smoking going on, but it was impossible to prosecute, because we cannot prove sales. I do not see how we can deal with it. If we find 20 or 30 people sitting and smoking in the same place, and if they said they brought their own supplies with them, as they do say, I do not see how we could interfere. By closing licensed shops for smoking, we have thrown it into unlicensed shops. I was thinking of doing something in the way of insisting upon airy and wholesome premises, but that of course was stopped after the prohibition of smoking.

5009. As an item of revenue the sum obtained by Government for the issue of licenses for chandu and madak shops is quite unimportant, is it not?—A little over a lakh of rupees. I see that we ran up the average fee per license for both madak and chandu. The average fee per license for madak before 1890 was 227 rupees. It has gone up to 302 rupees; and for chandu it has gone up from 380 to 437. I have steadily gone in for the policy of raising the fees for licenses.

5010. Speaking as an officer of the Government, do you say that you would be glad if it were practicable to prohibit the sale of madak and chandu, but that you believe it to be impracticable?—We should give up the consideration of revenue altogether under this item if we could succeed in stopping it. The reason why we have gone no further in the matter is because it would simply throw it into the hands of unlicensed traders and encourage smuggling.

5011. Looking at the opium question in connection with revenue, do you consider that the policy of the Government should be to treat the revenue from opium as the Home Government regards its revenue from alcohol?—Yes, I should say so.

* 5012. You do not consider that the one article is more injurious than the other?—Certainly not.

5013. Both are luxuries at the best?—Yes.

5014. You think the Government would be doing well to check undue consumption of such an article?—Yes.

5015. Inasmuch as you cannot prohibit its use, you consider it is the policy and duty of Government to get as much revenue out of it as it can?—Certainly. There is one point which I observed this morning in looking up the figures with regard to chandu. I find that there is not a single license for the smoking of chandu issued in the three districts of Orissa, although it is the largest opium-consuming tract in proportion to population that we have in this province.

5016. (*The Maharaja of Darbhanga.*) You say in your statement, "With reference to the fact that opium is the only article of country produce for which Government makes advances to cultivators, I remark that it is the only kind of country produce which Government receives, and that it is equally customary for dealers in other produce to make advances." Is it not the custom for the Government in making these advances not to charge any interest; and if opium cultivation were abolished, do not you think it would have the effect of driving the ryots into the hands of the village mahajans?—My opinion upon such a subject is a very general opinion. I have never served in an opium-growing district, and if you would allow me, I would rather not pretend to give information upon a subject of which I know very little.

5017. (*Mr. Pease.*) In your opinion, is there any connection between the large consumption of opium in Orissa and the fact that it was one time an opium-growing district?—I should say, absolutely none, because our opium-growing districts are the smallest opium-consuming districts.

5018. To what do you attribute the large consumption of opium in Orissa?—To the nature of the soil. Malaria so affects their constitutions that they feel a necessity for it more than any other districts.

5019. Is it not because you think the people of that district have adopted the habit?—They would not have adopted the habit in consequence of it being an opium-growing district.

5020. We know that in different parts of the United Kingdom there are different practices with regard to the character of the stimulants that are taken. May it not be possible in different parts of India that the consumption of opium is more a matter of custom in the district than anything arising from the nature of the soil or climate?—If you went through the figures of the consumption, and comparing them with what you know of the soils of the districts, found that there was a general connection between the use of opium and the nature of the soil, you might think that it had something to do with it.

5021. We have evidence that there is a very large consumption in the hill districts. Is it not also the case that there is a very large consumption in some of the districts which are low-lying and more malarious?—I have had nothing to do with hill districts except Darjeeling.

5022. I mean not in this district specially, but with regard to the Sikhs and Rajputs?—I could not tell you anything about that; my experience does not extend beyond these provinces. I am only comparing the consumption in the Bengal districts, one with another.

5023. You do not claim that opium is taken as a prophylactic?—I prefer to leave that to medical men. I have talked to a great number of natives; and in every case the information I have received corresponds very closely.

5024. Do you think there is any increase in opium-smoking in the aggregate, because opium-smoking takes place more extensively upon unlicensed premises?—No, I should not say so. I have no reason to say that it has been stimulated.

5025. In your statement you recognise that the missionaries have identified themselves generally with the opium agitation?—It has been brought to my notice lately.

5026. Has not the result of their experience, through mixing with the people, been that they have found that opium is injurious both to health and morality?—I should look upon information collected by missionaries with very great suspicion, not that I think they would intentionally mislead any one, but I think they take information very rashly and without proper check. That is my experience, not only upon this subject, but upon other subjects.

5027. You recognise that they would be actuated by the desire of promoting that which is best for the interests of the people they are labouring among?—Undoubtedly; but I should doubt the accuracy of their information.

5028. (*Mr. Wilson.*) In reference to the point just raised, is there any class of persons in this country whose express business it is to mix and converse with the people so much as the missionaries?—I should say that there are certain classes with whom the Government official who goes about on tour comes into contact that the missionaries have very little to do with, and amongst whom they are unlikely to get converts.

5029. If a Government official, whether of high rank or very subordinate or inferior position, is doing his duty, he has a variety of regular routine duties to go through, and he can have comparatively little time to gossip with the

* Note.—The witness explains that by 'the one article" he meant opium.

people about opium, whereas a missionary, if he is doing his duty, mixes with the people and talks with them about their vices, their morals, their religion and everything else, and generally speaks to them in a different way from anybody else?—I should say that the district official who did his duty would understand much better how to get information from the people than any other class of men. I have been 30 years in the service, and from the first it has been my duty to go about among the people. Even lately I have sat down several times in licensed shops and talked with the people who are there. I should say that we know much better how to get information from the people than anybody else, because we meet with far more varied classes. In my opinion there are classes with whom the missionary has very little to do.

5030. You have been asked a variety of questions with reference to the smoking of chandu and madak: may I sum it up in saying that you consider these are distinctly apart from the habit of opium-eating, and that the smoking of madak and chandu are distinctly bad and indeed disgraceful. Is that right?—Not quite. I should be quite prepared to learn that chandu-smoking amongst the Chinese might not be deleterious; but amongst the people of Bengal I consider that it is. As regards madak among the educated classes, I should say that it was more or less a vicious indulgence, but amongst the hard-working classes it may sometimes be really a very legitimate stimulant. I would not say that madak-smoking in every case is deleterious.

5031. In the letter which you wrote on the 19th February 1891, you refer to the vice of opium-smoking. You say, "I am at present of opinion that the vice of opium-smoking "would be fostered rather than checked by closing licensed "shops and driving smokers to secret places to satisfy their "terrible craving?"—I have since seen reason to modify that opinion. I doubt whether it is in every case a vice.

5032. In the same letter, a little further on, you complain a great deal that the magistrates in cases of prosecution inflicted inadequate fines?—It has been a very great difficulty in the excise administration.

5033. Does that continue?—I have not been in charge of the Excise Department for the last nine months, but I am afraid it does continue.

5034. I do not understand the exact subordination of the various officers and the interdependence of the different bodies, and so on; but is there no way in which that having been brought to public notice, the magistrates could be brought a little more into conformity with the necessities of the case, so as not to nullify the action of your Department?—That has been a question which has lately been much before the public, and there has been friction between the Government of Bengal and the High Court upon the subject. In my position, however, I would rather not give an opinion upon the subject.

5035. There is another point which I have found some difficulty in understanding. In the same letter you refer, as many other persons have referred, to opium of inferior quality and to good opium; does that refer to harmless adulteration or the what I might call injurious adulteration; how would you describe the difference between inferior opium; is it a question merely of flavour, or a question of strength, or of the actual ingredients?—I referred at that time to the difference between factory opium and to opium in the state in which it is brought in by the cultivator. In some cases it is purposely adulterated in order to get more money for the inferior product, but in other cases the adulteration is only due to carelessness in the preparation, to dirt, and so forth. I was not speaking of adulteration as making it deleterious, but rather in the sense of its being in the rough and crude state.

5036. Further on in the same letter you said, "We have "also to consider the consumers of opium in the malarious "alluvial tracts which form a great proportion of the area "of those provinces. The use of opium by these people is "not so much a vice as a necessity. Their vegetable diet "would not keep them alive without stimulants, and I "doubt whether it would be for their benefit to stop their "opium and drive them to *ganja* or spirits." Are you aware that we have had a great deal of evidence, some of it yesterday, to the effect that the use of opium in some of these malarious districts is very limited, and limited both as to the number of persons who take it and as to the quantity they take, and especially in the case of women: I do not know whether you can qualify what has been said?—I think the reason why it is not used more than it is is on account of the price. It is a very costly drug, whereas for opium brought into the factory the cultivator receives only R5, the retail price in Calcutta is R45 and according to my most recent inquiries in the district round about it is R34. If the Government were not to interfere with it, and the drug produced by the cultivator went into the market, it would cost from about one-sixth to one-ninth of what it is now. If it were cheaper undoubtedly more people would use it.

5037. I am afraid I did not make myself clear. My point is that a good deal of the evidence we have had shows that the consumption of opium by the cultivator is really very small, and therefore he manages to live. You spoke of it as a necessity. Do you wish to say anything further about that?—I answer by saying that I admit the use of it is not so great as it would be, considering that it is to a certain extent a necessity; and the reason of that is because the price is very great. If it were cheaper, it would be far more extensively used.

5038. (*Mr. Mowbray.*) If your main object were the preservation of the revenue, is the present system of licensing which we have had described the policy which you would adopt?—Are you speaking with reference to madak and chandu only, or as regards the licensing system generally?

5039. With regard to the licensing system generally?—When I gave over the charge of the department, I had not worked up the licensing system on the lines upon which I was working to the point at which I arrived. Up to the time when I took charge the usual manner of fixing the upset fee for a license before the auction was to take the average of what had been actually paid for the license during the last three years. But when I came to examine this, I found that the fees compared with the consumption of opium or alcohol or whatever it was were disproportionate. One man might be paying Rs. 10 or 11 for a gallon or a seer, while a man a couple of miles off was paying only Rs.2. It was my policy to raise the fees as much as possible to an equal proportion in each district per seer or per gallon, or whatever the measure was which was taken as the unit. After four years I had not succeeded in working that up. I should have tried to make the fees uniformly proportionate to consumption as far as I could. I should have taken the average consumption in the last few years, and fixed the upset fee at so much per gallon or per seer upon that consumption. When I took charge, the Excise Deputy Collector who was in charge of the auctions was very much afraid of being blamed if he did not succeed in making his settlement; and if he found the upset prices fixed were not given, that the bids did not amount to them at the auction, he would come up with a most plaintive request to be allowed to reduce them. That was generally granted. The consequence was the fees were not what the revenue authorities fixed, but what the vendors chose to give. Latterly, however, it has been much more what we chose to fix, and if they did not choose to give our upset price, we did not give them the license. That is the reason why the number of shops has been reduced,—partly that and partly because I struck them out of the list where I thought they were not wanted.

5040. I want to draw your attention to another statement of yours on page 71 in the Blue Book "*Consumption of opium in India*," and I should like to know whether you still wish to put that before the Commission as your view of the present policy. You state:—"I feel confident that by reducing the taxation on opium, or any other intoxicating drug, and by increasing the number of licenses for retail sale, I could increase the revenue to an enormous extent, whereas the policy which I am carrying out, in accordance with the wishes of the Bengal Government, is the very opposite of this." May I take it that the policy of the Bengal Government is to regard the revenue point of view as only one portion of this licensing?—That was distinctly the instruction that I received.

5041. Therefore, if you maintain the licensing of chandu and madak shops, it must not be concluded that you do it solely from the point of view of getting a certain number of fees, which after all are not a large amount for the revenue?—Certainly.

5042. Have you formed any opinion as to the effect of reducing the quantity of madak and chandu which any individual is allowed to possess?—The reduction in the quantity has been since I made over the charge of the Department. I cannot say I have any information to give upon the subject. I think it would make it easier to deal with unlicensed sales. When a man was allowed to hold 5 tolas without a license, it was certainly more difficult to catch him than when that quantity was restricted to 1 tola.

5043. You considered it rather a corollary of closing licensed premises for the purpose of smoking?—I did.

*Mr. E. V. Westmacott.*

1 Dec. 1893.

5044. As rendering the work of the police in interfering with unlicensed rooms more easy?—Yes.

5045. You cannot suggest any form of words, or any draft, which would possibly cover unlicensed premises in such a way as to bring them within the law which now applies to licensed premises for the purpose of smoking? You said you would be glad if you could do it; have you any practical suggestions to make as to how to do it?—No. I have often thought it over; but I do not see how it is to be done. We have had the same difficulty as regards alcohol. We had what they call German Clubs, where men sit and drink. We know them to be nothing but drinking shops, but we cannot touch them because we cannot prove sales.

5046. Perhaps you have heard that there is the same difficulty in England?—No, I know nothing about England.

5047. (*Mr. Fanshawe.*) With reference to your statement as to the connection of the opium habit with geological and climatic conditions, do I understand that you are referring to the Lower Provinces only?—The Provinces under the Lieutenant-Governor of Bengal.

5048. Have you had any personal experience of Orissa?—No.

5049. Have you studied the diffusion of the opium habit in that part of the Province?—It has been my duty to watch the consumption.

5050. Have you studied the diffusion of the habit so as to be able to offer an opinion as to why it should be largely diffused there?—No.

5051. According to statements that have been placed before use the only places where chandu is consumed to any extent outside Calcutta appear to be Mymensingh and Chittagong: can you tell us the reason for that?—I am unable to explain why the number of licenses should be so large as it is in Mymensingh. In Gya, where there is a large consumption, I can understand it, because the place is full of vice. Every form of vice, I should think, is rampant in the city of Gya owing to the priests.

5052. Are there a number of Chinese in Chittagong?—Yes.

5053. That would not apply to Mymensingh?—No, as far as I am aware of. I am puzzled to know why there should be six licenses in Bhagulpore. I can give no reason for it. It is a matter I should like to inquire into. Murshidabad I can understand: that is another large city.

5054. (*Mr. Pease.*) You have stated that there is a great deal of vice in Gya. We were informed by the last witness that where there is a chandu shop, rogues and vagabonds congregate. *Is it* not possible that if you have a great number of centres, you will have a great number of rogues and vagabonds?—I am afraid the rogues and vagabonds in Gya are the priests of the shrines. I do not think they are attracted by the chandu shops. There is another point with reference to Gya. It is a Buddhist place of pilgrimage. I dare say a good many Chinese may go there. It is a very vicious place indeed.

5055. In answer to Mr. Mowbray, you said that you did not license places in regard to revenue. Have you any other ground for giving eleven licenses for chandu shops in Calcutta when only four are required by the licensee?—I am afraid that that is indefensible. The reason is that the settlements only take place once in three years, so that we have not been able to make reforms and gradual changes as we have done in the rest of the province. I have had only one settlement there, but I had one every year in the rest of the province.

5056. When was the last settlement?—In Calcutta, I think the last triennial settlement was in March last.

5057. Do you know whether there were only four before that settlement: we were informed that there had been eleven licenses given, but that only four shops had been opened for a considerable time past?—There is very great difficulty in a matter of that kind in this country. You may do everything you possibly can to prevent monopoly, but a man takes the shops in the name of his friends, and there may be a monopoly with which you have no power to deal. It has always been practically a monopoly.

5058. (*Sir James Lyall.*) Were the magistrates who gave such inadequate sentences in the cases of opium-smoking prosecutions Europeans or Natives?—Both. It has been specially brought to their notice by the excise officers. The magistrates, however, have spoken sharply about it, and say that they would not be dictated to by revenue officers. It has been brought to their notice that a man has been convicted again and again, but the magistrates have repressed such observations.

5059. I suppose the great majority of such cases are tried by native magistrates, are they not?—I think not. I should say that they were about an equal number, Natives and Europeans. We certainly have shops both in the southern and northern divisions of Calcutta.

5060. I am speaking of the prosecutions in the province generally?—I had sufficient power and influence in the province generally to be able to bring this matter forward. I could, through the Collector, who is also a magistrate, draw attention to the inadequate sentences on the part of the subordinate magistracy. I am speaking of the native magistrates; but our complaints are principally in Calcutta.

5061. You spoke of fixing the license fees for the sale of opium: this was the upset fee, was it not?—Yes.

5062. The actual fee is fixed by auction?—Yes, by auction, above the upset price.

5063. Was it usually fixed by auction in the end, or was it usually the upset price which determined it?—It is several years since I held an auction myself. I should say that competition is rather rare. As a rule it is the man who has had the license before. It is a question whether he will give your upset price or not. There is competition sometimes, but as a rule it leads to the shop being thrown up. Two enemies will bid, one against the other, and they run the price up to an impossible fee. I think myself that the auction system is a mistake.

5064. It has been urged against the auction system, and the same argument would apply against a high upset price, that it brings a great pressure upon the vendor, and tends to drive him to take extraordinary measures to increase his sale. What do you think of that argument?—I do not see why it should be so. Like every other trader, he tries to push his business. I do not think the amount of his license-fee would influence him much in the matter. Few, if any, of them depend entirely upon their opium sales for their income. They are generally grocers besides, and many of them hold a ganja license, and sometimes a spirit license. In a shop I visited two weeks ago the man sells retail Rs. 34-4 per seer of opium; the Government price is Rs. 28 and the license is Rs. 3 more, making Rs. 31. The profit therefore is Rs. 3 per seer.

5065. What is the object of putting a heavy license duty, and not a heavy price, upon the opium which is given to the vendor?—We are checked in raising the price by the amount of smuggling. We have quite enough already without increasing the temptation by raising the price.

5066. If you put a high price upon the supply to the opium vendor, do you think the vendor himself would smuggle?—I think possibly he would.

5067. Nobody else has a chance?—No, I think not. I think most of the smuggling we have to deal with is for consumption in Calcutta and for export to Burma. I do not think there is much smuggling for local consumption.

5068. In that case, would it not be simpler to put a higher price upon the opium and make it over to the vendor, and get revenue out of the vendor in that way? There must be some object for defeating the duty in that way?—The matter has been considered year after year by Government and by the Board of Revenue. Not long ago we went into the question of how far we should raise the prices. They were raised as far as it was thought we could afford to go at present. Assam has been pressing us to raise our prices; but we thought we had raised them as far as it was safe to do.

5069. (*Mr. Pease.*) What do you mean by saying that Assam has been pressing you? Who are the parties in Assam that have been pressing you?—The Assam Government,—the Chief Commissioner.

5070. (*Mr. Wilson.*) In answer to Sir James Lyall, I understood you to say that the magistrates discouraged information as to previous convictions?—What they discouraged was the revenue officers pressing for a heavier sentence than the magistrates were inclined to inflict. They could not object to the excise authorities bringing forward evidence as to previous convictions: they objected to its being specially brought to the notice of the Court that so and so is an old offender, that he had been fined Rs. 200 before, and its being urged that the Court should take that into consideration. It has been very much resented by the magistrates.

5071. Is it within your knowledge at all that some seven or eight years ago reports were collected and sent in officially

from Orissa in reference to this opium question?—No, I do not remember anything about it.

5072. Who would be the proper person to ask about that?—The Government of Bengal or the Board of Revenue.

5073. (*Mr. Mowbray.*) Does the Board of Revenue fix the price to the vendors in all the different provinces? Assam is not under the Lieutenant-Governor of Bengal, but under the Board of Revenue, is it not?—No; the Board of Revenue's jurisdiction is strictly co-terminus with that of the Lieutenant-Governor.

5074. You said the Government of Assam pressed you to raise the price?—They would address the Government of Bengal on the subject. One Provincial Government would address the other, and then the Government of Bengal would send the question to the Board of Revenue, the subordinate agency, for report.

5075. Is it the Board of Revenue who fixes the price in Assam, or is it the Government in Assam?—It was not the price in Assam, but the price in our border districts that they pressed us about.

5076. The Assam Government, I understand, have raised the price in Assam themselves: is that so?—Yes.

5077. And they asked you to raise the price in your border districts in order to prevent opium being smuggled over the border into Assam: is that what you mean?—Yes. There are full papers on the subject with the Government of Bengal and the Board of Revenue. The matter was thoroughly discussed. There was a very good minute by Mr. Stevens, Senior Member of the Board of Revenue, on the subject, which dealt with the matter exhaustively.

The witness withdrew.

The Honourable Sir John Lambert, K.C.I.E., called in and examined.



5078. (*Chairman.*) I believe you are Commissioner of Police in Calcutta?—I am.

5079. What has been the length of your service in India?—I entered the Government service a little more than 30 years ago. I was seven years District Police Officer, and then my services were transferred to Calcutta. In 1873 I became Deputy Commissioner of Police in Calcutta, and I held that appointment without intermission, except during two years when I officiated as Superintendent for the Suppression of Thuggee and Dacoity, up to 1889; I was then made Commissioner of Police.

5080. Having had long service and wide experience as an Officer of Police, you are fully competent to speak to us upon one important point which arises in connection with the subject that is before this Commission; I refer to the use of opium in connection with the commission of crime; do you say from your experience that there is such a connection?—Speaking from my experience, I fail to discover any connection between opium and crime of a serious nature. The average number of serious cases against personal property in Calcutta annually is about 500, and I cannot recollect any case in which a person was convicted or even suspected of having been concerned in the commission of any such offence, who was habituated to the immoderate use of opium in any shape.

5081. With regard to acts of violence, I presume you would say that in your experience you have known no such acts done by confirmed opium-eaters?—No.

5082. Take another class of crime, such as forging and swindling; have you known that persons convicted of those offences have been proved to be given to the use of opium?—Certainly not to the immoderate use of opium. In my experience a man who engages in any serious matter of that kind, whether coining, swindling, forgery, burglary, or robbery, always likes to keep his brain cool.

5083. (*Mr. Pease.*) We have had evidence that opium dens were the resort of bad characters, and were therefore a convenience to the Police, because they drew these men together: do you concur in that sentiment?—That is not my experience. It is quite true that the opium dens draw together a certain number of useless, worthless, idle fellows, but I should not look there for any person whom I considered dangerous or habitually criminal.

5084. Have you observed any connection between the consumption of opium and poverty?—The persons who frequent these dens for the smoking of chandu and madak are certainly as a rule very poor.

5085. (*Mr. Wilson.*) You spoke to us chiefly of violent crimes as not being committed under the immoderate use of opium?—Yes.

5086. I think what has been represented to us is that among persons who have adopted the regular habit of taking opium, if they fail to get their supply, there is a sinking or depression, or craving as it is called, and that that is one of the causes of petty theft?—I could not say that. I am not prepared to say that I have ever known of a case in which a man stole to enable him to buy opium. If a man is idle he picks up things as he goes along; I am not prepared to say that is an encouragement to commit crime.

5087. Are you prepared to say that that is a misapprehension?—I should not say that the persons who frequent these dens occasionally leave them because they have not the means of buying opium, and then commit theft and go back again. I have not known such cases.

5088. My question was not confined to chandu and madak-smoking, but applied to the ordinary habit of opium-eating. Among the poorer and improvident classes, who have no money, but with whom there is an imperious demand for opium, they satisfy that demand by getting somebody else's property and selling it for a trifle; you think that is not so?—Not in my experience.

5089. You are Commissioner for Calcutta City?—And the suburbs.

5090. Mr. Westmacott stated that in 1891 the Police establishment was not strong in numbers. Can you tell me what the total force at your command is?—All told we number about 2,600.

5091. What is the population in the same jurisdiction?—About 717,000.

5092. (*Mr. Fanshawe.*) I would ask you to distinguish between habitual and accidental crime: do I understand you to say that opium is in no way a direct cause of habitual crime?—Not in my opinion.

5093. It has been suggested that opium sometimes leads to theft: again let me ask you, is it your experience that opium leads to habitual theft?—I think not.

5094. Do you think that opium leads to accidental crime arising from sudden passion, sudden temptation, and so on?—Only very occasionally.

5095. We may take it then as your deliberate opinion, after long experience, that the opium habit in this country is not to any appreciable extent a direct cause of crime?—Yes.

5096. You have no doubt had some experience of alcohol in connection with crime; can you state the results of that?—It is frequently a cause of crime.

5097. Among many classes of natives of whom you have had experience?—Among many classes of natives.

The witness withdrew.

Mr. F. Wilcox and Mr. H. Dawson called in and examined.



5098. (*Chairman.*) You, Mr. Wilcox, are, I believe, District Superintendent of Police?—I am.

5099. Acting in Calcutta?—My district is outside Calcutta.

5100. In the suburbs?—It touches on the suburbs.

5101. How long have you been in the Police service?—Thirty-one years.

5102. And what is your position, Mr. Dawson?—I am Superintendent of the Customs Preventive Service, Calcutta.

*Mr. F. Wilcox and Mr. H. Dawson.*

1 Dec. 1893.

5103. How long have you been in the Police service?—Thirty-one years.

5104. You are here to speak to us upon the important question of the connection between the use of opium and crime; you have heard what testimony has been given by Sir John Lambert: may I ask whether you substantially agree with his views?—I entirely agree with it.

(*Mr. Wilcox.*) So do I.

The witnesses withdrew.

Adjourned to Tuesday next at 10-30.

---

## At the Council Chamber, Writers' Buildings, Calcutta.

## EIGHTEENTH DAY.

### Tuesday, 5th December 1893.

PRESENT :

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR WILLIAM ROBERTS, M.D., F.R.S.
THE HON'BLE SIR LACHHMESWAR SING BAHADUR, MAHARAJA OF DARBHANGA, K.C.I.E.

MR. R. G. C. MOWBRAY, M.P.
„ A. U. FANSHAWE.
„ HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

*Mr. J. F. Finlay.*

5 Dec. 1893.

MR. JAMES FAIRBAIRN FINLAY recalled and further examined.

5105. (*Chairman.*) On the occasion when you last appeared before us you put in on behalf of the Indian Government certain papers comprising a "Statement shewing Opium Revenue and Expenditure of British India under all heads of Accounts"; a paper relating to "Opium produced or consumed in India"; a paper describing the "Arrangements with Native States regarding Opium"; an "Account of previous proposals for abolishing the Government monopoly of cultivation, manufacture and sale of opium in Bengal"; and a copy of the Despatch from Mr. Spence to the Assistant Secretary of the Government of India describing his experiences with regard to the effect of the opium habit in China. We have to thank you for those papers, and to say that they give us in the clearest possible shape information which it was highly important that this Commission should obtain. The papers are so clear and full in regard to the several matters to which they relate that I can hardly suggest any further questions to put to you regarding them. I apprehend that as regards matters which fall more particularly under the control of Local Governments we shall obtain any further information that we may desire more satisfactorily in the course of the tour which we propose to take?—That was the intention.

5106. With regard to Assam, we shall have witnesses from that country in Christmas week. As to the Punjab, we shall reserve till our visit there any inquiries on matters of detail touched upon in your papers. The same remark applies to Bombay. With regard to Burma, a section of our Commission is going to that territory to-day, and will naturally deal with the details connected with it. In reference to Native States we shall, when at Indore, have the opportunity of making inquiries on matters relating to those States. Turning for a moment to the first paper you have put in, I notice that there is a sensible reduction in your estimate of the opium revenue for 1893-94 as compared with 1892-93; and I notice a sensible reduction in the five years 1889-94 as compared with the previous five years. Do you draw from the fact of such considerable reductions in recent years the inference that the opium revenue must be regarded as essentially precarious?—No, I should not draw that inference from the fact stated. The reduction in the year 1893-94 as compared with previous years is almost entirely due to the reduction in the amount of Bengal opium to be sold, which is owing to there having been bad crops for five years.

5107. What is your explanation of the fall in the net revenue from opium in the years 1884-89 as compared with 1880-84, the former average was Rx. 8,624,341 and in the subsequent period it was Rx. 6,907,085?—The figures on page 3 of the second note do not go back to the earliest five years, they only begin at 1883-84; but I notice that in 1883-84 and 1884-85 the prices realized were much higher than in the following years, and there must have been variations in the quantity sold. The Malwa exports have also been less than in the earlier years. But I could not give any satisfactory explanation without going into each year separately and through the various changes from year to year.

5108. The Bengal sales appear to be considerably less at present than they were ten years ago?—The quantity to be sold this year is, I think, about 43,000 chests, whereas it used to be 54,000 or 57,000.

5109. There has been a reduction in the amount sold?—There has.

5110. Is that likely to continue?—It depends entirely on the crops. If the crop is good this year, we shall be able to sell more next year.

[ (*Chairman.*) Having regard to the observations which I have already made, I do not feel that it is necessary to trouble you with any cross-examination upon these papers. I only again on behalf of the Commission thank your department for the care with which they have been prepared.

5111. (*Mr. Wilson.*) In the paper that you have put in on opium produced or consumed in India, in reference to each of the various provinces, you have stated that the number of licenses and the locality of the shop were fixed by the authorities?—That is so.

5112. Are you able to tell us whether the authorities in each case require that the shops that have been licensed shall be open, or whether, as we learned was the case in Calcutta with regard to chandu shops, it is left to the option of the license-holder to open the shop or not?—If a license was granted, the probability would be that the shop was wanted and that it would be opened; but if the license-holder did not wish to open the shop for which he had been given a license, he would certainly not be forced to do so.

5113. I may take it that the license is issued for the benefit of the revenue and of the license-holder and with no regard to the convenience of the public?—Not at all, that is not correct.

5114. How would you put it?—That it is issued with reference to the demand in the place and to the administrative conveniences for the control of the sale and consumption.

5115. You state in your paper that the number and locality of the shops are fixed by the local authority?—Yes.

5116. I want to know whether that has regard to the public convenience or necessity, real or supposed?—Yes, the demand for shops in the locality.

5117. But the license-holder may please himself whether he opens the shop irrespective of the real or supposed public necessity?—He would not be forced to open the shop if he did not wish to and thought it would not be profitable.

5118. I observe in the part of the paper relating to Assam there is a table shewing the quantity of opium issued in 1883-84, 56,000 seers, in 1889-90 it is 59,000 seers?—Yes.

5119. Can you explain to us how that is reconcilable with this statement of Mr. Luttman-Johnson in a letter dated December 30th 1890, that "Ever since we occupied Assam the suppression of the opium trade has been one of the cardinal points in our policy." Are you able in any way to explain that increase of 3,000 seers if suppression was a point of the policy?—I do not think there is any need for reconciliation. The policy may not be successful in reducing the quantity to be sold. The authorities aim at restricting the consumption, but they cannot control the actual amount each year.

5120. Would you argue from that, that the policy had not been successful?—No, I would not draw any such conclusion. There must be some fluctuations from year to year in the quantity of opium that is issued and that the people wish to consume.

5121. If you will look up the column in your table you will see that there was comparatively little fluctuation, and that in that year it was the highest but one of any?—If you will look at the three following years you will see that it went down again.

5122. Can you tell us how far those figures have any bearing on the alleged policy?—I do not think they have any bearing.

5123. On the same page under the heading of the North-West Provinces and Oudh the arrangement about the return of sales at the sub-treasuries is stated to be a valuable check on illicit sales. Can you explain in what way it works as a check on illicit sales?—It puts licit opium within reach where there is a great demand for it. If there are too great obstacles put in the way of obtaining licit opium, there will necessarily be illicit opium used by people who desire to have it.

5124. I thought it was meant that it was in some way a check upon the shops; am I to understand that it is supplemental to the licensed shops?—I should think that it is supplemental to the licensed shop. Of course you know that the shops buy from the Treasury.

5125. I will try and make my meaning quite clear. If the authorities can issue as many licenses as they think advisable and as may tend to check illicit sales, can you explain how the sale in retail at the Treasury acts as a further check?—In their desire to restrict the sales they might possibly underestimate the requirements for shops in the locality.

5126. Can you tell me when the cultivation of opium was prohibited in Assam, or about when?—In 1860.

5127. Can you tell me whether any and what compensation was paid to the cultivators who were then prohibited from cultivating?—I have not inquired into that subject, and have no information upon it.

5128. (*Mr. Mowbray.*) With regard to the apparent falling off in the opium revenue and the estimate for 1893-94, can you tell me whether the price of opium in Calcutta for the China market has been affected by the change of the currency in England?—It was seriously affected. The Currency Act was passed on the 26th of June last; the first sale thereafter was in July, and the price was then lower than it had been for years. I think it was Rs. 960 or Rs. 970. In the following month it went up, as far as I remember, to Rs. 1,155 In September it was about Rs. 1,050, and in October and November and December it has been between Rs. 1,075 and Rs 1,100.

5129. What was the old average price?—In the Budget Estimate it was taken at R1,250, which was the average price of the previous year.

5130. When was this Budget Estimate framed?—It was framed in March last, and the price taken was what seemed most probable then.

5131. Therefore if you formed an estimate now of the opium revenue for 1893-94 it would be smaller than appears on these figures?—The receipts from Bengal opium would be smaller than those shewn in the Budget Estimate.

5132. Do you anticipate that this change in the Currency is likely to have a permanent effect on the opium trade with China?—I hope the effect is only temporary. There has necessarily been a disturbance of the trade between the two countries from a great change like that, but I hope it will pass away and that things will settle down on the new basis.

5133. In your paper on opium produced or consumed in India it is stated in paragraph 3 that "interest is not charged on these advances," but you will find in page 3 where you have worked out the estimated cost price of a chest of opium, a column "Interest on advances." How do you explain that? I should like to know clearly what the meaning of that column is?—That column "Interest on advances" does not represent any actual payment; it is merely a calculation of interest for having paid the money before we need have paid it, before the produce was delivered. It is simply interest for these few months in order to get at the accurate cost of a chest of opium. Of course the money is taken out of the Treasury when advances are made, and therefore in order to arrive at the book or, as I may call it, the academic calculation of the cost of the opium to the Government, we take the interest into consideration, but there is no interest really paid.

5134. You mean that no interest is paid by the cultivator, but that in calculating your net revenue from opium, you charge yourselves with interest on the money that you have advanced?—Not in stating the net revenue, shewn in the Accounts, but in calculating the cost of the opium, we take it into consideration.

5135. Do you not calculate the net revenue by the difference between the cost price of the opium and the price at which you sell in the Calcutta market?—No. We calculate the net revenue by the difference between the gross receipts and the actual expenditure. The interest does not come at all into the first statement that I put in, the statement of actual Opium revenue and expenditure.

5136. It is a matter of book calculation?—That is all.

5137. I observe that in paragraph 36 of your paper "Account of previous proposals for abolishing the Government monopoly of cultivation, manufacture and sale of opium in Bengal," it is stated the estimate of cost in the Government of India despatch of December 1881 includes an allowance on this account?—That is the estimated cost of the opium to the Government.

5138. You say it is a mere matter of book-keeping?—Yes: a book calculation altogether outside the accounts.

5139. You state in the paragraph to which I have referred "in pointing out that the interest on outstanding advances was an addition to the cost of the opium to the Government"—that is in estimating the cost of each chest?—It must be.

5140. On page 19 that passage is quoted?—That passage shows that the calculation is of the actual cost of a chest of Bengal opium made in exactly the same way as the calculation on page 3 of the other note in which the column for interest on advances is given.

5141. I suppose there is another way in which you get interest on your advances by fixing the price which you pay to the cultivator at a lower figure than you would do if you received from the cultivator interest on the advances?—Possibly. They might not be willing to sell the opium for the price we offer if they did not receive the money in advance, but I could not say for certain.

5142. You could not say whether the price paid to the cultivator is estimated on that basis?—It is not. The price is simply fixed at what seems necessary.

5143. (*Mr. Fanshawe.*) As a reference has been made to a statement by Mr. Luttman-Johnson, I would ask one question as to that. No doubt the statement of the general policy of the Assam Local Government would be correct, but of course Mr. Johnson does not necessarily represent the Assam Government?—I think he was Commissioner.

5144. He wrote as Commissioner of the Assam Valley to the Local Government; the general policy was no doubt correctly expressed by him?—I should say so.

5145. We can have further figures if necessary?—Yes.

5146. The general policy may be as he says looking back to the beginning of the separate administration of Assam without reference to the fluctuations of one or two years?—Yes. Certainly.

5147. In your paper on the arrangement with Native States, with regard to opium there is a reference to a précis

*Mr. J. F. Finlay.*

5 Dec. 1893.

by Mr. Crawford—would you put it in?—It is available for the Commission if desired.

5148. (*Chairman.*) Has it been published before?—It has not been published.

5149. Would you kindly explain to the Commission the procedure followed as to fixing the number of chests of opium to be sold each year and the area of poppy cultivation?—The produce is brought to the Opium Agent or the Deputy Agent in April and May. They know by the end of May approximately what the total produce of the year will be. This is reported to the Board of Revenue who in the beginning of June make their recommendations as to the sale during the following calendar year. In doing so they have regard to the actual quantity available, the amount in the reserve, and the produce of the year. The amount to be sold is fixed for the following calendar year, about six months in advance.

5150. Fixed by whom?—It is recommended by the Board of Revenue and sent to the Bengal Government and the Government of India; the Government of India fixes it and publishes a notification towards the end of June that not less than a certain number of chests will be sold at the monthly sales in the following calendar year.

5151. Does that affect the acreage brought under poppy cultivation the next year?—When these recommendations are sent up, if there is any reason for considering the question of a decrease or increase in the cultivation the Board of Revenue and the Bengal Government mention it in their letters, and, if necessary, the orders passed by the Government of India will say whether there is to be a decrease or increase. Ordinarily the arrangements for cultivation would be made on the assumption that the normal quantity to be sold every year was the quantity that it was desirable to produce. Till a few years ago the normal quantity was fifty-seven thousand chests a year, now it is fifty-four thousand chests a year. In 1888 when the reserve grew very large the Bengal Government did specially recommend that the cultivation should be reduced. This was sanctioned by the Government of India subject to two conditions; first, that there should be no risk of the quantity to be sold in any year being materially reduced below 57,000 chests, which was then the normal quantity; and second, that the reduction should be so arranged that it would not be out of the power of the Government to expand the cultivation in future years in the event of a bad crop.

5152. (*Mr. Wilson.*) In reference to the question of interest, can you tell us at what rate the interest is calculated?—At 4 per cent.

5153. Can you tell us from what dates it is calculated?—I should say that it is calculated from the date on which the advance is paid till the date on which the opium is sold; but it may be until it is delivered by the cultivator to the Agents.

5154. That is an important difference in time?—It is.

5155. You are not sure which it is?—No, but I can find out.*

5156. With reference to the paper from China, the report of Mr. Spence, Her Majesty's Consul, can you tell me if the Consuls in China are in the habit of making frequent reports on these subjects direct to the Indian Government?—They or the Foreign or India Office send us copies of the reports they make to the Foreign Office or to the Minister in China.

5157. All the Consuls?—I think all of them do it.

5158. As a general practice?—It is a general practice that we get the reports.

5159. Is this a specially important one, or why is this particular one put in if you are getting such large numbers?—It seems to be very important. I did not have all the reports examined to see whether they should come before the Commission, but this came to the notice of the Government of India and the orders were to send it in with the other papers.

5160. (*Chairman.*) On the first page of the paper dealing with Bengal opium you give us a table shewing the total area of cultivation during each of the last ten years. I notice that the area under cultivation has been considerably reduced in certain years. For instance, from 1877-78, when the area under cultivation was 586,000 acres, there was a reduction to 459,864. Last year the area under cultivation is said to be 456,000 acres as against 505,845 in the first year. Would you say that that reduction of area is the result of the policy to which the late Mr. W. H. Smith committed the Government of India by his declaration in the House of Commons when he said that the area under poppy cultivation had been reduced and that it was the settled policy of the Government of India to continue that process of reduction?—I do not think I can add anything on that point to what Sir David Barbour said. He said "as regards the export of opium from Bengal the policy has been for some time to sell about the same amount every year, neither diminishing that amount nor increasing it. This means that the average area under cultivation would remain about the same, rising or falling according to circumstances." I can, if you desire, read extracts from the letters issued by the Government of India in 1888, 1891 and 1892, when the question of the extent of cultivators was raised.

5161. I believe you wish to put in a paper dealing with the statement which was made to us by Mr. Alexander to the effect that an Envoy had been sent on behalf of the Chinese Government to negotiate with the Government of India, with reference to the traffic in opium. I think Mr. Alexander was not sure as to the date, but he expressed his belief that there had been such a mission, and we said we would ask the Government of India to give us information with regard to that time. I believe that you desire to put in a return, which practically explains to us the nature of the mission to which Mr. Alexander referred?—I understood from the Secretary that the Commission desired to know whether we knew anything of such an Envoy. I got out the papers which appeared to be intended. They are of 1881.

5162. You put them in for the information of the Commission?—Yes.

5163. On examining the paper you have put in, I observe that the Envoy sent on behalf of the Government of China, visited India in 1881, and was sent here by the Imperial Commissioner at Pekin, Li Hung Chang?—That is correct, except that he can hardly be properly described as an Envoy. He was sent by the Imperial Commissioner to collect by private inquiry information bearing upon the matter at issue, the matter at issue being the method of carrying out the clause of the Cheefoo Convention, in which it was agreed to place upon a new footing the taxation of the opium imported from India into China.

5164. In the 3rd paragraph of Major Baring's memorandum of conversations with Mah Kie Tchong, I notice that he states that Mah Kie Tchong had no detailed proposal to make, but that he wished to know in a general way whether, in the event of overtures being made by the Chinese Government to Her Majesty's Government, on the subject of the opium question, the Government of India were prepared to consider proposals with reference to the system under which China is now supplied with opium. I notice that the general nature of the proposal which the Chinese Government was inclined to make, was that the Government of India should supply the whole of the opium required by China, to the Chinese Government direct; that the latter should engage on their part to pay a fixed sum for a certain term of years,—which he said might be 30, 40, or 50,—and that the amount to be paid should gradually decrease. To that communication it appears that Major Baring stated that he was unable to express any definite opinion without being informed in greater detail as to the precise nature of the proposal which the Chinese Government was prepared to make; and then Major Baring proceeds to say "this is really all of importance that occurred, although we had a good deal of desultory conversation on the opium question." Then Major Baring pointed out to the Chinese Envoy that it would be exceedingly undesirable that anything should be done in China, which would encourage the growth of the smuggling trade. In answer to these remarks Mah Kie Tchong recognised the force of those observations. Then Major Baring says, "I endeavoured to find out whether the true aim of the Chinese Government was really to suppress the use of opium or merely to obtain a larger revenue than at present. I could not elicit anything very definite on this point. Mah Kie Tchong explained to me that there were two parties in China,—one of whom was desirous of stopping the growth of the native poppy, and deriving as large a revenue as possible from the importation of the foreign drug, whilst the other was in favour of encouraging the use of the native drug, with a view to rendering China independent of Indian opium. The impression, however, he left on my mind was that the Chinese Government attaches very considerable importance to the opium revenue, and are by no means inclined to abandon it."

Those seem to be the important points in the communication which were exchanged between Major Baring and the representative of the Chinese Government?—That is so.

* *Note by witness.*—I have since ascertained that the interest is calculated from the date of the advance to the date on which the amount of the advance is realised by the sale of the opium for the production of which the advance was made.

5165. Have you any observations to make upon that mission?—No; I have nothing more to say than what appears in the paper.

5166. (*Mr. Fanshawe.*) Is it within your knowledge when the negotiations which led up to the agreement for the additional article in the Cheefoo Treaty began?—They began in the year following the arrival of the Taotai, Mah Kie Tchong, that is to say, in 1882. They went on from 1882 to 1885.

5167. I see that the article was finally agreed to in July 1885; when did you say the negotiations began?—I think towards the beginning of 1882.

The witness withdrew.

The Hon'ble A. S. Lethbridge, M.D., C.S.I., called in and examined.

*Hon'ble A. S. Lethbridge, M.D, C.S.I.*

5168. (*Sir William Roberts.*) What is your position in the Indian Medical Service, and what has been your work?—I am General Superintendent of the Thuggee and Dacoity Department, and a Member of the Viceroy's Legislative Council. In my official career of over 25 years in India, I have served in the Punjab, Bengal and Burma, and during the last 20 months have been engaged in putting down organized crime in Hyderabad and in the Native States of Rajputana and Central India. In addition to this, I have been employed on four Commissions, and while on them have visited nearly all the districts of Madras, Bombay, North-Western Provinces and the Central Provinces. I can with some reason claim that my experience of India is at least a wide one. I have not made this subject a special study from a medical point of view, but I have had exceptional opportunities of observing the effects of the opium habit on the natives of this country. My first appointment in the service was that of a Surgeon of a Sikh Regiment, and since then I have been Superintendent of the large Central Jails of Lahore and Bhagulpore, Inspector-General of Prisons in Burma, Sanitary Commissioner of Bengal, and for 14 years Inspector-General of Prisons in this Province. In these various appointments I have had opportunities of observing a very large number of persons who were habitual users of opium.

5169. When did you first come into contact with men who took opium as a regular stimulant?—I first came in contact with men who took opium as a regular stimulant when I was Surgeon of the 15th Sikhs (the Loodiana Regiment). This regiment had recently returned from active service in China, and I was at first disposed to think that the men might have contracted the habit in that country. It was not long, however, before I learnt that the Cis-Sutlej Sikhs, from among whom this regiment was exclusively recruited, were many of them habitual opium-eaters. On this point I speak from experience gained by a residence in Ferozepore, Rupar, Karnal and Lahore. In the 15th Sikhs, in 1868, the native officers and the older soldiers appeared to use the drug more freely than the younger men. A large proportion of the sepoys admitted to hospital brought their little boxes of opium with them. It was never hinted in those days that it was a disgraceful thing for a Sikh to take opium, or that a regiment in which such a large proportion of the native officers and men were opium-eaters had its efficiency in any way injuriously affected by the use of this drug. On the contrary, this regiment has always held an honoured place in the army of India, and has perhaps been more frequently employed on active service than any other. In cantonments the men were particularly well-behaved, and on active service, in such campaigns as those of Afghanistan and the Soudan, they have distinguished themselves by their courage and endurance.

5170. What has been your experience as concerned with prison administration in regard to the effect of the opium habit?—As an expert in prison administration, I have seen a vast number of prisoners who have acquired the opium habit. Speaking generally of these men from what I saw of them in their prison life, I would say that their gentleness and good behaviour compared very favourably with the general character of those who had been addicted to alcohol and ganja in excess. It was the rule in the prisons under my control to cut off the supply of opium on the prisoner's first admission to jail. If, in any case, it was found necessary to continue the drug as a medicine, the prisoner was invariably admitted to hospital, and there treated for the disease from which he was suffering. In unhealthy jails, like those at Rungpore and Akyab, where the prisoners are received from very malarious tracts of country, and where the habit of opium-eating was general among the free population, it was not found possible to enforce the rule of complete prohibition on admission, and I have frequently been obliged to sanction the issue of opium to all the opium-eaters admitted to these jails to guard against the grave risks to life caused by depression from imprisonment combined with the deprivation of the stimulant to which these malaria-stricken people had been accustomed.

5171. What have you to say in regard to the therapeutic uses of opium in the treatment of diseases of malarious origin?—As to the therapeutic uses of opium in the treatment of diseases of malarious origin, I can only say that in my experience the medical officers in charge of jails in the more unhealthy districts of Bengal have been accustomed to use the various preparations of this drug in very considerable quantities, and I know this to be the case, not only from my personal observations in the Jail Hospitals which I have inspected, but from the checking and passing of the indents for medicines required for the treatment of prisoners in jails.

5172. What has been your experience with regard to the breaking off of the opium habit?—Where the opium habit is not complicated by disease we have never experienced any difficulty or danger in breaking opium-eaters of this habit by a sudden and complete stopping of the drug. As a rule, a slight tendency to diarrhœa is noticed in these cases, which is easily checked by appropriate remedies. In cases where the drug has been used to excess, the deprivation causes a certain amount of suffering, but this does not usually last more than 5 or 6 days.

5173. What is your experience with regard to the use of opium in excess?—The use of opium even in excess does not in my experience lead to any organic constitutional changes, such as those which result from the abuse of alcohol. Even the emaciation and tucked-up appearance of the opium drunkard disappears very rapidly after the drug has been stopped. Before I leave the consideration of this question from a prison point of view, I state that it is my deliberate opinion, after an experience of the criminal classes extending over a quarter of a century, that the opium habit in this country is not, to any appreciable extent, the direct cause of crime, and that its effect in this direction is not to be compared with the recognized evils that result from the abuse of alcohol, both in England and in India.

5174. What has been your experience with regard to the factory operatives?—As President of the Factory Commission in 1890, which was appointed to inquire into the social condition and well-being of Indian operatives, I made a careful inquiry into their mode of life, their work, their complaints and wishes. Many mill hands were examined at considerable length for this purpose, and we saw thousands of operatives working in the mills of Bombay, Ahmedabad, Cawnpore and Calcutta. In no single instance do I remember our attention being drawn by any one to the demoralization of the working classes from the use of opium. It is true we did not make any special inquiry in this direction, but if there had been any deterioration of the working power of the mill hands from this cause, we should most certainly have seen some indication of it in their appearance or power of work, or heard of it from the mill managers and subordinates, if not from the operatives themselves.

5175. You have been at the head of a large Department; have you had to discharge any of your employés under you on account of the excessive use of opium?—During the 18 years that I have been the head of a department with a large staff of subordinates under me, I cannot recall a single instance in which a subordinate was discharged for unfitness due to the excessive use of opium. I need hardly add that in this period hundreds have been discharged for incapacity brought on by the abuse of alcohol.

5176. What has been your experience in regard to the opinion of native gentlemen in the various parts of India which you have visited?—In my present appointment which requires me to visit Hyderabad and the Native States of Rajputana and Central India, I have had many opportunities of discussing this question with well informed Indian gentlemen and Durbar officials. The deliberate conclusion at which I have arrived in this matter is that any

*Hon. A S. Lethbridge, M.D., C.S.I.*

5 Dec. 1893.

attempt to interfere with the rights of Native States and the privileges of their subjects in regard to the growth, sale or consumption of opium, will result in the gravest complications and in serious danger to the stability of the Empire.

5177. I think this would be a good opportunity of laying before the Commission an account of the composition and character of the Indian Medical Service. Although you are a little detached from that service, I believe you are closely associated with it and know it well?—Yes.

5178. What is the numerical strength of the Indian Medical Service?—The Indian Medical Service to which I belong numbers altogether between 443 and 450 European Officers. There are also a few Indian gentlemen who have competed in England and have been admitted into the service.

5179. How many?—I should think that there were now 12 or 15 out of the 450.

5180. What are the grades and duties of the medical officers in the Indian Service?—They are divided by a sharp line. Every officer when he comes to India is obliged to serve with the Native Army as Surgeon in charge of a regiment. After two years' service he may elect for civil employ. It is from the regimental officers that the Civil Surgeons of the different districts of India are recruited. The regimental officers go through the usual grades of Surgeon-Captain, Surgeon-Major, Surgeon-Lieutenant-Colonel, and pass on to the administrative rank of Deputy Surgeon-General and Surgeon-Major-General. The civil officers still keep their military rank and keep their promotion in the same manner; but they also rise from being Civil Surgeons of minor stations to larger ones. From the best of them are selected the officers who are brought to the presidency towns to be in charge of the large hospitals, and to be professors of the medical schools that are established in the three presidencies.

5181. What are the duties of the civil medical officers in charge of the dispensaries?—They have complete charge of the whole medical administration of the district. Then they have all the dispensaries in the district. The number of dispensaries varies according to the size of the district. Some districts have ten or fourteen, and others have five or six. The outlying dispensaries have to be inspected once or twice or three times a year; the head-quarters dispensary has to be visited every day. Many of these head-quarters dispensaries are very large institutions, with a large number of beds for in-patients, and a very large attendance of out-patients. The ordinary cases of out-patients are seen by the hospital assistants; but the interesting cases are reserved for the medical officer's special care. He sees every in-patient every day. Besides this he has a large practice among the native population. He is called into consultation in all serious cases by private practitioners.

5182. We are now speaking of those medical officers who have received European education?—Yes. They are in the covenanted Service. They would come very closely into contact with the Assistant Surgeons who would have charge of the outlying dispensaries.

5183. And often have communication with them?—Yes.

5184. He would also, I presume, be the medical officer to the jail?—Yes.

5185. Do you consider that in their work they would have opportunities of detecting the effect of the opium habit on the health and physique of the people?—I do not think there is any European in India who has such good opportunities of making observations on this particular point.

5186. Could he in any way test the effect of the opium habit on character—morality?—He sees a great deal of Indian life which very few officers have a chance of seeing, that is to say, the inner life of the Indian people in visiting the sick and making inquiries, and so on. He has a means of acquiring a knowledge of the inner life of the Indian people which administrative officers of the Government have not. He therefore has an opportunity of testing this particular point.

5187. I presume in regard to the jails they would be able to state if there was any connexion between opium and crime?—Yes. They are the administrative officers of the jails. They are the executive as well as the medical officers of the jails, in the smaller jails at all events—in the district jails.

5188. I believe you have travelled a great deal in the course of your official duties throughout India in the various presidencies?—Yes.

5189. Have you had much conversation with the members of the Indian Medical Service with regard to the effect of the opium habit on the morals of the people?—I have been travelling a great deal lately. Within the last few weeks I have had conversations with officers; and have also had general conversations before then on this particular subject.

5190. What impression have you gathered? Do they agree with the views you have expressed?—It is curious how unanimous they are as to the fact that opium is not the curse to this country that it is supposed to be.

5191. Have you met with exceptions to your views?—I do not remember a single officer that I know who has any different view to this.

5192. This large staff of 450 men hold, so far as you know, the same opinion?—As far as I know they are unanimous.

5193. Can you tell us how this staff is selected?—They have all had an English education, I understand?—All, except the native members. There are a certain number of natives admitted into the Covenanted Service who go to England to compete, but they are trained in the colleges in India. They go to England to compete for this service so that they also are members of our service.

5194. That is, the twelve or fourteen?—Yes.

5195. How are the members of the Indian Medical Service trained? From what class of medical students do they come—high class or low class, or what class?—All I can say is that the competitive examination for the Indian Medical Service is the severest competitive examination for any medical service in the world.

5196. Is that in addition to their pass examination?—That is quite apart from their pass examination. Before you can compete for the service you have to be a qualified medical man. The qualifications of the candidates are supposed to be high, because this is the service which is supposed to have the highest qualifications; the best men compete for this particular service. It is the general belief that ours is the service where the competition is severest.

5197. It is attractive for the best men?—Yes.

5198. On account of the advantages it holds out?—Yes, the pay and pensions and the positions that are occupied by the medical officers in this country.

5199. (*Chairman.*) The advantages are superior to those offered by the Army or Navy?—Yes.

5200. (*Sir William Roberts.*) The competition is a real one?—There is no doubt about the competition being a real one.

5201. Looking over the list regarding the general status of the men who come over to India, would you regard them as pretty well representative of a high class of medical students?—It is my belief that they represent a high class of medical education.

5202. And are among the best educated medical men of England, Ireland and Scotland?—That is my belief.

5203. After they have been chosen in this way by competitive examination, do they undergo any special additional training for Indian service?—Yes.

5204. What is that?—They are required to go to Netley for four months. There they go through a special course, consisting chiefly of a course in the science of public health, sanitary science, military surgery, and of medicine in connexion with tropical diseases. After this special course which lasts four months they pass another examination on the subjects that have been taught at Netley; and it is from that examination that their position in the service is fixed.

5205. Could you say from your own experience of them that they are men who are well educated generally, as well as professionally, and that they are men of good social status and character?—I can say that they are well educated, both generally and as regards their profession. As to their status, we of this service have no ground for complaint. We occupy a position in India which is not an invidious one. We take our position with all other services, and we are on complete equality with other gentlemen who are serving the British Government. Therefore we may be said to be of the same class as other gentlemen who form the rest of the services in India.

5206. They would, therefore, be highly qualified for detecting the effect of habitually taking opium as the cause of disease or moral declension if it were there?—Certainly. No persons more competent exist in India.

5207. You also think that they are, speaking generally, men of that independence of character that their good faith may be depended upon to tell the truth without fear or favour?—Most certainly

5208A. In charge of these dispensaries there must be a considerable staff of Assistant Surgeons, who, I understand, are mostly, if not entirely, educated in India?—Yes.

5209B. What is the professional and general status of these men?—They undergo a medical education which in all respects conforms to the medical education required for degrees or diplomas in England. That is to say, a native of Calcutta, by going through lectures and courses in the Medical College here, can present himself for examination at most of the Universities and other Examining Public Bodies in England. The course of education is as complete as it is in England.

5210. They are fairly trained men?—They are well trained men. A certain proportion of them go to England and take their diplomas there, because it seems to carry more weight. They do not go through any education at home; their education is done here.

5211. I suppose their intercourse with natives where the dispensary is would be very close?—Very close. I should say they come from the middle classes of the people who live with them in their villages.

5212. What would be the opinion of that class of men?—My acquaintance with that class is not so large as it is with the European; but I should say that they would also agree that opium is not the curse that it is supposed to be, and that it is very largely used by the people in malarious districts, and that they themselves prescribe it very largely.

5213. You think that they likewise can be trusted to give a fairly skilled opinion on the opium habit as a cause of disease?—Yes, I think so. They have many opportunities of observing, even more closely than we have, the effects of opium.

5214. And you think that they might be fairly depended upon to make truthful returns?—Yes; most certainly.

5215. (*Mr. Mowbray.*) Are there many Europeans in independent practice in India?—In the larger cities like Calcutta, Madras and Bombay, and among the larger European communities of Assam, Darjeeling, Tirhoot, there are private medical practitioners who are Europeans; but among the purely Native States there are not many.

5216. Have you any idea of what the number of independent European practitioners would be?—It is very difficult to say; I am afraid to speak upon the subject.

5217. (*Mr. Fanshawe.*) Can you tell us the number of the Assistant Surgeons?—I am sorry to say I have no means of knowing. There are a certain number in Government service; and there are a very large number indeed in private practice who have no connexion with Government at all. In every town in Bengal there are one or two of them.

5218. You have referred particularly to experience in the Rangpur jail. I believe that Rangpur is an exceptionally matarial district?—Yes, it is very malarious.

5219. May we take that as well established?—If there is anything established, it is the fact that Rangpur is a malarious district.

5220. Can you tell us generally what classes of crime are most prevalent in that district? Would the jail population of Rangpur consist mainly of accidental criminals?—They are chiefly accidental: I think there are no habituals.

5221. May we take it then that the jail population of Rangpur fairly represents the population of the district?—Yes.

5222. (*Mr. Wilson.*) You have told us how you came into contact with these opium-eating soldiers. You were with the Native Army?—Yes.

5223. How much did they take?—I could not tell you; it is a long time ago. They used to take it out of a little box; but I could not tell you what the dose was in each case.

5224. You say that the native officers and the older soldiers took more than the younger ones?—That was my general observation at the time.

5225. Would they take larger doses or take it more frequently?—I mean that among the opium-eaters the larger proportion were the older men and the officers.

5226. You say they appear to use the drug more freely than the younger men?—The larger proportion of the opium-eaters were among the older men.

5227. Your remark refers to the proportion of men rather than to the quantity of opium?—Yes.

5228. Have you any information as to the actual quantity of opium which the men were in the habit of taking before they came into the jails?—No. It would be very difficult to judge from observation as to how much a man had been accustomed to take.

5229. In the last paragraph of your statement you refer to the opportunities you have had of discussing this question with certain gentlemen in the Native States?—Yes.

5230. What do you particularly refer to?—That is only recently. I have only been twenty months now in charge of this particular department, which requires me to go over India.

5231. I suppose we may take it that you really adhere to the last lines of your statement, "that any attempt to interfere with the rights of Native States and the privileges of their subjects in regard to the growth, sale or consumption of opium will result in the gravest complications and in serious danger to the stability of the Empire?—Most certainly I adhere to that. That is my confirmed belief, and the result of very considerable experience. I think any such attempt would be so unnecessary, and the grievance would be so great, that it would shake the confidence of the people in our justice and our rule.

5232. You told Sir William Roberts about the numbers of medical men in this country; can you give us any idea of what proportion of them have been detached from medical work, as, for example, in your own case?—Very few have been actually detached altogether from medical work as I am; I should think there were not more than twelve or fourteen of us.

5233. Does that include the Forest Department also?—As far as I know we have no officer in the Forest Department (I may be mistaken; I am speaking now from my general knowledge), unless you take Dr. King, who is in charge of the Botanical Gardens here.

5234. There have been medical men in connection with the Forest Department?—That would be before my time.

5235. Can you tell us what is the policy of the arrangement you have described to Sir William Roberts of so many medical officers being appointed as Army Surgeons, and then going off to civil practice?—I understand that it is due to the fact that the Government of India are extremely anxious to have a reserve of medical officers for the army. If war were declared the whole of the military medical officers who are now in civil employ would be called upon to take the field. They would have to join the army and take their share in the campaign. The civil stations would then be left in charge of Assistant Surgeons or other practitioners who could be got from England or elsewhere for the time so as to carry on the duties.

5236. Do I understand that all the medical men who are now practising with military titles in Calcutta would, on such a contingency, be liable to military service?—Yes, including myself. I should be liable to military service.

5237. By whom are these gentlemen paid?—Since the decentralization of the finances they are paid by their Provincial Government—those who are in civil employ. The Military Department pays those who have charge of the native regiments.

5238. Then the Civil Department are really maintaining a staff of gentlemen ready for military contingencies?—That is the case.

5239. (*Chairman.*) In answer to Sir William Roberts you alluded to instances in which opium is used in excess to the detriment of the natives concerned; you have not stated to us whether in your opinion there are cases in which persons make use of opium for daily consumption with direct benefit to their health. Do you think there are such cases?—There are undoubtedly such cases; but not having practised my profession, I am not in a position to give direct evidence upon that point; but knowing these men who have come into jail, I could say that they had not suffered in any way, either physically or mentally, from the use of opium. They take their position in the jail as prisoners, and I watch them there. My experience is limited to that.

5240. Is it your belief that the majority of the people in this country who are in any form consumers of opium are what you may describe as consumers in moderation?—I think so certainly. I am led to that opinion from the fact that on a special inquiry, when we made very close inquiries into the social condition of operatives, I saw thousands and thousands of them, and this question never obtruded itself to our notice. If an inquiry were made into the condition of operatives in England you would not

*Hon. A. S. Lethbridge, M.D., C.S.I.*

5 Dec. 1893.

have inquired for an hour without knowing that the drink question was at the bottom of a great deal of unhappiness and misery and sorrow. This particular question, however, of the consumpton of opium by operatives was never brought to our notice at all. I think therefore that it does not affect operatives in their work or in their position if they use it moderately.

5241. Your view is that the majority of those who are consumers are what you may designate consumers of moderate quantities?—Yes.

5242. As far as you have had the opportunity of judging it does them neither good nor harm?—That is my opinion.

5243. As compared with alcohol in this tropical climate, as far as you know, the use of opium is less pernicious than the use of alcohol?—Most certainly.

5244. Do you see any analogy between the indulgence or use of opium in the population of a tropical climate and the use of alcohol among the inhabitants of a climate such as England?—Judging from the fact that these people do take opium in considerable quantities and in large numbers, one would draw that analogy as to its being a necessity as a stimulant just as in colder climates we know that the inhabitants take to alcohol.

The witness withdrew.

*Sir E. C. Buck, C.S.I.*

SIR EDWARD C. BUCK C.S.I., called in and examined.

5245. (*Chairman.*) Kindly state to us, what is your position in the service of the Government of India?—I am Secretary to the Government of India in the Department of Revenue and Agriculture.

5246. I understand that in 1883 you visited the Straits Settlements, on official duty. In connection with what object did you pay that visit?—In connection with the emigration of Indian coolies.

5247. On the occasion of your visit to the Straits Settlements, I understand that you visited the tin mines at Taipeng, the port of Perak?—That is so.

5248. Can you give us any statistics of the population of Perak at the period of your visit?—I am able to do so, because my visit to the tin mines led subsequently to the deputation of the Director of the Burma Department of Agriculture, Mr. Hall, whose report, which I place on the table, enables me to give statistics of the population of Perak in 1884, the year after my visit. There were then 60,000 Malays, 55,000 Chinese, and 3,000 natives of India. But the population of Taipeng itself consisted of something less than 100,000 Malays, 20,000 or 30,000 Chinese, and 2,000 or 3,000 natives of India. In 1887 there were 40,000 Chinese in Taipeng, and I believe there are more now.

5249. Will you give us any particulars of any points that came under your observation, on the occasion of your visit to the tin mines, which have a bearing upon this subject which is before this Commission?—I may say that on the day of my arrival I was taken over the tin mines, which are open excavations and easy therefore to inspect. The hard work, such as would be performed by navvies in England, was done entirely by the Chinese, subsidiary light work being performed by Malays and natives of India, chiefly the latter. I was told that the Chinese, almost without exception, worked two or three hours' overtime. They certainly appeared to be extremely vigorous, and in very healthy condition, notwithstanding the fact that the climate is exceptionally exhausting and malarious. I was given to understand that the Chinese all smoked or consumed opium, and in the evening I was taken over some of the large halls where they assemble to smoke opium. Some of the Malays and Indians take opium, but not so universally as the Chinese. On the following day I visited the hospital with the medical officer in charge—a Surgeon in the British Army. I noticed the comparatively small number of Chinese in the wards, *i.e.*, the number was small compared with the large proportion of Chinese in Taipeng. I was told by the medical officer that one reason was the greater protection from malarious and zymotic disease, which they enjoyed from their habit of using opium. This circumstance made some impression on me at the time, and I have thought it worth while to ask the Resident of Perak whether this statement can be corroborated by subsequent statistics and experience. I have been informed that statistics are being prepared, and will probably be in the hands of the Royal Commission before they leave India.

5250. Do you consider that Taipeng affords a field peculiarly useful for the observation of the effects of opium?—I do; Taipeng affords a field peculiarly useful for observation in view of the fact that the whole of the residents are under strict supervision by British officials; that there is a large proportion of opium consumers; that the population is mixed, consisting of both consumers and non-consumers of opium; that the climate is malarious and exhausting, and a good test therefore of the utility or otherwise of opium in protecting against disease; and that all seriously sick persons are treated in a hospital supervised by an English medical officer. It will be found in paragraph 21 of Mr. Hall's port that at first the Chinese insisted on being treated by Chinese doctors, but that on further experience they preferred the English medical officer, and that now Chinese doctors have been eliminated. There is every reason to suppose therefore that statistics and information provided by the medical officers of Taipeng will be of a definite and practical character.

5251. Have you any information to give us with reference to the cultivation of opium in India?—That covers a large field. There is one point to which I would draw attention in connection with the cultivation of opium in India. I produce two maps, the first shaded to shew the districts in British India growing over 1,000 acres of opium, and the second shaded to distinguish the districts in which the population is respectively over and under 450 to the square mile. It will be observed that opium is mainly grown in the most densely populated districts, which are on that account most in need of support and assistance. So far therefore as the capital supplied in the form of advances and payment for opium is useful to the agricultural population, it confers a benefit on the very tracts in India which most require aid of the kind. Moreover, as a rule opium is cultivated by the most industrious, skilled and deserving castes, and it is on them that the loss would chiefly fall.

5252. (*The Maharaja of Darbhanga.*) In case opium cultivation is abolished altogether, do you think there is any other crop that would pay the ryots equally?—I think that is a question which, to be properly answered, requires a very great deal of careful examination on the spot. Whatever I say upon that subject I would ask should be taken as the basis of inquiry rather than as positive evidence on the subject. My own belief is that opium cultivation is best carried on on certain land and by certain cultivators. I would explain that by saying that the opium land *par excellence* is that which is fit for market garden crops and is cultivated by market gardeners. That land would be wasted on such crops as sugarcane and wheat, and it could only be made to pay as opium makes it pay by growing on it crops such as are included under the term of market garden crops in all our agricultural returns: these consist of aromatic herbs, spices, tobacco, and such like. Where the demand for such crops is sufficient to enable a market to be found for them, I think they could be substituted for opium without any loss, but in the districts where opium is grown, the opium is grown on other land as well as this land which is specially suited for opium and by cultivators specially qualified by experience to grow opium. A certain amount of outlying land is now used for opium, and is cultivated by castes who did not originally cultivate it. These mainly are the industrious castes—the Kurmis and Lodhas; and even some other less industrious castes to a certain extent have taken it up. On outlying land, that is to say, land which is not fit for market garden crops and which is cultivated by other than those gardeners, tobacco and market garden crops could not be substituted. It would be impossible to substitute there wheat, sugarcane and potatoes, but it is a question which requires inquiry whether these crops do not require a very much larger quantity of coarse and heavy manure than opium. If that is the case, I am under the impression that those crops could not be substituted for opium in what I may call the second class opium land, the land lying outside the market garden crop area. Thus we have opium land divided into two classes: the market garden class cultivated by market gardeners—Kachis, Koeris, Malis and the like; and the second class which requires special manuring cultivated by, what I may call, the farming class—Kurmis and Lodhas and the like. The examination of the question as to the substitution of other crops must be separate for each of these classes of land and classes of cultivators. Then I may state another fact, that the manure, both

solid and liquid, required for opium is not of the same class entirely as the manure required for potatoes and sugarcane. For opium it is necessary to have, either in a solid or liquid form, manure containing various ingredients which I class under the name of nitrates, although some of thema renot nitrates. I have an analysis here of water which I had taken from a well which was considered valuable for opium. It contains a large quantity of soda and lime as well as nitric acid and chlorine. Water of this class is practically wasted on sugarcane. Sugarcane can be successfully cultivated with a coarse farmyard manure and canal water. The canal water is absolutely free from those chemicals which are required and are useful for opium, tobacco and aromatic herbs. Therefore sugarcane can be and is grown under conditions generally under which opium is not grown.

5253. In the case of second class opium land it has not yet been discovered whether there is any proper substitute in case the cultivation of opium is abolished?—In the second class opium lands I suppose there are no other crops which could be substituted with equal profit to the ryots. My own belief is that other crops, as paying as opium, could not be grown, because they require a much larger amount of heavy, coarse manure and deeper ploughing.

5254. Consequently you think the ryots would be entitled to some sort of compensation, not legal, but according to equity?—Yes. I think that the loss of 50 lakhs of rupees advanced every year in those populous tracts to which I have drawn attention would be a very serious blow to the agricultural population. They receive this money without interest at a time they want cash, and if they were deprived of this money suddenly they would have recourse to the money-lender and obtain money at a high rate of interest. They would then be cultivating under difficult circumstances.

5255. (*Sir William Roberts*). Perak is one of the Straits Settlements I believe?—Yes.

5256. What other centres of the Chinese population are there in the Straits Settlements?—There are three or four centres, of the same kind as Taipeng, where there are tin mines, not only in the State of Perak but in the neighbouring Native States.

5257. Are there any centres of Chinese population so large as Taipeng?—Taipeng is the largest, because the tin lodes and finds are so much larger than in any other one spot.

5258. (*Mr. Fanshawe.*) You have referred already to the question whether compensation would be necessary to cultivators; can you tell us whether the poppy crop is an exhausting crop for the soil?—I would make the same answer that I did to the Maharaja of Darbhanga, *viz.*, that anything I may say must be taken as a basis of inquiry rather than as positive evidence on the subject. My own impression is, that it is not an exhausting crop in the sense that sugarcane and potatoes and other rich crops are exhausting crops. It is more like a flower grown in the garden which requires careful and high cultivation, but does not take much out of the soil to any depth. But I would take the opportunity of noticing what I did not notice just now, that opium is very frequently grown in the same year as a crop of Indian corn. The Indian corn precedes opium. In comparing it with other crops that might be substituted for it that fact should not be lost sight of. I notice that it was lost sight of in the Report of the Bengal Opium Commission of 1883. I had occasion to look at that report the other day, and I noticed that in comparing the profits of an opium crop with the profits of other crops, the fact that it was grown in the same year as a crop of Indian corn was lost sight of, and that the profits on the Indian corn crop were not taken into account at all any more than (what ought to have been taken into account) the interest which the cultivator saves by being able to take these advances at the time he wants them. I understand that the Government itself does take into its account or into its estimates the loss which they suffer by foregoing interest; but in all these calculations that I have seen of the value of the opium crop to the cultivators that interest is never put in. There are thus these two things—the value of the Indian corn crop and the value of the interest that ought to be added.

5259. Would another crop also be capable of being grown with tobacco?—You must name your crop for each locality. Certain kinds of tobacco can be grown with Indian corn. In the case of tobacco grown in Bengal and Tirhoot I believe Indian corn cannot be grown. In the case of tobacco grown further up the country where it is not cut till March it can be grown. That shews how close the investigation must be before any general reply can be given to any question of that kind.

5260. You are not personally in a position to give us any statistics as to the comparative value of crops?—I consider that that question is one of the most difficult to investigate in this country, and that no answer can be given by any one person on this subject. I have any amount of statistics of different sorts given me as to the cost of producing this and that crop and the profits of this and that crop, but I consider they are only worth accepting for the particular locality for which they are given. When you take into consideration the large area over which the poppy is grown, and the differences of climate and soil and irrigation, I think it would be very dangerous for me or any one man on general information to give a reply to your question. I think it would require a very close and detailed investigation by a large number of officers to obtain any approximate information as to what the real value in cash is of any crop: and even think it would be difficult to get a satisfactory answer, because it is very difficult to value the labour of the cultivators and their families. The opium cultivator *par excellence*, a market gardener, employs on his field his wife, and all the people of the house, even down to the small children of three or four years of age; and it is very difficult to value their labour. But when you come to the cultivator of a higher caste, he will allow neither his women nor his children to go out into the fields, and he therefore has to hire labour. You will thus see the difference between the profits which that man would make and the profits which the market gardener who uses the whole of his household for working up a crop would make.

5261. With reference to tobacco, I understand that you regard it as the chief competitor, on what you call the market garden land, with the poppy?—I do.

5262. Could you tell us with your knowledge of Northern India whether any large extension of the market for Indian tobacco could be anticipated if a large area were suddenly brought under tobacco?—This is also a very difficult question to answer. The demand within India itself I cannot conceive will be likely to increase to such an extent as to admit any very large quantity of tobacco being substituted for opium. On the other hand, tobacco goes from Tirhoot, Rungpore and Purneah in the British Indian steamers no Burma and the Straits, and I cannot say how far the market ought not to extend in that direction.

5263. The question of a market is a point that would have to be considered?—Yes, it is a point that would have to be very carefully considered. It certainly could not be assumed that if you do away very suddenly with opium the whole of the first class or market garden land which is suited for tobacco as well as for opium could at once be put under tobacco.

5264. It has been stated that the acreage so much land is kept ou of production of cereals, and also that this acreage could be devoted to cotton. I should like your opinion upon those general statements?—Cotton is not grown as a staple crop between Benares and Patna, and it could not be substituted therefore in that part of the opium-growing tracts. Further north-west the cotton is grown on land which would not be given up to opium or root crops; but it is grown on land of a different quality, not so heavily manured. I, therefore, do not consider that cotton would come in as a substitute for opium at all.

5265. What do you say as to the acreage now under poppy being used generally for the production of cereals? You have already said that on what you call market garden land cereals would not take the place of poppy?—No, they would not.

5266. You do not consider cereals as competitors with opium except on the second class land to some extent? You said, I think, that cereals or sugarcane might take its place on that land; is that correct?—That is right, but I do not think cereals would pay the cultivator anything like as much as opium does.

5267. Even if the same area could be brought under wheat cultivation, do you think that this wheat would be grown for export or only for consumption in the country?—I think it would be grown mainly for export. The food-grain of the country would not be grown on that land except so far as Indian corn is now grown for local consumption.

5268. You have spoken once or twice of the cultivators drawing advances without interest; you would recognize, would you not, that if these advances were not made, Government would have to make some change in the price of the opium?—I cannot conceive that it would not be so. The cultivator who willingly comes forward to grow opium, takes into account the advantage he gets by this cash

*Sir E. C. Buck, C.S.I.*

5 Dec. 1893.

advance without interest as well as the price which he receives for his opium.

5269. I suppose the quantity of water used for opium containing nitrates is limited?—It is limited in a very marked way; it is only in wells, which are in very thickly populated sites, that these particular ingredients are found. There are in the opium-growing country of the North-West and Oudh districts a very large number indeed of old sites which are now barely visible, but which were inhabited, and very thickly inhabited, hundreds and, perhaps, thousands of years ago. It is in these old sites that you also find this very valuable water. Round those wells as a rule you will see nothing but tobacco and opium, and other high class market garden crops.

5270. I believe you have had some special opportunities of studying the poppy cultivation in the North-West apart from your general agricultural knowledge?—I was Settlement Officer in two opium districts—Cawnpore and Farukhabad.

5271. So that you have been brought into direct connection with opium growing apart from your general knowledge of agriculture?—In these two districts, where I was Settlement Officer, I saw every opium field grown in every village.

5272. I should like this point to be quite clear. You have warned us about the danger of generalising. Your remarks I presume apply to the Benares Agency, that is, to the poppy-growing districts in the North-West?—Except where I spoke of cotton, my remarks apply entirely to that part of the North-West in which I was Settlement Officer.

5273. From the papers before us it appears that there are 550,000 cultivators, in round numbers, in the Benares Agency employed on opium cultivation; what would your experience be as to whether the cultivation on their part is voluntary or not?—I was seven years Settlement Officer in the two districts I have named, and no case has been brought to my notice of cultivators being forced to cultivate against their will. I have known many anxious to cultivate, and I have known others who for caste reasons have objected to cultivate, but I do not remember that they were ever forced to do so. There is certainly an objection with some castes to cultivate opuim on the score of religion, just as there is an objection to their cultivating indigo and root crops.

5274. That objection would hardly touch the present point, that men are actually cultivating opium more or less under compulsion, as it is suggested?—No; my point is that the only objection I have ever heard is on the score of religious, *i.e.*, cast prejudice. I have never heard any other cultivator object on any ground to growing opium; and I have never heard of any compulsion being used, even to those who object on the score of religious prejudice.

5275. (*Mr. Wilson.*) Will you tell us to whom do the tin mines at Taipeng belong?—They are let out by the State to contractors; some contractors are Chinese capitalists.

5276. In what way did your visit lead subsequently to Mr. Hall going there?—Because by geologists there was known to be tin in considerable quantities in the neighbouring districts of the Lower Burma Province.

5277. You directed attention to that?—Yes.

5278. And it has led to the opening up of tin mines in the districts of Burma since?—Yes.

5279. You say that the whole resident population is under supervision by British officials, and further on you say that the Chinese doctors have been eliminated. By whom or how have they been eliminated?—The only information I can give is from Mr. Hall's report.

5280. We shall be glad to hear it.—"The hospitals in Perak have tended to make the Chinese contented and to give the country a good name. The hospital at Taipeng was started by subscription. Later a small annual contribution was made compulsory, but that is no longer levied. When the first buildings were put up the people said they would like to have Chinese doctors. If their request had been acceded to, the hospital would probably never have become a success, whereas miners now gladly avail themselves of it. The Chinese doctors arrived and were put in charge of some wards, while one building was reserved for an English doctor. In the wards under the Chinese doctors there was not a single instance of recovery from beri-beri, while in the rooms under the care of the English doctors many recovered. The Chinese doctors were allowed to retire, and the success of the establishment was assured. Before the hospital was built the miners were not allowed to remain in their huts when they became seriously ill. It was considered a piece of ill-luck if any one died in the lines. So the sick man was taken into the junlge and there deserted. The hospitals then have naturally helped to make Perak popular with the Chinese immigrant."

5281. That does not quite clear it up?—The doctors were allowed to retire from the hospital.

5282. It does not say whethert hey desired it?—Apparently the Chinese patients preferred to be treated by the English doctors on account of their greater success, and there was no further object in keeping the Chinese doctors.

5283. You have been seven years Settlement Officer?—Yes.

5284. Where?—In the Cawnpore and Farukhabad districts in the North-West Provinces.

5285. They are opium districts?—Yes.

5286. How long ago was that?—Between 1866 and 1873.

5287. I believe it is the case that opium used to be grown in many parts where it is now prohibited?—I know there are certain districts in which opium was grown and in which the opium area was restricted. In certain areas opium is not grown now where it was grown.

5288. I am speaking of the provinces, Assam, for instance?—I have no information on that subject.

5289. Were there not certain districts or tracts in the North-West where opium was grown and where it is not now grown?—There were tracts.

5290. Can you tell us the general grounds on which the present districts were selected as opium-growing districts while it was prohibited in other places?—The districts which were selected for opium-growing were more highly supplied with the kinds of manure which are required for opium, and therefore with a class of cultivators who are better able to grow opium than others. Where you find a larger quantity of those nitrate manures either in a solid or a liquid form, and where you find thickly populated tracts, there you find the market gardening class and they are *par excellence* the opium cultivators. The districts were, I believe, selected mainly on these grounds.

5291. You have referred to the chemical constituents of water. Have you many analyses of those waters?—I sent on some as Settlement Officer to the Chemical Examiner in Calcutta, and when Dr. Vœlcker was out here he had some more analyses, and they are published in his report which has recently arrived at our office.

5292. You had the analyses before those?—Yes.

5293. Will you put them in?—Yes.

5294. Do you think that water of that character is specially prevalent in the districts where opium is now grown?—It is specially prevalent in the districts in which I had my local experience.

5295. Have you any reason to suppose that it is more prevalent in the districts in which you had your local experience than in any other parts of India?—I think it is prevalent in a great deal of the tract to which I have drawn attention as highly populated.

5296. I take it that that is another way of saying that the soil is saturated with the produce of past generations?—Yes; past generations, and often long past generations, for it takes a long time for these chemical constituents to form.

5297. You have referred in your last paragraph to the statement that this opium cultivation is an advantage, and that the advances are an advantage to the cultivators; can you tell us the grounds on which they have sometimes objected to cultivate?—The only ground that has come to my notice as Settlement Officer is that of religious, *i.e.*, caste prejudice.

5398. You are aware that there has been considerable difficulty at times in connection with it?—It has never been brought to my personal notice as an official.

5399. Has it come within your knowledge whether as an official or not?—Not until the subject has been raised within the last two or three weeks. I have never heard of an objection before.

5300. I have a letter before me from the Government of India, dated Department of Finance and Commerce, December 19th, 1881, in which it is said that vigorous attempts were being made by the Benares Opium Agent to extend the cultivation of the poppy in the Allahabad and Mirzapore districts, but that the attempt had resulted in utter failure. You were not aware of that?—No.

5301. It goes on to quote a letter from Mr. Rivett-Carnac: "The cultivators said that they had been badly

treated in old days, that they did not understand the cultivation, and that they had other crops that paid them well, and they wanted no change."—That I can quite believe. I should think that is probably a very genuine and true objection.

5302. How would you reconcile that with the assertion as to the advantage that it is to them?—The country in which I had my local experience, as I said just now, is peculiarly full of land fitted for opium and of market gardening classes who are able to grow opium. Not only do they take to it readily as their natural profession, but the cultivators round them, having an example before them, find it easy to copy. In those districts where cultivation has not for a long time been practised, or has perhaps never been practised, the cultivators who are unaccustomed to the cultivation of a crop which requires a peculiar amount of special skill and knowledge, would naturally object to be troubled with growing it.

5303. The letter that I have referred to was preceded by a letter from the India Office by Lord Hartington, dated London, January 16th, in which he appeared to accept the idea that there was a great difficulty in getting cultivators in Bengal. You were not aware of that?—I was not aware of that. My observation about the objections to growing had reference to the locality in which no conditions of the kind existed and in which they were only asked to grow opium under conditions which were acceptable to them.

5304. I will read you a few lines of the letter: "the papers now under review shew that in addition to the influences which it was thought in 1868 threatened the stability of this source of revenue others have now arisen which demand the serious consideration of your Government. One of these is the competition in Bengal of other crops more profitable than poppy, in consequence of which some of the cultivators do not now exhibit the same eagerness for the Government advances as formerly." That never came to your notice?—Never.

5305. Will you explain to us whether the question of higher rents and the higher land-tax which I believe prevail in some of those lands attaches to the crop or to the particular plot of land?—The higher rents belong primarily to the particular spot of land and its accessibility to manure and irrigation, and secondly to the character of the cultivator put on the land. One of those market gardeners, for instance, would pay more than an ordinary cultivator. These are the two first considerations. The third consideration is the character of the irrigation and the character of the manures which it contain.

5306. If a cultivator who had been in the habit of growing poppy ceased to grow poppy, would there be any alteration made either in his rent or in his land-tax?—I doubt very much whether the landlord would reduce his rent, and on a great deal of the land, I do not think they would be bound to do so; but I think there must be a very material amount of land on which the poppy is now grown and in which, if cultivation was closed, the loss would be so material to the cultivator that he could not pay the same rent as before, or he would have a claim under the law to have his rent reduced.

5307. Under what law?—Under the Rent law.

5308. Can you give us a reference?—I would rather put forward my opinion as a basis for inquiry on this point. I cannot give a decisive answer whether the law Courts would or would not hold it as sufficient ground, but I have a strong idea that the cultivator would have a claim.

5309. Perhaps you can tell me whether within your knowledge there has ever been such a claim made in cases where cultivators have been refused the right to grow opium where they had previously grown it?—I have never known of such a claim; on the other hand I may say as a Settlement Officer who was required to assess fair rents for the fields, I always took the fact that opium cultivation was going on in a particular land as a ground for fixing the particular assessment of that land; it entered into the calculation.

5310. It was evidence so far of the quality of the land?—It was.

5311. You said that a crop of Indian corn could be got on the land the same year as the opium?—Yes, Indian corn or maize.

5312. Would there be any other crop that could be substituted for maize as following opium?—Maize precedes opium.

5313. Is maize the only crop or the most suitable crop that precedes opium?—Maize is the only valuable crop that could be grown in the same year with opium. I think there are crops of less value that can be grown in the same year; millets could be grown in the same year.

5314. Suppose that opium was not grown, how many crops could be cultivated on these market gardens in the year?—It depends very much on what crop is substituted. If tobacco is substituted in the districts of which I have spoken, Indian corn could be grown preceding the tobacco. That is not the case with tobacco grown in the more easterly part of the opium tracts, where tobacco is put on the ground at the same time as opium.

5315. I have heard that in certain parts, three crops can be gathered from the land in the same year?—It is only on very exceptional land that three crops can be raised.

5316. Would it be possible on opium land?—Only on a small percentage of it.

5317. With reference to the maps which you put in, would you explain again the relations that you seek to establish between the two maps in regard to the growth of opium and the density of the population?—One of the greatest difficulties in this country is to know what to do with the surplus population in these very crowded tracts. A special inquiry was made in Lord Dufferin's time as to what could be done and whether tracts could be found to which these people could emigrate, but that was found impossible. It is one of the great difficulties of the day to know how to relieve the population of the tracts which are shewn in this map as the most densely populated.

5318. How do you connect that with poppy cultivation?—The five million rupees going into their hands every year enable them to carry on their agriculture with greater ease than they would if they had to carry it on without that capital; they would then have to get some capital from the money-lenders at a much higher interest, which means that their circumstances would be very much less prosperous) or they would not be able to get any capital at all, and would find it very difficult to grow paying crops.

5319. But in the cases in which it appeared that they did not want to cultivate opium, it is quite clear they did not appreciate those advantages?—I can give no answer to that, because in the districts in which all my experience was collected I have never known an instance of an objection to cultivate being overruled, or any objection being raised except on the ground of religious prejudice.

5320. Of course we might conclude that if the objections here alleged really arose, it was after you had left this district?—I have not mentioned any districts which I think are alluded to there. I have only given my evidence in respect to the two districts with which I was locally acquainted.

5321. Did I understand you to say that cotton is not grown or could not be grown between Benares and Patna?—There is a very inferior kind of cotton grown between Benares and Patna, but it is not a valuable crop, and the climate is not conducive to cotton growing.

5322. (*Mr. Haridas Veharidas.*) Do those classes who have a very religious objection to grow poppy occasionally grow it?—They have come to grow it—both Brahmins and Thakurs; they have begun to grow it, I will not say to a large extent, in that part of the country in which I have worked.

5323. Do they grow poppy every year or in rotation?—I believe in rotation, except on the best lands; there they may grow it every year.

5324. Are there not two kinds of poppy, one grown by the rains and one by irrigation?—No, not in my experience. I do not know of any poppy grown in the districts with which I am acquainted except in the season of cold weather.

5325. You do not know whether the poppy is grown in the rainy season?—Not in the districts in which I worked.

The witness withdrew.

MAHARAJA GIRIJA NATH ROY of Dinajpur called in and examined.

*The Maharaja of Dinajpur.*

5 Dec. 1893.

5326. (*The Maharaja of Darbhanga.*) You say that there is a large population in Bengal who consume opium?—Yes, the opium-consuming portion of the population of Bengal is very large. Opium is taken here in lump, or with water, or smoked.

5327. What is the effect of opium morally on the people?—I have not seen people becoming more immoral by taking opium, nor have I seen them suffering physically by using it. Opium taken in moderate doses, particularly after 40 years of age, rather benefits than injures the constitution. Excessive indulgence in opium, like excessive indulgence in other things, is always followed by evil effects.

5328. What do you say about its use for non-medical purposes?—It is very difficult to get hold of an opium-eater who will admit that he takes opium for non-medical purposes. In fact 99 per cent. of opium-eaters whom I met complained to me of having suffered from dysentery, diarrhœa, rheumatism, etc., prior to their taking the drug.

5329. What is the opinion of the people with regard to opium-eating?—The people of this country do not, as a rule, detest the people who eat opium either for medical or non-medical purposes. Opium-smoking, however, is considered somewhat disreputable.

5330. What is the opinion of the people with regard to prohibitive measures in reference to the consumption of opium?—The people of this province are not at all willing to bear in whole or in part the cost of prohibitive measures, as consumption of opium is confined to a very small section of the community and does not constitute a widespread and serious evil for the removal of which the society is over-anxious.

The prohibition of the growth of poppy plants will bring serious losses to the landlords and tenants of the opium-producing portions of the country; and the prohibition of the sale and manufacture of opium will prove a source of greatest inconvenience to the consumers of the drug, and produce serious discontent among them. As, therefore, the number of persons interested in the manufacture and sale of opium is not very inconsiderable, discontent among them is not at all desirable. Nor is the absolute prohibition of the sale and manufacture of opium at all possible.

5331. Do you think that the present obstacles that are now put by Government in the way of selling opium are sufficient?—The Government has already thrown serious obstacles in the way of easy procurability of the drug by restricting its sale to particular persons, places, and time. Any further inprovement in the regulation of opium traffic, unattended with increased expenditure, would be welcome.

5332. (*Mr. Wilson.*) Will you tell us how the prohibition of the growth of opium would bring serious loss to the landlords?—The landlords get a higher revenue for the class of land where the poppy is grown.

5333. Would they have to reduce the rent?—They will have to reduce the rents; those lands will not fetch so much.

5334. Does it sometimes happen that the ryots are not allowed to grow all the opium that they apply for, and do the landlords in these cases reduce the rents?—I do not know.

5335. Do you know of any case in which the landlord has reduced the rent to a ryot who did not get the same amount in one year that he got the previous year?—I cannot say. My experience of opium cultivation is rather limited; I have seen it only in Behar. I have not seen it in any other district.

5336. You do not know much about its cultivation?—No.

5337. Why do you say it would bring serious loss if you do not understand it?—I have heard from gentlemen residing in the opium-producing districts and friends of mine. I have received several letters from them stating that prohibition will cause serious loss to the landlords as well as to the tenants.

5338. That is what other gentlemen have told you?—Yes, the zemindars and the tenants say so.

5339. They have told you so?—Yes.

5340. You referred to the absolute prohibition of sale and manufacture: I suppose you know that no one has ever proposed that?—No, I was aware of it. I did not mean absolute prohibition, but I referred to much reduction in the area of cultivation that will follow reduction in quantity of sale and manufacture.

5341. I suppose you had Mr. Lyall's circular of invitation to prepare your statement?—I received a letter from him.

5342. (*Mr. Fanshawe.*) I think you have no opium cultivation on your own estates?—No.

5343. You have no personal acquaintance with that part of the subject?—No.

The witness withdrew.

Adjourned till to-morrow at 10-30.

---

## At the Council Chamber, Writers' Buildings, Calcutta.

## NINETEENTH DAY.

### Tuesday, 6th December 1893.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

MR. A. U. FANSHAWE.
„ HARIDAS VEHARIDAS DESAI.
MR. H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

MR. H. S. HOWARD called in and examined.

*Mr. H. S. Howard.*

6 Dec. 1893.

5344. (*Chairman*). The Commission is prepared to receive the evidence which is tendered to us on the opium question in connection with China, and we have arranged to give you an opportunity of making a brief statement in behalf of the important firm which you represent. In our view, however, the inquiry in relation to China can scarcely be dealt with satisfactorily here in Calcutta. The information which the Commission must possess before it can come to any conclusions with reference to China must be obtained either by communications with China, with the Consular body

and other independent authorities, or else by a personal visit on the part of certain members of the Commission to Singapore, and possibly some of the Treaty Ports in China. I believe you are a member of the firm of Messrs. David Sassoon & Co.?—Yes.

5345. You desire to give us information with reference to the trade in opium with the Straits Settlements?—Yes, as far as I possess it.

5346. Will you kindly give us any particulars which you consider it is important for us to have?—Singapore and Penang take about 14,000 chests of opium annually. For local consumption the authorities there grant a license to the farmers, and about 250 chests are consumed monthly, the rest being exported to the Native States, the Malay Peninsula and China. The Dutch and French Authorities buy their opium direct from Calcutta at the Government sales. The former take 1,000 chests yearly for shipment to Batavia, and the latter about 2,500 chests for Saigon. I am not aware of the excise arrangements under which the opium traffic is controlled in the Dutch and French possessions. To Hongkong about 26,000 chests are exported annually from Calcutta. The farming system under which opium is retailed in Singapore prevails in Hongkong, where the local consumption of the drug is not very large. The bulk of this opium is bought by the Chinese and sent by them into the interior of China. The importers also ship to the Treaty Ports of China by paying a duty of 30 taels per picul to the Chinese customs. When taken into the interior by the Chinese there is a further tax of 110 taels per picul imposed by the Chinese Government. During my stay of 13 years in China I came in contact with several Chinese belonging to the better classes who smoke opium, *viz.*, merchants, Mandarins, etc., and I have never found them to be the worse for indulging in the drug. On the contrary, they always shewed great aptitude for work after a smoke, and completed intricate calculations while yet under influence of the drug. The labourers, too, are more inclined for hard work after their opium pipe. I cannot, however, say that I have not seen specimens of emaciated Chinese humanity, but these invariably have belonged to the poorer classes, who, while in want of nourishing food, are still addicted to the deleterious, wild, indigenous drug. I have also seen many Indians eat opium, and when they are well nourished they always have a robust and healthy appearance.

5347. Have you any information to give us as to the proportion of the opium consumed in China which is produced locally, as compared with the amount imported from India?—The country-grown opium of China is about four times the amount shipped from India, and every Chinese opium-dealer with whom I have had an opportunity of conversing has told me that Indian opium is universally regarded as superior to Chinese opium in respect of flavour and body. The Chinese opium, moreover, could not be used to advantage without a small admixture of the Indian drug, and the wealthier classes alone are able to indulge in this.

5348. Can you give us any information as to the opinion which would be entertained in China if a policy of prohibition of the trade were to be adopted?—Were the importation of Indian opium into China to be interdicted by either the British or the Chinese Government, it would be regarded by the Chinese nation as a very severe hardship, and might indeed produce disastrous results. The Anti-Opium Society would be doing more harm than good. By being deprived of opium of good quality, the Chinese who are in the habit of smoking will have to fall back upon their own drug. The consumption would, in that case, by no means decrease even by a single grain. On the contrary, it is very probable that they will use almost double the quantity, as their opium contains neither the flavour nor the strength of the Indian drug. The ultimate effects would be most injurious to their general health and constitution. They would suffer in much the same manner as those who are addicted to drink superior brands would, were they obliged to consume inferior liquors. To prohibit good opium would be as sensible as to interdict wholesome liquor. I have never heard of riots in China on account of opium. I was in Tientsin during the massacre in 1870. Opium was not the cause, but something else in which the foreigners were concerned.

*Mr. H. S. Howard.*
6 Dec. 1893.

5349. (*Mr. Wilson.*) Is your firm connected with the opium trade?—Yes.

5350. Is it one of the principal shippers?—Yes.

5351. Were you in China for thirteen years?—Yes.

5352. Where?—At Shanghai, Tientsin, Ningpo, Foochu, Amoy, Satow and Hongkong.

5353. You did not reside in all those places?—No, I resided in Shanghai, Tientsin, Ningpo, and I visited the other places for a month or, perhaps, fifteen days.

5354. Did you come in contact with any persons in China who objected to the opium trade?—No.

5355. You never heard of any objection to it?—No.

5356. When did you first become aware that there was any kind of opposition in China?—I never heard of any opposition to opium.

5357. Never till this moment?—Never.

5358. (*Mr. Fanshawe.*) When you speak of opium being exported from the Straits to the Native States, I presume you refer to the Native States under British protection in the Malay Peninsula?—I suppose so, and others perhaps, under the Dutch Government.

5359. Can you give any information as to the number of the Chinese population in the Malay Peninsula and these Native States?—No, I cannot.

5360. You say that you have been brought into personal contact with Chinese of the better classes?—Yes.

5361. In what light is opium-smoking regarded by them?—It is regarded by them only as pleasure: they smoke it for pleasure.

5362. From a moral point of view how do they regard it?—They do not think that they are doing anything wrong in smoking opium.

5363. Messrs. David Sassoon & Co. I suppose, have other business than shipping opium?—Yes.

5364. What is their general class of business?—They do business in opium, twist, piece-goods and metals.

The witness withdrew.

Mr. SHRAGER called in and examined.

*Mr. Shrager.*

5365. (*Chairman.*) To what firm do you belong?—Messrs. Grünberg Brothers.

5366. Have you had any personal experience enabling you to form a judgment with reference to the effects of the opium habit upon the Chinese population?—During the past five years I have frequently visited the Straits, Cochin-China, Siam, and once Hongkong and Batavia. On some visits I have mixed very freely amongst the Chinese, but I cannot recall a single instance of having come across a Chinaman that was incapacitated through smoking opium. On these visits to and from the Straits, the steamers I travelled by never carried less than 300—400 Chinese deck passengers between Penang and Singapore, sometimes as many as 500—600, mostly coolies. I observed opium-smoking to be almost universal amongst them, and have often watched them smoking, but never noticed it to produce any bad effects on them. In our Singapore office we employ Chinese clerks and a Chinese cashier. Our cashier, who is an old man, told me that he smokes opium regularly. I have never noticed him to be indolent; he is a very shrewed man, and has been in our employ over four years. Like all other of the better class Chinese that I have met, this man is intelligent, cheerful and bright witted. I have frequently visited the Chinese merchants with whom we do business in Singapore and all the other ports I have been to. Some of them are fine muscular men, although known to me to be habitual opium-smokers. I have sometimes been called into their private rooms, where I have seen them smoking opium, reclining on an easy chair. I never noticed them unable to discuss freely on the subject of my visit and express their views in a clear and business-like way. All the Chinese merchants I have met are good business men with sharp faculties. In our godowns we employ a number of Chinese coolies; these are very illiterate men, but I have never known them to make an error in delivering the wrong goods out of any warehouse. These men are known to me to be regular opium-smokers. I have never found them indolent; in fact, they much prefer to do their work by contract, which through their industry gives them a far better return. Physically, these men are not as a rule well developed, but I have often been surprised at their carrying power. I have noticed two such men carry a bale of goods weighing from 1,000 to 1,200lb. All Chinese handicraftsmen are said to smoke opium

*Mr. Shrayer.*

6 Dec. 1893.

regularly after their day's work; of such men I have seen a good deal, and have no hesitation in saying of them, that they are by far more practical and better men at their work than any others that I have met outside of Europe.

5367. Do you know anything as to the length of life among the Chinese with whom you have been in contact?—I do not know of any reliable statistics on that point, but I have met very old men and very hardy men amongst those that I have come in contact with.

5368. Do you know anything of Java?—Yes.

5369. What are the regulations which apply to opium in Java?—Opium is contraband into Java; the countries requirements, about 700 chests a year, are imported by the Government direct from Calcutta and supplied to any opium farmer who pays the Government a royalty for the right to manufacture and retail it.

5370. Can you give us any particulars of regulations affecting the trade of opium with Siam?—The excise arrangements since the beginning of this year are similar to those at Singapore. The opium farmer pays a royalty for the right to manufacture and retail of opium. Nobody but the opium farmer has a right to import opium into Siam.

5371. What is your estimate of the consumption of opium in Siam?—The consumption of opium in Siam is between 1,000 and 1,200 chests a year.

5372. Do you know anything of the regulations in force at Cochin-China and Tonquin?—The consumption is 2,300 to 2,500 chests a year, which is imported direct from Calcutta. The Government manufacture it themselves and pack it in small quantities ready for use, which they sell at a fixed price to consumers.

5373. Would you compare the arrangement which obtained in Java and Cochin-China on a small scale) with the working of the opium trade in this country under the system known as the Bengal monopoly?—I have not studied the question of the trade in this country at all.

5374. (*Mr. Wilson.*) I have been informed that it is not unusual with Chinese merchants in making business arrangements to have a smoke so as to make them a little more prepared for doing their business; have you noticed that?—I cannot say that I have noticed it.

5375. Will you tell me exactly what you mean by saying that opium is contraband into Java and into Cochin-China?—The importation is prohibited except by the Government. Only the Government have a right to import opium.

5376. What do you mean by the phrase "the right to manufacture"—what is the manufacture?—The opium, as it is exported from here, is not in the state or condition in which it is consumed in the places that I have visited. It goes through the process of manufacture to make it ready for smoking. I do not know the name they give it, but it is certainly made more in a liquid state than the state in which it leaves Calcutta.

5377. Then I may take it that, speaking generally, your evidence here relates to smoking as distinguished from eating?—I have very little knowledge of the effects of opium-eating amongst the men I have come in contact with. I have heard that when the Chinese eat it, they take it medicinally.

5378. Your evidence relates chiefly to smoking?—Certainly.

5379. (*Mr. Fanshawe.*) You have spoken of employing Chinese coolies in your godowns. Will you tell us in what places these godowns are?—They are at Singapore.

5380. Have you a branch of your firm at Singapore?—Yes.

5381. Have you been able to form any opinion as to the light in which opium-smoking is regarded by Chinese of the better classes?—Purely as a luxury, from what I have heard from them.

5382. Not causing any harm bodily or mentally?—Not from my observations.

5383. That is their own opinion?—They put it down as a healthy luxury.

5384. You have spoken of handicraftsmen: to what classes of handicraftsmen do you refer particularly?—Masons, carpenters, painters, and engravers.

5385. Have you any information as to opium being re-exported from the Straits Settlements to China?—It can go anywhere from Singapore without being stopped, provided a pass is obtained from the opium farmer.

5386. You are not aware whether it is sent to China, or how much goes to China, re-exported from the Straits to China?—No, I don't think any goes direct to China from Singapore.

5387. Will you explain the exact connection of your firm with the China trade, and tell us whether you carry on any other business?—We do a large business in gunny bags and in the rice trade, also a large business in precious stones, which is our principal business in the East.

5388. (*Mr. Wilson.*) In the course of your travels have you heard of any kind of antipathy or opposition to the introduction of opium or the use of opium?—Not amongst the men I have come in contact with—not amongst the Chinese.

5389. Amongst whom?—Europeans when we have talked over the subject casually.

5390. What do they say?—Some Europeans have thought that it was injurious, and others that it was not. When I mention Europeans I mean tourists that I have travelled with.

5391. I understand from what you said to Mr. Fanshawe that your firm exports opium amongst other things?—That is only a small branch of our business.

5392. (*Mr. Fanshawe.*) Are you the contractors for the French Government?—Yes.

5393. Is that the only opium business that you transact?—No, we have a very small business outside of that.

The witness withdrew.

*Mr. A. E. J. Abraham.*

Mr. A. E. J. ABRAHAM called in and examined.

5394. (*Chairman.*) I believe you are a member of the firm of Messrs. A. E. J. Abraham & Company?—Yes.

5395. What is the nature of your business?—We ship opium, and we do a little business in gunny bags and a little in jute. It is a new firm established within the last three years.

5396. I believe you wish to give us some information with regard to the excise arrangements in Hongkong and China?—I can only speak from hearsay with regard to the excise arrangements in Hongkong; I do not know anything from personal knowledge.

5397. Then will you tell us about any Settlements of which you have personal knowledge?—Yes, Shanghai and Hankow.

5398. Will you tell us what are the arrangements at those ports?—Before the ratification of the Cheefoo Convention, opium used to be stored in bond and had to pay a duty of 30 taels per picul on being landed, nothing more. Since the ratification of the Cheefoo Convention the sum of 80 taels has been added as *likin* dues, bringing up the whole amount to 110 taels. In this I have to correct Mr. Howard, because I think he said that *likin* dues were not paid until it was taken into the interior. That used to be the custom before the ratification of the Cheefoo Convention, but not after. The different municipal councils, as far as I recollect, licensed the opium shops; they charged so much per shop; beyond this I do not think there is any excise duty.

5399. Have you resided long in China?—Ten years—eight years at Shanghai and nearly two years at Hankow.

5400. Did your experience enable you to form any opinion as to the effect of the opium habit on the Chinese?—Yes, I came in contact with men who smoked opium; I saw them nearly every day that I was there, but I did not see that it did them any injury, or that it shewed in any way that they were habitual smokers. I have seen rickshaw coolies, coolies that carry opium, and coolies that land goods, men of all sorts, and my own house servants, who smoked opium, but I did not see that they suffered in any way.

5401. What do you think is the general belief entertained by the Chinese themselves with regard to the action now taken by the English Government in relation to the opium traffic in China—I mean with reference to the allegation which has been made that England is forcing the Chinese against their will to accept traffic in opium?—

There is no foundation to that; they do not believe it at all. The Chinese used to smoke opium long before England introduced opium into China. They do not believe it at all; they laugh at it.

5402. Have you anything further to say with reference to the duties which are imposed upon the importation of opium into China?—Do you mean the special *likin* dues?—

5403. Yes.—I do not think that justice was done to India in ratifying that treaty. China was given a right to collect a duty which was not recognised till then as a legitimate maritime duty. The word "likin" means that the tax was levied for a special purpose.

5404. I believe that it was raised with the purpose of paying for the suppression of the Taipeng rebellion. I cannot vouch for it, and my memory is not very clear as to the meaning of the word "likin." But it was not a tax that could be levied on foreigners. It was not a tax recognized by the European powers. It was a tax levied by the Local Governments on Chinese subjects, and each province had its own *likin* dues. If the opium were shifted from one province to another it had to pay double *likin* dues; but as it is, the ratification of that treaty legalizes this duty, and the opium is handicapped in such a manner that no foreigner can land it even in godowns without paying the heavy duty of 110 taels per picul. If the opium is burnt or destroyed by sinking the boats, he is not only liable to pay the full amount of the duty and *likin*, but another duty is added as a penalty.

5405. Do you wish to be understood as coming here among other things, to make a protest against the arrangements that were accepted under the Cheefoo Convention?—Quite so.

5406. (*Mr. Wilson.*) You say in one passage of your printed statement "In conclusion I wish to state that the popular belief that England forced opium on China is not credited by the Chinese themselves?"—Yes.

5407. The popular belief—where?—I mean the popular belief in England that opium was forced on the Chinese is not believed by the Chinamen.

5408. What Chinese or what class of Chinese had you any conversation with, with reference to that particular point?—Opium merchants and Chinese in general. I cannot mention the exact class of men I have come across, but I have had conversations with different classes of Chinese on the subject who pooh-poohed this idea.

5409. They were tolerably well-informed men, intelligent men?—Intelligent men.

5410. But do you think that such an impression at all prevails amongst the mass of the population of China?—The masses as distinct from the classes have no ideas about these things themselves. They take opium to protect themselves against ailments and to help them to get on in this world, and they bother themselves very little whether it was forced on them by England or whether it is the natural product of the place. They take things as they come.

5411. When persons with whom you have had conversations have been contradicting and refuting this idea, did they at all admit that it prevailed to any extent amongst their own less educated countrymen?—No.

5412. Do you consider that the Chinese Government is at the present time under any obligation to England to admit opium?—None whatever.

5413. No obligation?—No.

5414. That they could, if they chose, exclude it?—Yes.

5415. Without violating any treaty rights?—Quite so.

5416. Is that the general opinion?—I cannot say; it is my opinion.

5417. That they might, if they pleased, impose an absolutely prohibitive duty, or exclude it without any duty at all?—Not that, but by imposing a prohibitive duty.

5418. They could not say point blank that they would not have it, but they could put on a prohibitive duty?—Yes.

The witness withdrew.

Mr. R. M. COHEN called in and examined.



5419. (*Chairman.*) I believe you are a member of the firm of Messrs. David Sassoon & Co.?—Yes, and Honorary Presidency Magistrate.

5420. May I ask whether you have resided in China, and for what period?—I have been in Singapore one year on the firm's business, and I resided in Shanghai six years, and four years in Neuchang, a province in Manchuria.

5421. From your personal experience derived from that length of residence among a Chinese population, what are the conclusions you have arrived at with reference to the effect of the opium habit upon the Chinese?—After their smoke they never seem any the worse. It calms them and they transact their business cheerfully and with a clear head. I have seen many aged Chinese who have been in the habit of smoking opium, and it has done them no harm. Our own Chinese servants smoke, and I have seen it in Chinese merchants' houses. I used to see them smoking the opium, and then they would transact their business. I have no reason to think that opium produces any bad effect. With regard to laborers, I myself had some experience in Neuchang. The river gets frozen there for three or four months, so that there is no navigation. We have to send our letters by couriers on a very long journey, and it takes days to reach certain places. The only person who can take this journey is a Chinaman who smokes opium, because the weather is so very cold, sometimes 15 or 18 below zero. In my opinion it is the opium which serves him as a stimulant. It is not only the case with men, but I have seen females as well as males smoking opium, and I have not seen any ill-effect from it. I never saw a China lad smoking opium.

5422. That is the general effect of your testimony as to the effect of opium upon the Chinese?—Yes. Soldiers also used to come to the merchants' houses and smoke opium, and I never saw any vice in them during my ten years in China. I never had occasion to dismiss a servant on account of opium, nor have I heard of any Chinaman committing any offence under the influence of opium. I never dismissed any one for being unfit because he smoked opium.

5423. As to the general conditions of health among the Chinese, do you think they are satisfactory?—They take opium as a luxury. They smoke it in our office premises, and at our residence. It is a fashion with them, and since they have taken to it for a long time it has become a sort of necessary of life. If we deprive them of the Indian drug I think we shall do injustice, especially to high class people; and besides that we shall be raising the prices in China, and there will be more cultivation of the poppy there. It is quite true that the Indian drug will be neglected afterwards, but owing to the adulteration of the drug in China and a higher price in the absence of Indian opium, the people will suffer a great deal, and there will be robbers and others doing mischief simply because people are deprived of their opium. As India is shipping such a large quantity to China, it is a help to them and it keeps down cultivation there to a certain extent, because they do not know what the crop will be in India.

5424. (*Mr. Wilson.*) Did I understand you to say that you were connected with the same firm as the first witness Mr. Howard?—Yes, we are both managers to the firm.

5425. (*Mr. Fanshawe.*) I understand that about 1,200 chests of Bengal opium are exported monthly to the Straits Settlements?—Yes.

5426. And that some number are re-exported to China?—Yes.

5427. Can you tell us generally how many chests are re-exported to China from the Straits or from Singapore?—I cannot say exactly. I think about 300 or 400 chests are shipped from Singapore to China, a good proportion in Chinese boats. In order to avoid the heavy duty levied in China they try to smuggle in Chinese boats risking their life and property simply to avoid the heavy duty.

5428. When you say 300 or 400 chests, do you mean in the year?—In the month. Lately in Penang there has been an increase of 40 or 50 per cent. in the consumption of opium.

5429. (*Mr. Wilson.*) Do I understand that opium is more easily smuggled out of Chinese ships than it would be out of English ships?—Yes, because English ships go direct to Hongkong, and they keep a register of all the opium landed there; while the Chinese can go here and there.

*Mr. R. M. Cohen.*

6 Dec. 1893.

5430. (*Chairman.*) Have you anything further that you wish to add from a mercantile point of view?—Judging from a mercantile point of view, I should say that, by Government keeping the monopoly as hitherto, it will decidedly support the opium trade. Besides, Government has the means of knowing the exact quantity of the outturn of the crop, and restricting the same when needed. They could also limit local consumption and smuggling, and supply to the consumers in India and in China opium of the usual standard quality. It is a harmless drug if taken moderately, and I do not see why the Government should do away with its monopoly without a just cause; any change in the present system of manufacturing will raise suspicion in the minds of the Chinese, and they will be unwilling to deal in Bengal opium as they do now-a-days. The effect of any change will be less consumption in China to the loss of all concerned in the opium trade in India, Government included. Morally, Government will be held responsible for the loss of this trade to its subjects. In my opinion it is the duty of the Government of India to give its support to the opium trade and sustain it in the interests of the country. I may add that by stopping the supply from India, Persia will take the lead. There have been already 10,000 chests of Persian opium freely imported into China, and if we stop shipping opium, Persia will take the lead. There will also be an increase in the cultivation of the poppy in China. So that no good will be done to the Chinese by our stopping it.

The witness withdrew.

*Mr. L. S. Khoon.*
*Mr. Iyak.*
*Mr. Eup Ate.*
*Mr. Pin Yen.*
*Mr. Assowi.*

Mr. Lin Sin Khoon
Mr. Iyak
Mr. Eup Ate
Mr. Pin Yen
Mr. Assowi

called in and examined (through an interpreter).

5431. (*Chairman.*) What are the occupations of these five witnesses?—(*Mr. Girard.*) One is a book-keeper with Messrs. Eng Hong & Co.; another is a Chinaman of Bentinck Street with a large firm of boot and shoe-makers; another is a Doctor of Medicine; another is a Professor of Chinese, a Schoolmaster, and another is a priest of the Chinese Church in Calcutta.

5432. (*Chairman.*) I would ask the witnesses what they know regarding the extent to which opium is consumed by the people of China as a medicine, as a stimulant, and as a febrifuge, and what, in their opinion, is the effect of such consumption on the moral and physical well-being of the people. (*The Interpreter.*) The speaker (Mr. Pin Yen) says that some use opium as medicine and some smoke it.

5433. Does it do them good in the case of certain diseases?—Not all diseases, but for some diseases it is very good.

5434. What do they say is their opinion as to the effect of opium-smoking upon the Chinese generally? Do they think that it does them harm?—Smoking does not do them harm.

5435. Do they think it does them good?—For some sick persons it is very good.

5436. What do they think about it in cases where people are in good health? Is it good for them?—It is not harmful.

5437. Are there many cases among their fellow countrymen in which people smoke to excess and do themselves harm?—If any man takes too much it does him harm.

5438. (*Mr. Wilson.*) Where does Mr. Pin Yen practise medicine?—In Canton.

5439. Why is he in Calcutta?—He came to see some relations.

5440. Does he smoke himself?—No.

5441. Why?—He says he does not require it.

5442. Would he be better in health if he smoked?—If he were sick it would be very good.

5443. (*Mr. Fanshawe.*) I should like to ask another witness (Eup Ate) whether he smokes himself, and if so, how long he has been smoking?—Seven years.

5444. What is his opinion as to the effect upon his health?—He began it because he was sick.

5445. What does he say about other Chinamen? Is smoking common amongst them or not?—He knows many who smoke opium.

5446. Why do they smoke?—Some smoke who are sick, and some who feel very well.

5447. Do they smoke opium as a stimulant?—It is not like brandy.

5448. (*Chairman.*) Is it better than brandy?—Opium does not make them drunk, brandy does.

5449. (*Mr. Fanshawe.*) Do his countrymen regard opium-smoking as a vice, as being anything wrong, or do they think it right?—Neither good nor bad.

5450. (*Mr. Wilson.*) Where does the witness teach Chinese?—In China.

5451. How long has he been in Calcutta?—Five or six years.

5452. What does he do in Calcutta?—He was with the Amban as Interpreter.

5453. What language does he know besides Chinese?—Hindustani.

5454. When did the Amban come here?—Three years ago.

5455. The witness says he has been here five or six years?—He came before that.

5456. What for?—For trade.

The witnesses withdrew.

Adjourned to to-morrow at 10-30.

# At the Council Chamber, Writers' Buildings, Calcutta.

## TWENTIETH DAY.

### Thursday, 7th December 1893.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

THE HON'BLE SIR LACHHMESWAR SING BAHADUR, MAHARAJA OF DARBHANGA, K.C.I.E.
MR. A. U. FANSHAWE.
MR. HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary*.

MR. JAMES MONRO, C.B., called in and examined.

*Mr. J. Monro, C.B.*
7 Dec. 1893.

5457. (*Chairman*). I believe you were formerly in the Bengal Civil Service in the important position of Inspector-General of Police in Bengal, after that Commissioner in Bengal, and finally (in the public service) Chief Commissioner of Police in London?—Yes.

5458. And you are now engaged in this country in missionary work?—Yes.

5459. You are familiar with the objects which were in view when this Commission of inquiry was appointed?—I am.

5460. We shall be glad if you will make any general statement of your views as to how far there is demoralization caused by the consumption of opium, and whether the connection of the Government of India with the cultivation of the poppy and the manufacture of opium and otherwise is causing a serious hindrance to the missionary work in India to which you are now devoting yourself?—All the remarks I should like to make refer only to Lower Bengal. I refer to that province because all my service was there, and I have special means of being acquainted with the circumstances of the people. With the other provinces I have only a second-hand acquaintance. All my time as Magistrate, Judge, Commissioner and Inspector-General was passed in the provinces under the Lieutenant-Governor. I mention that, because I do not wish to give any information with reference to other provinces of which I know less than Lower Bengal. I was asked to give evidence, and I wrote a pamphlet about the subject in answer to various questions that were put to me as to the opium trade generally being an obstacle to missionaries. It is with reference to that point alone that any facts which I have acquired in my experience are to be applied. I do not wish to give any opinion, but merely to state facts which I know to be applicable to missionary operations in Lower Bengal alone. As I have stated in my pamphlet, so far as I am aware, the cultivation of opium, and the connection of Government with opium, form no obstacle whatever to missionary operations in Lower Bengal. I base that statement upon my previous experience. With reference to the people at large, the great majority of the people know nothing whatever about the cultivation of opium, or the connection of the Government with the opium trade in China,—absolutely nothing. You may go miles and miles for days and days, and ask the people in the villages, and they know nothing whatever about opium or the Government connection with it. The reason for that is, that in Lower Bengal, except in the provinces of Behar and one part of Chota Nagpore, opium is not cultivated at all. Therefore I say that, so far as regards the amount of opium consumed, there is no possibility of the people being demoralised by it, because they do not consume it. The amount of opium consumed in Lower Bengal is a mere trifle.

5461. Your pamphlet contains some important statistics bearing on the question before us. On page 4 you give figures shewing the amount of duty paid to the Government annually by the people and the amount of consumption of opium per head annually. Will you give us those figures?—"The revenue is, roughly speaking, six crores of rupees, equal to about four million pounds sterling, while the income realized by the Government of Lower Bengal from the consumption of opium by the inhabitants of the province is about 16 lakhs of rupees (excluding license fees), or, say, roughly about £120,000—including license fees it will be about £140,000—surely no very large sum to be made from the indulgence in a particular drug by about 70 millions of the population of a province."

"Turning now to the actual amount of opium consumed by the inhabitants of Lower Bengal, the figures are as follows:—In the whole province containing a population of above 70 millions, the total consumption of opium, according to the latest figures published, is about 1,940 maunds (of 82⅔ avoirdupois);—that is to say, the annual amount of opium consumed *per head* is about 16 grains. Of this somewhat more than a fifth is consumed in Calcutta alone, leaving about 1,525 maunds, or about 14 grains per annum per head, as the total quantity of the drug consumed by the remaining 69 millions of the inhabitants of Lower Bengal. There is, moreover, no reason to believe that the consumption of the drug is increasing while the facilities for indulging in opium in its pernicious forms are being steadily restricted, by reduction of the number of shops for opium-smoking. During the last ten years the amount of opium consumed has not increased beyond the rate of growth of the population of the districts in Lower Bengal in which it is chiefly used; and the number of licenses for opium-smoking shops stands as below:—

"Average number of licenses for opium-smoking shops from 1885 to 1890 . . . . 463
Number of such licenses in 1890-91 . . 390
„ „ „ „ 1889-90 . . 435
„ „ „ „ 1888-89 . . 454
„ „ „ „ 1887-88 . . 454."

I should mention that the estimate of 70 millions for the population was based on the figures I had access to at that time. According to the last census it would be considerably more.

5462. I believe you have collected some statistics shewing the consumption of opium by divisions, each division comprising several districts. We shall be glad to have those figures.—Again I must say with regard to the population that the estimates are derived from the figures I then had access to. I do not say that they are very accurate according to the last census, but they are certainly within the mark:—

| Division. | Population. | Annual Consumption. |
|---|---|---|
| Burdwan . | 7½ millions. | 326 maunds. |
| Presidency (including Calcutta). | 9 „ | 653 „ |
| Rajshahye . . | 8 „ | 210 „ |
| Dacca . . . | 9 „ | 99 „ |
| Chittagong . . | 4 „ | 58 „ |
| Patna . . . | 15½ „ | 97 „ |
| Bhagulpore . . | 8½ „ | 151 „ |
| Orissa . . . | 4 „ | 298 „ |
| Chota Nagpore . | 4½ „ | 52 „ |

Consumption, therefore, is comparatively large in the Capital, Calcutta; in the rural Divisions it is highest in

*Mr. J. Monro, C.B.*

7 Dec. 1893.

Orissa, least in Patna, inconsiderable in Dacca, Chota Nagpore, Chittagong, and Bhagulpore.

5463. Can you tell us whether you discovered any connection between the consumption of opium in those districts and the state of the population in reference to the maintenance of law and order?—I was Inspector-General of Police for five years, and of course the subject of the cause of crime was a matter of special attention on my part. The whole of the serious crimes of Bengal passed under my review. I also inspected *districts*, not from my office, but by going to them and mixing amongst the people, by inquiring at the various police stations and hearing all that had to be said upon the subject, and the conclusion which I came to from wide experience was that, so far as regards crime, opium has no perceptible influence in causing it. So far as figures go, it would appear that where most opium is consumed you have a very small amount of crime. I instance the case of Orissa, where most of the opium outside Calcutta is consumed, and there the crime is trifling; there is hardly any such thing as serious crime in Orissa. It was always the province, *qud* police, that we thought was the least important, and there you have the most opium consumed.

5464. Have you had in your view the Patna Division where the greatest amount of opium is grown?—In the Patna Division you have a very considerable amount of crime. There is no doubt that the most important and serious crime is in the districts in Eastern Bengal, such as Jessore, Dacca, Bakarganj, Tipperah and Mymensingh.

5465. In the Patna Division they are very small consumers of opium?—They are very small consumers of opium.

5466. So that in Orissa, where there is a large consumption of opium, the people are, comparatively speaking, law-abiding; and in Patna where there is a small consumption of opium, there is more turbulence and disorder?—Yes, more than there is in Orissa; but they are not nearly so turbulent as in the Eastern part of Bengal. In the district of Gya you have a large amount of crime against property.

5467. Is there a large consumption of opium in Eastern Bengal?—Very little; the average is about 5 or 7 grains per head of the population.

5468. What do you say has been the effect of the opium habit on the village life of the part of India with which you are acquainted?—Practically, no effect whatever. The opium habit in Lower Bengal is almost unknown. The amount consumed in the villages is a mere trifle. So far as my observation goes—and I know the villages of several districts intimately—there has been practically no effect in the way of demoralisation or debauchery produced by the opium habit.

5469. What class of people in your experience are found to be frequenters of opium dens?—They are idle, useless fellows, not particularly or necessarily criminal, but people who have taken to the habit, and who consume opium no doubt in many instances to excess. These are the people upon whom it has a very bad effect; but the general frequenters of opium dens—by which I mean opium-smoking shops as distinct from selling shops, are lazy, idle, useless fellows of all classes; sometimes of the better classes, but generally of a lower class. The people who smoke opium are decidedly of a lower class than those who eat it. They go to the madak shops, or where there is any chandu, to the chandu shops; but the notion of these opium shops being places where the police can find out clues of crime, is a pure myth. You do not find clues of crime in madak shops. It has been stated that just as you would go to the pawnbroker in London to find out crime, you would go to a madak shop here to find out crime. But you do not go to the pawn-broker in London for that purpose; no professional thief ever goes near a pawnbroker. He has his own "*fences*" who get rid of all the property he has, and he never goes near the pawnbroker. In the same way the police here do not go to the madak shops to find out clues to crime. They may find bad characters frequenting the madak shop sometimes; but they do not go there to find out clues to crime.

5470. Among those with whom you have been brought into contact, and who are engaged like yourself in missionary work, have you heard opinions expressed to the effect that the connection between the Government of India and opium has had a prejudicial effect upon the work in which they are engaged?—I have been for many years a member of the corresponding committee of the Church Missionary Society, and I have come across a good many missionaries in that connection. I have come across many more since I have been here at work, but I do not recall any missionary, to whom I spoke about his missionary work, who ever suggested that the opium trade and the Government connection with it in Lower Bengal formed any obstacle to his work. Since I came here I have made a point of asking all the missionaries whom I have come across, especially in the district of Nuddea, (a district that has been held by the Church Missionary Society upwards of 60 years), and not one of these missionaries has ever experienced any obstacles in his missionary work on account of the opium traffic and its results. I have talked with missionaries in other districts in the same way, and I have not as yet come across any missionary who has expressed an opinion that the opium trade did form an obstacle, or who could shew me any facts which warrant any such opinion, supposing he had expressed it. There was one exception. In one of the districts I met one of the zenana ladies engaged in missionary work. When I had talked to her and asked her about the difficulties she had met with, and the progress she was making, she wound up by saying, "Then, Mr. Monro, there is this dreadful opium trade." I thought I was going to hear some facts, and I said to her, "what do you mean exactly; have you many shops in this place?" She replied, "Well, I do not know, because of course we never go there." "Do you mean," I said, "that you have seen much evil resulting from the presence of those shops where you are stationed?" She then said, "Well, if you put it in that way, I have not." I asked, "do the natives talk about it and say that it is an obstacle to your mission?" "No," she replied, "I cannot say that they do." "What exactly do you mean? how is it that you find opium an obstacle to your missionary work?" "Well, Mr. Monro," she said, "the trade *must* be bad." I said, "That is not what I want. I want to know *how* the trade is bad, and how it is prejudicially affecting your mission work?" and she had nothing whatever to say. She had simply formed an opinion that the trade must be bad, and she fitted in the facts to support that theory. That is an opinion, and a way of adopting fact to theory, that I have often found in use at home in a similar way. That is my experience with reference to missionaries. As a missionary myself, in my own experience, going amongst the village districts where I am perfectly well known, and where the people would not have the slightest hesitation in talking to me, I have never heard an adverse opinion, in regard to opium, expressed. My daughter has been itinerating during the last year in the villages in the north of Krishnagur District, and in neither the zenanas nor anywhere else have the women or the men ever expressed the opinion that opium was in any way an obstacle to missionaries. I say that especially about zenanas. So far as my daughter is concerned, and other ladies that I have met with who have visited zenanas, there is not one of them who can tell me anything about the horrors of the opium trade in the zenanas. And that I believe is the experience up to date of the Secretary of the Anti-Opium Society. Mr. Alexander has so stated—that hitherto he has not been able to get any ladies to come forward and give evidence as to the evils which they saw in the zenanas. That is precisely my experience so far as I hear. Of course I have not visited a zenana, but that is undoubtedly the experience of my daughter and other ladies of the Zenana Mission with whom I have talked on the subject in more than one district.

5471. Turning to the regulation which, I believe, has been recently issued forbidding the smoking of opium in licensed places, do you consider that regulation as likely to have a beneficial result?—I think not, and I base my opinion upon what I have seen in a similar case in London with reference to the closing of public houses after half-past twelve. They used to be open all night. Then (I think in 1875) they were closed after half-past twelve, and the result of that closing has been an enormous increase in unlicensed workmen's clubs, and the evil they have done in London is incalculable. It is heart-breaking to see the evil which the establishment of those clubs, especially in the north, in Hoxton and other places, has caused in London. The increase of those clubs is distinctly attributable to the closing of public houses. I do not say it was a good thing to keep the public houses open all night, but I say that the means taken to diminish the evil have led to a far worse evil—namely, the bringing into existence of those unlicensed workmen's smoking and drinking clubs. The same thing, I anticipate, will happen when you drive out the characters who frequent the opium-smoking dens; you will find they will be smoking in clubs or unlicensed premises, or in their families, which will be far worse. As a matter of fact, I saw it stated in some of the papers that since the order for closing the shops has been carried out in Bombay, resort has been had to the establishment of clubs, and that naturally the Government has failed in prosecuting the owners of those clubs. On that account I think that driving away this evil—admitting, for the sake of argument, that the

smoking is an evil—and bringing it into unlicensed premises over which the police have no control, and especially introducing it into families, will have a disastrous effect. That is my opinion based upon a similar case in London.

5472. You have spoken of opium; have you any observations to make with reference to other forms of stimulants which you think may be more pernicious, as, for instance, ganja and alcohol? Do you consider the facilities for obtaining and consuming alcohol are excessive, and that there would be an advantage in a more restrictive system?—I do not say whether the facilities afforded for alcohol are excessive, because I have not been able to go about the districts lately, but about ten years ago I did not think the facilities afforded were excessive, but I am bound to say that there is much more evil done to India by alcohol than by the consumption of opium, and I think there is very much more evil done by the consumption of *ganja*, which is absolutely pernicious so far as my experience goes, than is caused by the consumption of opium. I note that specially ganja is grown in the district of Rajshahye, and I believe that the Commissioners heard evidence of the evils done in that district by the consumption of opium; but I did not hear a single complaint as to the evils that occurred from ganja in the district of Rajshahye in which ganja is grown. It is one of the districts in which it is grown, and in that district and in many other districts, and in connection with crime generally, if I were asked my opinion about the connection of ganja with crime, I should say that it had a distinct effect upon crime; and especially it leads, as is shewn by figures, to a decided increase in insanity. The proportion of lunatics admitted in the asylums suffering from ganja is very large. I can give no opinion how it can be done, but if restrictive measures could be introduced in any way, I think they would be a decided benefit to the country, and a very much greater benefit than any attempt to restrict opium, which, so far as my experience goes, in no way affects Lower Bengal prejudicially.

5473. (*Mr. Wilson.*) In the paper before us there is a reference to a memorial which you say was lately presented to the Secretary of State. Have you that memorial?—I have not the memorial here.

5474. Then, in the remarks you are making you are answering something we have not before us?—I did not put the memorial in: I was not asked to do so: I can send it to you of course.

5475. In page 4 of your pamphlet you have given us some figures about the income from the consumption of opium,—16 lakhs of rupees. Do you know what year's figures you had access to at that time?—I think it must have been 1890-91 or 1891-92.

*5476. It is not very important, but the figures brought before us by Mr. Gupta for 1890-91 show 21½ lakhs?—That I suppose might include license fees.

5477. That is not so.—Then I will modify it to that extent and say that the present income is 21 lakhs. It was 16 lakhs, and I think the license fees brought it up to 19 lakhs.

*5478. You referred to a sum of about £120,000 of opium revenue; are you aware that the duty and the license fees together now amount to 27½ lakhs?—No, I am not aware of it.

5479. Which at the present rate would be £180,000.—I am not aware of it, but I am prepared to accept your statement.

5480. Then the figures will want modifying since you wrote the report?—Yes. Having since seen the figures I wish to add to my answer. The figures are—

| Year. | Number of licenses issued. | | | | Quantity of opium sold. | Revenue. | | |
|---|---|---|---|---|---|---|---|---|
| | Ordinary licenses for retail sale. | Licenses for the sale of poppy-heads. | Druggists' permits. | Total. | | License fees. | Duty. | Total. |
| | | | | | Mds. S. Ch. | Rs. | Rs. | Rs. |
| 1890-91 | 1,700 | 41 | 1,230 | 2,971 | 1,942 26 0 | 3,95,219 | 16,00,093 | 19,95,312 |
| 1991-92 | 1,698 | 44 | 1,168 | 2,910 | 2,005 31 14 | 4,44,167 | 16,74,658 | 21,18,825 |
| 1892-93 | 1,714 | 47 | 1,264 | 3,025 | 1,934 18 10 | 4,75,558 | 16,09,558 | 20,85,116 |

Add to this about one lakh for madak and chandu licenses.

* Note.—Questions 5472 and 5474 were as to Revenue (Table A appended to Mr. Gupta's note); Mr. Monro in his answer referred to net duty (Table C to the same note.) The answer to question 5476 was added to after the witnesses' examination.

5481. You referred just now to the idea that the madak and chandu shops corresponded with the pawnbrokers' shops in London?—I did not draw that analogy. The analogy was drawn, but I did not draw it myself.

5482. You do not agree with it?—Not at all.

5483. Do you know that that had been put forward in an official paper by Mr. Gupta on behalf of the Government Excise Department?—I do not know in what capacity he wrote it; it was in an official report by him.

5484. You entirely disagree with it?—Entirely; from my knowledge of the police here and the police in London.

5485. You think it is wrong in that respect?—I think so certainly, and I think if you asked him he would admit it. He served under me for some time.

5486. I asked him two or three days ago and he adhered to it.—He certainly does not know about the pawnbroker in London as I do, and I do not think he knows so much of the police in Bengal as I do. I was a Magistrate for many years, and took a special interest in the criminal classes, and I was Inspector General of Police for five years. Mr. Gupta, so far as I know, never had anything to do with the police in Bengal, except for a time when he was a Magistrate.

5487. What he said was that it was an appreciable advantage to have the criminal classes and the scum of large towns to a large extent focussed and brought under the direct notice of the police. You do not agree with that?—No, not to this extent. His idea was that just as pawnbrokers in London are sources of information to the police about crime, so the madak and chandu shops are sources of information to the police in Bengal, and that it is there that the police go for the purpose of finding out clues. With that statement I entirely disagree. I do not for a moment say you would not find disreputable people at those shops, and possibly some of the criminal classes; but, as I have said already, if I found any police officer in the habit of going to those shops to find out clues about criminals, I should have a very shrewd suspicion that he was going there not to find out clues, but to consume madak and chandu, and I should deal with him accordingly. With regard to the pawnbroker, every practical police officer knows that a professional thief in London never goes near him.

5488. You gave us a case of a zenana lady who did not know anything about it.—She thought she did.

5489. You really do not attach any importance to that incident?—None. She had no facts, and the other zenana ladies told me that they saw nothing. In fact, they have nothing to see or to tell about the evils of opium in the zenanas, and they have never found it an obstacle to their mission work in the zenanas.

5490. In reference to many strong things that have been said by missionaries in connection with the opium question, is it not a fact that they relate largely to China?—Quite so; I am only speaking of Lower Bengal.

5491. Is it not a fact that the strongest expressions used by missionaries solely in regard to opium refer to China?—Principally to China; but India is also included.

5492. I notice that in your paper eight or ten times you quote the phrase "burning moral convictions" in inverted commas. Would you like to say anything as to why you quoted that phrase, apparently in derision?—Not in derision. I saw it in an article in the *Spectator*, and it struck me as very appropriate to the way in which, in some quarters, the opium discussion was being conducted. A great many, no doubt estimable, men are firmly convinced and have burning convictions about the evil caused by opium without knowing very much about it, and they allow their burning moral convictions to overcome their discretion, their regard for facts, and their Christian charity, because they absolutely denounce everybody who, whether he has had experience or not, disagrees with them.

5493. And you thought it worth while to put it before us in inverted commas ten times?—I thought that was the root of the whole thing—burning convictions without discretion or regard for facts.

5494. (*Mr. Fanshawe.*) With regard to the Patna Division where the poppy is largely cultivated, you will admit that it is a common belief that a certain amount of opium is kept back by the cultivators?—No doubt.

5495. Speaking, therefore, of the effect of the opium habit on crime in that division, as judged by the statistics of the opium consumed, would you wish your view to be qualified by that consideration?—Yes. I mentioned that in the pamphlet. I have served in the Behar Division in three or four districts.

*Mr. J. Monro, C.B.*
7 Dec. 1893.

5496. I understood you to express an opinion as to the danger of generalizing in India from the experience of one province or even of one district; have you any remarks to make upon that subject?—That certainly is what I have always felt, and that is one reason why I confined my remarks to a province about which I know something. The same circumstances of Lower Bengal are in no respect the same as, we will say, those of the Punjab, or Burma, or Madras. The circumstances of different districts even in Lower Bengal are all different. I can instance that very well in reference to two districts—Nuddea on the one side, and Jessore on the other. If you attempt to carry out the same policy in those two districts, you will surely fail; the circumstances of the ryots in one are quite different from the circumstances of the ryots in the other. Having been in Jessore I went to Nuddea, and if I had carried out the same policy there as I had in Jessore, for example, in times of famine, I should have failed absolutely. That shews how, even in given provinces, the circumstances of each district are often very different. The circumstances of Behar, for example, are totally different from the circumstances of Orissa and Lower Bengal; the people are of different races. And *à fortiori* if you extend the generalization from districts to provinces the argument will have greater force.

5497. You regard it as of great importance in an inquiry of this nature that the infinite variety of circumstances in Indian life should be constantly borne in mind?—Certainly.

5498. With regard to the closing of licensed smoking shops, your view is clear, is it not, that the wiser policy would be to keep them open because the people visiting them would be subject to police control?—Yes.

5499. Though you do not say that bad characters necessarily go to them, you think that idle men do congregate there, and that the wiser policy would be to keep them open because they would be under direct police control, that is your view?—Yes, just in the same way as it is better that public houses should be under police control in London, than that gambling clubs, into which no policeman can enter, should be established.

The witness withdrew.

*Mr. T. M. Gibbon.*

Mr. T. M. GIBBON, C.I.E., called in and examined.

5500. (*Chairman.*) I believe you were formerly a Member of the Legislative Council of the Viceroy?—Yes.

5501. Will you state to us briefly the nature of your employments and your experiences in India?—I arrived in India in December 1854, or 39 years ago. Roughly speaking of that time, I spent 2 years in the Goruckpore district as assistant in a zemindari, 2 years in Calcutta in a merchant's office, 11 as an indigo-planter in Chumparun, 22 in charge of the Bettiah Estates (in Chumparun, in Tirhoot, in Sarun, and in Gorakhpur), and 2 years in England.

5502. Will you state what you know with reference to the growth of the poppy and the consumption of opium amongst all classes of the population. I believe you desire to tell us that you know that it is largely given to children?—It is given to them when they are first born.

5503. Is it largely used by people who live in malarious districts?—Yes.

5504. Is there a general consumption of it by the non-agricultural portion of the community?—Yes.

5505. Have you observed that the consumption of opium by the different classes who use it has caused them serious moral or physical injury?—None whatever.

5506. How do you compare it as a stimulant with ganja or the country toddy or alcohol?—The consumers of ganja and alcohol are nearly always very noisy and quarrelsome, and force themselves on your notice wherever you go; but the consumers of opium are neither noisy nor quarrelsome, nor have they in any manner their senses uncontrolled; they have thorough control over themselves.

5507. Would you say that opium was principally used by the people among whom you have lived as a medicine or in the nature of medicine?—Yes. Some people who have come to us from the North-West having once taken to opium cannot throw it off, and they take it as a stimulant.

5508. What do you say to a proposal to prohibit the use of opium in this country for any other than medical purposes; do you believe that such a prohibition could be worked out in practice?—I think it would be impossible.

5509. What is your view as to the willingness of the people to bear the cost of prohibition, that is, to pay other taxes and other dues in lieu of the payments which are now made for licenses and otherwise in respect of opium?—They would not be at all willing; they would not understand why you were making them do so; in fact, they would resent it.

5510. Do you think that prohibition would interfere in a manner which would be exceedingly unpopular with the personal habits of the population?—Yes, to a very great extent; but I think also that if it were prohibited they would smuggle it in from neighbouring States, especially from Nepal, where it is largely grown in the Tarai.

5511. Are you in favor of the suspension of licenses for what are called smoking dens?—Yes.

5512. In regard to the facilities which the natural configuration of the country afford for smuggling, in case a policy of prohibition were adopted, will you tell us what you know on that subject?—Our Government is a strong Government, and poppy is a crop easily seen and detected where grown; the cultivation could of course be prohibited in British territory and stopped, but the growth could not be stopped just outside our frontiers. Poppy or opium is at present grown largely in the Nepal Tarai, running for 150 miles along our Behar frontier; a portion of the opium produced is at present used in Nepal, a portion sold to the British Government at the Government godowns within our frontier, the rest is smuggled through our province to the up-country States. If the Government prohibit the cultivation in the province, the cultivation in Nepal will be largely increased and opium smuggled into the province, instead of through it. To prevent smuggling from Almora to Jalpaigori, I look upon as an impossible feat.

5513. Do you believe that if opium is to be grown at all and if the production is to be controlled it must be grown as a Government monopoly?—Yes.

5514. Will you explain that?—If opium is to be grown at all, if its production is to be controlled, it must be grown as a Government monopoly. As it is at present, it is a profitable and, on the whole, a secure crop to the cultivator. Whether it would continue to be a profitable crop to the cultivator, or to the merchant who ventured to purchase the crop from the cultivators for exportation, would depend upon the margin of profit the Government would be willing to leave to the latter to commence operations upon. Were Government to throw the trade open to the public, it would cause an immediate and enormous increase in its production. The only change I would recommend in the public interest is the suppression of smoking dens, and in the interest of the cultivators, that the Government should be more liberal to them in bad seasons and know their own minds better regarding the area they wish to put under poppy cultivation. At present after a good season the Government try to decrease the area and strain every nerve to increase it after a bad one, whereas the cultivators' wishes run the other way: the cultivators wish to increase after a favourable season and to try other crops after an unfavourable one.

5515. Do you believe that it is for the interest of every class engaged in the agriculture of this country that the poppy cultivation should continue?—It is to every one's interest that the poppy cultivation should be retained, to the interest of the tax-payer, the merchant, the land-holder and cultivator. To the tax-payer and merchant in so much that the loss of revenue to the Government would have to be supplied by direct taxation or by duties levied on other goods. To the land-holders as it enables their tenants to meet their rents. To the cultivator it is profitable in many ways,—first, the price paid by Government is a fair one, and an average yield per acre pays a fair profit on cost of cultivation; there are often great prizes, that is to say, the profits are often extraordinarily large, the work or labour to be bestowed on it is light, all members of the family can take part in it, the cultivator is sure of his market, he is assured of being able to dispose of his produce, he receives comparatively large sums in advances without interest, the receipt of such advances enables him to pay his rents and pay for his clothing. Poppy may be sown any time between the 15th October and 10th December, according to season and heat of sun. He receives two or three advances in the season. Did he not receive such advances to meet his rents he would have to sell the produce of his summer crops just as they were reaped when prices are at their lowest. He therefore makes a treble profit on the cultivation of poppy,

the actual profit on cost of cultivation, the use of money without interest, and a saving on sale of his other crops. It is also profitable to many who have large areas to be brought under the plough, in so much that it may be sown late, and the cultivator may sow it last of all if he so wishes. Oats are the only crop I know of that may be sown with a chance of success after poppy. Wheat, barley, peas, gram, oil-seeds, etc., etc., must all be sown quickly, or the season is lost. Larger profits may be made from other crops than is received from poppy, but I know of no other crop that can take its place. Ginger will yield larger returns, but ginger can only be grown in shade. Turmeric also, but all lands will not yield turmeric, and only special castes grow it. Sugarcane also, but sugarcane requires heavy labour; uses the land for the whole year, and I have known gur or crude sugar to be drug on the market, unsaleable in some seasons. Tobacco in some few cases gives enormous profit and is increasing enormously in cultivation, especially in Tirhoot, but tobacco-growing requires special knowledge, great care and hard labour, monopolizes the soil in most cases for a twelve month, and cannot be grown on all lands. The produce of Behar is considered good enough by native smokers who hide the taste of the tobacco with other articles, such as gur and pineapple, but Behar will never produce tobacco good enough for the European market from the amount of salt in the soil and the dust the leaf absorbs in the west winds; these give a biting taste to the tobacco that Europeans cannot endure. Poppy, on the contrary, is a cold season crop; the cultivator first gets his Indian-corn, his early rice or some other rainy season crop off his land and then his poppy; he is paid for his opium and sells the poppy-seed, and if the season is an early one, he may probably get a crop of cheena off it also. If the cultivator deems it necessary to take an advance on his other crops from a trader, he must pay heavy interest on the advance and also dispose of his crop at less than the market value and at a time when the produce is at its cheapest. I do not think the prohibition of poppy cultivation will affect the rate of rent.

5516. Have you communicated with other people and ascertained their views as to the policy of prohibition?—I have asked as many natives as I could get to talk upon it, and they were all against it.

5517. (*Mr. Wilson.*) Have you known persons who have been stupid and nervous before taking the morning dose of opium, and bright and clear-headed afterwards?—Yes.

5518. In reference to the character of the poppy crop you consider that it is a profitable crop?—Decidedly.

5519. You are aware that in some places and at certain times there has been great difficulty in getting people to cultivate it?—That has not been my experience. I know that sometimes after they have taken advances from Government they have failed to cultivate and some pressure has been brought to bear on them to make them fulfil their contracts. No pressure is needed to make them take advances, but when they have taken advances, pressure may be needed to make them fulfil their contract. In fact, many people take the advance for the sake of the advance.

5520. Are you aware that in some Government papers it appears that there has been considerable difficulty in getting people to cultivate the poppy?—No; but I know that there is sometimes a difficulty in getting them to fulfil their contract.

5521. (*Chairman.*) They are ready to take the advance, but not always willing to cultivate the poppy?—Yes. After they have sown the poppy they collect the dust in ridges in order that the seed may not be affected by the heat of the sun. People take an advance, and they make these ridges simply to hide their failure to sow it.

5522. What happens in the case of a person who takes an advance and does not grow poppy?—He has to return the advance when the time comes; but if it can be shewn that he has absolutely failed to sow he is punished and fined. The man who takes an advance and does not sow seed will be fined, but if he sows the seed and it happens not to germinate he cannot be fined. To make believe that he has sown the seed he will take the dust and put it aside in ridges.

5523. (*Mr. Wilson.*) These people are excessively poor, are they not?—That is not my opinion of them.

5524. Can they pay their fines with facility?—Not always.

5525. What happens if a man cannot pay his fine?—He generally pays the fine, but he does not always return his advance until he is forced to do it.

5526. We have understood that some of them are very poor. In the event of a man not paying the fine or not repaying the advance is he imprisoned, or what happens?—I have never known a man imprisoned. When a man has made up his mind not to fulfil his contract he is generally in a position to pay his fine when the time comes. Others who have failed to fulfil their contract, but are not fined, have to return the advance on failure of the contract; those men raise every difficulty in the way of returning the advance.

5527. What is the security that the Government gets for the advance?—None. They have power to force these people under the law to return the money, just the same as any other contractor.

5528. Are there any sureties or bailmen?—None whatever; there is the bundaswar who often takes the advance for the whole village and divides it, and he is expected to pay it back; but when the advance is given to a ryot into his own hands he alone is responsible for the advance.

5529. You said just now that under certain circumstances some pressure had to be used—what kind of pressure?—That is very difficult to explain. The whole district is divided into zillas, and the zilladars, or the people who expect to superintend the cultivation, bring moral pressure to bear. I do not know any other way. You have to be constantly nagging at a man to do a certain thing; you cannot strike him or punish him or fine him. It is a moral influence—the influence of the name of the Government. I do not know of any other pressure.

5530. Is the zilladar an officer of the Opium Department?—Yes, with a salary of six or seven rupees a month.

5531. Who is the next superior officer?—There is the gomashta and then the Sub-Deputy Opium Agent.

5532. Do they exercise a little persuasion too?—I do not know how to explain it. A man is under the contract, and he knows exactly what the penalty is. You cannot beat him or strike him, but you can persuade him. If he is dilatory you can bring moral pressure to bear upon him.

5533. I mean before he has entered into the contract?—There is no pressure whatever. The only man that can possibly influence him to enter into the contract is the bundaswar.

5534. What has he to say?—He often receives the whole of the advances from the Sub-Deputy Agent to distribute among the ryots. He is the head villager. First, there is the Sub-Deputy Opium Agent, he possibly has two or three gomashtas in the district; under them are the zilladars, and to assist them there is the bundaswar.

5535. You have referred to the area to be brought under the plough; is the opium land ploughed?—Decidedly.

5536. Some one spoke of it as being a market garden and gave the impression that it was spade land?—They must first use the hoe to take the stalks out of any heavy crop, such as Indian-corn. After that it is entirely under the plough and hand-weeding

5537. Is gur another name for crude sugar?—It is taken out from the sugarcane, pressed out and then taken to the refiners and boiled down.

5538. What is cheena?—A very small millet that is grown.

5539. You have referred to alcohol and ganja; are you a teetotaller?—I am not.

5540. If you had sons or nephews you would not object to see them taking a little alcohol in some form daily?—No.

5541. Would you have an equal complacency in their taking a little opium daily?—It is contrary to our customs to take it; I do not exactly know whether I would or not.

5542. That is all you wish to say on that point?—I really have not thought it out; I do not know whether I would or not.

5543. (*Mr. Fanshawe.*) With regard to the question put to you by Mr. Wilson about men appearing stupid and nervous, are you referring to men who take large quantities of opium or small quantities?—Large quantities.

5544. Is it a prevalent belief among the people with whom you have been thrown for so many years that opium is a preventive against chills or malarial influences?—It is.

5545. Can you speak from experience that this has been known to you for many years?—Many years.

5546. In the Bettiah Estates have you any actual poppy cultivation?—A large area.

5547. We have it before us that 630,000 cultivators, in round numbers, cultivate the poppy in the Behar Agency

*Mr. T. M. Gibbon, C.I.E.*

7 Dec. 1893.

and 550,000 in the Benares Agency. Will you tell us with your knowledge of the country and of actual poppy cultivation whether it is possible that those men can generally cultivate under compulsion?—Certainly not.

5548. You have spoken of the use of opium as a stimulant, and also of its use as a medicine for one or two complaints. In your experience how far has it been taken in connection with complaints, and how far, as we might take alcohol, as a mere stimulant?—The people that take it as a stimulant are habitual takers; they are people living in towns, not so much among the cultivating classes as among merchants, sepoys, the men in our service; they take it as a stimulant and have become habituated to it. The cultivators take it medicinally to ease pain.

5549. Do I understand you to mean that the beginning of the habit is in connection with some definite disease?—These habitual takers have taken opium for many years long before I had the pleasure of their acquaintance. I do not know how they took to it or where they began.

5550. You have touched on an interesting point which has also been referred to in the statements of other witnesses—that the medical and non-medical uses of opium merge very much into each other; is that your experience?—Decidedly.

5551. One cannot well distinguish between the two?—No.

5552. The man who takes it habitually has often begun to eat opium in connection with some disease, and then he retains the habit of using opium as a stimulant?—Yes.

5553. Your view with regard to sugarcane appears to be that the substitution of this crop for the poppy would be limited by the conditions of labour and also by the demand in the market?—By both.

5554. Would you not also say that the supply of the requisite manure for sugarcane would have to be taken into consideration?—Manure would be very difficult to procure for the sugarcane, decidedly.

5555. If there is to be a large area brought under sugarcane you must have a sufficient supply of the requisite manure; would it be available generally or not?—Not if it were largely increased. But I may also say that there are many soils in which neither the sugarcane nor other crops can grow unless they are irrigated. Sugarcane is a crop that you must begin to grow at the beginning of March or the end of February. From February to the end of June is one long drought, and unless they are able to irrigate their sugarcane it would be a failure to a certain extent unless the soil is a moist one. In other places, as in Shahabad, the irrigation placed at their disposal has largely increased the cultivation of the sugarcane.

5556. You can irrigate the sugarcane from canals?—Yes, but if you irrigate from canals you will raise the whole of the zemindari influence against you, because they are thoroughly impressed with the opinion that drainage from the canals brings out the salts in the soil, making it useless and barren, and that any irrigation to be beneficial on any land, whether for poppy or sugarcane or tobacco or any other crop, must be well water, and only well water irrigation, not drenching.

5557. May I put it in this way, that in dealing with the question of substituting sugarcane for opium we must take into consideration the extent of the market, the extent of the supply of the manure, the character of the soil, and the predilection or acquired knowledge of the cultivators?—Yes.

5558. That is correct?—Yes.

5559. I understand you to regard tobacco as the crop which could be best substituted for opium if a market were available?—There is one other crop that may run opium close—oilseeds; but they depend so entirely on the state of the market that you cannot take that crop into account. Oilseeds have risen about 40 per cent. in value within the last fifteen years, since the year of the famine, 1875. Were the market to run the other way and go down, oilseeds would not be in the race with opium.

5560. Can they be grown on the same class of soil and under the same conditions as opium?—Yes, that is the only crop that can be grown under the same conditions.

5561. As things stand, tobacco is the crop which you regard as the main substitute for opium?—Provided there is a market and that people can acquire a knowledge of the special conditions.

5562. Have you any reasons for thinking that a large extension of the market for Indian tobacco is likely?—No; certainly not. I believe that all home-grown tobacco must be consumed in the country.

5563. It is exported to Burma and elsewhere from Behar?—I know they take it away to adulterate other tobacco.

5564. But even that you do not regard as a prolific source for a new market?—No.

5565. Mr. Wilson asked you a question about the unwillingness of the cultivators to cultivate opium being known to the Government officers in the past; are you aware that some years ago there was a belief in some quarters that other crops were tending to compete successfully with opium?—I am aware that in Sarun a few years ago they thought that potatoes would compete with opium, and many thought of abandoning the cultivation of opium and substituting potatoes. They tried it one year, but they did not try it another.

5566. As matters stand you do not think there is any crop which can successfully compete in that way?—None. The only crop likely to compete is oilseeds, but they depend so entirely upon the market that nobody dare risk it; there is no permanency about them.

5567. If your view is correct that the prohibition of poppy cultivation will not affect the rate of rent, then I take it that the landlord will not suffer directly?—There is nothing in the law which compels a landlord to reduce his rent simply because the ryots desist from growing a special crop. There is nothing that would force us to reduce our rent. The only alternative that the ryot would have on our refusal would be to give up his lands.

5568. If that view is correct, the landlord would not suffer directly?—He would find a little difficulty in recovering his rents.

5569. He would suffer indirectly, would he not?—Simply in the difficulty in collecting his rents, but he would eventually get them, and he would get the same high rent for his lands were the poppy swept off the ground to-morrow.

5570. Then your view is that the poppy cultivator is looked upon as a good solvent tenant?—Yes, a good rent-payer.

5571. (*Mr. Wilson.*) You have told us that after a good season Government tries to decrease the area; I suppose as a matter of fact it is decreased?—Yes, it is; it is decreased in cast-off bad lands.

5572. One sees by the tables that it is sometimes largely decreased?—There are good lands and bad lands under poppy. Every Sub-Deputy Opium Agent will do his best to keep up the outturn, but when the order comes from head-quarters to decrease, he has to decrease, and he does decrease. He knows who his good ryots and contractors are, and he will give up their lands in preference to others. It therefore often happens that the cultivation is decreased without decreasing the outturn.

5573. According to your view as to the profitable crop those people lose a profit?—They lose a profit by giving it up.

5574. In any case, had they any compensation for being deprived of the license?—No. It is a mutual contract. The Government are at liberty to throw it up this year, and the ryot has nothing to complain of. On the other hand, the ryot may refuse, and the Government cannot complain.

5575. You also say that after a bad year Government strains every nerve to increase it?—Yes.

5576. That is, by this process of persuasion through the zilladars?—No, they simply say that they will give advances to anybody who will come and take them. My contention is that the ryot should get more notice of the intentions of the Government. It is not enough immediately after a bad season to say "we want so much extra land." It is not enough to tell them after a good season "we will not take this land for the next year."

5577. (*Mr. Fanshawe.*) You expressed an opinion with regard to the closing of licensed smoking shops. Would you go further and prevent smoking at clubs, or would you make the possession of madak and chandu a criminal offence: do you think that this would be possible?—I do not know of the existence of any native club; I never heard of it.

5578. It is not within your range of experience?—No.

5579. But how far would you go? Would you stop smoking in private houses?—Not at all.

5580. You would allow it in private houses or amongst people who met together for purpose of smoking opium?—Yes.

5581. You do not think that this could be interfered with in the conditions with which we have to deal?—No. Until this Commission was appointed I did not know that there was a smoking place in my town, but since it has been appointed I have made a few inquiries; beyond that I have no personal knowledge with regard to smoking.

The witness withdrew.

Mr. S. E. PEAL, F.R.G.S., called in and examined.

*Mr. S. E. Peal, F.R.G.S.*

7 Dec. 1893.

5582. (*Mr. Fanshawe.*) How long have you resided in Assam, and what opportunity have you had of learning the habits of the people?—I have had considerable experience of the use and effects of opium, extending over 30 years in Sibsagar; having employed Assamese, Kachari and Bengali labour for clearings and cultivation, issuing the drug myself; the monthly supply for some 10 or 12 years amounted to about 40 pounds.

5583. In what capacity have you been living in Assam?—As a tea planter.

5584. During the whole of this time?—Yes.

5585. Sibsagar, I believe, is one of the chief tea-growing districts in Assam?—Yes.

5586. In what part of the district do you grow tea?—On the rolling lands that are above the level of the water, and not on the swamps on which they grow rice; we grow tea on the small hills around the valley.

5587. On the small hills?—Yes. It is grown largely in the plains as well as round the valley. It is grown all over the valley up to the foot of the hills.

5588. Are those tracts where tea cultivation is carried on considered malarious?—Yes. The whole of Upper Assam is a very level country, and perhaps 50 per cent. of the area is completely flooded in the height of the rains. In the dry weather the water is carried off by the rivers.

5589. And the conditions are regarded as malarious?—Quite so.

5590. Will you tell us more fully of what classes of the population you have had practical experience during your management of a tea plantation?—When I went there in 1863 I opened the tea estates entirely by Assamese labour. There were no Bengalis at that time. The villagers were induced to come in and work for the planters by the issuing of opium as a means of currency. They came in large numbers for the purpose of the clearance and cultivation of our tea gardens.

5591. You are speaking of the pure Assamese?—Yes, of the Assamese. In the early days there were no Bengalis.

5592. What classes of labour do you use now?—Bengali labour almost exclusively.

5593. Imported labour?—Yes. Imported from Bengal.

5594. And Kacharis?—Kacharis we receive to a small extent from Western Assam.

5595. Are they residents of the Sibsagar district?—They are residents in Western Assam and travel over the country to the east, and during the rains they remain there as labourers and then go back again.

5596. What has been your experience in regard to the use of opium among the people of this district?—As far as my experience and inquiries went, I never knew boys to indulge in it, and young men very rarely—unless as a medicine; its use was confined to middle-aged and elderly people—as a stimulant and sedative, never producing injurious results at all comparable to the use of spirits among the European working classes, of whom I had an extensive experience for seven years in London, ere coming to India. I could seldom detect an opium-eater by his personal appearance and general habit, and when exploring across the frontiers, east and south-east of Assam, for six weeks at a time, often under very trying circumstances, have been surprised to hear the men of my party of ten or twelve call for the "*kania*" (local name for opium-eater) when anything extra difficult or hazardous had to be done. On several occasions I have found out, by this means, that some of the best and most powerful and vigorous of my party were the opium-eaters or smokers—a fact which I was not prepared for from imported prejudices. The staying power and recuperative effect of the drug I have often had opportunities of observing on these expeditions, as also at other times when prolonged physical exertion was necessary, similar, apparently, to the effect produced by cocoa. Its effect on old people seems to be notoriously beneficial. I have known of but one death due to it, and that was a case of determined suicide by a Bengali coolie.

5597. You have spoken of the use of opium as a stimulant among middle-aged people and of its staying and recuperative property when prolonged physical exercise is required. It is a common belief, I think, that the use of opium is also a preventive against chills and malaria. Is that within your knowledge?—Precisely. It was generally supposed to be begun in that way as a preventive and also as means of curing attacks of fever and malaria.

5598. Is that a prevalent belief amongst the people of the district?—It is the universal belief.

5599. Do you consider from your own observation that there is any justification for that belief?—I do.

5600. Why?—People have come to me for opium in order to cure them.

5601. That has been within your own experience?—Yes.

5602. It has been stated on the other hand that persons who eat opium are specially liable to be carried off by sickness and dysentery. What has been your experience on that point?—I have not known that; I have not noticed it.

5603. Are you in a position to give us any general idea as to the proportion of people in Assam who eat opium?—No. I can hardly say that.

5604. Is it a large proportion of the people amongst whom you have been thrown?—I should say a large proportion in Assam.

5605. Can you tell us anything about the average quantity eaten, and how many times a day it is taken?—No, I could not say that. I had simply the issuing of it. I never observed the quantities taken.

5606. Will you explain rather more fully what this issue of opium to which you refer was?—It refers to our working under trying circumstances. The climate is very much against the people,—very wet.

5607. You say that for 10 or 12 years you issued opium to your workmen?—Yes.

5608. What were the actual circumstances in which you issued it?—It was issued to my people.

5609. And largely used as a circulating medium?—Very largely as a circulating medium. It passed all over the country. I was very isolated,—a long way off from the station.

5610. How long ago was this?—In the early days, 30 years ago.

5611. In your experience have you come across any cases of excess in opium-eating?—I have known one case of suicide. I have not known any cases of habitual excess in eating.

5612. Will you tell us on the broad results of your long experience in Assam, whether you really think that the effects of opium-eating on the people are prejudicial or not?—I think as it is consumed it is not generally prejudicial, but it is possible that occasionally it may be carried to such an excess as to be very injurious. But I have no cases of that kind before me. My own opinion is that the consumption is not prejudicial.

5613. Can you tell us how the opium-eating habit is looked upon by the people of Assam. Do they regard it as a vice, or in what light do they regard it?—I am not aware that they look upon it as a vice.

5614. How do they regard it?—They regard it as we regard the smoking of cigars or tobacco. I think much in the same way.

5615. Have you had any experience of opium-smoking amongst the natives?—I have seen opium smoked. It is also taken mixed with water and drunk. I have seen it taken both ways.

5616. With regard to smoking, have you seen much of it in Assam?—Yes, a good deal.

5617. Have you seen any ill-effects from it?—No.

5618. How do the people of Assam regard smoking opium as compared with the practice of eating it?—I am not aware of any difference.

5619. Do you think it would be practicable to prohibit the use of opium in Assam?—Any prohibition of the drug generally would be, I think, most disastrous in Assam, and would result in its being at once extensively cultivated in all the hills around among the many savage hill tribes, over whom we hold no jurisdiction. It would be extensively smuggled in as it was in the past. I have seen large quantities in former years taken by Nagas, to sell in the bazaars, and used to have samples of it done up in rolls like tobacco. This illicit growth and sale of the drug by these hill savages has ceased entirely through the Government opium being of such superior quality.

*Mr. S. E. Peal, F.R.G.S.*

7 Dec. 1893.

5620. Have you had any special opportunities of making journeys among the Naga Hills?—Yes. I have frequently gone on expeditions across the frontier towards China and Upper Burma in old days when it was desirable to ascertain where the passes were. I used to take ten or twelve men with me. Under these circumstances it used to be exceedingly trying, and travelling was in some cases very dangerous. Great physical exertion was frequently necessary among the people, and my experience is that in cases of that kind opium is frequently beneficial. I saw the beneficial effects of it.

5621. That is what you have already referred to?—Yes. On these expeditions I have also seen opium cultivated by these villagers on large patches that were beyond our boundary. We have no control over the country.

5622. Can you tell me whether ganja (the hemp plant) is largely grown in Assam?—I think not.

5623. Is it grown among the Naga Hills?—Possibly.

5624. Not within your own knowledge?—I know it is grown in the hills, but I have not seen it. I have seen opium which has been carried into the provinces to be sold in the bazaars done up with tobacco. I have frequently come across it. I think it would be utterly impossible to expect to suppress the cultivation of opium among the hills around us, when we cannot put a stop to the head-hunting and other customs of the people.

5625. So you think it would be hopeless to prevent opium cultivation among these hills?—Yes.

5626. And that it would be also a matter of difficulty to prevent smuggling?—It is utterly impossible.

5627. (*Mr. Haridas Veharidas.*) Do you take opium?—No. I do not.

5628. Were you in the habit of giving opium to your servants and distributing it?—I have distributed it.

5629. You afterwards discontinued it: did you feel any uneasiness on that account?—No.

5630. (*Mr. Wilson.*) You have said that you used to employ Assamese labour, and that is now superseded by Indian; could you tell us why?—Formerly there were no Bengalis in Assam. When I came out there were no Bengalis in the country; there were Assamese labourers, and the cultivation of tea was on a small scale. Local labour was sufficient for the purpose of cultivating the small areas then opened out, but later on, as cultivation was increased, there was a great demand for labourers; the Assamese labour was not sufficient, and we imported from Bengal. This has gone on to such an extent that the labour is now almost entirely Bengal labour. The Assamese instead of labouring at our factories grow rice and vegetables which they sell to our Bengali coolies. They make their money in that way. At present our labour force is almost entirely Bengali; in former days it was almost entirely Assamese.

5631. Your answer is that the increased tea cultivation made it necessary to obtain large supplies of outside labourers, and the Assamese fell back to cultivating their own land and supplying food to this imported labour?—Yes. The increase is enormous.

5632. The supply of opium that you mention, was it for the Assamese, or for the Bengalis, or both?—The Assamese. I supplied it to a very large tract of country, probably an area of 200 square miles. These villagers used to send their boys or their younger brothers to me to labour; and they took back opium for their parents in the villages. It was over a very large area. I was not near a station.

5633. That does not continue now that you have Indian labourers?—No. No planter now distributes opium, I think. It is distributed at centres,—opium shops. Unless a man takes a license from the Government he cannot supply the opium to his coolies. That was given up 20 years ago.

5634. What you speak of as the monthly supply was not a supply for the consumption of persons working for you, but was the payment of wages?—I did not employ probably 1 per cent. of those who really consumed the opium; it was a very small percentage.

5635. Practically you paid it in wages and they took it back to the districts they came from?—They took their wages back in the shape of opium.

5636. Do I understand that they were so fond of opium that they would come and work for it more readily than they would work for money?—The opium habit seemed to have been a very old one; it may have been several hundred years old. When we came into the country the Government opium was found to be so superior to the native that they invariably came to me for it in preference to their own opium. I went into the country about the time when the prohibition against growing it was promulgated; and the habit having been handed down from generation to generation the people came to me for pure Government opium and took it away for their parents and others in the villages.

5637. My question was, were they so fond of opium that they would rather work for it, and that money was not so much an inducement?—If they took opium from me they got it in a few minutes, but if they had taken money, they would have had to travel five days' journey to get the same amount of opium. Therefore, they naturally preferred taking the opium from me.

5638. Do I understand that this 40lb a month was some considerable proportion of the remuneration which you paid for labour?—Yes, over 50 per cent. probably.

5639. You say that you have not seen boys take it, and young men rarely; did they not suffer from malaria equally with other people?—They may have done so, but I have never known cases of boys taking opium as a habit.

5640. If the district were malarious, and if opium were a valuable prophylactic, you would expect that the boys and young men would be advised to take it equally with their elders?—It may have been given to them by their parents medicinally, but I have not known it as a habit among boys.

5641. Had you either for yourself or for the people working for you any available medical assistance?—For a portion of the time I had; in the earlier days I had not. For the first two or three years I had not any medical assistance. Subsequently we had native doctors.

5642. Practising according to the European system?—Yes.

5643. Did they recommend the habitual use of opium as a prophylactic against malaria?—No, I cannot say that. The Assamese will not take medicine from a practitioner as a rule.

5644. I did not perfectly understand what you said about the *kania* when you were exploring. Were you exploring on your own account or on behalf of the Government?—On my own account. I sent reports to the Government. It was with regard to the height of the passes and the possibility of passing outside to Burma.

5645. In a party of ten or twelve there will be one or two opium-eaters of the kind you mention, *kanias*?—Yes, probably two or three.

5646. And they would call upon a man of this sort to do a special job?—Yes. The man who takes opium is called a *kania*. If the others are not *kanias* they always call them *kanias* to distinguish them.

5647. They put on him a tough job if they do not want to do it themselves?—Yes, I have seen it several times.

5648. What is the price of opium in Assam?—In the earlier days it was Rs. 20 a seer. I think it is Rs. 40 now. With opium at that price a facility is given for growing it in the hills inhabited by these uncivilized people.

5649. I suppose it is still very easy to smuggle?—I do not think there is any grown now. I have no evidence this side of 20 years of anything being grown in the hills—I mean on the borders of Assam. Towards China a long way off you may see it.

5650. Rs 40 is so high a price as to encourage smuggling across those hills?—No. I think the crop is so far precarious and the danger in smuggling so great that the quality of the Government opium would outweigh the inducement on the other side.

5651. Are you a teetotaller?—Practically so.

5652. Do you dissuade young men from alcohol in any form?—As a rule I think I do.

5653. From that point of view do you regard opium and alcohol as on the same level?—I think alcohol infinitely worse than opium for the native.

5654. For Europeans?—I do not know any Europeans who take opium.

5655. Would it make any difference in your estimate of a man if you knew that he was habitually consuming opium?—I should say that for the native the man who takes liquor is infinitely worse than the man who takes opium, even if he takes it in moderation; but he is much more liable to take liquor in excess than opium in excess.

5656. My question was whether it would alter your opinion of a man if you knew that he was a habitual consumer of small quantities of opium?—I could hardly answer that question.

5657. (*Mr. Fanshawe.*) You have been thirty years in Assam?—Yes.

5658. Can you tell me whether opium-eating is more common or less common now than it was when you went there thirty years ago?—I should think it was less common, but I have very little means of judging, for I have not given out opium for twenty years perhaps. I should think it was less now than it was in the old days.

5659. Are you aware that the price of opium has been greatly increased and that the number of shops has been reduced?—The price is about double.

5660. And are you aware that the shops have been very much decreased?—I think so.

The witness withdrew.



Mr. JAMES WILSON called in and examined.

5661. (*Chairman.*) I believe you are the proprietor and were lately the editor of the *Indian Daily News*. As many of the witnesses who have been called before us are directly connected with the service of the Government of India we recognise that in your position you have had exceptional means of gauging the state of public feeling in this country with reference to the question that has been placed in the hands of the Commission for inquiry. You have means of judging the opinion not only of what may be called the official classes, but the population at large?—Yes.

5662. We shall be glad to have a general explanation or statement from you of your conviction as to the opinions which are entertained by the people of this country with reference to the policy which ought to be adopted in relation to opium.—I believe I have enjoyed a considerable share of the confidence of the people of this country. In my capacity of journalist during the last quarter of a century, I have necessarily become acquainted with their opinions on this subject through the native press which I have had to read, and also very largely through the personal communications I have had with gentlemen, and likewise in the way of correspondence from all parts of the country. I find the general feeling to be adverse to the abolition of the traffic in opium. The grounds of that feeling are fiscal and moral. On moral considerations the people say that if opium were suppressed, greater evils would arise from the consumption of inferior drugs—drugs of a more obnoxious character, and that there would also be a very large increase in the consumption of alcohol. I came across the other day an expression of this view in *Reis and Rayyet*, a native paper, as its name ("Prince and Peasant") implies. It is in an account of some proceedings at a fair at Sonepore. The writer says "That there was much alarm in the opium camp, and the proceedings of the Royal Opium Commission were hotly discussed by the opium-eaters as well as by the cultivators who come in large numbers to Sonepore. We hear a private meeting of the Behar Opium-Eaters' Association was held on the 24th November at midnight to curse the Commission and the Anti-Opium party in England. Their idea is that the people of England want to abolish opium and force alcohol down their throat, instead. They cannot understand the philanthropic, although impracticable, motive of the anti-opiumists. They decided to emigrate to Native States if opium were abolished. They say that they have been so much disturbed in their minds on account of the Royal Commission, that their ordinary dose of opium cannot give them rest and sleep, and so they are obliged to take double doses in order to pacify their mental torture. It would have been better if the Commission had held a sitting at Sonepore, where it could record the evidence of many notable and confirmed opium-eaters. The popular notion seems to be that in order to spread the liquor traffic in an extensive manner, all this fuss is being made. The people of this country are very credulous and believe anything without properly considering it. We hope they will understand and appreciate the high philanthropic motives of the Englishmen which have brought them here to see and to examine for themselves what is the real state of affairs."

Personally I have had very little experience of opium. I have had a number of men in my employ during the last quarter of a century, and some of them have been opium-eaters, but I cannot say I ever observed any particular effects from the use of the drug. The men who are naturally stupid remain stupid whether they take opium or not. The other day one of my assistants occupying a very responsible position told me a fact that I never knew before, that for the last ten years he was an opium-eater. He said he began ten years ago and found great relief from small doses of opium. He assured me that for ten years he had taken every day the same amount, namely, one pice worth, which he divided into two pills, one for the morning and the other for the evening. I asked him whether he felt any need or desire to increase the quantity, and he said, "not in the least;" he found the quantity was sufficient for him; it answered his purpose, and it gave him ease and comfort. He said he believed that a similar feeling pervaded the whole community, and expressed his belief that as people advanced in life they really needed some such stimulant. The general opinion is that if opium is superseded by alcohol the moral effects will be far more deleterious to this country than are the effects of opium at the present time. With regard to the fiscal considerations, there is undoubtedly great reluctance on the part of the native population to lessen the revenue at present derived from opium. The reasons are two-fold. They fear that some attempt might be made to supply its place by alcoholic beverages and duties, and also (that is the great fear) by direct taxation. They have no hope whatever that England will compensate India for the loss of the opium revenue, and they form that conclusion from the fact that in every case, apparently, whatever expense can be put upon India is put upon India, whether it was to be for wars or frontier expeditions with which India has no special connection. With regard to certain sources suggested as substitutes for the opium revenue, there does not appear to me to be anything hopeful in them. A tax on tobacco has been suggested, but I think that any tax upon tobacco would be extremely objectionable, as stated in an extract from the *Hindu Patriot* which I should like to read:—"The so-called evidence of the "missionary witnesses who have appeared before the "Opium Commissioners is characterised by an absence of "common sense, which is no doubt highly complimentary "to their moral fervour. They propose the sacrifice of the "opium revenue, and suggested that the loss should be re-"couped by the imposition of a duty on tobacco. Now, we "venture to say that a tobacco tax is about the very last "thing which could be recommended for a country like "India. Tobacco is the one luxury within reach of the "poorest, and to deprive them of their solace in an ordinarily "cheerless existence would be the very height of cruelty "which a Christian missionary ought to be ashamed to "propose."

There is no doubt that there would be great difficulty in levying a tobacco tax, for the reason there stated. Tobacco of a quality that would satisfy the ordinary people of this country could be grown anywhere, and the cultivation could not be suppressed, except by an army of excisemen far exceeding the number employed upon 1,500 miles of the old line, to prevent smuggled salt from the Native States before Lord Mayo agreed with the Native Governments for the British Government to take over the manufacture.

5663. As to the income-tax?—I think that would be even more obnoxious still. When Mr. Massey imposed the income-tax, Mr. David Cowie was a representative of the mercantile community in the Governor General's Council. I was present in my editorial capacity. Mr. Cowie appealed to Mr. Massey to raise the initial amount subject to income-tax from Rs. 200 to Rs. 500, stating that an income of Rs. 200 per annum was too little to be taxed, in fact not enough on which a man could ordinarily support himself and his family. Mr. Massey at once in a very imperious manner said, "I am not prepared to sacrifice the property of the rich in the interests of the poor." Mr. David Cowie's contention during the collection of the income-tax proved to be correct. There was an army of tax-gatherers and assessors sent out, and they assessed everybody by street row, and many cases of oppression were brought to my notice. They were very largely given to me by missionaries. The Rev. George Kerry brought to my notice very many cases of oppression and desired me to expose them, and I did so. A number of those cases were investigated and proved and embodied in a pamphlet which I sent to every member of Parliament. I do not know whether it was ever read; I much doubt it. It was found that the oppression was so great under Mr. Massey's tax, that when Sir Richard Temple became Finance Minister, Mr. Cowie's idea of making

*Mr. J. Wilson.*
Dec. 1893.

the initial incidence Rs. 500 was carried out. Sir Richard Temple said that that met the objection that the tax was oppressive to the poor, and he affirmed that the tax would not affect more than half a million people. Some said that to tax half a million for the benefit of 300 millions was unjust; nevertheless it was done. There is no doubt that the tax did affect many more than the half a million people that Sir Richard Temple mentioned. There is a village of Singerati, a few miles south of Government House. I went there with Mr. Kerry who agreed to meet the Commissioner of the Presidency Division to investigate a number of cases. I do not know whether it is necessary to go into them in detail. There were not two persons in a whole village liable to be taxed, but at least twenty had been assessed. It was done in this way. A man goes with his paper and says, "You are assessed to the tax so much;" the man says to him "I am a poor man, I cannot pay, why am I assessed?" "It is the Government order; you must pay five rupees." "I cannot." "Then give me one rupee and I will strike your name off," and he does it. The assessor gets a rupee out of the man who is not liable to pay anything; and these cases may be numbered by the thousand. He goes to another man and says "You are assessed at Rs. 100; you are a rich man." "I cannot pay," says the man; "then give me twenty rupees and I will write your name off."

5664. You give us generally this conclusion that the income-tax could not be substituted for the revenue from opium?—That is the general bearing of it. As it is objectionable to have an excise duty on tobacco, direct taxation in any form would be objectionable on the ground that I have mentioned, that taxation of that kind will not pay for honest assessment. I may observe also that the same idea has also been put forward that there should be an addition to the salt-tax. I think that is quite as obnoxious.

5665. Summing up the conclusion you have arrived at from your wide general knowledge of Indian opinion, what do you say is the result?—I think the course to be adopted would be to re-impose the cotton duties.

5666. If the opium revenue were withdrawn?—Whether it is or not, I say the cotton duties should be re-imposed.

5667. We must not go further into that; but we understand you state to the Commission that from your opportunities of judging native opinion you believe it to be opposed to a change of policy and action on the part of Government in relation to opium?—Yes

5668. (*Mr. Wilson.*) You have quoted an article from *Reis and Rayyet*. Do you attach the slightest importance to it?—I do attach importance to it.

5669. Is not this article from which you have quoted rather a sketchy and satirical account of this fair?—Not that paragraph. I attach importance to it from my knowledge of the editor of the paper.

5670. Do you consider that the article was written by himself?—That I cannot say; I do not suppose that he would have published it if it had not received his approval.

5671. Are we to understand from this paragraph that there exists a Behar Opium-Eaters' Association?—There may be; I do not know it.

5672. Are we to understand from the paragraph that such an Association exists?—The paragraph mentions it, but whether it exists or not I cannot tell.

5673. Do you think that the paper seriously puts it before us that there is at Behar an Opium-Eaters' Association?—He may call it an "association" though there may not be one. It is not printed in capital letters like the Anti-Opium Association.

5674. You believe yourself that a serious Association sat at midnight for the purpose of cursing this Commission?—I believe that something of the kind might have been done, I do not say it was, I have no evidence beyond that.

5675. Can you tell us what phases of opinion the *Hindu Patriot*, which you have quoted, represents?—I should say public opinion generally, on this question.

5676. Generally what phases of opinion does the *Hindu Patriot* represent in the city?—The native communities generally.

5677. As a whole?—As a whole, certainly.

5678. Have you the least idea of the circulation of the paper?—No.

5679. Should I be wrong in suggesting that it is very small?—I have not the slightest idea.

The Witness withdrew.

*Mr. W. H. Ryland.*

Mr. W. H. RYLAND called in and examined.

5680 (*Chairman.*) I believe you are President of the Euraian and Anglo-Indian Association?—Yes.

5681. And you desire to place the views of the Association before the Commission?—Yes.

5682. You have had extended personal experience of this country?—I have been 40 years in the service of Government.

5683. In what capacity have you served the Government?—During the first portion of my service I was in charge of the Excise Department in two or three districts of Eastern Bengal. I was also in charge of the Excise Department in Calcutta for some time.

5684. Will you make a short general statement to us of the views of the Association with which you are connected and which you have come here to present for our consideration?—The general opinion of the Association is—(1) That the present inquiry has not been called for by any recent development of the circumstances connected with the produce and use of opium. (2) That opium is comparatively innocuous as compared with alcohol and other intoxicating stimulants. (3) That as a narcotic and prophylactic opium has been largely and beneficially used for generations in a variety of disorders and by great numbers of the people all over India without immoderate indulgence or exhibition of evil effects to an extent which needs national interference. (4) That the system of cultivation adopted by the Government under State control is in itself a check upon excessive production and a restriction upon inordinate consumption. (5) That the stoppage of the system would inevitably extend the area within which the plant is capable of growth and cause very much distress among the present cultivators; while absolute prohibition of the use of opium could no more be enforced than the use of other stimulants in every country (Great Britain included) and without the introduction of greater evils. (6) That as regards China and other foreign countries dependent upon India chiefly for the supply of the article, to prohibit its export would only remove the bar to production in other countries where the plant can almost equally well be cultivated (not excepting China itself) and where benevolent sentiments do not prevail. (7) That it is not less within the power of China, if so disposed, to prevent the traffic if it be in reality regarded with disfavour, though such from most accounts would not appear to be the case. (8) That if the revenue from opium be discarded, there is no other substitute that can be devised without introducing further taxation which would press heavily not only upon those who contribute to the revenue by the consumption of the drug, but upon those also who are innocent of its use. The Association, therefore, so far as India is concerned, considers inquiry to be unnecessary, and would offer a respectful but strong protest against the imposition of any portion of the cost or of any fresh taxation, as its result, upon India.

5685. Do you desire to supplement the general representation of the opinion of your Association by any personal observations from your own experience?—With regard to my first paragraph, I may observe that the tendency for many years past has been to limit the consumption, to reduce the number of licenses, and to increase the rate of taxation. I know also from my own experience that the orders and policy of Government have been to raise the revenue by preventing illicit smoking and manufacture without stimulating consumption. And those officials have been considered the most successful who have best carried out these objects. From some figures I have collected, I have found that the number of licenses for opium has been reduced within the last 20 years.

5686. We have had those figures before us very fully from official sources.—The consumption of opium has increased 80 per cent., while there has been very much more largely an increase in spirits,—115 per cent. within the last 20 years. That shews, at any rate, that opium is the least objectionable of articles of excise in that way so far as the increase of consumption is concerned. With regard to the second point, that it is comparatively innocuous as compared with alcohol and other intoxicating stimulants, I think we

are bound to regard this question relatively and comparatively. The experience of those who have had anything to do with the Excise Department has shewn that if an interference is exercised, and the consumption of any one article is checked, it leads to the consumption of some other stimulant. For instance, I believe that one result of raising the tax on spirits has been that the consumption of tari, which is a much cheaper article, has considerably increased. Opium is also less opposed to religious prohibition and prejudice. To the Mahomedan, spirits are forbidden and he never takes them, but he takes opium and other drugs. The Sikhs are forbidden strictly to use tobacco, and they largely take to opium. The use of opium, I may say, so far as I have known, is considered less disgraceful generally. In fact, I have heard opium-smoking called a princely form of intoxication.

5687. That is hardly a recommendation, is it?—I do not say that it is. The natives consider it in a less degree harmful and disgraceful than spirits.

5688. Still you are speaking of it as a harmful thing?—Yes, I consider that it is like excess in the use of any other stimulant. Comparing it with other drugs, we find no such excess amongst the consumers of opium as amongst those who take alcohol. You do not find that people who take opium are drunk and incapable and disorderly.

5689. As a narcotic and prophylactic it is said that opium has been largely beneficial?—I was in the districts of Dinajpore and Rungpore, two notoriously unhealthy districts where malaria fever was very prevalent. Opium in its raw state is very commonly used there, and it is believed by the people to be very serviceable to them. I think that the circumstances of the people have in this matter also to be considered. They have not the means to resort to medical advice. The Kabirajis commonly recommend the use of opium for dysentery and fever, aches and pains. When a ryot or poor labourer is suffering, he goes to his friend and asks what he would recommend, and his friend advises him to take a little opium. In this way I believe the habit is increased. As a common practice, I think very few people would know of the use of opium without very minute inquiry. People do not exhibit it in a way that attracts observation. With regard to other forms of opium, madat and chandu-smoking: madat, I believe, was introduced by the Mahomedans, and chandu is a form of smoking which has been introduced by the Chinese. It is not we that have taught it to them, but they have brought it to us. These are probably the most enticing and most alluring forms of the use of opium, and if it were possible in any way further to exercise a supervision over it, I think it would be desirable.

5690. Have you any recommendations of a specific character to make as to the action which Government might take?—I have noticed that this prohibition of allowing madat and chandu to be consumed in the shops has led to the establishment of dens. Where there was one smoking place there are probably now ten or twelve. These places are less subject to supervision.

5691. You mean clubs?—Sometimes they call them clubs. People hire places and get together, each man, as I have been told, contributing so much towards the use of the place. The custom of coming together in this way and smoking in company is liable, I think, to encourage the habit.

5692. Do you think the Government should interfere with the formation of these small clubs?—If they are not allowed to smoke in shops I think these dens or places should be open to some sort of supervision.

5693. Do you think that those domiciliary visits could be paid by a Government officer without exciting public discontent?—I think there would be discontent. But I think the people themselves look upon these places as nuisances. That is the only way in which I have known the use of opium to be objectionable. With regard to China, from inquiries that I have made the question seems to be whether they should grow it themselves or purchase opium from us. I have been inquiring of the Chinese and of others whom I have met, and I understand that some years ago the Government there attempted to prevent, not the use of opium, but the use of imported opium.

5694. We have had a great deal of evidence on that point.—As regards the abolition of the revenue from opium I really do not see what substitute could be found for it. I think that to abolish it would very much cripple the Government. I have heard of retrenchment being suggested as a means of meeting the deficiency; but I think that Government are in such circumstances that their resources are needed for other calls upon them, and any retrenchment that might be made could not be diverted to this object. As regards the Commission, we are very thankful that there is this interest excited and that this public spirit has been shewn in the matter, but we think that it should not be forced upon the people by any legislative measures or any attempt to prohibit the practice. I think it would be attended with some danger. The soldiery are known to be addicted to the use of opium, and any interference with their habits might lead to very serious disorder. A very much smaller thing raised the mutiny in this country.

5695. (*The Maharaja of Darbhanga.*) I think you stated that opium is the only intoxicant allowed to Mahomedans; will you kindly state on what authority you make that statement?—I did not intend to convey that impression. It is not the only intoxicant; but many strict Mahomedans, those who profess to be orthodox, do not use spirits.

5696. (*Mr. Wilson.*) Will you tell us what are the objects of the Eurasian and Anglo-Indian Association of which you are President?—The objects are to advance the political, moral, social and intellectual improvement of the community in this country; and of course we are in a large manner interested in anything that concerns the revenues or taxation or anything that might follow upon any general measure of the Government.

5697. When was it established?—I think within the last ten or twelve years.

5698. Can you give us any idea as to the number of its subscribers?—I think about 400 or 500.

5699. Chiefly in what part of the country?—In Calcutta and out of Calcutta, at various places; there are branches at Madras, Allahabad, and Bombay.

5700. You have given us what you call the general opinion of the Association; may I ask in what way that has been expressed?—Through the representatives of the Association, who were assembled in committee, and considered this matter.

5701. Have they seen this statement that you have read to us?—They have.

5702. It was submitted to them?—Yes.

5703. And approved by them?—Approved by them generally.

5704. By resolution?—By resolution.

5705. Will you give us the date?—I have not got it.

5706. You state that the present inquiry has not been called for. Are you aware that the Anti-Opium party did not call for this inquiry?—I believe they did; it did not originate in this country as far as I am aware.

5707. My question is, are you aware that the Anti-Opium party in England did not ask for the present inquiry?—I was not aware of that.

5708. You say in No. 5 that the stoppage of the system would inevitably extend the area within which the plant is capable of growth. I imagine the area within which opium is capable of growth depends on the climate and the soil?—It does, but the poppy will grow anywhere, in anyone's garden.

5709. I do not understand how any legislation can extend the area which will be capable of growing the poppy?—I believe it is not intended to prohibit the cultivation altogether; it is intended to confine it to medicinal purposes. It would be very difficult, indeed, to prevent a man from obtaining a license for medicinal purposes and applying it to other purposes.

5710. You do not understand me. I imagine that the area within which a plant is capable of growth does not depend on legislation of any kind. If the plant will grow in one case and if it cannot grow in another, no legislation can alter it?—No.

5711. What do you mean by saying that it would cause distress among the present cultivators?—I think the advances they get from Government are a very great assistance to them.

5712. Do you think that other people would cultivate it?—Yes.

5713. Then the benefit would be transferred to other persons?—It would undoubtedly.

5714. Then it would be as broad as it is long?—No; others will take it because it will be more profitable; they can sell it at their own prices; at present they are bound to deliver it at a certain price.

5715. Where does the distress come in?—The distress among the present cultivators; they would lose the advantage of these advances which they now derive, and which

*Mr. W. H. Ryland.*

7 Dec. 1893.

are a very great help to them. If the restrictions were removed they could sell at their own price instead of accepting Government price. Not these ryots alone, but others would step in and begin to cultivate. At present Government circumscribes the area.

5716. If a certain class of cultivators lost the benefit, do you mean that another set of cultivators would share the benefit?—No; they would get no advances, that is, supposing the Government stopped their system.

5717. You say you know from your own experience what is the policy of the Government in this matter: how does your own experience enable you to judge of the policy of the Indian Government or the Home Government?—I judge from the orders that were issued to me when I was in the service that that was the policy of the Government as far as we could make it out.

5718. You drew your own inferences from what you heard?—And we acted according to the instructions we received. I may say that public opinion of course has had a very great effect.

5719. You state that the number of dens has increased, and that there are twelve now where there was one before?—When I say twelve I mean that they are much more numerous.

5720. How do you know?—I have been round and have seen them.

5721. Do you think there were many before the prohibition of smoking on the premises?—Each shop was itself a den.

5722. At that time?—At that time—that is, only within the last year.

5723. Do you not know that there were then a great many illicit dens?—They were punishable.

5724. Do you know that there were a great number of illicit dens then?—I am not aware of it. If they were illicit, of course they were established secretly and they were liable to be stopped.

5725. You are not aware that Mr. Gupta told us that there were before the prohibition of smoking on the premises scores of illicit opium dens in Calcutta?—I was Collector in Calcutta, and such a fact never came to my notice; if it was known we should have immediately pounced upon it and stopped it.

5726. Do you think that Mr. Gupta knew something that you did not?—I do not pretend to contradict him. In my experience I was not aware that there were any openly permitted.

5727. Do you not know that there are a great many now?—Yes.

5728. Could you find them?—Yes.

5729. Could you take me to a dozen now?—Yes.

5730. (*Mr. Fanshawe.*) Your Association represents Anglo-Indians and others who have thrown in their lot with this country and are mainly resident here?—Yes, and therefore they are interested in anything that concerns India.

The witness withdrew.

Mr. D. ZEMIN called in and examined.

*Mr. D. Zemin.*

5731. (*Chairman.*) I believe you represent the Calcutta Trades Association, of which you are past-master?—Yes.

5732. And you are Honorary Presidency Magistrate?—Yes.

5733. We shall be glad to hear from you in general terms your view as to the effects of the opium habit upon people with whom you have been brought in personal contact?—I have had considerable experience amongst native workmen during a long course of years, and I have noticed numbers of opium-eaters among them from time to time. Among the men attending daily a large establishment I should say that there were about ten per cent. who took opium; they were all men of good physique, and, except very occasionally, when they were drowsy or a little heavy, they always did their work efficiently.

5734. Coming to the point on which you consider your testimony would be more particularly important, we shall be glad to hear your opinion with reference to any prohibitive measures in the direction of preventing the free purchase and use of opium for non-medical purposes?—My belief is that it would be exceedingly distasteful to the people generally, and will cause a great deal of discontent. It will also probably lead to considerable misapprehension of the intentions of the Government,

5735. You therefore consider that such prohibition is not desirable?—I do not think it is.

The witness withdrew.

Mr. T. N. MUKHARJI called in and examined.

*Mr. T. N. Mukharji.*

5736. (*Chairman.*) Will you explain to the Commission the position which you occupy in the Public Service?—I was first of all Personal Assistant to the Director of Agriculture and Commerce in the North-Western Provinces; then I was Officer in charge of the Exhibition Branch of the Government of India, and in connection with that office I was sent to England during the Colonial and Indian Exhibition; I also went to make arrangements for the Glasgow Exhibition. I now hold the post of Assistant Curator in the Economic and Art Section of the Indian Museum.

5737. Having had the opportunities you have explained to us of visiting England and observing the moral and social condition of the people there, and comparing their condition with that of the inhabitants of this country, you can tell us in a general way what is your view as to the relative effects of the use of opium and the use of alcohol?—Alcohol is many times worse than opium: that is my opinion. I may mention how I came to study the subject of opium. It was 27 years ago when I was engaged in a very arduous work. It was the hot season, and I felt very drowsy. A friend gave me a little pill, and it had a marvellous effect upon me. It removed all drowsiness, and I felt capable of doing a giant's work. Since that time I have been studying this subject. I have been to a good many parts of India, and wherever I went I asked the people about opium, the extent of its use, the manner of using it, and its effects upon the human constitution. I have been paying attention to this subject since 1866.

5738. You are not a professional man, and we have heard very fully from the medical profession a statement of what they think are the effects of opium. Will you give us your impression in general terms?—My impression is that Europeans entertain a very unreasonable prejudice against opium, especially missionaries. We cannot understand how people who have lived so many years in this country and have freely mixed amongst the people can shut their eyes to the harmlessness of opium, at least in comparison with alcohol. I live in a malarious village, and I have been in various parts of India, and my impression is that opium prolongs life by arresting decay after a certain age. It is no doubt a poison, but people think it necessary to use a certain kind of poison to counteract other poisons. Our people have to work from morning till evening under a tropical sun; they have to stand knee-deep in mud to transplant rice, heedless of torrents of rain from the monsoon sky; they have to stand waist-deep in putrid water to extract jute during some of the most unhealthy months of the year; they breathe air full of miasmatic effluvia and drink impure water. With all these conditions of disease and death surrounding them, I think it would be most cruel and mischievous to forbid them the use of a stimulant or narcotic or sedative, though it be a poison, which their instinct tells them is good for them. That is my opinion with regard to the use of opium in this country. I have known many old people among my relatives and friends who after a certain period of life felt the discomforts of age and then began to take opium; they found it benefical, and they continued it. Others find that it produces costiveness, and they give it up after a short trial. I have also known younger people suffering from chronic diarrhœa, rheumatism and other diseases, whose life has been a burden not

only to themselves but to others, who, when all other treatment failed, took to opium and got well. I know hundreds of suffering people now enjoying health by the use of opium. I have known many families ruined by alcohol; I do not know a single family that has been ruined by the use of opium.

5739. What do you think would be the feeling of this country if Government were to attempt to promulgate an edict for the total prohibition of the use of opium?—There would be universal dissatisfaction and disaffection all over the country, because things like opium, when not abused, are the poor man's solace. Besides, it is not necessary thus arbitrarily to interfere with the liberty of the people. When opium was sold at Rs. 2 a seer, the good sense of the people prevented them from using it to excess, because they did not like to contract a habit of that kind, however harmless. Now it is Rs. 32 a seer. I think you may depend upon the good sense of the people that they will not abuse it. The people think that all this agitation has for its ultimate object the introduction of more whisky and rum into this country. Our people have read what the European races have done to non-European races in other parts and the world. They have read how Europeans poisoned with strychnine the wells of the aborigines of America, and how they scattered among these people clothes infected with small-pox virus, and how during a famine in Australia, European settlers distributed flour mixed with arsenic to the famishing aborigines, and how finally they are now plying them with fusil-oil whisky and poisonous rum. We cannot understand why agitation should not in the first instance be directed against all those cruel things and why it should be directed against a harmless habit of the people here.

5740. You think they are not prepared to give credit to the Anti-Opium Association as being actuated by the purest motives?—We cannot get the uneducated people to understand this. Personally, I understand the sincerity of the movement, but most of our people cannot understand it. The other day I was sitting in a meeting of the Landholders' Association where a Pleader, a very intelligent man, remarked: "Their vices may remain, but whatever little vice we have must go." In 1890 I recommended the English people to take opium instead of alcohol. These are the words I used:—"Cannot we induce the people of England to eat opium instead of annually spending more than two hundred crores of rupees in the consumption of alcoholic liquors? Opium is amazingly cheap, duty included; it prolongs life after a certain age, and it can be asserted with all the force of truth and seriousness that its substitution in place of alcohol, if that is possible, will bring back happiness to thousands of families in Great Britain and Ireland where there is no happiness now. It is a pity that European Doctors in India have no spare time in their hands, otherwise we would have long heard a strong protest against the attitude of philanthropists, who, leaving their own country steeped in alcoholic drinks, should go so far as China to prevent people there taking a substance which is a thousand times less harmful than alcohol, if not actually beneficial after a certain age and in a certain climate. It will greatly benefit England if her people take to opium, and it will enable us to pay off the "Home charges" by means of this drug with the fictitious value put upon it by the monopoly. It will be an evil day for India if these philanthropists succeed in abolishing our opium trade with China, and it is time for rival faddists to spring up with the object of extending the consumption of the Indian opium in England, Europe, and America."

5741. And you adhere to those views now?—I know that it is impossible for the English people to take opium instead of alcohol, but my firm belief is that it would do immense good to England if the Anti-Opium Association would direct their attention to that point, *i.e.*, to persuading the people of Great Britain to take to opium.

5742. (*Mr. Wilson.*) You have stated that the habit of taking opium arrests natural decay after the age of fifty. I can understand that that is an impression on your mind, but I want to know if you have any absolute facts or statistics of any kind in support of your statement?—It is an old saying in the country.

5743. I want to know if you have any statistics or any other way of establishing the fact besides old proverbs?—Such things cannot be proved by statistics. When I see a man of 60 or 65 years of age sleek and young-looking, I look at him and I say at once: "Here is a man of 65, but he looks 50," and then I ask him "Do you take opium"? and he replies "Yes." The other day I met a friend. He does not take opium, but he lives where opium is prepared. He is 46, but he looks 30 or 35. I have known many cases in which old people have looked sleek and young, and almost by looking at their faces I could say "This man takes opium."

5744. You say that the habit of taking opium in excess among those who cannot afford it leads to petty theft? Have you any actual evidence of that?—Yes. When the poor who smoke opium cannot afford to buy it, they generally in the evening go about people's houses and steal a little brass cup or something worth a rupee or so. I was once a police officer and I came across many cases of this kind.

5745. Do you know that of your own personal knowledge?—Yes.

5746. Have you any statistics on the subject?—No statistics are kept. These people are stealers of trifles.

5747. Do some people abstain from opium because they are afraid of contracting the habit?—Many.

5748. Is it a fact that after a man has passed 50, feeling the discomforts of age, a friend will advise him to take opium; that he thinks many times before he takes it, and says "If I can help it I will not be a slave to a drug, however beneficial it may be"?—I have known many such cases.

5749. (*Mr. Fanshawe.*) Do I understand that you eat opium yourself or not?—No. I only tried it five or six times. I took it for a short time because I was threatened with a serious chest complaint. I did not want to contract the habit, and I gave it up and took a few drops of homœopathic *Nux Vomica*.

5750. You have taken opium personally, but you are not a habitual consumer?—No, I am not a habitual consumer.

5751. As the result of your inquiries you state that the habit of eating opium frequently grows out of some disease; is that the general result of the attention you have given to the subject?—That is so as a rule.

The witness withdrew.

Adjourned to to-morrow at 10-30.

# At the Council Chamber, Writers' Buildings, Calcutta.

## TWENTY-FIRST DAY.

### Friday, 8th December 1893.

PRESENT :

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

THE HON'BLE SIR LACHHMESWAR SING BAHADUR, MAHARAJA OF DARBHANGA, K.C.I.E.
MR. A. U. FANSHAWE.
MR. HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.
MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

*Mr. R. Steel.*

8 Dec. 1893.

MR. ROBERT STEEL called in and examined.

5752. (*Chairman.*) Will you state to the Commission what have been the positions you have filled in India, and how long you have been here?— I have been 22 years in India as a merchant, and during that time I was 4 years a Member of the Viceroy's Council. I have been 16 years Port Commissioner, and have been generally occupied with the affairs of the place.

5753. Have you been concerned as a merchant to any extent in the opium trade with China?—Not in any way.

5754. You are here to speak to the Commission, and no one can be more competent to do so with reference to the trade between India and China in opium regarded in its commercial aspect.—My object in coming here was to represent public opinion as to the financial aspect of the question. Like every one else, I have formed my own opinions, but they have been formed on evidence which has been brought before the Commission, and it is therefore unnecessary for me to repeat them.

5755. The Commission would be exceedingly glad to hear from you, on behalf of the commercial community, their general view of the question.—The commercial community are satisfied that no evils result in India from the consumption of opium. Rather they consider the reverse. On the financial question they consider that it is impossible for us to do without the opium revenue ; that no substitute can be found for it. They consider that it would be bitterly resented by all classes throughout India if an attempt were made to take away the opium revenue.

5756. Would you develop more in detail the reasons why, in the opinion of the commercial community here, the revenue derived by Government from opium is indispensible?—The Government of India is in severe financial straits already. If the opium revenue be taken off, it would be necessary to find some substitute, and I am not aware of any substitute. The only possible thing that might be done, would be to put on an import duty on piece-goods which would not produce more than a third or a fourth of the present revenue from opium, or to double the salt-tax, to which, as you know, there are many objections.

5757. Will you explain as fully as you can to the Commission in what way the loss of the trade with China in opium would prejudicially affect India's position in regard to the general balance of trade?—On the assumption that the exportation of opium was prohibited?

5758. You can discuss it upon that assumption.—Assuming that the other produce were grain instead of opium, and that the whole of that produce were exported, the value of that produce would not be more than a quarter of the value of the opium which is exported, and the balance of trade would be affected, according to my estimate, to the extent of six millions sterling.

5759. How would that affect the ability of the Government to sell its bills in London?—The power of the Government to maintain the value of the rupee at a higher point than its silver equivalent depends upon the balance of trade. They cannot permanently maintain the rupee above the value of uncoined silver, except by maintaining a balance of trade sufficient to defray the obligations of the Government of India in London They may do it temporarily, as they are doing it now, by borrowing gold in London and locking up silver in India ; but that must come to an end ; it is only a question of time how long they can go on.

5760. We have been told that the Chinese indebtedness to India in respect to its importations of opium is partly adjusted by the exportation of silver into India ; do you know anything of that?— Occasionally small quantities of silver come from China to India, but the trade is comparatively unimportant. China pays for her imports from India of opium and yarns ; she pays in London by the produce of the silk and tea that she sells in London. Through the exchange banks the matter is adjusted in London. Occasionally some adjustment is required by sending bullion one way or the other, but that is comparatively unimportant.

5761. I take it from you that the adjustment of China's liabilities to India by the exportation of silver bullion to this country is not sufficiently considerable to exercise a prejudicial effect on the value of the rupee in this country?—No.

5762. Looking at the question from your independent stand-point, may I take it that you would view with regret any substantial change in the policy of the Government in relation to the opium revenue?—I should view it with great regret. In my opinion any proposal to do away with the opium revenue would be met by such a tremendous agitation throughout India, that no responsible Government could possibly venture to go on with it.

5763. Assuming that the growth and exportation of opium were not prohibited, but permitted as at present, have you any suggestion to offer with regard to the regulation under which the trade is now permitted to be conducted? Do you know from any knowledge of your own that there is occasion for a greater strictness in the regulation of the licenses for the retail sale of chandu or madak, or otherwise?—I have no knowledge of my own which would lead me to that conclusion. During my 22 years in India I have never known a case of anybody being injured by eating or smoking opium.

5764. Looking at the question from a moral stand-point, do you consider that the position of the Government of Bengal, where it has a monopoly of the trade, is less satisfactory than its position in Bombay, where it only appears as the collector of an export duty, and in fact it may be regarded generally as exercising a restraining influence upon the trade?—I see no moral distinction between the two courses; it is a question of expediency.

5765. Are there any other points upon which you would like to speak to us?—We lay the greatest stress on the objection to the finding of any other revenue in place of this.

5766. You declare it to be impossible?—Utterly impossible. I believe the agitation would be so tremendous that nothing could stand before it; it would be a very serious political danger.

5767. As to whether it would be reasonable to claim from the Home Government that it should take a larger share in the loss and relieve the Government of India of some portion of their charges, you do not feel perhaps that

you are particularly called upon to offer an opinion?—According to my calculation it would cost 200 millions sterling; the Commission are the best judges as to whether the House of Commons is likely to sanction such an expenditure.

5768. (*Mr. Wilson.*) Is the Chamber of Commerce chiefly composed of natives of Europe?—Entirely of natives of Europe.

5769. It represents what may be called the European commercial community?—Yes.

5770. Is it the Chamber of Commerce of Calcutta?—Of Bengal.

5771. You referred to the amount of bullion that is sent from China occasionally; can you give us any figures upon that point?—I have not the figures with me, but they will be at the command of the Commission from some one who has them accurately.

5772. The amount you mention sounds very large; can you say what proportion it constitutes of the total trade?—It varies extremely, in some years perhaps none; in other years a crore and a half. I think that is the greatest amount I remember. I would rather not speak definitely as to the figures.

5773. Would your Chamber be able to furnish the figures?—I have no doubt they would.

5774. You just now spoke of 200 millions; what claims do you include in that?—The capitalization first of the revenue, and I include a sum which will be required to compensate the Native States for their loss of revenue; then there would be possible claims made by cultivators for the diminished value of their land, but I will not speak of that, because there are others who can give better information on that point. Altogether not less than 6 millions sterling per annum would have to be found, which we may take to represent a capital sum of 200 millions.

5775. You have referred to the possibility of compensating cultivators; did you ever hear of any cultivator being compensated?—No, I have not heard of any.

5776. (*Mr. Fanshawe.*) May I ask if you have not had in many ways an intimate knowledge of the tax-payers of the country, so that you may claim to represent their views with some authority?—I have.

5777. Your remarks would apply largely to the tax-payers of the country?—Entirely so.

5778. I understand that you speak more directly as to the interests of the trade of India?—I wish to speak in the interest of the tax-payers of India.

5779. How would you regard the abolition of the opium revenue as between the interests of Indian trade and the interests of English trade?—It appears to me that it would be to the interests of neither.

5780 Has it occurred to you that it would affect the interests of England perhaps more directly in increasing the trade from England to China?—I think not. I think the Chinese will have their opium, and if we do not give it, they will grow it for themselves.

5781. You would not distinguish between the effect of the abolition of the opium revenue on the trade of India and on the trade of England with China?—I do not wish to distinguish in that way.

5782. With regard to the effect of exchange, it has been stated in a memorial before us that the stoppage of the trade in opium would in all probability have a very beneficial effect on silver exchanges "by putting an end to the drain of silver from China to India in favour of opium, thereby enabling the Chinese to substitute the use of silver for their present encumbrous copper coin, thus tending to check depreciation of silver, which is at present so serious an embarrassment in the finance of India." Can you express an opinion as to whether the stoppage of the trade would tend to check the depreciation of silver?—It would have a directly contrary effect.

5783. Will you explain your reasons for holding that view?—The only way in which the value of the rupee can be maintained at a higher level than its metallic equivalent is by maintaining the balance of trade in favour of India to a sufficient extent to pay her indebtedness in England, and also to pay for any bullion which is required to be imported. The financial measures of the Government of India taken last June have already greatly interfered in my opinion with the balance of trade, and have brought upon them serious difficulties; but if by the prohibition of the exportation of opium you take another sum of 5 or 6 millions from the balance of trade, the situation is hopeless, and the rupee must fall to its metallic equivalent.

5784. I do not know whether you have read the opinion of Sir David Barbour given before the Commission on that point; practically you seem to take the same view as he did?—Sir David Barbour, I think, ridiculed the suggestion, and I would take the same line. I do not know that he answered in detail so much as I do. Supposing other produce to be grain in place of opium, and supposing that produce to be exported, its value would be so much less than the value of the opium which we now export, that the balance of trade would be affected to the amount of 6 millions.

5785. (*Mr. Wilson.*) You said in reply to Mr. Fanshawe that you spoke rather from the point of view of the Indian tax-payer?—I did.

5786. I thought when you were speaking to him you were speaking from the stand-point of the Bengal Chamber of Commerce?—I am able fortunately to speak for both.

5787. Will you tell me what opportunities you have of knowing exactly the views of the Indian tax-payer?—I have had great opportunities during my time of constant communication with natives as well as Europeans, and I claim to speak with a certain confidence of the opinion of India.

The witness withdrew.



Mr. W. H. CHEETHAM called in and examined.

5788. (*Chairman.*) I understand that you have been intimately connected with the industry of this country, employing over 6,000 natives?—Yes.

5789. How long have you been in India?—Twenty-eight years.

5790. What has been the nature of your engagement here?—For the first 17 years I was engaged in the piece-goods trade; since that time I have been connected with a firm which has very large industries in cotton spinning, indigo factories, tea factories, steamers, collieries, and shellac works.

5791. Are these industries exclusively connected with Bengal?—Yes, including Assam of course.

5792. Does your experience give you confidence in expressing an opinion as to the disposition which the people of India may manifest towards any proposal for substituting other forms of revenue for the revenue derived from opium?—As far as the industries situated in Calcutta are concerned it does.

5793. What in your opinion would be the feeling that natives would entertain towards any change of taxation arising out of the loss of the opium revenue—what would they say to increased direct taxation?—They would object to it very strongly.

5794. Is there any form of indirect taxation that you think would be accepted?—Absolutely none.

5795. You cannot suggest any?—I cannot suggest any tax. I think that every tax which could possibly be levied has been considered by the financial advisers of the Government and has been criticised in every possible way, only to be condemned.

5796. May I take it that people would not like an increased tax on clothing imported from Lancashire and elsewhere?—That would probably be the least objectionable tax which could be imposed.

5797. Would such a tax be likely to be productive?—I think it would produce at the rate at which it was last levied about a crore and a half The rate formerly was 5 per cent. on piece-goods, and 3½ per cent. on yarns; at this time it would be found to produce about a crore and a half irrespective of any excise on Indian mills which, I presume, we should have to submit to.

5798. Such a tax would be least objectionable to the people of India and most objectionable to the people of Lancashire?—Just so.

5799. You have discussed salt and tobacco. What do you say to that?—I do not think that the people of Bengal get enough salt. The tax on salt is five times its value,

*Mr. W. H. Cheetham.*

8 Dec. 1893.

and I should object strongly to an increase of the salt-tax, except under the direst necessities of the Government.

5800. Among the large number of working people with whom you are connected as an employer, is the use of opium widely prevalent?—Our resident native doctors inform me that about 5 per cent. of the working people eat opium. They draw a wide distinction between eating and smoking opium.

5801. Do the majority of those who use opium take it in a solid form, or do they smoke it?—In what you call a crude or solid form.

5802. What is the opinion of your native doctors with reference to the effects of opium upon your working people who use it in a solid form?—Their opinion is, that as long as the people are well nourished, the use of opium has no bad effect whatever upon them.

5803. Do they think that sometimes it has a good effect?—Yes.

5804. As to smoking?—Smoking is only indulged in by about six people out of a population of 3,000 in the village close to the mills, and those people are regarded as outcasts by the rest of the community.

5805. So that to the consumption of opium in the form of smoking the natives entertain a general objection, and you believe that the practice is harmful?—Yes.

5806. Can you suggest any means by which the Government could restrain more efficiently and directly than it now does the practice of smoking opium in this country?—I cannot.

5807. You think that native opinion is the best force to employ to keep that practice in check?—If there is any harm arising from the use of opium, it can only be removed by the growth of education.

5808. (*Mr. Wilson.*) I may take it that on most of the points to which Mr. Steel has referred you substantially agree with him?—I do.

5809. You say in your printed statement "I understand my evidence is required chiefly upon the willingness or otherwise of the people of India to accept additional taxation to make up for a substantial loss of the opium revenue"?—Yes.

5810. I suppose you are aware that the agitators in England have maintained that that ought to be borne by England?—I am.

5811. With regard to salt, do I understand you to mean that a large portion of the population of Bengal is unable to obtain sufficient for domestic use, or for manufacturing purposes?—I mean for domestic use.

5812 You are not referring to any large consumption for special purposes?—No. May I state that the native doctor of our mills told me that one-third of the population of Bengal is unable to get salt, and that the people burn the stems of plantain trees to get a little saline matter to mix with their food?

The witness withdrew.

Mr. FERDINAND SCHILLER called in and examined.

*Mr. F. Schiller.*

5813. (*Chairman.*) I understand that you have been delegated to appear before us as a representative of the Bengal Chamber of Commerce?—Yes.

5814. You are here, are you not, to give evidence as to the possibility of substituting other taxation for the opium revenue?—Yes.

5815. You have heard already Mr. Steel and Mr. Cheetham; may I ask you on this subject whether you concur in their views?—I entirely concur in their views. I absolutely know no taxation that could be substituted for the opium revenue. You might double the salt-tax and double the petroleum duties, and introduce a tobacco-tax, but you would still have an enormous deficiency. You might of course introduce the Manchester duties again, which would be very much resented at home, but they would be the least onerous upon the population, because the people who clothe themselves and can pay such a tax would be chiefly the wealthier classes: the poorer classes chiefly use country cloths.

5816. What do you think of the tobacco-tax?—That, I am afraid, would be very difficult to collect. Every native would grow tobacco, so to speak, in his ring fence in his homestead; it would be extremely difficult to tax it.

5817. Do you think that interference on the part of the Government with the growth of opium would be resented by the great mass of the people?—I do think so. I think the people would see in it the first step towards interfering with their religion and their habits.

5818. Is there any other essential point upon which you wish to speak to us?—No, except the impossibility of substituting other taxes.

(*Chairman.*) It is important that the Commission should have before it the opinion upon that question of the important body which you represent. You have declared your views or the views of the Bengal Chamber of Commerce upon the subject, and I do not know that it would make them more emphatic if I call upon you to repeat the same statement over and over again.

5819. (*Mr. Wilson.*) I understand that you agree substantially with what the two gentlemen who preceded you said?—Yes, with Mr. Steel and Mr. Cheetham.

The witness withdrew.

Mr. NIL RATAN SIRCAR, M. A., M. D., called in and examined.

*Mr. Nil Ratan Sircar, M.A., M.D.*

5820. (*Mr. Wilson.*) You are a Master of Arts?—Yes.

5821. And Doctor of Medicine?—Yes. I am also a Fellow of the Calcutta University in the Faculties of Arts and Medicine, and I am Lecturer of Forensic Medicine in the Calcutta Medical School.

5822. What classes, races or castes have you had experience amongst?—Amongst Hindus and Mahomedans of different classes.

5823. For how many years?—I have been in practice as a medical man for the last six years, but I was qualified about twelve years ago.

5824. What special opportunities have you had for observing?—I was for two years House Surgeon of the Mayo and Chandney Hospitals, where the daily average of outdoor attendance exceeds 300. I have also to deal with opium-eaters professionally every now and then.

5825. How far is opium-eating or drinking prevalent amongst these classes more than opium-smoking?—In my opinion, 10 per cent. in the upper and middle classes, and barely 1 per cent. amongst the lower classes take opium. This, of course, includes cases of opium-smoking. Opium-eating is prevalent more among the upper and middle classes than among the lower classes; whereas opium-smoking is almost confined to a section of the lower stratum of the middle classes. People belonging to the masses rarely take opium. The cultivator, for instance, the palki-bearer, the fisherman, the day-labourer, etc., who have to lead a life of active muscular work, rarely take opium, though many of them have to pass the greater part of the time in the malarious swamps of Bengal; nor do their means allow them to pay for their luxury of opium and its accessories. A few members belonging to the lower classes, however, for example, tailors, carpenters, etc., who have more time and little work, join the middle classes in indulging in the luxury of opium-smoking.

5826. When is the habit generally acquired?—The habit is generally acquired between the 30th and the 40th year, though cases of opium-smoking have been known to commence earlier.

5827. What are the motives which induce people to take opium?—In most cases indulgence and luxury. Some take it as an aphrodisiac. I may add that when taken as an aphrodisiac, I have also seen it administered to their wives in many cases.

5828. Is it easy to abandon the habit when once formed?—It can be relinquished but with difficulty. In some

cases most dangerous and evil consequences have taken place after relinquishing opium. I know cases of that sort. But ordinarily the habit can be relinquished with some difficulty.

5829. Is there a marked difference between moderate and excessive consumers?—That is a question which I could not thoroughly understand; it was rather vague, and I could not answer the question definitely.

5830. The question is whether you draw any particular and marked distinction between those who are in the habit of taking opium in small quantities or in moderation and those who take large or excessive quantities?—In the case of alcohol it is easy to make a distinction, but in the case of opium, it is not easy. Under one ounce of alcohol, corresponding to two ounces of brandy, it would be almost harmless; but in the case of opium it is different.

5831. What proportion of income does each habitual smoker spend on opium?—The proportion varies in different classes. It is very trifling with the members of the upper class. It is a pretty good drain upon the income of the members of the middle class; and it is not less than one-fourth of what a member of the lower class earns as his day's wages.

5832. Is there any general tendency to increase the dose?—Yes, at first a small dose is sufficient to fulfil the desired object, but as the victim becomes more and more habituated to the drug, he generally not only requires a larger dose, but also at a shorter interval.

5833. What do you say as to the results of the habit, physically, mentally, and morally?—When habitually taken opium acts as primarily a stimulant chiefly of the brain, but also to some extent of the circulatory system. When taken in small doses (less than 1 grain for the first few weeks), this stage of excitement lasts for 5 or 6 hours and is followed by sound sleep. The after-effects when the primary sleep and excitement have passed away, are nausea, headache, depression, and listlessness. As the habit becomes confirmed the excitement diminishes and the miserable after-effects become more marked and more prolonged. To combat this depression of spirits, a larger dose is often had recourse to. When the victim sticks to a very small dose and when he can manage to live upon milk and other similar nourishing articles of diet, the evil effects of the habit are not so well marked for a fairly long time, but the process of digestion being slowly impaired, mal-nutrition is sure to supervene in the long run. As a rule, however, the dose is indefinitely increased in most cases; the process of general nutrition suffers materially within a short time; the power of resistance to disease generally becomes diminished, and the opium-eater becomes pre-disposed to some diseases, for example, cold, bronchitis, diarrhœa, dysentery and dyspepsia. The power of repair becomes also slow; and hence the confirmed habit of opium-eating is looked upon by surgeons as a disadvantage in operation cases. In confirmed opium-eaters comparatively trivial attacks of ordinary diseases, such as fever, diarrhœa, bronchitis, cold, and specially dysentery, have generally a grave prognosis: almost every medicine fails to produce its re-action on the system. As a rule opium-eaters die of very trivial complaints; opium has no dietetic value. The exhilaration of mind produced in the first stage of opium intoxication, together with the sense of freedom from anxieties and sufferings of all sorts, is the great temptation of opium. In a beginner this effect is extremely deluding, and if he sticks to a small dose it may last with him for a fairly long period. But with a confirmed opium-eater who often takes to an increased dose gradually, this effect vanishes soon. Sooner or later torpor of the mind supervenes and the victim becomes dull, apathetic, enfeebled in intellect and, in fact, almost demented. The moral nature of the victim is also slowly but steadily affected. He becomes gradually more and more idle, sluggish, shy and cowardly; he has no scruples to give false evidence in Court; he has no scruples to steal other people's property. In many cases the moral sense becomes almost perverted. All these effects are much more pronounced in the opium-smoker than in the opium-eater.

5834. Have you any knowledge as to the experience of Life Insurance Companies on this subject?—Yes, I am connnected with a Life Insurance Company in this city. Ordinarily we do not pass opium-eaters, but if any candidate takes small quantities we pass him at a higher premium.

5835. Can you give any opinion as to the proportion of injurious results that follow from opium-eating?—In three-fourths of the cases in some shape or other.

5836. What do you say in regard to any popular opinion as to opium being a protection against fever?—I do not think that the public have the idea that opium is a protection against fever.

5837. Do you think that it is?—No, I do not. There is no evidence to prove the supposed prophylactic action of opium against fever.

5838. Is the use of opium specially useful in malarious districts?—I do not think it has ever been used as a useful medicine in malarious districts, either as a prophylactic against fever, or as an antiperiodic in the course of the fever. It has, however, been tentatively used by Dr. O'Shaughnessy in malarious fever in the intermission stage as an antiperiodic, but as regards this action he himself says: "The antiperiodic virtues of the drug are scarcely procurable from any safe doses." I have been to several of the malarious districts of Central and East Bengal, and nowhere have I noticed opium appreciated by the people as a preventive against malarious fever; on the other hand, I have noticed opium-eaters equally affected with malaria with abstainers.

5839. Do you consider that opium is needful, or that the people believe it to be needful to enable working people to get through their work?—Certainly not. In Bengal the working people are much better without opium. The use of opium would make them much more idle, dull and torpid than they actually are. On the other hand, I have been credibly informed that the lower class people of Assam and certain hill people who take opium are extremely idle and leave the greater part of their manual work to their wives and daughters who take less opium and are much more active. Compared with the opium-smoking chair-coolies of China, who on the authority of Mr. Cooper could work well as long as they got their daily supply of opium, but "became wretchedly weak and miserable after a single day's absence, and who would be down with water streaming from their eyes, listless, disinclined to eat and unable to sleep" without opium, our working people, malaria stricken and ill-fed as they are, are much more advantageously situated, being much more regular, steady and hardy in their work. I have a very poor idea of the working capacity of the opium-smokers. I speak of Bengal only.

5840. Do you think that the taking of opium is regarded as disgraceful or discreditable?—Yes. The words *afim-khor* (opium-eater) and *gooli-khor* (opium-smoker) are terms of reproach.

5841. In reference to the licensing system, do you think that the existing method of granting licenses for the sale of opium tends to the spread of the habit, or to its restriction?—To the spread of the habit.

5842. Has the closing of the shops for consumption on the premises been fully carried out in your opinion?—Not in Calcutta so far as I know.

5843. Can you tell us whether you think that the results of prohibiting consumption on the premises have been so far beneficial?—I have not formed any opinion on that point.

5844. Do you think it would be desirable to prohibit the sale of opium except for medical purposes?—Yes.

5845. Do you think that the public opinion of India would justify anything of that kind?—So far as I can gauge public opinion, they will support it.

5846. Have you formed any opinion as to the mode of dealing with the loss of revenue?—I think myself not competent to speak on that subject.

5847. If there were any further restriction or prohibition, would it be desirable to make special provision for the wants of those who are already accustomed to the use of opium?—Yes, at least for some time.

5848. Do you suggest what means could be adopted for doing that?—It may be a doctor's prescription, as other medicines are sold.

5849. Is it not the case that there are large parts of Bengal in which there are no medical men available?—Yes, there are some places, and in those places I think it may be sold through Post Offices, as quinine is now sold to malaria-stricken people by the Government.

5850. Are you acquainted with Sanskrit books of medicine?—Some of them.

5851. Do you wish to say anything in reference to the introduction or the use of opium as mentioned in Sanskrit books?—All I know is that the word "opium" does not occur in early Sanskrit works. The date of Vaba Prakas, the earliest work in which opium is mentioned, has been fixed by Dr. Wise as three hundred years ago. There is a particular disease mentioned in that book which prevailed first amongst the Portuguese and is called Firingi

*Mr. Nil Ratan Sircar, M.A., M.D.*

8 Dec. 1893

Rog. That is the name under which syphilis is described in Vaba Prakas. That shewed that the book must have been compiled after the Portuguese had been in India. Besides that a remedy for the disease is also mentioned.

5852. I dare say you are aware that we have had some native practitioners here according to the Ayurvedic system who have told us that opium was recommended in some of their books eight hundred years old?—Yes, but I do not think Vaba Prakas, the earliest work in which opium is mentioned, is eight hundred years old.

5853. You are aware that we have had a good deal of medical evidence here of a very different nature from your own: are you able to tell us anything of what you believe to be the general opinion of your profession in Calcutta practising according to European methods, whether European gentlemen or Indian? Can you tell us whether the views you have expressed or the views expressed by Dr. Crombie and Dr. Harvey are the more generally held by members of your profession?—That is a question I am not competent to answer.

5854. (*Mr. Fanshawe.*) You say that your professional experience extends over six years?—Yes.

5855. Has it been limited to Calcutta?—Not entirely limited to Calcutta. I have made frequent tours in Eastern Bengal and Central Bengal and other places. Calcutta is the principal field of my practice.

5856. Have you made the opium habit among the people a subject of any special inquiry or study?—Not of special inquiry, but I have frequently come in contact with opium-eaters and I have noticed them and formed my opinion about them.

5857. In the medical profession I think the opinion of a medical man carries weight in so far as it represents a wide experience, or the results of what might be called adequate statistical inquiry; would that be so?—Of course.

5858. In one of your answers you have stated that the cultivators and the fishermen who pass the greater part of their time in the marshy parts of Bengal are not in the habit of taking opium?—Yes.

5859. Where have you acquired your experience of these classes of people?—in several districts. I belong to the 24-Parganas, and am a native of where cultivators and fishermen never take opium. I have several times been to Eastern Bengal where I have met many of the lower class people and fishermen living on the banks of the river. I have inquired of them, and they never take opium. The only thing that many of them take is ganja.

5860. On what occasions have you been to the districts of Eastern Bengal, and what opportunities have you had of studying the habits of the people there?—I have been there frequently on professional and friendly visits in Mymensingh and Dacca.

5861. Lasting for any length of time?—Lasting for one week, sometimes two weeks, sometimes ten days—different lengths of time.

5862. On these occasions were you brought into contact with the fishermen and the labouring classes?—On several occasions I have come in contact with them.

5863 It is only on these occasional visits to these districts that you gained your knowledge of these people; is that correct?—I have been to Eastern Bengal several times. I am a native of this district, 24-Parganas, but I have relatives and friends in different districts of Eastern Bengal. Noakhally and Chittagong are the only districts I have not visited.

5864. You have further stated that the lower class people spend on an average one-fourth of their day's wages on opium?—Yes. Those who take it.

5865. What do you regard as an average dose? How much opium do these people take in the day?—Four grains in the morning and four in the evening.

5866. What would the price of that be in Calcutta?—About two pice, or half an anna.

5867. It has been stated that five grains in Calcutta could be obtained for one pice.—About four grains for one pice, or eight grains for two pice.

5868. Then do you mean that two pice represent one-fourth of the average daily wages of the work people?—I have explained that.

5869. You mean two pice *plus* additional expenses on account of extra diet?—That is what I mean.

5870. You speak of sweetmeats not ordinarily forming part of the family diet; does that apply to persons of the middle class?—Ordinarily that applies to middle class people; they do not take sweetmeats every day.

5871. In 1887 I was a president of a small committee to enquire into the comparative cost of living in Calcutta and Simla. We took the evidence of a number of Bengali clerks who gave the details of their articles of daily food, and in every case, according to my recollection, they stated that they ate sweetmeats as a matter of ordinary diet: is that correct or not?—In my opinion that is not correct so far as the average middle class people are concerned.

5872. Sweetmeats do not form part of the ordinary diet during the day?—Some of them take it at tiffin.

5873. Then they do form part of their ordinary diet during the day?—Not to all, and the opium-eater requires more.

5874. You have stated that the confirmed habit of opium-eating is a great disadvantage in operation cases: have you performed operations in the case of opium-eaters?—I have not, but I know Surgeons who have avoided it, unless it was an operation of emergency.

5875. What was their reason for this?—My own professor, Dr. McLeod, used to say that it was a disadvantage, and in his own book he mentions it as a disadvantage.

5876. You are aware that other medical witnesses have expressed a different opinion?—Yes.

5877. You are therefore not speaking of your own knowledge?—Yes, of my own knowledge. I would avoid operations on opium-eaters.

5878. You have also said that as a rule opium-eaters die of very trivial complaints: do you mean eaters in excess or eaters in moderation?—With but few exceptions confirmed opium-eaters run to excess.

5879. "Confirmed" is a general word; I understand it to mean habitual; do you mean habitual eaters in excess?—I cannot draw a sharp line of demarcation between one eating it in excess and one in moderation. If it is taken a long time it generally runs to excess.

5880. You think that the habitual use generally leads to excess?—Yes.

5881. Then what do you mean by saying that opium-eaters die of trivial complaints?—Complaints that would be extremely trivial in other cases—ordinary slight fever which may run to 102, with slight bronchitis, diarrhœa, ordinary attacks of dysentery: extremely trivial complaints in other people, but dangerous in the case of opium-eaters.

5882. Have you had experience yourself of such cases?—Yes, several.

5883. Do you mean five or six?—More than that.

5884. You have also said that the opium-eater has no scruples about giving false evidence in Court; is that within your own experience?—I passed my younger days with opium-eating young men in my village, and I knew opium-eaters who gave false evidence in Court. I do not mean all opium-eaters.

5885. Then you would like to qualify that statement?—Yes.

5886. Will you tell us what you really mean?—I mean many confirmed opium-eaters and opium-smokers.

5887. And your knowledge on the subject is what you gained as a boy and a youth in your own village?—Yes.

5888. You further say that the opium-eater is unscrupulous about stealing other people's property?—That has special reference to opium-smokers in our village. If any petty theft occurred, say, losing an ordinary household utensil, or having any orchard robbed, people would go to the opium-smokers at once, and in nine cases out of ten the article would be recovered.

5889. You qualify your former statement, therefore, by saying that these remarks apply to opium-smokers?—Yes; to confirmed opium-eaters in excess and to smokers. That is the rule, but I do not mean it to be taken as a universal proposition.

5890. You said you have never heard anything of the use of opium in malaria; are you aware that the people of the country have a belief that it does prevent chills or malarial influences?—I am not aware of it.

5891. You have never come across that belief in any district?—I have frequently come in contact with the masses, but they never told me that they had that belief I have inquired whether they had that belief, and they said they had not.

5892. You have said that you have been credibly informed that the lower class people of Assam, and certain

hill people who take opium, are extremely idle, and so on: to what classes do you refer?— I refer to the labouring classes.

5893. The cultivating classes?—Yes, it includes the cultivating classes.

5894. Have you made any inquiries on that point?—Yes, I have made inquiries of my friends, and I have been informed that the class of people who do not take opium are much more active and laborious than ordinary opium-eaters.

5895. (*Chairman.*) You have no personal knowledge?—I have not.

5896. (*Mr. Fanshawe.*) You have used the word *goli-khor*; I believe that means a smoker of *madak*?—Yes.

5897. And that would be employed as a term of reproach?— Yes.

5898. Does *afim-khor* represent as regards opium what the term "drunkard" would represent as regards alcohol—does it mean an opium sot or an eater in excess?— It means the opium-eater.

5899. An opium-eater generally, or one who eats opium in excess?— It means the confirmed opium-eater.

5900. (*Chairman.*) You have expressed the opinion that opium is of no dietetic value whatever?— Yes.

*Mr. Nil Ratan Sircar, M.A, M.D.*

8 Dec. 1893.

5901. Do you entertain a similiar opinion with regard to alcohol?— No: alcohol has a dietetic value of its own. It contributes energy to the body when taken in small quantities, and it acts as an article of food in small doses.

5902. Do you recommend that persons in ordinary bodily health should in any way, however small, be regular consumers of alcohol?—No, certainly not.

5903. Would you only recommend alcohol to be used for medical purposes?—For medical purposes, and when it is so used it has one advantage, *viz.*, that it has a dietetic value of its own.

5904. (*Mr. Wilson.*) With reference to those special articles of diet—milk, ghee, sugar, sweetmeats, etc.—that do not ordinarily form part of the family diet, are you referring to the poor people or the middle class people?—I am referring to the poorer classes and the middle classes, at the same time—the lower stratum of the middle class—considered from a pecuniary point of view, and also lower class people. In our country we cannot make any class distinction exactly on a pecuniary basis. There are middle class people who are on the brink of starvation, but still called middle class, and among them there are many who do not take these things.

The witness withdrew.

Mr. HERAMBA CHANDRA MAITRA, M.A., called in and examined.

*Mr. Heramba Chandra Maitra, M.A.*

5905. (*Mr. Wilson.*) I believe you are Professor of English in the City College?—Yes, I am also an Examiner of the Calcutta University.

5906. In what?—In English.

5907. What is the City College, and how far does it carry its students?—It is one of the great private institutions of the city, and it has about 1,500 students in all departments.

5908. Young men or boys?—There are college classes for young men and school classes for boys.

5909. Where do you belong?—To the Nuddea district.

5910. Is that a malarious district?—Yes.

5911. Amongst your acquaintances and friends and neighbours, do you think that opium is used as a preventive or prophylactic against malaria?—No, I have never seen it so used, nor have I heard of its being so used.

5912. Is it ordinarily used as a domestic medicine?—Ordinarily it is not used; it is only used in some few cases.

5913. What do you wish to say about its physical and moral effects?—As far as I have been able to observe, its physical effects are injurious in the extreme. Want of energy and vigor manifests itself almost in every way. The people are generally able to distinguish opium-eaters or opium-smokers from those who do not use the drug, by their emaciated features, sunken eyes, and their lethargy and indolence. In the case of a very well-to-do man who can afford to take plenty of milk and other nourishing food, the injurious physical effects of the drug are to a great extent counteracted; and I remember one case in which the physical effects of opium-smoking were not perceptible. I cannot account for this exceptional case otherwise than by supposing that the physical constitution of this man was sufficiently strong to resist the effects of the drug. But in the vast majority of cases opium-smoking is disastrous in its results. Opium-eating is less injurious than opium-smoking, but, except when used for medical purposes, it is seriously harmful. Very often opium-eaters and opium-smokers die a premature death from dysentery or other diseases. I have known some most painful cases of premature death from the effects of opium. As to the moral results of the consumption of opium, in most cases all manhood is crushed out of a person addicted to it. The habit is so terrible in its power over its victim, that he is driven to the sacrifice of all considerations of health, respectability, and usefulness for its sake.

5914. What do you say in reference to public opinion in connection with opium-eating?—That the habit of taking opium is looked upon as disgraceful, is easily proved by certain well-known facts. In the first place, the extreme secrecy with which the habit is indulged in indicates the strong reluctance of opium-eaters or smokers to allow their habit to be known. Secondly, the terms *goli-khor* (opium-smoker) and *afim-khor* (opium-eater) are regarded as most abusive, being taken to cover the meaning of the words "insane," "dishonest," "indolent." They would be resented by any one to whom they might be applied. Thirdly, if any one looks very lean and emaciated, people say of him "he looks like an opium-smoker or opium-eater." I may mention two more facts to shew how extremely disgraceful and degrading the habit is considered to be. An aunt of mine was advised to take opium as a medicine in consequence of certain disorders from which she suffered; she said with a very sad look: "If I must take opium, I shall submit to it as an inevitable affliction." My father suffered from chronic diarrhœa for nearly twenty years before his death. He once said in my presence that he had been advised by many to take opium, but he would never do it even for the sake of his life.

5915. Have you any suggestion to make as to how the loss of revenue might be met provided there was a loss and England did not make it up?—The point from which I look at the matter is this. If the traffic can be shewn to be injurious and degrading, we must submit to the inevitable loss and must make it up as the Government of India is now bound to make up the loss it has inflicted upon itself by granting an exchange compensation allowance to its European servants. I am not a financial expert, and can only speak of the question from a moral aspect. I would further suggest that a curtailment of expenditure might be profitably tried in certain departments of administration in order partially to meet the loss.

5916. Have you anything to say as to any further steps that ought to be taken for restraining consumption short of prohibition?—In my opinion the sale of opium ought to be permitted only at dispensaries and on the prescriptions of medical men.

5917. Is it not the case that there are many parts of Bengal in which there are no medical men to give prescriptions?—Certainly such is the case, but I would rather have people go without opium than have it placed within their reach, as is the case with other poisons that are not vended except in dispensaries.

5918. In the cases in which there are no medical men who could give these prescriptions, is there any class of persons in the Bengal villages who you think might be entrusted with a discretionary power to supply it for medical purposes and to refuse it where it was not so required?—I am certainly aware of various classes of men who practise though they are not qualified. There are some whom I would not entrust with the sale of opium; on the other hand, there are others who have had some training: they have not passed the examinations of the Medical Colleges of any Indian University or of the medical schools, but they have studied at these places or seats of learning for several years and, therefore, have some little knowledge of medical subjects. Such men I would entrust, and also those who have had some little training in the old Hindu method of treating cases, the *Kabirajis*.

5919. Do I understand that you have been invited to give evidence here by the Indian Association?—Yes.

*Mr. Heramba Chandra Maitra, M.A.*

8 Dec. 1893.

5920. The Indian Association consists of natives of India?—Certainly.

5921. No Europeans?—No Europeans, I believe.

5922. You have also been invited to give evidence by the Brahmo Samaj?—Yes.

5923. (*Mr. Haridas Veharidas.*) Would you compare the effects of opium with those of alcohol taken in excess?—I would rather avoid making any comparison, because I regard both as extremely injurious.

5924. Can you not compare one with the other?—I would not prefer one to the other.

5925. Both are equally bad?—Yes, in different ways. It may be that alcohol stimulates, and opium enfeebles and enervates—that is the only difference. Nature in both cases is ruined, disordered; in the one case by being pushed beyond its normal limits, and in the other by being enervated, and enfeebled.

5926. If you were asked which you would prefer?—I do not know that it is quite fair to ask me to answer that question after what I have said.

5927. You say that the opium habit and the alcohol habit are two evils; if you were asked which you would prefer?—It would be like asking me whether I would prefer to die of cholera or paralysis.

5928. (*Chairman.*) You regard the indulgence in alcohol or in opium as a vice?—Yes.

5929. (*Mr. Haridas Veharidas.*) Which would you deal with first?—From a financial point of view, I do not know that I can make any suggestion of any value; but I might suggest that a further restriction of consumption might be practised in both fields.

5930. (*Mr. Fanshawe.*) From your own knowledge of the country do you think that the alcohol habit is doing more harm than opium, or less harm?—I confess it is rather difficult to make any comparison. I have known people who have been ruined by indulgence in alcohol, and I have known people who have been ruined by indulgence in opium.

5931. You are not prepared to express any opinion as to the comparative harm which from your point of view they are doing?—It would be difficult for this reason, that the proportion of those who indulge in alcohol or opium varies considerably at various places. If I saw in certain villages that opium was doing a great deal of harm I should be inclined to do away with it, and if in another place I saw alcohol was doing harm I should be inclined to do away with that.

5932. You have spoken of the opinion of the classes which you know as regards opium; what is their opinion as regards the drinking of alcohol?—They regard it as disgraceful.

5933. Do your remarks as to the physical and moral effects apply more particularly to the eating of opium in excess or also to the eating in moderation?—I confess I find it very difficult to make a distinction between eating in excess and moderate eating, though I can make a distinction between those who eat opium for medicinal purposes and those who use it merely for the pleasure they derive from the narcotic effects of the drug.

5934. We have been told by various witnesses that many people who eat opium habitually begin the habit on account of having to take opium for some disease and afterwards retain the habit, while in other cases opium is taken as a stimulant: are such cases within your knowledge?—I have known cases where the opium habit has been begun not from any intention to improve or restore health, but merely for the pleasure of smoking or eating; but certainly there are cases where the use of it has begun only from the motive of preserving health.

5935. How is that regarded?—That is not regarded as equally disgraceful with those cases in which it is used merely for its narcotic effects; but even in these cases people regard it as a necessity to which they must submit with reluctance. They would rather not indulge in opium in any form, even for medical purposes, if they could avoid it. There is one distinction between the habitual use of opium for medicinal purposes and the occasional use. A sufferer from certain complaints might be advised by his doctor to take opium for a day or two, and that would not be regarded as disgraceful, but if, even from motives of health, he took to the use of opium daily his feeling would be that he would not be quite understood, that his conduct might be misinterpreted.

5936. If he takes opium habitually in moderate doses, having started with the medical use, how is that regarded by the people?—That is regarded not as being quite so disgraceful as those cases in which it is used merely for its narcotic effects.

5937. Or merely as a stimulant?—Yes, that word may be used.

5938. Does the word "*afim-khor*" mean an opium-eater in excess or in moderation?—I have not known people make a distinction between the moderate and the excessive use of opium when they saw that the habit was confirmed.

5939. I want to know whether this term of reproach is applied to those who eat opium in moderation or only to those who eat it in excess?—I do not know what is the quantity of opium which must be taken daily to justify the word "*afim-khor*." It would not be used as a term of reproach to those who took opium only for medical purposes.

5940. Do you mean to those who use it habitually for medical purposes?—If habitually used, all I can say is that it would be unjust to them, but people would apply it even to them.

5941. I did not quite understand what you said about the opium habit in the Nuddea district; is it fairly common there?—In one sense it is not common; only a small proportion of the population take it.

5942. Is it used among some number of the inhabitants of this district?—The proportion of opium-eaters or smokers varies considerably in different localities. In some places 50 per cent. of the people take it. In a place near my own native village 50 per cent. of the people at least are consumers of opium, but in my own native village I have not seen a single person using opium.

5943. Can you give any reason for that?—The only reason I can think of is that the habit is contagious, and that it spreads in those places where there have been opium-smokers for a long time.

5944. Do the people of this village eat or smoke opium?—Both.

5945. Is opium-smoking at all common in Nuddea?—No, neither is opium-eating. I do not know whether there is much more opium-smoking than eating. I have known both opium-smokers and eaters in my own district.

The witness withdrew.

*Mr. H. M. Rustomjee.*

Mr. H. M. RUSTOMJEE called in and examined.

5946. (*Chairman.*) I believe you are here to represent the Bengal National Chamber of Commerce?—Yes; I am one of the Vice-Presidents.

5947. The questions I should address to you naturally relate chiefly to the commercial aspect of the subject before us. I observe that you have been an Honorary Presidency Magistrate for more than 16 years; will you state to us generally your opinion as to the effect of the opium habit upon the people of this country?—I do not ever remember having a very serious case of a criminal addicted to opium-eating.

5948. Is it your impression that those who make use of opium in a solid form are a small proportion of the whole population?—I could not exactly state in what proportion, but I think that opium-eaters in the solid form preponderate over opium-smokers.

5949. But the opium-eaters are relatively few as compared with the general mass of the population?—That may be so.

5950. Of those who consume opium in the solid form, do you consider that the majority are consumers in moderate amounts?—Yes, to my knowledge.

5951. In their case do you think that the use of opium is beneficial, or is it an indulgence, but not a harmful indulgence?—It is beneficial and harmless.

5952. What have you to say to us with regard to allegations which have been made that the present easy means of procuring opium increase a number of suicides?—I do not think that the number of suicides can be judged by the means of obtaining opium: that would depend on the state of society. If there were further restrictions, suicides should still take place. I may say that suicides attempted

by opium are often frustrated under medical treatment, while other poisons might have a more fatal effect.

5953. Referring to the aspect of the question before us which is more strictly connected with the National Chamber of Commerce, do you consider that taxation as at present levied in India falls very heavily on the people of this country?—Very heavily indeed.

5954. Do you desire to say that if fresh taxation were imposed in consequence of the adoption of a policy which will put an end to the opium revenue, it would be resented by the people of the country?—Very strongly; they will not be able to bear any fresh taxation, and it would create great discontent and dissatisfaction.

5955. Do you think if the use of opium were prohibited, it will lead to increased consumption of wines or alcohol?—I should think so decidedly.

5956. Do you think that that change would be disadvantageous from a moral point of view?—Certainly, it would demoralise the people.

5957. Do you desire to appear here as an advocate for leaving things as they are?—Yes.

5958. Do you think that the loss of revenue which would arise from the prohibition of the growth and consumption of alcohol could be met by economies in various departments of the Government, by a reduction in the Civil expenditure or in the Military expenditure?—I would hardly think so. There could be no possible reduction in salaries; I do not think it would be advisable, because if you have a certain standard of ability it must be paid for accordingly. I do not think that any reduction in that way would be advantageous to the country.

5959. You believe that if you reduce salaries you would impair the efficiency of the Government?—Yes, you would get an inferior class of men in the Government service.

5960. Are you of opinion that a material reduction in the number of English officials would be at the present time disadvantageous?—I should think so.

5961. (*Mr. Wilson.*) What is the exact position of an Honorary Presidency Magistrate; do you take part in trying cases?—An Honorary Magistrate in a Presidency town enjoys the same privileges as a Stipendiary Magistrate, and he is occasionally asked to preside in the Police Courts and to try such cases as are placed before him by the Chief Magistrate.

5962. Do you take part in that?—Yes, we possess all the powers which a Stipendiary Magistrate possesses, with this difference that we have sittings of two or three Magistrates; some try cases singly. *Mr. H. M. Rustomjee* 8 Dec. 1893.

5963. You take part in that occasionally?—I have done so for the last 17 years.

5964. You say that it has not come under your observation that any brutal act or heinous crime has been committed under the influence of opium?—No, it has not.

5965. Would you say that it leads to petty offence?—It might lead to petty offence, but I do not remember having any cases connected with petty offence.

5966. Or any offences where people were addicted to opium-smoking?—Not to my knowledge.

5967. In reference to what you said in reply to Lord Brassey about any retrenchment, I understand that you would not be prepared to advocate any retrenchment or economy either in the Civil or Military service?—I would, so far as it would not impair efficiency.

5968. Do I understand you to mean that you think any retrenchment would impair efficiency?—I cannot be a judge of that.

5969. I think it is your opinion that it is not desirable in the interests of the Government that there should be any retrenchment or reduction of salaries in the Civil or Military service?—That is my opinion so far as you do not impair efficiency.

5970. You do not desire to see the natives of India more largely employed than at present to the displacement of Europeans?—Of course they should certainly be employed where they are found fit.

5971. Do I understand you to think that they are not fit for any position that they do not now occupy?—I do not say so.

5972. Do you wish to say that they are chiefly employed?—Certainly, where they are found efficient and able.

5973. I think you are a member of the Parsee community?—I am.

5974. Is there much opium-eating in your community?—I do not think there is any in Calcutta; my experience has been in Calcutta.

5975. If it is so beneficial, why do not your friends take it?—I cannot say; I can only speak for myself.

5976. If you had a son grown up to be a young man, would you like him to take opium habitually?—I should not.

5977. (*Mr. Fanshawe.*) When speaking of opium as a cause of suicide, you refer to your experience in Calcutta?—Yes.

The witness withdrew.

Mr. NIL COMUL MOOKERJEE called in and examined. *Mr. Nil Comul Mookerjee.*

5978. (*Chairman.*) I believe you are a Port Commissioner and a Member of the Bengal National Chamber of Commerce?—Yes.

5979. Do you come here to represent the views of that Chamber?—Yes.

5980. We have had evidence from several representatives, may I ask whether you concur in the views put before us by the other members of that body?—I do.

5981. Speaking generally with regard to the use of opium that in a great majority of cases it does no harm?—As far as my experience goes in the society in which I move, many of my friends use it and are doing very well.

5982. Do you believe that the use of opium in moderate quantities is in numerous instances attended with dangerous results?—I do not believe that the use of opium in moderate quantities is in numerous instances attended with dangerous results.

5983. What you say as to the use of opium in the form of *madak* or *chandu*; do you recognise that the use of opium-smoking in those forms is injurious?—They are mostly used by a very low class of people. I do not know of any gentleman that uses them.

5984. Are you brought at all in contact with people who use *madak* or *chandu*?—Yes.

5985. Do you see that in their case the practice does harm?—I do not see that it does much harm; they are regular working people, and they do their work well.

5986. Turning to the outlying districts, are you from your own knowledge able to say that among the ryots opium is extensively used for medical purposes?—I had the management of the Tagore Estates in Rajshahye, Mymensingh, Pubna and Krishnagarh, and I often came into contact with the poorer classes, specially in the Pubna district, where I found many official men using opium.

5987. What has been the result of your observation the opium habit with reference to the poor ryots in out-lying districts?—The poor ryots in the out-lying districts who may never have seen a doctor take to it from tradition, and I believe in the great bulk of cases, if not entirely, from necessity alone, the cost being too great to allow of its being otherwise than as a special luxury or a medicine. To these men it often means life, and I cannot but think, looking to the life of privation they lead, that, if deprived of opium, they would simply be driven to use spirits, *ganja* and other much more deleterious drugs. Nor can I think that this side of the question has had the necessary attention from the people who are raising it, or they would have hesitated before creating an opening for the extension of the use of wines and spirits which, I understand, have proved such a curse in every country, and which, I think they will readily admit, is infinitely more in need of repressive measures.

5988. A question has been frequently put this morning as to willingness of the people of this country to bear in whole or in part the cost of prohibitive measures. Do you agree that they would have a general objection to bear any increased taxation which might fall on the country if the opium revenue were no longer at the hands of the Government?—Yes.

*Mr. Nil Comul Mookerjee.*

8 Dec. 1893.

5989. Do you say that the growth of the poppy and the manufacture and sale of opium in British India ought not to be prohibited?—Yes.

5990. Have you any suggestions to offer for the restriction of the sale of opium by retailers?—Since the Commission has been sitting I have been talking with some of the best men of the country on the subject, but up to the present moment I have not been able to find a scheme. Looking at the cases reported in the newspapers lately, cases of suicide appear to be increasing, and I think it would be very desirable if some sort of prohibition were adopted, but I have no definite scheme to put before the Commission. I think there should be some sort of restriction now that the vendors are all licensed.

5991. How many years have you resided in various parts of Bengal and Orissa?—Bengal is my home. I am still one of the trustees of the Dwarkanath Tagore's Estates.

5992. And you are in one of the largest mercantile firms, Messrs. Graham & Co.?—Yes.

5993. The occupations that you fill necessarily give you the opportunity of knowing both the condition of the agricultural people and the community which is engaged in the work of this port?—Yes.

5994. Your views are those of one who has had wide experience?—I should think so.

5995. (*Mr. Wilson.*) Would you like your son or your nephew, or any young man in whom you were interested, to take opium regularly?—If under medical advice, I would.

5996. But without medical advice?—Without medical advice I would not allow them to take any intoxicants.

5997. You have stated that the use of opium in India does not deteriorate the people in the least morally or physically?—That is my opinion.

5998. If it does not deteriorate them in the least morally or physically, why would your son not do well to take it?—What is the good of contracting a habit?

5999. Have you any statistics of the number of persons who do use it?—No.

6000. Would there be any difficulty in getting statistics?—Certainly, because unless asked, people will not say that they take opium, and it cannot be known whether people take it or not.

6001. They are reluctant; they would rather not say it?—People are not generally asked whether they take it or not.

6002. Would you say that there was reluctance on the part of many to admit the habit?—Yes.

6003. Why?—I should say it is one of the habits that people do not like to speak of.

6004. If you would not advise your son to take it, would you like to take it yourself?—I take it.

6005. Medically?—Yes.

6006. Have you taken it for a long time?—I have taken it for the last sixteen years.

6007. Is it found that persons who take it find it difficult to discontinue it?—In my own case I have tried four or five times, but I fell ill and was advised not to give it up.

6008. When people begin to take it under medical advice, you think it becomes difficult to discontinue it?—In my case it is. When I discontinued it I became ill again.

6009. What do you consider would be the loss if the opium revenue were abandoned?—I believe about seven or eight crores.

6010. Do you get that from the figures of the Government or from any calculations of your own?—I merely give it from papers I have read.

6011. If I told you that Sir David Barbour put it at five million pounds and afterwards reduced it to four million six hundred thousand, you would not dispute that?—Certainly not. Every year is not the same.

6012. Are you prepared to suggest some rules in regard to the retail sale; how would you propose to proceed?—I think there should be a registration of buyers, or some such method, but I am not prepared to lay any scheme before the Commission.

6013. You have no definite scheme, but you think something ought to be done?—Something ought to be done.

6014. With what object in view?—Looking at the suicides reported every day in the papers.

6015. You have been connected with large zemindaris?—Yes.

6016. Is opium grown in them?—No.

6017. Not in any of them?—No.

6018. I think you have said you were connected with a large business firm in this city?—Yes, for the last eighteen years.

6019. Has that firm any transactions in this matter?—Not in opium.

6020. (*Mr. Fanshawe.*) Are the views which you have expressed with regard to suicide mainly applicable to Calcutta, or do they apply to the outlying districts as well?—My experience is more in Calcutta.

6021. You have had large experience of native life; can you tell me generally at what age people who take to the opium habit begin?—Generally, I think, about 30 or 40 years of age.

6022. How many years have you had the actual management of the zemindari of the Tagore family?—Nearly twenty-five years.

6023. Where have you lived during that time?—For some time I was managing the estates in the mofussil; for the last twenty years I have been living in Calcutta.

6024. Before that for how many years were you actually living in the mofussil?—For eight or ten years I was managing in the mofussil.

6025. The opinion you expressed with regard to the ryots was founded on actual experience during those years?—Yes.

6026. In the districts you have mentioned?—I have also been to Orissa and had some estates there.

6027. Did you remain any length of time in Orissa?—I have been there twice, and once I remained there eight or nine months.

6028. Had you an opportunity of forming an opinion as to the opium habit in Orissa?—Yes, I often inquired of the persons I came in contact with.

6029. Did you understand that it was common there?—Yes.

6030. What was the effect on the people generally judging from your own experience; did the habit affect the well-being of the people at all?—Yes, I think they were doing well, keeping in better health and doing their ordinary work.

6031. You have spoken of the people admitting the habit of eating opium somewhat unwillingly; would that also be true of drinking alcohol?—Amongst my own class of people if I were to ask them they would not hide it altogether, but that is no reason why they should tell everybody that they took it.

6032. Would that apply equally to the habit of drinking alcohol?—Yes.

6033. They would not willingly admit the habit?—Certainly not.

6034. (*Mr. Wilson.*) You are a Member of the Bengal National Chamber of Commerce?—Yes.

6035. Of whom does it chiefly consist?—It chiefly consists of native merchants.

6036. Does it relate to all Bengal?—Mostly to Calcutta.

The witness withdrew.

*Rai Sheo Bux Bogla Bahadur.*

RAI SHEO BUX BOGLA BAHADUR called in and examined.

6037. (*Chairman.*) You come here, I understand, representing the National Chamber of Commerce?—Yes.

6038. Will you describe to us your position and occupation?—Merchant and Banker.

6039. I believe your family came originally from Rajputana?—Yes.

6040. Have you anything you wish to say to us with reference to the use of opium by Rajputs and Sikhs or any other races of Upper India?—Yes, they take it from 40 to 45 years of age, and some Rajputs take it from birth.

6041. With those races you say that the use of opium does not bring physical injury or demoralization?—No.

6042. Many of the witnesses who have appeared before us have recommended that prohibitive measures should be adopted with a view to prevent entirely, except for medical purposes, the use of opium: supposing such prohibitive measures were adopted, what do you think would be the possible consequences? Would you anticipate any evil consequences from such a change?—The danger of prohibitive measures would be immense; people would have recourse to other intoxicants, and alcohol, which is one of the principal causes of poverty in this country, would be largely consumed, and the lower classes would take to ganja-smoking.

6043. If a policy of prohibition were attempted, do you believe it would lead to an increase in smuggling?—Yes.

6044. In your experience can you say of your own knowledge that there are districts in which the people use opium too freely?—Yes, several districts.

6045. Could you name those districts?—Patna and Gujerat, and in our country, Rajputana.

6046. In those districts where opium is used, according to your own knowledge, to excess, do you see any measures that you could recommend to be taken on the part of the Government with a view of diminishing the consumption?—I can suggest nothing.

6047. (*Mr. Wilson.*) Can you give us any idea of the proportion of the Rajputs and Sikhs who take opium as a daily ration?—About 70 or 80 per cent. of both Rajputs and Sikhs. *Rai Sheo Bux Bogla Bahadur.*

6048. (*Mr. Fanshawe.*) You represent the Marwari community, do you not?—Yes. 8 Dec. 1893.

6049. Is that a large community in this city?—Yes.

6050. Chiefly employed in business?—Yes.

6051. Is the habit of eating opium fairly common among the Marwaris?—Yes.

6052. You say that the habit is generally begun about the age of 40; is that the case among the Marwaris?—Yes.

6053. Are you in the habit of visiting your own country occasionally, or do you reside chiefly in Calcutta?—I have been four or five times in my country among the Rajputs.

6054. You reside in Calcutta as a rule?—Yes.

6055. Is your own country Bikanir?—Yes, the State of Bikanir.

6056. Among the Bikanir people is the habit of opium-eating common?—Yes.

6057. When you said that 70 or 80 per cent. of the Rajputs eat opium, were you referring to Bikanir?—Yes, to the Rajputs, not our caste; the Rajputs and Sikhs.

6058. Have you any personal knowledge of the Sikhs?—Only what I have heard.

The witness withdrew.

Adjourned to to-morrow morning at 10-30.

---

## At the Council Chamber, Writers' Buildings, Calcutta.

---

## TWENTY-SECOND DAY.

### Saturday, 9th December 1893.

---

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDENCY).

THE HON'BLE SIR LACHHMESWAR SING BAHADUR, MAHARAJA OF DARBHANGA, K.C.I.E.
MR. A. U. FANSHAWE.
MR. HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M. P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary*.

MAHARAJA BAHADUR SIR NARENDRA KRISHNA, K.C.I.E., called in and examined. *Maharaja Bahadur Sir Narendra Krishna, K.C.I.E.*

6059. (*Chairman.*) Maharaja, the Commission would be glad to hear from you, what in your view are the effects of taking opium among the people of Bengal?—Generally the people of Bengal, especially in malarial, low and swampy districts, take a small quantity of opium as a tonic to preserve their health; the dose daily used is not exceeded by them, and it has no deleterious effect either on their moral or physical condition. People begin to take it for medical purposes, though after the disease is cured they continue it to prevent a relapse.

6060. It has been urged upon us that it would be desirable in the interest of morality that the growth of the poppy and the manufacture of opium should be prohibited. It is obvious that if such a prohibition were to be enforced the Government would lose a considerable amount of revenue, and that other taxation would be necessary to compensate the deficiency. Would you state to the Commission whether in your opinion such a change, as has been recommended, would be popular with the people of Bengal?—The prohibition of the cultivation of poppy lands would deprive the Government of a large amount of revenue derived from the manufacture and sale of opium, and I do not know that the Government can devise any other easy mode of raising this large income. Besides, the moderate use of opium does not lead to the commission of heinous offences. It is beneficial to health; it is better than brandy or whisky.

6061. Do you think that if regulations were promulgated with a view to enforcing a policy of prohibition there would be any risk of an illicit trade and of smuggling?—Certainly. In foreign States people cultivate the poppy plant, and prepare opium, which they smuggle into the places where people are addicted to opium.

6062. Supposing that the Government of India were to continue to adhere to their present general policy in dealing with the opium revenue, do you consider that the existing arrangements in connection with the Bengal monopoly, and the rules which are enforced and observed in relation to licensing persons who may carry on a retail trade are practically satisfactory?—In the first place, in my opinion the Government monopoly should not be abolished; in the second place, the licensing of opium shops brings some amount of revenue to the Government, and I do not see why that source of revenue should not be collected.

6063. If there were no licensed shops, do you think that there would be an equal amount of opium consumed in places not under the observation of the police?—The abolition of licensed shops would increase the consumption of opium among the people, because the vendors at licensed shops are not allowed to sell more than a certain quantity of opium to any person.

6064. Have you zemindaris in the poppy-growing districts?—I have not.

6065. You have no special personal interest in this question?—I have no personal interest in it, but I do not like the Government to be deprived of the large amount of revenue obtained from the manufacture and sale of opium.

6066. You came here, as I understand, to tell us that in your belief the consumption of opium in moderate quantities

*Maharaja Bahadur Sir Narendra Krishna, K.C.I.E.*

9 Dec. 1893.

is not prejudicial to the people of this country?—Certainly. The consumption of a moderate quantity of opium is not harmful to the persons who take it. It does not affect the brain, and it has no depressing effects afterwards like the drinking of alcohol.

6067. Do you consider that indulgence in alcohol in this country is far more pernicious than the consumption of opium?—Indulgence in alcohol brings on delirium tremens. People cannot take excessive quantities of opium without their stomachs swelling up; they are unable to take excessive quantities.

6068. (*Mr. Wilson.*) If you had sons or young men in whom you were interested, would you like them to begin taking opium regularly?—Not in their younger days. I would not allow them to touch opium, but when they have arrived at a ripe age, say 50, if their bowels get into disorder, I would have no objection to their taking a grain or two of opium. In their younger days I would object to their touching opium or any intoxicating drink.

6069. I think it is your opinion that the people of Bengal, especially in malarial, low, swampy districts, take opium to preserve their health?—I think so.

6070. To what districts do you particularly refer?—Districts which have low lands, where the water is clogged.

6071. Which districts have you special knowledge of?—In the 24-Parganas ryots take little opium. In Murshidabad and in the eastern districts they generally use opium to ward off the effects of malaria.

6072. Is that what you have heard from other people, or what you know of your own knowledge and your intercourse with those persons?—It is difficult to speak on the subject, but I am stating generally what I have heard from others about the effects of opium.

6073. If there are any districts that are malarial and low and swampy with which you are personally acquainted, will you tell me what they are?—Generally the eastern districts of Bengal.

6074. Will you mention one or two towns or villages if you know them personally?—Furridpore, Dacca, Murshidabad.

6075. Do you know those districts personally?—I have not visited them all.

6076. (*Chairman.*) You have visited some of them?—Yes, when I was Deputy Magistrate in the service of the Government, I visited some of the eastern districts—Dacca, Furridpore, Mymensingh, and the people in those places take opium, not all but a portion of them take opium in moderate quantities.

6077. (*Mr. Wilson.*) How long is it ago that you were personally acquainted with those districts?—More than 40 years—about 45 years.

6078. Have you any connection with the Government?—No connection whatever.

6079. Are any of your family connected with the Government?—My present eldest son is Officiating Magistrate and Collector of Pubna; he belongs to the Statutory Civil Service.

6080. Any others?—No.

6081. He is your eldest son?—My present eldest son.

6082. Did he pass through the usual course of examination?—Certainly. I think so, or how could he have got promotion? He is an M. A. of the Calcutta University.

6083. May I ask how long you have lived in Calcutta?—I was born in Calcutta, and I have lived in Calcutta all the time except 8 or 10 years when I lived in the mofussil.

6084. Where are your estates?—In Tipperah and in the 24-Parganas and other places and districts.

6085. Have you resided many years on those estates?—No. In Calcutta we zemindars do not generally reside on our estates.

6086. Do you visit them regularly?—I have visited my zemindari in the 24-Parganas.

6087. How often have you visited them?—Once, I believe.

6088. When?—About 16 years ago.

6089. You referred just now to the restriction of the sale of opium in shops?— Yes. That is the Government rule.

6090. Of what use is that?—Probably Government does not like people to have an unusual quantity of opium in their possession.

6091. A man can buy 5 tolas?—Yes.

6092. And then he can go again and buy more?—Not in that shop; probably in another.

6093. There is nothing to prevent his going ten times a day; is there?—I do not know.

6094. I think you signed a joint letter from the British Indian Association?—Yes, in my capacity as senior Vice-President.

6095. It is stated in the letter that prohibition would reduce rents; will you explain in what way it will reduce rents?—The opium cultivators pay more rents to the zemindars than the cultivators of other food crop or grains.

(*Chairman.*) I apprehend if the cultivator is prohibited from growing a profitable crop, he necessarily pays a less amount of rent.

(*Mr. Wilson.*) That is my point.

6096. Is the rent fixed according to the crop that the cultivator grows, or according to the piece of ground that he has in his possession?—According to the piece of ground that he has in his possession.

6097. If he were to grow sugarcane or anything else upon it, the cultivator could not claim a reduction of rent?—I think not—not if the ryot cultivates sugarcane and other plants of his own inclination in the poppy-growing lands.

6098. If the cultivator has not got his license to grow poppy, does the zemindar reduce the rent?—How can the zemindar ask his ryots to pay the rent which is derived from the culivation of the poppy?

6099. I want to know as a matter of fact whether zemindars do reduce their rents?—I do not think they would demand the same rent as is allowed for the poppy-cultivating land.

6100. Can you give me a case in which the zemindar has reduced the rent because the Government has withheld the license to grow poppy?—I have no lands in the poppy-growing districts; how can I cite a case?

6101. Then you do not know?—No.

6102. So far as this part of the letter of the British Indian Association is concerned, you do not know about that?—The other members of the Association who have lands in the poppy-growing districts and who have signed the letter can tell you.

6103. (*Mr. Haridas Veharidas.*) If your son contracted the opium habit, would you be as much displeased with him as you would be if he took to drinking liquor?—I should not like my son in his early youth to take to opium. Of course I detest the drinking of brandy or whisky for young men.

6104. If he took it by chance, would you be as much displeased with him if he took to drinking alcohol?—I think the habit of opium is not so bad as that of drinking.

6105. You would not be so much displeased with it, as you would be, if he took to drinking?—I should certainly be displeased if my son took opium unnecessarily, or if he got addicted to the drinking of wine.

6106. You would get very much more displeased if he drunk liquor than if he took opium?—I would certainly be greatly displeased if he took brandy or whisky in place of opium.

6107. (*Mr. Fanshawe.*) Is it your opinion from the knowledge of the country that the habit of eating opium is generally begun by middle-aged people?—I think so. People after arriving at the age of 50, when they find that their digestive power is weakened, take small quantities of opium.

6108. As far as your knowledge goes, that would be a general reason for taking to the opium habit?—I think so.

6109. (*The Maharaja of Darbhanga.*) I suppose the chief objection of the East Indian Association to the abolition of the opium monopoly is that, in case the opium revenue were done away with altogether, Government would very likely have recourse to direct taxation, and I suppose the people of the country prefer the opium monopoly to any direct taxation; is that the view of your Association?—They think that the opium monopoly should not be abolished.

6110. (*Mr. Wilson.*) With reference to these malarious districts, are there any statistics to shew that Dacca and Mymensingh are more malarious than Nuddea and Jessore?—I ought to have mentioned Jessore and Nuddea as being malarious; I think they are more marshy than Mymensingh and Furridpore and Dacca.

6111. Is there any reason to suppose that an interference with poppy cultivation might tend to disturb the permanent settlements in Bengal?—I do not know whether there is any intention at present on the part of the Government to break off with the permanent settlement.

The witness withdrew.

MAHARAJA DURGA CHURN LAW, C.I.E., called in and examined.

*Maharaja Durga Churn Law, C.I.E.*

9 Dec. 1893.

6112. (*Chairman.*) Are you at the head of a large commercial concern?—Yes.

6113. Do you come here as a representative of the British Indian Association?—Not as a representative of the Association.

6114. But to represent your own individual views?—Yes.

6115. So far as people who consume opium have come under your own personal observation, do you say that they have taken it es a remedy against what are called miasmatic influences?—Not only miasmatic influences, several other diseases, such as diabetes, complaints arising from cold, bronchitis and others.

6116. In the districts with which you are acquainted where opium is most largely consumed, do you see any signs of physical deterioration among the people?—My experience does not extend beyond Calcutta and Chinsura. Of the places where opium is largely consumed I have no experience.

6117. Looking at the subject generally, do you observe any indication that led you to the belief that indulgence in the use of opium is a cause of moral depravity?—I have not heard of a single case of moral depravity among people who are accustomed to take opium in moderation. On the contrary, I have always heard of the good effects of opium among people after they have reached about 50. It prolongs life: that is the general impression, and I believe it is a fact. It gives tone and spirit to the man who takes it.

6118. Will you in a summary way give your general conclusions with reference to the opium habit?—Practically opium is not used for purely pleasurable or vicious purposes. It is, so to speak, an instinctively adopted indigenous remedy or preventive against what are known to be the effects of the unhealthy surroundings of the people. A man taking opium for the sake of pleasure would find the effect very disagreeable on the following morning.

6119. Will you tell us how you think the people of this country would view any new taxation which they were called upon to bear in consequence of the loss to the Government of its present revenue from opium?—They would not like it; there would be a general discontent among the people if a new tax had to be imposed upon them in lieu of the revenue derived from opium which they all consider, at least the people of Bengal, perfectly harmless.

6120. Do you think that such a prohibition would tend to make the English rule in India unpopular?—It would.

6121. Would an edict of prohibition be regarded as an unjustifiable interference with the rights of property?—I think it would.

6122. Can you suggest any better arrangements than those which at present exist for regulating the Bengal monopoly?—In the first place I have never thought of it, and in the next place I do not think I could suggest any better arrangement.

6123. We understand that the interests in the opium districts which are bound up with the cultivation of the poppy are very considerable?—So they are.

6124. Would the zemindars suffer in the opium districts if the cultivation of the poppy were prohibited?—Not only the zemindars would suffer, but the ryots would suffer.

6125. The zemindars would lose their rents?—Yes, they could not get the same rents for their lands that they are now getting from the opium cultivators.

6126. The zemindars would not get so much rent because the ryot who cultivates the land would earn less?—Yes.

6127. And therefore it is obvious that the landowners and cultivators in the opium districts would be opposed to any change?—Yes.

6128. (*Mr. Wilson.*) Is there not in Bengal a permanent settlement with fixed rent?—Not the rent of the ryot; it is the rent to be had from the zemindars. The zemindars rent which the Government receives has been fixed.

6129. Under the Tenancy Laws can the ryot claim a reduction of his rent if he ceases to grow poppy?—I think he can.

6130. Do you know of any case in which he has got a reduction?—I am not aware of any case.

6131. I think you are a zemindar as well as a merchant?—Yes.

6132. Do you take any personal part in the management of your estates?—I do not take a large interest in the management of my estates now-a-days. The active management is left with my son.

6133. Do you receive the rents direct from the ryots?—In some cases we receive them direct from the ryots; in other cases we let out a portion of the zemindari and we receive the rent from the lessees.

6134. Do you receive the largest portion of your rent direct from the ryots or from the middleman?—From the ryots.

6135. May I ask how often you have visited your estates?—I do not think I have ever visited any of my estates.

6136. You have signed a letter of the British Indian Association?—It is not a letter of the British Indian Association; we have signed it on our individual account; we have merely signed it altogether, that is all. It is not from the British Indian Association that the letter has been sent.

6137. It is dated from 18 British Indian Street; is that the office?—That is the office of the Association.

6138. And I think the last signature is the signature of your Secretary?—Yes, but he does not sign as Secretary.

6139. The first signature is the signature of one of your Vice-Presidents?—Yes.

6140. This was given to me as a letter from the British Indian Association, is that wrong?—It was a mistake.

6141. Still you signed it and it expressed your opinion?—Yes.

6142. Now will you explain it a little? In paragraph 3 you state that "where a monopoly is so strict as that of opium is in India, it becomes practically prohibitive to the general body of the people"; that is your opinion?—Yes, it is as far as possible.

6143. Then you say that "prohibition of the growth of the poppy and manufacture and sale of opium would practically mean unjustifiable interference"?—So it will be.

6144. But then it is already interfered with as regards the general body of the people?—Yes, so long as the poppy is allowed to be grown it is not a prohibition.

6145. But so far as the general body of the people is concerned it is prohibited?—In cases where it is already allowed, if prohibition is to take effect, it will interfere with the rights of the people. It is already allowed by the Government to be grown in certain districts; on what ground is the Government to take away that right from the owner of the place?

6146. I must not answer questions, but ask them. I want to know why you say that prohibition is unjustifiable interference when in the greater part of India it is absolutely prohibited?—It is absolutely prohibited in other parts of India, but where prohibition does not exist, if Government tried to withdraw or to prohibit in those parts, it would be an interference with the rights of property there.

6147. In the case of Assam prohibition of the poppy was enforced twenty years ago; do you consider that was unjustifiable interference with the rights of private property?—I have no knowledge of that interference, and therefore cannot answer that question. If the Government were bent upon poisoning the whole or the greater part of its subjects, I would certainly prohibit opium everywhere, but such not being the case, I do not see why there should be any attempt made to urge the Government to prevent the cultivation of opium.

6148. If it is an interference with the rights of property and the liberty of the subject, is not that liberty already interfered with as regards the larger part of India?—We see that it is good for the country that that prohibition is made, because if the whole of India was allowed to grow opium, there would be a famine every year.

6149. Then if it is good for the country that the prohibition is made, to prohibit it entirely would be justifiable?—I do not think so.

6150. (*Chairman.*) If you thought that opium was necessarily a poison you would consider that the policy of the Government should be changed?—Yes, I would.

*Maharaja Durga Churn Law, C.I.E.*

9 Dec. 1893.

6151. Your opinion of the policy depends upon your opinion of the effects of the opium?—Yes.

6152. (*Mr Wilson.*) Can you explain whether the prohibition of poppy would reduce rents, and if so, how?—It would certainly reduce rents, because any other crops would not yield the same profits to the cultivator as opium does.

6153. You told me a little while ago that you did not know any case in which rent has been reduced on that ground?—No; I do not.

6154. In the last paragraph of the letter you say that so far as you know, the cultivators would be opposed to the change?—So they would.

6155. How do you know the opinions of the cultivators?—It is fair to conclude that when their interests suffer they would be opposed to the change; it is not that I have consulted them.

6156. Then you speak not from what you know but what you conjecture?—I have not consulted them.

6157. (*Mr. Fanshawe.*) Have you any poppy cultivation in your own zemindari?—No.

6158. You have no practical knowledge of it?—No.

6159. I believe the cultivation of the poppy has been carried on for a long time in Behar?—For a long time.

6160. Your opinion as to interference has reference to Behar as matters now stand, I suppose?—Yes.

6161. You have had very long experience of your own countrymen, can you tell us generally how they regard the habit of eating opium in moderation?—They regard it very favourably after a certain age when taken in moderation as it generally is.

The witness withdrew.

*Maharaja Sir Jotendro Mohun Tagore, K.C.S.I.*

MAHARAJA SIR JOTENDRO MOHUN TAGORE, K.C.S.I., called in and examined.

6162. (*Chairman.*) We know that you occupy a position of great personal influence in Calcutta, and that you are a Knight Commander of the Star of India. I understand that you are an extensive landowner, and that your property does not lie in the poppy-growing district?—It does not.

6163. I should be sorry to trouble you unnecessarily by repeating questions which you have heard addressed to others. I would simply point out that the main, essential and primary point upon which this Commission has to form a judgment relates to the effect of the use of opium among the people of India. May I ask what is your view as to the effect generally of the use of opium among your people? Do you think the effect is good or bad?—Generally speaking its moderate use is beneficial to the people, but if there be cases of abuse it may bring on injury. Generally where it is used moderately my opinion is that it is perfectly harmless. In many cases it is of great benefit to the people who use it.

6164. Do you think that the cases of abuse and excess are relatively few?—Very few.

6165. As far as you are competent to judge, do you think that the opium used medicinally is of great value to the people of India?—Very great value.

6166. What is your opinion as to the proposals which have been put before us for our consideration for the prohibition of the growth of the poppy and the sale of opium for other than medical purposes?—I think it would create a great deal of dissatisfaction among the people and do more harm than the good that is expected to arise from a prohibition of this nature. It will make people perfectly dissatisfied with a policy of this kind.

6167. Do you think it would drive them to an increased use of alcohol?—Certainly it would in many cases.

6168. (*Mr. Wilson.*) I think you have signed a letter with five other gentlemen and have also put in a paper of your own?—Yes.

6169. Have you heard the questions which I have put to the two gentlemen who preceded you?—Only one.

6170. I do not know whether you can throw any further light on the question which I put to him about reducing rents. In what way would it reduce rents? Under what law could the cultivator claim a reduction?—The question stands in this way. When the ryots grow a crop which is less profitable than another, the zemindar is bound to reduce the rent by no legal act, but it is for his own interest as well as the interest of the estate that he should not claim the same amount of money or rent from him which the ryot used to pay when cultivating a crop which paid him better.

6171. As a matter of fact when the Government withholds the license to cultivate the poppy from any ryot, does the zemindar reduce the rent?—Most likely he will have to do it. It was never tried.

6172. I want to know if he does, and where and when?—It was never in my estate. As far as I know there has not been a case of this kind, so that I cannot speak from personal experience as to the reduction. I may say, however, that when a cultivator has been cultivating betel-leaf or sugar-cane, and when by rotation or by some accident he cannot get an equally paying crop, the zemindar is obliged to make a reduction in the rent; and it necessarily follows that the same thing will occur in a case of this kind.

6173. Can you give any cases in which it has been done?—In my own estate several cases of the kind have occurred.

6174. Can you give me a particular case?—The case of my own ryots, but that will not be quite plain to gentlemen here.

6175. Are your estates under your own management?—Yes, mostly.

6176. In that case, there is no middleman to whom you sublet?—There are certain estates let to sub-tenants; others are entirely under my immediate management.

6177. Do you frequently visit them?—Not frequently; at times, but rarely.

6178. Have you lived in Calcutta for a long time?—Yes.

6179. How many times have you visited your estates for a sufficient length of time to become personally acquainted with the circumstances?—I visited my Midnapore estate twice; I lived there for three or four months at a time.

6180. When was that?—Some years ago.

6181. How long?—Twenty years back or so.

6182. I think you state in your letter that your experience and knowledge are limited?—As regards this poppy question.

6183. (*Mr. Fanshawe.*) It has been stated to us that cultivators who grow poppy are as a class solvent and good tenants; would that be your own view?—I have no personal experience of it, but from what I have gathered from other landlords who own poppy estates I come to know that.

6184. That they are good tenants?—Good tenants and in a thriving condition.

6185. So that if poppy cultivation were prohibited the landlords would have more difficulty in getting the rents from their tenants?—Certainly.

6186. Do you regard the poppy cultivation, speaking generally, as a valuable crop to tenants?—Very valuable.

6187. And do you consider that the system of advance under which it is grown in connection with Government gives special advantages to the tenant?—It does.

The witness withdrew.

*Raja Peary Mohun Mookerjee C.S.I.*

RAJA PEARY MOHUN MOOKERJEE, C.S.I., called in and examined.

6188. (*Chairman*) You are a landlord and hold estates in five districts in the Bengal Presidency?—Yes.

6189. Are any of your estates in the poppy-growing districts?—No.

6190. It does not add to the weight of evidence on either side to go over the same ground in detail again and again. You have heard the witnesses who have immediately preceded you when expressing their views and the results of their experience in regard to the use of opium in moderate quantities by the people of India: do you agree with those views?—I entirely agree with them.

6191. Do you consider that the cases of excessive use are numerous or relatively few, or how do you estimate them?—

The cases of excessive use are very rare. I know of four or five cases in my own town, but in none of those cases has even the excessive use done them any harm. I do not wish to volunteer any medical opinion.

6192. Assuming that the general policy of the Government remained as at present, and that it was not thought necessary to adopt a policy of prohibition, are there any modifications in the regulations affecting licenses and in the management of the Bengal monopoly which you would consider desirable?—I think the monoply is beneficial in every respect in which I can look upon it or consider it.

6193. With regard to the regulations affecting licenses, do you think they are sufficiently stringent at present?—I think they are very beneficial to the people.

6194. Do you think that the licenses granted for smoking chandu are granted too freely? Do you think it possible to prohibit smoking chandu?—I think that greater restrictions might be introduced as to smoking chandu, but my experience and information is that smoking chandu is confined to a very small number of persons, and that amongst the very lowest classes.

6195. (*Mr. Wilson.*) I think you are a zemindar?—Yes.

6196. Do you visit your estates?—I have visited my estates the last thirty or thirty-five years.

6197. Regularly?—Regularly.

6198. Have you known opium given as a preventive against fever?—I have seen opium taken habitually as a preventive against fever, and with good results.

6199. Pretty generally?—In some cases they take it for failing health, for failing powers of assimilation, for the gradual decay of bodily power, and a variety of causes.

6200. Take the case of persons who are very much exposed to malarious influences—fishermen, palki-bearers and night watchmen,—do you know of cases of their taking it, and do you think that they take it generally as a preventive against fever?—Yes.

6201. Can you tell me any particular places where they take it in your estates with which you are cognisant?—In my native town, Uttarpara, I estimate the number of persons who take opium to be 821 out of a population of over 6,000.

6202. I suppose that is rather a calculation than a fact?—I know so many hundreds of persons in my town who take opium that I do not think the estimate is at all incorrect.

6203. That is a larger proportion than we are usually informed are in the habit of taking opium, but you think that applies to your town?—Yes, perhaps owing to their being a large floating population; it is a large trading place.

6204. You have not quite answered my question about fishermen and palki-bearers?—I know that palki-bearers and fishermen take opium.

6205. In your own town?—Yes, and in other places.

6206. Do you know of any other statistics besides those of your own town as to the actual facts in this matter?—No.

6207. You have heard the questions that I have put to the other gentlemen who came?—Yes.

6208. Do you wish to add anything? Do you agree with them generally?—I agree with them generally. I may add that the Government monopoly is far from being injurious. Government assumed the monopoly in 1773. In 1776 the Court of Directors authorised the Governor General to abolish the monopoly if he "should be of opinion that abolishing the monopoly of opium will contribute in any great degree to the relief of the natives." The Government said in reply that the monopoly was expedient and beneficial. "It only takes for the benefit of the State what otherwise would afford gain to a few intermediate traders. * * * The facility of adulterating opium and the consequent necessity of precautions against such frauds are considerations which would justify monopoly." I further think that the abolition of the monopoly would result in a much greater use of opium in this country. The monopoly at present operates to limit the supply, and to prevent the extension of the use of opium.

6209. May I ask where is Uttarpara?—Seven miles from here.

6210. Is it your native place?—Yes.

6211. Is that your zemindari?—Yes, a good share of it.

6212. Is it where your estates are?—They are in five different districts.

6213. Not your native town?—In Uttarpara I have a share only.

6214. I am not sure that you understood my question about malaria. I wanted to know if you could tell us of any place in the malarial districts where opium is regularly taken by the classes of persons to whom I specially referred?—Opium is regularly taken in the Hooghly district, in the Burdwan district, in the 24-Parganas. In all the places where I have zemindari—in all the places of which I have any knowledge.

6215. Are they very malarious?—All the districts comprised in the delta are more or less malarious.

6216. Are the places you have mentioned specially malarious?—I do not quite understand what is meant by malarious. All these places are damp.

6217. Are they very much given to fever?—Yes, given to fever.

6218. Specially given to fever?—Yes.

6219. (*Mr. Fanshawe.*) You spoke of a few cases of excess within your personal knowledge. I should like you to tell us whether you know any number of cases of opium-eating in moderation?—I know hundreds who eat it in moderation.

6220. I think you have said among your friends and acquaintances?—That is quite correct.

6221. What is your opinion as to the general effect of the eating of opium on the people of the country?—After a certain age it is found very beneficial.

6222. How does it affect their moral or physical character?—It does not affect their healths or their morals injuriously; on the contrary, it renovates the health in the case of persons whose powers of assimilation have been failing, whose health has lost all elasticity, whose powers of nutrition have been diminished; in all these cases opium does immense good, even in the case of young men of 35. One of my nephews takes opium.

6223. How old is he?—He began when he was 30; he is now 37.

6224. Among your friends and acquaintances who eat opium in moderation, how is the habit regarded?—It is not regarded as shewing any want of respectability.

6225. Is it regarded as a vice?—It is not regarded as a vice.

6226. How is the drinking of alcohol generally regarded among the classes of society which you know?—People look down upon the men who drink.

6227. Would you make any distinction from your knowledge of Indian life, in the opinion which is held of people who drink alcohol and of people who eat opium in moderation?—The man who eats opium is quite a respectable man; there is no difference between him and any other respectable member of society. The man who drinks alcohol labours under a social ostracism.

6228. Then you think that there is a strong distinction between the two?—Yes.

6229. As regards malarial damp climate and the prevalence of fever, I suppose in all districts there is a good deal of difference; malaria or fever may be more in one part of the district than in another; is that the case?—The incidence of fever, I should think, is very capricious. No rational data have yet been found to account for the prevalence of fever in one part of a district.

6230. When you say capricious, you mean that fever will be found in one part of the district and not in another, or more in one part and less in another?—Yes.

6231. Speaking generally, the low-lying districts in the Ganjetic delta are looked upon as damp and liable to fever?—Yes.

6232. (*Mr. Wilson.*) In reference to the letter which you have signed together with several other gentlemen, are we to understand it as an official letter from the British Indian Association or from the gentlemen who have signed alone?—The matter stands thus: that unless a question has been discussed formally at a meeting and a decision has been come to, it cannot be said that the Association is represented; but I do not think I commit any breach of confidence when I say that although the letter has been signed by only a few members of the British Indian Association, it represents the views of the Association. I mean of all the members of the Association whom I have had occasion to consult on the subject.

6233. I think in August last your Association did send a formal letter to the Viceroy upon the subject?—Yes.

*Raja Peary Mohun Mookerjee, C.S.I.*

9 Dec. 1893.

6234. You consider that this is not official?—Not an official letter. The other letter was adopted at a meeting of the Association after discussion, whereas this was signed individually by some of the leading members of the Association, but the matter was not discussed at a meeting, and no resolution was passed.

6235. You state in the 14th paragraph of the official letter, sent in August, that "no proposal is made by the advocates of these measures for recouping the loss of revenue that this country would suffer at this critical time." How did they know that no proposal had been made? Why did they say that?—Because we have not heard that any proposal has been seriously made for recouping the revenue if the opium revenue is lost to the country.

6236. Then you do not know anything of the publications of the society to which you are referring?—We refer simply to the resolution of Parliament.

6237. I am referring to the Anti-Opium Society. Let me ask you, is Sir Romesh Chandra Mittra, the late Judge of the High Court, a member of your Committee?—Yes.

6238. Was he invited to sign this letter?—I believe he was not at the time in Calcutta.

239. Are you sure that he was not asked to sign this letter?—I am perfectly ignorant about it.

The witness withdrew.

*Rai Rajkumar Sarvadhikari.*

RAI RAJKUMAR SARVADHIKARI called in and examined.

6240. (*Chairman.*) You are one of the gentlemen who signed the letter addressed to this Commission?—Yes.

6241. I believe you are Secretary to the British Indian Association?—Yes.

6242. In that capacity you signed the letter which has been addressed to our Secretary?—No; not in that capacity.

6243. In your individual capacity?—Yes.

6244. You have heard the testimony of the several native gentlemen of influence and position who have preceded you?—Yes.

6245. Do you concur in the views they have expressed?—Yes; I concur in them.

6246. (*Mr. Wilson.*) Do I understand that your Committee has not considered this question since the memorial in August?—No.

6247. Perhaps you can tell me whether Sir Romesh Chandra Mittra was asked to sign this letter?—No; he was not asked.

6248. You are quite sure?—Yes.

6249. May I take it that you are the Editor of the *Hindu Patriot*?—Yes.

6250. That is the organ of the Association?—No; it is not the organ of the Association.

6251. To whom does it belong?—It does not belong to any one; there are four trustees of the paper.

6252. Can you tell me how many copies of it the Government takes?—I cannot tell exactly, because there are different departments of Government which take the paper. Government does not take so many copies.

6253. You do not know?—There are several departments; I cannot tell how many copies are taken now; about 50, I think; it would not be more than that.

6254. Are there not more than 100?—I do not think so; it could not be as many as 100.

6255. May I ask whether you have personal knowledge of the facts stated in this memorial?—I have come across people who take opium. In my capacity as Secretary I have come across many people who use opium for themselves.

6256. I do not wish to ask you the same question as I have asked the other gentlemen; I only want to know if you have had any personal knowledge of the facts stated here?—Will you kindly tell me which of them you refer to?

6257. I will begin at the end. How do you know that the cultivators would be opposed to the change?—Because their rents would be reduced.

6258. What part of the opium-growing districts are you personally familiar with?—I am not familiar with any opium-growing districts myself.

6259. (*Mr. Fanshawe.*) You say that Government takes copies of the *Hindu Patriot*; does it stand on any different footing from other papers in that respect?—No.

The witness withdrew.

*Babu Saligram Singh.*

Babu SALIGRAM SINGH called in and examined.

6260. (*Chairman.*) In what part of the country do you reside?—I come from a village in the district of Shahabad in Behar.

6261. Is opium largely consumed in your district?—No.

6262. To what class do those who make use of opium belong?—Those who take it as a habit and for the sake of pleasure are generally Mahomedans.

6263. Is opium much used in your district as a medicine?—Not much.

6264. Do the people among whom you live regard the practice of using opium as a disgrace?—If a man takes opium except for medical purposes it is looked upon as improper.

6265. You say that in your district the use of opium for other than medical purposes is regarded as more or less disgraceful; that being the general opinion with regard to the use of opium, would your people be favourably disposed to a policy of prohibition on the part of Government? Do you think that they would approve of Government prohibiting the use of opium for any other than medical purposes?—If opium be supplied freely to the people for medical purposes, if the effect of prohibition be not to interfere with that free supply, and if it does not lead to the imposition of any tax, the people would like to have some further restriction.

6266. If the change of policy involved the imposition of a tax you would not recommend it, but if it were possible to make the change without the imposition of a tax you would recommend it; is that what you wish to say?—There are already existing restrictions; but in spite of those restrictions we find chandu and madat being smoked by the people, and we also find in some cases that opium is taken as a pernicious habit, which leads to the ruination of people. If some restrictive measures could be adopted to stop the prevalence of those evils, it would be very desirable.

6267. Have you any proposals to make with a view to increasing the restrictions upon the sale of opium?—I have not thought of any scheme, and I am not prepared to suggest any further restrictions.

6268. You merely say in a general way that it would be exceedingly desirable?—Yes.

6269. Do you think it possible absolutely to prohibit the growth, manufacture and sale of opium in British India for any other than medical purposes?—I do not think at present that it is possible unless Government were to prohibit private persons from growing opium. If the Government were to withdraw the monopoly and leave it open, like indigo and other things, to private individuals, the evils might be much worse.

6270. You would either have monopoly or total prohibition?—Yes; but, as I have said before, I would allow it for medical purposes.

6271. It has been said that the prohibition of poppy cultivation would reduce rents?—Certainly as regards money rents according to law they could not be reduced, but I suppose you are aware that in Behar and in parts of Shahabad and Gaya rent is paid in kind.

6272. How would it affect landlords in those districts?—I possess zemindaris myself in the district of Shahabad. All my people in Patna and Gaya districts invariably pay rent of poppy lands in money. There is not the system by which the produce is divided equally between the landlord

and tenant; with respect to poppy land, therefore, it is a matter wholly of unconcern with the landlord if the cultivation of the poppy be stopped because the money rent established by law cannot be reduced. When the tenant agrees to pay a money rent it is his look-out what he cultivates, not the look-out of the landlords. If he does not wish to cultivate upon those terms, he can abandon the tenure.

6273. (*Mr. Wilson.*) You are a Pleader in the High Court, I believe?—I am.

6274. And in reference to the point you have been speaking of, you know the law?—I know the law, as well as being a zemindar, I know that in no case can a tenant go to the landlord and ask for reduction of his rent because he has ceased to grow opium.

6275. It is stated on the top of the printed paper that I hold in my hand that you are nominated by the British Indian Association?—When I sent in my manuscript statement those words were not there.

6276. You say in paragraphs 5 and 6 that the growing of opium is not viewed as profitable now-a-days. I suppose that is so?—That is so. My special reason for making that statement is that, during September or October last, I happened to be in my village, and some common officer connected with the Opium Department came and reported to me that the lumbardar was not agreeable to cultivate opium in that village, and suggested that I should ask him or persuade him to enter into an arrangement with the Opium Department to cultivate some lands. I sent for the lumbardar, and told him that it was desirable that he should cultivate opium unless it was a losing business for him. I could not compel him to do so, but if he chose he could do so; he had a free option in the matter, but at the same time I told him it would be desirable if he could see his way to cultivate. The lumbardar is a man who enters into the contract on behalf of the other tenants. He agrees to take up 100 bighas or 50 bighas, and he brings in other tenants and distributes it between them. He brings the advances from the Opium Department and distributes them; and finally, when the opium is sent in, he brings its price and distributes among the cultivators. There is only one man to whom they look up in the village, and he is the lumbardar. As I have said, I sent for him and asked him whether he was willing to cultivate, but he was not willing because the tenants generally were averse to doing what was not a very profitable business.

6277. What village was that?—Kulharia, Pargana Barahganw, zillah Shahabad, under the Commissioner of Patna.

6278. What is the nearest large town?—It is near the town of Arrah. Later on I had a letter addressed to me or to my brother—I am not sure which it was—a letter from Mr. Sen (the son of Keshub Chunder Sen), an officer connected with the Opium Department, saying that he would like to know why the tenants were averse to growing opium, and that he would like to have a conference with me on the subject. If I remember rightly, we said in answer that the reason was that it was not a very profitable business, and therefore they did not like to cultivate it.

6279. Have you heard of anything of that kind before, or was that the first and only instance?—Before that I had also heard from those tenants that they were not very keen about cultivating opium; I heard from people also then in Patna district.

6280. May I ask why you suggested to the lumbardar that you would rather like him to do it if he could?—The man who had come from the Opium Department was a very common officer, something like an ordinary clerk; I do not know what his title was, and he told me that it would be much better if opium was cultivated. It was at his request that I said so, at the same time I did not agree, and I could not make up my mind to press my tenants to cultivate opium. All I suggested was that if he could see his way to do it, well and good; if not, I could not compel him.

6281. (*Mr. Fanshawe.*) You have spoken of this single instance in which, within your own knowledge, cultivators were not willing to grow the poppy?—Yes.

6282. What conclusion would you found on that as regards the large number of cultivators who cultivate the poppy in Behar, some 630,000?—The man who came asked me to persuade the tenants of that particular tenant to do it, and he said, "There are other villages where the tenants are also unwilling to cultivate."

6283. That is one instance; with your knowledge of the country, would you place any reliance upon this as proving general unwillingness to cultivate poppy, when you have 630,000 cultivators to deal with?—Where the growth of sugarcane is fast increasing, as in Shahabad and also in Patna, and in some parts of Gaya, there it would be a matter of indifference to the tenants and landlords whether opium or sugarcane is grown. So far as the tenants are concerned, they will prefer sugarcane which is more profitable.

6284. Does not the cultivation of sugarcane depend upon various conditions—whether there is a market, whether there is certain manure to be had, and various conditions of that kind?—No; it does not depend upon that.

6285. Not at all or not altogether?—Not altogether. It requires three or four times watering; it takes a little more trouble to water.

6286. The question of a market will come in to some extent?—If there is a good crop, there is no such fluctuation in the price with regard to the produce. When there is a heavy downpour of rain and there is a bad crop, then it is that they lose.

6287. Dealing with the matter on broad lines, would you argue from what you have told us that the cultivators could necessarily substitute sugarcane for the poppy over a very large area?—I must make one more statement before I answer that question. Generally it is only land of a superior class that produces poppy as well as sugarcane, and if the land is capable of producing sugarcane, my conclusion is that in these two or three districts (to which my experience is restricted) the tenant is better off with it.

6288. Is it not the case that the cultivator who grows poppy is regarded as a good tenant?—He is the holder of good land.

6289. Beyond that, from the fact that he is cultivating the poppy, is he not regarded as a good solvent tenant and likely to pay his rent punctually?—I may answer that in this way. There is some advantage in growing poppy, *viz.*, that when the advances are made they facilitate the payment of rent at that time of the year.

6290. I am asking you to speak from the landlord's point of view. Do you not regard the poppy cultivator as a good tenant because he is likely to pay his rent punctually?—Not as a solvent or good tenant, but there is this advantage, that when the advances are made the man is able to pay his rent more readily from the money that he gets, and he is not put to the inconvenience of selling his grain to pay the landlord. It is some advantage to the tenant as well as to the landlord. But where the tenant is solvent the raising of the ordinary instalments of rent is not a matter of difficulty. A good solvent tenant never feels any difficulty in paying rent. It is not a matter of very great difficulty in the case of poppy-growing tenants, if they are solvent, to pay the rent irrespective of the advances.

6291. But is it the case that the poppy cultivators are solvent because they have the advances? They are small holders, are they not as a rule?—Generally. Supposing a tenant has 10 or 15 bighas, he grows poppy on a bigha at the outside.

6292. Are they regarded as good solvent tenants as being poppy cultivators?—Not necessarily on that ground.

6293. You think that the prohibition to cultivate poppy would not affect the landlord indirectly?—Indirectly in regard to the payment of rent. In some cases there may be a delay on account of the man not growing poppy.

6294. So far the landlord would lose?—So far the landlord would lose, or rather there would be a delay.

6295. He would have that indirect disadvantage?—He would have that slight disadvantage in some cases.

6296. You expressed an opinion as to the injurious effects caused by opium. Do you mean by opium-eating in excess? If so, what would be the number of opium-eating cases in excess which have come within your own experience. Would they be few or many, speaking generally?—They are few, and that in towns, not in the villages.

6297. Would the majority of people who eat opium be those who eat it in moderation?—There are a good number, regard being had to the population, but I could not give you the percentage; the majority of people take it in small quantities.

6298. You have spoken of medical purposes. Do you include in that the cases of such persons as take opium at a later age in life?—Yes, to prevent the effects of cold and chills.

6299. You admit that it is taken generally as a preventive against chills and colds?—In some cases.

6300. In a general way it is taken by people to prevent colds and chills?—Yes.

6301. Would you include that in your medical purposes?—Yes.

*Baboo Saligram Singh.*

9 Dec. 1893.

6302. With your knowledge of the country, do you think it is practicable to provide that people who want to obtain opium for this purpose should be able to do so, while others should be prevented from obtaining opium for purposes not included under the head of medical?—I have not considered over any scheme, and I should not like to adopt any scheme the effect of which may be to deprive those who want opium for the purposes of medicine of the opportunity of getting it.

6303. The medicinal purposes being what you have already described?—Yes.

6304. (*Mr. Wilson.*) You have referred to the lumbardar; how or by whom is the lumbardar appointed?—The lumbardar is the principal tenant of the village; he gets his name registered in the Opium Department and enters into a sort of agreement with that Department to get certain quantities of land within his village cultivated either by himself or by others. For these lands he gets advances from the Opium Department.

6305. Is he appointed by the Government or elected by the villagers?—I should say both. The villagers choose and recognise him as their lumbardar, and the Government looks upon him also as a man through whom the advances can be distributed.

6306. He is not a servant?—There is no appointment.

6307. Suppose the villagers do not like him, can they get rid of him?—They will not cultivate the land at his instance if they dislike him. That is the most effective way of prohibiting him. He is something like a go-between between the Government and the tenants.

6308. Does he get any profit out of it?—Very little. Perhaps two pice in a rupee for the trouble of going and coming.

6309. (*Mr. Fanshawe.*) He belongs to the village and he is a representative of the villagers?—Yes.

6310. But so far as any appointment goes?—The Government does not appoint him.

6311. In no way?—No. But he is recognised by the Government Department as a go-between so far as opium is concerned.

6312. He is put forward by the villagers as their representative?—Yes.

6313. There is no appointment?—No, he is not a servant.

The witness withdrew.

*Dr. Mahendra Lal Sircar, C.I.E.*

Dr. MAHENDRA LAL SIRCAR, C.I.E., called in and examined.

6314. (*Chairman.*) Are you a member of the British Indian Association?—Yes.

6315. Did you receive a circular asking you to attend to give evidence?—Not from the British Indian Association.

6316. From whom did you receive it?—From Mr. Inglis.

6317. Mr. Lyall's Secretary?—Yes.

6318. Then you are here at the suggestion practically of Mr. Lyall?—Yes. Some time ago a member of the British Indian Association asked if I would like to give evidence before the Commission, and I said I would have no objection if required—that was all. It was two or three months ago.

6319. As a medical practitioner your experience has been limited chiefly to Calcutta?—Yes.

6320. As a medical man do you regard opium as having special value in affording relief from pain?—I do, but not much.

6321. Do you think it has a permanent value as affording relief from pain?—No, not a permanent value.

6322. Then you do not hold opium in very high estimation for any purpose from a medical point of view?—I think I have clearly stated in my note what my view is.

6323. Do you believe that a considerable percentage of opium-eating originates in the desire of the sufferer to obtain relief from pain?—I do not say a considerable, but a pretty large percentage.

6324. Are you of opinion that opium is recommended by persons who claim to be competent as medical men, but are really not properly qualified?—It is recommended, but not in the way that has been described.

6325. Do you think that opium is often used at the recommendation of persons who give advice, not as doctors, but as having themselves suffered and experienced some temporary relief from the use of opium?—Opium-eaters generally give that advice.

6326. You think it is very bad advice?—I do not like that advice myself.

6327. What are the other inducements which in your opinion frequently lead people to use opium?—I think by far the largest class of opium-eaters consists of persons who have taken to the habit for the sake of the pleasures which its intoxication brings on. So far as I have been able to ascertain, the chief of these pleasures which allures men to the use of the drug is what I may call sexual endurance.

6328. Is it your experience that there is great difficulty in giving up the use of opium when once it is adopted?—That I think is invariably found; it is almost impossible to give it up.

6329. What do you say as to the moderate habitual use of opium? Do you think that such a use is productive of any serious mischief?—So far as my observation goes, I have not observed any serious organic mischief or moral depravity.

6330. Looking at the use of opium when taken in immoderate quantities or inhaled in the form of vapour, what are the results which you have observed?—I have found it when taken in immoderate quantities to produce great mischief. It acts as a poison. Taken in immoderate doses opium often gives rise to fatal obstruction of the bowels and retention of urine from paralysis of the muscular fibre of the viscera; or it may lead to the opposite conditions of diarrhœa, dysentery, and enuresis. It often leads to a condition of the brain which makes the victim lead a most wretched and miserable existence of dullness and stupidity, the very picture of living death. If the dose is suddenly increased, as it sometimes is, then there may be actual apoplexy.

6331. Have you any practical personal knowledge of the effects of chandu-smoking?—I have just been to two chandu-smoking dens and one madak-smoking den.

6332. Was that the first occasion?—That was the first occasion.

6333. Can you tell us anything of the effects of chandu-smoking and the circumstances which led to the practice from any wide sphere of observation?—Not from any wide sphere, but from what I heard from these smokers themselves.

6334. What did they tell you?—They were very familiar with me and confessed many things which I put down. In the first chandu shop that I visited all the smokers were males, and did not appear to be such as may be called poor. Indeed, one of them was a zemindar from the North-West. All of them seemed to be well nourished, and some of them even appeared to be robust. I entered into a pretty long and familiar conversation with them. They one and all confessed that they had begun to take to the smoking from the assurance they had received from smokers of its strengthening effects on the sexual powers, and they told me that this invariably was the origin of what they all most emphatically called the pernicious habit.

6335. Speaking from personal knowledge can you tell us what class of persons frequent the madak shop?—They belong generally to the poorer classes.

6336. What do you say as to their physical condition?—They were more ill-nourished than the chandu-smokers, simply from their poverty. In fact, they said that if they could take enough nourishment, they would not dwindle so much as I found them doing.

6337. Then I understand you to say that both chandu- and madak-smoking are bad practices?—Yes.

6338. Would you desire that the Government should abolish shops of that kind at which chandu or madak can be smoked or purchased?—Yes, and the chandu-smokers themselves would be glad if Government would abolish these shops.

6339. They feel that they have not sufficient moral strength to leave off the habit themselves?—That is so.

6340. With regard to opium-eating, do you distinguish between its effects and the effects of opium-smoking?—I do.

6341. Do you consider that opium-eating is less pernicious?—Less than opium-smoking.

6342. Do I understand you to object to opium-eating?—I object to opium-eating certainly.

6343. You are opposed to the use of all intoxicating drugs?—Yes, and I look upon tea, coffee, cocoa, and articles of that class as absolutely unnecessary for men. I am opposed to the use of even such substances as tea and coffee and cocoa *et hoc genus omne*, which are used under the plea that they exhilarate but do not inebriate, that they remove fatigue, stand between food and medicine, etc. In my humble opinion, rest, healthy recreation and adequate nourishment are all that man requires for the due performance of the functions of life, physical and psychical.

6344. Therefore you are quite sure he does not require opium?—Certainly not.

6345. You acknowledge that your views are not as widely entertained as you would wish?—No, not even my medical views.

6346. As a practical man, recognizing that public opinion has not advanced in your direction as far as you would wish, what do you say should be the practical policy of the Government? Do you consider it possible by legislation to prohibit the use of opium?—I think it is impossible.

6347. If it is not possible, do you think it is best that the Government should recognize that there is a demand for opium and should simply strive to regulate consumption as far as it can?—Yes.

6348. As regards the system under which opium is at present produced under the Bengal monopoly, do you consider that there is very little to be proposed in the way of alteration in the present regulations?—I am not competent to deal with that question.

6349. As regards the sale of opium by private dealers?—There should be more stringent measures to prevent its abuse.

6350. Are you prepared with any specific suggestion?—No.

6351. (*Mr. Wilson.*) On the paper which has been furnished to us as your statement you are said to have been nominated by the British Indian Association?—I explained that the simple fact which could make me a nominee of the British Indian Association was that I was asked by a leading member of the Association about two and a half months ago whether I would like to give my evidence as a medical man before the Commission, and I said "If my evidence is required I am quite prepared." But I have come here as a medical man myself, not as a nominee of the British Indian Association.

6352. I want to know whether you supplied that heading yourself?—No. What I said at the heading of my paper was "Notes on opium-eating and smoking for the Royal Commission."

6353. Do you know who printed that eading?—No, when the print came into my hands I found it altered.

6354. Have you received the distinction of Companion of the Indian Empire?—Yes.

6355. Am I right in believing that there is only one other medical gentleman in India who has received that distinction?—I think so.

6356. I understand you to state that you find "opium to act chiefly as a palliative and seldom as a curative agent"?—Yes.

6357. That it affords relief from pain, "and seems to arrest the progress of disease, but that this is seeming only in the majority of cases"?—Yes.

6358. That the diseases which appear to yield "often return with greater violence"?—Yes.

6359. And that, partly owing to the recklessness of practitioners "many a patient has been driven into the habit of taking the drug from which neither could he free himself nor could he be freed without causing a return of the suffering which had necessitated the use of the drug?"—Yes.

6360. "Or without fresh and peculiar sufferings due to the cessation of the drug's primary action"?—That is the worst of the drug—it cannot be left off.

6361. You have said that "by far the largest class of opium-eaters consists of persons who have taken to the habit for the sake of the pleasures which its intoxication brings on?"—That is my own experience.

6362. And that, so far as you "have been able to ascertain, the chief of these pleasures which allures men to the use of the drug is what may be called sexual endurance or prolongation of the sexual act"?—Yes.

6363. And you believe that that is afterwards followed by impotence?—Yes.

6364. Is it your opinion that the habitual user of opium, even if "convinced of the evil consequences, he wishes to give the habit up, finds it impossible to do so"?—Yes.

6365. You do not go so far as to say that the habit cannot be broken?—No, I do not.

6366. But the cases are very few and far between?—Very few and far between.

6367. And the only depravity which you have observed is "the unconquerable hankering after the drug"?—Yes.

6368. When you visited the chandu shop, the persons who were there told "you that they had begun to take to smoking from the assurance which they had received from smokers of its strengthening effects on the sexual powers"?—Yes.

6369. They told you that this was invariably the origin of what they "emphatically called the pernicious habit"?—Yes.

6370. And when you visited the second chandu shop they said the same?—Yes.

6371. Then you visited a madak shop?—Yes.

6372. And there they told you the same tale, "that the habit was contracted from its reputed effects on the virile powers"?—Yes.

6373. They also said that the habit was a pernicious one, and that it devoured their small earnings in most cases?—Yes.

6374. "And yet the hankering after the drug was so powerful as to render them callous to the sufferings of their wives and children from the dire effects of poverty, whom they would rather see starving than deprive themselves of their ruinous indulgence"?—One and all admitted that in this one particular shop.

6375. In both of these shops the smokers of chandu and madak both said they "would be glad if Government would abolish the shops." They knew they would suffer individually, but they would rather do so "than that future generations should be entangled in a habit which entails such a perversion of the will, and in the end deprives them of the very power for the strengthening of which they prized it so much in the beginning"; and the owners of the shops who were themselves smokers did not dispute what their customers said?—No.

6376. Do you put beer, tea, and opium on a level as things that you would like to see equally abolished?—Not quite on a level. Tea, cocoa and coffee are much more innocent than opium, but I regard them as absolutely unnecessary.

6377. (*Chairman.*) What do you say about alcohol?—Alcohol is a deadly poison, one of the worst poisons in existence for a man to take.

6378. Worse than opium?—Infinitely worse.

6379. (*Mr. Wilson.*) Is beer worse than opium?—Yes. Whatever contains alcohol is worse than opium as regards its effects on the physical as well as on the mental constitution.

6380. Is that in your experience as regards Europeans as well as the natives of India?—I have had very little experience of Europeans who are opium-eaters as to whether the effect of beer and spirits is equal to, or worse than, the effects of opium. If the people take beer in moderate quantities, they may not have body or mind diseased in any way, but generally these things are never taken in moderate quantities Europeans in India fare worse for their drinking habits in this climate.

6381. May I ask whether your practice is in Calcutta?—And the suburbs. Of course my practice extends all over Bengal, and patients come to consult me from all parts of the country.

6382. You do not know much about the habits of the poorer classes in the remote districts of Bengal?—I cannot say that I know much.

6383. (*Mr. Fanshawe.*) With regard to your statement that the largest class of opium-eaters consists of persons who take to the habit for the sake of its pleasures, such as you describe: does that apply to Calcutta?—Yes.

6384. Mainly?—Mainly to Calcutta.

6385. To what classes of society do you wish that remark to apply?—To all classes. I have chiefly found opium-eaters among Mahomedans—more among Mahomedans than Hindus, but it belongs to all classes.

*Dr. Mahendra Lal Sircar, C.I.E.*

9 Dec. 1893.

6386. Are you referring to the people of the lower or to those of the middle and upper classes?—All classes. Generally I may say people of the middle and upper classes take to opium rather than the poorer people.

6387. Then the remark you make is applicable more to the middle and upper classes than to the lower in Calcutta?—Yes.

6388. With regard to the difficulty which you find as to giving up the habit, does that apply equally to the moderate use of opium?—To all cases, even to those who only take a grain a day.

6389. There is some difficulty, but is there the same difficulty?—The difficulty of course becomes greater with an increase of the doses.

6390. As regards moderate eaters, the difficulty is not so great?—It is less.

6391. You are aware that we have had a good deal of medical evidence to the effect that in jails and elsewhere it is found that the habit can be given up without much difficulty?—That is what they say.

6392. Does your experience agree with that?—No.

6393. With regard to the men whom you saw in the madak and chandu shops, how many were there altogether?—In the first chandu shop that I visited there were about 10, and in in the next about 8.

6394. You will not misunderstand me when I say that you put some rather tall language into their mouths about future generations being entangled by perversion of will, and so on?—That is exactly what they told me.

6395. Was it put quite in that way?—They said "It is better that we should suffer individually than our children"—they even say future generations.

6396. Did they all make the same statement, and was this in reply to a direct question from yourself?—They volunteered it. I simply asked them why they had taken to this habit, and they made that confession.

6397. Have you made any chemical or medical analysis enabling you to ascertain the difference in the effects of smoking and eating opium?—No.

6398. Then your opinion is not founded on any such analysis?—No. I speak from simple experience.

6399. I am not quite sure what you recommend with regard to madak and chandu shops? You know that smoking on licensed premises is now stopped, but that the sale of chandu and madak in certain limited quantities is still allowed; do you think that this ought to be prohibited?—I would abolish these shops.

6400. Would you prevent the sale of chandu and madak altogether?—I would prevent the sale altogether.

6401. What would you say as regards a man who smokes in his own house?—People can do it themselves at home—the preparation is so easy.

6402. Do you wish to interfere with the man who habitually smokes in his own house?—We cannot interfere with that.

6403. What do you say as to private gatherings or clubs for smoking: should they be prohibited?—Yes.

6404. Do you think Government can do that?—I think so.

6405. Could we go into private men's houses?—No, but these are licensed shops.

6406. There are no licensed shops now for the purpose of smoking.—I understood they were all licensed shops. We cannot interfere with the liberty of the subject.

6407. There has been a certain amount of smoking going on in private places called smoking clubs. Would you propose to interfere with them?—It would be impossible to interfere with them.

6408. You have said that rest, recreation and adequate nourishment are all that a man requires In adequate nourishment you do not include tea, coffee, or cocoa, or any of these things?—No. They are not nourishment at all. If is were not for the little milk and sugar with which they are mixed, there would be no nourishment in them.

6409. (*Chairman.*) Are you a graduate of medicine in the Calcutta University?—Yes.

6410. You say that you regard tea as quite unnecessary?—Yes.

6411. Do you believe that drinking tea tends to shorten life?—I do not say that; I have not said that.

6412. But you think it a pernicious habit?—I do not say it is a pernicious habit, but an unnecessary habit. The time devoted to tea-drinking and coffee-drinking might be better occupied.

6413. (*Mr. Fanshawe.*) Are you aware that the British Indian Association sent in your name as a representative?—No. I was simply asked by a leading member of the Association whether I should like to give my evidence as a medical man before the Commission.

6414. Is it or is it not the case that the Association sent in your name with those of other gentlemen as the names of those who were ready to give evidence?—I did not know that before this was sent to me. I did not know that I was to come here as a nominee of the Association.

The witness withdrew.

The HON'BLE GONESH CHUNDER CHUNDER called in and examined.

*Hon'ble Gonesh Chunder Chunder.*

6415. (*Chairman.*) You are a member of the Bengal Legislative Council?—I am.

6416. And a member of the British Indian Association?—I am.

6417. You have been present this morning?—The greater part of the time.

6418. You have heard the views expressed by the numerous witnesses who have been called?—I have.

6419. Do you concur with them generally?—In most of what they have said.

6420. Will you give us a short general statement of your opinion as to the effect of opium consumption amongst the people of India? Do I understand you to say that the persons addicted to the smoking of such preparations as madak and chandu are often persons of low moral character?—Some of them commit petty thefts and other minor offences.

6421. But the eating of opium in moderate doses has not in your experience been the cause of moral depravity of any kind among any classes of person?—That is so.

6422. Do you believe that the people of Bengal would be willing to bear the cost of prohibitive measures if they were adopted by the Government?—I do not think they would.

6423. Do you recommend any alteration in the existing arrangements for the growth of the poppy and the manufacture and sale of opium?—None.

6424. Do you consider that the prohibition of the growth of the poppy in British India would be prejudicial to an important agricultural interest?—It would be prejudicial.

6425. Do you think that a policy of prohibition would be difficult to maintain in view of the risks from smuggling and the general difficulty of enforcing prohibition?—I do think so.

6426. Do you consider that if the trade were thrown open and the limitation of the privilege of sale to licensed vendors were no longer enforced, the tendency of such changes would be to increase the sale of opium?—It would increase.

6427. (*Mr. Wilson.*) Am I right in believing that you are a member of the legal profession?—I am.

6428. You are busily occupied in that way?—I am.

6429. You have not much time to visit the outlying districts of Bengal?—I go once a year during the vacation.

6430. Have you there made special inquiries about this matter?—I did not make any special inquiry, but generally I came in contact with the people about whom I have given this opinion.

6431. Did you hear the evidence of Babu Saligram Singh in reference to poppy cultivation?—The last part of his evidence.

6432. To the effect that it was not so profitable, and that people did not care for it?—I heard that.

6433. Does that at all affect your opinion as to its being one of the most valuable agricultural resources?—It does not.

6434. You think he is wrong?—So far as my information goes I do not think he is right.

6435. Are you able to suggest what further restriction you would put on the sale of opium by retail vendors?—I would put the sale of opium under police regulations.

6436. Do I understand that part of your suggestion to refer specially to the city of Calcutta?—That is part of my suggestion.

6437. In the country at large do you think that the present arrangement is perfect?—I do not know what arrangements there are in the districts, and therefore I cannot express any opinion on that point.

6438. You think the arrangements are perfect at present?—The arrangements as to growth and cultivation and as to the preparation and sale of opium are perfect; it is only the retail sale which ought to be put under further restriction.

6439. (*Mr. Fanshawe.*) I understand your general view to be that eating opium in moderation has no injurious effects on the physical condition of the people or on their moral character?—Certainly.

6440. I also understand your general view to be that eating opium in moderation is fairly common?—That is what I mean.

6441. Have you thought out what you mean by the police regulating the sale of opium?—Yes.

6442. What would you propose?—That all retail vendors of opium should be placed under the supervision of the thanas in which their shops are.

*Hon'ble Gonesh Chunder Chunder.*

9 Dec. 1893.

6443. You are speaking of Calcutta?—Yes. I would put every retail vendor in the city of Calcutta under the supervision of the police of the thana within whose jurisdiction his shop is situated.

6444. What do you mean by that—that he would be liable to have his shop visited at all times, or that the police should check his issues, or what?—There should be some guarantee that purchasers do not use opium for other than lawful purposes.

6445. How are the police to maintain that?—In the same way as arms and ammunition are under the police supervision.

6446. A nominal register being kept of all purchases?—Some such thing ought to be done.

6447 You have not thought it out in detail?—Not in detail, that is my general idea.

The witness withdrew.

Mr. J. PRESCOTT HEWETT, Secretary of the Commission, called in and examined.

*Mr. J. P. Hewett.*

6448. (*Mr. Wilson.*) I have a paper before me which you furnished to me as an abstract of evidence to be given by Babu Saligram Singh, a witness nominated by the British Indian Association. Will you tell me whether you had that printed?—I had not to the best of my recollection.

6449. It was upon the paper when you received it?—I believe so.

6450. Can you tell me from whom you received it?—Either from Mr. Dane or Mr. Inglis.

6451. I ask the same question in reference to the abstract of evidence to be given by Dr. Mahendra Lal Sircar—My answer is the same in respect to that.

6452. With reference to a letter signed by six gentlemen, some of whom have been before us this morning, which is dated from No. 18, British Indian Street, and on which is written "Letter from the British Indian Association," is that written in manuscript?—Yes; I think that those words were written by my clerk.

6453. Do you know from whom you received it?—I cannot remember exactly. I think I must have received it from Mr. Dane or Mr. Inglis.

The witness withdrew.

Adjourned to Wednesday, the 20th December, at 1 o'clock.

## At the Great Eastern Hotel, Rangoon.

## TWENTY-SECOND DAY.

Saturday, 9th December 1893.

PRESENT:

SIR JAMES LYALL, G.C.I.E., K.C.S.I., (IN THE CHAIR).

SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.
MR. ARTHUR PEASE.

MR. C. C. LOWIS (*Provisional Secretary*).

*Chairman.*—We consulted together on our way here, and before beginning our proceedings, I think it will be convenient to put upon record what our intentions, as at present advised, are as to the scope of the enquiry we are about to conduct in Burma. We do not intend to go into the arguments for or against the total prohibition of the use or possession of opium by Burmans in Upper Burma, or for and against the same prohibition in Lower Burma, modified by the exceptions in the case of habitual consumers holding certificates. We accept the fact that that policy has been adopted and will have to be tested by experience. We do intend to go into the arguments for and against the exclusion of non-Burmans from the prohibition, and to take what evidence is available as to the effect on them of the moderate and immoderate habits of opium-smoking and opium-eating, and as to how far continued moderation in either habit is usual or the reverse. We want this evidence more particularly in the

case of the Chinese. We also want to inquire into the prospects of opium being successfully smuggled into Burma, Upper and Lower, from China or India, and as to the existing or proposed arrangements to prevent it; also as to the degree to which prosecutions for illicit possession or other breaches of the Opium Act have been lately necessary and are likely to be necessary in future under the new system. Our work to-day will consist of asking an officer of the Government of Burma to put in a full description of the new system in Lower and Upper Burma which has been sanctioned and which is about to come into force; and putting such questions to him upon that system as we may be able to put at such a short notice.

Mr. C. G. BAYNE called in and examined.

*Mr. C. G. Bayne.*

9 Dec. 1893.

6454. (*Chairman.*) You are, I think, Revenue Secretary to the Chief Commissioner of Burma?—Yes.

6455. And you put in a Note on the new system of opium administration in Burma which will be introduced from 1st January 1894?—Yes, I do.

6456. I suppose the reason why the cultivation of opium is permitted in Kachin villages is partly political?—Yes, partly political. We have very little control there. We could not stop it if we tried without sending a small army into the localities.

6457. Has the Government actually levied that duty of 8 annas yet?—Yes, it is occasionally levied. These tracts are generally visited by the officer who goes round. He collects a nominal sort of tribute, which is generally about 8 annas a household. If he sees opium cultivation and if he can get the *pè* duty, he collects it. It has been collected however to a very small extent. It is not shown at all in the statement, but in the reports of political officers I have occasionally seen it. He says he has a few rupees on account of *pè* duty; but that would go down as tribute, and would not go into the excise report at all. That is the only way I can explain the fact that it does not appear in the excise report.

6458. What is supposed to be the rule about the purchase of that opium? Can it only be purchased by a license-vendor, wholesale or retail, or is there any such rule as that?—There is a rule to say that it can be purchased by a non-Burman residing in the tract. I think it can also be purchased by a licensed vendor. In local areas in Upper Burma, in which the cultivation of the poppy plant is permitted, a cultivator may sell to any non-Burman any quantity of opium or poppy-heads, the produce of his cultivation. Any non-Burman going into those tracts could buy the poppy.

6459. What is the definition of "non-Burman"?—"Non-Burman" means any person who is not a Burman.

6460. What is a "Burman"?—Burman means any person born of parents both of whom belong to races indigenous to Burma, except a Kachin, or a Shan, or a Palaung.

6461. Are Malays regarded as indigenous to Burma?—I do not know that that question has ever arisen. The only part of Burma in which Malays are born and bred is the very bottom of Burma, in the Mergui District; and even there there are only a few hundreds of them. I doubt if they would call themselves indigenous.

6462. I suppose Chinese, Siamese, Indians and Malays would all be non-Burmans?—Yes.

6463. Down in Tenasserim I believe there are certain races of fishermen and people who are employed as foresters who are said to be very much addicted to opium?—I do not know about foresters; but there is a curious indigenous tribe called Salones, who live in the islands of the Mergui Archipelago. They are practically beyond administrative control. These people go about these islands in little boats and occasionally come to the main land. It is said they are addicted to opium. They are employed by the Chinese to dive for pearl shells.

6464. Are the Mergui islands recognised as British territory?—Yes.

6465. But are they really under British Administration?—They are absolutely part of Burma, but they are a long way off and extend over a large area, so that it is difficult to visit them. The Deputy Commissioner goes round occasionally in his launch. No taxes are levied on them: they are savages. Various efforts have been made from time to time to make them settle down on the main land, but they have always declined to do so.

6466. What is meant by the manufacture of opium?—Opium is manufactured in order to prepare it for smoking. I understand that all opium is clarified, and by that means becomes what we call *beinchi*. That is what is smoked.

6467. (*Sir William Roberts.*) Is that the same as chandu?—Chandu is clarified opium with opium ash mixed. *Beinchi* is understood to be a mixture of pure opium and refuse opium collected from pipes which have been smoked. *Beinchi* is what the poor people smoke.

6468. (*Mr. Mowbray.*) Is there any consumption of crude opium in Burma?—I believe Burmans eat it, and also that Coringhi coolies eat it. That is the way they generally consume it.

6469. (*Chairman.*) "Professional persons" includes what?—Doctors who practise under the English Medical Act and persons holding Diplomas of Indian Universities.

6470. Clause 3A relates to manufacture?—"Practitioners" is a general term to include various classes of medical practitioners, pharmacists, doctors, and tatooers.

6471. Do tatooers administer opium in the shape of opium-smoking, or do they administer opium in the crude form?—I do not know how they would administer it. It is practically a medicine. In their case they use it purely as a medicine.

6472. (*Sir William Roberts.*) I fancy the use of it in tatooing is to relieve the people of pain?—Yes, I presume so.

6473. (*Chairman.*) What is the exact meaning of "pharmacist" in Rule 4?—A person who deals in European medicines and drugs as a means of livelihood.

6474. (*Sir William Roberts.*) It corresponds to our "druggists?"—Yes.

6475. (*Chairman.*) Are they Europeans or natives?—Sometimes they are Europeans and sometimes they are natives. They are only to be found in large towns. There are not very many of them—30 or 40 in the whole of Burma.

6476. Can you give me any idea of how many medical practitioners there are in Burma?—There would be the Government Surgeons, and then there are the Army Doctors. All those together, I suppose, would come to 50 or 60. Then there are private practitioners, of whom there are hardly any outside Rangoon. In Rangoon there are perhaps half a dozen, or perhaps a dozen. There would be one or two in Akyab, and also in Moulmein. Altogether, I should not think there would be more than 100 in Burma.

6477. Are the Burmese population chiefly doctored by the class who are called "Doctors"?—Yes.

6478. It runs in families?—I think so.

6479. I see that the amount of opium which a doctor may have is very limited,—10 seers of poppy-heads, 10 tolas of opium, and 10 tolas of medical preparations from opium?—Yes.

6480. Do you think that sufficient provision is made by these rules for the supply of opium for medical uses to Burmans?—That 10 tolas was fixed on the advice of the District Officers. It is a matter really for experience. No special provision has been made hitherto for licenses to native doctors.

6481. It was not necessary, I suppose, as long as they could get it? When they could get it without offence it was not necessary.

6482. According to the native system of medicine which prevails, do you know whether opium is much used as a medicine?—I cannot say.

6483. It is said in paragraph 10:—"Licenses for retail sale to ordinary consumers are sold by auction in Upper and Lower Burma, and the auction-purchasers are permitted to open shops in selected places." The shops are settled before the license is sold, I suppose?—Yes. You will find it under Rule 60.

6484. Can you say what the reason is for the system of selling the license for retail sale by auction?—It is the simplest method of selection. It is the only way of fixing the value. It would be very difficult to determine a fixed fee, and decide what should be the fee in the case of a fixed-fee system being adopted.

6485. The amount of opium which a licensed vendor would be able to obtain from Government would be fixed, would it not?—Yes, it is fixed.

6486. So that the value might be approximately known from that?—Yes.

6487. You say in paragraph 9 that opium is sold retail by direct Government agency at four places?—It has not actually been sold yet, but it is to be sold from the 1st January next. It is stated in the beginning of the note that the new system has not yet been introduced.

6488. Will any rate be prescribed at which the Government agent is to sell?—Yes.

6489. (*Sir William Roberts.*) Why is there any restriction on the sale of poppy-heads?—I presume poppy-heads are capable of being used for objectionable purposes. I have never heard of poppy-heads in Burma myself; I believe they are unknown among the people.

6490. Are they used for making a drink?—I have never heard of their being used for making a drink. I imagine poppy-heads are put into these rules because they are Indian rules, and are therefore put in only as a precaution.

6491. (*Chairman.*) I believe you said that there was a price fixed?—A price will be fixed. The Chief Commissioner has not yet decided how it shall be fixed; probably it will be fixed by taking the price of the nearest licensed shop.

6492. Who will be these Government agents?—The Treasury Officer.

6493. Is he a European or a Native?—He is generally an Extra Assistant Commissioner.

6494. Either European or Native?—Yes. Either European or Native; often he is an Assistant Commissioner.

6495. You say that the number of Burmans who have registered themselves up to date is 7,515?—Yes.

6496. When did the registry begin?—About the beginning of April.

6497. When does the time expire?—On the 30th June next.

6498. Has there been any reluctance shown in coming forward to register?—I cannot answer that question right off. I have had nothing to do with the actual registration. I can however state that it was originally proposed to require people to register themselves within a fixed date,—about a month and-a-half. Then certain officers asked that the period should be extended because they thought that people who perhaps might wish to register had not had sufficient opportunity of registering themselves.

6499. (*Mr. Pease.*) Have you heard of any cases of hardship in Upper Burma from the people not being able to register themselves as opium-smokers?—No, not in Upper Burma. Opium has always been prohibited to Burmans.

6500. (*Sir William Roberts.*) Before the British occupation?—Yes.

6501. (*Mr. Mowbray.*) And since?—And since.

6502. (*Mr. Pease.*) There seems to be a provision made, where only a limited number of persons are consumers, for the Government retailing the opium itself: do you know whether that system has been found to work satisfactorily?—It has not been tried yet.

6503. It would seem as though the Government if it could see its way in non-populous places to be itself the distributor, might easily have arranged to have been the distributor in more populous places; in that case they might have exercised a more decided check on the sale of opium, and could see that the sales were in accordance with the law?—It is considered inadvisable to embark on too many novelties at once. It is considered that the system by licensed vendors is suitable.

6504. But is there not a great temptation to a man who has purchased the right to sell by auction, to sell beyond the limits prescribed by the law?—There is a temptation; but when he cannot get more opium than he supplies his legal customers, he is not in a position to do so; he must then procure smuggled opium if he can get it. Of course efforts are made to prevent smuggling.

6505. I observe that there are a certain number of maunds set aside for every district which it is said is calculated upon the number of Burmans, and the number of opium-consuming non-Burmans: what means have you of obtaining the number of the opium-consuming non-Burmans?—That figure 6,819 was ascertained by taking the census early this year.

6506. A census of opium consumers?—A census was made of non-Burman opium-consumers as well as Burman opium-consumers.

6507. Is that census given to us anywhere in these papers?—It is not, but I can put in a statement giving any details from which these figures are prepared.

6508. (*Chairman.*) Is there any report of it submitted to the Government?—A report has not been submitted to the Government of India.

6509. Has a report been submitted to the Chief Commissioner?—A report has been submitted to the Financial Commissioner. The District Officers all report the numbers.

6510. (*Mr. Pease.*) According to this calculation if 80lbs. makes a maund, we have an allotment of 12,204lbs. for 17,000 people, which makes an allowance of two-thirds of a pound each per annum?—The total quantity of opium now required to supply the local demand of ordinary consumers in Lower Burma is in round numbers 19,500 seers, *viz.*, ¼ of a tola × 365 × 17,000.

6511. (*Mr. Mowbray.*) A tola is about 180 grains?—Yes.

6512. So that ¼ of a tola is about 45 grains?—Yes.

6513. Is not that a very large daily allowance?—It is calculated on the actual facts; it is what habitual consumers do take. There are men who will smoke 2 annas or 4 annas or 8 annas worth a day. They always calculate in annas. Some of them go up to Rs. 2 worth a day. The figure ¼ of a tola was taken from the report of District Officers.

6514. (*Sir William Roberts.*) Are there any similar restrictive regulations with regard to spirits?—No.

6515. A Burman may get what spirits he likes?—Yes; but there is a maximum amount of spirits which a man may possess under the Excise Act. A man may not possess an unlimited quantity of spirits.

6516. Do you mean a dealer?—No, a private individual.

6517. (*Chairman.*) He cannot get more than a certain amount at one visit?—It is under the Excise Act of 1881.

6518. (*Sir William Roberts.*) Practically there is no restriction?—No.

6519. No restriction as there is supposed to be for opium?—No.

6520. (*Mr. Mowbray.*) I noticed that you speak of opium imported being allowed in Upper Burma, both Government opium and opium imported from the Shan States, is that anything more than what you referred to as the amount allowed to travellers and horse-dealers entering Burma by land from the Shan States?—Yes.

6521. There is actual importation from the Shan States over and above that?—Yes.

6522. What is the duty?—Rs. 15 a viss, which is 3·65lbs.

6523. Do you have to keep up a regular preventive system beyond Upper Burma and the Shan States in order to enforce that?—There is a preventive establishment, but it is not a very large one.

6524. Is there the same duty on opium imported from China?—Yes.

6525. Have you also got a preventive system upon the frontier between China and Upper Burma?—The police are the preventive officers. There is not a special preventive establishment on the Chinese frontier.

*Mr. C. G. Bayne.*

Dec. 1893.

6526. Do you imagine that there is much smuggling either from the Shan States or from China?—It is reported that there is a good deal.

6527. Then with regard to poppy grown in Upper Burma, does that apply only to what you call the Kachin villages?—Yes.

6528. When that is taken out beyond the areas to another part of Upper Burma, does that pay the same duty of Rs. 15 a viss?—Yes, it is the same duty. You will find it at the end of Rule 38.

6529. Do you know, as a matter of fact, whether much opium has been imported in that way, or whether much duty has been received?—I have not heard.

6530. You cannot give me any idea as to the proportion of opium brought into Burma which is consumed in the rough form, and manufactured?—No.

6531. Is there any regular list or register of pharmacists and doctors?—Such would be kept.

5532. Who actually issues the licenses to these pharmacists and doctors?—The Deputy Commissioner or the Collector.

6533 Each person who comes to the Collector or Deputy Commissioner to ask for a license has to prove to the satisfaction of the Deputy Commissioner or of the Collector that he is a pharmacist or doctor?—Yes.

6534. In Upper Burma I understand that there is no register either of non-Burmans or of smoking Burmans?—No.

6535. It was suggested in the first instance that there should be a register of non-Burmans as well as of smoking Burmans?—Yes.

6536. Do you know why that was abandoned?—The reason is because there is a legal objection. I understand that the Government of India considered that it was permissible under the opium law to maintain a register as a step towards total prohibition; but it was not admissible to maintain a register merely as a method of making and taking a census. The Opium Act prohibits possession of opium, and it is legal to maintain a register as a step towards total prohibition, but it is not legal to maintain a register merely in order to ascertain the number of people to whom you are going to supply opium.

6537. What is the reason why the price in Arakan is less than the price in Upper Burma?—The prices were fixed a great many years ago. I could not say for certain, but I imagine the reason is because Arakan borders on Bengal and there is greater temptation to smuggle into Arakan. They therefore had to put the price lower. Those prices were fixed in 1881.

6538. (*Chairman.*) That is the price to the vendor?—Yes, the price to the vendor.

6539. (*Mr. Mowbray.*) In the statement of opium licenses and opium revenue which you have put in, what is actually represented by the import duty?—Foreign opium imported from the Shan States and Yunnan pays a duty of Rs. 15 a viss.

6540. What is the excise duty?—Rs. 28 a seer; Rs. 7-4 is the cost of production.

6541. The cost paid by the Local Government of Burma?—I do not know how it is adjusted, but Rs. 7-4 is the actual cost of the drug.

6542. When you say that the figures in column 9 are exclusive of cost price, does that mean to say that that is the net revenue raised after the Rs. 7-4 has been paid; or does it mean that that has to be deducted?—It means that the Rs. 7-4 has been deducted.

6543. And that that is net revenue?—Yes.

6544. (*Chairman.*) I believe that the consumption on the premises of licensed shops is prohibited?—Yes, except in the Ruby Mines and Bhamo, as will be seen at the end of Form No. 9. When notices were issued that consumption on the premises was to be prohibited the local officers represented that it would be very difficult to enforce it in these districts; and it was retained as a temporary measure.

6545. You say it is prohibited in licensed shops; is there any law as to smoking in other premises?—No.

6546. Has any legislation been proposed to prevent the establishment of smoking clubs or saloons?—No.

6547. How is the import duty on Chinese Shan States opium to be levied?—Opium is imported past the stations. The rules are under the head of "*Import*," Nos. 39 to 47. An opium vendor wishing to import opium gets a permit to import it. He imports it, brings it to the treasury or opium ware-house where it is weighed and examined, and then the duty is paid. He is then allowed to remove it.

6548. Nobody but a licensed vendor can import?—No, except travellers and horse-dealers for their private purposes.

6549. I think that it appears evident that there will be considerable difficulty, to say the least, in preventing illicit import of opium along the coast?—It is feared that there will be.

6550. And along the land frontier of China and the Shan States and Siam?—Yes.

6551. I should like to know whether you can give us any particulars regarding the preventive establishments now existing; are there any?—There are.

6552. Can you let us have the particulars?—There are existing establishments both for excise and opium. They are not specially directed to excise. I could produce particulars though I cannot give them now. The police have excise duties, but there is a special excise establishment.

6653. Has that been augmented lately? It is proposed to augment it.

6554. Can you give us particulars?—It is proposed to augment it by preventive establishments in the Akyab, Sandoway and Kyaukpyu Districts, to prevent smuggling by sea and from Chittagong. The idea is to have boats going on beats to intercept smugglers. It is proposed also to have an establishment in the Amherst District and in Tavoy, which is in the Tennasserim Division, for the same purpose, to prevent smuggling by sea.

6555. You will be able to put in a statement showing the present preventive establishments and also the proposed additions?—Yes.

6556. (*Mr. Pease.*) In a statement we have here it is said:—"The Government of India informed the Home Government that any one found selling opium to others than Chinese, or keeping a saloon for consuming opium, will be liable to conviction." Is that carried out in these rules?—If he lets people smoke in his house and sells opium to them, certainly he is punished for selling opium; but if a man lets his friends come into his house, and they are each entitled by law to smoke opium and have each in their possession only the quantity of opium they are entitled by law to possess and they merely smoke it, nobody is punished.

6557. I want to know whether it has been found that the fact that the Government have prohibited the consumption of opium has led to people giving up the practice or has affected public opinion with regard to the practice?—I have no direct district experience. I have heard that in one district a number of people said they were going to give up the practice when they heard that opium was going to be prohibited. Of course, the law has not been changed yet, so one can only speak of intention.

6558. Was that because of the change of public opinion or dislike to be registered?—I do not think there has been any change in public opinion. The Burman public opinion has always been adverse to opium.

6559. Do you think that it arises from a desire to avoid being registered?—I could not say.

6560. (*Mr. Mowbray.*) I suppose you cannot yet form any estimate as to the loss of revenue from the change: nothing at least beyond the estimate Sir David Barbour gave?—Fourteen lakhs is what they estimate.

6561. (*Mr. Pease.*) What was intended with regard to registration of non Burmans? It was merely to register those who were opium-smokers. Was it not?—The object was to get data for fixing the maximum issues. When you know what the total of your consumers is you calculate how much opium they want and how much opium you must issue to the licensed vendor. That was the object of registering non-Burmans.

6562. (*Chairman.*) It is not strictly registering but taking a census?—Yes, that is so.

6563. I believe it was at one time the intention of the authorities of the province of Burma that registration should be a condition of using and possessing opium by non-Burmans as well as by Burmans. Was it not?—Yes, that was part of the registration of non-Burmans.

6564. It was at that time intended, was it not?—I think the non-Burman was not to be permitted to possess opium unless he registered himself.

6565. That has been changed?—Yes.

6566. There was some correspondence which has not yet been before the Commission and which some of the

Commissioners wish to see, namely, Sir Alexander Mackenzie's letter and enclosures to the Government of India, and the Government of India's letter to the Secretary of State. Can you put in a copy of that correspondence?—I will endeavour to do so.

6567. (*Sir William Roberts.*) I presume there is no difficulty with regard to the supply of opium in Upper Burma for medicinal purposes?—I have not heard of any difficulty, and I have heard no complaints.

6568. (*Mr. Pease.*) On the whole you are satisfied that the prohibitory legislation with regard to Upper Burma is satisfactory and effectual?—That is the general tenor of the reports.

6569. (*Sir William Roberts.*) Is there a very large number of non-Burmans in Upper Burma who smoke or eat opium?—I could not say that; no census has been taken. It is said that nearly all the non-Burmans in the Ruby Mines smoke; and there are a good many thousands of them who are called the Maingthas.

6570. (*Mr. Mowbray.*) I believe *ganja* has been prohibited in Upper Burma?—It is prohibited all over Burma.

6571. Can you form any opinion as to whether the prohibition has worked practicably?—Burmans do not smoke it. The natives of India smuggle it considerably. It is impossible to prevent them.

6572. (*Chairman.*) You say you think the prohibition has worked effectually in Upper Burma. Is that from a personal experience?—No, it is not. It is the inference I draw from the statements that people of experience make as to the Upper Burma consumers. It was effectual in this way, that people did not take to opium because they were afraid of punishment.

6573. Opium-eating or opium-smoking?—Opium-smoking and opium-eating. My remarks always apply to Burmans.

6574. Opium-smoking is comparatively easy to put down; but opium-eating is a sort of thing a man may do at the corner of the street and is therefore difficult to put down. Is that so?—Opium-eating is a much more difficult thing to put down than opium-smoking. *Mr C. G. Bayne.* 9 Dec. 1893.

6575. (*Mr. Pease.*) In the Reports of 1891 there appears to be a considerable illicit consumption: has there been increased vigilance since that time in Upper Burma?—District officers are told to use every effort to prevent smuggling.

6576. In Mr. Noyce's paper he says:—"There is a considerable difference of opinion among officers as to whether the taste for opium and liquor is spreading amongst the Burmans or not. The licenses for the sale of opium and liquor are intended for the convenience of the non-Burman population of Upper Burma, and sale of either liquor (except tari) or opium to Burmans is prohibited by law. But there can be no doubt that the prohibition is, in practice, inoperative"; and he also says:—"The fact that the falling off in imports of opium was not counter-balanced by the increase in the issues of Government opium points to the conclusion that much foreign opium was smuggled into Upper Burma. This opium is brought down the Irrawaddy from Bhamo, and is also smuggled across the frontier between the Shan States and Upper Burma Proper. The difficulties of checking smuggling in Upper Burma are very great, and it is clear that effectual means of dealing with the evil have not yet been devised. The question has recently received special attention from the local authorities of the Northern and Eastern Divisions, who have prepared a scheme for supervising imports on the main trade-routes between China, the Shan States and Upper Burma Proper. It is hoped that the measures sanctioned for this purpose will check the evil to, at any rate, a considerable extent." I was asking you whether there had been increased vigilance which enabled you to make a so much more favourable report?—My information is based on the statement of officers that the percentage of consumers is so very small. It is also borne out by jail statistics.

Adjourned to Monday next at 11 o'clock.

---

## At the New Government Buildings, Rangoon.

## TWENTY-THIRD DAY.

### Monday, 11th December 1893.

PRESENT:

SIR JAMES LYALL, G.C.I.E., K.C.S.I. (IN THE CHAIR).

SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.

MR. ARTHUR PEASE.

MR. C. C. LOWIS, (*Provisional Secretary.*)

Mr. A. M. B. IRWIN, Deputy Commissioner, called in and examined. *Mr. A. M. B. Irwin.* 11 Dec. 1893.

6577. (*Chairman.*) How long have you been in the service in Burma?—I have been in the service since 1876, and in Burma since 1877.

6578. Has your service been chiefly District service?—Yes, entirely.

6579. In what parts of Burma have you served?—In Shwegyin, Toungoo, Bassein, Rangoon, Pegu, Henzada, Sandoway and Akyab Districts.

6580. Had you served mostly in Akyab?—No, I was about two years in Akyab; I have just come from there—two months ago

6581. Have you served in Tenasserim?—I have served in the Tenasserim Division and in the Shwegyin Districts for three years at the commencement of my service. I have also served in Pegu and in Irrawaddy.

6582. I believe the shops were reduced in number some two years ago: were not they?—Yes, in 1880 or 1881.

6583. Had that the effect of making it difficult or impossible for the Burmese people to get opium?—I do not think so. The only effect it had was to encourage smoking, and perhaps to raise the price of opium a little.

6584. What have you to say about the consumption of opium amongst the races in Lower Burma?—I have not taken any particular pains to find out that point. I was on furlough at the time when particular inquiries were made two years ago. The Arakanese, I think, consume more than the Burmese do per head of the population; and the Chinese, I think, consume more than any one. I think most of the Chinese consume opium.

6585. Do the people from India consume opium?—As far as I can make out, the natives from Upper India use

*Mr. A. M. B. Irwin.*

11 Dec. 1893.

a great deal. Bengalis use more *ganja*, at least in the Arakan District. They smuggle the opium excessively on the frontier of Chittagong. There are a great number of Bengalis in the Akyab District and on the frontier. I do not think they consume it themselves as much as the Arakanese.

6586. Has any special arrangement been made to stop smuggling?—There is a small Excise establishment, but it can do very little. The frontier is very eesy to smuggle across. There is a large estuary—the Naaf estuary—which is about 2 miles wide and perhaps 40 or 50 miles long, and they smuggle it across there. On the Chittagong side I believe there are a great number of opium shops. It is constantly smuggled across there, and smuggled through the hills by foot. There is extensive smuggling carried on by steamer and by boat. The British India steamers generally bring down some smuggled opium.

6587. What arrangements are there to prevent smuggling by steamer or by boat?—The Custom Officers and the Excise Officers at times board the steamers when they come in, and they keep as sharp a watch as they can. They examine the goods and frequently find some opium concealed; but a great deal passes without being detected. Whilst I was at Akyab, a servant of one of the officers on the steamer one day brought two trunks up to the pilot's house in Akyab and asked if he might leave them there. I think he said that he had mistaken the house he had gone to, and he left the trunks there, saying that he would come back. The pilot suspected him, and after a time the son smelt the opium and they opened the boxes and found that the e were 170 seers of opium. There was also a British India steamer's table-cloth in the box. The man was never caught, for he never came back.

6588. I suppose the steamers only stop at certain particular ports?—Akyab, Kyaukpyu and Sandoway.

6589. And the boats stop where they like along the coast?—Yes. They come into the Mayu River, where there is no port. They can come into that river and round by the creeks into Akyab and into all parts of the district.

6590. Are the Customs Officers on the look-out to see whether there is any smuggling?—They only watch the landing-places in Akyab town. It is impossible for them to watch anything more.

6591. What are the other articles which the Customs House Preventive Service men are on the look-out for?—For *ganja* which is very largely smuggled. I do not know particularly what other things they look out for. The Customs House Officers are not under my control.

6592. Do you know anything of smuggling opium in the Tenasserim Division?—I suppose it is principally derived from the licensed shops. My experience has been most in the Shwegyin District, where there never has been a licensed shop. It was about 13 years ago that I was there. Opium was very commonly consumed at that time.

6593. Were there licensed shops there then?—No, I do not think there ever has been a licensed shop in the Shwegyin District.

6594. Shwegyin is in the extreme south, is it not?—No, it is rather to the north-east of Pegu. It lies about the mouths of the Sittang River.

6595. There have been no facilities for inland smuggling from Siam, have there?—I do not think so. I think it was Government opium which came from Pegu and Moulmein.

6596. The total prohibition of *ganja* has been in force about 20 years, has it not?—Since 1874 or thereabouts.

6597. How far do you think that that has reduced the consumption of *ganja*?—The prohibition was made before I came to Burma; but I know that *ganja* is extensively used up to the present by native of India.

6598. Was it ever used by Burmans?—I do not think Burmans ever took to it at all.

6599. What have you to tell us with reference to the effect of the consumption of opium?—I have seen very little effects, either physical or moral. A tendency to self-indulgence is a potent factor in leading men into crime, and the Burman possesses this tendency rather largely. The same tendency leads of course to the consumption of opium, which is a form of self-indulgence. Burmans of the poorest class are extremely improvident in marked contrast to the poorest class of natives of India. Poor Burmans treat themselves to the luxury of opium with a light heart, and as they cannot afford it they are driven to petty theft. So far as my experience goes, this is the only kind of crime that is produced by indulgence in opium. I have no reason to believe that it produces either crimes of violence or serious crimes against property. A poor Burman cannot get opium regularly, and in consequence he takes too much when he does get it. This, I believe, injures his health. The typical opium-eater about whom we hear so much is the man who indulges in the luxury though he cannot afford it. I believe there are plenty of opium-eaters who can afford it, and we hear little about them. They live respectable lives, and are respected, and there is nothing in their outward appearance to denote that their health has suffered. I cannot recall a single instance of any person whom I know to have been physically or morally ruined by indulgence in opium.

6600. As Deputy Commissioner I suppose it was part of your duty to inspect the jails?—Yes.

6601. Did not the medical officers in charge draw your attention to cases of men physically broken down by the use of opium?—I do not recollect their ever doing so. I have not been in charge of a district where there has been a jail for a great many years, except for the last two years in Akyab. No such instance was ever brought to my notice in Akyab, as far as I can recollect.

6602. As District Magistrate you had to supervise the whole criminal administration of the district: you say that indulgence in opium tends to drive the people to petty thefts?—Yes, I think it does.

6603. Did many of these opium thieves ever come before you?—No, not lately. They are generally brought up for petty offences, and I seldom try petty cases unless there have been three or four previous convictions.

6604. You do not remember seeing any men who were apparently physically wrecked?—I do not recollect any instance at the present moment.

6605. (*Sir William Roberts.*) You say "the percentage of the population who consume opium is probably not large." Do you mean the percentage of the total population?—Yes.

6606. (*Mr. Pease.*) Can you tell us whether these twenty houses for the retail sale mentioned in the tables which have been put before us apply to the whole of Burma?—I think they apply to the whole of Lower Burma.

6607. Is twenty the total number of shops for the license sale for the whole of Burma?—That must be for the whole of Burma, I think.

6608. You say that the percentage of population who consume opium is probably not large; can you give us any idea of the proportion in Lower Burma?—I do not think it would be possible to give it.

6609. The Chinese and Arakanese are larger consumers than the Burmans, are they not?—Yes.

6610. Are there any other races?—There are a large number of indigenous races in Burma.

6611. Do they consume opium?—I do not know much about the consumption of opium.

6612. In what way is it consumed principally?—I think eating it.

6613. Smoking is an exception?—There are Chinamen who sell it to the people. They usually have apparatus for smoking: a Burman usually eats opium.

6614. Do you think there are many cases of poor Burmans who take too much when they get it?—"Many" is a relative term. I think it is a very small part of the population.

6615. Why has Government been making all the efforts it has to prevent the purchase of opium?—Because Government believe it to be deleterious as far as I can understand.

6616. As I understand, you do not agree yourself personally with the action of the Government?—I do not think that it is so serious as the Government has held it to be.

6617. Are there many regular smokers among Burmans, or is that principally confined to the Chinese population?—I think there are but few regular smokers among Burmans.

6618. (*Mr. Mowbray.*) You have had special knowledge of Arakan, have you not?—I was nearly two years in Arakan.

6619. How many shops are there in Arakan?—One licensed shop.

6620. What is Arakan?—Arakan is a division consisting of four districts called Akyab, Kyaukpyu and Sandoway, and the Arakan Hill Tracts. It reaches from the Naaf River, which is the boundary of Bengal, down to the latitude of the northern part of the Bassein District. The southern part

of the division of the Sandoway District is a narrow strip between high hills and the sea.

6621. Is it the case that there are any special restrictions with regard to the districts of Kyaukpyu and Sandoway?—I do not know of any.

6622. Can you give me any rough idea of the size of the Arakan division?—The Akyab District is something over 4,000 square miles. I should think the other three districts taken together would be probably about 8,000 or 9,000 square miles.

6623. What is the population?—The population of Arakan is about 200,000, but I am not sure.

6624. You cannot give me the population of the other districts?—No.

6625. This one shop is in Akyab, is it not?—Yes.

6626. (*Mr. Pease.*) Is it not a fact that people purchase opium from the opium dens and do not go individually to the shop for what they want?—One man probably in a thousand purchases his opium at the licensed shop. If the consumers at Akyab were all to go to the Akyab shop to purchase opium they would not be able to get in; they would throng the street.

6627. (*Mr. Mowbray.*) Where do they obtain opium from?—They obtain it from illicit vendors in almost every village—probably emissaries of the licensed vendors.

6628. Are there any prosecutions?—Yes. Frequent prosecutions.

6629. What penalties are enforced?—They are often sent to jail for two months or three months or perhaps six months, but seldom for more than that. I think they are usually fined, perhaps from Rs. 20 to Rs. 200 or Rs. 300.

6630. I was under the impression that some special efforts had been made to deal with opium in the Arakan division?—An excise establishment, I think, was sanctioned principally for the purpose of dealing with opium; but it would require even an establishment ten times the size, and then it would have very little effect on them.

6631. You did not know the division of Arakan before the number of houses was reduced?—No.

6632. Can you give the Commission any information as to whether the consumption of opium in Arakan has been diminished since the number of shops in Arakan has been diminished?—I can only speak from the printed papers in which I see the District Officers in Kyaukpyu and Sandoway have from time to time reported that within the last ten years they consider it has been checked a good deal in these two districts. In Akyab, the people generally tell a different story. They will generally tell you that it is increasing.

6633. The Arakan Division is the one which immediately adjoins the land frontier of Bengal?—Yes.

6634. You have told us that probably a considerable amount of opium is smuggled from the frontier—from Bengal?—Yes. It is constantly smuggled. It can be bought in Bengal for Rs. 24 a seer, and in Akyab it costs Rs. 28.

6635. (*Chairman.*) It is smuggled by land and by sea?—Yes.

6636. Do you think that the illicit vendors in every village whom you talk about are almost all secret agents of licensed vendors, or, do you think many of them get opium smuggled from outside the district?—I think it is quite possible that a good many get it from outside the district, but at the same time when the fee for a licensed shop is forced up by auction to a great height, I think the vendor is bound to put his own energies into it, and he would probably drive the other people out of the field throughout the whole division. When his license is extremely high it is almost invariably observed that the issues of opium from the Government Treasury fall off. He simply cannot afford it, and he is unable to push his sales of Government opium sold to the Akyab Treasury to the extent which would recoup him for the license fee. He is bound to go to Chittagong where he can get it cheaper, and smuggle it from there and sell it throughout the whole division. That is the conclusion I have come to from the figures of ten years.

6637. When the license fee is very high the issues from the Treasury fall off?—Yes, and when the license fee goes down the issue from the Treasury increases.

6638. Supposing that instead of auctioning the license you did what is the only other alternative, that is, raised the price of your opium to the opium vendor to a higher figure, he would have still greater temptation to smuggle?—Yes; but I do not think that is the only alternative.

6639. What do you think is the other alternative?—To forbid the possession of opium without a license and charge a small fee for every license possessed.

6640. How do you mean forbidding the possession?—I would not allow any person to possess opium without a license.

6641. Do you mean any consumer?—Yes.

6642. Do you think you would get more revenue in that way?—No; I mean it would prevent smuggling, and it would also tend to check youngsters from taking to opium.

6643. How would it prevent smuggling, because if any man is now found in possession of opium in excess of three tolas without a license he is liable to punishment and imprisonment, and the opium is liable to confiscation?—Yes; it should be accompanied by an extension of the number of shops, so that when there is a demand (and people will have it legally or illegally), let them get the chance of having it legally.

6644. (*Mr. Pease.*) Are there not also two other alternatives; one is that you should fix the license fee, and the other is that opium should be sold by a person who is in Government appointment, and who has no direct interest in the sale?—I think those alternatives are certainly possible, but it would be extremely difficult to fix the license fee at the proper figure. If it is fixed high enough to raise the price of opium as we desire, there remains the same incentive to smuggle as if it were bought at auction. One of the greatest difficulties we have to contend against in Burma is the fact that opium is sold cheaper from the Government Treasury in Bengal than it is from the Government Treasury in Burma.

6645. If a man has paid an excessive sum for his license he has a stronger inducement to push the sale?—Quite so. As for selling by Government officials, I think it is the worst possible method. I think it would merely demoralize all the officials that have anything to do with it. The temptation would be tremendous.

6646. (*Mr. Mowbray.*) I suppose if the sale was conducted by Government officials the price would have to be fixed very high in order to check consumption?—Yes.

6647. And if the price was fixed very high, I suppose the natural tendency of people would be to try and get it from smugglers, and not from the Government office?—Precisely.

6648. It would put a great temptation also in the way of Government officials to supply opium at prices lower than the fixed Government price?—I do not think they could well supply it at a lower figure; but it would be a great temptation for them to sell it wholesale in order to smuggle it into the villages.

6649. (*Chairman.*) Does not the system of licensed retail vendors give the Government great assistance in the way of prohibiting smuggling?—No, quite the contrary. The licensed vendor is bound to smuggle if he can possibly do so in order to recoup his license fee.

6650. But still it is to his interest to prevent anybody smuggling but himself?—Yes.

6651. Is there anybody else who would make any effort in that direction to prevent smuggling in the districts outside Government officials?—Not a single soul. There are plenty of men who are loud enough in denouncing the consumption of opium, but they will not lift a finger to help the Government.

6652. In your report that you wrote in December 1891 after recording briefly the opinions of the Burmese officials you conclude with the following remark:—"In conclusion "I beg to state that it is the opinion of all the officers whom "I have directed to report on this matter, after personal "investigation, that the ill-effects of opium on the Arakanese "are apparent on all those whom they have examined, but "that with perhaps a few exceptions the use of the drug has "not either physically or morally affected the non-Burmans." Do you think the reports of these Burmese officials are deserving of confidence?—I think they are greatly exaggerated. I did not at that time venture any opinion of my own as I was quite new to Arakan. The Burmese and Arakanese have got into the habit of considering it quite a foregone conclusion that opium is ruination to a man, body and soul. I think that that is principally derived from their religious opinions.

6653. Where are the Chinese mostly to be found in Burma?—In Rangoon and the adjacent parts. There are very few Chinese in Arakan.

6654. Have you any experience of them,—have you seen much of them?—Not very much.

*Mr. A. M. B. Irwin.*

11 Dec. 1893.

6655. Are there many who are poor working men,—men who are poorly off?—Yes, there are some, but it is a small percentage. I think they are pretty well-to-do generally. They keep shops and that sort of thing in the villages.

6656. Do the poor men do coolie labour?—No, they do not work as coolies as a rule, except to a slight extent for their own countrymen.

6657. You have not noticed any cases of men being physically injured among the Chinese from the use of opium?—I have not. If I saw a man in a bad state of health and using opium, and knew he was an opium-eater, I think it would be rather rash to jump to the conclusion that his bad state of health would be caused by the use of opium.

6658. (*Mr. Mowbray.*) You have told us you would recommend absolute prohibition of possession?—Yes, I should.

6659. Would that be applied to non-Burmans as well as to Burmans?—Yes, I think the great defect in the rules which have just been passed is not registering the non-Burmans. That will be the greatest difficulty in administering those rules.

6660. As far as I understand, you say that it is impossible to deal with possession in the case of Burmans, unless you dealt also with possession in the case of non-Burmans?—That is so.

6661. But if you have a register both of smoking Burmans, as is laid down in the new rules, and also a register of non-Burmans, do you think that that method would work?—I think it would give the new rules a much better chance of succeeding. That is all I can say.

6662. You have told us that you think if possession were prohibited, it would be necessary to increase the number of shops?—Possession without a license,—I think in any case it is necessary.

6663. Would you also recommend that consumption should be permitted on the premises of shops which are licensed to possess?—I think it would be better not to permit consumption on the premises, because that leads to more smuggling than would otherwise take place. I am led to that belief by what I have read that opium-smoking is more injurious than opium-eating. Personally, however, I know nothing whatever about the relative effects of the two.

6664. How would you practically deal with possession by unlicensed persons?—The matter is chiefly in the hands of the Police; there are no other preventive establishments. The village headmen are also excise officers, and they occasionally give us a little help. The way it is done is frequently by searching people on the road who are suspected of having opium in their possession and occasionally searching the houses, which is only permitted during the day without a warrant.

6665. The only illegality which can be brought home to them at present is the possession of a quantity of opium beyond a certain amount?—No, any amount so long as they cannot prove that it was bought at a licensed shop.

6666. Is the person compelled to prove that he has bought the opium from a licensed shop if he has only a small quantity?—It is rather difficult to say exactly where the burden of proof lies, but I think if you take the law very literally, every man might be compelled to produce proof that he had bought the opium from a licensed shop. Practically, I think, he is very seldom driven to that. I think the burden of proof is generally put on the prosecutor.

6667. Practically, requiring him to have a license to justify possession is really only simplifying the question of proof?—It is a little more than that. I suggested that it is a great deal, as it means raising the price without putting up the license to auction,—if you could raise part of the price direct to the consumer.

6668. (*Chairman.*) By making everybody consuming opium pay a license fee?—Yes.

6669. Burman or non-Burman?—Certainly.

6670. He would have to register himself and apply for a license?—Yes; registration in that case would be that the license would be registered.

The witness withdrew.

*Surgeon-Major P. W. Dalzell.*

SURGEON-MAJOR P. W. DALZELL, Civil Surgeon of Bassein, called in and examined.

6671. (*Chairman.*) How long have you been in Burma?—Nearly 14 years.

6672. You have served in many districts?—In all the districts of Lower Burma.

6673. Will you give us the conclusions you have come to with regard to the opium habit?—As regards the prevalence of the opium habit, I can only quote actual figures with respect to the jail population; any other evidence must be more or less from general impressions gathered from a variety of sources, and must be taken for what it is worth. The criminal population of the Bassein jail numbers 979, of which three are females and the rest males. The total number of opium consumers among these is 111, which gives a ratio of 11·33 per cent. None of the females are addicted to the opium habit. Out of 886 Lower Burmans, a hundred and seven are opium-eaters or smokers. Out of 53 Upper Burmans only one is addicted to the habit. Of 3 Chinamen in jail only one smokes opium. Of 33 natives of India only two smoke opium. The largest consumer is a Chinaman who smokes Rs. 1-8-0 worth of the drug per day. He has been an opium-smoker for ten years; his age is 24: he must, therefore, have begun at the age of 14 years. His health on admission was recorded as indifferent: weight 106lb. He gets no opium now and is quite well. He says he intends to resume the habit on release. Two days after another Chinaman was admitted, age 32 years; he had eaten opium for 19 years. He began with four annas worth, and has eaten one rupee's worth for 8 years. He was a trader and weighed 127lb, and was in perfect health. Three of the prisoners consumed Re. 1 worth of the drug daily; they practised the habit for 12, 7, and 10 years, respectively: all were in good health. Two weighed more and one less than on admission; three Burmans consumed 12 annas for 10, 7 and 5 years, respectively: they are all in good health and are robust, active men. Nineteen persons consumed 8 annas worth of opium. Of these nine were in good health on admission, eight indifferent, and two bad. They are all in good health now. Four prisoners who consumed 6 annas worth, were all in indifferent health on admission; one in good health now. One of these had practised the habit for 26 years; another 10 years. Of fifty prisoners who consumed 4 annas' worth, seventeen were admitted in good health, twenty-five in indifferent health, and eight in bad health. All are in good health now. Of the rest one consumed 3 annas' worth, twenty-five 2 annas' worth, four 1 anna worth, and one 6 pies worth daily. Of the total 111 consumers only four are in indifferent or bad health now. Of the total number fifty-eight smoked and fifty-three ate it. These figures show that in this jail at present about 11·35 per cent. of the population consume opium. The greatest consumers are the Chinese, the jail ratio being 33 per cent. Next come Lower Burmans of whom 12 per cent. are opium-consumers; then follow natives of India, 6 per cent., and lastly Upper Burmans 2 per cent. These figures bear out the general impression I have formed regarding the opium habit among the various races here. By far the largest consumers are the Chinese. I am inclined to think that at least 75 per cent. use opium, then come in order, however, Lower Burmans, natives of India, and lastly, Upper Burmans. Of course the ratios among the criminal population vary from time to time, 12 per cent. is a low figure for Bassein; it is sometimes as high as 30 per cent. I should put the ratio among the free population at 5 per cent.

6674. (*Sir William Roberts.*) What do you understand by "free population"?—Population outside the jail.

6675. (*Chairman.*) Is that free population generally?—Free population amongst the Burmans.

6676. (*Sir William Roberts.*) Do you mean 5 per cent. of the adults, or 5 per cent. of the total population?—5 per cent. of the adults.

6677. (*Chairman.*) Adult male population?—Yes; it is almost entirely confined to the males, amongst natives of India the habit varies with the race; those who find their way to jail are of all races, and it is difficult to judge of Indians collectively from the small number under observation. There are very few natives of India in the jails of Burma. I believe the habit to be prevalent among coolies from Madras chiefly, but by them the drug is used only in small quantities. Confirmed opium-eaters are rarely found among them here.

6678. By "confirmed opium-eaters," do you mean opium sots?—I mean men who are physically wrecked, who cannot do their work, who are physically in a bad state of

health. It is chiefly amongst Burmans that any evil effects on their moral and physical condition are observable. Owing to their natural habits of indolence and their proverbial want of self-restraint, the Burman is more apt to run to excess than any other race.

6679. (*Sir William Roberts.*) That remark applies to native of Lower Burma as well as to natives of Upper Burma?—Yes, to the whole of Burma, more especially to Lower Burma, because Lower Burma is more prosperous and more healthy than Upper Burma. I do not know much of Upper Burma.

6680. (*Chairman.*) What is the popular opinion with regard to the habit?—The habit is regarded by the generality of the people as disgraceful, and to call a Burman an opium-eater is equivalent to applying the term drunkard to a European.

6681. Does that apply chiefly to eating or smoking?—It applies to both; but it is only when a man begins to leave off his work and becomes incapacitated that it is observable.

6682. (*Sir William Roberts.*) Is there a religious sentiment connected with this?—I believe that it is prohibited by the laws of Buddha; but I do not know much about Buddhism.

6683. You have not formed any opinion whether that is the reason why it is regarded as disgraceful?—No, it is only when the habit is carried to excess. It is generally associated with vicious life and past crime.

6684. (*Chairman.*) How do you think the habit begins?—The habit is often begun by the victims taking opium to allay some pain or physical distress and is then continued: in other cases it is the result of bad example. There can be no doubt that the opium habit has a degrading effect on the moral and physical nature of the Burman and often leads to the commission of petty crime; but it is a question whether those who indulge in opium would not take to ardent spirits or other drugs if opium were not procurable. I cannot, however, say that the evil effects of opium on the people as a whole are observable. It is indeed a rare sight to see a completely shattered wreck of humanity resulting from the opium habit. If such were common the medical officers would certainly meet with these, for they would lose all their friends and die in the jail or the hospital. As for other races, I cannot say that I have seen any ill-effects resulting from the use of opium in moderate quantities. The drug is taken by them just as alcohol is taken by Europeans, and has much the same effect on the system, as far as the senses are concerned; but it is much less injurious in every sense. I have no experience of the prophylactic virtues of opium against malaria, but I can understand that the inhabitants of malarious tracts find great relief from the many painful complications of that disease by the moderate use of opium. My experience, however, is chiefly confined to Lower Burma, a flourishing and fairly healthy country, and there at all events I do not consider opium necessary to the health or happiness of the people (Arakan perhaps excepted); and I would therefore advocate the restriction of the sale of opium as much as possible; but, unless the same measure be taken with regard to alcohol, I do not think much benefit will accrue from the total prohibition of opium.

6685. You said just now that of 33 natives of India, only two smoked opium?—Yes.

6686. Did none of them eat opium as far as you know,—or do you use the phrase generally?—I think the two natives of India ate opium. The natives of India generally consume it by eating it.

6687. In speaking of the prisoners who consumed 8 annas worth and 6 annas worth and 4 annas worth daily, you mentioned that a great many were in indifferent health when they entered the jail, and that they were in good health when they left?—Yes.

6688. Did you trace their bad health to opium in those cases or not?—It is very difficult to say in the case of a man who comes in in indifferent health that he is an opium-eater or an opium-smoker; it is difficult to say whether the ill-health results from the opium habit, or whether the habit begins owing to his being in ill-health and taking opium to relieve his suffering. I have not the exact figures; but nearly half of the prisoners admitted that they took opium to relieve certain physical symptoms. The commonest is pain in the chest and abdomen, and pain in the stomach, diarrhœa, dysentery, and rheumatic pains. These are the chief causes for which they said they took opium.

6689. Have you treated Chinese out of jail?—Very few. They do not seek European treatment very much.

6690. Have you any knowledge as to what extent opium is used as a medicine by Chinese doctors or by Burmese doctors on the native system?—No; I have not much knowledge of that. I know opium is used both by the Chinese and by the Burmese largely, because it is about the only real sedative they know. It is very largely used by them, especially of course by the Chinese; but I could give no approximate figures.

*Surgeon-Major P. W. Dalzell.*

11 Dec. 1893.

6691. You say that you would restrict the sale of opium as much as possible: do you think there is any danger of depriving the people from taking it as a domestic medicine if you make it too difficult for them to get?—There would be a loss in one direction and there would be a gain in another. No doubt a large number of people would suffer from the want of it even as a medicine; at the same time if it were entirely prohibited and if smuggling could be put a stop to, then a fairly large number of people would be saved from ruin. I am firmly convinced that if it were prohibited altogether and alcohol obtainable, opium-eaters would take to drinking alcohol; they do it now. A great many opium-eaters consume alcohol.

6692. (*Mr. Mowbray.*) In your opinion is that worse?—I think it is infinitely worse for Burmans. A Burman who takes to alcohol comes to grief very early in his career, and commits violent crime. Opium is responsible for little or no violent crime; but it is responsible for petty crime and theft to a certain extent, because if a man runs out of the means of procuring opium he craves for it and he must commit theft to obtain a means of purchasing it. But when a Burman particularly takes to alcohol, he runs a very short career. He is of a very excitable nature and exhibits great want of self-control. From his cradle upwards a Burman is never taught to control himself: the result is that he runs to excess in a very short time.

6693. (*Sir William Roberts.*) How do you class *ganja* in this comparison which you are making between opium and alcohol?—The effects of *ganja* are infinitely worse than those of opium.

6694. You say, "it is indeed a rare sight to see a completely shattered wreck of humanity resulting from the opium habit": have you been able in your experience in jails and hospitals to trace the direct effect of the opium habit as the cause of serious disease and death apart from poverty and other diseases?—No, I cannot say that I can recollect any special morbid conditions due to the opium habit.

6695. What you say seems to infer that the completely shattered wreck of humanity resulted from the opium habit alone?—There are the concomitants. The opium consumer loses his appetite if he takes opium in large quantities; consequently he becomes emaciated and very often diarrhœa is really what does terminate life. It seems to bring on an intractable form of diarrhœa which is generally the ultimate cause of death.

6696. You have the impression that the opium habit alone carried to excess will in that way at length kill?—Yes, provided the opium-eater does not take sufficient nourishing food.

6697. Do you mean from poverty?—From poverty: or he may increase the dose so rapidly as to deprive himself of the power of digesting food. I believe that that is why the Burmans suffer more than any other race. The Burman, as I said before, from his cradle upwards, is not taught to control himself in any way. It is a rich country; the parents do not educate their children; they allow them to do as they please; they grow up in that way and they exhibit very little self-control. A Burman who once takes opium is more prone to run to excess than any other race. He may run on to take Rs. 2 or Rs. 3 worth a day and so quickly that his system will not get accustomed to it. He will not have any appetite, and diarrhœa will set in and a fatal result will ensue. There is really no morbid condition observable on *post-mortem* examination, beyond the attenuated condition of all tissues, loss of fat and all the functions are in abeyance.

6698. You think that the opium habit alone carried to excess may produce at length fatal atrophy?—Yes, fatal atrophy.

6699. That is your impression?—Yes.

6700. (*Mr. Pease.*) What was the social position of this Chinaman you speak of? I see he consumed £54 worth of opium in the year: it was a very expensive habit to him?—I spoke of two Chinamen; one was a trader.

6701. Was his crime in any way connected with his habit of taking opium?—No, not with the habit of taking opium. He was a well-to-do man—in fact both of them were well-to-do men. The one man had eaten opium for 19 years. He

*Surgeon-Major P. W. Dalzell.*

11 Dec. 1893.

had eaten one rupee's worth for eight years; he weighed 127lb, and was in perfect health as far as I could make out.

6702. What proportion of the prisoners who come into the jail do you put down as in indifferent or bad health. In those you have given us, I see you have put down 32 as being in good health as against 48 bad and indifferent amongst the opium consumers?—When a prisoner is admitted he is carefully examined and he is put down "good," "bad," or "indifferent," as the case may be. It is generally customary to put down an opium-eater as being in indifferent health.

6703. I was asking what proportion are put down as "indifferent" or "bad" health of the total number of prisoners who entered the jail?—I am afraid I have not got that figure here.

6704. Would it be about the same proportion as the opium-eaters?—No, much larger; the proportion of opium-eaters who are recorded as being in indifferent health would be much larger than the proportion of ordinary prisoners. I am speaking of Burmans now.

6705. You say the habit is generally regarded as disgraceful, does that apply to the Chinese as well as to the Burmese?—No, it does not, because Chinamen show no ill effects from it.

6706. I was only asking what the feeling was?—It is not considered disgraceful.

6707. Do you anticipate that the checking of the supply of opium would lead to the consumption of ardent spirits?—Yes.

6708. Have you any evidence on that point: is there any consumption of ardent spirits in Upper Burma where opium has always been prohibited?—I have no experience of Upper Burma; I have only been stationed there a few months. But I know in Lower Burma a considerable amount of alcohol is at present consumed by the Burmans; and I know that if a Burman were deprived of opium he would certainly want some sort of stimulant; he would take alcohol if he could get it.

6709. I gather it is your view that there is need for legislation for the reduction and prevention of the consumption of alcohol?—I think it would be necessary if we prohibit opium to prohibit alcohol also.

6710. Do you not think it is necessary at the present time?—I think it would be a great benefit to prohibit alcohol.

6711. You do not think the provisions under the new rules, which were sent out on the 23rd November, meet the requirements of the people for obtaining opium for medicinal purposes: any person may possess for medical purposes limited quantities of opium, poppy heads, and medical preparations of opium, which he has bought from medical practitioners, pharmacists, and doctors: do you not think that even if the licensed houses were closed, as proposed, there would be plenty of opportunities for obtaining what was required for medical purposes with so wide a range of persons who are allowed to supply it?—Yes; if smoking could be prohibited, I think those rules would meet the case.

6712. That hardly comes in appropriately there, because the suggestion was that they might not be able to obtain opium for medical purposes; but here provision is made and the doctors would be at liberty to supply them: do you think that would meet the case for medical purposes?—Yes, for medical purposes I think it would.

6713. (*Mr. Mowbray.*) Do not you think it might meet the requirements of something more than medical purposes? Do not you think that there is some risk of some of these native practitioners becoming in fact vendors of opium for all purposes, if all other legitimate sources were stopped?—Not if proper safeguards were maintained.

6714. Do you think it would be possible to take sufficient safeguards to prevent native practitioners from dealing in opium?—Although the number of opium shops has been greatly reduced, the consumption of opium is not much reduced. Opium could be had in any village in Burma in spite of all legislation. I know that for a fact. The matter comes before me daily in my business. All prohibited and smuggled opium is sent to me for examination; and I do not exaggerate when I say that three days in the week I get parcels of opium varying from several pounds down to a few ounces to report upon. Of course other officers would be able to give evidence on that point.

6715. You say you do not consider opium necessary to the health or happiness of the people. I understand you to be speaking of the Burman people?—Yes, the people of the country.

6716. (*Chairman.*) As a stimulant?—As a stimulant. The people of Burma are well-to-do; the country is fairly healthy, and they do not require any stimulant of that kind.

6717. (*Mr. Mowbray.*) You were not referring to non-Burmans?—No; I was talking of the people in the country, the people who inhabit Lower Burma only; not natives of India, or the Chinese.

6718. (*Sir William Roberts.*) Do you adhere to this statement which you have made, "I cannot, however, say that the evil effects of opium on the people as a whole are observable."?—I have lived in this country for nearly 14 years; I have travelled all over it from north to south three times; I have been in every town in Burma and lived amongst the people and have been in the villages, and I say that one might go through the country from end to end and not observe any evil effects from opium; it does not force itself upon your attention as the consumption of alcohol does in England. You could not go about day and night throughout the cities of England for 14 years without having it forcibly brought to your notice by seeing drunken men and women. In a village here and there you may see a man rather emaciated-looking, with his hair cut short and dirty; you may be sure that he is an opium-eater. That is one of the wrecks you rarely see, but you see him now and then. He is pointed out and you are told that he is a *beinsa*, an opium-eater; he is called the village scamp.

6719. (*Chairman.*) Is he a village scamp from the fact of eating opium alone, or is he a village scamp anyhow?—Some begin by taking opium on account of ill-health and others cause ill-health by taking opium. If you were to ask a Burman, "why do you take to opium?" He would say, "I was foolish. I met some fellows at the *pwè* and they said 'Let us smoke opium'; I did so and I began in that way." About one-half I should say will admit that they began the habit through foolishness.

6720. (*Mr. Pease.*) And then found it difficult to break off?—They found it pleasing, as boys smoke tobacco at home. Those are the cases that turn out worst. Those who take opium in more advanced life on account of some sickness or pain are not so prone to carry the habit to excess. I think the most confirmed opium-eaters probably die before they are forty, those who do really become opium wrecks just the same as alcohol drunkards. The men become addicted to the use of opium and they do not work; they simply loaf about and get opium in any way they can.

The witness withdrew.

MR. G. L. WEIDEMANN called in and examined.

*Mr. G. L. Weidemann.*

6721. (*Chairman.*) I believe you are Officiating Commissioner, Irrawaddy Division?—Yes.

6722. How long have you been in the service in Burma?—23 years.

6723. I suppose you have served in all parts of Burma?—Very nearly all parts.

6724. Principally in what division?—I think on the whole, principally in the Irrawaddy Division, but I have also spent about 6 years in the Tenasserim Division.

6725. I believe your work has been chiefly district work?—Yes, entirely district work.

6726. Who was Chief Commissioner when you first arrived?—General Fytche; he succeeded Sir Arthur Phayre direct.

6727. Who succeeded General Fytche?—Sir Ashley Eden.

6728. I should like to know what your opinion is as to the opium habit being prevalent among the Chinese?—I think there is a considerable amount of consumption of opium among them. It is difficult to get the precise amount, because the Chinese themselves are very largely interested in the opium business and in the opium traffic. I am not personally acquainted with their language and it is very difficult to get from them any reliable evidence upon the subject. They are of a very secretive disposition. I find it very difficult to procure accurate information on the point. Those who are in the best position to know are the most reluctant to speak,—I mean those who are intimately connected with the opium traffic. The majority state that about one-third or even less of the whole Chinese population consume opium. On the other hand, one highly intelligent

person states that two-thirds consume and that one-half consume regularly. According to the last census the total Chinese population of Bassein town, where opium is readily procurable, is 667.

6729. (*Sir William Roberts.*) Do you mean the male population?—Yes, there are very few females.

6730. (*Chairman.*) Does that convey your general opinion about the Chinese population in other towns?—Yes; I think what applies to Bassein would apply to most large towns in this Province. It is a sea-port, and it is a place where there are a considerable number of wealthy Chinese merchants.

6731. Are there any poor Chinese?—There are some poor Chinese; I think it is the poorer classes that consume most, or possibly it may be that the habit of consuming opium has tended to make them poor. I find that even the Chinese connected with the opium farm are not smokers. The headmen do not smoke themselves. My opinion is that the habit of smoking opium, as far as the Chinese are concerned, is confined to the middle and lower classes.

6732. You think the best men avoid it?—I think the best men avoid it.

6733. Generally speaking the Chinese are an active and hard-working people, I believe?—Yes, very.

6734. Will you tell us what you think is the effect on the physical condition of the Chinese as far as you have seen?—The effect on the physical condition depends a great deal upon the amount consumed, and the regularity of the supply. A certain person who is probably the greatest consumer in Bassein is over sixty years of age, and he is able to go about his business. He told me himself that he consumed two tolas of opium every day.

6735. (*Sir William Roberts.*) By smoking?—Yes. But if he were deprived wholly of opium for a single day, the effects would be undoubtedly very serious, and he confesses that a continuous deprivation of the drug would put a speedy end to his life. I am scarcely prepared to state the exact point of consumption which must be reached before total deprivation becomes dangerous. The conclusion, however, to which I have come is that whether the consumption of opium shortens life or not (a medical question into which I am not prepared to enter) the effect of sudden deprivation after a certain point of consumption is reached is certainly dangerous.

6736. (*Chairman.*) What observations have you to make as to the effect of the habit on the moral condition of the Chinese?—Moderate consumption appears to have no bad effect on the moral or physical condition of the Chinese. Immoderate consumption undoubtedly unfits a man for steady application and leads to habits of gambling, that is, to the ownership and keeping of gambling dens, and also in this country to the seeking of illicit profits by retailing opium. It is my experience that even immoderate consumption among Chinese rarely, if ever, leads to the breach of any law comprised within the covers of the Indian Penal Code. I am not sufficiently intimate with Chinese habits of life to state whether it has a prejudicial effect on their domestic virtues.

6737. You say that immoderate consumption leads to habits of gambling and the ownership of gambling dens; how do you think it leads to that?—The keeping of gambling dens is a source of profit; and if a man is very much demoralized by smoking opium and very much weakened, the habit will take up a great deal of his time. He would have to smoke regularly at certain times of the day. His general condition would become deteriorated, and he would then take to easy forms of getting money. I do not think there can be any doubt about that. Some of the opium-smokers are also largely employed by the Opium Farmers for retailing opium.

6738. For retailing opium in the country?—Yes.

6739. At a distance from the opium shops?—Yes.

6740. With regard to the natives of India who are to be found in Burma, what do you think the proportion of consumers amongst them is?—Whatever may be the case with regard to ganja and spirituous liquors, the consumption of opium is so rare as to be of light import both among Mahomedans and Hindus from all provinces of India except the coolies (chiefly mill-hands) known as Coringhis. Of these about half consume opium, but by swallowing in small quantities, not by smoking which they cannot afford.

6741. I suppose the Coringhis are the most numerous section of the Indian population here?—They are migratory. They come over for the working season to the mills and then go away to their homes.

6742. (*Mr. Mowbray.*) What part of India do they come from?—From the Madras coast. *Mr. G. L. Widemnn.*

6743. (*Chairman.*) What is the effect of the habit upon the physical condition of these opium-eating Madrasis?—Excessive consumption is almost unknown; and so long as supplies of opium are kept up there appears to be little difference between consumers and non-consumers. I am speaking chiefly of the Coringhis who are regular eaters. It is, however, the case that some consume more than others, and on these a sudden deprivation of the drug from stoppage of wages or other causes works prejudicially. It brings on dysentery, and unless aid and nourishing food are at hand, the victim becomes emaciated, and among such persons deaths are not infrequent. As to the precise effect, however, of opium-smoking in undermining the constitution in such cases, it is difficult to speak. Ill-health and loss of wages among the labouring classes would naturally lead to fatal results in many cases without bringing in opium as a predisposing cause. 11 Dec. 1893.

6744. What have you to say as to the effect on the moral condition of these Indian opium-eaters?—The comparatively moderate use of opium among natives of India is not known to me to have any bad results on their moral character.

6745. You say that as a man having experience of the district?—Yes, having the experience of a District Magistrate.

6746. You have had a long experience of service in Burma: is it not true that up to Sir Arthur Phayre's time, the policy of the Burmese Government was very strongly to suppress the extension of opium among the people in Burma; was it not the policy to prohibit the establishment of opium shops and liquor shops everywhere?—I think it was. I cannot of course speak from my own personal knowledge, but from what I have always heard. I think it was the tradition to prohibit opium as much as possible.

6747. In whose time did any change occur in the policy?—I imagine it came in with our occupation more or less. I think it has been gradual. I do not know that there was any marked change in our policy with regard to opium. As far as I know it has been continuous; it has been the same all through.

6748. (*Mr. Mowbray.*) How would you describe that continuous policy?—I think the object of the British Government was to substitute duty-paid opium for opium that had not paid duty, and which came from Yünnan. I think there is no doubt that in Burmese times Yünnan opium did filter through the country. It was the part of the Burmese Kings to suppress opium as much as possible; but it did filter through the country, and I think there can be no doubt that there were opium-smokers in Burma when we took the country. I think the policy of the British Government was, finding opium and finding opium consumers, to substitute opium that had paid duty and which they could regulate, for opium that had paid no duty, and the consumption and importation of which they could not regulate.

6749. (*Chairman.*) You think the policy has been continuous all along: you are not aware of any change?—As far as I know there has been no change of policy. I think that was the root idea all through,—to get the maximum of revenue with the minimum of consumption.

6750. (*Mr. Mowbray.*) I do not know how far you would like to express an opinion on the restrictions and the general prohibition of the possession of opium under the new rules?—I think it is a step in the right direction, and for this reason, I think, as I was saying, the policy of the Government has been the same as long as I have been aware of it, but that gradually they did more than replace Yünnan opium by duty-paid opium. I think statistics show that the amount of opium consumed in the country has increased faster than the population. It is impossible for me to say the exact point at which duty-paid opium drove out Yünnan opium. I think Yünnan opium is not seen in the country now to any extent. When I first came into the country, Yünnan opium was more or less common.

6751. You are speaking of Lower Burma?—Yes, of Lower Burma.

6752. What is your opinion with regard to the exception of the non-Burman population?—My opinion is that the policy of the Government is the right one in making exceptions, provided the amount of opium which is allowed to the non-Burmans is restricted. If it is not restricted I think then that there will be a temptation for the non-Burmans to sell illicitly what they did not require for their own use.

6753. I see in a Despatch in 1886, when you were Deputy Commissioner of Shwegyin, you were then in favour

*Mr. G. L. Weidemann.*

11 Dec. 1893.

of exception being made in the case of foreign residents who had become habituated to the drug?—Yes.

6754. Are you of the same opinion still?—I am.

6755. I notice at that time you suggested the establishment of a special Government agency in order to conduct sales in the case of foreign residents?—Yes.

6756. Are you still in favour of a system of that kind?—I think it ought to be tried. It may be more or less difficult to work it satisfactorily; but I am of opinion that the present method of putting up opium farms for sale really is a temptation to smuggling. It is impossible for the Government to look after the shops and to supervise them in such a way that the opium does not filter out from the shops in the surrounding population. I will not say that it is impossible, because several schemes have been tried, or rather have been suggested, but apparently they have all been abandoned. None of them have come to anything. I think therefore the only way for the Government to keep a watch on the opium is to distribute it itself.

6757. Would you make that recommendation universal in substitution of the present system?—I think I would with regard to opium. My reason for saying that is because I think the present system is radically wrong.

6758. (*Chairman.*) Which system do you mean,—the new system that is going to be introduced?—If the Government take the sale and distribution of opium into its own hands, it will be an entirely new system.

6759. When you say you think the new system is entirely wrong, are you alluding to the new system which will come into force in January?—I am alluding to our present system of sales.

6760. (*Mr. Mowbray.*) I rather understood from you that you are speaking of the licensing system,—not of the system as to who should obtain the opium but the system of distribution,—how it should be distributed?—Just so. I think the present system of putting up licenses to auction and then selling the opium to the licensees and allowing them to distribute it is radically wrong.

6761. Why?—Because I think there is an immense temptation for these Chinese to make money by selling as much opium as they possibly can: they have agencies everywhere for distributing the opium.

6762. (*Mr. Pease.*) You also infer that they purchase illicit opium for sale?—I do not think they purchase illicit opium in this sense; the word "contraband" can be used in two senses,—I am speaking with regard to Yünnan opium. It is contraband opium in the sense that it has never paid any duty; but British opium is not contraband in the sense that is has not paid duty; it is only contraband when a man is found in possession of more than three tolas. I think that makes a great difference. The tendency has been to increase the number of shops, because if a shop was instituted at the head-quarters of a district like Bassein, under the system which has all along been pursued, it would be for the lessee's interest to distribute opium over as wide an area as possible. If a large amount of English opium was found at the head-quarters of a sub-division, the Government would then see that opium is clearly very largely consumed,—contraband opium; not contraband in the sense of its being Yünnan opium, but simply because it is over three tolas; therefore it would be a good thing to set up another shop, because evidently the consumption of opium wants regulating.

6763. (*Chairman.*) That is all old history, because during the last 10 or 12 years the tendency has been the other way,—to restrict?—Yes.

6764. (*Mr. Mowbray.*) There has been no increase in the number of shops since the last five years?—Restriction in the number of shops has not gone hand in hand with the restriction of the opium which is sold to the lessees.

6765. If opium is sold by Government, it would have to be sold at a very high price?—I think the higher the price is, the less the consumption.

6766. Would it not follow that if the Government sold the opium itself, it would be bound to sell it at a high price?—I do not think it necessarily follows that it would, for this reason, that at present the person who buys a shop has to pay a high price for the license itself. Then he buys the opium at a certain price from the Government; he then has to retail it in such a way as to get a profit to cover, not only the price he has paid for the opium, but the price he has paid for the shop; and also, as matters go now, he has to pay for an agency for distributing it illicitly. There is no doubt that opium is largely distributed. He has to pay all these persons, and then if these persons are caught (they are very often wretched Chinese with no money of their own), he has to pay their fines; he has to make a profit besides.

6767. All which goes to prove that Government could afford to sell the opium a great deal cheaper than the licensed shops could sell it?—Yes. I do not know of any counterbalancing argument the other way.

6768. But do you think Government, if it sold opium directly could sell it at a lower price? Would it not be at once accused of stimulating the consumption of opium?—I think that might be so. I meant more about the necessity for selling it at a high price to make a profit.

6769. I am not considering the question of profit; I am looking at it as a practical question. Would it not be necessary that Government should sell it at a high price?—I think it would.

6770. Would not that lead to as great an opening in the illicit trade for opium as you have at present?—If the Government strictly confined the importation of opium to a certain amount and then sold through a trustworthy agency and at a high price, I think it ought to go a long way towards restricting the consumption. It would be more difficult to get opium illicitly in that way.

6771. Have you ever considered another suggestion, which I see has been made by some people, *viz.*, that you might have the facilities for consumption by non-Burmans limited to certain places?—I have never considered that, but I think they ought to be limited to certain places.

6772. Is it the case that the Chinese population is concentrated in a comparatively small number of places?—Yes. I think there are large rural tracts where there are no Chinese; they wander about as hawkers and traders in boats; there are several fairly large villages without any Chinese population at all; but directly a village gets beyond a certain size it has a certain number of Chinese residents.

6773. You have not thought out the question of the possibility of limiting the supply to non-Burmans in places where there is a large Chinese population?—I certainly think that it ought to be limited to what a man may be expected to consume,—the average consumption of that population. What I mean is this: we found that some Chinese came to register themselves as opium-smokers who were not, or at least strongly suspected to be, opium-consumers at all. They put down their names as being consumers of really a large quantity of opium; and that gave rise to the suspicion that they desired to register themselves as opium consumers, in order that they might get the opium to retail.

6774. Is there any necessity at all for a Chinaman to register himself now?—There is not any necessity now. This was when the first orders were issued.

6775. Was it partly in consequence of that that the rules were changed?—I am not prepared to say. I cannot remember that that point was brought into prominence in my reports from my division.

6776. (*Sir William Roberts.*) I see you mention your experience with regard to both the Chinese and the natives of India, but you do not say anything about the Burman population?—I was not asked to give evidence about Burmans.

6777. Have you anything you would like to say with regard to the effect of the opium habit on the Burman population?—I agree with the majority of officials in this country. I think that it has a bad effect upon the Burmans.

6778. Both physically and morally?—Yes, both physically and morally; but I think, perhaps, morally more than physically.

6779. (*Chairman.*) Do you not think that the jealousy of smugglers or illicit consumers felt by the licensed vendors who have paid a high price for the monopoly of retail sales in certain districts, is a very valuable assistance to the District officer in checking smuggling?—No, I cannot say that it is. I think that it would, if there were a strong party among the Chinese who wished to sell Yünnan opium that had paid no duty and, therefore, could afford to sell it cheaper; but I think we have driven Yünnan opium out of Lower Burma, and now the different license-holders at different places unite to push their opium.

6780. But is it we or those men who hold the licenses, these monopolists, who have driven out Yünnan opium?—Both. We have done it through them.

6781. If you get rid of those licensed vendors, and rely only on sales by direct official agency, you lose their assistance against smuggling, do you not?—Yes, we certainly do.

6782. Do not you think that under those circumstances Yünnan opium and other opium will come in?—That is a very difficult question to answer. I think there would be a decided tendency for it to come in, if it were not watched.

6783. With nothing but our establishment to rely upon [I do not suppose we should get much help from the

people of the country] do you think we should be able to keep Yünnan and Straits Settlements opium out?—There would be that difficulty.

6784. There being no inducement to the vendors to stop illicit trade, do you think the disadvantages to the population would be greater than those which the population suffers from the temptation to the present vendors to push their trade in their own pecuniary interest?—The new experiment is so entirely novel that I think it is difficult to state what its exact effects will be; but I think the present system of having licensed firms has tended to put money not only into the pockets of the licensees, but it has also assisted the Government revenue. It has always been a very easy system to work. The substitution of Government agency, and the restriction of the amount of opium sold, I think, will be a very difficult matter to work satisfactorily. The policy is so new and so untried that I am quite unable to say what its ultimate effects will be. Whether it would be possible to keep out Yünnan opium, and at the same time to restrict the sale of Government opium, and prevent it spreading, is a very difficult question to answer.

6785. In the new system, which is the system we want to criticise, we have a few retail vendors who will obtain their licenses, but the amount of opium they will get and be able to obtain from Government will be a certain small limited amount calculated and based upon an estimate of the requirements of certain certificated Burmans, and a certain number of reputed Chinese and Madrasi opium-eaters and smokers so that they will not be able to push their sale in the way they formerly did—not, at any rate, with Government opium?—No. I was not aware that Government had made up its mind how it would sell.

6786. It has made up its mind as a rule to sell the licenses by auction. In certain places where the demand is very small it will dispense opium through the treasury, and in places where the demand is comparatively large, the sale will be by licensed vendors who have bought their licenses at auction sales. Do your objections to auction sales apply equally to a system like that where the amount of opium which the vendor can get from Government is a small and limited amount?—I have no objection in that case to the system of auction sales. I do not think there would be very much inducement to these persons to buy.

6787. There will not be much competition?—I should say not.

6788. Unless they think that they can use a large amount of illicit opium?—Unless they saw their way to it, I do not quite know whether they would or whether they would not.

The witness withdrew.



SURGEON-CAPTAIN DAVIS called in and examined.

6789. (*Chairman.*) I believe you are the Superintendent of the Rangoon Jail?—Yes.

6790. How many years have you served?—Eleven years.

6791. How long have you served in Burma?—A little over eight years since 1885.

6792. In what districts?—Up to 1888 in Upper Burma; after that in Rangoon itself.

6793. In Upper Burma you were only about a year or so?—From 1885 to 1888, three years.

6794. Were you in civil employ in Upper Burma?—Partly civil and partly military employ.

6795. What experience have you as to the effect of opium upon Burmans?—My experience is entirely limited to the criminal population which I have seen admitted to the jail.

6796. What is your opinion about them?—Comparing Burmans with Chinamen they bear the influence of the opium habit much worse. The Burman who consumes four annas worth of opium daily as a rule shows it more than a Chinaman who smokes the same amount. I am only speaking of a comparison of the two classes I have seen.

6797. How do you discover when a man has smoked opium?—I ask him before the window.

6798. As a rule do you think they always confess it?—Yes, I think so.

6799. What is the system; is the opium stopped?—Yes, it is stopped. My orders are that men are not to have opium; but a certain illicit traffic takes place, though but it can only be to a very limited extent.

6800. In cases where the opium habit is thoroughly established to an immoderate extent, do you stop it at once?—A man is watched for a little bit, and if he seems out of sorts and if the diarrhœa gets excessive he is sent into hospital and kept under observation; but, unless a man really shows symptoms of serious illness, the opium is withheld from him. About a month or six weeks after his admission he appears to turn the corner, I do not say in every case, but in a great number of cases, and he begins to gain weight.

6801. Do you think they go through very great suffering?—I think so, when they first come in. Some do and some do not. It is only those who suffer much that come up and complain and go to the hospital.

6802. Have you in your experience known a man to die where you thought the cause of death was the opium habit?—I never saw any of them die directly from the opium habit.

6803. What did they die from?—From inter-current diseases. A man addicted to the opium habit would become below par and is liable to attacks of inter-current diseases. If he is liable to attacks of malaria or dysentery, he would very probably get an attack of it in jail, and he might die of it. I have never seen a man die absolutely from opium alone.

6804. (*Sir William Roberts.*) Of course you exclude suicides?—I have never had any suicides.

6805. (*Chairman.*) I believe there are very few Chinese in the jails?—Very few, comparatively speaking.

6806. Do the Chinese and the Burmese smoke the same drug?—From inquiries I have made it appears that Chinamen smoke a purer drug.

6807. Have you any experience of the effect of opium upon the Natives of India?—No. My experience is very limited. I cannot say much about them.

6808. Have you, of your own experience, ever seen people who could be described as physically wrecked by the use of opium?—I think I have.

6809. In what places?—I have seen one or two men brought into jail. In many of these cases I think probably there was a combination of opium and other diseases as well. It is not an uncommon thing for Burmans and sometimes for Chinamen also to take opium to allay pains of some constitutional disease, such as syphilis. Of course the two combined make a man a perfect wreck.

6810. In India, and in most Oriental countries, doctors are very liable to be asked by Natives for medicine for aphrodisiac purposes: have you ever heard of that?—I have never experienced that.

6811. Have you ever heard that opium is used as an aphrodisiac in this country of Burma?—I cannot say. My knowledge is only hearsay evidence. I have heard that impotence sometimes occurs in the case of opium-eaters and opium-smokers who are given to sexual excess. That, however, is only hearsay.

6812. (*Sir William Roberts.*) As I understand your experience is almost entirely confined to the jail?—Yes, to criminals.

6813. To the jail; and, I suppose, to the hospital in the jail?—Yes.

6814. You said just now that you thought that the opium habit rendered people more liable to inter-current disorders?—I think that is, perhaps, more than I intended to say. If I did say so, I only referred to it with reference to people dying in jail who are opium-eaters, and who eat opium to excess; but taking those who consume smaller doses of opium, say two annas or four annas worth, I do not think there is a very large proportion of them who come into hospital.

6815. Then you scarcely adhere to the statement that opium predisposes to disease?—I think it does.

6816. Have you anything besides an impression with regard to that point?—All I know is from the patients I have seen in the jail itself.

6817. Do you mean that opium-eaters in excess coming into jail are more liable than the rest to take some disease that might happen to be prevalent in the jail?—I think they would be. I think opium-eaters in excess, as a rule, are admitted into the hospital very soon after admission into

*Surgeon-Captain Davis.*

11 Dec. 1893.

jail; that is, during the probationary period while they are recovering from the stoppage of the drug. When they are in that weakened condition before they have quite turned the corner, they are far more liable to inter-current diseases than the ordinary prisoner; but when they have turned that corner and begin to gain weight, I think they take their position among the ordinary healthy class of prisoners.

6818. I have no doubt you have seen some very extraordinary cases of the opium habit amongst the prisoners?—I came across one extreme case. I took his own statement. The man I refer to was a Chinaman, who said that he smoked 3½ tolas of opium a day. He was a very fat man. On the other hand, I have seen Chinamen who have smoked only a rupee's worth of opium a day, and who showed effects very badly.

6819. Have you seen those cases recover after three or four weeks?—Yes.

6820. I presume you regard that as a sign that they could not be suffering from organic disease? I cannot say that I have ever met with any organic disease which I could put down to opium alone.

6821. I suppose you have seen the effects of alcohol likewise in the jail?—We do not see the effect of alcohol amongst Burmans here: we very seldom come across it. It is nothing like what it is at home.

6822. I think it might be interesting if this table were supplemented by some additional information? The second table means, I presume, the percentage of each class of population who are opium-eaters?—The percentages given from 1889 down to 1893 are percentages of opium-eaters admitted into jail taken on the total admissions of that race into the jail for that year.

6823. One would like to know, seeing that Chinamen are by far the most common consumers of opium amongst the people that you have had in jail, whether they also enter the jail in larger proportion than other nationalities?—If we had the Census return for Rangoon, we could make that out at once.

6824. As I understand a large number of the prisoners among the Chinese are in jail for offences against the Opium Act?—Out of 32 in jail at present 13 are in under the Opium Act. I have not made it out for the last four or five years, but if you wish it I could do so.

6825. What year are you referring to now?—I am referring to the Chinese opium-eaters who were in jail during the present year. There are 32 of them, and 13 of them are in jail under the Opium Act.

6826. (*Mr. Mowbray.*) I understand the figures here give the total number of Chinese in jail?—The total number of admissions into jail for that year. The admissions into jail would have some proportion to the population.

6827. But the number of Chinese admitted is very small is it not smaller than the proportion of Burmans?—I have never worked the proportion out. I do not know what the proportions are in Rangoon of the Chinese to the Burmans. We could get it from the Census if we had the Census Returns.

The witness withdrew.

*Captain. G. R. MacMullen.*

CAPTAIN G. R. MACMULLEN called in and examined.

6828. (*Chairman.*) I believe you are Deputy Inspector General of Military Police?—Yes.

6829. How long have you served in Burma?—I have been in Burma about 4 years.

6830. Where did you serve before that?—Mostly in the Punjab.

6831. With a Punjab Regiment?—With a Frontier Force Regiment.

6832. Give us your general opinion which you have formed about the opium habit, particularly with reference to the Police under you in Burma, and give us also your experience in your own regiment.—I have served with races of India (the same as are enlisted for the Burma Military Police) for over 13 years. Opium is most freely used, eaten more or less by all such races, and also smoked in addition by those races whose caste allows of such. I use the word "freely" in the sense that a large proportion—and I am informed, and from personal knowledge can confirm it—one-third of all the men now serving in the Burma Military Police use the drug, but it is used in moderation and the abuse is *very much* the exception. In addition to the opium that is consumed by men in perfect health, a very large quantity is used as medicine, and, I believe, with excellent effect, and saves numbers of lives. Say a member of a family has looseness of the bowels; they may not be near a dispensary, or the patient may be a female and the family does not wish her to see a doctor; an opium pill is at once given, and very likely an attack of cholera, or some other disease, is avoided. I am assured this is the common everyday custom in every village, and that the people thoroughly and rightly believe in the virtue of opium as a medicine. Of all the races I have served with, the "Sikhs" are by far the largest consumers. I think it is generally admitted that the Sikhs are still, perhaps, one of the finest physically, if not the finest, of all the races of India; and if the race has deteriorated at all, it is the advance of civilization and patent leather shoes that has done it, not opium. I have served 10 years with the 6th Punjab Infantry, Punjab Frontier Force. In that regiment there are two companies of Sikhs, who I believe to a man consume opium, and they are perhaps the two finest companies in the regiment. I have, on the different occasions my regiment has been warned for service, attended the Medical Officer's inspection, and there were fewer men cast in these two companies than in any other. A few, but a very few indeed, were not allowed to go on service because they had injured their constitution by the *abuse* of the drug (*i. e.*, excessive use of it). I have also been informed by Medical Officers of the regiment that although it was likely these two companies might break down on service *if their opium was stopped*, yet, if they got it in moderation, they would stand more hardship, and go through more than non-consumers; and I will further say this, in the hard work done by the military police in Upper Burma in the early days, Sikhs stood the hardships and malaria perhaps the best of all the races, and I know most of the Sikhs in my Military Police Battalion did take opium in moderation because at one time, at the request of the men, I got it and issued it myself.

6833. Have you seen any cases in hospital from the excessive use of opium?—Yes; I have seen some cases: at least the medical officer has told me that it was from excessive use. There were, however, very few cases.

6834. Among the Sikhs who were opium consumers in your own regiment and in the Burma Police, have you seen any appearance of detrimental effects upon the morals of the men?—No; I do not think so,—not in the least.

6835. Do you not think they might be led to steal?—Yes, they might do that, if they had to get it and could not get it otherwise.

6836. What do you think about the effect in some way or other of prohibiting and stopping the use of opium?—I believe men would go in for it. If they did not get opium they would go in for ganja or some extract of hemp or perhaps cheap liquor, which can be got anywhere in India now. The effects would be much worse.

6837. Is not the term 'affimi' used as a term of disgrace and abuse?—It comes from the word 'affim,' which means opium.

6838. What does that convey?—I do not know that. I have not heard the term generally used.

6839. Have you had sufficient experience to give an opinion upon the effect of opium upon Burmans?—No.

6840. You have not been long enough in the service?—No; I have only had four years' service in Burma.

6841. (*Sir William Roberts.*) Is the Burma Military Police recruited entirely from the natives of India?—Yes, except the Karen Battalion. They are now enlisting Karens, but that is a very small proportion.

6842. There are no Native Burmans in the Military Police?—There are a few Karens, but no Burmans.

6843. (*Mr. Pease.*) Do you think that the fine physical condition of the Sikhs is in any way attributable to their consumption of opium?—No, I do not think so.

6844. Do you think that the Sikhs who do not consume opium are in any way inferior to those who do?—I do not think opium has affected the race at all.

6845. Do you not think that there is a serious danger from a military point of view in having your men dependent upon having a drug always present in the Commissariat?—

I am not a medical man, and I cannot say if they can stop it or not. I am not in a position to say that.

6846. But, as a military man, do you not think that it is a bad thing to have a body of men entirely dependent upon having a drug?—I do not think I have said that they were entirely dependent upon it.

6847. You say, "I have also been informed by medical officers of the regiment that it was likely these two companies might break down on service if their opium was stopped?"—These men were used to it. That is what the medical officer told me—that he considered the men who were used to it if it were stopped might break down.

6848. Do not you think that it is a great disadvantage to have a body of soldiers who are dependent upon their opium in order to be able to go through the work they have to do?—I have been told by doctors, and it is my own opinion, that men, if accustomed to it, if it was stopped, might break down.

6849. You see the disadvantage of such a position?—If they get it they are nothing the worse for it, and most probably they might be the better for it.

6850. You compare two companies with their fellows, do you suppose that these two companies were greater consumers of opium than the other companies of the Punjab Infantry?—I know these two companies did consume more opium.

6851. (*Chairman.*) The other companies were men of other races I presume?—Men of other races in the regiment. We had Indians, Punjabis, Mahomedans, Dogras, and Sikhs. That is what we were composed of.

*Captain G. R. MacMullen.*
11 Dec. 1893.

6852. (*Mr. Pease.*) Is it your experience that these men could go on from year to year without increasing the quantity, or that there was a tendency to increase the quantity to produce the desired effect?—As far as I know I do not know that there is a tendency to increase the quantity. That would be more a thing for the medical officer to answer.

6853. You say, "A few were not allowed to go on service because they had injured their constitution by the abuse of the drug:"—those were men who had increased the quantity?—I do not think, taken in moderation, it does injure the constitution.

6854. But there were men in the regiment who were unable to go on service?—Yes, when the men were inspected for service I have seen the medical officer casting one or two men. When I asked why these men were cast, the medical officer on one or two occasions said that the men were excessive opium-eaters.

6855. (*Mr. Mowbray.*) I suppose a medical officer might cast other men in other companies for other faults?—Yes, for other reasons. I learnt this from speaking generally to the medical officer, and asking why the men were being cast. He said the men were excessive opium-eaters.

6856. Are you quite satisfied with the physique of your Military Police in Burma? Yes, perfectly satisfied.

6857. Supposing it were decided to prohibit opium generally in Burma, are you of opinion that it would be necessary to make an exception and to allow your military police to consume it?—Most decidedly.

The witness withdrew.

Mr. F. BRADLEY called in and examined.

*Mr. F. Bradley.*

6858. (*Chairman.*) I believe you are an Apothecary and late Civil Surgeon, Northern Shan States. Will you tell us what opportunities you have had of seeing the extent of opium consumption in the Northern Shan States?—My opportunities of seeing the extent of opium consumption among the Shans of the Northern Shan States have been great. I was four years in the Northern Shan States and accompanied Messrs. Scott and Saunders in their tours through the Shan States. I was also out with Captain Daly, and have visited a very large number of the villages of the Northern Shan States. I have been to Kokang, the principal centre of the opium production of the Northern Shan States where opium is largely grown and can be purchased at prices ranging from Rs. 6 to Rs. 10 a viss (3·65 lb). So far as I know all the men in Kokang and the adjoining Shan States after reaching 15 or 16 years of age consume opium. This is more especially the case in Kokang. They both smoke and eat it, as a rule, a little in the morning and a little in the evening. So far as I could see the opium appeared to have no evil effect upon them. They struck me as being a particularly strong and healthy class of men. Mr. Scott and I both used to remark on this. Their children are certainly very fine specimens. All the men in the State, who have to do hard work, such as pedlars and others who carry about heavy loads, consume opium habitually. They cannot get through their work without it.

6859. Are these people you are talking about Shans?—Shans and Chinamen.

6860. I believe the Chinese come in from Yünnan?—Yes.

6861. I suppose they are emigrants from Yünnan?—They have been settled in these States for centuries past. I was in charge of the Lashio hospital for four years. During those four years I cannot remember a single case in which I could trace the cause of the patient's complaint to the evil effects of opium. The only people who ever carried the consumption of opium to excess were the immediate followers of the Sawbwas who led an idle life. The ordinary people never consumed it to excess. I think the people in that part of the country could not do without opium. I have occasionally taken opium myself when I have come in tired from a long day's march. I felt all the better for it, a few whiffs gave me immediate relief. In half an hour my appetite returned and the sense of fatigue appeared to have wholly disappeared. Next morning one is perfectly well and there is no sense of craving subsequently. Mr. Scott and I frequently discussed the matter of opium consumption. It was the time when the question was being largely discussed at home in England, and living as I did in the centre of the opium country I took a good deal of interest in the mattter generally. I have never heard of any case in the Northern Shan States where opium has had a marked effect on the morals of a consumer and have led him to do wrong. Opium is the only luxury and comfort the Shans in the Northern Shan States have. I consider it a necessity.

6862. Do you know the Southern Shan States?—I have not been in the Southern Shan States. I have gone round the borders of them. I have been with Mr. Scott who came from the Southern Shan States.

6863. There is not much opium grown in those States, is there?—I cannot say as to that.

6864. Are the men of the Southern Shan States easily distinguishable from the men of the Northern Shan States?—They are just the same.

6865. They both appear to take opium, so far as your experience goes?—Yes. I have heard Mr. Scott say the same thing—that they all take it.

6866. Those Burma ponies come from that country. Do they not?—A great many ponies are brought down from there: they are reared there.

6867. The people, like the ponies, are a very strong and energetic sort of race?—I do not think that the Shans are very energetic. The Kokang people who are half Chinese are very energetic. I could not say very much about the Shans being energetic. They are men who like to knock about a bit.

6868. Where does this opium go to?—A great deal is sent to China, and used amongst the people in the states round. Some is brought down into Mandalay and in this direction. The duty is very heavy. The Chinamen and the Shans coming down from the States through Mandalay are allowed to bring a certain amount. When they have over a certain amount they have to pay very heavily for it.

6869. Do you know what they do with the poppy seed?—The Kachins carry it about and eat it. I have often carried about a box with me.

6870. Is it eaten raw?—It is very refreshing, and they are very fond of it. They eat it with their food. You buy a little bag of seeds and carry it about with you. It is eaten uncooked and mixed with the rice they eat.

6871. Is it ever beaten up into a pulp?—No. The head is opened and the seeds are taken out. They often carry a number of poppy heads about with them, and use the seeds as they are required.

6872. Do the Shans give any excuse or reason for taking opium?—No. They take it out of sheer laziness. They have nothing else to do but smoke. In the case of people who have to work hard it is used because they say that they could not go through the fatigue without it. Some people have to carry very heavy loads about. The people who have to live in the low-lands on the paddy fields, have to work

*Mr. F. Bradley.*

11 Dec. 1893.

very hard; and they say that it keeps fever of: and I believe it does.

6873. You say they take it in order to enable them to do hard work. You regard it as a stimulant?—Yes.

6874. Is there any re-action?—They do not seem to complain of any re-action. They seem to be all right after it. It seems to do them no harm as far as I have seen.

6875. You say you occasionally take it yourself?—Yes.

6876. Have you any other sensation except the feeling of relief from fatigue, and all that sort of thing?—No. I have felt rather a happy sensation. The fatigue seemed to drop off me as if I had dropped a cloak suddenly. I got my appetite all right, slept well after it, and got up next day feeling perfectly fresh.

6877. Supposing the supply of opium to the Burmans is cut off, as it is proposed, do you think that the smuggling of opium from Shan States could be prevented?—I do not think you could prevent smuggling. I think opium could always be got in.

6878. Owing to the nature of the country, or the people?—It could be brought in by anybody coming down. It is hardly expected that a man is bringing opium; and he will march through Maymyo, where there is a guard to collect the revenue.

6879. Is the border of the Shan States and the British Burman districts of Burma a mountainous country?—Yes.

6880. Are there many practicable passes?—You can cross the hills at any part.

6881. Are those hills covered with forests?—A good many of them are thick jungle; but there are pathways eading all through. You can come in from any part almost. Nearly all the Sikhs of the regiment I had medical charge of took opium. They thrived on it, and they certainly suffered less from fever and bowel complaints than other Sepoys. The Sikhs are a very fine body of men. We had about a hundred Sikhs up there.

6882. That is, in the Shan country?—Yes. They belong to the Mandalay Battalion.

6883. Would it be possible to prohibit the cultivation of the poppy in the Shan States?—I do not think they could prevent it. According to our present system of government, it could not be prevented. We simply have a political officer who looks after the place.

6884. What does the officer do; how far does he interfere?—I can hardly answer that question.

6885. The country is governed by their own chiefs?—Yes.

6886. (*Sir William Roberts.*) I think you said that the people of Kokang are partly Chinese and partly Shans?—Yes. A good many of them. Some of them are pure Chinese. Others are half-breeds and Shans.

6887. The two races consume opium equally?—They all seem to take it about the same. They all take it in Kokang.

6888. You say that they take a little in the morning and a little in the evening?—That is the general rule among the hard-working people.

6889. You cannot give us an idea, I suppose, of the quantity they usually would take morning and evening?—Every man takes what satisfies him. Various men I have spoken to have told me that they take it at different times.

6890. What are the Sawbwas you spoke of?—They are the Chiefs.

6891. You say opium is the only luxury which the Shan States have. Do not the people smoke tobacco?—Yes.

6892. Do they smoke it?—Yes.

6893. So that, it is not correct to say that opium is "the only luxury?"—They do not look upon tobacco like opium. They think opium is far preferable.

6894. There is no spirit drunk among them?—No, the Shans do not drink.

6895. Is it a malarial country?—Very. Some parts are very malarious and other parts are healthy. It is a very undulating country. Some parts are very low and other parts are very high.

6896. Is there a popular belief that opium is good for the various troubles of malarial districts?—Yes, people have great faith in it and have found it do good.

6897. They have faith in it as a preventative in the case of low fever and malaria?—They say that those people who take opium do not suffer from fever. They take it as a prophylactic.

6898. What is your impression as a medical man. Is it your impression that opium does act as a prophylactic?—Yes. I have given it myself in cases; and I have found it act when nothing else would.

6899. You have seen a great many cases of malarial diseases I suppose?—Yes, hundreds of cases.

6900. (*Mr. Pease.*) Is there anything special in the race of the country to make opium a necessity?—It is a very cold climate. It is very hilly and people have to carry loads about; and they have lots of hard work in climbing.

6901. I gather that it is your opinion that if they give up the habit it would be to their disadvantage?—I have seen men try to give it up.

6902. I am not speaking with regard to individuals?—I fancy they could not live there without opium now with the kind of food they get, and the way they have to live, and are clothed and everything else.

6903. (*Mr. Mowbray.*) Are there many Shans in British Burma?—I could not say. I do not know much about Burma down here.

The witness withdrew.

*Mr. C. Findlay.*

Mr. C. FINDLAY called in and examined.

6904. (*Chairman.*) How long have you been in Rangoon?—Eleven years.

6905. What opportunities have you had of judging the effect of the consumption of opium by Indian coolies?—I have been during the past eight years managing one or other of Messrs. Bulloch Brothers' mills in Rangoon. In that time I may say I have come into daily contact with the Indian coolies who consume opium. These men are employed carrying rice-bags for the most part, and of all mill labour this requires the most physical strength coupled with endurance. In physique they are as good as any, and better than most, of the coolies we employ. They take opium regularly every day, and the practice is not confined to one or two men in a gang, but is almost universal, it being exceptional to find a man who does not take it. I have questioned them regarding the quantities they take at a time and the number of times a day they take it. So far as I am aware they only take a small dose once a day when the day's work is over. They say it acts as a tonic or stimulant and enables them to eat as well as to sleep. They themselves say, without it they could not possibly bear the strain of work put on them, and invariably if a man stops it he turns sick and unfit for work. I do not know what the effects of not taking it may be, but I can testify to the fact that those men who do take it seem to be none the worse for doing so, and are, as I have said before, the best coolies we have. The work done by opium-eating Coringhi coolies is as follows: In a mill producing, say, 8,000 bags of rice (800 tons) in 24 hours, 100 coolies are usually employed for handling the bags after they are sewn up. These coolies work in shifts arranged by themselves, there being always sufficient men in the mill to keep the work going. The work to be done is to carry the bags from the godown in which they are bagged to the one in which they are stored. The distance varies according to circumstances from 10 to 100 yards, and the bags are stored in stacks up to about 20 tiers of bags from the floor. In addition to the above those 100 coolies will carry 5,000 to 6,000 bags (500 to 600 tons) daily from the godowns to lighters or cargo-boats. In the busy season our mills work from 6 A.M. on Monday mornings till noon on Saturdays without a stoppage.

6906. Do you know if these men take alcohol as well in any shape?—So far as I am aware they do not.

6907. Has it the same effect upon them as alcohol has upon a European, or is there some different effect?—I fancy it is very much the same; it is a stimulant. Taken to excess, I suppose it would stupify them, but moderately as they take it, it acts as a sort of stimulant.

6908. What is their character morally; are they an honest sort of people or the reverse?—They are quite as honest as any natives going. They are not blackguards. I suppose they would steal if they had the opportunity; but they are not professional thieves, and they work hard.

6909. Have you had any experience of Chinese labour?—No, none.

6910. Chinamen do not work as coolies, do they?—They are employed round Rangoon in cultivating gardens; and they are also employed on the Chinese farms in Rangoon as coolies. I suppose they find that a lot of their own countrymen are cheaper than labour they can get here; otherwise, they are not employed. They do not work for Europeans.

6911. You do not know anything about their habits with respect to opium?—No, I do not.

6912. (*Mr. Mowbray.*) These people eat opium, I suppose?—Yes, they eat it. The opium I have seen is prepared; it is a glutinous substance; and the people roll it out in the palms of their hands into a small pill.

6913. They come from the Madras Coast?—Yes.

6914. Do they go back again?—Yes.

6915. Do you know whether they bring the habit with them from Madras, or do they get it after they come here?—I think they bring it with them.

6916. Do you consider that it would create dissatisfaction among them if they were prevented from getting their opium?—I am quite sure they would.

*Mr. C. Findlay.*

11 Dec. 1893.

6917. (*Mr. Pease.*) What steps did you take to find out how many took opium?—I questioned the headman of the gang with regard to the number of men in his gang who took opium.

6918. Do you think that those who do not take opium are any the worse men for it?—Personally I cannot say, because I never saw one who did not take it. But I have been told there are some who do not take opium, and that those men cannot work well.

6919. Have you watched its effect on these men for any considerable number of years—on individual men?—No, not individual men. They change nearly every year. They come over here for a season and then go back to their country. The same men if they come back to this county do not often return to the same mill.

6920. As a stimulant gradually sapping their powers, you would not have the opportunity of observing it?—No.

The witness withdrew.

Adjourned till to-morrow at 11 o'clock.

---

# At the New Government Buildings, Rangoon.

---

## TWENTY-FOURTH DAY.

### Tuesday, 12th December, 1893.

PRESENT:

SIR JAMES LYALL, G.C.I.E., K.C.S.I., (IN THE CHAIR).

SIR WILLIAM ROBERTS, M.D.

MR. R. G. C. MOWBRAY, M.P.

MR. ARTHUR PEASE.

MR. C. C. LOWIS (*Provisional Secretary*).

The Rev. Dr. CUSHING called in and examined.

*Rev. Dr. Cushing.*

12 Dec. 1893.

6921. (*Chairman.*) How long have you been in Burma?—I was here in March 1867.

6922. What parts of Burma have you seen most of?—I have lived in Toungoo, Bhamo and Rangoon. The first ten years I spent almost the whole of the season in travelling in different parts of the Shan States. I have visited almost all the Shan States, both east and west of the Salween. Kengtung is the furthest point I have reached. Kengtung is on the east of the Salween, considerably to the north. It is near the border of Yünnan. It is three or four days' ordinary travel beyond there.

6923. Please tell us what you know about the consumption of opium among the Shans?—In regard to the districts adjoining the Kachin country, of course since the English annexation, I have not been in that region; but before that I was in a great number of small villages. There were small villages skirting those mountains which I visited, and I found that the consumption of opium was very extensive in those villages. It seemed to be very much on account of their proximity to the Kachin country. I found that opium was raised in many of the villages in the Kachin country, and it was a matter of common daily marketing between the Shans and the Kachins. I know nothing about the condition of things now since the annexation. About forty per cent. of the men amongst the Shans are consumers of opium. Perhaps the percentage may be larger.

6924. Are you referring to smoking or eating?—I am referring to both. I think in that district smoking was rather more extensive than the use otherwise. They followed the Kachin custom very largely of smoking a small quantity occasionally in the day.

6925. The Kachin country borders on the Burman country—Does it not?—That is nominally Shan country, although parts of it are very much Burmanized.

6926. Did the habit extend at all among the Burmese in a secret way?—I do not know, except in the town of Bhamo. There was quite a large number of opium-eaters amongst the Burman population, but I could not dare to give you any percentage, because I do not know what it would be.

6927. Do you refer to the opium-eaters?—I should say opium-chewers.

6928. In the Shan country, inside, at a distance from the Kachin country, how do matters stand there?—I think that the opium, as you come from the Kachin country southwards, is a great deal used. But it becomes less and less the further you go away from it towards Momeik.

6929. (*Mr. Mowbray.*) Are those districts you are now speaking of under British rule at present?—Yes; they are under British rule.

6930. Direct British rule?—The upper part of the district is under the Deputy Commissioner. His jurisdiction has been removed as you go further south towards Momeik. I do not know what English relations there are. I do not know whether it is a Tributary State or whether it is under direct British rule.

6931. Speaking generally, it is now under British rule?—Yes.

6932. (*Chairman.*) How do matters stand in Kengtung?—Kengtung is very much under Chinese influence, owing to its close proximity to China. I found the use of opium there very extensive. Great numbers of men there were accustomed to use opium. It was a very common thing in the market when I was there; but that was a good while ago. I doubt, however, if there has been very much change. Mr. Scott has visited the place since I was there.

6933. That was all independent country?—It was semi-independent country. I think of all the Shan States it was the most independent of the Burman king. It had a Burman military officer when I was there.

6934. Prohibition of the Burmese kings against opium did not extend to that Shan country?—The further you got from Mandalay the influence was less felt.

*Rev. Dr. Cushing.*

12 Dec. 1893.

6935. (*Mr. Mowbray.*) What is the condition of this Kengtung country now; is it under British rule?—There is a Sawbwa there. It is tributary, like the other Shan States.

6936. (*Chairman.*) This proposed prohibition of the use of opium would not apply in any way to the Shan country I suppose?—I should think it would be very difficult to enforce it in that direction. It is to the east of the Salween. I think it has been only visited once or twice by English officers; indeed the Sawbwa did not present himself until two years ago.

6937. You say that a great many of the Shans also live in British Burma?—Yes, a great many live in British Burma. In the lower country there is a large Shan population.

6938. And in Upper Burma?—I do not think there is so much in Upper Burma if you except the districts to the north of Mandalay.

6939. Among the Shans in British Burma is opium consumed extensively?—Yes. I should like to explain about the use of that word 'extensive.' The headmen of the villages and the better class of people will not acknowledge that it is extensive, and I think for this reason, because it is very disgraceful in their opinion. They are strict Buddhists, and they do not wish that the idea should be entertained that the custom is rather widespread amongst their young people. The basis of my opinion has been formed largely from my personal intercourse with the people in their villages. I have had the heads of villages say to me: "In 100 men, there are three or four who use opium." Of course there are persons who use it secretly. But many of the priests have acknowledged to me that they are convinced that at least thirty per cent. of the men are more or less addicted to the use of opium. I think myself that that is probably very much the case. In the long journeys which I have taken, I have generally journeyed by means of coolies. These men go with me from these districts and return, and I have found that in starting at least twenty-five per cent. of these men have been addicted more or less to the use of opium. I am now speaking only of the Shans. I have had no idea that many of these men were opium users until they came into the mountains, when, being without their opium, their strength gave way and they were unable to go on unless they could have a fresh supply of the drug.

6940. Do these men eat it or smoke it?—Some smoke it, and some eat it.

6941. In the Burman's opinion or in the Shan's opinion, is there any distinction as to the degree of disgrace between eating and smoking opium?—I never heard of any, so far as the Shan is concerned. The term for calling a man accustomed to the use of opium is disgraceful. I do not think there is any difference in the opinion whether he uses it secretly or openly, or whether he eats it or smokes it. I never heard any difference.

6942. Would the term be generally used in talking of men who eat it moderately?—If a man uses it moderately it is not generally known, but the very fact that he uses opium is as much to his discredit in that way as if he uses it more openly. Of course when a man uses it to a great excess the term might have stronger force. But I do not know of any special distinction amongst the Shans. I never heard of it.

6943. In India I fancy, and in most Oriental countries, opium is used greatly as a domestic medicine?—Yes.

6944. I believe the idea prevails that it is a good thing to relieve pains of malarious fever and it is thought to be a prophylactic against fever?—Yes.

6945. Is it hard to distinguish between the medical use and the dietetic use?—In the Shan States they sometimes acknowledge that it is a preventive in the case of fever, but I do not think that if it is used directly for medical purposes there is any disgrace about it. Disgrace comes when the man is known to use it for his own pleasure.

6946. As regards the opium habit, it must be rather hard to distinguish between the case of a man affected with malaria, who uses it in small doses daily to keep off the malaria and the case of a man who consumes it for pleasure?—Unfortunately I have never met a man who used it extensively for malaria daily. I have known a case where a man has used it, as I should myself if it were prescribed. The idea of taking it as a custom makes it more or less a disgrace.

6947. Tell us what your opinion is as to the effect of the use of opium?—The use of opium saps the physical strength of men. In the earlier stages of its use it produces a fulness of flesh tending to plumpness. This has been the result of my experience with my coolies more than any other class of men. Some of the finest men, apparently athletic in their build, have been men of this kind, who, as I said before, when they get beyond a place where opium can be obtained, fail altogether; but they looked like fine well-built men at first. But it is not good flesh and strong muscle. Without this stimulant they do not seem to do their work. I have had many cases among my Shan coolies during my Shan journeys. These journeys have extended over fifteen years. These men, when hired, seemed to promise excellent service, for they looked like strong and athletic men. They never mentioned their habit beforehand, but as soon as the supply of opium failed after entering the mountains they became utterly unable to carry any burdens, and if not discharged at once, ran away at the first opportunity in order to return where their imperative need could be satisfied. In no case have I ever seen such men abandon the habit. In all cases under my observation they went on from bad to worse.

6948. Your opinion has been formed chiefly from the observation of the Shan coolies?—Yes.

6949. From your observation and experience with these men is it your opinion that they never voluntarily abandon the habit?—That is my opinion. When I travelled from Toungoo these men were residents of the Shan villages amongst which it was my custom frequently to visit, and I therefore knew their subsequent life. It is not like the hiring of coolies and then ceasing to have any knowledge of them after they have been in one's employ. Only two years ago in my last trip to the Shan States some of the men whom I took out turned out to be opium-smokers. I know that within the last two years here, from my observation, they have gone from bad to worse. In the old days, when I was accustomed to travelling, it was not safe to take coolies when I could get them along the route. According to the Shan custom I could get carried from one town to another by local coolies; but, in order to facilitate my journey in the matter of speed, I employed coolies from Toungoo who had families there and who wished to return to their homes. In a large number of cases I had kept track of these families.

6950. You say they go from bad to worse; what do you mean by that?—I consider it bad any way to use opium.

6951. What is the stage which you call a worse stage?—There is a case of a man who was living two years ago in Toungoo who perhaps 20 years ago went with me for the first time to the Shan country. I was not aware that he was an opium-eater. This man turned out to be an opium-eater; but apparently, under the influence of our religious efforts, he gave up the habit, and he subsequently professed himself to be a Christian. A year or so after that it became evident that he had resumed the habit. The man went on from that until he became a physical wreck, unable to do work and unwilling to do it. He became very thin. He had been a man of good build and of fulness of flesh, but he became very thin and emaciated. Indeed, he seemed to be physically wrecked. That was my idea of going from bad to worse.

6952. You say that about 30 per cent. in the Shan States adopt the opium habit?—Not openly.

6953. You say there are thirty men in a hundred who adopt it; how many would arrive at that stage of physical wreck you speak of?—I should not dare to give any percentage, but I think a great many of them finally came to that; indeed, I have known a great many instances, but what the proportion would be I could not tell. I think a good many of these 30 per cent. had never come to that condition. They continued to be moderate users. The tendency however has been shown to increase more and more, and in the cases I have known in Toungoo, where I have had longer experience, I should say that at least five or six men out of the thirty would finally become utterly incapacitated, unwilling to do anything, and physically unable to do anything except at the moment they were under the influence of the drug.

6954. Do you think that that is the effect of opium only, or is it on account of their not devoting enough of their money to proper food?—Of course in the case of some of these men they do not properly supply themselves with food. They cannot afford food and opium. I think the lack of food would be attributed to the opium habit.

6955. It is much the same case as gin drinkers in London and in the other big towns?—Very likely.

6956. Can you describe the condition of these excessive opium-eaters?—As a rule the body becomes emaciated, and there is a shrinking from work and from exertion in any form except as necessity compels, and a constant supply of

opium gives help. The normal condition of this class seems to be the least amount of physical effort and the desire to spend the time in indolent repose or in sleep.

6957. What have you to say as to the moral effect?—It often shows loss of respect for one's word. I found that to be the case particularly with those men who engaged themselves. When the opium failed there was a distinct break. They were not only perfectly willing but determined to break their contract. Before doing that, however, the pilfering of food and little things was prominent and common during the journey.

6958. More prominent than in non-smokers?—Yes, decidedly.

6959. You are now speaking of immoderate consumers?—Yes, those who require more or less of the stimulant. In that way they saved their money for the purchase of what opium they had. Of course their supply of money on the journey was very scanty. It was according to special arrangement that they were able to retain their money for the purchase of what they wished. I had a great deal of trouble in that direction.

6960. What is your opinion of the moral effect in the case of excessive consumers?—I found that the opium-smoker or opium-eater who used the drug excessively would resort to almost anything to obtain the means of getting the drug f he had not any. I personally know of good many thefts, and in one case I know of the sale of a young daughter in a way that ought not to have been, simply because the father wished to obtain money for the purpose of obtaining opium. Men who take it excessively do not, and, as a rule, cannot, work very well. They must have the drug.

6961. What, in your opinion, is the general feeling of the country with regard to the habit amongst the Shans?—I think there is universal condemnation.

6962. Although it is so common?—The universal condemnation of the opium habit by all respectable Shans, the loss of reputation of those who indulge in it, and the customary saying of the people in regard to one who having this habit is caught in some crime or fault, "oh, he is an opium-user," shows the sense of the people in regard to the moral deterioration which is considered to be attendant on the habit of using opium.

6963. That applies chiefly to the excessive use?—No, the condemnation of the habit does not apply to the excessive use, but the extreme use of it brings the most serious condemnation. The whole habit, as a habit, is condemned universally by the people. The use of opium *per se* is condemned by the people.

6964. I suppose every pious Buddhist must condemn it religiously?—Yes, if he adheres to his own religion.

6965. I suppose every conservative Burman or Shan who looks back with some regard to the old time of Church and State rule in Burma must also be prone to condemn it from those sorts of motives too?—That might be more with the Burmans than the Shans, because the Shans in the past days belonged to the Tributary States, and their emigration into Burma has been a more modern thing, and they have come in under English rule. I do not think in their own country the thing was possible to be prohibited. In the Southern Shan States it does not exist so much as it does further north, and yet it does exist to a certain extent. I have not found that feeling amongst them myself. With regard to the opium question, except that they get the idea from the Burmans, they do not seem to contrast it with what was the case under Burman rule; because they were not directly under Burman rule in their own country.

6966. In the time of Burman rule, prohibition was not extended to outsiders at all; was it?—I do not know that it was. As an example of how far the influence of the Burman prohibition extended to all parts of the Shan States, I may mention that in those States I went to a place where intoxicants were sold openly in the bazaar on the bazaar day. But the moment you crossed down from the plateau over the mountains into the Burman plain, it was rather a dangerous piece of business to sell intoxicants. I think the same idea will apply in regard to opium.

6967. I suppose under Burman rule, though the opium sale was prohibited, and it was a crime to eat or smoke it, there was a great deal of secret consumption; was there not?—Yes, no doubt. I remember coming late one night to a guard station, and being a white man they supposed I was accustomed to the use of intoxicants. A man came in the night and said to me that some intoxicants could be obtained if I wished it

6968. (*Mr. Pease.*) That was rather evidence of the stringency of the law?—That was in one of the towns where there was Burman government.

*Rev. Dr. Cushing.*

12 Dec. 1893.

6969. (*Sir William Roberts.*) Did you say that the priests among the Northern Shan States condemned the habit?—Yes, those that I met in the proper opium country. I have never been in the Theinni country, but I have been in a small State beyond where the Shans are mixed up with the Kachins and some Chinese. I cannot say what the priests say, but I know that the priests from Theinni proper and southwards, as far as I have had any conversation with them, condemn the practice universally.

6970. You think that there is some religious basis for the sentiment of condemnation?—Yes, decidedly. One of the five great commands is not to use any intoxicant, and this would be classed essentially under the same head.

6971. The use of alcohol is put in the same category?—Yes, certainly; indeed, if I may be pardoned for stating it, here in Lower Burma some of our own men have been openly reproached by the Buddhist priests for allowing the use of opium and alcoholic drinks.

6972. Opium and bhang and alcoholic beverages all fall under this general religious condemnation?—Yes. As I understand, that is the opinion of the Buddhist priests.

6973. Have you found any opinion as to which is the most deleterious of these various intoxicants—opium, alcohol or bhang?—I do not know of bhang being used in the Shan States, unless it has been introduced by the natives of India. It may be used there, but I do not know. For myself I certainly should prefer to use alcoholic stimulants rather than opium. But I do not wish to express a liking for either.

6974. Your mental attitude is one of hostility?—Yes.

6975. (*Mr. Pease.*) Do you consider that the prohibition of opium arises simply from a religious feeling, and also disobedience to the law?—No. I think it arises primarily from the religious feeling, and, secondly, I think it arises very strongly from the results they see in the persons who use it.

6976. You said that the consumption of opium has given much trouble amongst the Christians?—Yes, that statement should be enlarged. Among the Shans, of course, the number of Shan Christians is comparatively small. In our own Shan Mission we have had a great deal of trouble with the Christians, and we have often traced the troubles in the churches to the secret use of the drug which seemed to destroy all sense of what I should consider honesty in their dealings with us as religious persons. I have known in the Burman villages quite a number of churches nearly destroyed by this habit.

6977. Do you retain persons as members of the church whom you know to be consumers of opium?—No.

6978. Is that the result of Missionary regulations, or is it because of the feeling of the Christian Church generally?—That is the result of our own regulations as missionaries, and that is reinforced by the feeling of the people about us. We should feel that we lost influence over the people if we allowed persons using opium to remain in the churches.

6979. (*Mr. Mowbray.*) Could you give me any idea of the proportion of the Shan population in Burma?—I could not. I have not examined the last census report. I know that ten years ago, when I had special reasons to look up the Shan population, there were over 20,000 within twenty miles of Rangoon. But it must have increased very much since then. The Shans are found in Pegu and Toungoo and other districts, and along the Prome railway. I have not examined the census in that respect.

6880. Could you tell us what proportion of Christians you have in Burma, and what your area of observation in that respect is?—Our Christians are principally in Lower Burma. According to the census we have adherents numbering nearly eighty thousand. We are more or less familiar with the state of the different missions, because we have our annual meetings, and all questions connected with these missions are discussed at those meetings. Besides that, almost all of us visit personally first and last nearly all the missions.

6981. What proportion of that seventy-nine or eighty thousand would be Burmans and what non-Burman?—I would rather give you the basis of the communicants. It is only from the census that we learn that the number of communicants is over thirty thousand. Among these, perhaps, there are two thousand Burmans. Then there are about twenty-seven thousand Karens. And the other thousand is divided amongst the Shans, the Kachins, and the different missions of a more recent date.

6982. The bulk of your converts are Karens?—Yes the great bulk of them.

*Rev. Dr. Cushing.*

12 Dec. 1893.

6983. In speaking of the opinion of the universal condemnation of the opium habit,—you are speaking both of Shans in the Shan States and the Shans in British Burma?—Yes, in both. It was only three or four days ago that I was out in one of the Shan villages near here; the headmen were together and spoke in a very strong manner about this opium habit.

6984. (*Mr. Pease.*) Headmen of what?—The headmen of the village spoke very strongly.

6985. (*Mr. Mowbray.*) I notice you say, "In no case have I ever seen such men abandon the habit"?—I never have; that there are persons who do abandon the habit I have no doubt.

6986. Could you form any opinion as to what would happen to these consumers if they were compelled to abandon the habit?—I fancy that would depend very much upon the stage of advance in the use of opium. I know of the case of a Shan who died in a very sad way. The man was employed by another missionary. He had been a slave caught by the Kachins and taken in his youth to the Kachin villages, where he became addicted to the use of opium. The man escaped and he was employed under the supervision of some missionaries for quite a while. He had no opium and he became violently insane—not hurtful to others, but violent in his movements. Finally, his friends were sent for and they said that it was simply because he had not his opium. It was a fact he had no opium for quite a little while. He was taken away, and he died the next morning, although opium was given to him. I cannot speak of these things from a medical point of view. I have known cases of Shans who had dysentery very badly who were accustomed to the use of opium, and the usual remedies in which opium is a part failed to have any effect upon them. As to abandoning the habit, I have never seen a case in which the Shans have abandoned it. And even those who profess to be Christians never can be persuaded to give it up.

6987. Could you not persuade people who become Christians to give up the habit?—We would never take them as Christians unless we supposed that they were not opium-users or had given up the habit. My experience in every case has been that where there was a real use of opium before they became Christians, they returned to the habit and finally adhered to it.

6988. (*Mr. Pease.*) Would you be in favour of extending the register which is to come into force on the 1st of January to the Shan residents in Burma?—I should hope not; I should certainly not desire to have it. Anything which would lead to its prohibition would be my idea of the thing. So far as Government measures are concerned, I do not feel prepared to speak about them.

6989. The proposal is that those who are consumers of twenty-five years of age should be allowed to register themselves; if on the other hand they are not placed upon the register, they are not treated as Burmans and will have full liberty to purchase opium?—Certainly that would be better than nothing, most decidedly.

6990. (*Chairman.*) You said you found a considerable use of the drug amongst the Karen Christians, which you say destroys all honesty in their dealings with you?—I do not refer to Christians merely.

6991. Might not it be the secret use rather than the use of the drug which affects their honesty: secret use must involve incessant lying?—Yes, it is very easy to begin lying and go on with the principle of the thing afterwards. I do not see any occasion to recall what I have said with regard to the matter.

6992. Does not the concealment of the habit date from the old Burman rule?—I think the concealment is more from the disgrace of the thing than anything else. I have never heard any statement about concealing it in my experience with them on account of the Government at all. It has always been the disgrace that attaches to the use of the drug itself.

6993. By the new rules the use or possession of opium would be absolutely prohibited to Burmans: you are a gentleman of long experience in this country, and I should like to ask you whether you think that prohibition will be effectual; or do you think that the people will get opium all the same?—That is a hard question to answer. I should like to see it tried. I think there would be a good deal of illicit smuggling. But I think also it would cut off a good many who are not far advanced in the use of the drug in continuing its use. Young boys even are tricked into it, as I have occasion to know. It has also been stated in Government reports that men have been sent out by the opium vendors. If the thing were prohibited that would be stopped. Undoubtedly there would be smuggling and illicit trade, but I should like to see the thing tried.

6994. You recognise that there is a sort of counterbalance of evil in the thing,—that if extensive smuggling and extensive illicit clandestine consumption goes on—that itself is demoralizing?—I quite recognise that. Still I should like to see the other way tried and think if the evil would be less.

6995. There are a number of Chinese, are there not, in the Shan country?—In the Kengtung district there are a number, more or less scattered here and there in the Shan States; but the communities are not large. In my recent visit I found no large communities in the Shan States proper.

6996. With regard to the use of opium, is there any distinction between those Chinese and the Shans?—I could hardly say. I have never had much to do with them. I do not know much about them.

6997. As far as the Chinese who live in Lower Burma are concerned, is there any distinction in respect of the bad effect of opium on the Chinese and on the other people who surround them, as far as you can judge?—I have had very little to do with the Chinese here, and I dislike to give an opinion upon the matter, as I have had no connection at all with the Chinese here.

6998. (*Mr. Mowbray.*) Is there any Christian mission among the Chinese here?—There is one which is maintained in connection with the Presbyterian Church here. It is a small mission. It was designed more to look after the converts of that church in Swatow. There is a catechist there but he is under the charge of Mr. Moir of the Presbyterian Church.

6999. You do not mention any Chinese amongst your communicants?—No, we have no mission at all amongst the Chinese.

The witness withdrew.

*Mr. Cheng Taik.*

Mr. CHENG TAIK called in and examined.

7000. (*Chairman.*) I believe you are a general merchant and holder of wholesale and retail liquor licenses in this town?—Yes.

7001. Will you tell us how far the consumption of opium prevails amongst the Chinese in Burma?—I am of opinion that the consumers of opium among the Chinese population in Burma, as far as I can judge, is from about 30 to 40 per cent.

7002. How long have you been in Burma?—Twenty-five years. I was born in the Penang Settlement—not in China.

7003. What effect do you think the habit of opium-smoking has upon the morals of the people who use it?—I may say that there are two classes of people who smoke. There are the rich men who can afford to smoke and afford to eat. I do not think it has any effect upon them. An opium-smoker after he smokes opium must have lots of tiffin or sweetmeats, and it does not affect him. With regard to the poor classes who smoke, if they smoke a little it does not affect them; but by-and-by they cannot sleep without smoking. If a man smokes one day at 10 o'clock, he will have to smoke every day at 10 o'clock, and perhaps he smokes two or three times during the day. When the time comes for him to smoke he cannot stand it unless he does smoke: he must smoke something. If he is poor, he is obliged to go and get something for his pipe. That is what hurts the poor men.

7004. He does not feed himself?—No. He spends all his money and he commits petty thefts. When he sees anything, he wants to snatch it; or he may go to the pawn-broker.

7005. (*Mr. Pease.*) What time does it take for these smokers to smoke three times a day?—Some of them smoke about one grain at a time. Some smoke two times a day.

7006. How long does it take?—Some people take about a quarter of an hour to smoke. Sometimes people smoke lying on their beds and they might smoke three or four hours. He lies lazily and perhaps he has a friend to talk to. It is not like eating opium. The man who eats opium takes one pill and swallows it. It is not so with the Chinaman;

when he smokes he has a friend to talk with him and he spends hours over it.

7007. (*Chairman.*) Do many Chinamen eat opium and not smoke opium?—I think they all smoke. Some of the poor classes when they cannot afford to smoke buy *bienchi* and swallow it.

7008. Is the effect of swallowing the same as the effect of smoking?—I think it might be the same; but if he can smoke it is better. If he has no money to smoke he swallows it.

7009. Do many of the poorer classes go on smoking moderately for a long time or do they come to smoking in excess?—Sometimes the poor people have no money; but a man must smoke until he is satisfied; when he has money he can smoke as much as he can. When a man has not much money he can only smoke five pipes, but when he has more money he can smoke 10 or 20 pipes; but if they have no money they are obliged to have five pipes.

7010. There are foolish men and wise men among the poor; do the wise men smoke 20 pipes or only smoke a few pipes?—Some of the wise men only smoke five pipes, but some of the lazy men smoke 20 pipes. Some of the lazy men when they get money smoke until they have spent all their money. They like to smoke 20 pipes.

7011. Those men get unfit for work?—Yes.

7012. Out of a hundred poor men who smoke opium how many get unfit for work from smoking?—I should think about 60 per cent. cannot work.

7013. Do you mean out of a hundred poor smokers?—Yes; very poor smokers smoke plenty; they smoke 20 pipes. They can of course do daily work, but they cannot do very hard work.

7014. Taking a hundred men who smoke, some little, some much, how many become unfit to work?—I think about 30 per cent.

7015. How do they live in the end?—When they have no money they go and commit theft; snatch here a little and there a little. They can do no work. Nobody trusts a man like that; nobody would employ him; nobody will take those great smokers.

7016. Are not you yourself a smoker?—No.

7017. Have you never been a smoker?—No.

7018. Do many Chinamen drink shumshoo?—Not very many.

7019. What liquor do they drink?—Brandy, gin, beer. The poorer classes in the jungle cannot get any brandy; they are obliged to drink shumshoo.

7020. Do many become drunkards?—Some of them become drunkards.

7021. They become unfit for work too, I suppose?—I think when they are drunk they cannot work. Some of my friends drink very much; but when they have not got it they can stop one day, but they cannot stop opium for one day. One of my friends has stopped drink for ten days. He said, "I swear I will not have any more." As for opium, they cannot stand for two days without taking it.

7022. You yourself are a liquor dealer?—Yes.

7023. What sort of liquor do you deal in?—Every kind of liquor.

7024. Imported from England?—Yes.

7025. Do you think that the consumption of opium results in crime?—Opium causes no crime.

7026. (*Sir William Roberts.*) I understand that the Chinese community here are chiefly artisans, carpenters and shoe-makers?—Yes.

7027. (*Chairman.*) Are there any market gardeners?—Chinamen come into Burma, but I think most of them are dealers and merchants. I know what I speak is true. I think about 40 or 45 per cent. are merchants here, but some of them are carpenters, blacksmiths, shoe-makers and that sort of thing.

7028. As a matter of fact do many of these working men come to poverty?—No.

7029. Very few?—Very few.

7030. You say that 30 or 40 per cent. of these artisans use opium, yet very few as a matter of fact do come to poverty?—I should think about 30 per cent. out of 40 per cent. come to poverty.

7031. How much would that be?—About 12 out of 100.

7032. Do you say that about 12 per cent. of the artisan Chinamen come to poverty?—Yes, those who smoke a great deal.

7033. Do 10 per cent. of your countrymen who are artisans come to poverty here in Rangoon?—Yes, 10 per cent.

7034. From excessive opium-smoking?—Yes.

7035. I suppose that the majority of those who smoke opium, smoke it all their life-time in a moderate way—the vast mass of them smoke moderately and continue to smoke moderately?—I mean to say if they smoke at 10 o'clock, they must smoke at 10 o'clock every day.

7036. You say that if they are not poor they do not take any harm from it?—That is so.

7037. (*Mr. Pease.*) Have you known any of those who are well-to-do injure their health by smoking?—Yes, at last, but not in the beginning; at last they injure their health.

7038. Rich people?—Yes.

7039. In those cases does it not lead to their neglecting their business: have you known any cases in which the habit of opium-smoking has made them poor men?—Yes. They always neglect their business or trade. If a man wants to buy any goods at 10 o'clock, he will smoke and I think sometimes he neglects his business.

7040. (*Mr. Mowbray.*) Have you any experience of any Chinamen who have ruined their health by drinking brandy and gin?—No.

7041. Not one?—Not any Chinamen and not any Burmans.

7042. Drinking is quite harmless here: it does not do the Chinamen any harm?—No.

7043. What becomes of all these Chinamen who are ruined by opium in Rangoon—where do they go, and where do they live?—They live in poverty-stricken places. Some of them are without any work. They must do something in some way to find money for their food and their pipe.

7044. What do they do?—Some of them do nothing.

7045. But they cannot live on doing nothing: what do they do?—They commit small thefts.

7046. Do you mean to say that about 10 per cent. of the Chinamen living in Rangoon, live on thieving?—They live in poverty; sometimes they live by thieving. If a man wants to get something for his pipe and has not got any money, he must go and snatch something. I do not mean to say he becomes a thief continually; but at the time he wants to smoke and cannot get it, he is obliged to go and snatch or to mortgage or sell for his pipe. What can they do when they have nothing? They cannot go and ask anybody they want a pipe.

7047. Suppose the Chinaman does not get his pipe, what happens to him then?—He goes and snatches something—a hat or a handkerchief. That is what is called petty theft.

7048. If the law said that no Chinaman was to have his pipe, what would he do then?—Of course he would do his best—take medicine and stop it; that is all.

7049. Have you ever known a Chinaman who has been in the habit of smoking and who has given it up?—There are some here.

7050. Do they do well without it?—They can do well without it. One of my friends got insolvent and he went to jail; the jail authorities would not allow him to smoke. When he came out in two years' time he looked very stout; he had not smoked. I do not know whether they give them some medicine inside the jail.

7051. Does he go back to his pipe?—Yes.

7052. Do you think it would be possible for the law to prevent Chinamen in Rangoon from smoking?—In one way they can prevent it.

7053. How?—Smokers smoke in their own houses. The opium-smoker ought not to be allowed to smoke except at the the opium farm. A respectable Chinaman, I do not think, will go to the opium farm. He ought to be ashamed to mix up with bad characters.

7054. You want the law to prevent smoking as much as possible?—Yes.

7055. You think that not allowing people to smoke in these opium-houses has encouraged smoking?—If you allow men to smoke in their own houses that would encourage the smokers.

7056. (*Chairman.*) How can the law prevent a man doing what he likes in his own house?—That I cannot say.

7057. Must the policeman be allowed to go in and open the door of anybody's house and see if he is smoking?—There must be a spy. When men smoke they must have a pipe in their house and lamps, and everything like that. It

*Mr. Cheng Taik.*

12 Dec. 1893.

is not like eating opium. They can eat opium in any corner; but the smoker must have lamp and pipe and everything complete.

7058. The policeman must go in and search for the pipe?—When he heard there was smoking in the house, of course he might go there. If anybody went to buy any opium from the opium farms, they must not sell to them.

7059. (*Mr. Mowbray.*) Is this what you would like: you would like everybody to be forbidden to have opium except at these opium-houses?—Yes, if they want to smoke let them go and smoke there. Of course some of the poor classes and bad characters might go there; but some are good men and have business, and they feel ashamed to mix up with those bad characters. They might feel ashamed of themselves and they ought to stop it. If a man takes medicine he can stop it.

7060. (*Chairman.*) When a man drinks too much brandy or gin and begins to become a drunkard, does not he ever begin to take opium to stop the drinking?—No; I think drinking will stop the smoking.

The witness withdrew.

*Mr. Park Chan.*

Mr. PARK CHAN called in and examined (through an interpreter).

7061. (*Chairman.*) I believe you are a holder of wholesale and retail liquor licenses and owner of a tannery in this town of Rangoon?—Yes.

7062. What have you to say with regard to the opium question?—I smoke opium. I have smoked it for the last ten years. I took to it because my health was bad. I smoke for ten or fifteen days and then give up the practice. If I feel ill I take to it again. I smoke in small quantities. I smoke about four annas' weight a day. About 6 per cent. of the Chinese in Burma smoke. Well-to-do people who smoke opium suffer no evil effects, because they are well nourished; but poor people who smoke opium to allay pain and cure their diseases often deprive themselves of food to get opium, and in consequence suffer from smoking. These people smoke as much as one rupee to one rupee eight annas' weight a day. Chinese working men sometimes eat a little opium while at work, not having time to smoke. They do this to stimulate their strength.

7063. You say you took to smoking opium because your health was bad; in what way was your health bad?—I was weak.

7064. From fever or anything else?—I am always unwell from weakness.

7065. What age were you when you took to it?—Thirty years of age.

7066. You say you smoke for ten or fifteen days and then give up the practice. Have you any difficulty in giving up the practice; can you stop easily?—I smoke for ten or fifteen days and I can cut it off.

7067. Is it difficult to cut off?—A Chinaman has some medicine pills, and I can take them and cut it off.

7068. Do you keep on eating those pills, or do you take those pills for two or three days and then stop it?—Sometimes for four or five days I take those pills, and sometimes I take them for ten or twelve days and I cut it off. After I take these pills I never smoke at all. My body becomes weak and I smoke again.

7069. For how long do you stop smoking altogether?—Sometimes for two or three months after taking the pills; sometimes about one or two years.

7070. You say about 6 per cent. of the Chinese smoke; the last witness said about 30 or 40 per cent.?—It is not certain. Sometimes the people come to Burma more sometimes they go back to China; so I cannot say for certain.

7071. You say 6 per cent. of Chinamen: do you mean 6 per cent. of men women and children, or of men only?—Only the men.

7072. In a hundred grown-up men you think that only six smoke?—This 6 per cent. are real smokers.

7073. Do they smoke much?—Yes.

7074. How many small smokers are there?—About 20 per cent.

7075. Do many people eat and not smoke?—Amongst our Chinamen those who eat it are very few; the smokers are many.

7076. How many get quite ruined by smoking?—I cannot say.

7077. Of this 6 per cent. who smoke much, do any become thieves and beggars?—Those men who are rich never steal or thieve, but those who are poor do steal and thieve.

7078. You say you sell liquor?—Yes.

7079. Do many Chinamen drink much liquor?—Not very much.

7080. How many in a hundred?—About 70 per cent.

7081. Little or much?—Some take much and some take little.

7082. Do the same people who smoke opium also drink liquor?—Yes.

7083. Do they often do themselves harm by drinking liquor?—No; they do themselves no harm.

7084. If opium-smoking were stopped by the Government, would there be more liquor drunk?—I do not think so.

7085. If Government opium were stopped, do you think any other opium would come in?—I cannot say.

7086. (*Sir William Roberts.*) Are there many poor among the Chinese in Rangoon?—Yes, a good many.

7087. What makes them poor? Is it opium-smoking, or liquor drinking, or gambling, or ill-health?—It is their fortune, luck; it is fate; it is their bad luck—their *kismat*.

7088. There is a very large artisan population of Chinamen; do some of them come to poverty from gambling, or drinking, or opium-smoking or disease, or what?—It is their bad fortune. Their poverty cannot be attributed to any particular cause.

7089. (*Mr. Mowbray.*) Do you sell much brandy and gin to Chinamen?—I sell beer mostly.

7090. Do you sell beer to many Chinamen?—I sell to several kinds of men; I sell beer to Chinamen

7091. Do you sell more to Chinamen or to other people who are not Chinamen?—I sell more to other races than to Chinamen.

The witness withdrew.

*Mr. Ah Nam.*

Mr. AH NAM called in and examined (through an interpreter).

7092. (*Chairman.*) You are a doctor, I believe, of Rangoon?—Yes.

7093. What have you to tell us with regard to the opium habit?—I smoke a little opium. I smoke from four to six annas' weight a day. I have smoked for about 12 years. I had to walk about a great deal in the exercise of my profession, and I took to opium to relieve my weariness. It did relieve my weariness. I suffer no evil effects. I smoke the same quantity every day. Opium-smoking has the effect of making the blood circulate better. I visit eight or ten Chinamen a day in the exercise of my profession. The non-smokers are more numerous than the smokers. I have not found people suffering from excess of opium-smoking. I consider opium-smoking in moderation to be a good thing; opium-smoking in excess to be a bad thing. I consider anything over a rupee in weight excess. Chinamen generally smoke in moderation. Excess is rare. Opium taken in moderation strengthens men, allays pain, and cures disease.

7094. You say that non-smokers are more numerous than the smokers among the Chinese; in one hundred how many smoke and how many do not smoke?—Over 10 per cent. smoke.

7095. Do you mean that they smoke greatly?—I cannot say whether this 10 per cent. smoke much or little.

7096. Do you mean 90 per cent. never smoke at all?—I cannot say exactly. I never go out at all. I am always at my shop.

7097. You say that excessive smoking is rare, not common; do you know any men who have been quite ruined by smoking and who have become thieves and beggars?—No, I do not know any men who smoke who have become thieves.

7098. What diseases does opium cure among the Chinese?—It is a cure for headache and stomach-ache.

7099. Is it any good for fever?—No; it is not good for fever.

7100. Do not the country-people in some places think that it protects them from fever?—I cannot say.

7101. What shop is it that you stay to keep care of?—A Chinese medicine shop.

7102. Do you go about and visit sick people?—Yes; sometimes I go to people having these diseases, and sometimes they come to me. *Mr. Ah Nam.* 12 Dec. 1893.

7103. (*Mr. Pease.*) Would you advise those people who do not take opium to take it when they are quite well?—No; I would not advise them.

7104. Do you observe any difference in the effect of opium upon Chinese and Burmans?—I cannot say.

7105. (*Mr. Mowbray.*) Do you think that the Chinamen in Rangoon would like the Government to prohibit the use of opium; what would the Chinese who smoke opium in Burma think if Government stopped the sale of opium?—If the Government stopped the opium, the smokers are cut off.

7106. Would they wish opium to be cut off?—I do not know their wish.

The witness withdrew.

Mr. Tan Kyu called in and examined (through an interpreter). *Mr. Tan Kyu*

7107. (*Chairman.*) What are you?—A trader from Prome.

7108. Have you anything to tell us with regard to the consumption of opium?—I have been in Burma 28 years, and for 26 years have been a regular opium-smoker. Almost all the Chinese in Burma are regular opium-smokers. Some, however, only take it occasionally. Those Chinese who do not take opium are physically stronger than those who take opium. Mentally, I consider, opium-smokers are improved by taking opium. They are of more even temper. Chinese do not become criminals or vicious from taking opium. I take about three ticals of opium daily.

7109. How much is a tical?—A rupee weight.

7110. Is a tical the same as a tola?—Yes.

7111. You smoke three tolas of opium; do you?—Yes.

7112. How old were you when you first began to smoke opium?—Twenty-two years of age.

7113. Did you begin it because you were unwell; and if so, what was the matter with you?—I had a cough.

7114. You say you think that opium-smoking makes men weaker in body, but it makes them quicker in mind; how does the quickness in mind show itself?—It makes them good-tempered—they are even-tempered.

7115. (*Sir William Roberts.*) When you say you take three ticals of opium daily, do you mean that you smoke it?—Yes.

7116. (*Mr. Pease.*) Do you think a man who does not take opium can do his business as well as a man who does take opium?—A man who does not take opium is much better than the opium-smoker.

7117. (*Mr. Mowbray.*) Do you wish the Government to stop the smoking?—I do not wish the Government to stop it.

7118. Are there many Chinamen in Prome?—There are one or two hundred there.

7119. Do you think the Chinamen in Prome wish the Government to stop opium-smoking?—I do not think the people there wish the Government to stop it.

The witness withdrew.

Mr. Sit Kaung called in and examined (through an interpreter). *Mr. Sit Kaung.*

7120. (*Chairman.*) What have you to tell us?—I am a trader from Prome. I have been in Burma some 35 years, and have been for the last 33 years a regular consumer. I consume about R3 weight of opium daily. I should say that not more than one-third of the Chinese in Burma are regular smokers. There is a slight advantage physically in favour of those who do not consume opium. I should say that opium-smokers are more thoughtful and careful and cleverer than those who do not consume opium. The Chinese do not become vicious or criminals from smoking opium.

7121. Did you come here from China, or from Penang, or from Singapore?—From China.

7122. What part of China did you live in?—Fokin.

7123. How old were you when you left China?—Twenty years of age.

7124. What were you trading in at Prome?—In cotton and cloth.

7125. You say you smoke R3 weight of opium daily; when did you begin to smoke as much as that?—Twenty years ago.

7126. When you first began did you smoke very little?—I smoked half a tola or three quarters of a tola before.

7127. Are those who do not smoke opium at all stronger than those who do smoke?—Yes.

7128. Are they more clever?—Opium-smokers are much more clever than non-opium smokers.

7129. How do they become more clever?—Opium smokers can consider how to trade better; they can meditate better.

7130. In Prome are there some Chinese who have become ruined and beggared from smoking opium too much?—The Chinese ruins his body of his own accord and it is not from the opium.

7131. Does the health of the poor man who smokes opium get ruined?—If he gets no money to smoke opium he must go and work for his livelihood.

7132. If Government stopped the sale of opium in Burma, what would the Chinese think of it?—It would be death to the smokers.

7133. Would the Chinese who do not smoke be pleased; would they think it a good or a bad thing?—If the Government objected to the Chinese smoking opium, they would run away to China, where they could get the opium.

7134. (*Sir William Roberts.*) Are you in good health?—As a rule I am well, but I am subject to headaches; otherwise my health is good—that is the only thing I suffer from.

7135. What is your age?—Fifty-eight.

7136. (*Mr. Pease.*) How much do you pay for this R3 weight of opium?—R2-12.

7137. How many pipes does that provide you with?—When I have leisure I smoke; I cannot count them.

7138. How many hours a day do you spend over smoking?—About four hours.

7139. When do you smoke? What time of the day do you smoke?—I commence after 8 o'clock and smoke till 9-30, and then I get up again. When my friends come I ask them to smoke.

7140. Do you work a great many hours a day at your business?—I have assistants to look after the shop. If my assistant has to sell goods, he comes and asks me. My work is not very hard.

7141. (*Chairman.*) Kindly tell us what you are and what you have to say with regard to this question?—I am a trader at Prome. I have been over 10 years in Burma. I am a regular opium-smoker and take about R2 weight of opium daily. Most Chinese in Burma smoke opium occa.

The witness withdrew.

*Mr. Sit Hon.*

12 Dec. 1893.

Mr. SIT HON called in and examined (through an interpreter).

sionally, but the number of regular opium-smokers is less than the number of those who take it occasionally. Chinese who do not take opium at all are a little stronger than those who take it, but not very much. I think the mind is improved by taking opium. Opium consumers are more thoughtful. The Chinese do not become criminals or vicious from taking opium.

7142. How old are you?—Fifty-eight.

7143. What is your trade?—I keep a miscellaneous goods shop.

7144. When did you come from China?—Ten years ago.

7145. From what part?—Fokin.

7146. You say you smoke ₹2 weight of opium daily; how long have you been smoking as much as that?—Seven or eight years.

7147. Before that I suppose you smoked less?—Yes; now my son is getting trade and I smoke more than I did before.

7148. If Government closes all the opium shops what will the opium-smokers do?—If the Government stops the opium shops, the smokers will be in a difficult and awkward position. The consequence of shutting the opium shops will be that in two days they will suffer in health. That will be the immediate effect.

7149. You used to smoke in China as well, I suppose?—Yes.

7150. Is opium cheaper in China than it is in Burma?—The price in Burma is a little higher than it is in China.

7151. Do all the Chinese in Prome come from China? Or are some of them born there?—They all come from China; —but some are born in Prome.

7152. Do as many Chinese smoke in China as in Burma?—It is just the same.

7153. Have you known any poor people who have been reduced to beggars and thieves from smoking opium?—Those who are poor people and have no money to smoke will borrow off their friends or turn thieves.

7154. (*Mr. Pease.*) Do you think it a good thing for a young man, who is quite well, to begin to smoke opium?—I cannot say.

The witness withdrew.

*Mr. Kun Loang.*

Mr. KUN LOANG called in and examined (through an interpreter).

7155. (*Chairman.*) Please tell us what you are and what you have to say?—I am a shop-keeper in Rangoon. I smoke opium. I have smoked for twenty years. When I have little work I smoke from 8 to 12 annas' weight a day. When I have heavy work I smoke ₹1 to ₹1-8 weight a day. My health is not damaged. The effect on me is to make me feel brighter and to make me do my work better. I should say 5, 6, 8 per cent. of Chinamen smoke. Opium-smoking does no harm to well-to-do people. It does harm to poor people, because they have not enough food, and opium without food does harm.

7156. What sort of shop do you keep?—I have a Chinese sundry and miscellaneous shop.

7157. How old are you?—Fifty-three years of age.

7158. Was there any particular reason for your beginning to smoke opium?—There was no cause.

7159. You did not take it because you were ill?—No.

7160. Was it for pleasure?—Yes.

7161. You say you smoke from 8 to 12 annas' weight; do you mean 1-16th of a tola?—The half or three-fourths of a tola.

7162. Do many Chinamen eat opium and not smoke it?—Poor men eat it and do not smoke it. They have no money to buy the proper opium for smoking, so they eat the refuse opium.

7163. Do they make a pill of it; or how do they eat it?—They make a pill of it and swallow it.

7164. Does opium-smoking do most harm, or opium-eating, according to your idea?—Most harm is done to those who eat opium; it does not hurt those who smoke.

7165. (*Mr. Pease.*) Do you mean the eating of crude opium or the eating of pipe ashes?—The Chinamen used to eat the refuse opium, not raw opium.

7166. (*Chairman.*) Does opium-smoking do more harm to the Burmese than it does to the Chinese; or is it the same?—Our Chinamen opium-smokers are all rich men, not like the Burmese.

7167. Do the Burmese smoke too much?—The Burman opium-smokers are not like our Chinamen opium-smokers. The system of consumption is different.

7168. (*Sir William Roberts.*) They smoke the best chandu; they do not smoke crude opium?—The Chinamen cannot stand the raw opium.

7169. (*Mr. Pease.*) Do you smoke *beinsi* or *beinchi*?—*Beinsi*.

7170. (*Chairman.*) Do you mean that the Chinaman is more prudent and wiser than the Burmese, or what is the difference? The Chinamen, the Consuls, and all used to smoke opium; the rich men used to smoke opium. The Burmese who smoke opium look rather bad.

7171. Is it because the Chinese know when they have had enough, and the Burmese do not know when they have had enough, that it has a better effect upon the Chinamen than upon the Burmese?—The Chinamen use opium for pleasure.

7172. The Chinaman smokes regularly, and the Burman smokes irregularly. The Burman takes it more than he ought to; is that so?—Some Chinamen take 3 or 4 tolas a day, and they know when they have had enough; but I do not know whether the Burmans know when they have had enough or not.

The witness withdrew.

*Mr. Ah Chew.*

Mr. AH CHEW called in and examined (through an interpreter).

7173. (*Chairman.*) What are you?—I am a shop-keeper.

7174. What have you to tell us with regard to the consumption of opium?—I have been smoking opium for the last 12 years. I generally smoke from twelve annas to one rupee weight daily. I formerly had a weak chest and spat blood and in consequence took to opium to give me relief. This has done me much good. I think that 8 to 10 per cent. of the Chinese community in Rangoon smoke opium. Poor people are in the habit of spending all their spare cash on opium and even curtail their food to procure the drug. The labouring classes when they feel fatigued eat a small piece of opium, which gives them relief.

7175. How old are you?—Thirty-eight.

7176. Were you born in China?—Yes.

7177. What part?—Canton.

7178. How long ago was it since you came here?—I came here 15 years ago.

7179. Then you began to smoke here?—Yes.

7180. Did you never smoke in China, or did you smoke occasionally?—I never smoked in China.

7181. If you stopped opium now, do you think the pain in your chest would come on again?—If I had no opium to smoke my chest will pain me again.

7182. Have you ever tried to stop smoking opium?—I stopped it for two months; then I coughed again and my chest pained me.

7183. You say that poor people spend all their spare cash on opium and even curtail their food to procure the drug; what sort of people are those?—They have no occupation; they are poor men.

7184. Have they no occupation because they smoke opium, or because of some other reason?—Some are lazy and some are getting diseased, so that they have no occupation.

7185. If Government stopped the opium shops what would the Chinese people say?—The opium smokers would not like it to be stopped; those who do not smoke opium have nothing to say.

7186. (*Mr. Mowbray.*) If Government stopped selling opium, do you think you would be able to get opium anywhere else?—How can I get the opium from anywhere if Government stops the opium? If Government stopped the opium I would run away to China.

The witness withdrew.

Adjourned till to-morrow morning at 11 o'clock.

# At the New Government Buildings, Rangoon.

## TWENTY-FIFTH DAY.

### Wednesday, 13th December, 1893.

PRESENT:

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I. (IN THE CHAIR).

SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.
MR. ARTHUR PEASE.

MR. C. C. LOWIS, *Provisional Secretary.*

Mr. P. M. MADOORAY PILLAY called in and examined.

*Mr. P. M. Madooray Pillay.* 13 Dec. 1893.

7187. (*Chairman.*) I believe you are an Honorary Magistrate and a Municipal Commissioner in Rangoon?—Yes.

7188. How long have you been in Burma?—Twenty years.

7189. I suppose your experience has been almost entirely in Rangoon?—Yes.

7190. Please give us the opinions you have formed with regard to this opium question?—I am a merchant and a contractor for loading and unloading cargoes from vessels visiting this port. I am doing the largest trade in this line. Besides I used to work for the Public Works Department, rice mills, and railway, etc., and own a saw mill and several parcels of paddy-land in Rangoon, Hanthawaddy, and Pegu districts. Most of the men whom I employed to carry out these works are people who come from the Madras Presidency, in Ganjam and Godavery districts. I engage an average of 1,500 men daily. These men are commonly known as Coringhis; 90 per cent. of them are opium-eaters. They look healthy and are very hard-working men; they start their work at 6 in the morning and work til 1 P.M., and resume their work at 2 P.M. and continue till 6 P.M. Some of the carrying men are always busy in carrying rice bags, each weighing 220 to 230 lbs., on their shoulders; they take their meal at 4 A.M., and at 1 P.M., instead of a mid-day meal they generally eat a small pill of opium and drink water. As soon as their work is over they take another pill of opium, and they return to their houses for cooking, etc. Unless these opium-eaters have opium, they look like dead men and they cannot do their work. If they are suddenly stopped from taking opium, they are subject to severe sickness.

7191. Under what circumstances have you seen them stop getting opium?—When I was a passenger on board a steamer there were a large number of coolies coming across from the Madras Presidency here. Of course, they were very strict about carrying opium from one port to another, and all the opium was seized. Most of the men were very sick and never took a meal. Some of them were very dangerously ill, and I was obliged to ask the captain of that steamer to give them a little tincture of opium. After they had had it they got all right.

7192. It was not sea-sickness, but from not getting opium?—Yes. They are accustomed to come across in the season, and then go back to their country.

7193. Does the taking of opium seem to have any effect upon their moral or physical condition?—Not in the least. I can declare to the best of my knowledge and experience that eating of opium in no way affects their moral or physical condition. I have had great experience in travelling in Northern, Southern, and Western India, and have had the opportunity of seeing several countries, even in the North-West Provinces, say in Fyzabad, etc., where almost all the people eat opium, both men and women, and also give opium-water to infants. I know for certain that several well-to-do native gentlemen working under the Government, holding high offices, and land-owners, are accustomed to eat opium. In Burma there are 75 per cent. of labourers from Northern India and the Madras Presidency, who are the largest majority of inhabitants in Burma, doing all sorts of labour work, who are opium-eaters.

7194. What is your opinion about discontinuing the sale of opium?—If it is discontinued it will be the ruination of those people who have been already accustomed to it; they will be subject to serious sickness, and we could not expect to get the work from them that we are getting now.

7195. Why?—The opium-eater requires a good deal of exercise. If he eats opium and does not eat his food properly, he is subject to sickness.

7196. The opium-eaters do not care to work, do they? Do not they become lazy from taking the opium?—No.

7197. In your opinion they do not?—They do not.

7198. (*Sir William Roberts.*) Have you ever had to discharge any of your workmen on account of their taking too much opium?—No, I have not.

7199. Have you had to discharge any on account of drink?—Yes, I have.

7200. Have you had to discharge any on account of eating hemp preparations?—I have never come across any of this hemp; it is not used here. Ganja-eaters are not fit persons to work.

7201. As far as your experience goes as an employer of labour, the habit of opium-eating amongst natives of India is not injurious?—No, it is not.

7202. (*Mr. Pease.*) How do you know that 90 per cent. of these men are opium-eaters?—Because I know them very well. Almost all these people eat opium. If I am not mistaken, I think I ought to have said 95 per cent.

7203. Do those who do not take opium do their work well?—Yes; but you have to consider the countries they come from.

7204. You say that unless these opium-eaters have their opium, they look like dead men and cannot do their work: tell us how they look?—I will explain it. If they have not got opium they are not so energetic, and do not work so well; they work so slowly; they do not care to work; and every now and then they sit. If they get opium they are cheerful and run very fast and work. You can get more work done from those who eat opium than from those who do not eat it.

7205. You say "in Burma there are 75 per cent. of "labourers from Northern India and the Madras Presidency "who are the largest majority of inhabitants in Burma"; do you think that there are as many as 75 per cent?—Yes, of the labouring class of men.

7206. What makes you think so?—The population are Coringhis and Hindustanis; there are not many Burman workmen at all.

*Mr. P. M. Madooray Pillay.*

13 Dec. 1893.

7207. It is a larger proportion than other people?—The people in Southern India are the labouring classes here. On the railway, in buildings, and in the cultivations almost all the natives of India do the work. You cannot find any coolies among the Burmans. It is very seldom that you find Burmans on the railway or clearing jungle or cultivating.

7208. (*Chairman.*) Do you mean that 75 per cent. of them are opium-eaters?—Yes, of the labouring classes.

7209. Do you say that 90 per cent. of the Coringhis take opium?—Yes.

7210. And of the labourers from Northern India and Madras 75 per cent?—Yes, 75 per cent.

7211. (*Mr. Mowbray.*) Do your men go backwards and forwards between Madras and Burma?—Yes.

7212. Do you get the same men again?—Yes. They go in the months of July and August, and return in December and January.

7213. I suppose you have had some experience of these men working for you for some years?—Yes, for years and years.

7214. Do you find that it has affected their health; do you find they take more opium now than they did?—Opium-eating, I believe, is increasing largely.

7215. (*Chairman.*) Do you mean more people now eat opium than used to be the case?—I think so.

7216. Does the man who eats opium take a larger dose?—No, only the ordinary dose that they usually take.

7217. As far as you can judge from men that you have known for some years coming backward and forwards, they do not get any the worse for eating, do they?—No.

7218. I suppose none of your men smoke opium?—No, they never smoke it.

7219. (*Sir William Roberts.*) At 1 P.M. they do not take a meal, do they, but take opium?—On boardship they do not take a meal.

7220. (*Chairman.*) They eat nothing at all?—No, nothing at all at 1 o'clock.

7221. (*Mr. Mowbray.*) But when they are working they take a meal at 1 o'clock, do they not?—No, never.

7222. (*Chairman.*) Do you know what the weight of opium is in the pill that they take?—I think it is as big as a peppercorn or a little larger.

7223. (*Sir William Roberts.*) About 2 grains?—Yes, I think so.

7224. (*Mr. Pease.*) How long have you been able to watch the health of any particular man?—I have had experience of men eating opium and working under me for the last 15 years.

7225. Have you had any one man who has worked with you for 15 years?—Not one man, there are hundreds of them.

7226. Have you been able to watch the health of one man for 15 years?—Yes.

7227. (*Chairman.*) Some of the men have worked under you the whole of the time?—Yes, almost all the time.

7228. (*Mr. Pease.*) Do you think they are really in as good health at the end of 15 years as they were before?—Yes, the same. I see the same men year after year.

The witness withdrew.

*Maung Hpo Hmyin, K.S.M.*

MAUNG HPO HMYIN, K.S.M., called in and examined.

7229. (*Chairman.*) I believe you are a Burmese?—Yes.

7230. A merchant and a native of Rangoon?—A native of Moulmein.

7231. What sort of merchandise do you deal in?—Timber, rice, and the general produce of the country.

7232. Will you please state what your experience is in regard to this opium question?—I have had experience amongst the Burmese and the Chinese in regard to the use of opium. In Burma mostly opium-smoking is prevalent. The habit is generally acquired amongst these people between their 15th and 20th years. As to motives, they are oftener led by the bad example set before them. They are generally advised to smoke opium when intoxicated with alcohol to take away its effects, as it is supposed that opium serves as an antidote against the indisposing effect of alcohol. This bad habit once formed is seldom relinquished. The opium-smokers would rather spend all their income than give up the habit contracted. They go on increasing the dose as they grow in years. They become the wrecks of their former selves, physically weak, mentally unable to think for themselves, morally degraded. The foregoing remarks apply to the Chinese as well as the Burmese. In Burma opium is not known to be protective against fever or to be of any use in malarious districts. Burmese do not believe opium to be a necessary element to enable working people to get through their daily toil; they look upon the habit as disgraceful—even worse than alcohol. I think the existing system of granting licenses for the sale of opium tends to the spread of the habit. As to the measure to give effect to the policy of discountenancing opium-smoking, I would say in Burma that total abolition would be the best thing to be done, as they have done in the case of ganja. It is desirable to prohibit the sale of opium. People of Burma would hail such measure with delight.

7233. Do you yourself think that the opium habit is worse than the drinking habit?—It is considered as a disgraceful thing. It is a very degrading thing to be considered an opium-smoker in Burma. A young man if he takes drink, but is not an habitual drunkard, is not considered as an outcast from society; but even a moderate smoker of opium is considered as an outcast.

7234. Both opium and alcohol are forbidden by the Buddhist religion: why is there greater degradation with regard to opium?—The general demeanour is very disreputable.

7235. Are opium saloons, the places where they smoke opium, supposed to be particularly bad places?—Yes, they are.

7236. Are there any places for drinking liquor?—There are liquor shops.

7237. Do people drink in liquor shops?—Only the low class of people drink in liquor shops. Burmese also, but very few in number.

7238. Is the same disgrace supposed to be attached to the habit of taking a pill of opium as it is to the smoking of opium?—Yes.

7239. The same?—Yes.

7240. Do you think the effect is as bad?—Yes, the effect is the same.

7241. The Coringhi coolies all take pills?—I have been employing Coringhi coolies myself, and I have found a great many of them were opium-eaters. It seems to me that they were very badly off for it. When once the opium consumer gets a disease, especially the opium-smoker, he gets worse. The disease is very liable to stick to the man who smokes.

7242. You say that opium is not supposed to be a protective against fever, or to be of any use in malarious districts?—Yes.

7243. Have you ever been in Arakan?—No; but I have been in timber forests where malarious fever is most prevalent.

7244. Did not the foresters take it?—No, none of them would take it to prevent fever.

7245. They have been reported by officers to say that they must have opium?—That is not my experience. I used to employ two or three hundred men at a time in the season. I found amongst them 10 per cent. who were smokers, and who brought their pipes with them to the forests.

7246. Were any opium-eaters?—Very few men in Burma eat opium.

7247. But it has been reported by Government officers who are opposed to opium that the foresters say that they must have opium when they are in the forest?—I only found 10 per cent. They are considered to be bad people, men who are of no consequence, and men who cannot work here properly. They joined the service in the forests. A man who could work and earn his living here would not join; but you generally find that men of very low habits join the forest work, and amongst them you find some opium-smokers.

7248. Is not opium much used as a domestic medicine in Burma?—No.

7249. For no disease?—No. If a patient is told that a dose of opium is given to him he will refuse to take it,

simply because he considers if once he takes opium his disease will be liable to be prolonged. If a man finds out that opium is the cause of his going to sleep, when the doctor gives him a sleeping dose he will not take it.

7250. You are speaking of pious, respectable Burmese?—Even an ordinary man. It is not on account of his religion, but it is on account of his belief that once he takes opium his disease, whatever it may be, will not go away from him easily.

7251. He will think it fixes the disease upon him?—He thinks it will become chronic: he considers opium is only good for a short time.

7252. He thinks it is possibly hurtful for medicinal purposes?—Yes.

7253. You say you think total abolition is the best thing?—Yes.

7254. Would not total prohibition be rather hard on the Chinese and Shans who are great opium-eaters?—As far as my experience goes, I do not think it would injure their health. They might suffer for a while and get weakened for a month or so, but after that they would get on all right without smoking opium. Many of my acquaintances, well-to-do Chinamen living in Rangoon, smoke opium. I have in my mind especially one man now in Rangoon. He smoked opium, and he used to get thin and weak. About two years ago he gave up smoking and he became healthy and went about his business. He has commenced to smoke again, and he is getting very thin and weak. I asked him why he commenced again, and he told me he could not give up the habit. His friends have enticed him to smoke and now he is getting bad and ill again.

7255. Is it not the case that in the Burmese King's time, when opium-smoking was severely punished, still a great deal of opium was brought into the country?—Not a great deal. It was smuggled by the Kachins and Chinese. They gave some young Burmese men opium and seduced them into bad habits.

7256. Was there much secret drinking in those days?—No, not at all.

7257. If total prohibition were ordered now, do you think there would be much smuggling or not?—So far as Upper Burma goes, the Chinese frontier smuggling could be prevented. I could not say as to seaports, however.

7258. Have you been along that country and Upper Burma?—Yes, I have travelled in that country.

7259. Do you think that smuggling could be easily prevented?—Yes.

7260. There is a great deal of opium amongst the Shans, Kachins and Chinese in the Yunnan district; it is a forest country and has a great many paths through it?—Yes, it is a forest country.

7261. How are you going to stop it?—It is a very hilly country, and there are roads and passes and country stations. I would prevent it in the same way as you prevent arms and ammunition from being imported from China. There is not a single gun imported.

7262. But a gun is rather a different thing to opium?—You prevent gunpowder.

7263. At present are there not a great many prosecutions for illicit possession of opium?—Seventy-five per cent. of the prosecutions are owing to more opium being sold by licensed farms than real smuggling; the opium found in the possession of a man who had more than he is legally entitled to is the same as opium issued from the Government treasury.

7264. He sends out people to sell it?—Yes.

7265. How is this opium discovered?—By Magistrates and others. I have known two or three instances in which the people concerned have told me. It is not my business to report it.

7266. How is it found?—The informer goes and tells that a certain man is in possession of so many tolas of opium, or so much more than he should possess. The police pounce upon him, and it is generally found in his house or in his possession.

7267. Who are these informers—what sort of people are they?—They are mostly men hanging about, having nothing to do.

7268. Is not there a danger that these people would put a little bit of opium into a man's house?—Yes, there is a danger of that. Such a case only comes up occasionally: it is not the general rule. I do not think people could afford to buy opium to put into another man's house.

7269. But if these men have nothing else to do, and make a profession of it, they would be likely to do that sooner or later?—Yes, perhaps so. *Maung Hpo Hmyin, K. S. M.*

7270. These informers get rewards?—Yes. 13 Dec 1893

7271. Do the police often let these people go—take a bribe from them?—There are some instances in which that is supposed to have taken place.

7272. Do not you think that is a great disadvantage: do you think that smuggling would be stopped?—The licensed farmers issue more opium than they are allowed to. There are informers, and the consequence is prosecutions go on.

7273. Under the new system it is proposed that opium shall only be sold to certificated Burmans who are habitual consumers, and to Chinese and to Shans, and that only so much opium shall be given to the opium vendors as is estimated to be required by these people: ought not that to prevent the system you talk about by which opium is sent out into the districts,—they will only have a certain amount now, and they will not be able to send out so much?—I do not know how this would work. I cannot say.

7274. Do you think it is necessary to suddenly stop the supplies to all habitual consumers, Burmans and Chinese and Shans?—Yes. So far as Burma is concerned, there would be no harm done by stopping the whole thing. You have suddenly stopped *ganja*, and there were a lot of *ganja* consumers here in Burma. No harm was done by suddenly stopping *ganja*, except that there might have been a little prosecution here and there. As time went on the people stopped smuggling, though they did attempt to smuggle it at first.

7275. Were not *ganja* smokers nearly all Indians?—There were a great many Burmans who were *ganja* smokers; in fact there were more *ganja* smokers than opium smokers. Since you stopped *ganja* I think people have commenced to smoke opium. Many men have told me that they contracted the habit of smoking opium through the alcohol habit.

7276. If you stop opium, will not these men, who are probably the most self-indulgent and least respectable men among their nation, take to alcohol if they can get alcohol and cannot get opium?—I cannot say exactly how far they would take to alcohol, because these are two opposite influences. Opium causes a man to be weakly and drowsy, and alcohol makes him excited. When a man could not get opium, I do not know whether he would take alcohol or not.

7277. A Burman generally likes being excited, does he not?—Yes, more or less he does.

7278. (*Mr. Mowbray.*) You said, I believe, that some of the coolies you employ smoked opium?—Not the natives of India, but Burmese coolies.

7279. Are there many Burmese coolies?—In Upper Burma we have mostly Burmese coolies.

7280. You were not speaking of the class of coolies employed in Rangoon in loading and unloading ships?—No.

7281. Have you any experience of them?—Yes.

7282. Are there any opium-smokers amongst them?—No.

7283. Is there a large number of opium-eaters?—Yes, nearly half the number of coolies I employ. I know more about the Burmese and Chinese, with whom I come in contact, more than I do about the natives of India.

7284. I rather thought that you were speaking of these classes of natives employed in loading and unloading ships in Rangoon; but now I understand you to say that you have no personal experience of them?—I have had experience of them, but I have not come so closely in contact with them as I have with Burmese and Chinese. I have employed them as coolies, and I have found, generally speaking, that about fifty per cent. of them were opium-eaters. I found them to be generally weakly and sickly, compared with the same class of men who are not opium-eaters.

7285. Did you ever make enquiries in order to get non-opium-eaters because they were better workmen?—It was impossible to get all non-opium eaters. When 100 coolies were engaged 40 or 50 would be found to be opium-eaters, and they would be sickly.

7286. Do you discharge them for being opium-eaters?—I only discharge them when they are sickly and lazy.

7287. I suppose you have found sickly men among opium-eaters and non-opium-eaters?—The majority have been opium-eaters.

7288. Your remarks apply to the Chinese as well as to the Burmans. You speak of the opium-smoking habit

*Maung Hpo Hmyin, K.S.M.*

13 Dec. 1893.

being generally acquired amongst the people between the ages of 15 and 20 : are you speaking then of Chinese ?—Yes, Chinese boys in this country.

7289. Who are born here ?—Yes, born in this country.

7290. How do you propose to meet the loss of revenue ?—The loss of revenue resulting from prohibition could be best met by either re-imposing import duty on piece-goods or by raising salt duty in Burma.

7291. (*Mr. Pease.*) What is the amount of salt duty ?—It is one rupee a maund here.

7292. What is it in India ?—In India it is Rs. 2-8-0 a maund, if I am not mistaken. There is a vast difference between the duty charged in Burma and India.

7293. How far is the evidence you have given the view of the Burmese people generally ?—I think they all agree with me ; this is generally the opinion of the people I have consulted.

7294. Is it the opinion of people in your station of life ?—I have taken some pains to enquire into this matter, and I have found that this is the prevailing opinion of the people.

7295. (*Mr. Mowbray.*) Have you consulted the Chinese as to their view ?—Yes, I have.

7296. (*Mr. Pease.*) Tell us what you think the view of the Chinese is ?—I have spoken to Chinese people before, and without exception they agreed with me.

7297. (*Mr. Mowbray.*) Why have they not come forward here ?—I think some are coming here.

7298. (*Sir William Roberts.*) You are a merchant, and I suppose you have transactions with Chinese merchants ?—Yes, I have.

7299. Are those with whom you have transactions mostly opium-smokers ?—Half of them are opium-smokers.

7300. Would this description you give apply to that half,—that they are " physically weak, mentally unable to think for themselves, and morally degraded ? "—I generally find that most of my Chinese friends who smoke leave the management of their business entirely in the hands of their managers and subordinates. Generally, they are sickly and complain of being ill, although they sometimes get on well. I have told them it was on account of their smoking opium. They have admitted that it was, but they say they cannot give it up.

7301. Do you suggest that half the Chinese merchants here who smoke opium are unable to attend to their business ?—I say this in general. One of my Chinese friends who smokes opium admits himself that it is bad. He says, " I cannot give it up, because I contracted the habit when I was young."—They all say it is very bad : not one defends himself.

7302. (*Chairman.*) It is also against their religion, too : most of them are Buddhists, I suppose ; and according to the ideas of Buddha and Confucius, opium is a very bad thing, is it not ?—Yes, it is.

7303. (*Mr. Pease.*) Are most of the Chinese you know Buddhists ?—They are Buddhists by name, but not so much by practice.

The witness withdrew.

*The Sawbwa of Thibaw.*

The SAWBWA OF THIBAW called in and examined (through an interpreter).

7304. (*Chairman.*) Will you please tell us in what part of the Shan territory your State is ?—In the Northern Shan States.

7305. Do you know what the size of it is ?—It is the biggest of those States, is it not ?—It is the largest of the four large States.

7306. What is the name of the State ?—The State is called Thibaw.

7307. Is there much opium grown in that State ?—Yes.

7308. Is the opium exported or used in the country ?—It is imported from other countries and some is made in the country also.

7309. What is made in your country, is not some exported to China from your country ?—No.

7310. Is it all used in the country ?—No, it is sent to other Shan States.

7311. Does opium go from the other Shan States to China ?—No.

7312. Are there Chinamen also in your State as well as Shans ?—Yes.

7313. Many or few ?—Very few. They come down once a year.

7314. Do not Chinamen live in the State ?—Very few live in the State, but they come down in large parties every year to trade.

7315. How is the opium used ?—It is smoked and eaten, but more people smoke it than eat it.

7316. What in your opinion is the effect of opium-smoking,—is it bad or good ?—If they eat it it is bad, and if they smoke it, it is bad ; both equally bad.

7317. How long has the custom of eating and smoking opium existed among the Shans ?—For a very long time, about two or three hundred years.

7318. What do the common people think, do they say why they eat it ?—They say it is very nice to smoke, and it makes them feel very happy thoughts.

7319. Do they think it is very good to keep them in health ?—No, it is very bad. Those who take it have short lives.

7320. Do the common people think it is good for their health ?—It is the common opinion that it is not good.

7321. Do they do it for pleasure, or is there any other reason ?—They take it to rejoice their hearts ; but their lives are short.

7322. Do they drink any liquor or spirit ?—Yes they do.

7323. What kind of spirits ?—Locally-made liquor, made from rice.

7324. Is that as bad as opium ?—It is not bad if you take it as medicine, but it is a very bad thing to drink for pleasure.

7325. Is opium ever used for medicine, and not for pleasure ?—Very little.

7326. What sort of disease is opium used for as medicine ?—It is taken for insomnia, diarrhœa, and internal pains.

7327. Has it been the custom among your family to smoke or to eat opium ?—I tried when I was young, just a little bit, but I gave it up.

7328. Are you in favor of total prohibition of opium in your State ?—Yes.

7329. How would you do it ?—I would prevent the growing of it.

7330. Would not the people complain very much ?—If they got enough opium to smoke for their lives, well and good : but I do not want any more eaten in future generations. The people who smoke opium never die when they have not got it. Thieves sometimes are put in prison and they are not allowed to smoke, and they get rid of the habit quite soon.

7331. But do not the people make a profit out of the cultivation of the poppy ?—Yes, they do get a profit,—they get a revenue from opium.

7332. Who gets it ?—The State.

7333. If the men who plant opium could no longer plant it, would they complain ?—I do not think they ought to make complaints, because they can grow other things and trade in other ways.

7334. How long have you held the opinion that opium is a very bad thing ?—Ever since I was quite young.

7335. Why do not you try to stop it in your own State ?—Because the other States will not stop their trade, and if I tried to stop it, all the people would hate me.

7336. Would your own people dislike you if you tried to stop it ?—I do not think the people in my own country would dislike me if I told them that it was not right for them, and that it was a bad thing for them.

7337. Why have you not done it then ?—I cannot very well stop it, because the people sell it secretly sometimes.

7338. But you have never tried to stop the cultivation ?—No, I have not tried to stop it.

7339. Do you think if you tried to stop it, the people would obey you ?—They would do it, and they would not be angry.

7340. If they would do it and not be angry, why have you not done it?—I have looked upon it in much the same way as eating betel, and I do not think much of it. It slipped my memory.

7341. (*Sir William Roberts.*) How many amongst the men in your State smoke opium, 10, 20, or 50 in 100?—About five per cent.

7342. You say there are not many who use opium in your State?—No, not very many.

7343. Do any of the old people use opium?—They never live till they get old; they die. They have very short lives if they smoke opium. No old people eat it.

7344. (*Mr. Pease.*) Do you think the rules which are to stop the Burmese from buying opium ought also to apply to the Shans throughout your country?—Yes.

7345. Do you think that the other Shan Chiefs would agree to give up opium cultivation in their country, if you gave it up and the English Government wished it?—They would be willing to stop it.

7346. Can you tell me how many people there are living in your State?—About 100,000. *The Sawbwa of Thibaw.*

7347. (*Mr. Mowbray.*) How many years have you been at the head of your State?—Thirty years. 13 Dec. 1893.

7348. You were head of your State when Thibaw was king in Mandalay in the old days, I believe?—I was at one time at the head of the State before the English went to Mandalay.

7349. At that time opium was forbidden in Mandalay, was it not?—Yes, I heard that orders were given not to sell any opium; but of course the rule was not properly enforced, as far as I know.

7350. You did not at that time forbid it in your State?—I did not say anything about it; I did not try to prevent it; I let matters be as they were.

7351. (*Mr. Pease.*) Did the Burmese King ever try to prevent the consumption of opium in the Shan States?—No, he did not.

The witness withdrew.

Surgeon-Lieutenant-Colonel HUGH JOHNSTONE, M.A., M.D., called in and examined. *Surgn.-Lieut.-Col. Hugh Johnstone, M.A., M.D.*

7352. (*Chairman.*) I believe you are Senior Civil Surgeon in charge of the General Hospital, Rangoon?—Yes.

7353. Kindly tell us how long you have served?—I have been over 25 years in the service, most of my time having been spent in Burma with the exception of two years in the Medical College Hospital in Calcutta. I resided in Mandalay about six years, one year at Akyab, and the rest in Rangoon. The races I have come in contact with are the Burmese, Chinese, and natives of India.

7354. Will you tell us what personal knowledge you have of the use and abuse of opium amongst the natives of India and amongst the Burmans?—Of the use of opium among the natives of India I have not much personal knowledge. Although Resident Medical Officer in a large hospital, I saw little of its effects, either of its use or abuse, and although I have conducted more than 100 *post mortems* I never saw any pathological lesion that could be ascribed to the use of opium. Among the Burmese I have found the use of opium most extensive in Arakan, although the Burmese use it elsewhere. Among the prisoners in the Akyab Jail a good many were opium-eaters. Physically, they were healthy enough looking and had good enough constitutions—and the sudden deprival of opium in the great proportion of them did not seem to have any bad effects beyond distress, especially in the young. Among the older and those who had continued the habit for a longer time and consumed greater quantities the process had to be more gradual. In the *post mortems* of those who had died from other diseases, but were known to be opium users, there was no lesion that could be ascribed to the effects of opium.

7355. Will you tell us what you have to say with regard to opium-eating among the Chinese?—It was at Mandalay that I came in contact chiefly with the Chinese opium-eaters. I was suddenly called one night to one of their gambling houses, where in a brawl a Chinaman was wounded, his abdomen being laid open to the extent of 7 inches with protrusion of the intestines. This man was an opium-eater and the one who did it a shumshoo (rice-spirit) drinker. The man recovered without a bad symptom, his wound healing up by first intention. These gambling houses are filled chiefly with opium-smokers and shumshoo-drinkers. Having been successful in this case I was often called in again on account of wounds received in these brawls, and it was almost invariably the rule that the disturbance arose from the shumshoo-drinkers and not the opium-smokers. In these gambling houses, though the class of Chinese were not the best, I could not say that I saw any ill-effects from the use of opium. They were physically in good health; it never interfered with the healing of their wounds or in the treatment of other diseases that I saw. In these places where there was so much to excite them they were not quarrelsome like the shumshoo-drinkers; neither did they seem to be morally debased. I enquired of many of them what led them to begin to use opium. Among many of them it seemed to be an acquired habit like smoking tobacco, and only thought of in that way; amongst others it seemed to relieve pain or cure illness; and all considered it a preventative of fevers, dysentery, diarrhœa, and cholera. Certainly, what I saw among these Chinese did not at all correspond with the accounts I had had heard of the awful ravages the use of opium caused to the health and morals of opium-consumers. I have seen a very few old emaciated men suffering from chronic diarrhœa and dysentery, said to be the result of its abuse, but these were doubtful cases. All these races consider its use a prophylactic in malarious fevers and bowel-complaints.

7356. Have you ever employed it yourself?—I have often employed it myself in treating malarious fevers with good results, often staving off an ague fit if given an hour before its usual period of seizure, and at the least modifying its severity and adding greatly to the patient's comfort. Quinine and opium combined will often be successful when quinine alone fails. The value of opium in bowel-complaints is known to all these races. There is another class of cases which occurs in malarial districts, and which induces the use of opium, and that is malarial neuralgia. In malarial districts these racking pains in all parts of the body render the life of the individual miserable—sleepless at night, and unable to work during the day. Opium in this state has been found by the inhabitants of these districts to be a great boon, and I have no doubt is often the original cause of the habit, and these people will tell you if they had not opium they could not live there. The moderate use of opium has no baneful effect on the health and constitution, as far as my experience goes, and the effects of its abuse has come so little before me that I could give no particular lesion that it causes in the human economy.

7357. Have you formed any opinion of its effects upon morals?—Of its baneful effects on morals I have seen none, although it is said to lead to crime and insanity. During my charge (4 years) of the Lunatic Asylum in Rangoon a certain number of insanes were admitted with opium-eating as the alleged cause, and this as a cause I considered doubtful, and even if true they are not a large proportion. Opium is not such a great cause as *bhang* or Indian hemp. During the many years I have been in large hospitals in India it would be strange if the effects of the use of opium were so deleterious to the people consuming it, that no more cases, whose physical health should have failed, would have become inmates in the hospitals. In the Rangoon General Hospital there are no records of any one being admitted suffering from the effects of either the use or abuse of opium. There is no want of cases suffering from the use and abuse of alcohol, and I cannot say these are on the decrease.

7358. (*Sir William Roberts.*) You have just mentioned the Rangoon General Hospital; are you in medical charge of that hospital?—Yes.

7359. How many beds are there in it?—About 300 beds.

7360. Are these generally filled?—Yes, 280 or 285 is the general average, I think, daily.

7361. How long have you had charge of this place?—I have been in sole charge for four years; I was ten years Second Civil Surgeon in the hospital. Altogether I have been there since 1878—14 years. I have been nearly 18 months at home out of that.

7362. You are not as a medical man cognisant of the opium habit as a cause of disease?—No. No cases of opium abuse have come into the hospital, as far as I have seen in the records of the hospital.

7363. You spoke of a belief of many of the people amongst whom you have worked, that opium is a prophy-

*Surgn.-Lieut.-Col. Hugh Johnstone, M.A., M D.*

13 Dec. 1893.

lactic against the various conditions of ill-health in malarious districts ?—Yes, they considered it as such, both the natives of India and Burmese.

7364. Did you gather that from conversation with them ?—Yes.

7365. You are very positive about that ?—Yes.

7366. Amongst the Burmans ?—Yes, amongst the Burmans and the natives of India.

7367. Do they smoke or eat opium in malarious districts as a domestic remedy ?—As far as I know, they do both.

7368. Have you the means of ascertaining that fact ?—No, no means other than what they told me—their admission of it ; I heard them state it.

7369. You have their direct testimony to that effect ?—Yes, certainly.

7370. I presume you come in very close contact with those natives in the course of your professional work ?—Yes.

7371. Did you have opportunities of ascertaining their sentiments ?—Yes, by having conversation with them, certainly.

7372. (*Mr. Pease.*) Are natives here usually treated by doctors who treat them upon the Western system, or are they, usually under the care of their own medical men in Rangoon ?—In Rangoon the natives of India are generally treated by Europeans in the hospital; the Chinese do not come very often to the hospital, but both Burmese and natives of India come to the hospital for treatment.

7373. I was referring to outside the hospital ?—Yes, a great many of them are treated by myself outside the hospital, but there are more treated by the private practitioners outside : I mean not Government servants.

7374. Are there many native practioners ?—Yes, but a good many of them practise the European method.

7375. Do you think these opium consumers who come to the hospital while they have no special disease may not have the state of their general health considerably lowered by the practice of eating or smoking opium ?—I have seen no occasion for saying that the health of those who come into the hospital has been lowered by the use of opium.

7376. Then it is a practice to which you see no objection ?—Are there any reasons why persons should not take it ?—I have never seen any ill-effects in those who take it.

7377. Would you recommend any young man in good health to commence the practice of eating or smoking opium ?—No.

7378. Why not ?—I would not recommend it any more than I would recommend a person to use anything in excess or needlessly.

7379. Moderately ?—Moderately I do not see any objection to it at all, no more than a moderate use of alcohol.

7380. Have you found that the habit of taking opium is exceedingly easy to give up ?—I do not know that a man would find it more difficult to give it up than in the case of an alcohol drinker.

7381. You say, "the sudden deprivation of opium in the great proportion of them did not seem to have any bad effects beyond distress." It did distress them ?—Yes, it distressed them by the sudden deprivation of a thing they had been using.

7382. You do not mention anything with regard to the older ones ?—According to the length of time and quantity of opium that made the process gradual.

7383. Why did you do that ?—With the idea that probably it might interfere with their health in jail. These are with reference to those in the jail and not outside people.

7384. Was it to reduce their distress, or fear that it might be fatal ?—To reduce their distress. I never saw a fatal case from its deprivation.

7385. (*Mr. Mowbray.*) With referencce to your jail experience, I suppose the common practice is to cut off the supply of opium altogether ?—Yes, when I was there it was the rule to cut it off immediately.

7386. How about exceptional cases ?—In exceptional cases, if we found it was too much, we would knock it off gradually, and not suddenly.

7387. (*Mr. Pease.*) Have you met with any cases of Burmese objecting to take opium as a medicine for fear of acquiring the habit ?—No, I never found them object to it.

7388. (*Mr. Mowbray.*) Is Arakana particularly malarious district ?—Yes, it is a very malarious district.

7389. Do you attribute the more extensive use of opium among the Burmese of Arakan to the fact that it is a malarious district ?—That is what I attribute it to.

7390. (*Chairman.*) When you were at Mandalay I believe opium was prohibited ?—Yes.

7391. Have you any reason to believe that the consumption of it was carried on secretly by the Burmese ?—Yes, it was.

7392. How did you ascertain that ?—It was only by hearsay. I heard they used to smuggle it. I heard that bundles of opium were brought in secretly to Mandalay by steamers coming up from Rangoon. It was also said that it was brought across from India by Assam over land.

7393. (*Mr. Mowbray.*) Is any supposed to have come from China ?—I have never heard of it coming from that direction.

7394. (*Chairman.*) Do you think if opium is prohibited in Burma that it will be smuggled in ?—They would attempt to smuggle it in no doubt.

7395. Do you think the Government would be able to prevent it ? Can you form any opinion about that ?—I do not think I could give any opinion about that.

The witness withdrew.

*Mr. Leong Shian Tuck.*

Mr. LEONG SHIAN TUCK called in and examined.

7396. (*Chairman.*) I believe you are a Chinese cutch merchant of Rangoon ?—Yes.

7397. What is a cutch merchant ?—One who buys cutch up-country and sells it here.

7398. What sort of things do you deal in ?—Dyeing goods.

7399. Will you give us your opinion of what you have observed in Lower Burma with regard to the effects of opium ?—I have lived in Lower Burma all my life, and have observed the effects of opium amongst Chinese and Burmese. Amongst the Chinese in Lower Burma about 20 per cent. of the men smoke opium, and very few women. I have never met a woman who smoked, but I know that there are some. The Chinese do not eat opium, except when they are unable to obtain it for smoking. Some begin at about 15 or 16 years of age, but most at about 20. They almost always begin amongst their friends, from seeing others smoke.

7400. What have you to say about the habit ?—The habit can be given up without much difficulty when a person has not long been a smoker. I know of several who have had to give it up in prison. There is no clear difference between moderate and excessive opium-smoking. Those who take opium only occasionally do not suffer much, those who take it regularly soon suffer greatly. If they cannot get opium at the usual time, they shiver and sweat and are quite unfit for work. They like more and more to smoke, and they cannot work like those who do not smoke.

7401. Does any crime ever arise from smoking ?—Smokers who are poor and cannot get enough money to buy opium take to thieving and other bad practices. Those who are better off are not so much affected. A friend of mine who has tried to break off the habit several times has taken to it again, because friends have come and asked him to smoke with them. He says it is no benefit to him, only spending money ; but he cannot give it up. He says it is a bad habit. Among Chinamen who do not smoke themselves the habit is always considered a disgraceful one. Its effects are also thought to be deadly poisonous. It will be a great mistake to attempt to prohibit the sale of opium to Burmans and not to Chinese ; the Chinese will smuggle it and sell to the Burmans. The Chinese suffer as much as the Burmans from smoking opium, and it will be a kindness to the Chinese to prevent them from procuring the drug. The respectable merchants are all against the habit of smoking, though some of the smokers might object to being deprived of the drug.

7402. Were you born in China ?—Yes.

7403. To what religion do you belong ?—I am a Buddhist.

7404. Have any of your family ever smoked opium?—No, none of my family, but lots of my friends and others.

7405. You say it affects a man's health very much?—Yes.

7406. Does it generally affect his power of doing business?—Smoking will always affect him. He must waste his time.

7407. Is he less clear in his head?—It is only the smokers who tell about dreaming; they are always talking that they can get good sense from it, but when they are tight like a drunkard who has been drinking, they dream. I consider it a bad habit.

7408. Do many poor Chinamen become beggars, become quite ruined by opium?—It must be so: they spend money every day. They buy one tola's worth perhaps. They earn about Rs. 2, and they are obliged to give for opium Re. 1. They have not got sufficient for their own living, and they are compelled to do all kinds of mischief.

7409. Do they become beggars?—How do they live?—Several of them have become beggars and have asked for help. There is their own society and they go and stay there. I am speaking of those who are unable to work.

7410. The society supports them?—Yes.

7411. Does the society give them opium?—No, it would not give them opium. Some people help them.

7412. Out of 100 smokers how many do you think get ruined like that?—Gradually spending money must be ruining them. The man who smokes must be ruined gradually. He spends every day about half the income he gets and he must be ruined.

7413. Some rich men smoke?—It would affect their incomes very greatly. *Mr. Leong Shian Tuck.* 13 Dec. 1893.

7414. You mean that any poor man would be ruined?—The poor man would be greatly affected.

7415. I think you said that poor men eat opium?—When they are going on board steamers they are obliged to swallow it; but if they are in their own house or go to a friend's house they always smoke. They enjoy smoking more than eating. A friend of mine went to prison and he had to give it up because he could not get it there. When he came out of the jail, he was very stout and healthy. But a few months afterwards his friends asked him to smoke, and he began to smoke again.

7416. (*Mr. Pease.*) Did he keep up his health when he began to smoke again,—was he in as good health after he began to smoke again?—I have seen him myself getting thin, and he was not so stout as when he came out of jail.

7417. (*Sir William Roberts.*) I suppose smoking does not produce much effect among the Chinese who are in good circumstances?—The wealthy people smoke just to enjoy themselves, in order to pass the time. Lots of my friends have asked me to smoke, too. It would not injure rich people as quickly as it does the poor people.

7418. But you think that at length it does injure their health?—In the long run it must be injurious.

7419. Do you know as a matter of fact that it does?—Yes, I have seen it with my own eyes. I can instance the case of Park Chan, who gave evidence yesterday.

The witness withdrew.

Adjourned to Friday next at Mandalay.

---

# At the Fort, Mandalay.

## TWENTY-SIXTH DAY.

### Friday, 15th December 1893.

PRESENT:

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I. (IN THE CHAIR).

SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.

MR. ARTHUR PEASE.

MR. C. C. LOWIS, *Provisional Secretary.*

Surgeon-Major DANTRA called in and examined. *Surgn.-Major Dantra.* 15 Dec. 1893.

7420. (*Chairman.*) I believe you are the Civil Surgeon at Mandalay?—Yes.

7421. Will you give us the result of your observations which you have made with regard to opium consumption in Burma?—The conclusions I have arrived at are the result of observations made during my long residence of nearly 20 years in India (chiefly in the Bombay Presidency) and over 15 years in Burma; and in the latter place being in charge of big jails for the last 13 years. The extent of the consumption of opium among the natives of India is just about the same as it was 20 years ago, but among the Burmans it is no doubt increasing. Taken in moderation it does not produce any ill-effect on the physical or mental health; if any thing, it improves the latter and affords greater staying power to the body. Excess, no doubt, impairs appetite, and the individual gets emaciated, but it never renders him so objectionable to society in general as excessive drink does.

7422. Have you observed anything with regard to the tendency to increase the opium habit?—In a few cases there is a tendency to increase the habit as in every thing else. Perhaps there is a tendency among a few of the Burmans to go to excess; but the natives of India use it in moderation. By using it in moderation their intellect becomes clear and they are better fitted to attend to their work, either physical or mental. In travelling and making long marches, involving great fatigue and privation, they have found opium one of the most useful articles to possess, more especially when they have to march through malarious districts having a bad water-supply and scarcity of provisions. It is one of the most effectual prophylactics against malaria and bowel-complaints, and when attacked with these complaints it is a very good preventive.

7423. Do the observations you have just made apply to Burmese chiefly, or to Indians?—To both classes.

7424. You have been in charge of jails. What conclusion have you arrived at as to the effects of stopping the consumption of opium among opium consumers in jails?—Results of sudden complete cutting off of opium have never proved serious in my hands. In jails for years I have invariably stopped giving opium to all prisoners immediately they are admitted into the prison, and no doubt they have left off food for two or three days, have got diarrhœa, and complained of pains and aches all over the body, etc.; but these symptoms soon pass off and they do not feel any the worse for leaving it off; but I believe immediately they go out of jail and begin to experience the trials and troubles of this world, they again take to using it, and if they cannot get opium, they take to alcohol, which, in my opinion, works a hundred-fold greater mischief than any amount of opium.

*Surgn.-Maj. Dantra.*

15 Dec. 1893.

7425. Where did you receive your medical education?—In Aberdeen and in London. I was also in Bombay for about six months. I was three years in Aberdeen and two years in London.

7426. You were only about 5 years in employ in Bombay, I understand?—I was not in employ at all in Bombay; I was simply brought up there. Until I went to England, all my life was spent in the Bombay Presidency.

7427. When you passed in England, where did you go?—I came to Calcutta for a very short time and then I came straight to Burma. I have been in Burma since 1877.

7428. When you say "the extent of the consumption of opium among the natives of India is just about the same as it was 20 years ago," you observed about the natives of India in Burma?—Natives of India in Burma as well as in India too.

7429. What natives use opium habitually?—The majority of the Mahommedans and Hindoos, but the Mahommedans use more than the Hindoos.

7430. In Burma?—Yes.

7431. Where do these Mahommedans come from; where is their home in India; do you know?—I could not very definitely say. They come from all the presidencies.

7432. The Coringhi coolies use it a great deal, do they not?—Yes, but not to the same extent as the Mahommedans do, as far as my observation goes.

7433. Are these Mahommedans traders, generally, or artisans?—Most of them are artisans; a few of them are traders.

7434. Do they smoke or eat opium?—The Mahommedans generally eat it; they smoke it too, but they generally eat it.

7435. Have you formed any opinion as to the relative effects of the eating habit and of the smoking habit?—It is a matter of degree, as far as my observation goes: smoking prolongs the pleasure, eating is finished in a short time. The smoking process goes on and the smoker spends more time over it.

7436. It is more a gregarious and social mode of consumption?—Yes.

7437. In your opinion, neither habit in moderation is prejudicial?—No.

7438. Is excess commoner amongst smokers or amongst eaters?—I think excess depends more upon the pecuniary circumstances of the individual. If the men have money there is a tendency to go to excess.

7439. Either way?—Yes.

7440. You say that in moderation you think it affords greater staying power to the body?—Yes.

7441. Is it a momentary effect?—A man after walking 10 or 12 miles feels tired and he takes a little opium, and he rests, say, for a half or a quarter of an hour, and then he will be able to go on another four or five miles further without feeling any discomfort; whereas if he had not taken any opium, he would quite collapse and he would not be able to go any further. I am speaking more especially now of those who have been in the habit of taking opium.

7442. You say that there is a tendency among a few of the Burmans to go to excess; why do you think that shows itself especially among the Burmans?—From my knowledge of the Burmese, they are a very impulsive sort of people: it is not only in eating and smoking opium alone, but there is a tendency to go to excess in everything they do.

7443. Does the same tendency show itself in drinking?—Yes; if anything, there is a greater tendency to go to excess in drinking than in taking opium.

7444. How long have you been in Upper Burma?—For the last three years.

7445. You did not visit Upper Burma in the King's time?—No. Another thing I have noticed is this: almost all the prisoners admitted into the jail, after committing most of the violent crimes, have been in the habit of drinking spirits. Prisoners who have been admitted for petty thefts have been opium-eaters.

7446. Except in this tendency to excess on the part of excessive consumers, have you noticed any other bad moral effects of the opium habit upon the character of these people?—No, I have not.

7447. With regard to men of business and traders, do you think it interferes with their intellectual capacity to do their business?—No.

7448. You say when opium is suddenly stopped, in the case of prisoners, you have noticed that they have diarrhœa, and complain of pains and aches all over the body: is that the case also with moderate consumers, or is it the case only with excessive consumers?—Perceptible diarrhœa is apparent in even moderate consumers, but they do not leave off their food. I have to keep them on very light work. My remarks refer to those who go to excess. Moderate eaters or moderate smokers do not leave off their food, nor do they complain so much of pains and aches all over the body. But they do get diarrhœa: that is general.

7449. How long does the diarrhœa last?—It lasts two or three days. It is stopped by giving astringents.

7450. During that time you have to give them light work?—Yes.

7451. After that are they able to do the same work as the other people?—Yes.

7452. When they get out into the world from jail do they take to the habit again?—Yes. When they came back to jail I questioned them whether they went back to the opium habit after leaving jail, and they said "yes." I asked them why they took to it again. They said they felt happier and they did not feel the troubles and anxieties so much as before; very often they do go back to the habit again.

7453. Do they generally recognise that it is a bad habit?—Some do, and some do not. I have a prisoner now who says if he went out he could not devote his attention properly to his work unless he took opium. Others say they dislike it, but you cannot depend upon what they say. They know you do not like it, and they simply answer you so as to fall into your views.

7454. In the case of excessive opium consumers, have you ever had to allow them for a time to take a certain amount?—No. I have given them very small doses along with other astringents. About half a grain, or a grain, simply to help the action of the other astringents for diarrhœa.

7455. In the case of habitual excessive alcohol consumers do they feel much craving for drink when they cannot get it in jail?—They do.

7456. (*Sir William Roberts.*) Your experience has, I presume, been mostly among the Burmans?—Amongst the Burmans latterly, but in the commencement of my life I had experience amongst the natives of India.

7457. Are there a considerable number of them who consume opium in Burma?—I should say about 10 per cent.

7458. Adults?—Yes.

7459. Even now?—Yes; it was not so much before, but it is increasing at present.

7460. You have charge of jails: is there any hospital here?—Yes; I am in charge of the Civil Hospital, too.

7461. Have you noticed or have you had occasion to know whether these Burmans often find their way into jail owing to the opium habit?—Some find their way into jail through petty thefts.

7462. When they get poor they commit petty thefts to get opium?—Yes.

7463. Is that a more prominent feature amongst the poor who are opium smokers, or amongst the poor who are not opium smokers?—No; the thefts are quite as often amongst the poorer classes who do not use opium.

7464. So that you do not think, even when they become poor, it aggravates matters for them in that respect?—It is very difficult to say. The difference must be very inappreciable.

7465. You say they get thin when they take too much—they get emaciated?—Yes.

7466. Has your observation extended over a sufficient length of time in regard to the same individual, to enable you to form an opinion as to whether that emaciation is progressive?—It is progressive so long as they go on taking it.

7467. Do you mean to say that a man who takes opium to excess gets thinner and thinner to the end of the chapter?—If he stopped he would begin to put on flesh: it is not quite progressive.

7468. I presume you have no Burmans who have smoked or eaten opium for many years?—Yes.

7469. I suppose the emaciation gets to a certain point and then stops?—Yes; that is so.

7470. You are clear about that?—Yes.

7471. That is to say, they become spare, thin, wiry men?—That is what I mean.

7472. They do not deteriorate mentally, though they become thinner?—They do not suffer mentally. As far as they are mentally concerned, they make better overseers than men who do not consume opium; but as far as their physical strength is concerned, lifting heavy loads and doing manual physical work, perhaps they would not be up to those who do not take it. Mentally, as far as supervising and comprehending instructions which are given, they are better than others who do not take opium.

7473. They are sharper?—Yes, they are sharper.

7474. Do you think that perhaps it is the sharper fellows who do take opium, and that it may be accounted for in that way?—It is a conclusion to draw from the number of cases. There is a greater percentage among the opium-eaters who turn out to be very sharp.

7475. Have you known old men who are opium-eaters or consumers amongst the Burmans?—Yes.

7476. They do attain to old age?—Yes; I know a man now, he is a Jew, who is over 75 years of age; he is carrying on one of the largest businesses going.

7477. Does he smoke or eat?—He eats.

7478. How much?—I should say about 3 or 4 grains a day. He had to have his name registered, but he was rather ashamed of it. He was almost on the point of leaving Burma on account of the restriction, because he had to go and register his name in the Deputy Commissioner's Office. He said it was a great shame, and that he did not care to do it. He said that without taking it he could not carry on his business at all.

7479. Have you had any experience amongst Chinese or people from the Shan States?—I have had no experience of the people from the Shan States, but I have had experience amongst the Chinese.

7480. You do not know from your own experience anything of the consumption of opium amongst the inhabitants of the Shan States?—Only those few Shans who have come into jail.

7481. The Chinese smoke, do not they?—Yes.

7482. Is it your experience that they do not suffer in body or mind?—They do not.

7843. How have they come before you? As prisoners?—They have come before me in my private practice, and a few of them have come before me in jails.

7484. I presume that you have seen deterioration of health, due to the excessive use of opium?—Yes, I have.

7485. Apart from poverty, and apart from any associated disease, what symptoms would you bring home directly to the opium habit in excess?—The man's appetite fails, and the daily waste is not sufficiently replenished.

7486. The emaciation becomes progressive?—Yes, to a certain extent, and in the same way proportionately with the general body waste, the organs waste, the viscera. I have not come across any specific *post-mortem* appearance, no pathologic appearance, which I could attribute to opium, besides wasting.

7487. But do you think that the opium habit carried to excess can itself kill, as far as you know?—I do not think it would kill.

7488. But indirectly I presume it puts a man in peril. If a man eats or smokes opium to excess for a long time, I presume his life becomes precarious and more liable to other complaints?—If he does not take sufficient nourishment.

7489. I want to isolate, as far as possible, the opium habit. Suppose a man has command of all the food he wishes to have, and supposing he is an excessive user of opium, does he put his life in peril?—I do not think so.

7490. Not from inherent disease?—No; in fact it protects him to a certain extent from some of the diseases.

7491. You mentioned opium as being a prophylactic. We know that there is no absolute prophylactic against fever. You mean by that phrase that it assists and renders the attacks less frequent, or what do you mean?—I am in charge of the Military Police, Sikhs and others. When they are transferred from one place to another, when they have to march through malarious districts, I find that there is a smaller percentage who take disease among the opium-eaters than among non-opium-eaters. I am speaking of fever and diarrhœa, and more especially when there is a change of water.

7492. Some of the Sikhs do not use opium?—Some do and others do not.

7493. Both are Sikhs?—Yes.

7494. So that the comparison would be fair, because in one case opium was consumed, and in the other case opium was not?—Among those who eat opium the percentage of sickness is smaller than among those who do not use it.

7495. As far as your experience of Sikh soldiers goes what is the amount of opium they consume? Have you any idea?—Some of them consume from 4 annas worth a day.

7496. How many grains would that be?—About 8 or 10 grains a day.

7497. They take that probably in two doses?—Yes, in two doses.

7498. Have you in your medical practice used opium as a drug in malarial conditions?—Yes, with quinine very often, and I have found it answer better than increasing the dose of quinine alone.

7499. You have practised in India as well as in Burma: has it struck you that the malarial troubles are different here from those you encounter in India, or are they the same?—Nearly the same; I have not noticed any particular difference. In some districts it may be a matter of degree.

7500. (*Mr. Pease.*) You have had experience in England. Do you observe any difference in the effect produced by opium upon Europeans, Hindus, Chinamen and Burmans?—I cannot say that I have seen any at all among Europeans. Barring the tendency amongst the Burmans to go to excess, I have not noticed any difference in the effects on different races.

7501. Although you say taken in moderation it makes the intellect clearer and enables men to do their work better, I also gather from your evidence that you do not advise people to commence the habit?—No, I would not advise them to do so.

7502. I think you made a remark to the effect that these people know that you do not like it, or some such expression as that?—Yes.

7503. You say that the Burmans do not take to excess when they have not sufficient money. I suppose from that you mean that they spend all the money they can over it?—Proportionately speaking, if they have sufficient money to look after their wants they would go in for it; I do not think that they would deprive themselves of everything for the sake of opium.

7504. Is it not the cause of a great deal of poverty?—No, not in my experience.

7505. But there are cases in which there is poverty which leads to petty thefts?—Poverty in general leads to petty thefts.

7506. Did I understand you to say that for moderate consumers who are in jail you prescribe light work?—Yes, in the commencement.

7507. Do you find a man who has often taken opium in moderation is so much unfit for his work that he cannot do it?—For two or three days.

7508. (*Mr. Mowbray.*) Is that when you have knocked his opium off?—Yes. I knock it off entirely. When a man comes into jail, no matter how much he has been in the habit of taking opium, I knock it off at once.

7509. (*Mr. Pease.*) This case of the intellect being clearer is while the man remains under the influence of the dose?—I mean to say when I am talking to prisoners who are opium consumers, their intellect is clearer than others, even when they are not getting the drug. I can make better overseers from opium-eaters than I can from those who are non-opium-eaters: not in every case, but there is a greater percentage.

7510. When neither class are able to obtain opium?—Yes.

7511. (*Mr. Mowbray.*) Are you in charge of the jail here now?—Yes; I am in administrative charge, as well as medical charge.

7512. And you have been so for the last three years?—Yes; I have been in charge of these jails for the last thirteen years.

7513. Where have you been in charge of jails?—In Henzada.

7514. In which division is that?—In the Irrawaddy Division. I have also been in Bassein.

7515. Is that also in the Irrawaddy Division?—Yes.

7516. Where have you been besides?—In this jail here in Mandalay.

*Surgn.-Maj. Dantra.*

15 Dec. 1893.

7517. You have been in Mandalay for the last three years?--Yes.

7518. Did you make any report to the Chief Commissioner two years ago when reports were asked for from Commissioners, Deputy Commissioners, Police Officers, and Superintendents of Jails?--I think I did.

7519. Do you know whether it has been published in this Blue Book?—I cannot say.

7520. I take it that the evidence you have given us to-day is the result of your experience in the jails of Burma, both Lower and Upper?—Yes.

7521. I did not quite understand whether you said you thought the number of Burman smokers in Upper Burma was on the increase?—Not in Upper Burma only, but in Burma generally, Lower and Upper.

7522. Could you give us a percentage of what you think to be the number of opium-consuming Burmans in Upper Burma?—I should say about 10 per cent. in Lower Burma, and a little less in Upper Burma; but I cannot give you any definite information.

The witness withdrew.

*Mr. J. E. Bridges.*

Mr. J. E. BRIDGES called in and examined.

7523. (*Chairman.*) I believe you are Commissioner of the Eastern Division?—Yes.

7524. Please tell us how many years you have served in Burma?—I have been seventeen years in Burma. I was for three years doing ordinary magisterial work in the sub-division; after that I was for nearly six years on settlement work; and then I was for two years Revenue Secretary. I came up to Mandalay as Deputy Commissioner for 1½ years; then I was Chief Secretary for six months, next I was Deputy Commissioner again for five months, and then I was appointed Commissioner for three years.

7525. Can you give us any estimate as to the number of Burmans who use opium in Upper Burma?--The number is exceedingly small. From inquiries I have made I think it is about one in five thousand.

7526. Do you know the number in Lower Burma?—In Lower Burma the number is much larger.

7527. Was opium used at all by the Lower Burmans before the annexation?--Yes, where there were Chinamen the Burmans used opium.

7528. Are there many Shans in your district?--Not Shans proper: they are what are called Shan Danus. They are Shans who speak Burmese; they are partly Burmanized. They live in the territory between Burma and the Shan States proper.

7529. Was opium prohibited to these Shan Danus in the King's time?—It was nominally prohibited. But there was no real prohibition. They were allowed to go at it as much as they liked.

7530. The prohibition was actually with regard to the Burmans proper?— I think I may say it was.

7531. But not very effectually?— Not very effectually; they occasionally used to punish a man when they caught him, but many of them smoked who were never punished.

7532. Does the same rule apply to liquor?--Yes; only of course there were many more people who took liquor. A very large proportion of Upper Burmans took liquor when we came into the country. From what I heard I should think about 75 per cent. of them took liquor: not always, but at times, at their Nat festivals. It was the usual practice in the King's time to allow liquor to be manufactured, and liquor was drunk freely.

7533. Does this Nat worship prevail amongst the Buddhists?--It prevails a great deal in Upper Burma. It is their old religion and they keep it alongside of Buddhism. They have temples to the Nats, a few miles north of Mandalay and in the pagodas at Pagan. They offer liquor to the figures. In all irrigation works when the water is let out, offerings are made in spirit to the Nats. In fact, the Burmans have asked me at Meiktila to allow them to manufacture liquor. But it is forbidden now, and I told them they could not do it.

7534. In the King's time how was the liquor manufactured?—It was manufactured from jaggery or palm-tree sugar and from rice.

7535. Were the stills more or less concealed?—Yes, except at these Nat festivals, when it was done publicly. In Mandalay, in 1886, I saw a number of people drinking at these Nat festivals. On one occasion at the Amarapoora festival I saw three women drunk. I have never seen such a thing in Lower Burma; these women pushed up against me in the road. As a rule, Burmese women keep out of the way. I asked the people what was the matter with them, and I was told that they were drunk.

7536. Where did the opium come from that was obtained in those days?—From Yunnan, from the Chinese in Mandalay. There was a large colony of Chinese in China Street. They were allowed to use opium. The Burmese used to keep it from them. According to what the King's Ministers told me when we came into Mandalay, there were about 150 Burmans who used opium. That was their estimate of the number in Mandalay.

7537. Did they smoke or eat the opium?—Most of them ate it. They say only the richer people smoke it, as it is more expensive.

7538. What we call the Shan States were tributary to the Kings of Burma, were they not?—Yes, when we came in the King was trying to administer many of these territories. He had his ministers (Wuns) at the Courts of the Sawbwas. They had a Burmese military commander at Mobyè. Burmese armies were constantly going through the Shan States, attacking the different people.

7539. They did not interfere in internal administration much, I suppose?—They levied *Thathameda* or income-tax. It is a kind of modified income-tax. It is levied at a certain rate. It is fixed at R10 a house. If there are a 100 houses that means R1,000. It is divided according to the income of the different people.

7540. The Chinese were openly allowed to have opium?—Yes; Chinese and foreigners were allowed to continue their old custom, and to drink their liquor.

7541. What is your opinion as to the effect of opium on Chinamen, as far as you have seen?—The majority of Chinamen use opium and are not affected physically or morally by the use of the drug. They all work hard, and I have never seen a Chinaman in jail for an offence against the Indian Penal Code.

7542. How does it affect the Burmese?—I have seen opium smokers, but I cannot tell them from other people. I am unable to say that opium affects Burmans physically. In the jails in Lower Burma, the Burman opium-eaters or smokers whom I have seen did not appear inferior physically to non-opium-smokers. Burmans are, however, strongly affected morally by the use of opium. They become lazy, give up all work, and take to gambling and petty thieving. They do not commit any serious offences or crime on account of taking opium.

7543. You say they take to gambling?—Burmans are naturally gamblers, and the opium-eaters and opium-smokers go in more for gambling.

7544. I suppose the class that are criminals would naturally take to drinking and smoking?—Yes.

7545. The poor man who spends more than he could afford in smoking and drinking would naturally take to petty thieving?—Yes.

7546. Do you think there is any distinction in that respect between the man who spends more than he can afford in opium and the man who spends more than he can afford in liquor?—I do not think there is.

7547. What is your opinion as to the effect of opium consumption amongst the Shans?—I am unable to say that there is any effect upon them. In 1887 I was up in the Shan States for three months. The Shans there were very hardy: they did long marches and carried heavy loads. From what I was told, many of them were either ganja-smokers or opium-smokers.

7548. Does ganja consumption prevail in the Shan States?—Yes; they say it can be found almost in every village. It is grown, but it does not grow wild; it is cultivated; they grow a few plants near the different houses.

7549. They collect the leaf?—Yes, I think they collect the leaf chiefly.

7550. They use it as a decoction in water, do they not?—They smoke it, too, in their cheroots. When the

Bur mese troops went up there and were fighting against the Shans, they almost always used ganja too.

7551. Is it supposed to give them courage?—No. It is supposed to keep off chill and cold. When they smoke ganja they do not feel the cold. The Burmese commanders told me that their men regularly smoke ganja when they get up there.

7552. Have you ever asked the Shans why they took opium; have they given any reason for it?—No, I have not asked them.

7553. A note has been put in here with regard to the Excise establishments present and proposed. I see that it says: "In addition to the regular Police the village Police, and, in Lower Burma, the Thugyis, the Revenue Collectors, have duties in connection with the detection and suppression of offences against the opium law." How long has it been the case that the Village Police and Thugyis have had such duties?—I think for the last 2 or 3 years.

7554. Have they done anything?—Not so far as I have heard. No cases have been brought to light by them.

7555. Why do you think that they do not give any assistance?—I think the Burmans, not only in petty offences but in serious offences, are very much afraid of giving information against each other: they are afraid of revenge and people attacking them.

7556. Are these village headmen paid by Government?—They are paid by the *Thathameda*,—the land revenue.

7557. Are they hereditary headmen?—Generally they are.

7558. Are these Thugyis also Burmans?—Yes.

7559. Men of the villages?—Yes; the Thugyis in Upper Burma have many villages under them, but the Ywathugi has only one or two villages as a rule under him.

7560. In 1892 a special form was prescribed for the appointment of these officials to be Excise officers?—Yes.

7561. And on the back of those forms was written a short statement in popular language of their duties in connection with both liquor and opium?—Yes; we have given those out to every man in the Burmese language.

7562. I see they are giving much larger powers under this form of appointment?—Arresting, and seizing and searching houses: they have very small magisterial powers.

7563. Both the headman and the Thugyi have magisterial powers?—The headman is the Thugyi: it is a translation of the Burmese word for headman.

7564. What sort of magisterial powers has he?—He can try petty thefts up to the value of Rs. 5, and he can try small assault cases. He can fine up to Rs. 5.

7565. Have you heard of any case in your division in which they have entered a house in search of opium?—No; we have a special Excise establishment in my division. They do all this.

7566. Are these Thugyis people who would be likely to abuse their powers?—I think not: I think they are likely not to use them.

7567. Do you think when the use of opium is prohibited except to non-Burmans, it is likely that smuggling will take place?—I think a certain amount of smuggling will take place. We have smuggling now to a certain extent.

7568. Where does the smuggling come from?—From the Shan States. We have seized opium in the Meiktila district and in the Kyauksé district; the opium in those cases came from the Southern Shan States.

7569. Do you know the frontier of the Burmese districts and the Shan States; have you visited it?—No.

7570. Do you know whether it is a frontier where there are roads by which the hills can be crossed?—No, there are a number of bye-paths. There are three large trading routes into the Eastern division, and there are a number of bye-paths that go off the roads, and you can cut down into the plains at different places. These bye-paths are only passable by men on foot.

7571. So that smuggling in small quantities would be hard to stop?—It would be very hard to stop.

7572. I suppose one man might carry a great deal of opium?—Yes, he could carry several *viss* of opium without any difficulty.

7573. (*Sir William Roberts.*) You say the number of Upper Burmans who use opium is exceedingly small, being only about one in five thousand? Do you mean one in five thousand of the total population?—Yes; that is from inquiries I have made.

7574. That would only mean about one in twelve hundred, or a thousand adults?—Yes.

7575. (*Mr. Pease.*) In your report which was given in on the 21st of January 1892, you say that out of 104 men in four villages the health and capacity of the majority had been affected by the use of the drug. Is that your experience generally?—No; that is taken from the reports of the Deputy Commissioner.

7576. It is embodied in your report?—It is taken from the report of the Deputy Commissioner.

7577. Do you think it is a fair statement to make that the majority who take opium have no capacity for work?—From my own personal experience I cannot say that they are affected. This is the opinion of the Deputy Commissioner, whose reports I was sending out. I made no inquiries myself.

7578. You further say nearly all have been affected by the use of the drug, and several have taken to crime?—That is petty crime.

7579. Do you think that probably that was rather an exaggerated statement?—Yes.

7580. You also say "opium consumers are said to be of weak physique and to live on the earnings of their wives." Do you think that is an exaggeration?—No.

7581. You say "I do not think that we can expect any co-operation from the people themselves in putting down the opium traffic:" during the time of the King, considerable assistance was obtained in the matter, was it not, from the heads of the Buddhist church?—I never heard of it.

7582. It was so stated in evidence in London?—Religiously all Burmans in theory are against both drink and opium; and the King repeatedly issued orders forbidding both drink and opium. That was only theory: the practice was quite different.

7583. (*Sir William Roberts.*) That was more in the shape of a pious opinion?—Yes; King Mindon Min constantly issued orders against drink and opium.

7584. (*Mr. Pease.*) Mr. Adams in giving evidence said, "The Buddhist Archbishop of the day (1876) showed me despatches in cipher which he was then sending to the Court at Mandalay, addressed personally to the King, detailing cases which had taken place, and various crimes committed, and the punishments inflicted by the Civil authorities. They always acted as spies upon the doings of the people, and anything contrary to Buddhist law, apart from the national law, was at once reported, and the priests themselves accused people to the Civil authorities."—All the older Burmans are using their opinion against it undoubtedly. When children take to the use of opium they reprove them and tell them not to.

7585. You say also "I am of opinion that the prohibition of the use of opium by Burmans in Upper Burma has been effectual." Is that your view at the present time?—I may qualify that a little by saying "except where there are a number of Chinese." Where the number of Chinese has increased, there they have introduced opium, that is, in larger towns.

7586. Do you think there will be any disposition on the part of the Shan Chiefs to co-operate in any movement for stopping the growth of the poppy in their States?—I think not: they may say they will, but they will not, I think.

7587. Do you think the consumption of opium in the Shan States is larger in the neighbourhood of the caravan routes, than it is in the other parts of the country?—All that I can say is that there is less consumption in the Southern Shan States than in the Northern Shan States, because opium is not grown in any quantity there: they consume ganja.

7588. The caravan routes are through the Southern portion?—Both the routes to Yunnan are through the Northern Shan States.

7589. (*Mr. Mowbray.*) You are aware that your view, that prohibition has been effectual in Upper Burma, is contrary to the opinions which have often been quoted from the Excise Report of 1890-91 to the effect that prohibition with regard to liquor and opium was nugatory?—With regard to liquor I do not think it has been effectual; but I think it has with regard to opium.

7590. Is it not the case that the rules themselves have been better enforced since the Excise Report of 1890-91 was

*Mr. J. E. Bridges.*

15 Dec. 1893.

written, making not only sale, but also possession, punishable?—Yes.

7591. Do you think that has tended in any way to make the rules better enforced and more effectual?—I cannot say I think so. I think it is simply keeping opium away from them that prevents them taking to it. We have very few shops, and they have very little opportunity of getting it.

7592. How many shops have you in the Eastern Division?—There are three shops.

7593. Are those three shops supposed to be supplied exclusively with Government opium?—Yes.

7594. I suppose there is no restriction to selling in licensed shops opium that is imported so long as duty is paid?—No, and confiscated opium is sent to them for sale.

7595. So that in fact the preventive system which you now have to keep up in the Eastern District on the Shan frontier is intended not to prohibit the entry altogether, but to see that the opium which comes over is, as far as posble, made to pay duty?—Yes.

7596. If opium were totally prohibited and the shops were closed, would you then have to keep a much larger preventive force?—Yes, we should have to keep a much larger preventive force. All the Chinamen would leave the country, and our Military Police could not stay here. The Chinese are the chief traders in the Eastern Division. They have nearly all the cutch trade in their hands. They have also some timber trade and all the cotton trade.

7597. I may take it as your opinion, as responsible for the division, that you do not wish to see any further restriction in the regulations recently put forth?—No, I do not.

7598. (*Chairman.*) Is Yunnan or Shan opium readily distinguishable from Government opium?—Yes.

7599. Is it of a different consistency?—I cannot say. Some people can tell you; but I do not know what the difference is myself.

The witness withdrew.

*Mr. Law Yan, K.S.M.*

Mr. LAW YAN, K.S.M., called in and examined (through an interpreter).

7600. (*Chairman.*) I believe you are a merchant and Municipal Commissioner of Mandalay?—Yes.

7601. What have you to say with regard to this question?—I have lived in Mandalay for over 30 years. Not more than one in ten of the Yunnanese in Mandalay smoke opium, and few of the better class of merchants. The Fokinese and Cantonese smoke it to a great extent, but not universally. In the time of King Mindon Min the restrictions on the sale of opium were less stringently enforced than at present. I think it a bad thing to smoke opium. It is against the traditional precepts of my people, and it is also bad for the smoker's health. Most Kachins smoke opium, and as they live in a cold climate they are not so much affected by the practice as people who live in a hot climate.

7602. How long have you been a Municipal Commissioner?—Since 1888.

7603. Are you the only Yunannese merchant who is a Municipal Commissioner?—Yes, I am the only one.

7604. Were you born in Yunnan?—Yes.

7605. You were quite a young man when you came here?—I am 48, and I have been here 31 years, in the time of King Mindon Min.

7606. Have you ever re-visited Yunnan?—I have never been back. All my people have died, and I have never gone back there.

7607. Have you ever tried smoking opium?—No, I have never tried it. I do not like it. My grandfather told me not to smoke it. We have never smoked it in our family.

7608. Does it commonly run in families to smoke or not to smoke, as the case may be?—I think there is about 50 per cent. who have not smoked from father to son.

7609. Do you think there is any difference in cleverness between the merchants who smoke and those who do not smoke?—I think it is the same thing whether a man smokes or not.

7610. In commercial honesty do you think there is any difference?—They are indolent in mind—the people who smoke opium. I do not think there is any difference in their honesty: some are good and some are bad.

7611. In King Mindon Min's time was there any restriction on the Chinese using opium?—All that the King used to issue orders about was not to sell opium to the Burmans, but the next day the Chinese would be selling to the Burmans. It was enforced one day and in a few days it was forgotten.

7612. Did the Burmans use it as much in those days as they do now, or less?—They smoke less now than they did in the Burmese times.

7613. I suppose the Burmese only smoked in places like Mandalay?—They also smoked in the jungle, in the district outside Mandalay.

7614. Do you know of any opium-smokers who have died from smoking opium?—I have heard of men dying because they could not buy any opium and they had been in the habit of taking it; they died of dysentery or diarrhœa when the opium was stopped.

7615. (*Mr. Pease.*) Are there these three classes of Chinese,—Yunnanese, Fokinese, and Cantonese,—in Mandalay?—Yes.

7616. What proportion is there of Yunnanese?—Three-tenths Yunnanese and seven-tenths Cantonese.

7617. Would you be in favour of anything being done to prevent those smoking who have not yet begun to do so?—It would be better to prevent opium-smoking amongst those who have not yet begun.

7618. Would you be in favour of a register being made for present smokers, and that all others should be prevented from buying opium?—If people stay here for good it will be advisable to have the names of smokers registered; if they are only temporary persons who go about here and there, it would not be advisable to register them. It is in the discretion of the Government whether it would be advisable to have their names registered or not.

7619. Is that opinion the opinion of the Chinese generally: would the Chinese people agree with you in that?—The confirmed smokers will not like having their names registered unless those who do not smoke and do not eat opium like the registration of the smokers' names: the smokers would not like it.

7620. (*Mr. Mowbray.*) In the days of King Mindon Min, where did the opium come from that the people smoked?—From the Shan States, from the north, and from Bhamo. Yunnanese opium came from the Northern Shan States and from Bhamo.

7621. (*Chairman.*) When you lived in Yunnan as a young man, was the poppy much cultivated there?—The poppy was not grown much in the Yunnan country. There are wild tribes in a great part of Yunnan.

The witness withdrew.

*Mr. Sidney Jennings.*

Mr. SIDNEY JENNINGS called in and examined.

7622. (*Chairman.*) I believe you are an Inspector of Police?—Yes.

7623. How long have you served in Burma?—I joined in May 1888.

7624. Where have you served?—I served in the Thongwa district for about a year. In September 1889, I was transferred to Kamaing, the most northern British post in Burma.

7625. What people live in that district?—The Kachins.

7626. Are those Kachins independent?—They have drawn a line.

7627. I suppose those inside that line are under our administration, and we only have political relations with those outside that line?—Yes.

7628. Is there any distinction between the Kachins inside the line and those outside the line in character or in habits?—No, not at all.

7629. Is the habit of smoking common amongst the Kachins?—About 80 per cent. of them smoke.

7630. Do you know if they eat opium at all, or do they only smoke?—They eat opium, but they are not looked upon very highly if they do so. It is at night when they have finished their work that they bring out their opium pipes. The man who eats opium does it on the quiet.

7631. He is not thought a good fellow?—No.

7632. What do you think they take to it for?—They have very hard work all day. They are up at daybreak and work until nightfall. They have no leisure of any kind, and they have very bad food. Originally they copied the Chinese; and since the habit has been established, they cannot do without it: when they have no opium they at once go sick.

7633. You mean the men who have acquired the habit?—Yes.

7634. They go sick in what way?—They get fever and dysentery; many of them die if they do not get it. Being a Police officer I have had several men in the lock-up, who, as they got no opium, at once went sick. One of them died in Mandalay because he could not get opium.

7635. Do they suppose it is a preventive against disease?—They always say so. They say at once, "I shall get sick if you do not give it to me." I do not fancy they think much about it one way or the other.

7636. Beyond this liability to fall sick if they do not get it, do you know of any other bad results of the opium upon them?—No, I do not.

7637. I suppose some use it to excess?—Very few. The Kachins are not very rich, and they cannot afford to buy it in large quantities.

7638. Is the habit confined to the men?—No, the women smoke also.

7639. As much as the men do?—No, about 20 per cent. smoke on the Kamaing side where I am; on the Myitkyina side a good many women smoke.

7640. Do they grow much opium in that country?—On the Myitkyina side they do, and down by Indaw Lake.

7641. Do they grow enough in that way for their own consumption?—No.

7642. Where do they get it from?—It crosses the confluence of the Mlikha and the Maikha.

7643. Is it brought that way by the Chinese?—Yes, by the Chinese caravans. A good many Kachins cross the border and bring it over for themselves. I have myself met Kachins coming over, and have searched them and found opium.

7644. Is it crude opium?—It is in balls.

7645. Some few, I understand, do use it to excess?—Very few indeed.

7646. What is the result of those cases?—It is chiefly among the rich men; they never do any work, and they keep to their houses. There is no real bad effect but the men are not very strong.

7647. Would it be possible to stop the opium coming over?—Not at present. The force up there is quite incapable of dealing with it. There is over a hundred miles of Chinese boundary, and opium is grown just over the border. There are no roads; it is dense jungle. The Kachin paths are very numerous. It is quite impossible to deal with it now.

7648. How do you think the Kachins would like it if any measures were taken to stop it?—They would not like it at all.

7649. Do not they admit in talking that it is a bad thing?—No, they do not.

7650. What is their religion?—They worship Nats.

7651. (*Mr. Mowbray.*) Are your Police Military Police or Civil Police?—There is only one Civil Policeman in Kamaing, the rest are Military Police; they are called Gurkhas, but they are really Assamese.

7652. Are they opium consumers?—I have not noticed it amongst them. There is nowhere where they could get it. There is only one shop at Mogaung.

7653. Could they not buy it from the Kachins who grow it?—Yes, they could; but the Kachins will not bring it into Kamaing.

7654. Is Mogaung in the Bhamo district?—Yes.

7655. What does your district cover?—On the north there is no boundary at all; it is undefined: we do not know where it ends.

7656. Is it entirely in the Kachin country?—The Mogaung sub-division is in the Bhamo district.

7657. What is exactly the district over which you have authority as Police officer?—I was stationed at Kamaing: it includes the Jade mines and all below it.

7658. Is that in the Bhamo district?— Yes.

7659. It is something smaller than the Bhamo district?— Yes.

7660. I want to know what the area of your observation is?—It is called the Mogaung sub-division. I could not tell you what the area is. There are three sub-divisions in the Bhamo district—Mogaung, Myitkyina and Shwegu.

7661. Have you one of those three?—I had when I first went up; then I was sent to Kamaing as a sort of Civil Officer.

7662. (*Chairman.*) Is Kamaing in Mogaung?—It is in the sub-division: it is north of Mogaung.

7663. (*Mr. Mowbray.*) How many Inspectors of Police are there in the Northern Division? I want to know the area?—On the north it is undefined.

7664. On the south?— It goes down as far as Sinbo.

7665. Whereabouts is that?— To the north of Bhamo; that is the boundary of the sub-division; it is the Mogaung sub-divison.

7666. (*Chairman.*) You also have charge of the Jade mines?—It goes up to the Jade mines.

7667. (*Mr. Mowbray.*) What class of people work in the Jade mines?—They come from Mandalay. There are Chinamen, Kachins, and Kadus.

7668. Do you know anything about the consumption of opium among the people working in the Jade mines?—No, merely from rumour. Last year 10,000 *viss* were supposed to have been brought to the mines.

7669. Is there a shop at the Jade mines?—There was two years ago, there is not now.

7670. (*Chairman.*) Where do the Kadus come from?—They are a small tribe living up in that part.

7671. (*Mr. Pease.*) How far is your district from here?—I could not tell you how far it is in miles. It takes three days by steamer from here to Bhamo, and from Bhamo it takes five days by boat.

7672. You said the death-rate would be enormous if the use of opium were prohibited: we have had a great deal of evidence to show that persons in jail and other places, though they suffer for a while, have not been permanently affected by it: can you tell us what has brought you to that conclusion?—The men that I have had in the lock-up have invariably gone sick, and two of them have died from not having opium.

7673. Under medical attention?—No, there is only an Assistant Apothecary up there.

7674. You come to your conclusions rather from your general experience than from statistics?—It is not extensive, because not many Kachins are locked up. It is the prevailing belief amongst themselves that they will die. Two of them did die in the lock-up when they had no opium. They invariably go sick when they do not have it.

7675. (*Sir William Roberts.*) I believe there is only one shop in your district?—At present there is one at Mogaung.

7676. The opium that comes from China comes in the crude state?—Yes.

7677. It is not the smoking extract?—No.

7678. Would that be made in the shop: they boil it there?—Yes.

7679. (*Chairman.*) Is the Kachin country a malarious country?—Yes, very.

7680. Is the district of the Jade mines also very malarious —Yes.

7681. Are the people allowed to get opium there?—They are not allowed, but we cannot stop it. If we could stop it, they would not be allowed to get it.

*Mr. Sidney Jennings.*

15 Dec. 1893.

7682. (*Sir William Roberts.*) Amongst the Kachins I suppose the adult males smoke opium the most?—Yes, about 80 per cent.

7683. (*Mr. Mowbray.*) Are the Police responsible for carrying out these Excise laws?—Yes.

7684. When you say you cannot stop these people in the Jade mines, what efforts do you make?—The force up there is insufficient. Whenever we meet a caravan or anything of the sort we search it, and when we find opium it is confiscated. There are many small roads, and the jungles are so dense that nobody knows anything about them except the Kachins, and it is impossible to get at them.

7685. If any of your men find the people at the Jade mines using opium, do they investigate where the opium came from?—There is no Civil police up there; we have not got as far as that yet.

7686. (*Chairman.*) Are your police Sikhs or what?—They are Gurkhas. They are called Gurkhas, but they are not really Gurkhas, they are Assamese. There are very few Gurkhas amongst them, the majority are Assamese.

7687. Do they consume opium?—No, I have never noticed it.

7688. If they do consume opium, do they eat it or smoke it?—I have never seen them smoking; if they eat it they eat it on the quiet. I have never noticed them.

7689. I believe that two Yunnanese have come in from Bhamo to give evidence?—Yes.

7690. How did they come forward to give evidence?—They came from Bhamo. As I came down, the Deputy Commissioner told me to bring them with me; beyond that I know nothing about them.

The witness withdrew.

*Haji Shamshuddin.*

HAJI SHAMSHUDDIN called in and examined (through an interpreter).

7691. (*Chairman.*) What are you?—I am a Panthè merchant.

7692. What have you to say with regard to the opium question?—I have lived in Burma for 20 years and in Mandalay since the occupation. Panthès are forbidden to smoke opium, and as a rule do not smoke. Panthès who do smoke are men of rank. As regards the effect of opium on the health of the consumer, well-fed persons may smoke opium without ill-effects; whereas ill-nourished persons are harmed by it. About half the Yunnanese in Burma or in Yunnan smoke opium. Men of substance and position among the Yunnanese smoke opium; but there is some slight loss of reputation attached to the practice. The social stigma, such as it is, is slight. Very few Chinese eat opium, the majority of consumers smoke it. In the King's time opium was openly sold, without prohibition, by Chinese to Chinese. It was also sold secretly to Burmans. I have been to the Kachin country. There half the Kachins smoke opium, and are strong and healthy. I do not think they smoke to excess. I have heard that opium-smoking keeps off fever; but I do not know whether this is really the case.

7693. Where was your home originally?—South of Talifu.

7694. There are a good many Mahommedans in that part of the country, are there not?—There are many Chinese Mahomedans.

7695. Did you leave Yunnan after the rebellion?—Yes.

7696. When did you first settle in Burma?—First I went to live in Rangoon and then from Rangoon I came to live in Mandalay.

7697. Were you here, in Upper Burma, in the King's time?—Yes, I was.

7698. For how long?—I had my residence in Rangoon, but I came here to trade. I sometimes stayed here eight months, and I went back and I got married. I was permanent here during the whole of King Thibaw's reign.

7699. You say that the Panthès are forbidden to smoke opium: is that a religious rule?—The Panthè religion forbids the smoking of opium.

7700. Panthès are Mahomedans, are they not?—Yes.

7701. Amongst the Mahomedans of India and Persia opium is not supposed to be forbidden; how is it that it is forbidden amongst the Panthès?—They think it is forbidden in the Koran. It is a religious injunction with them.

7702. When you were in Yunnan was there any poppy cultivation?—Yes, I saw a great deal grown in my own town.

7703. Was not the cultivation of the poppy supposed to be forbidden by the order of the Emperor of China in those days?—I heard once that the Emperor of China prohibited the cultivation of the poppy. I heard that in my childhood; but ever since I have known the country it has been cultivated freely.

7704. You say that some Panthè men of rank do smoke; I suppose those are people who have no work to do?—I heard that when there were Panthè Princes, they used to smoke opium; but I do not know it of my own knowledge.

The witness withdrew.

*Mr. Yang Fu and Mr. San Tu.*

MR. YANG FU and MR. SAN TU called in and examined (through an interpreter).

7705. (*Chairman*) (*to Mr. Yang Fu*) I believe you are a Yunnanese of Bhamo?—Yes.

7706. How long have you been in Burma?—I have been in Burma now for over ten years.

7707. Before that where did you live?—In Moulmein and in Yunnan.

7708. Do you live still in Bhamo?—Yes.

7709. I presume you are a Buddhist?—No; I worship Chinese gods.

7710. Then I suppose you are a Confucian?—Yes.

7711. Do you smoke opium?—Yes.

7712. How many years have you smoked opium?—Thirty-two years.

7713. About how much a day do you smoke?—About half a tical of opium a day—8 annas' weight.

7714. For what reason have you taken to it?—Because I was suffering from sickness—on account of fever.

7715. Do you think it stops fever?—Yes.

7716. Is it the general opinion that opium is good for stopping fever?—Yes.

7717. If opium were stopped what would be the result?—The men who could not stop the practice would go back to the Chinese country, and others would suffer the orders of the Government.

7718. Of the Yunnanese who trade between China and Burma, how many smoke and how many do not smoke?—More than half.

7719. How is it that you come forward to give evidence?—The Deputy Commissioner called us.

7720. Was a meeting called, or did the Deputy Commissioner call you individually?—The Deputy Commissioner assembled the Chinese and told them the Government wanted them to send some Chinese gentlemen to represent them here. The Chinese chose six who went up to the Deputy Commissioner; and out of those six two were chosen; we two were chosen, and we have been sent down.

7721. (*Mr. Mowbray.*) How many Yunnanese are there in Bhamo—permanent residents?—About five or six hundred.

7722. Are there many who come and go?—Yes.

7723. How many?—A great many people come in the cold season; more than a thousand people come down in the cold weather.

7724. If the Government said that no Yunnanese should have opium unless their names were upon a list, do you think it would be possible to carry that out in Bhamo?—If I could not stand the order, I would go back to my country; I would think about it.

7725. Do you think if these temporary people who go to and fro trading were not allowed to have opium that it would stop their coming to trade?—Only the people who do not smoke would come; all the opium-smokers would stay at home.

7726. What do the people generally trade in?—From Yunnan they bring cloths, silk, cotton, fruits, walnuts, apples, pears, and they also bring salt pork. They also take back amber, jade and lac.

7727. (*Mr. Pease.*) Would you advise a young man in good health to take opium?— No, I would not advise any young man to smoke opium.

7728. Have you ever given up taking it yourself, and if so, for how long?—I have stopped opium five or six times and on one occasion I stopped it for one year. Sometimes' I stop it for two or three months, and other times for five or six months.

7729. (*Chairman* to Mr. San Tu.) How long have you smoked opium?—Fifteen years.

7730. How much do you smoke?—I smoke ten or twelve annas' weight of opium daily.

7731. Have you been settled in Bhamo for any time?—Three years.

7732. Where is your home in Yunnan?—In Molmein.

7733. Is poppy cultivated there?—Yes.

*Mr. Yang Fu and Mr. San Tu.*

15 Dec. 1893.

7734. Is there much poppy cultivated?—Poppy is grown on the hills. I have not seen the poppy cultivation, but I have heard that it is grown.

7735. Is it grown in the rice lands?—It is only grown on the hills.

7736. Are you a townsman?—I come from a village 2 miles from Molmein town.

7737. In other respects do you agree with the evidence given by Mr. Yang Fu?—Yes.

7738. Mr. Yang Fu said he would not advise a young man who had not taken opium to take opium; but supposing the young man had to go to the Jade mines or to go to a feverish place, would you then advise him to take opium pills, or to take opium in any shape, or not?—It would not concern me if a young man went to the Jade mines. I would not say anything. They could smoke if they liked. I would not like it if my son smoked.

The witnesses withdrew.

The Reverend M. B. KIRKPATRICK, M.D., called in and examined.

*The Rev. M. B. Kirkpatrick, M.D.*

7739. (*Chairman.*) Would you please tell us to what Church you belong?—I belong to the American Baptist Mission.

7740. You are a Medical Missionary?—Yes.

7741. How long have you been in Burma and in what districts have you been?—I was in Toungoo for two years; I have been living up in the Shan States for three years, and much of my time has been spent travelling in the Shan country. It is five years and six months since I came to Burma.

7742. Before that you were in India?—For ten years before I came here I was practising in Philadelphia in Medical Mission work.

7743. Will you give us an account of your experience in Toungoo?—Daily when living in Toungoo, in Lower Burma, I was interested in investigating the effects of opium-smoking on those who freely indulged in the drug. I visited some opium farms, as they are called, early in the evening, but I saw little of the drug consumed on the place. Many were buying in small quantities, to be used at home. One day the Inspector of Police told me that about midnight he was going to visit some dens to find a notorious thief who had just come to town. He asked me if I should like to see some of their work, and I told him I should be very glad to do so. We spent two or three hours in visiting several of these miserable dens. He found not only the man he wanted, but two other bad characters. He arrested the three men that night.

7744. What are these dens as you call them?—They are licensed opium farms. A signboard is in front, saying Opium Farm, number so and so.

7745. Are you speaking of Toungoo?—Yes, Toungoo, in Lower Burma.

7746. Is it a big town?—There are about 15 or 20,000 inhabitants.

7747. How many licensed shops do you suppose there are there?—I think there were three in China Street at that time. Several that we visited that night and on subsequent occasions were not licensed; they were illicit places. The Police knew them very well. The Police told me at that time that if they wanted bad characters they always looked first for them in the opium dens. In one place I saw about a hundred men and a few women taking the drug. Some were sleeping in a dull stupor, others were quietly smoking, and some were groaning with pain because they could not get the drug. There were several people about asking for pice. Several were outside and inside, and when they saw a white man they begged for pice that they might have a smoke. Those who had been several years taking the drug were in nearly every case thin in flesh, emaciated and nervous and haggard-looking. Those who had only recently acquired the habit, of course, were in a better condition. During the two years I was living in Toungoo I often made these late nocturnal visits and saw many physical as well as moral wrecks in these places. Many Burmans were pointed out to me as at one time holding positions of honour and responsibility, but becoming opium-smokers they had lost everything and were then miserable beggars, asking for a few pice that they might indulge in another smoke. Several men were pointed out to me as having been once clerks in the Courts or attached to the Deputy Commissioner's Office, and several men who had held important positions at some time or another were pointed out to me.

7748. I suppose your knowledge of the number of licensed places at that time was very vague, was it not?—It was simply from observation. I have seen the placards on the places.

7749. There are now twenty retail licensed shops in all Lower Burma, and there were in the time you mention, 1888-89, only sixteen in all Lower Burma; so there could hardly have been two in Toungoo; at the present moment there is only one?—I am sure from the placards I saw that there were two immediately opposite the Burman Chapel. Two of those placards were up—"Opium Farms." I visited several places with the Police on the night I have mentioned, but how many of them were licensed I could not say.

7750. You say that in one place you saw about a hundred men in the place. Was that a licensed shop?—That was a licensed shop. It was immediately opposite the Shan Burman Chapel, where we had services nearly every day in the week. We did not go into the other place that night where the placard was. I think it was in the adjoining building next door. I am not sure. I know two placards were there when I was leaving Toungoo.

7751. How many of those hundred people do you think were Burmese and how many Chinese?—There were very few Chinese. I could not say how many; they were mostly Burmese.

7752. How many Indians were there?—There were some natives of India: I do not remember seeing any Chinamen except those connected with the place. There were fifteen or twenty of them playing dominoes or some thing of the sort, but I do not remember seeing a single Chinaman actually smoking.

7753. You say that some people were groaning. How many people were groaning? Do you recollect whether it was one man, or do you distinctly recollect seeing several groaning?—Several.

7754. How do you know they were groaning for want of opium? Might they, not be suffering from some complaint?—I asked the Inspector of Police, and he told me they were groaning because of having pains; they said they hadn't opium enough and they hadn't any pice. They had terrible pains, and they could not get any opium.

7755. You mean the gnawing pain which the habitual opium consumer has?—Yes, that is what I inferred. I did did not know the Burmese language very well; in fact, I do not know it now very well. This is what the Inspector of Police told me; he asked the question for me.

7756. Who was the Inspector?—His name was Young. I think he is up in the Karen hills now. I think he is in that district; he was, the last I heard of him.

7757. Are Karens common in the Toungoo district?—There are a good many Karens.

7758. Do they smoke much?—No; I have never seen any of them who were addicted to the habit.

7759. They are much addicted to drinking, are they not? What do they drink: is it rum made from jaggery, or is it rice spirit?—I think it is rice spirit; I have no doubt they drink jaggery spirit.

*The Rev. M.B. Kirkpatrick, M.D.*

15 Dec. 1893.

7760. Are they put under discipline when they become converts, to prevent them drinking?—Certainly. They are immediately dismissed from the fellowship of the Church if they are known to get drunk. I was never connected with the Karen district; but I have travelled with some Missionaries and know it to be a fact that if a man is known to be drunk once, he is excluded from the Church. It is absolutely forbidden.

7761. It is managed on temperance principles?—Yes.

7762. You have travelled in the Shan States?—Yes, for four years.

7763. Have you been in the Southern Shan States?—I have been in almost all the Shan States, east and west of the Salween. I have not been across the Salween. I have been through the Southern Shan States and in nearly all of the Northern Shan States.

7764. The people of the Shan States are great consumers of opium, are they not?—My experience is they are not, especially in the middle of the Southern Shan States, except on the caravan routes and the main routes like this road running from Yunnan and Thibaw and the road from Meiktila to Fort Stedman and Mouè and the Southern Shan States.

7765. I believe there are some parts of the Southern Shan States where opium is largely cultivated?—Further north and east it is in the Chinese quarters.

7766. Have you been in these quarters?—I have never travelled in that part of the country. I have never seen any large poppy fields: I have seen small patches of the plant which were more for ornament. I have never seen it cultivated for commercial purposes or use: never in any of the places I have travelled.

7767. You say small patches: what size?—They would just be a few plants for the garden where the people would have their mustard leaves and a few flowers around their houses.

7768. You know that it is largely cultivated in some districts?—Yes, in certain districts; but, as far as I know, it is more north than east. There is not much raised in the Thibaw district and in the south at Theinni. It is not much cultivated, as far as I know. I have passed through at different times, and I have never seen it cultivated. I know they have opium for sale there, but it is not cultivated commercially.

7769. Your remark that it is mostly used near the caravan routes refers to that part of the country where there is no opium grown?—It refers to those who are going and coming on this main line of travel. In the jungle villages a little is used. The further you come this way, the more it is used. Much more is used now than was used four years ago when I first came over the road.

7770. How can you tell that?—I judge that from the number of coolies. When I first came there were very few coolies. Out of 30 or 40 coolies only 2 or 3 would be opium-smokers. I carefully avoided the opium-smokers. The last time I came from Moymyo I told my Shan man to avoid any opium-smokers. Out of 40 or 50 men he selected 20, and the first night I found 16 of them smoking opium.

7771. We know that opium has long been grown in the Shan States and in Yunnan, and that even in King Mindon Min's time its use was not prohibited, as far as Chinese or Shans were concerned. Have you any reason to give why the custom should be growing?—I only know what the people say: they say they learn it in Mandalay. They bring goods down here to sell and they get into the habit.

7772. Do you think that it is probable?—I think so; certainly it is the case in Thibaw. When I went there four years ago there were very few opium-smokers in the place.

7773. You are aware, I suppose, that the custom has prevailed extensively among the Shans for a long time?—Yes, the Sawbwa told me so when I was there.

7774. What Sawbwa?—The Thibaw Sawbwa who has recently been in England. He told me that amongst his own people in Thibaw there were very few who take opium, although I found it common amongst the coolies. He regrets very much that it has come into the place; it has given great trouble.

7775. Do many of these coolies you mention come into Mandalay from the Shan States?—Yes, a good many of them.

7776. How do they come?—They come on the road, carrying their loads with them. They are petty traders. Some carry loads for others. They get the leaves for making the cheroots and various things up there, and bring them down to sell. They take back other goods in exchange and sell them on the road. You see hundreds of them in the course of a day's journey coming and going, especially during the rains. Now, in the cold weather, when carts can go, there are comparatively few of them: they are harvesting in the paddy fields and doing other work; but during the rains great quantities of them are going and coming.

7777. Is it more likely that the custom should spread into the Shan States from one or two licensed vendors in Upper Burma, rather than from the people of the Shan States and of Yünnan, who have been smoking for a long time and in large numbers?—In Thibaw and those adjacent places where, I know, the habit is springing up it comes from the Chinamen who send their agents down here. I think it is at least 18 months or two years since they have had a licensed shop in Maymyo.

7778. Which opium is mostly consumed in Shan States—Shan or Yunnan opium; have you no means of judging?—Crude opium comes down from China. The Chinese traders bring it down and sell it. These men come with their pack ponies and mules, and bring nuts and fruits and opium down. They sell the crude opium. In Thibaw I have seen them preparing the opium which is smoked. The Chinamen have agents down here who take it up there.

7779. Surely the crude opium which comes from there pays a duty on coming into British Burma; that is, passing out of the Shan States?—It should do.

7780. It then pays duty by passing through the vendor's hands, who has to pay a heavy duty to Government. When he turns it into smoking opium and sells it, it must be very dear; it would surely be much cheaper for these people to use opium which has not paid any duty in Shan States?—I should think so if they could get it.

7781. There is no obstruction to their getting it?—But the fact remains, as far as I know, that the opium used there comes from here. I know one man who takes frequent trips to get it. Some of these coolies bring opium down. They go away up to Kokang and get opium and bring it down this way. They buy it up there cheap and bring it down and sell it here.

7782. Every body knows that they bring it down in large quantities, but your assertion is that they export it back into Shan States; are you sure of that, or is that only your idea?—I am only speaking of what I know of the local consumption at Thibaw and other places with which I am acquainted; as far as trade is concerned, I know nothing about it.

7783. It goes back from Mandalay?—I only know what the people told me; at Thibaw I have seen Chinamen bringing opium down; I have seen them cooking it there. They said they were preparing it to smoke. They told me that the Sawbwa of Thibaw objected to it, and they could not come here unless they took out a license. The Sawbwa had said that it was making a great deal of trouble amongst the soldiers and people, and he tried to stop it. That was before he went home to England.

7784. He asked the Chinese opium vendors to take out licenses?—Yes. I think a man has recently gone there to try and work an opium farm or license; but he says there is a great deal of surreptitious opium which is sold by other parties without his knowledge and without a license, and it interferes with his sales. He was about to give up his license. He simply tried to see what he could do. He said it was not a success.

7785. Do you know at what rate the Sawbwa gave him a license?—I do not know whether it was a local license for Thibaw city or for the district.

7786. If so much came in like that, so that it was not worthwhile for a man to take a license, does not that make it very extraordinary that opium is re-exported back from Mandalay there?—The crude opium does not go back; it is only prepared smoking opium. The crude opium comes down this way, and prepared opium goes back to be used by the opium-smokers. I have frequently seen it.

7787. You said you believed it was made there to a certain extent?—I saw Chinamen trying to prepare it. They told me they were making it to smoke.

7788. In your hospital work have you seen anything of opium consumers?—Yes, a great many cases are coming there now. Last year I had more than I have had recently, because the Myosa of Ngokele came down with a large party of about 400 followers. He came down here on the border between Burma and the Shan country, just outside the Burmese district. His followers were largely Burmese;

he calls himself a Shan. His followers are nearly all opium-smokers, and I had a great many of them coming for treatment. When he was there I had four times as many smokers coming to the hospital as I have now.

7789. What did they come to the hospital for?--They came for various diseases and troubles. A good many came for medicine to cure them of the opium habit. They were slaves to the habit and they wanted to break themselves of it, and so they came for medicine. They heard that the white man had medicine which could make them sick of opium and loathe the habit.

7790. How did you treat them?—With those who came and took regular treatment, I stopped the opium gradually, gave them tonics and good food and kept them away from opium. Several of them kept from it for several months, and some have kept from it for eighteen months; not having touched it at all, at least that is what they say, and I have every reason to think that their statement is true. Others would come there and take medicine and tonics for a few days, and when they got a craving for opium, they would smoke just a little and then they would give way and smoke just as bad as ever. Unless they are taken from their surroundings, it is almost impossible for them to give up the habit.

7791. Do you think opium-smoking has any effect, physically or morally, when taken in moderation?--That would depend largely upon what you mean by moderation. Some men can smoke a comparatively large quantity, whilst a small quantity will almost destroy others.

7792. Do you think it ends in destroying life?—I have no doubt that it is the principal cause of death in many cases.

7793. By making them more susceptible to other diseases, or how?—I think it is directly due to the use of opium in many cases. I have had numerous cases come to the hospital: they complain of dysentery. Some of them have had it for six months. I ask them whether they are opium-smokers. Sometimes they deny it, but usually they will say, "yes." I ask them how much they smoke, and they say they smoke ten annas worth, or as much as they can get; that is generally their answer. I find dysentery very common among excessive opium-smokers, and I have known many of them to die from it. I do not know any other cause for it. They eat very little food.

7794. I suppose dysentery is a very common disease in the country, is it not?—Yes, at certain seasons. Some years there is a good deal of it, and some years there is very little.

7795. Do people often die of it? Do you think that this is a special form?—I think so. It occurs at any time of the year and without any exciting cause, as far as I am able to determine.

7796. Is the country very malarious?—Yes, all this part of the Shan country is malarious.

7797. I suppose many of the people are soaked full of malaria?—Yes. Take, for instance, Thibaw city. Two-thirds of the people in that city have malarious fever during the rains; it is very common. The rule is to have fever; every one expects to have more or less fever during the rains.

7798. Do people take opium to relieve them of the fever?—Amongst the Shans I have never known it to be done, but I have known it in Toungoo. I have asked Burmans why they used opium, and they gave that as an excuse. They said they had fever, and they took it to relieve the pains. They then get into the habit of it and cannot stop it. Opium is an anodyne: they say they have the fever just the same, but it relieves the pain.

7799. You do not think there is any idea in the country that it is a protection against fever?—It is only within the last few months that I have heard of it. I never heard it advanced by a native.

7800. I heard of it thirty years ago from the natives of India?—I have only had experience during the five years I have been here.

7801. You never heard of it before?—The first I heard of it was from those people in Toungoo who came to the hospital. I also heard it from the people I saw in the opium places there, and the coolies and others who, I knew, were opium-smokers. It is an excuse frequently made by those who use opium. I have never heard from a native that it is used as a prophylactic: it is simply to relieve the pains when they have the fever.

7802. They are not in the habit of taking prophylactics of any kind, I suppose?—Many of them have come to me saying, "I may be sick and I want something that will keep it from me." They want something to keep them from sickness.

*The Rev. M. B. Kirkpatrick, M.D.*

15 Dec. 1893.

7803. What are your views about the prohibition of opium?—I think it would be very desirable.

7804. For all classes?—Yes, I think it would be desirable to prevent its being consumed except for medicinal purposes.

7805. You think prohibition should apply to all classes?--I think so certainly. It would prevent others from acquiring the habit. Perhaps an exception might be made with the habitual opium-smokers. Of course it would be a great hardship to those who are thoroughly accustomed to it to break it off suddenly; still, I believe in most cases it would be a benefit. I have seen cases in jails and hospitals; there is no question that they suffer and that the craving is very great, but I have never known any bad results come from breaking it off suddenly when they had proper care and treatment.

7806. You say you would prohibit its use except for medicinal purposes. Is it not difficult to draw the line between medical use and the use for mere pleasure and comfort?—I think it would be safe to leave that to the physicians.

7807. Your exception would be when a man gets a medical prescription?—I think that would be very safe.

7808. Is that what you mean--is that how you would draw the line?--Yes, I think so. A man should have a prescription, or it could be done as it is in America, and, as I understand, it is in England; only those who are apothecaries should sell the drug.

7809. I do not know what the rules are in America, but in England there is nothing to prevent a druggist or an apothecary from selling to anybody who asks for the drug?-- I thought there was.

7810. Do you know what the rule is in America?--Druggists are not supposed to dispense it except in the case of a physician's prescription. Take, for instance, the tincture opii. They give small quantities, or paregoric. The law prohibits it; yet they do dispense it.

7811. I have heard that opium-eating is very common in some parts of the Southern States of America?—I have never lived in the Southern States; but I know in our large cities the use of morphia is increasing and also the smoking of opium.

7812. Is that among native-born Americans?--Yes.

7813. There are no druggists or apothecaries in this country, except perhaps in towns like Mandalay, are there?—As far as I know, there are no shops of that kind. Almost always the medicines are dispensed through the hospital, through the Civil Surgeon.

7814. Hospitals and dispensaries are only in a few places?—They are in the larger towns and larger stations.

7815. They would hardly be able to supply the villages, would they? If a person could only get opium for medical purposes by going to a town, it would not be a satisfactory arrangement: he would sometimes have a very long distance to travel?—There is almost always some medical man, either a representative of Government, or someone else practising as a doctor in almost all large towns. There are many native physicians in the smaller towns—Burman doctors. I do not know whether they would be safe parties to handle a thing of that kind. They do not use it very largely in their medicines, so far as I know. They do not use medicine as we do. They make up their concotions for all purposes. They have teas, pills, powders and broths. They take tiger's bones, hair, roots and herbs, and boil them and stew them. You can get a pice worth which, they say, will cure you of almost any disease. I have never known them to handle drugs, except roots and things they get from the jungle, and these charms.

7816. (*Mr. Mowbray.*) I should like to understand what Shan States you have been speaking of. Are these districts bordering on the Kachin territory?—I have seen very little of the Kachins. There are Kachins in North Theinni.

7817. Are these districts bordering on the Kachin territory?—Thibaw does. There are Kachins in the districts bordering on Thibaw. In north Theinni half the population are Kachins.

7818. I rather gathered from you that you thought that the consumption in these Shan States, of which you have been speaking, is a thing of modern growth?—Most Chinamen are opium-consumers, and you will find them all

*The Rev. M. B. Kirkpatrick, M.D.*

15 Dec. 1893.

through the district. The opium habit is known all over the Shan country. It is generally in the country districts and villages—what we call the jungle villages.

7819. Dr. Cushing told us the other day at Rangoon that there was formerly a large consumption of opium in the Shan districts bordering on the Kachin territory. I suppose he was acquainted with the country before you were?—Certainly: he has been here twenty or thirty years.

7820. He said he could not speak of the condition of things recently: he spoke as to former times?—Even in North Theinni the Kachins raise opium on the hills. It is also raised in Taungbaing and by the Palaungs. They raise opium up in the hills, but round Thibaw none is raised.

7821. (*Chairman.*) The Thibaw Sawbwa in giving his evidence before us expressed a readiness to stop the cultivation of opium?—He would be very glad (at least he has always told me so) to prohibit it in his district as far as possible.

7822. Do you say you have seen no cultivation of opium in his country?—I have never seen it raised about Thibaw. On the hills where the Palaungs and the Kachins are, they raise opium.

7823. Is any raised in his country?—I do not know whether any is raised in his country. I cannot say; but I know there is not enough raised in Thibaw to make it an object in any way in the district. I have been almost all over the Thibaw State, and I have never seen it growing; but among the Kachins in North Theinni I know that it is raised. I have known men go from Thibaw to buy it. Most of it comes from away up towards the Kunlon Railway. The people always go up there to get their opium and bring it down: they do not get it in the immediate vicinity of Thibaw.

7824. (*Mr. Mowbray.*) Have you ever heard why the Sawbwa of Thibaw did not stop opium in his dominions when he expressed himself anxious to stop it?—He said, "There is a licensed shop at Maymyo just over the border; I cannot stop it." He always told me from the first time I talked to him about it, that he would be very glad to stop it if he could get co-operation, but it is impossible for one man to stop it alone: if they would unite with him he would be very glad.

7825. You have told us that the use of the habit is very strong mongst those people; in fact, that even if they do give it up, they go back to it again?—Yes; I have known them go back in nearly every case.

7826. Do you really think that the stopping of the one shop in Maymyo would counterbalance the strong habit which these people have acquired of using opium?—I do not suppose it would, so long as they can come to Mandalay to get as much as they want.

7827. Do you think if the shop at Mandalay were closed as well as the shop at Maymyo, that they would break the strong habit which you have described?—If that were done, the Thibaw Sawbwa would, as far as possible, prohibit it in his district and they could not get it. I think it would be a great help. If a man has a craving for the drug I do not suppose the closing of one or two shops, or any number of shops, would break his habit; but it would make it more difficult for him to get it, and it would prevent many others acquiring the habit.

7828. Do not you think that opium grown in the other Shan States would be perfectly certain to go into the Thibaw State if it were forbidden, and if they could not get any opium out of British Burma?—Not in large quantities; I do not think it would. Now it is sold in every bazaar. You can buy it the same as rice or cutch or betel-nut.

7829. You say you have seen it coming up from Mandalay?—You can see it almost every day. The traders come down from here with prepared opium to sell.

7830. You see it in the Shan States; you do not mean to say you see it on the way up?—I have seen it brought to the bazaars.

7831. In the Shan States?—Yes; Chinamen come down and take it to the different villages a long way—wherever there is a bazaar. The custom in the Shan States is to have a bazaar every fifth day in the larger towns. The people come from all the surrounding country to the bazaar. The next day it will be in another village, and in another five days it will come round to the first village again. The traders come from down-country here. They bring things they can sell, they go to the bazaars, and follow the bazaars round in that way. The people bring smoking opium to sell in the bazaars.

7832. This is what the traders themselves have told you?—Yes. The Chinamen come down with their goods. I have asked them where they got it from, and they said they got it from Mandalay.

7833. (*Chairman.*) It is against the rules in Mandalay to sell quantities of opium?—I do not know; I did not suppose it was against the rules. I supposed they could buy as much as they wanted.

7834. (*Sir William Roberts.*) Would it be the smoking extract that they took back?—Yes, not crude opium, but opium prepared in some way for smoking.

7835. Is it suggested that they had not sufficient skill in the Shan States to prepare opium after the same manner: is this a superior article prepared by superior skill?—I suppose that is the reason. I have never asked them. They get any quantity of crude opium in the bazaar, the same as alum or betel-nut. I have known them take opium and boil it in water, and they make some kind of preparation that they smoke.

7836. The valuable *chandu* is a highly artificial product?—It undergoes a sort of ripening like cheese, and varies in price according to the perfection of manufacture. I have seen Chinamen take it there and boil it with water all day. I do not know how long it takes to cook it.

7837. That is their own preparation?—I saw Chinamen doing this in Thibaw. That was the time when the Sawbwa made the trouble about it and forbade its being sold in the bazaar, and tried to exclude it. In a little while, however, I saw opium coming up from down here. The Sawbwa said it was no use trying to forbid it.

7838. (*Mr. Mowbray.*) You have not gone into the question of how much can be lawfully sold in Mandalay?—I have never investigated the question.

7839. If it be the case, as I believe it is, that the most which can be legally sold in Mandalay is limited in quantity, and if more than that quantity is taken into the Shan States, the failure is in enforcing the law which now exists?—I cannot say about that, as I have never investigated the matter.

7840. The point I wish to put to you is this. When we talk about the possibility of enforcing a general law of prohibition, is it not very material to consider whether it is possible to enforce the modified law of prohibition which is at present in force?—My idea is that the modified prohibition which you have now simply leaves these people a chance of getting round it.

7841. It leaves a chance to break the law?—If it were absolutely prohibited, then it would be a contraband article and it could be dealt with. Now they claim to get it in a proper way, and I supposed they do.

7842. (*Sir William Roberts.*) You said something about the action of opium in cases of dysentery. I think you said in the case of excessive opium-smoking you thought it could directly produce death?—I would diagnose the case as one of dysentery. They have dysenteric stools and low fever. It is a chronic condition that goes on for months. As a rule, these Shans and others who come to the hospital in that way are frightened. They call it the opium dysentery. When they get that they think nothing can save them. Their feet begin to swell and in a short time they die. Sometimes they live one, two, or three months.

7843. Has it been your own conclusion that dysentery was really produced by opium-smoking?—I have not been able to find that it came from any indiscretion of diet, or anything of that sort. I think it is purely caused by the drug, because so many opium-smokers are peculiarly subject to it.

7844. You have not called attention to the matter in any medical publication?—I have never published it.

7845. We have been enquiring all along these lines and failed absolutely to get any evidence that opium-smoking or opium-eating in themselves produce any organic trouble. Since we have been in India, that is the evidence we have had uniformly. The Surgeons in connection with the hospitals absolutely deny any knowledge of the opium habit causing organic disease, but they say it produces failure of appetite and loss of flesh?—I have had numerous cases within the last two years—no less than 25 cases of what I call opium dysentery. I cannot trace the disease to anything else.

7846. You said that dysentery is very common in those regions among all sorts of people: had you any marks by which you could distinguish those cases from ordinary dysentery?—The ordinary dysentery is acute.

7847. I mean dysentery among the people who took opium?—I have had many cases where a person had diarrhœa or dysentery and had taken opium ostensibly for the disease. They said they had heard that opium was good for it, and they had taken it in that way. Afterwards they had become addicted to the habit. The disease would only be of temporary duration. Those cases, however, which I spoke of as opium-dysentery are organic cases that last for months.

7848. Ordinary dysentery is a thing which lasts for many months?—That is true, but in the Shan States my experience with the people is that it is an acute disease. I have very seldom known it amongst those people run into a chronic stage.

7849. You could not point out any special diagnostic mark by which you could distinguish a case of opium dysentery from dysentery in an opium-smoker?—No: the disease is almost identical, except that the disease in the non-smoker sometimes would be acute; there is more pain with it and more fever, and very likely there would be nausea; whereas with these organic cases there is no nausea: it is simply slight, bloody stools occurring frequently night and day, and the patients finally lose control of the bowels, and when they get into that condition they consider themselves hopeless.

7850. Have you made any *post mortem* examination in such cases?—Several.

7851. Could you distinguish the local lesions from those in ordinary chronic dysentery?—No, I cannot say there would be anything different from what you would get in chronic cases of ordinary dysentery.

7852. Our difficulty, as doctors, is to distinguish between *post hoc* and *propter hoc*: are you satisfied in your own mind that opium was not a coincident but an etiological factor?—I am inclined to believe that it is not a coincident. I am inclined to think that it was the cause of the disease. It causes more or less constipation, which, I think, is the prime cause of the disease. *The Rev. M. B. Kirkpatrick. M. D.*

7853. We have had this sort of evidence given us repeatedly, that the opium habit carried far tends to make those who carry it to excess more liable to dysentery?—Yes, and opium-diarrhœa is very common among these cases. 15 Dec. 1893.

7854. Do you not think that the fact that people are reduced to poverty by opium-smoking and are thereby made more subject to dysentery would account for the cases you refer to?—That might be, but as a rule those cases yield to treatment in the hospital; but so far as I have seen in cases of opium-dysentery, it is almost useless to try any treatment.

7855. I suppose those are far advanced cases?—Yes, as a rule.

7856. Did I understand you to say that you do not admit opium smokers to Church fellowship?—We do not admit them. One man was dismissed from our Church. The only case of discipline we had last year was that of a man who became an opium-smoker since I baptized him in Thibaw.

7857. Do you adopt the same rule with regard to drinkers of alcohol?—In our Church covenant those are two points made.

7858. Your duty would be the same with regard to alcohol as with a opium?—It would, with reference to these natives in connection with Church fellowship.

7859. Of course you do not regard tobacco in the same light?—No.

7860. Is *bhang* looked upon in the same light?—It is not used in the Shan States generally. I have never come across it in my practice. I have never known a Shan to use it at all.

The witness withdrew.

Adjourned to to-morrow at 11 o'clock.

---

# At the Fort, Mandalay.

## TWENTY-SEVENTH DAY.

### Saturday, 16th December 1893.

PRESENT:

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I. (IN THE CHAIR).

SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.

MR. ARTHUR PEASE.

MR. C. C. LOWIS, *Provisional Secretary.*

SAW MAUNG, ex-Sawbwa of Nyaungywe, called in and examined (through an interpreter).

7861. (*Chairman.*) Will you please tell us what you have to say with regard to the matter now under our consideration?—I was born at Nyaungywe. I came to the Burmese Court at Amarapura about four years before the capital was moved to Mandalay. I remained at Court as a page until I was 17. I then became Kyamaing, heir-apparent of Nyangywe, and went back there. My uncle was Sawbwa, and I succeeded him as Sawbwa in the Burmese year 1227, or 1867 A.D. Although I was Sawbwa at Nyaungywe, I was constantly called to Mandalay by the King and employed by him on various missions. In the Burmese year 1231 I was sent with the Burmese and Shan army to reduce the city of Theinni, where San Hai had rebelled. I was 8 months there and I visited the Kachin territory of Tima Hopyet. In 1236 I went to Mobyè to reduce the Red Karens of Kyetpogyi. I remained at Mobyè four years, and I was in charge of all the Southern Shan States west of Mone. I remained in charge of all these States until the end of King Thibaw's reign. I was employed also in working the lead mines at Pindaya. Since the annexation I have been employed for three years by Government as Regent of the Momeik State. There are about 1,500 Kachin houses in the Momeik State. They form about one-fourth of the population. I have visited the Kachin villages on many occasions. I give you a statement regarding the habits of drinking and smoking or eating opium of the different nations in the Shan States. The nations are Palaung, Palè, Taungu, Taungyo, Danu, Danaw, Kayin, Padaung, Zayeim, Bye, Kachin, Lahwa, Gôndu, Moksi, Katkwe, and Kokaw. All these people have always been in the habit of manufacturing different kinds of liquor from rice and paddy and maize. They call these liquor Kazaw hlawza. After they become Buddhists they were told that it was sinful to drink, and they gave up the habit to a certain extent. Out of the people inhabiting the Shan States proper at the present time, half the number drink liquor. Of the remaining people, only about one-tenth *Saw Maung, ex-Sawbwa of Nyaungywe.*

*Saw Maung, ex-Sawbwa of Nyaungywe.*

16 Dec. 1893.

do not drink liquor: that is the wild tribes. It is not an indigenous custom of the Shans to smoke opium. It was introduced from China and first spread among the tribes inhabiting the borders of China. From there it has spread to Momeik, to Northern Theinni to Mainglingyi, east of the Salween Kyinlingyi, and Kyaington. From these States it has spread all over the remainder of the Shan States. In the Northern Shan States about half the people smoke opium. In the Southern Shan States about one-fourth of the adult males use opium. In the States to the east of the Salween about two-thirds of the adult males use opium. The wild tribes got the poppy seeds originally from China. The Palès cultivated the poppy and from there the cultivation spread into Mogaung, Theinni and the Lawa territory. They cultivate it there for trading purposes. It goes all over the Shan States and into Siam. Then it goes also east of the Mekong. The Palès living in the State of Maingkaing, Legya, Yatsauk, Pindaya, Ywangan, and Baw cultivated the poppy to a small extent. The opium grown by the Lawas is exported to Siam, Zimmi, and east of the Mekong. The Kachin method of smoking opium is to cut young plaintain leaves into slices, dip them in opium, fry them, and then smoke them in a pipe. They also smoke the seed of the poppy plant. Some of them swallow opium. Some of them also dip betel leaves in opium and smoke the leaf. They also extract oil from the seed of the poppy plant and use it for cooking curry. Ganja is not extensively used in the Shan States. Small quantities of it are cooked with food to give an appetite, to keep off the cold, and give strength. People who smoke ganja to excess become very timid, and sometimes become mad. They cut the stem of the plant through: and they put a chatty over the top of the plant, cover it up, and then the leaves shrivel up underneath the chatty. The leaves are used as intoxicants. Nobody grows enough ganja for trading purposes. People who smoke ganja grow ten or fifteen plants near their houses. The wild tribes sometimes grow it in fields. They do not grow it for consumption, but to make clothes with. They also make the bags that the Shans carry of it. I have heard that the Siamese consume ganja to a large extent. The Manipuris have told me that the fishermen take it to keep off the cold.

7862. What reason do Shans give for taking opium, for pleasure or for health?—The Shans think it gives them pleasant sensations; it also keeps off fever. People who are very bad tempered become better tempered by smoking opium.

7863. What is your own opinion: do you think the people do harm to their health?—They lose their strength by using opium, and their features become shrivelled up and they lose their beauty. Their mind becomes slow and indolent, and they are very apt to forget. Their lives are shortened. I have never seen an opium-smoker long-lived. I have never seen a man of 70 who smokes opium.

7864. Are you speaking of all of them or those who use a great deal of it?—I am talking of those who smoke in excess. Of course those who use less are affected least.

7865. What do you call much and what do you call little?—I call little the one-eighth part of two annas; I call smoking a rupee or a rupee-and-a-half weight heavy smoking.

7866. Between that I suppose you call moderate?—I call a moderate smoker one who smokes about four annas. Above four annas is excessive smoking.

7867. Do you think that the moderate four annas worth hurts a man?—I think it is injurious.

7868. Do many men continue to smoke moderately, or do they go on increasing?—Most of them increase the dose; very few diminish the dose; most men increase it.

7869. (*Sir William Roberts.*) Are you an opium-smoker yourself?—No; I do not drink either.

7870. (*Chairman.*) You have often been with the armies into the jungles. I suppose a great many people get sick of fever. Do you notice any difference between getting sick of fever in the case of men who take opium, and those who do not take it?—When an opium-smoker becomes ill, he dies; when a non-opium-smoker becomes ill, it is easier to cure him on those occasions. Medicine has no effect upon them when they are opium-smokers.

7871. I suppose you are a Buddhist?—Yes.

7872. The Kachins smoke opium: do not they?—I may say that almost all the adult male Kachins smoke opium. They do not smoke it to excess; they smoke it with plantain leaves. They do not smoke large quantities of it; they are moderate consumers.

7873. Are they strong and hardy people?—Yes.

7874. The Shans generally are strong people: are they not?—They are strong people, but if they smoke opium they become weak.

7875. Is opium used in your country as medicine in the families?—They use it to a small extent as medicine.

7876. For what sort of diseases?—Diarrhœa; and they put it on wounds.

7877. Does the custom of opium-smoking come from Yunnan?—Yes.

7878. How long ago did it come in?—I can only say what I have heard. In the Northern Shan States opium came in about a hundred years ago, and in the Southern Shan States about 30 years ago. When I was first Sawbwa there was no opium in the Southern Shan States. Twenty years ago it was only used in very small quantities here and there in my cities.

7879. (*Mr. Pease.*) Is the use of it extending at the present time?—I think it is increasing year by year.

7880. (*Chairman.*) Where does the opium used in the Southern Shan States come from?—These people I have mentioned in the Theinni and Lawa territories.

7881. Where do they prepare it for smoking?—All smokers make it themselves.

7882. (*Mr. Mowbray.*) Do you think that they consume much opium from British territory?—The people who have been accustomed to use Yunnan opium and take to English opium die. The change is bad.

7883. (*Chairman.*) What is the difference?—Opium consumers have to be very careful. If they are accustomed to consume opium from a certain place and afterwards consume opium grown in another place they are apt to get ill from it. I can give you an example. If a man is in the habit of using Theinni opium, and takes to using Lawa opium, he gets diarrhœa.

7884. (*Mr. Mowbray.*) Do you think that many people use English opium in the Shan States: is much of the opium consumed in the Shan States brought out of the British territory?—As far as I know it is not used. If they use it, they become ill.

7885. (*Chairman.*) What is the difference in the price between the Government opium and Theinni opium?—I do not know.

The witness withdrew.

*Kam Swe.*

KAM SWE, Amatgyôk of Southern Theinni, called in and examined (through an interpreter).

7886. (*Chairman.*) What is your age?—Fifty-six.

7887. I believe you are a Captain of Cavalry?—Yes.

7888. You fought the Burmese Government under the Sawbwa?—Yes, and then I lived ten years at Mogôk. After the annexation I went back to the Shan States,—to Theinni.

7889. I believe you are now Minister of South Theinni?—Yes.

7890. Is the poppy much cultivated at Theinni?—There are three ranges of hills on which opium is cultivated.

7891. Who cultivates it?—The Palès and Chinese Shans and Lishaws.

7892. Do all those three sets of people eat or smoke opium?—Out of the people who cultivate the poppy very few consume opium; or, if they do, they consume it in small quantities.

7893. Where does this opium go to?—They do not go and sell it themselves, but people come and buy it from them.

7894. Who are those people?—The people come chiefly from the States east of the Salween. They consume it themselves, and they take it to China and to Siam.

7895. Is there a set of people called Lawas there?—The Lawas live east of the Salween, and they cultivate opium. It is their chief occupation.

7896. Do they smoke?—None of them smoke it or use it—neither men nor women.

7897. Is that a tribal custom?—They do not consume it because their forefathers have never consumed it. They think that if you consume opium you are unable to do any work; therefore they do not consume it.

7898. In Northern Theinni about what proportion consume opium?—About half.

7899. How many in Central Theinni?—I think about one-tenth.

7900. In Mainguaung?—About one-third, I think.

7901. Have you seen much of the Kachins?—I have been four times in the Kachin territory.

7902. How many Kachin men smoke?—They all smoke, but they do not smoke to excess.

7903. Do the women smoke?—About half the women do; but they smoke still smaller quantities than the men.

7904. Do you perceive any bad effects upon the men and the women of the Kachins who smoke?—I have not seen any evil effects among them.

7905. Among the people of your own State, are the opium-smokers less strong than the non-opium-smokers?—The opium consumers are lazy men, and are no good.

7906. How do they live?—They do work off and on; they carry a load occasionally.

7907. Have you ever been an opium-smoker?—No. *Kam Swe.*

7908. Is there much liquor drunk in your own State?—Liquor is very dear. They have not got much money; they cannot buy much liquor; half the people would like to buy liquor, but I cannot say how many actually drink liquor. It is more difficult to tell with regard to liquor than opium because the men do not take it regularly. They go and drink it occasionally, and you cannot tell whether they are drinking or not. I think most of them would like to drink if they had the money. 16 Dec, 1893.

7909. Do they make the liquor themselves?—The Chinese and Kachins make the liquor and sell it to them.

7910. Have the Sawbwas ever tried to put a tax upon liquor in any way?—Never.

7911. Has opium also been free?—They are all Buddhists, and it is wrong for them to take it.

7912. (*Mr. Pease.*) What is the price of opium in your State of Theinni?—*R10 or 12 a viss.*

7913. Crude opium?—Yes.

7914. (*Mr. William Roberts.*) They cultivate it, but they do not smoke it?—Some of them do.

The witness withdrew.

MR. F. R. BAGLEY called in and examined. *Mr. F. R. Bagley.*

7915. (*Chairman.*) I believe you are Engineer-in-Chief of the Mandalay and Kunlon Railway?—I have been an Engineer in the Public Works Department engaged in the construction of roads and railways for more than twenty-two years. Of this time I have spent two years and-a-half in the Central Provinces, a year and-a-half in Bengal, and eighteen years in Burma. I have had throughout to deal with large numbers of workmen of many races, including Purbeahs, Sikhs, Pathans, Punjabi-Mahomedans, Tamils, Telugus, Uriyas, Burmans, Chinamen, Maingthas or Chinese Shans, and a few Shans and Kachins. I have not made any special study of the opium habit, but from long experience of workmen, and of their wants and customs, have gathered certain impressions on the subject.

7916. Will you tell us what your impressions are with regard to the effects of opium?—I have found that the effects of opium, and the estimation in which the habit is held, differ widely among different races and in different localities. The Purbeahs (North-Western Provinces and Oudh), the workmen in the Central Provinces and in Bengal did not, to my knowledge, use opium to any appreciable extent. It was in those localities considered a disreputable habit, and a known opium-eater was seldom met with. In Burma so far as I know, amongst the Burmans the opium habit is also considered disreputable; and the general impression amongst officials of experience is that the Burman lacks self-control in this direction, and when he takes to either opium or alcohol is very likely to fall into habits of excess. On the other hand, the Chinamen, Sikhs, and Punjabi-Mahomedans, who are our best skilled workmen, use opium habitually and almost universally. They keep in exceptionally good health in a very malarious country, and cases of excess are practically unknown. The Chinese Shans (Maingthas), who are employed to a large extent in Upper Burma as unskilled labourers, universally take opium and cannot do without it. With it they are hardy and good workmen, keeping good health in a malarious country. Deprived of it, they are unfit for work and appear to fall an easy prey to disease of all kinds.

7917. Who are the Sikhs you mention?—They are carpenters and smiths.

7918. You used the word "smoke:" were you referring to the Chinese?—The Chinese smoke and the Indians eat. I have had nearly two thousand Chinese Shans working in our district, and nearly all of them smoked opium.

7919. (*Sir William Roberts.*) Are they Northern Shans or Southern Shans?—They are Chinese Shans. They come from the borders of Yunnan—in between the Northern Shans States and the Chinese. As long as they get their opium, they keep in excellent health and do an exceptional amount of work—twice the work of an ordinary Burman cooly. On some occasions when they have not been able to obtain opium for a time, they get sick. They get fever, dysentery, and diarrhœa. They are liable to diseases of the country if they cannot get their opium. We have sometimes had to supply them with it. They keep extremely well, and work very hard. They earn double what the ordinary man earns.

7920. Do you pay them by piece-work?—Yes. They earn about a rupee a day. I have known Uriyas do nearly as much work. They do not take opium. They eat an enormous quantity of food. They eat as much rice as they hold four times a day.

7921. (*Mr. Mowbray.*) They come from Orissa?—Yes. The other classes of coolies, common Coringhis and Tamils, use opium to a large extent. They are amongst the best of our skilled labourers. They are chiefly employed in Rangoon. They also earn large wages—a rupee a day in the season in unloading work, which is extremely heavy. They use opium a good deal.

7922. (*Chairman.*) Do you say that Chinese Shans can earn double as much as Burmese or Indian coolies?—The average coolie can earn about eight annas a day. The Chinese Shans and Coringhis in Rangoon earn about one rupee a day. They are both opium users to a large extent.

7923. You have not been able to discriminate between the Shans who do use opium and those who do not use opium: you merely know that the majority of them do use it?—Yes.

7924. (*Sir William Roberts.*) How much will they take?—They are supposed to take from four to six annas' weight a day,—that is, the weight in silver. That is the average amongst those Chinese Shans.

7925. For smoking?—Yes. They smoke it. It is always considered to be its weight in silver. The imported opium from across the border is one-twelfth of the price of the Indian imported opium. The retail price for Indian opium is R144 per *viss*; and the price of opium coming in from across the border before it pays duty is only R12 a *viss*. One reason they prefer it is because it is cheaper.

7926 (*Mr. Mowbray.*) You do not know anything about the amount of this native-grown opium which does not pay duty?—I have had occasionto go into statistics from Maymyo on the trade with the Northern Shan States. The last return shows that R30,000 worth of opium came in from that direction and had duty levied on it.

7927. As far as you can judge, does that amount to anything like the quantity of native-grown opium which is consumed within the British border?—It would be extremely difficult to say. I have been a good deal in the borders. I know every Kachin village grows its own opium. All the villages have their poppy gardens. Of course we cannot keep much control over this opium, and it would be an enormous field for smuggling if anything like further restrictions were imposed on Indian-grown opium.

7928. (*Chairman.*) Where were these works of yours in which you employ the Chinese Shans?—In the Katha District, right in the north. It is the other side of the river on the right bank of the Irrawaddy. It is to the extreme north of Burma.

7929. I suppose in that part of the country the opium consumption is really under no control: those men of yours who were consuming opium were probably consuming opium which had paid no duty?—When their supply ran short we occasionally had to get them opium. We had to send to Katha to get it from the Government Treasury.

*Mr. F. R. Bagley.*

16 Dec. 1893.

7930. (*Mr. Pease.*) You found that the men could not work without it?—They cannot work without it; they will not work without it. If their supply of opium runs short, they simply drop work until they get some.

7931. (*Sir William Roberts.*) I suppose amongst them those who do not consume opium would be the exception?—I should say there would be from 20 to 30 per cent. exceptions.

7932. Those exceptions would do their work as well as the others?—If the opium ran short, the whole lot stopped work, both opium-smokers and non-opium-smokers. Opium-smokers would be in the majority.

7933. (*Mr. Mowbray.*) When you supply opium to your workmen in that way, how do you manage to get from the Government shop a sufficient supply?—We get special sanction from the Government to have more than the ordinary quantity.

7934. Whom do you get that special sanction from?—We get it direct from the Deputy Commissioner of the District, but it goes for sanction eventually to the Local Government.

7935. Under that sanction you obtain from the treasury as much as you require?—Yes, as much as we require, up to a certain limit.

7936. (*Sir William Roberts.*) You sell it to the men?—We sell it to the men at cost price.

7937. (*Mr. Mowbray.*) When you spoke of Indian coolies, did you include the Punjabi-Mahomedans and Sikhs in that comparison?—They are comparatively few. They are skilled labourers, carpenters and smiths. They would not come under the heading of coolies exactly: they are a better class of workmen.

7938. Therefore the comparison you were drawing did not apply to them?—No; they do earn high wages of course.

7939. (*Sir William Roberts.*) Have you had any knowledge of some of these Coringhis or semi-Chinese, extending over a period of several years?—They are a migratory lot. I have known some Madrassis and Coringhis for years in succession.

7940. Do you notice them deteriorate?—No; I do not notice it.

7941. You never heard that these opium-eating Chinamen although they live pretty well for some time, deteriorate afterwards?—I have not heard such an opinion, and I have not noticed it either.

7942. You seemed to have been very much impressed with the different re-actions on different races with regard to opium?—That is one of the particular points that has come to my notice. It acts entirely differently on different races.

7943. Have you thought that was due to what we call a purely race difference, or through an acquired difference from the growth of the habit?—As far as I know, I think one of the points about the races that take opium is that they come from a cold climate and they take it to warm themselves; that is almost universal. The Indians who come from the Punjab, for instance, where there is very cold weather, are not well clothed, and they take opium almost universally.

7944. The Coringhis come from the south?—They are an exception. They are hill tribes and the climate is cold; they have insufficient clothing and they take opium to warm themselves.

7945. They take it to increase their power of resistance?—Yes, they take it to increase their power of resisting the cold.

7946. We heard the other day from an employer of these Coringhis that a dose of opium appeared to take the place of a meal: have you noticed that?—I have not noticed it.

The witness withdrew.

*Mr. H. S. Guinness.*

MR. H. S. GUINNESS called in and examined.

7947. (*Chairman.*) I believe you are the Executive Engineer of the Mu Valley Railway?—Yes.

7948. How long have you served in Burma?—Twelve years.

7949. In both Upper and Lower Burma?—Yes.

7950. The Mu Valley Railway I believe is in the extreme north?—No; it is about 130 miles north of Mandalay.

7951. Will you give us your opinion on the consumption of opium amongst your labourers?—The consumption of opium among labourers working on the 4th Division of the Mu Valley Railway is restricted entirely to Maingtha or Shan Talôk coolies imported by contractors from Bhamo and the Ruby Mines Districts. During the working season 1892-93 there were nearly 500 of these men employed on the Thechaung Gorge Section, and were principally engaged in quarrying and blasting operations. Being powerful and active men, they were found more efficient than the ordinary Burmese and Indian coolies. The daily rate of pay for the Maingtha coolie is one rupee, that for a Burman eight annas.

7952. Is that piece-work or daily labour?—Daily labour. About one-third of the total number of Maingtha coolies employed were smokers of opium, the drug being first cooked and then smoked by them. The average consumption is between 3 and 5 tolas weight per man per week. When food was in abundance, and the men strong and in good condition, the consumption of opium was greater than when food was scarce. If consumers did not receive opium they were unable to work, and were liable to fever and bowel-complaints. The coolies generally smoked twice a day: early in the morning before proceeding on work, and in the evening on return to their huts. They worked best when they had had a full smoke in the morning before proceeding on work. There is not the slightest doubt of the effect of the drug on the physical condition of this class of opium-consumers; it acts as a powerful stimulant, without which they are unable to work. On more than one occasion when the supply of the drug had run short, the men have stopped work until the opium had arrived and been distributed to them.

7953. Did you observe any moral effect?—None. Beyond the fact that no crime was reported from this section of the Railway during the period when these coolies were working, I am unable to offer any additional evidence on the effect of opium consumption on their moral condition.

7954. The other coolies employed were mostly Burmans, I suppose?—They were mainly Burman coolies: we had a few Indians, but they were not in any great number.

7955. Did the Burmese take any stimulant while they were at work; did they drink liquor?—Not to any great extent as far as I am aware. In large works like ours there is always a certain amount of liquor going, but no great amount.

7956. You did not see any great amount of drunkenness?—No; no drunkenness.

7957. Did you ever see any of these Shan coolies temporarily intoxicated with opium?—No, never.

7958. (*Sir William Roberts.*) You say about thirty per cent. consumed opium?—About one-third.

7959. They did not do their work any better than the coolies who did not smoke opium?—No, I cannot say that the opium-smokers worked any better than the other men. At the same time if the opium consumers did not get their opium they stopped work. There was always a great wish amongst those who had control of the coolies—the chief men—to be able to have a supply of opium to issue to the men. In fact, on several occasions they have brought it in illegally without it being issued to them.

7960. Would it not be desirable that you should exclude opium-smokers when you hire men?—It was quite impossible to exclude them. If we excluded opium-smokers, we would have excluded the whole of this class of coolies as far as I am aware. I never tried the experiment; but my impression is that if we had attempted to exclude opium-smokers (which would have been a very difficult thing to do in a gang of coolies), it would have meant that all the men would have been driven away. I tried on one occasion to stop opium, but the result was that the men stopped work.

7961. They would not go on without their pipes?—No, I had been having opium then from the licensee without the sanction of the Local Government, but I found I had been acting illegally; therefore I sent and stopped any further issue of opium until I obtained the permission. The men threatened to strike work at once if the opium was stopped. The Local Government then sanctioned my holding for the purpose of issue to these coolies a larger quantity of opium than the law permits to one person.

7962. (*Mr. Mowbray.*) These Maingtha coolies are the same coolies?—They are the same description of coolies which Mr. Bagley referred to.

7963. (*Mr. Pease.*) Why do you think the Burmese are inferior as coolies?—They are not as powerful men. These Maingtha coolies are much stronger men.

7964. (*Mr. Mowbray.*) Who are the Indian coolies you are making comparison with?—The Indian coolies, such as we have, are very few. We have Purbeah coolies, and we have Coringhi coolies and Telugu coolies, men from Orissa; but in Upper Burma and in the parts we have been working on lately, they have been in very small numbers.

*Mr. H. S. Guinness.*

16 Dec. 1893.

7965. Are the Kachin coolies opium-consumers?—I cannot say, I believe some of them are.

7966. But you draw a comparison between these Chinese coolies and the Indian coolies. I want to know whether you would attribute any superiority to those who take opium?—No, not at all.

The witness withdrew.

MOUNG AUNG MIN called in and examined.

*Moung Aung Min.*

7967. (*Chairman*). What are you?—I am a trader in jade now.

7968. In the King's time did you live at the Jade Mines?—I was the Collector of Customs in Mandalay, but I went occasionally to the Jade Mines. I did not live there permanently.

7969. Who live at the Jade Mines, and what races?—Puns, Shans, Kadus, Kanans, Kachins, Theinbaws, Samparaws, and Burmans.

7970. Did the habit of smoking or eating opium prevail amongst all these people?—Some of them used it; and some did not use it.

7971. All the tribes?—The Samparaws were the only people who all consumed opium. Of the others, one-third or one-half use opium.

7972. (*Sir William Roberts.*) Are you speaking of eating or smoking opium?—Some smoked and some ate it.

7973. (*Chairman.*) What sort of opium did they use?—Some of it they get in balls from Yunnan, and some of it they grow in their fields.

7974. In King Mindôn Min's time the prohibition of opium did not extend to the Jade Mines?—Formerly there was no prohibition, there is now.

7975. There was a prohibition in Mandalay, but there was not at the Jade Mines: why was that?—The Jade Mines are amongst the wild people.

7976. Have you ever heard amongst those tribes when smoking began?—They told me they had always used opium.

7977. (*Sir William Roberts.*) Always smoked opium?—Both smoked and ate it?—That is only hearsay.

7978. (*Chairman.*) Did they smoke pure opium, did they smoke like the Kachins?—They cut up the tender leaves of a plant, chopped them up into bits, dried them, and got a spoonful of opium and poured it over it and smoked it.

7979. Did you observe in those former days any ill-effects of opium amongst those people working in the mines?—When they smoke opium they become lazy, and when they cannot get any more opium they are apt to die: their stomach pains them. It is a habit that has no advantage.

7980. You are not a smoker yourself?—I once tried it. I gave a basket of paddy for some opium, and I tried it. The house went all round me and I did not know where I was.

The witness withdrew.

Adjourned to Tuesday next, at Rangoon.

---

# At Government House, Rangoon.

## TWENTY-EIGHTH DAY.

### Tuesday, 19th December 1893.

PRESENT:

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I. (IN THE CHAIR).

SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.
MR. ARTHUR PEASE.

MR. C. C. LOWIS, *Provisional Secretary.*

Mr. D. M. SMEATON, Financial Commissioner of Burma, called in and examined.

*Mr. D. M. Smeaton.*

19 Dec. 1893.

7981. (*Chairman.*) How many years have you been in service in Burma and what appointments have you held?—I have been about eleven years in Burma. I have been Secretary to the Chief Commissioner and Director of Land Records at the same time; Chief Secretary; Commissioner of a division; and Financial Commissioner.

7982. Of what division were you Commissioner?—The Central Division of Upper Burma.

7983. Will you tell us what your opinion is as to the effects of the opium habit amongst the Burmans, and what is the general opinion of respectable Burmese people with regard to it?—I am of opinion that the use of opium by Burmans is injurious to them both physically, mentally, and morally. I am aware that the very large majority of the Burmese people (of adult age) regard the use of opium as an offence against their religion, as very dangerous to the well-being of their race, and as destructive to the unity and happiness of families.

7984. Is your own opinion as to these effects based upon your personal observation of many individual cases of physical, mental, and moral deterioration due to the habit, or upon the general opinion which you have mentioned?—I have seen a considerable number of instances of what appeared to me to be physical wreck. Of moral wreck I cannot speak from personal observation inasmuch as I have never actually detected a man committing an offence, knowing that he was an opium consumer. I have, however, seen cases of the physical wrecking of men.

7985. You are aware that some officers of experience say that they have failed to find men physically wrecked: for example, Sir Charles Bernard reported to that effect, and also Major Grey: what conclusion do you draw from that?—It is very hard to draw a conclusion from the reports of these two gentlemen. I can only say what I have seen with my own eyes. In Thayetmyo and Toungoo and Kyauk Pyu, and other places, I can quote cases of a number of men that I have

*Mr. D. M. Smeaton.*

19 Dec. 1893.

seen,—their age, and where I saw them taking their opium, and what I heard from their own lips with regard to the kind of life they led.

7986. Did you take any pains to find out whether these men had any other physical complaints which would cause their condition, besides the opium habit?—No, I did not ask them if there had been any anterior disease or illness. I certainly took it for granted after hearing what they told me of the continuance of the habit for years, that their miserable physical condition was most probably the result of the habit,—emaciation, laziness and indolence, and want of power to exert themselves. In the Thayetmyo, and Rangoon, and Mandalay jails I have seen instances of Burmese whose emaciation was distinctly stated by the medical officers to be the result of opium.

7987. Emaciation is not necessarily of itself what we may call physical wreck, is it?—Not exactly perhaps: but it surely indicates weakness or decay, and it appeared from the evidence that I had before me in Thayetmyo, to be accompanied by great laziness and powerlessness to exert.

7988. Physical powerlessness?—Yes. With regard to your other question as to the moral wrecking, the only evidence I can give as to that is the evidence of what I have seen in jails, and the evidence of a considerable number of Burmese elders who told me of the results which opium had upon the members of their own families.

7989. The great majority of respectable Burmese equally condemn the use of alcohol, do they not?—They condemn it, but it is not, I understand, condemned with such vehemence as the use of opium. If you will allow me, I should like to call your attention to a communication made to me by a resident of Arakan whom I consulted on the matter some time ago. I should like to be permitted to read this statement by Saw Hla Pru, an Arakanese gentleman.

7990. Is he an official or a non-official?—He is an official. He states, "I am a native of Arakan, was born and bred in Akyab, and had served in the districts of Kyauk Pyu and Sandoway as a Magistrate and Revenue Officer. The use of opium is spreading. I think about 2 per cent. of the population of Arakan are opium consumers. The drug takes possession insidiously and keeps its hold firmly. I know only a few cases of radical cure. It has in every case within my knowledge undermined the constitution, ruined the health and shortened the life of the consumer. It gradually induces indolent and filthy habits of life. Employers therefore object to have them (*i.e.*, consumers). It is one of the primary sources of crime, and fills the jails with them. They lose their repute and descend in their social life. Children of a confirmed consumer are feeble and sickly. The Arakanese say that it is a far greater mischief than drink."

7991. Do the Burmese attribute to the British Government any special responsibility for the existence of the opium habit: do you think they are right, and if so, how?—It is rather difficult to answer the question; but so far as historical evidence goes, I think there can be no doubt about it. I will read a few extracts, if you will permit me, from some official papers. Take the typical district where opium is admittedly very largely consumed, Kyauk Pyu. It is in evidence by independent observers that opium was almost non-existent before 1832. It was not known to Mr. Hind who has lived there since 1832. He declared that opium was not known before that time, in fact until the influx of Bengalis when the habit became common in Kyauk Pyu in consequence of contact with the Bengalis by the Arakanese. That is his statement in this case. Of course I am unable to verify it, but he said so, and it is on official record. Equally it was reported to me officially by the Deputy Commissioner of Sandoway that the respectable elders of his district declared that the habit was entirely, or almost entirely, contracted since the introduction of licensed opium-vendors into the district.

7992. (*Sir William Roberts.*) What year was that?—1891. I will read the extract. Mr. Haughton, who is the Deputy Commissioner of Sandoway, says:—"It is the common and apparently well-founded opinion in this district, that most of the present opium-eaters contracted this vice during the time when there were opium shops at Sandoway, Toungup, and Ywa."

7993. What date does that refer to, when these opium shops were opened?—I cannot tell you exactly when they were opened; but shops were opened within ten years after the assumption of authority in Arakan,—I should think about 1840; but I cannot say for certain as I do not know.

7994. That is about fifty years ago?—I think so; certainly it was in Akyab, and I should imagine that it must have been at the same time in Sandoway,

7995. (*Chairman.*) But is there no evidence that there was considerable illicit use of opium by Burmans in Lower and Upper Burma under the King's rule, in spite of the King's edicts,—see Mr. Norton's letter and Mr. Carter's letter, and in the enquiries of 1878, I think it was mentioned by some of the native members that there was considerable consumption of opium even under the King's rule in Lower Burma?—It is difficult to say that. I cannot tell you. There is no doubt about it that opium has always been secretly consumed by a few since contact with India; but the evidence, as far as I can judge of independent witnesses, goes to show that it was insignificant before the increased intercourse with India caused by facilities of communication.

7996. Does not Mr. Scott mention in his book that the first English traveller who came to Burma found opium one of the articles of trade?—It might have been so, but I am unable to say. In Upper Burma in Mindôn Min's time, it was absolutely prohibited.

7997. It was prohibited to Burmans?—Yes, only to Burmans. It was not prohibited to Chinese or Indians; but it was prohibited to Burmans and punished when it was discovered.

7998. (*Chairman.*) I understand it was prohibited in Lower Burma, but in spite of that I think Mr. Carter says that it was procurable easily enough?—There is the evidence of Mr. Hind whom I have quoted already. In a matter of this sort I cannot do better than quote the evidence of a man of this kind who has resided in the district where opium has been consumed more than in any part of Lower Burma. Here is what Mr. Hind says:—"The use of opium amongst the Arakanese was unknown throughout this district, and its consumption up to about 1835 was confined to the natives of Bengal and Upper India only. By that time, however, the close intimacy which had sprung up between the natives of Bengal and the male relatives of the Arakanese women, whom they had in the meantime married, had begun its evil influence upon those Arakanese, and their respect for their religion and their priesthood began to decline and with it their self-respect; and they gradually took to both toddy and eventually to opium also. In the course of years the vice of opium-smoking, or taken in the shape of pills, has spread to such an extent as to have long since called for the most active interference of the Government to stop the daily increasing evil."

7999. (*Sir William Roberts.*) Opium-smoking?—Opium-smoking and eating, apparently.

8000. (*Mr. Mowbray.*) What is the date?—18th January 1879.

8001. I do not see how they could have contracted the habit of opium-smoking from Bengal. I thought that the Bengalis only used opium by way of eating?—I suppose he meant the Indians. I have seen them taking their *chandu* constantly in the north of India, which is exactly the same as *beinsi* here.

8002. But I think *chandu*-smoking is quite a modern thing in India?—Yes, I believe, for about twenty years.

8003. (*Chairman.*) Mr. Norton writing as Commissioner says as against the evidence of Mr. Hind: "In the Burmese times, the use of opium was absolutely prohibited, and it was proclaimed through the streets of Henzada that to use opium was an offence punishable with death. All the same, opium was then easily procurable at twelve annas a tola. But the Government now is stronger than it was then." Then Mr. Carter, Deputy Commissioner of Toungoo, writing to the Commissioner of the Tennasserin division, 26th October 1891, says—"From my own personal knowledge I know that a large proportion of the population in Upper Burma were addicted to opium where we annexed the country. In Mandalay in 1883 I found enormous stores of opium amongst Chinese population, and they admitted that they sold largely to Burmans." ?—Yes, that is so.

8004. In the early enquiries of 1878 I remember that some of the native Myooks, who were consulted, said the same thing, that though it was severely punished, the habit of eating or smoking opium and drinking liquor did prevail?—Yes, that is perfectly true. Mindôn Min kept a firm hand over his people, but the moment he disappeared, anarchy commenced and continued during Thibaw's reign, and even the priesthood took to habits which were condemned as far as the laity were concerned. In the time of Thibaw they took to alcohol, which they dared not touch or even look at in Mindôn's time. King Mindôn Min vehemently prohibited its use, and I believe he saw that his prohibition was enforced as far as possible. It is reported that in his time at least, the habit was very much suppressed. On the accession of King Thibaw, the habit revived.

8005. (*Mr. Mowbray.*) Do you know whether there was prohibition before King Mindôn Min's time ?--I think not, I am not aware of any royal prohibition.

8006. (*Chairman.*) At the time when we annexed Arakan, if that was the case the prohibition was simply a religious one ?--Yes, and a social one also.

8007. Considering that Arakan joins on to Chittagong, and that the people have always had a great inter-communication, do you think it is likely that the habit of opium-eating, in a malarious country like Arakan, would not have spread before annexation more or less from Chittagong to Arakan ? Do you think Mr. Hind is a safe authority on these points ?—I think very likely the habit had become common there. I certainly consider that Mr. Hind is an authority on these points.

8008. You are aware that we annexed Assam at the time of the first Burmese war ?—Yes.

8009. And we found opium-eating universal, and poppy cultivation free ? The Burmese Government had not interfered with it apparently ?—It was almost beyond their jurisdiction altogther ; it was a nominal subordination to Burma altogether.

8010. Hardly that ; when we annexed the country the Burmese officials brought away a great number of the Assamsee people ?—So they did in the Kachin country ; but the Kachins also cultivated and used opium. The Burmese Government had hardly any control except by a sudden inroad upon them, taken unawares.

8011. You say that the Burmese attribute the blame to the British Government : do not you think that they naturally, out of a patriotic sort of prejudice and regard for the old church and state rules of the kings, are likely to attribute it to us ?—I think there is a good deal in that; I think that may influence what they say.

8012. Is it not the case that the Methodist Mission Churches, and I believe many other Mission Churches in Burma and India, bring their converts under discipline in respect to the use of intoxicants,—that they excommunicate and cast out any man who uses opium or alcohol ?—I think that is so, but I cannot speak of the Methodist : I cannot remember exactly. I am aware that the American Baptists do. I believe that after disciplinary ordeal and condonation a certain number of times they excommunicate the incorrigible ; and so do the Burmese.

8013. Was not the hierarchy of Buddhist priests a great co-ordinate power in the State in the days of the kings of Burma ; and through their influence was not the use of opium and alcohol made not only a sin but also a crime for the Burmese ?—Mindôn Min was an exceedingly religious man and he was very much under the influence of the priesthood. It is believed that it was chiefly owing to their pressure that he promulgated his severe edicts against opium.

8014. We are now about to attempt to enforce a British law making the use and possession of opium by the Burmese a crime ; but we are not attempting to prevent the use of liquor : is not this a one-side arrangement and somewhat inconsistent ?—It may be ; but I think it is a matter of expediency. I do not believe that it is practicable to forbid them to take any kind of sedative or stimulant. They must have something. Everybody as a rule likes something of the kind. I do not believe that it would be possible.

8015. Are not we Europeans perhaps unduly prejudiced against opium as a stimulant relatively to liquor ?—Apparently the effect of opium upon different classes of people varies. Some people appear to come under the influence of it in an extraordinary degree.

8016. (*Sir William Roberts.*) Are you alluding to race difference ?—Yes, I mean that to a race like the Burmese, opium in moderation appears to be almost as injurious as opium in excess. On the other hand, I have never seen a drunken Burman. I have had just as many chances of seeing drunken Burmans, as opium consuming Burmans : I have seen them take their liquor, but I have never seen them drunk by which I mean intoxicated and incapable.

8017. You have never seen them drunk upon opium ?—I have seen a Burman opium-consumer who was not drunk but was undoubtedly unfit to do anything at all, even to rise from his bench ; but I have never seen a man drunk and incapable from liquor.

8018. (*Chairman.*) If we succeed in stopping the use of opium, will not the reckless, self-indulgent Burmese who now use it to excess, be the sort of people who will take to the use of native liquor or of European wines and spirits, and exceed in their use also ?—I have spoken to the Burmans themselves about this. At Thayetmyo I actually went into an opium shop and sat there for three hours, followed the Burmans out, and asked them how they contracted the habit and why they took to it. The majority of them told me that they took to opium chiefly on account of the soothing pleasurable sensation which it gave, the feeling of perfect quiet and the absence of all worry and care. It was the pleasurable sensation which their neighbours told them opium caused, which made them take to the habit. Liquor, on the other hand, has the reverse effect. It has the effect of causing an excited feeling at first, followed by reaction afterwards. The pleasure which one man would have in taking opium, and another in taking liquor, would be quite opposite.

8019. Would not a Burmese or Chinese opium-consumer say with some truth that we let the alcohol habit alone, and prohibited the use of opium because it is not a European habit ?—That might be said. The Burmese would like to see liquor interdicted. The impression seems to be that if there is to be one or other left, let opium go, and if you must have one, let liquor stay.

8020. Is it not a serious question as to where we are to stop if we are to treat intemperance of indulgence in anything as a crime to be made penal by law, not to be left to prudence or conscience or to religious or moral teaching ?—I admit that, that is a serious question.

8021. Do the new rules which are to come in force, in January, in Lower and Upper Burma, constitute in your opinion as large a measure of reform as it is expedient to attempt to enforce ; or would you go further, and, if so, in what particulars and to what extent ?—I am of opinion that the existence of shops for the sale of opium is likely to render restrictive measures much less effectual than they otherwise would be, because the licensed vendors naturally expect high profits, which licit sales are not likely to afford them, and will certainly, as now, use their licenses, and their licensed premises, and their servants, as means and screens for sale of the smuggled drug. I therefore consider that if the restrictive measures now about to be set on foot are to be really effectual, Government should undertake, through its officers, such sales of opium as are necessary to registered habitual consumers of the drug. That is the opinion I have formed. I am of opinion that the extension of the coming restrictive measures to non-Burmans is expedient because the non-Burman population is already large and on the increase, and if they are permitted the free use of opium (subject to the maximum quantity allowed by law to be possessed at any one time) they will find it to their profit to hoard and sell to Burmans. The object of the restrictive measures is to stop the consumption of opium by Burmans, and therefore all channels of supply which can lawfully and in reason be closed should be closed.

8022. The pith of that is that you would close all shops, sell through Government officers only to registered habitual consumers, non-Burmans as well as Burmans ?—If as a matter of public policy it is intended that opium shall be stopped as far as Burmans are concerned, and that the habit shall not be allowed to continue, I am of opinion that there is nothing for it but to adopt these measures ; but if it is not intended so, the thing may slide ; that is all. I do not say that by adopting those proposals we will cure the existing consumer : I believe he will get his opium still to a large extent, but what I do think is that the younger generation of Burmans who are now in their teens, from 18 to 20, are not nearly so likely to take to it, seeing the restrictions are so severe as they would do were the rules as they are at present, with licensed shops and free consumption.

8023. In selling through Government officers, what officers would you use ?—I should be inclined to have the drug sold as other drugs are dispensed at dispensaries, and to prove to the people who are at the present moment inclined to doubt our *bona-fides*, that we really are in good faith. When they see licensed shops staring them in the face for which a high price has been paid, it is a little difficult for respectable Burmans to understand that the Government intends to discourage the use of opium. They do doubt the *bona-fides* of the Government naturally, as Mr. Carter has said in his report.

8024. You would use the dispensary ?—I think so. The sale by township officers was suggested by certain officers ; it was not my suggestion.

8025. These dispensary officers would get no profit or pay to remunerate them ?—No profit, but they would of course receive pay.

8026. Is there not some risk of demoralizing them ?—I do not see that it would any more than the sale of other drugs which are equally expensive.

*Mr. D. M. Smeaton.*

19 Dec. 1893.

8027. There is not the same demand for other drugs?—There is a very large demand among Indians for *ganja*.

8028. But they are not allowed to sell *ganja*?—I do not know whether they are allowed to sell it at dispensaries, but I suppose the result would be just the same if they were allowed to sell *ganja*.

8029. I believe they are not allowed to sell *ganja*; would your opium sellers be assistant apothecaries?—Yes, men of the rank of apothecaries.

8030. Would you give them small pay?—I should pay them from R60 to R100 a month.

8031. Would you give them extra pay?—Yes.

8032. Is there anything to prevent their adding smuggled opium to their store, or selling to unregistered persons?—I do not think it is likely.

8033. Experience has shown us how the Chinese vendors are endeavouring to spread the taste for the drug. Would there be any check on the price your official vendors could demand?—The price would be fixed.

8034. How would you practically fix it?—The only way would be to have a very strong inspecting agency. I do not see any way out of it. We would have to resort to a certain kind of *espionage* to start with anyhow. I do not deny that the difficulties would be very great indeed. I quite admit it.

8035. Would not the direct sale by Government officers to excessive consumers have a bad appearance. You are anxious to save appearances, I suppose?—I think if it were sold as a drug in a dispensary, and if it were limited to registered men, the appearances would be in favour of the Government. The people would see that it was sold in the way that other things of the same kind are sold,—as a medicinal drug.

8036. You have said that the sale would be limited to officers in charge of dispensaries; are the dispensaries numerous enough in Burma to be a sufficient machinery for supplying to the country what I believe is a common domestic medicine in Burma and elsewhere?—I think so.

8037. There are only dispensaries in large towns, are there?—As far as I know, the dispensary would be a more convenient distributing agency than the present licensed vendors are. For instance, there are two dispensaries in the Akyab district, whereas there would be one licensed vendor of opium. There is one dispensary in Kyauk Pyu and one in Sandoway.

8038. There are no opium shops there?—No; the result is that opium is smuggled in from Chittagong and from Kyauk Pyu into Sandoway, or across from Prome. In Rangoon there is one dispensary; in Pegu there are two dispensaries, and there is one shop. In Tharrawaddy there are six dispensaries, and there is no shop; in Prome there are three dispensaries and one shop; in Thongwa there are three dispensaries and one shop; in Bassein two dispensaries and one shop; in Henzada two dispensaries and one shop; in Thayetmyo two dispensaries and one shop; in Amherst there are four dispensaries, and I think three shops in Moulmein. It is an opium farm, and the man has three shops. In Tavoy, one dispensary and no shop; in Mergui one dispensary and three shops; in Shwegyin three dispensaries and no shop; in Toungoo one dispensary and one shop. That is the distribution.

8039. In saying that we should be in a better position to check smuggling by doing away with all non-official licensed vendors, do you not overlook the fact that licensed vendors having a monopoly, were the only class in the country personally interested in checking smuggling?—The old licensed vendors might be tempted to connive at smuggling, so as to add to their stores at cheaper rates than Government would supply to them; but they must have known that their gain in this respect was small, and that for every seer they got in this way, many seers must have reached private hands from the smugglers and have gone into consumption to the detriment of their monopolies?—As a matter of fact the licensed vendors are the greatest smugglers.

8040. In what sense are they smugglers?—They get British opium illicitly and sell it illicitly.

8041. From Government?—No, but they get it from Bengal. It is sent by post and by steamer. It is sent to agents who supply them. We have had cases of it.

8042. What differences are there between the rate at which Government supplies them with this opium, and the rate at which they can purchase it elsewhere?—That I can not say. It is uncommonly difficult ever to get a conviction. You never can get hold of the men; it is exceedingly difficult to find them.

8043. They must get this opium from Government stores?—Yes.

8044. The difference per seer is only a few rupees?—At Akyab we permit the opium to be sold from the Treasury to licensed vendors at R28 a seer; in Bengal it is cheaper: it is R23 or R24.

8045. The profit then to them is only about R4 a seer, and they have to pay the smugglers and run the risk: is it possible that they would find it pay them to smuggle in that sense, largely?—As a matter of fact they do; I suppose it must pay them.

8046. How do you know they do?—You know that in breach of the rules, they do not sell only at their shops, but send out opium to out-stations; that is not smuggling, but illicit sale?—Yes; but when their daily sales are totalled up by whichever officer inspects, they are never found minus any quantity which they ought to have in consideration of their sales.

8047. But you cannot check that, because they can write out fictitious sales?—The opium is always weighed.

8048. They can write out fictitious sales at the counter as much as they like?—True enough they can, but they ought properly speaking to have less opium. If they had not got opium from outside to send out through the agents, and if they had to indent on their licit store, they would have a great deal less opium than they ought to have when inspected.

8049. How?—Because what they send out would be a deduction from their licit store.

8050. It is only a surmise of yours as to the amount which they send out?—It is the only way of getting at the truth.

8051. It is only a surmise that the consumption for instance in Sandoway and Kyauk Pyu is from the shop at Akyab, and not from smuggling direct from Chittagong?—No; men have been caught bringing opium across from Prome to Toungoo.

8052. I was talking of Akyab?—It comes to the same thing. The opium would come to the best market. The smugglers know where the market is to be found.

8053. Is it not a fact that it is important to have a class interested in a monopoly in opium in order to prevent smuggling?—Of course if you could prevent them getting higher profits than they ought to get, I admit that would be the best motive to endeavour to instil into them; but as a matter of fact, the larger the field of sale, whether licit or illicit, the better for the Chinaman. He will not scruple at anything.

8054. If it is his own smuggling only, but how can he prevent other people from smuggling? If he smuggles himself, is it not certain that a number of other people would smuggle?—Where there is a licensed vendor, he will smuggle himself, and will do what he can himself to prevent other people from smuggling.

8055. If he smuggles himself, he will hardly have the courage to inform against other people?—It is quite certain that if he hears of anybody trying to do the same thing he will stop him.

8056. How?—He will inform against him.

8057. Is it not a dangerous thing for a man engaged in that smuggling trade to inform against people carrying on the same trade?—He has got his own myrmidons whom he can trust. As a matter of fact, it is not conjecture. It is a fact which has been proved in several cases; they have informed while at the same time they are smugglers—that is, they are illicit salesmen.

8058. Illicit selling outside his shop by a licensed vendor is a very minor thing compared with his smuggling in illicit opium by all sorts of people from outside the country. It has been the experience for a long time in India that the monopolist farmers were almost the only aid to checking smuggling. I should have thought the same would apply in Burma?—It is not the opinion of officers who have had much experience.

8059. It has been asserted that we have succeeded under the old system in almost entirely excluding Yunnan and Shan opium from Lower Burma: was it not mainly by the help of the licensed vendors?—No; Yunnan opium is not

nearly so popular a drug as British opium. It is much harsher in its taste, so I am told. It is more bitter and not so powerful. That is what I have been led to understand.

8060. If under the new system you have no monopolists personally interested, and rely only on the official services of your police, your excise preventive men and informers, is it not likely that for every man prosecuted by their assistance ten men will bribe them to abstain from true or false accusations?—That is a very difficult matter indeed to speak upon. We have never given the higher classes of Burmans a chance to help us in the matter of preventing opium consumption.

8061. My question is rather as to what the excise preventive men, police, and informers will do. Is it not likely that for every man prosecuted by their assistance, ten men will bribe them to abstain from true or false accusations? —Unless we get the better class of the Burmese elders to co-operate with us, which we can only do, in my opinion, by abolishing the licensed shops. In my opinion we will not get much assistance because we are not believed in.

8062. Is it not likely that for every man prosecuted by their assistance, ten men will bribe them to abstain from true or false accusations?—It is not likely in my opinion, at least in the proportion you name.

I think the Burmese elders said something of the same kind to Mr. Wilson, Deputy Commissioner of Shwegyin, and to Mr. Fraser, Deputy Commissioner of Pegu. Mr. Wilson writes "the Burman elders are apprehensive of "Police extortion if the proposed prohibition is put in "force. There is no doubt the mischief thereby occasioned "would go far to counteract and even prevent any good "likely to be done by the prohibition. Any checks on the "Police action, however, would go far to render the pro- "hibition nugatory." If we have not the co-operation of these village elders, the proportion will probably be something like what you have named.

8063. Mr. Fraser said something of the same kind. He says "there should be no distinction between Burmans and "Chinese, Shans, and cognate races. If such a distinction "is made, the Burmans will purchase opium more illicitly "than ever, and the people of the country will be more than "ever harassed by the Police and other Excise officers?"— Exactly so, that is to say, if you prohibited the Burmans and not the others, you will have harassment by the Police.

8064. So far as you have observed, are the bad effects of the indulgence in the opium habit, the same in the case of Chinese or Indians in Burma, as in the case of Burmans, or different?—In Burma I cannot say that I have ever seen either a Chinaman or Indian the worse for opium; in fact I have never seen an Indian opium consumer in Burma at all.

8065. Not to your knowledge?—Not to my knowledge.

8066. You are aware that a good many do consume opium?—I am aware that certain classes do. I have seen a number of Chinamen who have risen from smoking opium and from eating opium too, but I have never seen a Chinaman whose appearance was in any way damaged by the drug. I have never noticed it. I have seen Chinamen rise from their smoking and go away exactly the same as before smoking, without any apparent difference whatever.

8067. I should like to ask you one or two questions on Sir Alexander Mackenzie's note of the 30th April 1892. I do not know whether you will be able to answer them or not, but as it is an important document and will be very much quoted at home, and as we have not got him here, perhaps you may be able to answer for him. Am I right in understanding from paragraph 14 of Sir Alexander Mackenzie's note, that he meant to treat only the Chinese exceptionally; they were to be forced to take out a ten-rupee annual license to consume opium, but could do so without a medical certificate. Habitual consumers of all other races, Burmans and non-Burmans including the 200,000 adult Indians, Shans, Kachins, and others, were not even to be allowed a ten-rupee license to consume except on medical certificate that habitual consumption was necessary for their health. That is what he proposed, is it not?—Yes, that is what he proposed.

8068. And opium was also to be sold at R5 per tola only which, except to very rich people, is a prohibitive price? —Yes, that was his proposal. He says "the selling price of "opium at the dispensary I would make R5 a tola, quin- "tuple the present average price, and the amount to be "given at one time I would keep as at present at 3 tolas."

8069. The evidence in former reports, and that now taken by us, shows that the habit of opium-eating has long prevailed among Indians, and has always been prevalent among certain important classes of them, such as the Coringhis, and the Sikhs in the Military police and in the army regiments; it is also very prevalent and of old standing among Shans, Kachins, and some other similar Northern tribes: do you not think that such a system as Sir Alexander Mackenzie proposed would be very arbitrary and would have caused justifiable discontent amongst various classes of non-Burmans?—It would have produced irritation undoubtedly. I admit that, but I do not quite see when you want a drastic remedy that you can avoid that.

8070. In paragraph 4 of his note, Sir Alexander Mackenzie writes:—"As regards the Shans and Kachins. I find that "those officers acquainted with them hold that opium is "nearly as deleterious to them as to Burmans." In his Secretary's letter of February 1891 to the Government of India, he used these words:—"Chinese, Shans, and others "consumed opium without ill-effects, or even with beneficial results." Do you know (I suppose you were in frequent communication with Sir Alexander Mackenzie at the time) who the officers acquainted with the Shans and Kachins are, upon whose report Sir Alexander Mackenzie changed his views? Can you refer us to their reports?—No, I am unable to refer you to them.

8071. Do you happen to know who the officers were that he refers to as being acquainted with them, who said that opium was nearly as deleterious to them as to the Burmans?—I am not able to give a definite answer, but I should imagine it was Mr. Hildebrand with whom I know he was in communication.

8072. Who are the officers best acquainted with the Northern Shans and Kachins?—The acquaintance with the Kachins is of very recent date, and it is uncommonly difficult to find anyone who knows anything about them. I should say Mr. Shaw, Deputy Commissioner of Shwebo, Mr. George, the present Deputy Commissioner of Bhamo, and Major Adamson, the Commissioner of the Central Division; and most of all I think Colonel Cooke, who in the old times was resident of Bhamo, would know most about the Kachins. Colonel Cooke travelled through the country before its annexation.

8073. I suppose Mr. Jennings who gave evidence before us the other day, knows a great deal about them too?—He has only been there a short time, and he cannot know much about them. He has only been there about 15 months or so. I should think Colonel Cooke would probably know more about them than anyone else. He has also seen them since the annexation. He has been Deputy Commissioner and Commissioner of the Northern Division.

8074. As to the Shans, who knows them best?—I think on the whole, the man most competent to give an opinion about them is Mr. Hildebrand. He has been all over the Southern and Northern Shan States.

8075. (*Mr. Mowbray.*) Where is Mr. Hildebrand?—At Fort Stedman.

8076. (*Chairman.*) What about Mr. Scott?—Yes, I should place Mr. Scott next to Mr. Hildebrand. But Mr. Hildebrand has been there from the earliest times. He is now with them. He has been in charge of the entire Shan country.

8077. (*Chairman.*) I believe we are going to get a statement from Mr. Scott who is now at Bangkok, and I think we might also have a statement from Mr. Hildebrand.

In your note upon which Sir Alexander Mackenzie's minute was based, you did propose that Burmese doctors and hakims should be supplied with stocks of opium for sale?— Yes.

8078. Sir Alexander Mackenzie in his minute did not notice that: apparently his intention was that the demand for medical use should only be supplied from dispensaries; do you think that was intentional, or was it an oversight? —I should think that very likely it was an oversight.

8079. In paragraph 6, Sir Alexander Mackenzie uses these words: "Insist on the police doing their duty;" and I notice that Mr. Houghton, one of the Deputy Commissioners, uses the phrase "strong and unremitting pressure on the police;" or as he calls it elsewhere, "resolute insistance on their showing a fair outturn of work in detection of illicit use and possession of opium:" do you think that in dealing with an artificial crime like this, of use and possession of opium, such a policy is safe with oriental police?— No, I admit I should have very considerable apprehensions if it was pushed to the extent indicated by these words, that is to say, "strong and unremitting pressure". With oriental police I should hesitate to put such pressure upon them.

*Mr. D. M. Smeaton.*

19 Dec. 1893.

8080. (*Chairman.*) Before putting more questions, I wish to explain that I myself, and I believe all the other members of the Commission present, have a great deal of sympathy with you in your wish to bring our law in the matter of opium, in conformity with the opinion of respectable Burmese people, and we have no intention of going behind, as it were, what has been decided by the Government of India, and by the Government of Burma, in regard to the prohibition of the use and possession of opium by the Burmese. We all hope that that policy may prove a success; at the same time I wish to cross-examine you upon your printed note of 27th April 1892, because it is an exceedingly strongly worded document, and one which when it comes into the possession of a certain part of the English public, will be much used and much relied upon. I must say that after carefully reading it, it seems to me particularly for an official paper, to be exaggerated and sensational in tone. I therefore think that it is right to cross-examine you to a certain extent upon it. We will take first the tabular form of consumption, and its effects for the Arakan Division, given in para. 4 of the note, which, you write, refers entirely to Burmese: how did you eliminate other races in preparing this table? You say elsewhere in the note that "only one Deputy Commissioner gave separate statistics?"—That refers to the effects, not to the number of opium-consumers. That is the meaning of that clause.

8081. Do you not think that the heading "Physically "or morally wrecked" is sensational?—It is the heading prescribed by the Chief Commissioner.

8082. Does not Major Parrott say in his report appended to your note that it was not understood?—I am perfectly sure that he understood it.

8083. But how about the Lugyis and Myooks?—I have not the slightest doubt that it was perfectly well understood.

8084. Is it not rather a hard thing to draw the line as to what is physical wrecking or moral wrecking?—When the people were asked the reason, they did not scruple to tell all their secrets; but no man likes to have his child's name published in connection with a thing that he considers to be a heinous sin. He will however tell you in private. Major Parrott has perhaps the largest experience of Burmans, of any officer.

8085. He says that it was not understood?—I am perfectly certain that it was quite understood. I think he referred to the officers who examined, and not to the Burmans themselves. I do not think he refers to the Burmans to whom the question was put, but to the officers to whom the matter was remitted.

8086. (*Chairman.*) If English officers did not understand it, you could hardly expect the Myooks and Lugyis to understand it. Major Parrott says, "it is very difficult to distinguish between 'physically wrecked' and 'morally wrecked'" and that in fact many of the officers have not understood the question?—Yes, but I am of opinion that the intention of the question was understood.

8087. (*Sir William Roberts.*) It struck me that the term "physically wrecked" was altogther wanting in precision, a question that is not precise, cannot be precisely answered.

8088. (*Chairman.*) The figures given by the Myooks and Lugyis imply that the terms were misunderstood in some cases. If you look through the figures you will see that nearly every one was returned as "physically wrecked"?—From conversations I have had with many Burmans and from the documents I have read at the beginning of this sitting, I think the Burman regards a man who has begun to touch opium, as *ipso facto* bad. I believe the effect of that opinion itself reacts upon the man and makes him what opium might not make him: it makes him go from bad to worse. The moment a Burman lad is known to be habitually eating or smoking opium, he is excommunicated from his family. If he does not reform, he runs a poor chance of getting back into his family.

8089. That would hardly physically wreck him?—The Lugyis and Myooks and the men who were consulted used the word *beinsa*. That is a convertible term with thief. When a Burman lad comes back to his home after he has been known to have contracted the habit, he is looked upon as a man who comes back really to thieve. That is a proverb really among the people,—that a son who has left his family and contracted the habit, comes back to thieve.

8090. As to moral wrecking, is it not obvious that in a country like Burma, particularly where the sentiment of all religious law-abiding people has always been against opium, law-breaking, and vicious and self-indulgent people, in other words, the mass from which the criminal class is mainly recruited everywhere, who have always taken to opium, either licitly or illicitly, and presumably to excess? In a country like Burma, is it not they who would naturally take to opium consumption?—The evidence rather shows the other way. What you call the effect is the cause. It is after a man has taken to opium that he takes to crime. That is the evidence that has come before me. My evidence is chiefly hearsay. I had not the means of personal observation except in one or two cases in Upper Burma.

8091. You assume in these statistics and tables that every man who is found to be an opium-consumer, and has been suspected or convicted of crime has come to it through opium. Is not that a most extravagant assumption?—That is the burden of it.

8092. Do not you think that it is a most extravagant assumption? May it not be the other way as Major Grey and other officers have said?—The other way would be distinctly against the weight of Burmese evidence. I can give hardly any personal experience myself, but the weight of Burmese evidence is exactly the other way, namely, that the crime is the effect of the consumption of opium, and not the cause. There is the evidence given before Major Parrott of 26 young men in Arakan whose careers are shown to have become criminal owing to opium.

8093. It might be from opium or anything else, if they are self-indulgent people?—Yes, but it is a little difficult to go behind the evidence of the fathers which is very clear in establishing opium as the cause.

8094. We know in India that drinking is a constant cause of crime, and so it is in Europe?—Yes, of violent crime, but not so much I think of petty crime.

8095. It leads to petty theft in England?—The opium-smoking Burman never takes to violent crime, but he takes to petty crime, petty thefts from his own father's or mother's or mother-in-law's house; reaping crops from other people's paddy fields, and doing things among his own people which would hardly come within the cognisance of a criminal court at all. That is what the Burmans refer to when they schedule them as "morally wrecked." The cases do not come out in criminal courts. They are petty thefts, robbing from stacks and taking clothes and food. That is the kind of offence that the Burmans understand when they call the subject "morally wrecked."

8096. Again as to physical wrecking, is it not a well-known fact that in all countries where the opium habit prevails, a great many take to it to relieve chronic pains, such as those from malaria and syphilis and affection of the lungs, and disorders of the stomach, etc.?—I have been told so.

8097. Could you rely upon your Myooks and Lugyis to discriminate between cases where the physical wrecking was due to opium, and where it was due to these other disorders?—The census which was taken was a census of well-known habitual users of opium, and I should doubt whether the Lugyis and Myooks had included men who would casually take it as medicine. It may be that the effect of some of these figures might perhaps appear greater than it ought to owing to the inclusion of cases of that kind,—that is to say, of cases of people who are habitual invalids and who therefore habitually take opium for its soothing effects.

8098. One of your officers who is an anti-opium man, says that the statistics represented the Lugyis' feelings as well as the facts. How are you to decide except through men of that kind?—You get the opinion of a Lugyi upon a man's character and he informs you of his opinion about him, and there is an end of it.

8099. You give in this table in separate columns "physically or morally wrecked," and then you total them?—Yes.

8100. Does not this exaggerate the total number of injured, one way or the other; many people are apparently returned by reporting officers as physically injured, and also in the other column the same person is morally wrecked, *i.e.*, convicted or suspected of crime: you have totalled them, and that would seem therefore to exaggerate the number?—In the Arakan division we find the total number of consumers physically or morally wrecked as 5,759. That is the total of the third column. Then there is the total number of consumers, 8,668. The percentage is 66.

8101. But I see that in certain of these statements where details for each man are given there are many cases where the same man is put down as physically wrecked, and he is

also put down as being convicted or suspected of crime ?—I do not think it will be found that the same individual is repeated.

8102. (*Mr. Pease.*) Take No. 7, for instance, in the Toungoo District list in the appendix to your note. In making up your statistics was he put down in both columns ?—No; he was not included in both columns. No individual, that I am aware of, was doubled. It may have been the case, but I do not think so.

8103. (*Chairman.*) Would not the Myooks put the man in both columns ? Would not the officer naturally count them in both columns ?—There was a check.

8104. Are you aware that any check was used ?—You see that there are two columns which show the numbers. You cannot repeat the man's name as a smoker and also as an eater, because they are kept separately. The total of these two columns of smokers and eaters ought to agree with the total consumers. I should think an obvious check would be used by totalling the two and comparing them with the other two.

8105. In some cases you could not give the total of the opium-smokers and opium-eaters separately ?—No.

8106. The people had to report to you everybody under both heads ?—Yes.

8107. And unless special precautions were taken, naturally the returns would double the man ?—They might have done so in the absence of precautions in checking.

8108. You would not get the information you asked for correctly unless they did double them ?—In my own returns I remember that where a man was morally wrecked, I held that to be the greater evil and kept him from the "physically wrecked."

8109. Did you make up these figures yourself ? - I suppose you used clerks to do it ?—I made every calculation myself from the district figures.

8110. You could not have done it accurately. The Deputy Commissioners sent in their tables and they put in so many morally wrecked and so many physically wrecked as they were bound to do; and they were bound to put a man in both columns, if he was both morally and physically wrecked, and presumably a great many would be put in both columns ?—The figures in these statements, which were in my note, were calculated from the district returns by myself without the assistance of any clerks.

8111. But if the Deputy Commissioner did not check it, you could not do it ?—Of course, I could not check their enumerations; I accepted these; but every calculation based on them was made by myself.

8112. I understand no Deputy Commissioner did it ?—Except the Toungoo Deputy Commissioner.

8113. That leaves it very uncertain whether the table is correct,—I mean to say whether it does not exaggerate the number of people in the two columns ?—I would not like to say positively. There is no doubt it is possible that the aggregate of these two columns may be larger than it ought to be, owing to the inclusion of a man, who was both physically and morally wrecked, twice. It is possible.

8114. I should think it is very likely. It stands to reason. You yourself say that the criminal effect of opium is to make a man a petty thief: that is the particular form of crime ?—Yes, it is possible that some names may have been included twice.

8115. The men, as we all know, who take to that petty thieving are the excessive consumers who become incapacitated for honest work, and naturally the same man, if he were an excessive consumer, would ordinarily appear in both columns according to your view of the habit ?—Yes; but I do not think the Deputy Commissioner would have permitted a statement to appear, which was supposed to be a census of two classes of consumers, without checking them with the total number of consumers.

8116. He had not to draw up this percentage column which shows proportion of physically and morally wrecked to total consumers ?—To carry what you say to its logical conclusion, the result would have been that you would have shown the result of these two columns larger than the total number of consumers, which is hardly possible. If what you say is likely to have been true, namely, that most or all had been twice included, the total would have been larger than the number of consumers.

8117. No, that does not follow, but it does seem to me, judging from the general evidence, that the percentage of consumers physically and morally wrecked is very much larger than one would have anticipated from evidence elsewhere,—that in fact, it is likely that this mitake has been made in these tables ?—The eighty per cent. of habitual criminals now in confinement are addicted to opium.

8118. (*Mr. Pease.*) The result would be that if anybody had made a mistake, it would bring the percentage down from 66 to 50: because we take the physical as 3,969, and we must add to that 196 of which there is no statement, which would make 4,165: we know that there is no mistake about Toungoo, and some other district. That would bring the number to 4,165 out of 8,868, which would be nearly fifty per cent. ? - That is so.

8119. (*Chairman.*) How did you get the figures of the physically wrecked for Akyab ?—These are the totals given. The numbers are given for Akyab sub-division and Pauktan township.

8120. From the tables in the Deputy Commissioner's report given in the appendix, I see some were returned as injured, but without detail as to moral or physical, and so were put between the two columns ?—Yes.

8121. Were they put in your table into "physically wrecked ?" The number of "physically wrecked" in the Arakan table with regard to Akyab is very large ?—1,969.

8122. Did you attach no importance to the fact that Major Grey, Deputy Commissioner, Mr. Grant-Brown, Sub-Divisional Officer, and Mr. Wadman, Excise Officer in that district, all said that they themselves had seen no cases of persons physically wrecked in Akyab ?—These are Major Grey's words: "The Excise Inspector, Mr. C. Wad-"man, informs me that he has not seen any cases of persons "physically wrecked by the use of opium, and personally "I have seen none either. Cases of great emaciation are "common among opium-eaters."—That seems rather to modify it. If a man is greatly emaciated, I think he is on the way to something like physical wreck.

8123. (*Sir William Roberts.*) A man may be spare ?—I do not think emaciation is the same thing as being spare.

8124. (*Chairman.*) Major Grey also says that Mr. Grant-Brown had made enquiries and that he stated, "there is a sprinkling of opium-eaters and smokers in nearly every village. The habit is disliked and feared by the Lugyis, but in no case were they able to say that it had done any actual harm. The use of opium, according to these villagers, had not resulted in crime or even in idleness." In those cases the figures were not included in the "physically wrecked," so that they were not included in the percentage.

8125. In preparing a statement with such an extraordinarily strong heading as "physically or morally wrecked," would not you be inclined to hesitate when you found that an officer of experience like Major Grey, backed by two officers below him, said that they had not seen anything of cases of what could be called physical wrecking ?—Major Grey submitted statistics under the columns which were prescribed. If he considered that the instances given in those columns were not instances of physical injury, then he ought to have excluded them. When he presented these figures to me as coming under the head prescribed by Sir Alexander Mackenzie as physically wrecked, those were figures for which he was to vouch and for which he did vouch.

8126. He did not vouch for it ?—When a man gets a figured statement to prepare, and he signs that statement, I think he does vouch for it.

8127. They were called for in a hurry: he had to prepare them through these Lugyis and Myooks ?—If he discredited the Lugyis' opinion, he ought to have said so. He says in his opinion he had never seen any: whether he went to verify the cases which he included in his statement, I cannot say; but if he was so convinced of the fact that people were not injured, I should have thought the best plan would have been to verify the instances themselves. If he did not do so, and includes them in his statement, I think he must be held to vouch for it.

8128. Major Grey states that the Sub-Divisional Officer, Mr. Grant-Brown, had made enquiries in eight villages in the Akyab township, and that in no case were they able to say it had done any actual harm, but that he submitted no statistics. Afterwards statistics were called for by the Commissioner for these eight villages and were submitted by Mr. Irwin, and nearly the whole number of opium-smokers and opium-eaters are reported as physically and morally wrecked: is that not a strange contradiction ?—If you look at Mr. Irwin's subsequent letter, reporting on this very sub-division, you will see that in sending statistics, he quotes part of the Sub-Divisional Officer's report on the subject, which states, "I examined 15 opium-smokers (or "eaters) at Ywathitke, which is said to be the worst village "in Akyab township (outside the town) in this respect. In "most of them the effect of opium was apparent in their "discoloured skin and shrunken appearance, but only one "could be said to look at all bad. All of them, however, with "but one exception admitted that they had lost strength

*Mr. D. M. Smeaton.*

19 Dec. 1893.

"through the use of opium. Two men I found had actually "given it up within the year, and these were not the only "efforts which I discovered at reformation. Nearly all the "men had at least reached middle age, and several, whom I "asked, had grown-up sons who had not taken to opium." The Deputy Commissioner, Mr. Irwin, adds:—"In conclu- "sion I beg to state that it is the opinion of all the officers, "whom I have directed to report on this matter after per- "sonal investigation, that the ill-effects of opium on the "Arakanese are apparent on all those whom they have "examined, but that with perhaps a few exceptions the use "of the drug has not either physically or morally affected "the non-Burmans." These remarks appear to modify the statement made by Mr. Grant-Brown.

8129. With regard to the Kyauk Pyu district, you rely for figures of "physically wrecked" on a rough two-thirds' estimate based on Mr. Leed's opinion that the majority of opium-smokers are physically wrecked, or on the road to it?—In paragraph 3 he states, "I have interviewed the opium-smoking community at Cheduba and Kyaukaimau, and as many as I have been able to get hold of in Kyauk Pyu. It is very difficult for any but an expert to distinguish between persons who may be said to be physically wrecked and those to whom such a term would scarcely apply. The reports of Civil Surgeons will clear up this point, but I think that in the case of every opium-consumer Government has lost a good citizen, and that any loss in the opium revenue would be made up by the taking up of additional land for cultivation and the substitution of honest tillers of the soil for the degraded beings that form so large an element in the villages of many districts. I endorse the Civil Surgeon's opinion and think the majority of the persons who have taken to the drug may be considered to be physically wrecked or on the fair road to become so. The number, some 913, who are calculated to have taken to crime, speaks for itself?—It must have been an estimate. The total consumers are 3,832. I imagine I took a little over one-half. That is the majority. The 913 are reported to have taken to crime. That is not my estimate at all. That is a statistic of crime.

8130. Convicted or suspected?—Yes. The 2,000 estimate is only those who are physically wrecked.

8131. (*Chairman.*) Mr. Leeds I think says that he based his opinion, that the majority of opium-smokers were physically wrecked, not on facts apparent to himself, but on the opinion of Mr Bhattacharji, a Bengali gentleman, who is Civil Surgeon there, does not he?—He says, "I "have interviewed the opium-smoking community at "Cheduba and Kyaukaimau, and as many as I have been "able to get hold of in Kyauk Pyu." He does not confine his opinion to the opinion expressed by the medical officer.

8132. (*Chairman.*) He does refer afterwards to the medical officer's reports. He says, "the reports of Civil Sur- "geons will clear up this point, but I think that in the "case of every opium-consumer, Government has lost a "good citizen, and that any loss in the opium revenue "would be made up .....I endorse "the Civil Surgeon's opinion and think the majority of the "persons who have taken to the drug may be considered "to be physically wrecked or on the fair road to become "so."?—You will notice that he seems not to have confined his enquiries to the Civil Surgeons at all, but to have gone to the chief smoking community which is at Cheduba.

8133. As to the Sandoway district figures I see that 169 out of 294 are returned as having taken to crime. It is the case, is it not, that 103 of these are only commonly suspected and not convicted?—Yes, that is so: "number commonly supposed to be petty thieves."

8134. Do you think the Burmese officials, like the Lugyis' and Myooks, estimate in such matters, would be reliable? Do not you think their estimate is likely to be exaggerated?—No, I do not.

8135. Coming to paragraph 5, you say, "It must be noted that only notorious consumers of opium of Burmese race have been enumerated by the District Officers." That is apparently based upon Mr. Leeds' remark to that effect, is it not?—No; the census was taken of the men by Thugyis chiefly. The whole census was made by the Thugyis.

8136. Mr. Leeds is the only officer who said anything to that effect? Major Grey says nothing to that effect. The other Deputy Commissioner, Mr. Houghton, says something which is contrary: "Only a few secret consumers could "have been omitted?"—I think that the words are justified. The number of users of opium was taken as any statistics of the kind would be taken by the local officer of the village.

8137. Looking to the well-known sentiment of the Burmese elders, is not the enumeration likely to be full?—I think that every father who had an opium-smoking son would conceal it if he could.

8138. It is not a matter of concealment; they returned only the numbers?—The Thugyis made an actual counting of heads, they actually counted the men.

8139. They counted the men, but they would not give the names to make them in any way public?—No; but it was liable to be made public. I cannot say that I think it is likely the list would bear scrutiny in that way. A Burman would be the last man to admit if he could avoid it, that he had anyone in his house who consumed opium habitually. That is still the opinion of the District Officers. In 1893 the recorded number is very much less than the number really is. I think that the number of consumers in certain districts in reality is very much larger than is shown here.

8140. That is a surmise?—Yes.

8141. (*Mr. Pease.*) Founded on conversation with District Officers?—Yes, and with the Burmese. I may say in a report received ten days ago, the Deputy Commissioner or another of the local officers of Kyauk Pyu was of opinion that in certain parts of the district 50 per cent. of the adult male population consumed opium.

8142. (*Chairman.*) Who is the present Deputy Commissioner?—Mr. Wilson. If I remember rightly, it was a very large percentage, I think 50 of the male adult population consumed opium in a certain part of his district of Kyauk Pyu.

8143. (*Mr. Mowbray.*) You would not take that as the average of he whole district?—Certainly not.

8144. (*Chairman.*) Part of the district?—Yes, I took pains to verify the matter about which you are asking, namely, as to whether those villages or tracts in which the census of opium-users in 1891 was taken was typical of the rest of the district.

8145. Your description in paragraph 6 of the physical deterioration caused by the opium habit on Burmans observed by medical officers in charge of the Arakan jails is really taken, is it not almost literally, from Dr. Bhattacharji's report?—Yes, and if I recollect aright, I consulted Dr. Dalzell.

8146. It is almost literally taken from his, Dr. Bhuttacharji's, report?—Very likely.

8147. Is it not a very extreme one; ought it to be taken as you have taken it to represent all the medical officers in charge of the Arakan jails?—The words you use in paragraph 6 of your note before giving Dr. Bhuttacharji's description are: "The physical deterioration in Burmans observed in charge of these jails must be described as follows." There is no other description given as far as I know but this one.

8148. You took it because it was the only one?—Yes: I do not think there is any other description given by any other medical man, and this man had apparently made a study of the physical condition of opium-users.

8149. I do not think in the whole of these appended reports on which you have based your note, that there is any other medical opinion given at length?—The medical officers sent in statistics in a similar form and as showing the results of opinions on the physical condition: they sent in reports which are not printed here of the population of jails who were opium-eaters and opium-smokers, and in these statements they made remarks about the condition of the people.

8150. Do any give a further report?—I think nearly all give symptoms,—not in the aggregate such as these,—but all give symptoms of which some are in this description, that is to say, some say one symptom was more predominant, and another said another. I did not receive reports.

8151. You say in paragraph 8, "The localities and popu- "lations examined were selected more or less at random and "are typical of the rest of the districts to which they refer." Is it not almost certain that the native officers would be sure to select villages where they knew opium-smoking more or less prevailed?—I will read you the answers made to references by myself on that point. I asked the question in the case of these areas selected for examination,—was there any selection on account of the habit of opium being found there, or was it at random? Akyab says "the "villages were selected which were most notorious as centres "of opium consumption." Kyauk Pyu says "no selection was "made; there are 72 circles in the district. Every Thugyi "was ordered to send in a list of consumers in his district. "Fifteen failed to send." Sandoway, nineteen villages selected as being large villages only.

8152. The Sandoway Deputy Commissioner also says in his report that in his large villages, there is more opium

smoking than in other villages, and therefore that his statistics are likely to be in excess of the true average for the district?—His answer to me is that 19 villages were selected solely as being large.

8153. (*Mr. Mowbray.*) In his report he uses the same expression: "It is well known that consumers of the drug "are more frequent in the large villages, such as those enu- "merated, than in the smaller and less civilized ones?"—Yes. And he goes on to say, "so that the proportion of opium- "smokers throughout the district is, making all due allow- "ances, less than that stated above."

8154. (*Chairman.*) You say "the localities and popu- "lation examined were selected more or less at random and "are probably typical." That statement is not justified by what you yourself say, because in Akyab the Deputy Commissioner says he did select. Mr. Houghton, the Deputy Commissioner of Sandoway, says "the figures would be in "excess and there is only one district in which there is no "selection?"—It may be so. As far as the Deputy Commissioner of Sandoway is concerned, he seems to say that these numbers are not typical of the whole district. But you will find that in the majority of the districts the localities in which the enumeration was made were typical of the whole district.

8155. You rely a great deal upon Major Parrott's estimate in raising the proportion from 3 to 4 per cent.?—Yes, I do.

8156. You say in justification of that that he has taken pains in the enquiry. I see no evidence of that in his report. Upon what do you base the assumption?—He was the first to raise the question with regard to the opium dens. I had considerable communication with him on the subject and he told me that he was making these enquiries.

8157. You remark that no Buddhist will own to the habit unless cornered; but that seems no ground for raising the Myook's estimate, does it? I presume they return from the Lugyi's verbal information as they did in the case of men suspected of crime?—Yes, no doubt. The father of a son who has taken to opium will not admit it, unless some one tells him that he has been seen. I am speaking from personal acquaintance with the Burmese.

8158. Are you certain that the names were written down by the Lugyis in their reports? I should think it improbable?—You see what was done in Toungoo. The names were given there. If they were not written down they must have been spoken. When the Thugyi wanted to make his census of opium-consumers, he summoned the Lugyis and he said "look here, here is a *bein-sa* and there is a *bein-sa*"; they are named and recorded.

8159. That argument of a father naming his son would not apply there?—The Lugyis would only name those people who they knew and whom everyone knew were opium-smokers. If they knew that they were not suspected, or notorious, they would avoid naming them.

8160. Fathers might in the case of their own son?—No; they might name their own sons, but they would not name other persons' sons.

8161. You have raised the percentage in this way to 4 per cent. of the total population which is calculated to be equal to 22 per cent. of the adult male population?—Yes.

8162. Supposing this to be true, ought you to assume that they are all heads of families; are single men unknown, particularly among the criminal classes?—No, but a very large majority are married.

8163. Would not a father and son in one family indulge together or avoid together?—Yes; and they might live in the same house.

8164. Is not this, paragraph 8 of your note, rather a sensational paragraph?—I do not deny that it puts the case strongly as the figures before me justify. You see yourself what the opinion was of the officer in charge of the division. He held that the percentage was 5 per cent. of the adult population. That is what he says. He has travelled more in Arakan than any other Commissioner has done before or since, and he probably knows more of the people than any man in Burma. I think I was bound not to ignore his opinion after the long series of tours he has made over the place. He says 5 per cent. He is an officer accustomed to statistics, and I adopted the percentage of 4. I do not say that it is correct; but I do not think it is over the mark.

8165. Now we come to the Pegu division. The percentage of consumers of the total population I see you put for Pegu District as 2, and the ascertained percentage of the whole division as 1·2?—Yes.

8166. Can you explain how you obtained the figure of 884 consumers for Pegu? Deputy Commissioner Fraser's report gives 154 consumers for the six villages selected, and an estimate of from 200 to 400 consumers for Pegu town, the total at the outside being 554?—I cannot recall that. If I remember rightly, the figures were supplemented by enquiries made by myself from the Deputy Commissioner. There are two or three hundred besides that. If I remember rightly I asked for further statistics demi-officially, which do not appear apparently in these printed papers. I may here state that I consider the percentage for Pegu may probably be wrong. The Deputy Commissioner reported on my reference; he was the same Deputy Commissioner who took the census, and he said, "the villages were selected as the notorious centres of opium consumption." That was not reported at the time.

8167. The district or division?—The district.

8168. (*Mr. Mowbray.*) I understand that the general statement with regard to the villages being notorious centres applies not to the Pegu district with its 884 consumers, but to the whole Pegu division?—Only to the Pegu district. The Pegu division has four districts excluding Rangoon. In the Pegu district the villages in which the opium-consuming census was taken were selected as notoriously consuming centres, and therefore it cannot be held that the percentage yielded by these seven villages applies to these four districts. In Hanthawaddy the number of consumers was ascertained by "actually counting heads" in each village; in Tharrawaddy four villages were selected and taken quite at random and are typical of the entire district. In Prome villages were selected at random and are typical of the entire district.

8169. (*Chairman.*) You have made rather a broad rise from the percentage, 1·2, which includes those Pegu District figures, to 2 per cent., have you not?—I have; and I think, considering the case of Pegu, it is quite possible that it may be excessive.

8170. You yourself say that it is admitted that people either take to crime because they take to opium, or that they take to opium because they are bad characters, so that the jail population naturally has a much higher percentage than the free population: by taking 2 per cent. you take practically what is the jail figure for the whole division?—I am not quite prepared to admit what you say. The kind of crime as I have said is petty crime: you will rarely see an opium-smoker take to anything but petty crime. It is a quantity that you could hardly reckon. It will be very difficult to say what the kind of offenders were who formed the total population of the jail at the time. If you took all the petty offenders and then the opium-smokers, I admit it would be wrong to assume such percentage as that. I do not think that there is necessarily any great discrepancy.

8171. (*Mr. Mowbray.*) Are the figures of the Superintendent of the Jail at Rangoon published in the appendix? I see you do not agree with them. I do not know whether we could have the opportunity of seeing them?—No, they are not published. I think they were included as they are. I do not think the reports of the Superintendent of the Jail are here. The fact is the reports of the Inspector General of Jails came in very late indeed, when the other reports were ready and printed. His report is not here.

8172. I believe he is a European?—Yes, he is always a European.

8173. (*Chairman.*) I notice that the statistics furnished by the police for Rangoon town give a much smaller percentage of consumers and of those who have taken to crime, than that adopted by the Deputy Commissioner, and given by the Excise Establishment: ought not the police to know best as to crime?—Yes.

8174. With regard to the Irrawaddy division I understand that your estimate of the percentage of consumers in this division was a guess based on statements made by the Deputy Commissioner of Henzada and the two District Superintendents of Police?—Yes; that is to say, 2 per cent.

8175. You rely considerably on the concluding paragraph of Major Butler's statement, which is to the effect that the jail statistics show that between 1882 and 1890 there had been a very large increase in the opium habit: is it not a fact that in 1882 there were no specific orders requiring the maintenance of statistics of opium-smokers in jails?—That I cannot say; I should think most medical officers in charge of the jail would, generally speaking, make such a schedule whether there are orders or not.

8176. Is it not the case that after 1882, specific orders were given that they should be careful in preparing these opium-smoking statistics?—I really cannot say.

*Mr. D. M. Smeaton.*
19 Dec. 1893.

8177. If specific orders to be careful in recording statistics were issued after 1882, the percentage difference between 1882 and 1890 would be misleading, would it not: I am informed that orders were issued from 1883 ?—I should think that most medical men in charge of a jail would schedule their opium-consumers whether there were orders or not.

8178. You say in paragraph 15: "In Henzada, 1,348 "persons, or 38 per cent. of the ascertained consumers of "opium were convicted criminals. Applying this percentage "we arrive at a total of 11,200 victims of opium in the Irraw- "addy division, who have either taken to crime or are on the "road to it." Why do you assume that there are no statistics other than from Henzada?—It is an entire district. The district was taken as a whole. It is no better and not much worse than any other part of the division. It is in the centre of the division.

8179. Is it not the case that statistics from 96 Thayetmyo villages show that the proportion of consumers who have taken to crime is less than 13 per cent.; that is a pretty large area too?—I do not think it is a large area. I suppose in Thayetmyo there are three or four hundred villages.

8180. Those 96 villages ought to be fairly typical. Ought you to disregard the 13 per cent. of this area and to assume for the whole division the 38 per cent. in Henzada? —The whole area of Henzada was taken; "good, bad and indifferent" were put in one, and the percentage taken.

8181. Is there anything to show the nature of the offences for which the 1,348 consumers in Henazda have been in jail; may not some of the offences have been against the Opium Act and Rules?—Judging by the convictions they must be very few. I do not know whether these are excluded or not, but they must be very few.

8182. Did not the Commissioner of the Irrawaddy division say in his report that the statistics furnished would not bear close examination; that they reflected the opinions of the Lugyis who supplied them, in addition to actual facts?—Yes. He says "the Deputy Commissioner of Thôngwa writes "that his figures show that 52 per cent. of the opium-con- "sumers in his district have been ruined by its use. My "own opinion is that these statistics reflect the opinions of "the Lugyis who supplied them as well as the actual facts."

8183. Did not he say that the figures would not bear examination?—He said, "the statistics collected through head- "men and Lugyis of the number of Burmans who have taken "to the use of opium and the number of such who have been "physically wrecked thereby, or have taken to crime, scarcely "bear close examination. For instance, the figures for the "12 large villages selected in Yardoon and Donubyu show "that opium-eating and opium-smoking has had a deleterious "effect on all who use the drug. On the other hand, in "Thayetmyo, excluding Minhla, only three persons appear to "have suffered physically or mentally from among 363 opium- "eaters and smokers, of whom 50 had taken to crime. The "figures for Minhla show that out of a total of 41 opium- "consumers, one has taken to crime, while 25 have been "physically ruined thereby. Upon this point the following "information taken from the second report of Major Butler, "Deputy Commissioner of Henzada, is interesting." ?—What he means is that in one case the figures may be very much understated, and in other cases that they may be very much overstated. On the subject of the typical or non-typical character of the villages selected for the census of the Irrawaddy division, the following are the reports: In Thôngwa all the places in which a census was taken of opium-consumers were selected at random except three towns; in Bassein the places selected were selected as being large villages; in Henzada there was no selection; a census was taken in every village; in Thayetmyo the villages taken were at random, and typical of the entire district. Such is the report of the Deputy Commissioner.

8184. With regard to the Tenasserim division I see that the Tavoy and Mergui district officers all notice the use of opium without apparent bad effect by fishermen and foresters; and the belief of these classes in its necessity as protection against chills and fever. I notice further that this is confirmed by a remark to the same effect by the Deputy Commissioner of Shwegyin in Upper Burma as regards fishermen. I fancy from the reports that in these cases the habit is one of eating and usually in moderation like the Indian habit in many places. I should like to ask you whether you do not think that some special relaxation ought to be made in these cases to meet the wants of these people and in toleration of their belief, which may probably be correct, that it is necessary for them in the exercise of their profession?—I do think so.

8185. Have you thought at all how it could be provided?—The particular cases to which you refer are the Salôns who are a fishing class in the south of Mergui, and the foresters, men who are in the forests during the rainy season chiefly: these men are liable to fever from constant exposure to rain.

8186. According to the reports, it is not confined to the Salôns?—I think it is chiefly Salôns. "A good many "Burmans, other than fishermen, are addicted to the bad "habit, and I regret to say that some Karens and most of "the Salôns of the Archipelago have been innoculated with "a liking for the drug by the Chinese who trade amongst "them." That is the way he speaks of it. Major Jenkins says, "I would propose that these men should be granted "free passes once in six months by a magistrate or village "headman, and that opium farmers be directed to keep a "daily register of persons to whom they sell opium, and the "quantity sold to them, and that they sell only to persons "holding passes, and that passes be not granted to any "new opium-smoker under 30 years of age."

8187. You have no particular suggestion to make, but you think that some arrangement should be made?—Yes, and I think it could be made well enough. With regard to the effects of opium as being a prophylactic against malaria, I believe there is great doubt as to whether it is or not. The opinion is divided. I know some of the foresters do think that opium is a prophylactic. I think in those cases it would be well to make an exception for them and I think it could be done well enough.

8188. (*Mr. Mowbray.*) I do not know whether you could refer me to the special reports of Deputy Commissioners to prove that the consumption is just as popular in the interior as in the towns?—The proof is in the fact that in the census the villages were taken at random in the interior. In the present registration of opium-consumers in Hanthawaddy and Henzada, from which we have got actually the names of the villages and the numbers of the opium-consumers, we find that the number of consumers is proportionately as large in rural villages as in the towns or in the large villages.

8189. I notice in the cases you referred to that the percentage in Henzada, which is all village, is 1·3, and the percentage in Thayetmyo, which is one town and the rest villages, is 2·5, or nearly twice as much. I am referring to paragraph 19 of your note. You say "The tenor of their "reports goes to show that the drug is just as popular in the "interior as in the towns?"—Mr. Houghton said the larger villages consumed more than the smaller ones.

8190. I do not know whether you could refer me to the reports upon which that paragraph was based?—It is taken from the tenor of the reports as I have said. Except I think in two or three districts the places taken as samples are typical of the whole. One man says that it appears in one place to be just as popular as in another; in the division of Irrawaddy, Thongwa, all except three towns were selected at random; in Henzada there was no selection: the census was taken in every village: in Thayetmyo every village was taken at random; in Amherst the villages were selected at random; in Shwegyin the villages were selected at random, and typical of the whole district; in Toungoo some places were selected because they were large villages, and the rest were selected at random. The tenor of the report generally is that the taste for opium is just as pronounced in the interior as it is in the main centres of population.

8191. (*Chairman.*) We now come to paragraph 20. You have arrived at the conclusion that 85,600 adult males are confirmed opium-smokers or opium-eaters?—In all probability.

8192. I see you have altered your opinion a good deal since you wrote your note of the 5th January 1892. There you put the number of opium-consumers in Burma at 200,000 I do not suppose you meant that there were 115,000 non-Burman consumers, did you?—That note was written on the 5th January 1892. That was four months before the statistics came. The one case is a guess, and is reported as such: the other case is an inference from statistics.

8193. Not a statistical result, but an inference?—Yes, until the contrary is proved.

8194. As another statistical result, how many Burmans are now registering themselves?—Between 7,000 and 8,000 I think out of 85,600 estimated.

8195. What do you think that shows,—that your estimate was excessive, or that the people refused to register themselves?—The opinion of the Deputy Commissioners is that they refused to register. There has been a very strong

expression of opinion indeed. People who were known to be consumers of opium will not register. That has been stated in the reports.

8196. Looking to the loose foundation of these inferences from statistics, do not you think the wording of clauses 4, 5 and 6 of paragraph 20 is very sensational for an official report?—No, certainly not. I do not think those clauses are sensational.

8197. Do you know if the jail population of Burma has been abnormally large since order has been restored, compared with other parts of India?—I think it is. There is a considerable number of Burmese prisoners in the Andaman Islands and some in Indian jails.

8198. Most of those are political offenders, are they not?—Yes, most of the Indian (Burmese) prisoners are I believe; but there is a large proportion of criminals who are convicted of heinous offences in the Andaman Islands; but I do not know what the proportion is.

8199. In the 11th clause of paragraph 20 you suggest that the small percentage of increase of population shown by the census of the Arakan division, as compared with the other divisions, particularly with the Pegu and Tenasserim divisions, may be due to opium having hindered the growth of the population: is it not the fact that there has been a very large immigration into Pegu and Irrawaddy between the two censuses?—No doubt there has been immigration.

8200. I believe it has been a very large immigration, has it not?—I do not know that the immigration is very large: the coming and going is extensive. The residue remains undoubtedly, but there is a very large number of people who come and go.

8201. In paragraph 21 you use very striking language. You say "A more grave indictment than that contained "in the thirteen clauses of the preceding paragraph could "hardly be drawn against any civilized Government. "These clauses appear to me to point to only one conclusion, "which is that by permitting the free use of opium in "Lower Burma the British Government has already gone "some way towards ruining the Burmese people physically "and morally, and may be directly aiding in the eventual "extinction of the race."—Now I would ask you whether what I am about to say is not a brief account of what the British Government has done in Lower Burma in the matter of opium. It found when it annexed the country that the consumption of opium and liquor was a crime according to the Buddhist religion, and made penal by the edicts of King Mindon Min?—Mindon Min was not in existence when Lower Burma was annexed.

8202. Do you think it was not a crime before his time?—I am not able to say that. Judging by the opinions of the elder Burmans I should say it was.

8203. I assumed that it was?—It may be so.

8204. To go on with my account of the policy of the British Government, it also found both liquor and opium more or less used openly by foreigners and secretly by some Burmans?—That I doubt. I do not think that is accurate with regard to Lower Burma. I think it was brought in by the foreigners after the annexation of Lower Burma. The first annexation was Arakan. The evidence I have is hearsay. Arakan was near the Chittagong province. The evidence of Mr. Hind I have read to you is the opinion of the oldest resident in that district. It is *quantum valeat*. He says he is aware from personal experience that there was no opium until the English officers came from Chittagong. Therefore I should question the accuracy of that part of your account.

8205. To go on with my account, it was contradictory to our notions of criminal legislation and policy to make indulgence in liquor punishable as a crime or to prohibit all import and manufacture; so we thought that a restricted and heavily taxed supply must be allowed for the demand which existed: is not that the case?—I question that opinion, judging by the evidence given by Colonel Strover. He thought it worth while to insert as you saw that he had been told that opium at the commencement of our assumption of authority in Arakan was hawked about publicly in the streets. That does not look as if the Government intended at that time to strictly regulate the consumption of opium.

8206. No such hawking of opium has ever been done in any other part of India?—I can read the evidence on the point.

8207. He does not vouch for it, and it is merely a hearsay remark by a native gentleman, and it is not worth noting?—Perhaps I may be allowed to read it. He says, "Arakan was annexed in 1826 or thereabouts, and "I was informed by an old resident there that immediately "following the annexation Government opium was hawked "about the streets."

8208. As far as any reliable records you have seen are concerned, was it not the policy at the beginning of our rule in Burma to have a few shops only in places where there were consumers at big sea-ports?—The shops were allowed to be put down at large centres. The issues were unlimited.

8209. I have seen Sir Arthur Phayre's and other people's notes, and I have read through the enquiries of 1878-79, and certainly I think you will admit that the policy of those early British officers was to allow a few shops only in big sea-port towns where there were Indian, Chinese, and other opium-consuming populations?—I admit that.

8210. We have no reliable evidence that there ever was any other than that system since the British came in?—I can only quote what I have done with regard to that matter. I know nothing more than that.

8211. Are not the words, "permitting the free use of opium," rather a misleading expression in describing the system of a very few shops where heavily taxed opium is allowed to be sold?—The only qualification I think which ought to be made would be "free use of opium subject "to the maximum amount which can be possessed under "the law." That is the only way in which to qualify the expression—that is to say, subject to the maximum limit of possession of 3 tolas.

8212. And subject to a very heavy tax?—Yes, that is the price of opium. It does not restrict its freedom of use. Any man who can buy it can have it.

8213. By your own account is it not the Chinese vendors who have really pushed the trade illicitly?—Yes; certainly they have.

8214. And it has been found exceedingly difficult to check that?—Yes.

8215. The number of shops in Burma has generally been much less than that in India, has it not?—I cannot remember how many shops there are in India. I think there are three shops in Cawnpore and four in Lucknow.

8216. Here there would be only one in a division or in a district; in India there would be at least four or five in a district?—It varies very much. In the Amherst District there are five shops, whereas in districts like Kyauk Pyu and Sandoway, there are no shops at all. It varies very much.

8217. It is the case, is it not, that short of making the use or possession of opium a crime as we are now proposing to do, there was nothing for it but to allow a very few shops and to put a heavy tax upon the opium: there was no other means of dealing with the question, was there?—Or to sell it at such a rate that it would be a very difficult commodity to purchase.

8218. It is sold at Rs. 50 a seer; it is sold at its weight in silver now; and naturally it is a cheap product?—It is sold by Government to licensed vendors at Rs. 32 a seer.

8219. It is sold to the public by the vendors who have to pay heavily for their licenses at its weight in silver?—Yes.

8220. There is no other alternative, is there, between the system of a few shops selling it very dear, and the policy which has now been adopted of making the use and possession of it a crime: there is no half-way measure?—Except making it a great deal dearer than it has been. That would be the middle course.

8221. That would involve an immense risk of making the system break down through excessive smuggling, would it not?—Unless the price were raised elsewhere too.

8222. But you could hardly prevent opium from coming in from the bordering countries which produce opium like the Shan States and Yunnan, could you, if there were very strong inducements for it?—It is not from the Shan States and Yunnan that we have much apprehension of smuggling. The Lower Burman people do not care for that opium.

8223. I suppose if you prevented them from taking any other, they would take to that?—They might.

8224. That being the case, that the number of shops in Burma has always been very few, that the price for opium has been high, and that there was no alternative between a system of prohibition and making the use a criminal offence, and the system that was adopted, do not you think that your paragraph 21 is objectionably strong?—I am not disposed to modify it.

*Mr. D. M. Smeaton.*

19 Dec. 1893.

8225. Do you consider that it is true to say that the Burmese people are being to some extent already physically or morally ruined?—The evidence I have given shows exactly what I think in the matter.

8226. The statistics of the growth of the population of the Burmese people afforded by the census give no evidence of sterility?—I pointed out one district: it was a suggestion merely.

8227. Paragraph 21 is general?—What affected one district would probably affect another. I have heard, with what truth I do not know, that in India it is not an uncommon thing to hear it said (I have not heard it said in Burma except by medical men), that the effect of opium after a long period of consumption is impotence.

8228. The statistics of the growth of the population afforded by the census give no indication of sterility, do they?—Except in Kyauk Pyu, where there is a very marked disproportion of increase of population.

8229. But even in that district there is a fair increase of population for ten years?—True, if it were altogether a natural growth of population, but probably it is not. In all probability there has been a considerable immigration in Kyauk Pyu; there has been in Akyab.

8230. Coming to paragraph 22 you say, "There is one "very important difference between opium consumption in "India proper and in Burma which is apt to be lost sight of "because to many it is not known. In India proper the use "of the drug is almost entirely confined to the large towns. "The agricultural classes may be said to be total abstainers. "Desire for the drug has not penetrated into the interior." What part of India are you speaking of?—The North-West Provinces.

8231. Are you aware that in the Central Provinces and Rajputana and the Punjab the agricultural classes are to a very large extent consumers of opium?—I know in the North-West Provinces they are not.

8232. In other provinces?—I do not know. Speaking of India proper I meant Hindustan.

8233. That is the North-West Provinces?—Yes.

8234. Hindustan includes part of the Punjab if it does not include the rest?—Yes, the south-eastern part of the Punjab.

8235. In paragraph 24 you say "the almost universal "opinion and my own experience show that so long as the "outward and visible signs of Government sanction to indul-"gence in the drug, namely, licensed opium shops, exist, "Burmans will assuredly retain an inclination already ac-"quired, or acquire an inclination for the drug, and will just "as certainly find the means of indulging in it." Do you think that the amount of Government approval involved in the system of licensed shops would have such an effect upon the Burmans as that?—The Deputy Commissioners of Prome and Toungoo say so.

8236. I ask your opinion, will the mere fact of Government having or not having licensed shops affect the consumption or non-consumption of opium?—I think it will affect the matter in this way: when the people see shops paying a high revenue to the Government, they will consider it impossible that Government can entirely disapprove of the thing that is sold in those shops. They did say so in Prome and Toungoo.

8237. The Emperor of China's edict has not prevented the spread of the habit in China, nor did King Mindon Min's edicts prevent it existing to a certain extent under his nose in Mandalay or Ava or wherever he was?—He did not license shops.

8238. Do you think that the approval or disapproval of the British Government will have much effect either way?—If it is clearly shown that the Government entirely disapproves of it, I think we shall have behind us the support of the better class of the people.

8239. You say "the presence in their midst of staring "opium shops, with conspicuous signboards and often at-"tractive in appearance (particularly at night), has been too "much for the Burmans." In many districts there are no shops at all, and in one division there is only one shop. Is that a fair description?—I think so; I have seen it.

8240. In what way are they staring or attractive?—They are like gin shops in London at night. They are brightly lit up, and Chinamen and Burmans sit outside. I saw it in one town particularly where there was every appearance of a desire to invite others to come in. The place was more brightly lit up than a liquor shop.

8241. There are hundreds of Burmese restaurants where people sit in every town?—Not hundreds of them, there are a great number.

8242. They are as attractive I suppose as one of these shops?—I saw one particular place at Mônywa, and I also noticed one at Thayetmyo.

8243. Was that a smoking saloon?—It was a shop for sale.

8244. In what way was it attractive?—It was lit up. There were lights in the street immediately in front of it. The shop itself was lit with several lamps. People were talking at the door of the shop. The place was one that must have been noticed by passers-by, and one would ask "what is it, and what is done there"? I noticed it at Thayetmyo and Toungoo. I have seen them all at night.

8245. In paragraph 27 you mention the township officer, I should like to know what the township office is?—It resembles in India the Tehsildar's office. He is a civil as well as a revenue officer.

8246. It is a smaller circle than a Tehsildar's in area, I suppose?—In population it is smaller, but not in area.

8247. In paragraph 28 you say "of course it would be "necessary to continue registration of non-Burmans who "applied to be permitted to use opium." I suppose that is intended to apply to new immigrants only?—That was the intention.

8248. In clause 1 of paragraph 29 I see you propose to appoint a special preventive officer for each township?—For each township and sub-division.

8249. You say "he will, if watched and encouraged, "soon find means of keeping himself informed of any opium "traffic." Is there not considerable danger that he would become a sort of tyrant?—We have not had any instance of that yet.

8250. You have not got officers to each township yet, have you?—No, we have officers in several districts though.

8251. What sort of pay would your preventive officers in each township get?—I should give him much the same as a junior township officer, Rs. 100 or Rs. 150 a month. I should be inclined to think that a sub-divisional officer would be sufficient, not necessarily a township officer?—A sub-division generally includes two or more townships.

8252. In clause 11 of paragraph 29 you say "insist on the punishment of imprisonment being inflicted, with or without fine according to circumstances, on all offenders against the prohibition." Is not that rather a ferocious spirit of temperance, do you still recommend that?—The law is there and the point is to get the law obeyed. That is my opinion. If a law is made for the benefit of the people, those who offend against it ought to be punished.

8253. You say in clause 4 of paragraph 29 "to enlist, by special means, the priests as *collaborateurs*." Do you think the priests will undertake that work, and, if they do, will it not spoil them?—The priests as a matter of fact do lecture their people.

8254. Yes, lecture, but it is another thing for them to act as *collaborateurs* in preventing and detecting possession of opium?—In Upper Burma the priests more than once when the people have been harassed a great deal by a dacoit have been the means of inducing the villagers to find him out.

8255. You further suggest that whole villages might be fined for not giving information?—I mean in any glaring case. That would require to be worked with very great discretion. If it were found that the law was being habitually broken by a number of people using and trafficking in opium in a village, and that it was or ought to have been very well known, they ought to suffer for it.

8256. I suppose you will admit that if we have to back up this temperance crusade by such measures as this, it is a question upon which opinions may very well differ as to which is the greatest evil?—Quite so. I do not deny that the evils of a tyrannical suppression of it might be very great indeed.

8257. (*Mr. Mowbray.*) With regard to Upper Burma I understand the present proposal under the new Rules is to assimilate the law in Lower Burma to what it has been for the last two years in Upper Burma?—The reform began on those lines.

8258. Is not that the practical effect of the new Rules?—Hardly.

8259. Kindly explain what the difference is?—In Upper Burma the possession of opium by Burmans is absolutely prohibited; in Lower Burma it is prohibited except to those who have registered themselves now, or may within the next six months register themselves. That is the important difference.

8260. There is no power for Burman consumers in Upper Burma to register themselves under the new Rules?—No.

8261. No doubt you have seen the last memorial of the Anti-Opium Society?—No, I have not.

8262. In the last memorial (I am quoting from a despatch from the Government of India to the Secretary of State), there is this sentence,—"the memorialists urge that a "permission granted to non-Burma inhabitants to buy and "possess opium freely is sure to be used as a means of illicit "sale to the Burmans themselves, and they represent that "their apprehensions are confirmed by the experience gained "in Upper Burma where the attempt to enforce a measure "of prohibition to Burmese only accompanied by free sale to "Chinese and other non-Burmese residents has already been "made and has completely failed." I believe that the last clause of that sentence, "where the attempt to enforce a "measure of prohibition to Burmese only accompanied by "free sale to Chinese and other non-Burmese residents has "already been made, and completely failed," is founded upon "a paragraph in your Excise Report for 1890-91;" the sale of "either liquor (except tari) or opium to Burmans is prohi-"bited by law But there can be no doubt that the "prohibition is in practice inoperative?"—I stated "there is considerable difference of opinion among officers as to whether a taste for opium and liquor is spreading among the Burmans or not. The licenses for the sale of opium and liquor are intended for the convenience of the non-Burman population of Upper Burma, and the sale of either liquor (except tari) or opium to Burmans is prohibited by law."

8263. Was that statement which you made in your Excise Report of 1890-91 the result of your own personal knowledge, or was it founded on the reports made to you by district officers?—So far as I can remember, it was founded on reports made by the district officers.

8264. Are you of the same opinion at the present time—that the prohibition of sale to, and possession by, Burmans, is practically inoperative?—It is a very difficult question to answer, but if I may be allowed to give my impression, it is this: I do not think that the habit from all I can hear is getting many recruits, but I doubt whether there is much reduction in the numbers of those who actually did, and do now, consume; I do not think there is much increase in the number of new consumers.

8265. Do you attribute the fact that there is no increase in new consumers to the existence of these Rules?—I do.

8266. Then the Rules are operative?—So far they are operative.

8267. That, I believe, is the opinion of each of the Commissioners, founded on their experience of the four divisions of Upper Burma?—I doubt that.

8268. You are aware that the Chief Commissioner, Sir Alexander Mackenzie, in August 1891, directed an enquiry into the working of the Opium Rules then existing?—He did.

8269. One of the questions he asked in paragraph 5 was, "How far the prohibition of the use of opium by Burmans in "Upper Burma has been, or (now that the rules are amend-"ed) promises to be effectual?" It is the answer to that question I wish to get. I do not know whether Mr. Burgess, the Commissioner for the Northern Division, directly answers that question; but I think he practically answers it by stating, "It is certain that the number of pure Burmans "in this part of the province who use opium is altogether in-"significant, and there can be no real difficulty in restricting "the consumption of opium among this class of the popula-"tion;" and with regard to the other point which you mention as to reducing the consumption he further says in another paragraph, "the difficulties which have been placed in the way of obtaining opium and the enhancement of its price have unquestionably reduced consumption"?—That is so.

8270. I do not know whether you would wish to make any remark upon that statement by Mr. Burgess?—He informed me of the occasion upon which this was observed. Owing to the presence of a ring among the bidders for the opium license in Mandalay it was thought that the highest bid for the license was very inadequate, and the Commissioner himself advised that the sale should be suspended. During the suspension, which I think lasted for three months, of course no opium could be licitly sold in Mandalay, and during that time, practically speaking, any man found in possession of opium would have been probably arrested, for he could only have obtained the opium from a long distance, and the presumption would have been that he had got it illicitly—there being no shop in Mandalay. Mr. Burgess informed me that the fear of prosecution was such that a considerable number of opium-smokers and opium-eaters gave up the habit.

8271. That is not quite what he records here. He says "it was ascertained that among the Chinese residents of Mandalay a considerable number who were accustomed to take opium in moderate quantities gave up the habit in consequence of the stringency with which the law was enforced, and if such was the case among the Chinese, it may be imagined that the Burman opium-consumer would be still more affected"?—They were Yunnanese Chinamen.

8272. Have you any reason to doubt that the conclusion which I have read from Mr. Burgess is substantially supported by the reports of the Deputy Commissioners in the Northern Division? I am speaking of this special enquiry directed by the Chief Commissioner upon this particular point?—I think what you say is correct. The opinions of the Deputy Commissioners are pretty much in accordance with that.

8273. I do not say universally but generally?—I think so.

8274. With regard to the Central Division, Major Adamson, the Commissioner, states, "The result shows after careful enquiries, it has been found out that the use of opium is most uncommon among Burmese in this division. I was aware that the use of the drug was not common in the plains of the Central Division, but I had no idea that it was so singularly absent The statistics have been carefully collected, and though I do not believe them to be absolutely correct, yet they do show that opium is not used to any extent by the Burmese population in this division; that it is the duty of Government to do everything in its power to prevent its use spreading; and also if it does spread, it will be owing to the action of our Government in respect to its sale." May I take it that in the opinion of Major Adamson, as representing the Central Division, the Rules have been effective in preventing the spread of the consumption of opium amongst Burmans in Upper Burma?—I think so.

8275. I would ask you the same question with regard to that, whether you believe that that opinion of Major Adamson is supported by the District Officers of the Central Division?—Yes, I think so. I think that the opinion expressed by the Commissioner is in accordance with the opinions of the other Deputy Commissioners.

8276. We will now turn to the report of Mr. Coplestone, Commissioner of the Southern Division. He gives a definite opinion in answer to the Chief Commissioner's question?—Yes, he does.

8277. Will you read it?—He says at paragraph 4, "The Deputy Commissioner, Myingyan, says, consumers in Kyaukadaung and Pagan sub-divisions now find it almost impossible to procure opium, and he appears to think the existing rules likely to be successful. The Deputy Commissioner, Pakokku, offers no opinion. The Deputy Commissioner of Minbu considers that the rules as in force heretofore have merely raised the price of opium, and that a Burman can obtain opium through Chinamen and other foreigners as easily as before the annexation. The recent alteration in the Rules will, the Deputy Commissioner considers, only throw the Burmans more completely into the hands of the alien go-betweens. He would restrict the supply of opium issued to licensed vendors to the quantity really required to supply legitimate wants which can be calculated."

8278. I believe that last suggestion of the Deputy Commissioner has been carried out in the new Rules?—Yes. "The Deputy Commissioner, Magwe, thinks the Rules have not yet been successful, but that, if properly worked, they will put a stop to opium-eating, smoking, and smuggling."

8279. Will you now give us Mr. Coplestone's own opinion?—"In my opinion the Rules as worked hitherto have had a considerable measure of success in Upper Burma. There would be vastly more opium-consumers if Burmans had been able to purchase opium openly. There has, it may be, been an increase of opium-eating since the annexation, though this is not certain, but it has not been by any means proportionate to the increase of trade, facilities of communication, etc. The Rules, as they now stand, will have a further effect; but I have no doubt that the supplies to licensed vendors should be strictly limited if shops are still kept open at all in the places where they now are."

8280. "The Rules, as they now stand," mean the Rules which made possession illegal as well as sale?—Yes, that is so. The limitation of issues has now been decided. The issues are strictly limited. The issues were not limited at that time.

*Mr. D. M. Sweaton.*

19 Dec. 1893.

8281. Then with regard to the Eastern Division, there is the opinion of Mr. Bridges, the Commissioner?—Yes. He says, "I am of opinion that the prohibition of the use of opium by Burmans in Upper Burma has been effectual. It is difficult to give accurate figures on the subject, but the figures supplied by the Deputy Commissioners show that the number of Burmese opium-consumers is exceedingly small, and if there has been any increase in opium-consumers since our occupation, it is very small. It must be remembered that Burmans were not aware of any defect in our Opium Rules, and that many Burmans were convicted by Magistrates for transporting opium. The people then generally believed that the possession of opium by Burmans was contrary to our Rules. I have no doubt that the restrictions imposed upon the consumption of opium by Upper Burmans can be effectually enforced, and they will prevent the spread of opium consumption to any great extent."

8282. Have you any reason to doubt that that opinion of Mr. Bridges is substantially confirmed by the reports of his District Officers?—No, I have no reason to doubt it at all.

8283. Looking at the expression of opinion by the District officers in Upper Burma in answer to that question of the Chief Commissioner, and at the fact that since you wrote that Excise Report of 1890-91, the law with regard to the possession of opium has been made more stringent, and looking to the further fact that under the new Rules the amount of opium to be issued to the shops will be limited, have you any reason to doubt that the Rules so modified can be effectually enforced to prevent the consumption of opium by Burmese in Upper Burma?—I have said here, "there is "thus good ground for hoping that the measures adopted in "Upper Burma have so far succeeded, and that at least the "course of opium is not rapidly spreading."

8284. Then you are not disposed to go beyond that?—I should be inclined to say that the law has been so enforced in Upper Burma that indulgence in the habit of opium has increased to a very small extent indeed.

8285. That the law has been, in fact, successfully enforced?—I should be inclined to say that.

8286. I suppose you would admit that any law which was passed on the subject could not be expected to be enforced absolutely?—Quite so. I fully admit that it never could be expected to be enforced absolutely.

8287. Have you any reason to doubt, or do you still doubt that the enforcement of practically the same Rules in Lower Burma would be practically efficient?—Of course there is a difference in the law in Upper Burma. The two wings of Lower Burma have had seventy years' experience of opium. Pretty well half that time it has been almost free, and latterly there has not been much restriction. It has been the same in the Pegu division the last 30 or 40 years. There is that difference between the conditions of the two provinces as regards restrictions on opium. Colonel Strover uses the words, "educated to the use of opium;" whereas we began in Upper Burma by banishing it.

8288. Do you think it is an accurate statement to say that "we have educated all classes to the taste of opium" and that "people have been afforded every facility for the pur-"chase and consumption of opium," when, as a matter of fact, the price has been very considerably raised beyond what it would have been if Government had never interfered at all?—The price was raised as far as the auction was concerned at least in the latter part of our period of administration of the province, not in the earlier part.

8289. Not only in the price paid for the license, but in the price at which the Government supplied opium to the vendor surely?—Thirty-two rupees a seer would be nearly six annas a tola, and a daily dole is supposed to be not more than $\frac{1}{4}$ of a tola, so that the price to the opium vendor would be $1\frac{1}{2}$ anna per $\frac{1}{4}$ tola. If he sold that at 2 annas, he would make 33 per cent.

8290. (*Chairman.*) He practically sold it at nearly double that?—He did, but he need not unless he liked to.

8291. But the auction bid ran him up?—No doubt it did; but rings often were formed which kept the bids far down.

8292. (*Mr. Mowbray.*) What would have happened if Government had not interfered at all? Do you think it fair to say that Government had afforded every facility: I think you stated it is an exaggerated expression?—I think it is somewhat.

8293. The price of the Government opium as supplied to the vendor is Rs. 32 a seer?—In the three divisions in Arakan it is Rs. 28.

8294. According to the statement which has been put in here opium can be bought from the producers in the Northern Shan States at from Rs. 15 to Rs. 20 *viss*. I will read the statement put in. In his Report for 1891 on the administration of the Shan States, the Superintendent, Mr. Daly, says: "The quantity of opium produced in Theinni and in the Trans-Salween tracts which I visited last season is enormous, and, although by far the greater part is exported to China, or consumed locally, there can be little doubt that large quantities find a way to Burma. As the opium can be bought from the producers for from Rs. 15 to Rs. 20 the *viss*, and is of proverbially excellent quality, the temptation to smuggle is very great." The *viss* compared with the seer is, roughly speaking, $3\frac{1}{2}$ to 2. I take the *viss* to be 3·65 lbs. and the seer is about 2 lbs. If the price of Government opium is Rs. 32 per seer, that will be about Rs. 16 per lb. Avoirdupois?—Yes.

8295. This native opium as bought from the producer taking the highest price mentioned here, Rs. 2) per *viss*, will be something about Rs. 5 per lb.?—Yes,

8296. Then I ask you whether, considering the facilities for obtaining native opium at that comparatively low price and the comparatively high price charged by the Government (you must admit that the Government by the license that they charge the vendors compel the vendors to increase the price again to the consumer) is it not the fact that the Government put a considerable check upon the consumption of opium compared with what they would have done had they left it entirely alone?—Decidedly.

8297. Is it a fair statement to say that people have been well educated in the use of opium in the Arakan division to which he is referring when one shop exists in the whole of that division?—In answer to your question I must say I think it cannot be accurately said "that "people have been afforded every facility for the purchase "and consumption of opium, and have been well educated "in its use." That is an over-statement of the case: what he meant to convey was not so much the positive inducement given (that he could not have recorded), but very much more restriction might have been put upon it.

8298. In the last paragraph of your Excise Report I think you condemn the present licensing system, and you have told us you would yourself prefer to see all opium sold by Government?—Yes.

8299. In your Excise Report of last year, 1892-93, referring to the revenue at Mandalay you say, "one satisfactory "feature of the year's report is that, in addition to the "special excise establishment maintained by Government, "the licensee employed a regular staff throughout the year "to co-operate with the preventive officers in the supervision "and detection of illicit sales." That you regard as satisfactory?—I do.

8300. I rather gather from you that you also think that although these licensees do their best to stop people from smuggling or dealing illicitly in opium, they are very ready to do so themselves?—That I believe.

8301. Do you think if Government took the entire retail for supply into their own hands that these former licensees would be any the less anxious to avail themselves of their previous experience for illicit dealing?—It would be known soon that they had no right to have opium, and men would be chary of having any dealings with regard to opium with men who no longer had authority to sell or to have anything to do with opium. As a matter of fact, they have agents all over the township or subdivision or district in which they have their shops; and they have premises and store-houses and boxes and means of concealing opium which we do not always know. They have means of spreading and conveying it to outside villages; we know nothing about it. That they do it is proved by the fact that Government opium is found there: where can it come from but from these places. The few convictions that have been obtained show that it is done. How the men do it it is difficult to say; but they succeed in getting their opium outside their radius of the immediate locality in which they are entitled to sell.

8302. Do you think you would have further or better information about them, if Government were carrying on the sale on its own account?—If any men dealt with these men, it would be soon known. If people were going about their premises as of old, it would soon become known.

8303. You say you know that a large amount is hawked about the country by agents of licensed vendors?—Yes, we have reason to believe it.

8304. You have reason to believe it, and you cannot stop it now?—It is very difficult, indeed, to stop it.

8305. How would you be in a better position for stopping it when the Government itself was selling?—The condition at present is this: up to the present time there have been no limitations of issues at all either in Upper or Lower Burma. These men, who have opium shops, can have as much opium as they like in their shop, and outside it too as long as it is not discovered. They have to make a balance sheet every day of their opium sales and stock. What is to prevent them from issuing from their shop opium which their agents are supposed to believe is licit opium, that is to say, opium which has been received from Government Treasuries: what is to prevent these men going out, and the people to whom it has been sold believing that it is opium from the Government Treasury?—When there is no longer an opium shop, it will be known that nobody can sell, that there can be no agencies, and that the only place it can be obtained is the dispensary. Every man who offers it for sale will be known to be committing an offence.

8306. (*Chairman.*) Surely they know that there are no lawful agencies, and that the man can be punished if he sells anywhere but in a shop?—A man comes as agent of the licensed vendor who has a shop in the town.

8307. They know it is illicit; do not they?—I question that.

8308. (*Mr. Mowbray.*) Cannot you get hold of these men?—They are sometimes caught.

8309. When you get hold of one of these men, do you ever bring home the agency of the shop where he has got the opium from?—It is extremely difficult. It is the one puzzle in all these cases. The real offender is hardly ever convicted. It is always the unfortunate agent that is brought in and convicted. That is always the complaint of the Deputy Commissioner.

8310. (*Chairman.*) You say, "the unfortunate agent"; he is equally criminal?—He is equally criminal, but he does not get the profit.

8311. (*Mr. Mowbray.*) You will admit that the Government will be deprived of this actual assistance in some cases which I have referred to in your own report last year, on the part of existing licensees?—I admit, so far it would be so.

8312. And they would be exposed to greater competition on the part of a licensee who had been deprived of his license, but had all the benefit of his past experience?—I doubt his having much chance after that. I think if once the better classes of Burmans saw that we had abolished opium farms sold at a profit, they would believe in our *bonâ fides* which I am of opinion they do not altogether believe in now.

8313. (*Chairman.*) You say "sold at a profit." We shall be selling at a profit through these official vendors?—Yes, we shall be doing so; but we restrict the purchasers to the lowest possible numbers.

8314. (*Mr. Mowbray.*) I think it was in your Excise Report of last year that I saw the statement that local opinion was consulted before an opium shop was set up?—I do not think that has been done with regard to the opium shops. It generally is done with regard to the liquor shops. The rules under the Opium Act certainly do not require it.

8315. As you have not set up any new opium shop of late years, you cannot tell me how you would consult local opinion on the subject?—Except on the analogy of liquor. There they are always consulted.

8316. What means do you adopt for ascertaining the wishes of the locality?—In Municipal towns the Municipal Committee is consulted, and in towns which are not Municipalities, the local officer consults the elders of the town, and their opinion is held to be representative.

8317. I see from paragraph 14 of your Excise Report for last year that it was so. "Local public opinion is consulted before any new shop is licensed for the sale of spirituous liquors or opium?"—Yes, but I may say that it has not been as far as I know.

8318. (*Sir William Roberts.*) In the eighth result of your enquiries (paragraph 20 of your note) you give evidence of the great increase in the consumption of opium in Lower Burma: the increase is enormous?—Yes.

8319. You say that Government sales have increased in late years by four times, and in the next sentence you add that between 1880 and 1890 the sales of Government opium and the number of opium-smokers had enormously exceeded the rate of growth of population, and you add further evidence of the same sort, so that apparently there is no doubt that the consumption of opium in Lower Burma has increased very rapidly in the last few years?—Yes.

8320. Are you able to point out any statistical result showing that that is coincident with an increase, say, of the death-rate, or an increase of crime, or a diminution of prosperity in Burma, as tested by any test; is there a shrinking population in Lower Burma?—No, I am not aware of it. Life is exceedingly easy in Lower Burma. A man does not require to do much to earn a livelihood or to be exceedingly well appointed in his luxuries. Life is much easier in this Province than in India. A man does not require to undergo much physical labour to earn a sufficiency for his daily wants.

8321. Have you any statistical fact pointing to the conclusions of your 21st paragraph?—I quote these remarks.

8322. They do not apply to the total population?—All I can give you is given there. I can afford you no other information.

8323. I assume you have no fact applicable to the whole of Lower Burma to support your conclusion that the British Government has already gone some way towards ruining the Burmese people physically and morally?—The Deputy Commissioner for Henzada says, "Its continued extension in use is rapidly increasing and likely to lead to a great demoralisation of the people". He further states "from statistics obtained from the jail, it appears that in 1882, only 37 opium-smokers were admitted, whereas in 1890 the number had risen to 173."

8324. That shows there is an increase of opium-smoking among the jail population, but it does not show that there is any ruining or demoralizing effect upon the general population of Lower Burma?—The percentage of opium-smokers in jail had risen from 6·9 in 1882, to 29·3 in 1890, or nearly four times."

8325. But that does not show that the effect has been to increase crime or to cause a shrinking population?—The crime that is committed by opium-consumers is not so much crime of a kind that comes before the Courts as crime of a social kind in the villages. All the officers and representative men of the Burmese nation unite in saying that the chief kind of offence that is committed is petty thefts from houses and petty thefts of straw from threshing floors, and thefts of a timid kind that do not require courage. Those are the kind of offences committed by these men.

8326. Amongst the priesthood of Burma the use of opium is considered as a sinful vice?—Yes.

8327. In paragraph 14 of your report you say, "In the Maubin and Myanaung Jails the disease to which Burman consumers are observed to be most liable is dysentery, and most of them suffer from extreme debility. The majority of the deaths in these jails are of Burman smokers and eaters of opium." You have not given the references to that?—I knew nothing about it myself. These are the words contained in Jail Reports given by Surgeons. I introduced them into the text; they are almost the words of the Jail Reports which were not printed. They were the reports of the officers of the Jails concerned.

8328. (*Chairman.*) In the passage you quote here, in the eighth clause of paragraph 20, Major Butler is referring to cases of his own district; is he not?—Yes, but Major Butler has had large experience of other districts also.

8329. "In 1890 the number was 173, and the percentage of opium-smokers to the total population of the jail had risen from 6·9 in 1882 to 29·3 in 1890, or about four times, which is also the proportion of increase in sales of Government opium between these two years"?—Yes, that is in regard to the Henzada District alone.

8330. If we refer to his letter, we find that in the period he mentions that Government reduced the shops from 2 to 1 and largely raised the price of opium, so that notwithstanding that the revenue from opium went up and the amount of opium sold went up, it was in spite of the strong measures taken by Government to restrict the sales?—Except that the licensed vendor was allowed to remain.

8331. The number of shops was reduced to 1 and the price raised largely, so that if the revenue and the amount sold went up it was the people who consumed and not the Government that induced the consumption?—The Government supplied opium as fast as the vendor wished it.

8332. As fast as the consumer wished it?—No doubt he would not have asked for it if he could not have sold it.

8333. (*Mr. Pease.*) Dr. George Smith, in evidence before the Committee of the House of Commons in 1871, adduced

*Mr. D. M. Smeaton.*

19 Dec. 1893.

the reports of Sir Arthur Phayre and Mr. Hind, showing that, "Prior to the introduction of British rule into Arakan the punishment for using opium was death. The people were hard-working, sober, and simple-minded. Unfortunately, one of the earliest measures of our administration was the introduction of the Abkari rules by the Bengal Board of Revenue. Mr. Hind, who had passed the greater part of his long life amongst the people of Arakan, described the progress of demoralization. Organized efforts were made by Bengal agents to introduce the use of the drug, and to create a taste for it among the rising generation." Are you aware that that statement was made, and I believe has never been contradicted, resting on the authority of Sir Arthur Phayre and Mr. Hind?—I do not think I have read that identical extract. I am aware of the report having been made.

8334. In 1880, Sir Charles Aitchison, then Mr. C. U. Aitchison, in a memorandum on the consumption of opium in Burma, generally stated that it is "a vice which we have introduced among them;" and he further says, "The papers now submitted for consideration present a painful picture of the demoralization, misery, and ruin produced among the Burmese by opium-smoking. Responsible officers in all divisions and districts of the province and natives everywhere bear testimony to it." So that we have the statements of Sir Arthur Phayre, Mr. Hind, and Mr. Aitchison, all asserting that it was through us that the practice has been introduced or extended in Burma?—Yes.

8335. Do you remember that Sir Charles Bernard stated, "On inquiry it appeared that in the forty houses which compose Minbying village there were fifteen opium-smokers. Some of these, all young men, were produced, and they had clearly suffered in physique"? It is not correct to state that Sir Charles Bernard only speaks from hearsay evidence, or from reports of others?—No.

8336. With regard to the dispensaries, they are more numerous than the opium shops?—Yes, they are more numerous than the opium shops.

8337. And therefore for the purpose of medical use they would be more effective for bringing the drug within the reach of the people?—That is my opinion.

8338. You also feel that men who have paid large sums for licenses, and also make a profit out of the sale of the drug, have strong inducements at the present time to obtain more customers for their trade?—That is my opinion.

8339. While you are not oblivious to the fact that the owner of the license has a direct interest to prevent illicit trading, still on the whole, you feel the advantages of the present system would be more than counterbalanced by the closing of the shops and supplying opium through the dispensaries?—That is my opinion.

8340. After all the criticism that there has been on these details,—some figures may somewhat overstate and some may understate the facts,—you are still of opinion that your memorandum fairly represents the facts with regard to opium and the influences it produces on the Burman population?—I think in the main it does.

8341. Do you think that the Government will be supported in the restrictions it is about to make by the best portion of the Burman population?—I believe so, if they prove their good faith in by showing that the sale of opium either by themselves or by any others shall not be made a sale for profit.

8342. Do you think that still further restrictions would be in the interests of the people?—That is my opinion.

The witness withdrew.

*Mr. Kum Low Fong.*

Mr. KUM LOW FONG called in and examined (through an interpreter).

8343. (*Chairman.*) What profession or business are you?—Formerly I was clerk of an opium farm.

8344. Now what are you?—A merchant.

8345. I believe you wish to present a petition?—Yes.

8346. Who composed it?—Leong Shain Tuck.

8347. How was the petition submitted to the people who signed it; was it written and handed round for signature.—Yes.

8348. There was no meeting, I suppose?—No.

8349. Are all these gentlemen who signed it abstainers from opium-smoking?—Some do not smoke, and others do smoke.

8350. How many gentlemen have attended here with this deputation to present this memorial?—Over sixty.

8351. To what professions do they belong; are they all traders or shopkeepers, or are some of them artizans?—They are mostly traders.

8352. Are some artizans?—Yes.

8353. Out of the 240 or so who have not attended, are some of those traders and artizans?—Yes. We have brought some opium-smokers. They are outside.

8354. Are any of the gentlemen who have attended here opium-smokers?—There are a few opium-smokers amongst the gentlemen in the deputation.

8355. What is the wish of the petitioners? Is it that opium should be absolutely stopped, and that nobody should be allowed to get it?—We would agree to stop it entirely.

8356. According to the census there are about 5,000 Chinese in Rangoon, and there are over 300 signatures to this petition; do you think that the majority of the 5,000 Chinamen would agree with the 300 who signed the petition?—Just the same.

8357. They had no opportunity to come?—I think the majority of the 5,000 Chinese would agree with the petition.

8358. I suppose you except the opium-smokers from that?—Yes.

8359. Some of the opium-smokers who came up and gave evidence before us were much opposed to register themselves?—Yes, they are afraid to be registered.

8360. Do you think the same people would wish total prohibition?—Some would agree to it, but others would not agree to it.

8361. (*Sir William Roberts.*) If a petition asking that the Chinese might not be compelled to register themselves were taken round, would as many names be put to that petition as appear on this petition?—Yes, I think as many signatures would be appended to a petition asking that the Chinese might not be compelled to register themselves as have been appended to this petition.

8362. (*Mr. Pease.*) Would it be as easy to get signatures to a petition in favour of opium not being stopped at all?—I do not think that so many signatures would be obtained.

8363. (*Mr. Mowbray.*) Did you present any petition to the Viceroy when he was here the other day?—No.

(*Chairman.*) We are glad to have received this memorial, and it will be filed among the papers attached to our report.

The witness withdrew.

*Mr. F. W. R. Fryer, C.S.I.*

Mr. F. W. R. FRYER, C.S.I., called in and examined.

8364. (*Chairman.*) May I ask for the information of the Commission how many years you have been in Burma?—I have been in Burma over seven years.

8365. In what capacities have you served?—I was Commissioner of the Central Division from August 1886 to June 1888; from June 1888 to March 1891 I was Financial Commissioner; and since 1892 I have been Officiating Chief Commissioner.

8366. I should like to ask your opinion on the estimate of the number of Burmans in Lower Burma who are confirmed opium smokers, which is given in Mr. Smeaton's note of 1892?—I consider that the estimate of the number of Burmans in Lower Burma, who are confirmed opium-consumers, which is given in the Financial Commissioner's note of the 27th April 1892, is exaggerated. According to that estimate the number is 85,600. The number of Burmans

who registered themselves as consumers in April to July 1893 was 7,513. Even allowing for the fact that many Burmans have probably abstained from registering themselves, I have no doubt that the figures in the Financial Commissioner's note are exaggerated.

8367. Do you consider that the new Rules which have been approved by the Government of India are as strong measures for restricting the consumption of opium as it is expedient to attempt to enforce, or would you go further?—I consider the measures for restricting the consumption of opium, which have already been taken, go far enough, and that to enforce them will be a task of considerable difficulty. Burma has a frontier of enormous length, and opium is generally produced or consumed in the countries along its borders. Thus, in Yunnan, the Shan States and Siam, in fact almost all along the eastern border, opium is grown and consumed, in some parts in very considerable quantities. Smuggling by sea also is easy and very difficult to prevent. Opium is at present brought into Burma both by steamers and ships as well as through the post office. When the new regulations come into force, the temptation to smuggle will be greatly increased, and it will be difficult to keep it down. Even ganja, which has been prohibited in Burma for twenty years and which is hardly ever consumed by Burmans, is frequently smuggled into Burma by natives of India. In order to check the increase of smuggling which is anticipated, I proposed to employ preventive establishments, costing annually R19,788 more than the establishments at present entertained. The additional establishments will be employed to prevent the smuggling of opium by sea. I do not propose to employ any additional establishment to check land smuggling. A preventive staff is at present employed for that purpose on the eastern frontier of Upper Burma. I consider it useless to attempt to prevent smuggling along the wild mountainous border of Siam. These parts are thinly populated, and I hope that there will be little smuggling through them. I consider that to prohibit the consumption of opium by Chinese, Kachins, and Shans would cause most serious discontent, and that it would be impossible to enforce the prohibition. In feverish places such as the jade mines in Bhamo, the tin mines in Mergui, and the ruby mines, the natives cannot do without opium.

8368. I believe you have some notes which you wish to put in?—Yes, I have. I put in a note which shows the facilities for smuggling opium into Burma. I also put in notes showing (*a*) the existing excise establishment in Upper Burma, and the existing and proposed excise establishment in Lower Burma; (*b*) the number of cases dealt with in Upper Burma under the Opium Act since 1889-90; (*c*) the number of cases dealt with under the excise laws (liquor and opium) in Lower Burma from 1883-84 to 1892-93.

8369. Have you any other remarks you wish to make?—I wish also to say that I have requested Mr. Warry, Adviser on Chinese Affairs to this Government, who is a particularly competent witness as regards the Chinese, as he is on very intimate terms with them and frequently stays in their houses, to send a statement of his views on the use of opium as affecting the Chinese. Mr. Warry is now in the Chinese Province of Yunnan on his way to visit the Chinese Viceroy of that Province, so it has not been possible to summon him as a witness. I have also called for a written statement from Mr. Scott, now Her Britannic Majesty's Minister at Bangkok, as regards the effect of the consumption of opium by Shans. Mr. Scott has been employed in the Shan States since 1886, and has given much attention to the opium question.

8370. We shall be very glad to get these statements. It was suggested to-day by Mr. Smeaton that Mr. Hildebrand had also a wide knowledge of the Shan States, and that though he had not been able to attend, it would be useful to get his evidence?—Mr. Hildebrand was posted to the Shan States in 1887, and since then he has been two years in England on furlough. The quantity of opium grown in the Southern Shan States is very much less than the quantity grown in the Northern Shan States. I should not consider Mr. Hildebrand to be as good a witness as Mr. Scott. He has not served so continuously in the Southern Shan States, and he has not been in the Northern Shan States. He was only about two years in charge of the whole of the Shan States.

8371. How did you select the witnesses to appear before this Commission?—I chose all the witnesses who I thought were likely to be able to give evidence on the subject from their experience. I made out a list of the names myself. I put them down without knowing anything of their views, except in the case of one witness, Mr. Bridges. I happened to be at Meiktila when I made out the list, and I asked him what his views were. Except from anything that had been published regarding the opium question in which they had expressed their views I knew nothing, and certainly not as regards the natives.

8372. Were the opium-consuming Chinamen specially selected through the Deputy Commissioner?—No; I asked Mr. Warry. Some were ill, and we asked the Superintendent of Police to substitute others.

8373. Do you wish to say anything further?—Mr. Bayne, the Revenue Secretary, took down the statements of the witnesses; but that was after they had been selected, not before.

8374. Are there any statements shewing the amount of smuggling of opium from the Shan States?—I think we could get them. I think there is a six-monthly statement. We could find it from the statement of opium offences.

8375. Is there a special form prescribed for that?—Yes, it is a half-yearly statement. With regard to the difficulty of preventing smuggling there is one thing I wish to mention. The length of sea coast, I find, is 1,200 miles. From Maliwun to the north of Burma the distance is about the same, so that we should have a very large extent of frontier to guard.

8376. (*Mr. Mowbray.*) You have put in a note as to the excise establishment: does that include the Customs?—No. It includes both liquor and opium. The same establishment is employed for both.

8377. (*Chairman.*) You spoke about the sea coast line. In the memorandum on the smuggling of opium which you have put in the words "Opium imported through the Custom House:" does that mean through the Custom House line?—Yes.

8378. That is the sea coast?—Yes.

8379. Of course, cases come up in which opium is landed at a sea-port, and the Custom House officers detect opium concealed in goods which have been passed in through that sea-port; but have any cases occurred within your recollection in which opium is smuggled on shore at places other than sea-ports?—Yes, it is smuggled in by native boats.

8380. Is there any Custom House establishment along the coast to guard against that sort of smuggling?—No; none.

8381. The Custom House establishments, in fact, are at the sea-ports?—Yes.

8382. There is no law prohibiting native craft from landing where they like?—Not fishing boats, or small boats of that kind. There are a number of native budgerows that go in.

8383. You are not aware of any law which prohibits a ship stopping where it likes?—No; I do not think there is any law.

8384. The ships do it at their own risk?—It is only during the fair weather. During the monsoons they could hardly run in anywhere on the coast except at a regular port. There is another thing I should like to mention. I think if we were to endeavour to enforce total prohibition we should have great difficulty in keeping the people from being harassed by the Police and Preventive officers; and I think that the people would resent the interference of the Government very much.

8385. (*Mr. Mowbray.*) As Financial Commissioner you had the opium revenue under your immediate control?—Yes.

8386. I should like to know your opinion as to whether the Rules in force in Upper Burma when you were Financial Commissioner were practically operative in prohibiting the supply to Burmans and not to foreigners?—I do not think the Rules were altogether operative. They very much restricted the use of opium by Burmans, but I do not think they altogether prevented it.

8387. Do you think it would be possible for any rules absolutely to prevent it?—No, I do not think it would.

8388. With regard to the position of these Sawbwas in the Shan States, have they the power, if they chose, to prohibit the growth of opium in their own States at the present time without any permission from the Government of Burma?—No. There is no order to the contrary. I think the people probably might appeal to the Local Government against any such order of a Sawbwa, in which case he would be asked to justify his order.

8389. So far as the revenue goes, I suppose the Government of Burma would be pleased if the growth of the opium in the Shan States were prohibited?—Yes. We even considered the question of whether it would not be possible to

*Mr. F. W. R. Fryer, C.S.I.*

19 Dec. 1893.

subsidise the Chiefs in order to prevent the growth of opium in their States. It would be very much to the advantage of Burma if the growth of opium could be prevented.

8390. (*Chairman.*) When was that consideration given?—It was in Sir Alexander Mackenzie's time.

8391. (*Mr. Mowbray.*) It would render your work on the frontier more easy than it is at present?—Yes.

8392. (*Mr. Pease.*) Was there any communication on the subject made to the Sawbwas?—I think, but I will not be certain, that probably the Superintendent mentioned the subject to them.

8393. (*Mr. Mowbray.*) The registration of Burmans is still going on?—Yes, and it will go on up to the end of June next year.

8394. So that the total of 7,513 is not by any means the final result which will be obtained by registration?—No.

8395. When will you issue the licenses with a limited supply of opium; when does that come into force?—From the 1st of January 1894.

8396. When will the licenses come into force?—They will come into force also from the 1st of January.

8397. On what basis do you propose to calculate your limited issues of opium for next year?—We have calculated that each registered consumer should get ½ tola a day only. We have calculated the number of non-Burmans, adding 25 per cent., for future registration and for non-Burmans whom you may not know of. Of course there is an allowance for doctors and tatooers.

8398. After next June the registers will be absolutely closed to all Burmans?—Yes, unless a man can show that he has been absent from Burma, and has had no opportunity of registering himself.

8399. (*Mr. Pease.*) In the despatch from the Government of India to Lord Kimberley on the 6th of December there is this sentence, "In order to ascertain the consumption and thereby facilitate the detection and prevention of smuggling, we should have been willing to approve rules requiring the registration of non-Burman consumers of opium for information merely, and not as a condition of possession. We were, however, advised that such rules are not authorized by the Opium Act, would possess no legal validity, and could not be enforced if disregarded." Is that to be read as meaning that the Opium Act does not allow the registration for information merely, or is it to be read as meaning that the Opium Act does not allow the registration of non-Burman consumers as a condition of possession?—I read it that it is for information.

8400. It would not be contrary to the Opium Act to require registration of non-Burman consumers as a condition of possession?—No. They require registration of Burmans as a condition of possession; therefore, I suppose they could require the registration of non-Burmans as a condition of possession.

8401. (*Chairman.*) In the statement showing the offences against the Opium Act I see the following figures: In 1891 number of persons brought before the Magistrate, 2,250; number of persons acquitted, 569; number of persons finally convicted, 1,681. In 1892, 2,122 persons actually brought before the Magistrate; 435 persons acquitted or discharged; and 1,625 persons finally convicted. These are the figures for Lower Burma. Do not you think that means a very serious amount of harassment put upon the people?—I think so, certainly.

The witness withdrew.

Adjourned to Calcutta.

---

# At the Council Chamber, Writers' Buildings, Calcutta.

## TWENTY-NINTH DAY.

### Wednesday, 20th December 1893.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

MR. A. U. FANSHAWE.

MR. HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

MR. ABUL FAZL MAHOMED ABDUR RAHMAN called in and examined.

*Mr. Abul Fazl Mahomed Abdur Rahman.*

20 Dec. 1893.

8402. (*Chairman.*) I believe you are Honorary Secretary to the Mahomedan Literary Society of Calcutta?—Yes.

8403. Will you describe the nature of the Society?—The Mahomedan Literary Society was founded by the late Nawab Bahadur (then Moulvi) Abdul Luteef Khan in the year 1863 for the promotion of the welfare of the Mahomedan community, and generally for the amelioration of their condition. It is the earliest and oldest organised Mahomedan Association in Bengal. For the last 30 years the Society has represented the various sects and sections of the Mahomedan community in all matters of public interest, and specially those affecting the Mahomedan community of Bengal.

8404. Will you tell us what is the nature of your profession?—I am a Barrister-at-Law, Advocate of the High Court of Bengal, a Fellow of the Calcutta University, Honorary Presidency Magistrate of Calcutta, and Municipal Commissioner of Calcutta.

8405. Speaking from your knowledge of the various sections of the Mahomedans of Bengal and other parts of India, what is your opinion with reference to the effects of the consumption of opium by the Mahomedan community?—I am of opinion that opium-eating is not a common practice among Mahomedans, many of whom are too poor to take habitual advantage of the valuable properties of the costly drug, but as taken by them it is by no means injurious to their health. It is generally consumed by them in moderation, and has been found by practical experience to be highly beneficial. I have not known of a single case which has produced any serious results. Opium had been consumed by them for centuries before English spirits and other stimulating liquors were introduced into the country. It was the chief stimulant as well as soother. Distilled or fermented liquor is forbidden by the Mahomedan religion.

8406. What is your view with reference to the use of opium as a medicine?—Opium is used by a number of the Mahomedan community of Bengal as only a remedial and preventive agent. It is excellent both as a cure and prophylactic.

8407. You have given us your opinion with reference to the effect of the use of opium among the Mahomedan

community: supposing prohibitive measures were called for by public opinion, what, in your view, would be the disposition of the Mahomedan community to bear additional taxation in lieu of the opium revenue?—I should say that the Mahomedan community are not in the least prepared or willing to bear in whole or in part the cost of prohibitive measures. First, because such prohibitive measures will deprive them of a wholesome article which has been used by them for generations with the best results and without the slightest harm, moral or physical. Secondly, it will drive them to the arms of the publican and to the use of a more expensive stimulant, namely, alcohol, which is forbidden by their religion and society and attended with disastrous consequences. At the same time they will be compelled to seek and, perhaps, pay highly for the contraband, though invaluable and indispensable, drug. Thirdly, they will be subjected to additional taxation, which they can ill bear.

8408. From what you have told us I presume it is your opinion that the growth of the poppy should not be prohibited?—Yes. It should not.

8409. Have you any thing to suggest to us in the way of reforming the existing arrangement?—I think the existing arrangements are satisfactory enough, and that any change would be more expensive and produce considerable harassment and discontent among Her Majesty's loyal subjects.

8410. Have you anything to say as to the practicability of a policy of prohibition?—I do not think it is practicable. I consider such prohibition only possible on paper, but do not think that the use of opium can be stopped, though the consumption under an inquisitorial system be diminished. There will be a good deal of trouble, I am afraid, if such a course is persisted in.

8411. (*Mr. Wilson.*) Will you be so good as to tell me a little more about your Society? I see it is called the Literary Society?—Yes.

8412. You did not mention amongst its objects any literary work; what is the literary work that it does?—The Mahomedan Literary Society was established, as I have said, in 1863, nearly thirty years ago, at a time when English education among Mahomedans was practically unknown. Thirty years ago you would hardly find half-a-dozen Mahomedan gentlemen educated in English, and at that time it was considered a matter of great necessity to introduce English education. The Mahomedan people did not take kindly to sending their children to have English education. The Society was then started, and was named the "Mahomedan Literary Society," because under its auspices lectures on Western science, literature and other matters of interest, were delivered to the members of the Mahomedan community. It was by slow and gradual means that the Mahomedans were familiarised with all the advantages of Western culture, literature, and science. For a period of twenty-five years this Association worked very hard, and persuaded a large number of Mahomedans to send their children to the English colleges and schools. After twenty-five years' literary work the Society has suspended this work, and has continued its utility in social, intellectual, and political advancement of the Mahomedan community and in other matters. You find to-day hundreds and hundreds of Mahomedans being educated in English schools and colleges, and it is greatly owing to the exertions of the Society for a considerable period, under the auspices of the Government and the people of the country, that the Mahomedan community now finds itself gradually taking its place in Bengal.

8413. I am sorry to have troubled you to give so long an answer. Would you tell me briefly if your Society has rooms, a regular meeting place, and a library?—Yes.

8414. Where?—At 16, Taltollah.

8415. Do you meet regularly?—Yes.

8416. How often?—Once a month.

8417. Were you and the other gentlemen who appear to-day deputed by the Society to attend here?—Yes.

8418. Formally deputed?—Formally deputed.

8419. By a resolution?—Yes. Some time in the month of September the Society received a letter from the Hon'ble D. R. Lyall, asking us to consider the matter.

8420. I only wanted to know whether you and these gentlemen were formally appointed by the Society to represent it?—Yes; I received a letter from Mr. Lyall, and we then held a meeting of the Committee. At this meeting I was instructed to write officially to Mr. Lyall, nominating these gentlemen to represent the Mahomedan Literary Society of Calcutta.

8421. I only want to have some information as to the representative character of the Society. Is it a large one?—It is.

8422. Having many members?—Yes.

8423. How many?—About 500.

8424. Is there a subscription?—Yes.

8425. What is the minimum subscription?—Rs. 5 a year, some pay Rs. 50, some Rs. 10, some Rs. 20 a year.

8426. You say in your statement that from your general knowledge you are in a position to form an opinion?—Yes.

8427. Do I understand that you are giving us matters that you know of your own knowledge, or that it is information of a general character which you have heard from other people?—Many matters I know personally; others I have heard from different people with whom I have come in contact belonging to the various classes of the Mahomedan community.

8428. What part of the country is your own home?—I belong to the district of Faridpur.

8429. Do you know the habits of the people there?—Yes.

8430. Do they commonly consume a good deal of opium?—I will not say a good deal so far as Faridpur is concerned; but they do consume opium. I am not in a position to give you the figures.

8431. Should you say that it was an average amount of consumption?—I am not in a position to answer that because I have not looked into the statistics.

8432. Can you say whether cultivators and persons who work at night consume opium?—Yes, to a certain extent.

8433. Commonly?—Generally.

8434. Do you mean the people at large?—I could give you my experience of other districts, such as Rangpur, Dinajpur, Dacca, and Malda.

8435. I want to keep to your own district; have you any idea as to the percentage of persons consuming opium in that district?—I am not in a position to say.

8436. When you say that opium is commonly consumed, do you mean 2 per cent. or 20 per cent.?—I could not answer that question, as I have not looked into the statistics.

8437. I understood you to say that it was very generally taken?—I did not say very generally, but, as far as my knowledge of the district is concerned, the labouring classes who are exposed to the night air and so on commonly take opium. It is difficult to fix a particular number.

8438. (*Chairman.*) I think you mean to say that there is a certain consumption of opium in the district?—That is all.

8439. (*Mr. Wilson.*) I hoped that you might be able from your own district to give me some more precise particulars. You have said that opium-eating is not a common practice among Mahomedans?—I did say so.

8440. How would you compare Mahomedans with any of the other races or religions of India; do you think the habit is more common among them than among any other classes?—Not to my knowledge. But I am told that it is more common among the Rajputs and Sikhs.

8441. Do your own relatives and friends take opium?—I would not say my relatives. They take it when it is medically prescribed. Among my friends there are some who do take it.

8442. If you had a son or nephew growing up to be a young man would you like him to begin taking opium habitually?—I should not have the least objection if it was medically prescribed or if the opium did him any good.

8443. I am not asking about the medical prescription, but about the use of opium as an article of daily consumption; would you like him to begin the daily habit?—As far as my experience goes, opium is usually taken by people after a certain age—the age of 40.

*Mr. Abul Fazl Mahomed Abdur Rahman.*

20 Dec. 1893.

8444. Will you kindly answer my question? If you had a son, say, twenty years of age, would you like him to begin taking opium regularly except under medical advice?—I do not think I should object if it did him good.

8445. You have said that the growing use of alcohol is highly injurious,; would you be in favour of any further restriction in reference to alcohol in this country?—Certainly.

8446. Restriction or prohibition?-I would say prohibition.

8447. Entire prohibition?—Yes.

8448. (*Mr. Haridas Veharidas.*) You know Persian and Arabic?—Yes.

8449. Have you come across any books on medicine, either Persian or Arabic, in which opium is prescribed as a medicine?—I have not studied any book in Arabic or Persian with a view to studying medicine, but I have looked up certain books on this question for my own enlightenment, and I have found in one of the oldest books on medicine that the properties of opium are well described. I have copied the passage and I hand in a translation. The book is called "Makhzanul-Adviya," by Ibn-i-Sayyed Assavad Muhammad Hadi Al-Agili Al Alavi Muhammad Husain Shirazi, compiled in the Hejira year 1183, and published at the Nami Press of Munshi Golab Singh at Lucknow in June 1892, pages 99 and 100:—

"It is narcotic; astringent, calculated to produce obstructions; soporific, stomachic, anodyne; prevents the humours of the constitution becoming stinky and the disorders resulting therefrom; keeps in a state of preservation medicinal drugs and preparations thereof; is efficacious for diseases of the head and tendons and for colds, as also for diseases of the eye and the ear, and in cases of cough, hard breathing, and asthma which may be caused by heat, and also in cases of chronic lingering and high fever; is unsurpassed by any other medicine for relieving pains and preventing the humours of the constitution from becoming stinky, and for dissolving animal spirit and curing diarrhœa and cases of laceration of the intestines and sores in the bowels; and is also useful and efficacious if taken in small quantities while going on journeys, and at the time of sorrow, grief, dejection, and distraction of mind, weakness of heart, excessive hunger, want of food in times of famine, or severe cold weather, or during fasting days, and at the time of extracting teeth, and in cases of burning sensation felt while discharging urine, and in colic pains.

"*Diseases of the head.*—Rubbing it in small quantity, either with or without other suitable ingredients, is efficacious for headache resulting from heat; and to administer it, to the quantity of one *qirat*, or less than that, to one suffering from sleeplessness and '*sawat*'; and in small quantities, mixed with some saffron, in cases of cold and defluxion of humours, its efficacy is indeed very great.

"*Diseases of the eye.*—Rubbing it with saffron and turmeric, and with embrocations and liniments of opium, over both the eyes of one suffering from pain and disorder in the eyes is extremely efficacious.

"*Diseases of the ear.*—To drop a small quantity of opium, dissolved with almond or saffron oil, is efficacious for relieving pain in the ear; and, in like manner, it is useful in cases of ear-ache and sores in the ear; to drop it into the ear, mixed with two *hubbas* of *jundbedustur* [castor], dissolved in woman's milk, or with almond oil or mustard oil and saffron dust, and to apply dry opium, mixed with *jundbedustur*, is also useful in such cases."

I have also an opinion which has been sent to me by Hakeem Ghulam Raza Khan of Delhi, a well-known Mahomedan hakeem or physician who is employed by the Maharanee of Burdwan. He is a gentleman of considerable practice according to the hakeem system of treatment. He says:—"Opium is narcotic, soporific; calculated to relieve pains, astringent, prevents disorder of the humours of the constitution, assists in dissolving animal spirit, and is efficacious in cases of laceration and sores in the intestines, diarrhœa, cough, hard breathing, and pain in the eyes. And to apply it externally is efficacious in cases of headache and for curing sores, and, when mixed up with woman's milk and saffron, it is useful for gout and eye-diseases; and, when mixed with saffron-dust in equal quantities, it is very efficacious for dysentery. It has also the effect of keeping in a state of preservation compound medicines and electuaries. It cures cold and headache caused through heat, and, when mixed up with almond oil and saffron, it is efficacious for ear-ache. It has also the effect of suppressing hunger and diminishing virile powers if taken continuously."

8450. (*Mr. Fanshawe.*) In saying that opium-eating is not a common practice, I understand you to refer to classes other than those which you mentioned as being exposed to night air, occupied in manual labour, and so on; is that the case?—Yes.

8451. Is it in your experience that opium is used among the well-to-do classes of the Mahomedan community to some extent as a luxury or a stimulant?—Not as a luxury, but as a stimulant it is used among the wealthy classes.

8452. And generally for that purpose, so far as your experience goes, it is used in moderation?—Very much so.

8453. A number of witnesses have told us that the use of opium is very much resorted to by persons in middle life; is that your experience in regard to the Mahomedan community?—That is so.

8454. Would that also be among well-to-do people?—Yes.

8455. Are ladies or gentlemen in your own rank in the habit of taking opium in that way?—Yes, a number of them do.

8456. You have said that opium is used without harm, moral or physical; am I right in understanding you to speak in general terms of its use as a whole, or do you not admit that it may be used in excess?—Yes, and if it is used in excess it is certainly injurious.

8457. There are cases in which it may be injurious?—Yes.

8458. You do not mean to exclude such cases?—No.

8459. Without going into any questions as to the interpretation of texts in the Koran, can you tell me whether the taking of opium as a stimulant is generally regarded as permissible among the Mahomedans of this country?—It is.

8460. Can you tell us whether it is a practice that has come down for some generations?—Yes.

8461. That is your belief and knowledge?—Yes, that is my belief and knowledge, that opium is not forbidden by the Koran or the Mahomedan law. Alcohol is strictly forbidden, and the person who takes alcohol commits sin.

8462. Speaking generally, may we take it that as a rule for practical guidance in life Mahomedans consider that they may take opium although they may not take alcohol?—That is so. As a matter of fact, opium is not forbidden by the Koran or by the Mahomedan law.

8463. (*Mr. Wilson.*) I think what you have said to us relates chiefly to opium-eating; have you anything to say with reference to opium-smoking?—I have not much experience in that matter.

8464. Is opium-smoking prevalent among the Mahomedan community?—Opium-eating is a thing which is countenanced and is practised in the way as I have described; but opium-smoking is not considered a proper thing.

8465. Do you mean chandu or madak?—Both. It is not considered proper, because the effects are very injurious. I cannot tell you anything from my own personal knowledge of Mahomedans who smoke chandu or madak.

8466. We may take it that smoking in either of those ways is considered by your community as disgraceful and improper?—I would not say that opium-smoking is considered proper; opium-smoking is a generic expression, and may include a number of things.

8467. But chandu-smoking is not considered proper?—No.

8468. What about madak?—Chandu-smoking and madak-smoking are not considered proper.

8469. (*Mr. Fanshawe.*) When you say that opium smoking is not considered proper, will you kindly explain your meaning? Is it considered disreputable on account of its associations?—That is so.

8470. Or is it because opium-smoking is considered injurious in itself?—On both grounds.

The witness withdrew.

PRINCE JAHAN KADAR MIRZA MAHOMED WAHID ALI BAHADUR, the HONOURABLE MAULAVI ABDUL JABBAR KHAN BAHADUR, SHAMSUL ULAMA MAULAVI AHMAD, and MAULAVI SYUD MUHAMMAD KHAN BAHADUR, called in and examined (partly through an interpreter).

*Prince Jahan Kadar Mirza Mahomed Wahid Ali Bahadur, the Honourable Maulavi Abdul Jabbar Khan Bahadur, Shamsul Ulama Maulavi Ahmad, and Maulavi Syud Muhammad Khan Bahadur.*

20 Dec. 1893.

8471. (*Chairman.*) I understand that Prince Jahan Kadar Mirza Mahomed Wahid Ali is a member of the Oudh family, a Fellow of the Calcutta University, Honorary Presidency Magistrate of Calcutta, Honorary Magistrate of Alipur, Municipal Commissioner of Calcutta, Justice of the Peace, President of the Mahomedan Literary Society of Calcutta, besides holding other offices?—*The Interpreter*: Yes.

8472. The second witness, the Honourable Maulavi Abdul Jabbar, Khan Bahadur, is a Member of the Bengal Legislative Council and Vice-President of the Mahomedan Literary Society?—Yes.

8473. The third witness, Shamsul Ulama Maulavi Ahmad is Head Maulavi, Calcutta Madrassa, and Honorary Assistant Secretary to the Mahomedan Literary Society?—Yes.

8474. And the fourth witness, Maulavi Syud Muhammad Khan Bahadur, is a Member of the Mahomedan Literary Society, and Deputy Collector and Deputy Magistrate, stationed at Bankipur?—Yes.

8475. I wish to ask these gentlemen whether they are acquainted with the evidence which has already been given to us by Mr. Abul Fazl Mahomed Abdur Rahman, the Secretary of the Mahomedan Literary Society?—Yes.

8476. He has stated that opium is used to a certain extent by Mahomedans, in his opinion, with beneficial results, that it is consumed by the people of the country who are exposed to hard labour and have to work in the night, and that opium is considered to be of great value for medical purposes: do the witnesses agree in that?—They do.

8477. Are they unanimously of opinion that the effect of the consumption of opium by the people of this country is not productive of widespread moral or physical harm?—(*The Honourable Maulavi Abdul Jabbar.*) Not generally, only to a certain class of people; it does moral harm to a certain extent.

8478. What are the classes among whom you consider the opium habit to be injurious?—It has some effect on the morality of the lower order of people, who take to thieving after they have begun to take opium.

8479. Among what may be called the well-to-do classes do you consider that the use of opium is on the whole not injurious; is that what you come to tell us?—Yes.

8480. Do the agricultural population to any extent make use of opium?—I do not think they do much in Bengal and Behar; but I am not acquainted with the agricultural people of other provinces.

8481. In Bengal and Behar the agricultural population do not make any considerable use of opium?—So I think.

8482. What do you say of the town populations you are acquainted with? Can you speak generally of the population of Calcutta?—I think that opium is not so much used in Calcutta now-a-days as alcohol; still there is a large consumption of opium in the town.

8483. Do you consider that on the whole it does no harm, or that to the majority of the people it is not harmful, but that it is harmful to others who take it in excess?—It is not harmful to those who do not take it in excess.

8484. Do you say that the majority of those who use it take it moderately?—Moderately.

8485. Is that the opinion of the other gentlemen?—Yes.

8486. You have admitted that there are certain classes with whom the consumption of opium does harm; are they those who consume opium in the solid form or are they smokers of opium?—Generally smokers.

8487. Recognizing that there is among a certain class (perhaps a small class) among whom the smoking of opium does harm, what would you say to the policy of general prohibition of the growth and consumption of opium?—I think it would drive the people to the use of alcohol.

8488. So that with this class of people you do not think that the policy of prohibition would be effective for moral purposes?—No, I do not; it would be more injurious.

8489. It would drive them to something worse, namely, alcohol?—Yes.

8490. What do you say as to the opinion that would be entertained by the people generally of a policy of prohibition?—The opinion would be adverse.

8491. Supposing additional taxation to be involved?—The people would bitterly complain of it.

8492. I presume you are in a general way acquainted with the present arrangements for restricting the opium traffic in Bengal?—Yes.

8493. Are you satisfied with those arrangements?—There is no defect in them as far as I can see.

8494. Are there any reforms you would recommend?—I do not think I would recommend any reform now.

8495. Do you consider that the licensing of chandu shops should be further restricted?—I do not think so.

8496. Do you know anything of Behar?—Yes, I was 17 years there.

8497. I presume that is a district in which the poppy is extensively cultivated; is it not?—Yes.

8498. If the cultivation of the poppy was prohibited, how would it effect the owners and cultivators of the land?—The owners of the land would not get the rent which is now paid for land on which the poppy is cultivated, and the ryots would not be able to produce a crop equally paying.

8499. Do the other witnesses agree in the opinion which has been expressed by the Honourable Maulavi Abdul Jabbar?—*Syud Muhammad Khan Bahadur.* Yes.

8500. Have you anything to say as to the effect that would be produced in Behar if the cultivation of the poppy were prohibited?—I think it should not be prohibited on any account, and in my opinion wholesale prohibition is impossible. Nepal grows opium in large quantities, and large quantities of opium are smuggled from there for the use of the people of British India. Prohibition will increase its cultivation in Nepal and other adjacent places and Native States which are out of British India. Big zemindars, talukdars, and cultivators will grow opium secretly and supply the opium-eaters with opium which will not be as good quality as that supplied by our opium factory. Poppy can be grown easily in Behar, and it will be impossible to detect it effectually. It will entail a task on Government for which I think they are not prepared.

8501. I will now ask the Honourable Maulavi Abdul Jabbar is the poppy of value to those who cultivate it in its green state before it has been manufactured into opium?—The green leaves of the poppy are used as vegetables by the poor, and even as a luxury by the higher classes, during the time when it is grown.

8502. On the whole I think you mean to tell us that the opium industry is profitable to all who are concerned in it?—Yes.

8503. Therefore we may draw the natural inference that they would object to a policy of prohibition?—Yes certainly.

8504. (*Mr. Wilson.*) I should like to ask a question of Prince Jahan Kadar Mirza. The last witness said that opium is not largely used; that opium-eating is not a common practice among Mahomedans. I believe your opinion is that it is largely used by Mahomedans. I wish to know if you adhere to that opinion?—(*Through the interpreter.*) So far as my experience goes opium is generally used in Oudh, Murshidabad, and Calcutta.

8505. Largely used?—Largely used.

8506. I will now ask a question of the Honourable Maulavi Abdul Jabbar. Do you speak of India generally when you say that the consumption is not very large?—That was a mistake on my part—I meant Bengal and Behar, not India.

8507. Do you think that the other parts of India may differ?—I can only speak from hearsay; I do not know the other parts of India.

8508. I should like to ask the other gentlemen whether they would like their sons to commence the use of opium-eating regularly except under medical advice?—

(*The Honourable Maulavi Abdul Jabbar.*) I would not like it.

(*Prince Jahan Kadar Mirza.*) (*Through the interpreter*). In a cold country and damp climate I would advise my son to take opium to an extent that is not injurious—in moderate quantities.

8509. What do the other gentlemen say?—

(*The Interpreter.*) Shamsul Ulama Maulavi Ahmad says that his own boy takes opium, and he has no objection.

(*Maulavi Syud Muhammad.*) If it did him good I would not object under regular medical advice. For medical purposes, as far as our family medicines are concerned, we use opium without consulting the doctor. If I think from my own experience it would do him good, I would advise him to take it; otherwise not.

*Prince Jahan Kadar Mirza Mahomed Wahid Ali Bahadur, the Honourable Maulavi Abdul Jabbar Khan Bahadur, Shamsul Ulama Maulavi Ahmad and Maulavi Syud Muhammad Khan Bahadur.*

20 Dec, 1893.

8510. Without discussing the question of disease or medical advice, would you advice your son to take opium as an ordinary use for luxury; pleasure, or enjoyment?—I would not advise him for luxury; but if I thought it necessary, and that it would do him good, I would advise him.

8511. (*Chairman.*) I understood the Honourable Maulavi Abdul Jabbar to say that he would not give that advice?—

(*The Honourable Maulavi Abdul Jabbar.*) I would not like my children to take opium as a habit.

8512. (*Mr. Wilson.*) Have you any personal knowledge of the cultivation of opium in Behar?—Yes I have.

8513. Would the tenancy laws give the cultivator any claim to a reduction of rent if opium were prohibited?—No; I do not think so.

8514. In some cases the Opium Agents have refused permission to a cultivator to grow opium; I want to know whether you can mention any case in which any rent has ever been reduced because of such refusal to give permission?—I do not know of any case myself.

8515. I should like to ask the same question of Mr. Syud Muhammad?—

(*Maulavi Syud Muhammad.*) I agree with what has been stated on that point.

8516. I should like to know whether any of these gentlemen are aware that about ten years ago the Opium Agents reported great difficulty in getting the cultivators to grow opium?—

(*The Interpreter.*) They do not know of such a thing.

8517. They said "a difficulty is experienced in extending the cultivation of the poppy in consequence of the competition of other crops, such as sugarcane and potatoes. It is said that the development of communications throughout Behar has rendered it possible to bring more bulky crops to market at a price which renders them formidable rivals to the poppy." Do they know about that?—

(*The Hon'ble Maulavi Abdul Jabbar.*) No. As far as my opinion goes, I do not think that sugarcane or potato pays more than opium.

8518. I should like to ask which of these gentlemen are in the service of Government or receiving salaries or pensions from Government?

(*Maulavi Syud Muhammad.*) I am.

(*The Honourable Maulavi Abdul Jabbar.*) I am.

8519. I should like to ask whether it is at all common for women in the Mahomedan community to take opium?—

(*Prince Jahan Kadar Mirza.*) (*Through the interpreter.*) Yes; about 75 per cent.

(*Maulavi Syud Muhammad.*) I do not agree with that percentage.

(*The Hon'ble Maulavi Abdul Jabbar.*) Nor do I agree. He speaks of women belonging to Oudh. Women consume opium, but not to the extent of more than 5 per cent.

(*Maulavi Syud Muhammad.*) I think still less.

8520. I should like to ask the Magistrate from Bankipur whether he recently had an opportunity of talking over this matter with a number of his friends and neighbours, and whether the evidence he has given to-day would be concurred in by the majority of those present on that occasion.—

(*Maulavi Syud Muhammad.*) I do not know what those gentlemen said. They did not give their opinions in my presence—not all of them. It was an interview at which I was asked by Mr. Sen to meet you and Mr. Alexander. I went there and I found you and some gentlemen from Bankipur there. Some of them were talking to you and Mr. Alexander, and I had no opportunity of hearing them. I greed on some of the points that were mentioned; on others I did not agree. I do not remember all that took place.

8521. (*Mr. Fanshawe.*) I believe that you (the Honourable Maulavi Abdul Jabbar) have been 17 years in Behar?—Yes.

8522. Were you employed in the Government service at that time?—Yes.

8523. It has been stated on several occasions that the cultivation of the poppy in Behar is more or less carried on under compulsion by the Opium Department. Can you tell us, as the result of your 17 years' experience, whether any real compulsion has been exercised by the Opium Department?—In some cases compulsion is exercised by the native underlings of the department.

8524. To what extent?—To a very small extent.

8525. I rather meant to what kind of compulsion do you refer? Who are the native underlings?—There are the zilladars.

8526. Do you mean the men on six or seven rupees per month who go round to the villages?—Yes. There is also the man who receives an advance for the whole village; he is not a Government servant.

8527. He is not an Opium Department underling?—No, but he is responsible for the quantity of land which is to be grown in any particular village.

8528. Is he the person who, as you think, exercises compulsion?—Yes.

8529. What do you mean by compulsion?—The zilladar sees that the cultivation is carried on; there is that sort of compulsion, nothing else.

8530. That hardly amounts to compulsion, does it?—Perhaps the man is lazy about his work; he does not attend to the field; then the zilladar brings him from his house and puts him there—that is the sort of compulsion.

8531. That is to say he exercises a certain control over the cultivation while it is going on; but does he force a cultivator to undertake the cultivation?—No, that is not so.

8532. Is it the case that a certain number of Mahomedans among the better classes do take opium as a luxury or a stimulant as we might take tobacco or alcohol?—That is the case.

8533. As a rule, do those members of the better classes who take opium in this way take it in moderation?—They take it in moderation.

8534. Do the others agree in that?—

(*Maulavi Syud Muhammad.*) Generally it is taken in moderation.

8535. I mean as a luxury or a stimulant?—

(*The Honourable Maulavi Abdul Jabbar.*) There is a fixed time for taking it; they will not take it at any time.

8536. What is the fixed time?—

(*Maulavi Syud Muhammad.*) Morning and evening generally.

(*The Honourable Maulavi Abdul Jabbar.*) The evening is the general time.

8537. It has been stated that a number of people take to the habit of eating opium later in life to sustain their failing powers: is that your experience?—

(*Maulavi Syud Muhammad.*) It is within my experience. Some members of my family take opium. After 40 it did them a great deal of good, which I have observed.

8538. Do all the other members agree?—

(*The Interpreter.*) They all agree that people take it after forty.

8539. It is known among them as a general practice that it is taken by people of middle age?—Yes.

(*Maulavi Syud Muhammad.*) These gentlemen agree with me.

8540. Among Mahomedans of the lower classes, have you any reason to believe that the smoking or eating of opium is fairly common?—

(*The Honourable Abdul Jabbar.*) It is not common.

8541. Do you distinguish as regards people living in large towns and those living in the country?—There is a distinction between people living in towns and those living in the interior. Of course people in towns do not generally take opium. The majority of the lower classes in the towns do not take opium.

8542. Is it taken among them to some extent as far as you know?—To a limited extent.

8543. Do people of that class take it in moderation or not, speaking generally?—I think they sometimes take it in excess.

8544. I mean generally?—No, not generally.

8545. As a rule the lower orders of Mahomedans take it in moderation?—Yes.

8546. (*Chairman.*) In some cases it is taken to excess?—Yes, among the lower orders.

8547. (*Mr. Wilson.*) In reference to cultivation, are there any cases in which the cultivators do not wish to have anything to do with the poppy—do not wish to have an advance or to grow the poppy at all?—

(*The Honourable Abdul Jabbar*) There may be exceptional cases of that kind, but I do not know of any.

8548. Are you aware of any case in which the zilladar, or any other person connected with the Opium Department, has tried to persuade or force them to take an advance and enter into any agreement?—No, I am not.

8549. You think there is no such case?—I do not know of any.

8550. You never heard of such a case?—I never heard of such a case.

8551. We have been told by several witnesses that opium is taken by certain persons for sexual purposes—for increasing or prolonging their sexual satisfaction. I want to know if these gentlemen think that that is correct or not correct.

(*The Interpreter.*) They cannot give any opinion on that point.

*Prince Jahan Kadar Mirza Mahomed Wahid Ali Bahadur, the Honourable Maulavi Abdul Jabbar Khan Bahadur, Shamsul Ulama Maulavi Ahmad, and Maulavi Syud Muhammad Khan Bahadur.*

20 Dec. 1893.

The witnesses withdrew.

PRINCE WALA KADAR SYED HUSSEIN ALI MIRZA BAHADUR called in and examined.

*Prince Wala Kadar Syed Hussein Ali Mirza Bahadur.*

8552. (*Chairman.*) I believe you are the second son of His Highness the late Nawab Nazim of Bengal, Behar and Orissa, and brother of His Highness the Nawab Bahadur of Moorshedabad Amir-ul-Omra, G.C.I.E., and a Vice-President of the Mahomedan Literary Society of Calcutta?—Yes.

8553. Are you well acquainted with the Mahomedans of Murshidabad?—Many of them.

8554. Among them is opium considerably used?—To a certain extent.

8555. What do you consider the effect to be?—It is not injurious; I think it is beneficial.

8556. Do you know the Eastern districts of engal and Assam?—The districts of Bengal well, and a little of Assam.

8557. Have you been in Assam?—Never.

8558. Confining ourselves to the Eastern districts of Bengal, is the Mahomedan population in the habit of using opium?—Yes.

8559. For what purpose?—To protect themselves against damp, cold, malaria, diarrhœa, and for their general health.

8560. Do you consider that among them consumption of opium has any injurious moral effect?—No, I do not think so.

8561. We have had evidence from Mr. Phillips with reference to the Mahomedans of Murshidabad?—I do not think it is right.

8562. Have you anything to say about that?—Yes. He said that 90 per cent. of the Mahomedans of Murshidabad eat opium: I do not think that is correct.

8563. Do you know Murshidabad personally?—Yes, I have always lived there.

8564. Do you consider that the use of opium has been a cause of decay among the Mahomedans of Murshidabad?—I do not think so.

8565. Supposing opium were prohibited, what do you think would be the effect among those Mahomedans who feel the need of some kind of stimulant?—They would take to some other kind of stimulant that would be against their wishes and religion—I mean alcohol or some other kind of stimulant.

8566. Do you consider that there would be dissatisfaction among the Mahomedan population if opium were prohibited?—A great deal.

8567. Can you suggest any change in the existing arrangements for the manufacture and sale of opium and the growth of the poppy which in your judgment would be an improvement?—I could think of no change short of prohibition which could be made in the existing arrangements for regulating and restricting the opium traffic in Bengal and raising a revenue therefrom. I believe the existing arrangements to be satisfactory.

8568. (*Mr. Wilson.*) You think that Mr. Phillips was wrong in the reason he gave?—I think so; in facts too.

8569. Will you give us your own reason for the Mahomedan decay?—Mr. Phillips said that 90 per cent. of the people took opium; that they lose their money to the Hindus and so on. I do not think any such thing is correct.

8570. How long have you lived in Calcutta?—Eight days only this time.

8571. Which of the districts of Eastern Bengal are you particularly acquainted with?—The Murshidabad district and the Malda district.

8572. You are personally acquainted with them?—Yes.

The witness withdrew.

SUJA-UL-MULK ASAF-UD-DOWLAH NAWAB SYED ZAINUL ABDIN KHAN BAHADUR FEROZ JUNG called in and examined (through an interpreter).

*Suja-ul-Mulk Asaf-ud-dowlah Nawab Syed Zainul Abdin Khan Bahadur Feroz Jung.*

8573. (*Chairman.*) I believe you are brother-in-law of His Highness the Nawab Bahadur of Murshidabad Amir-ul-Omra, G.C.I.E., and Honorary Magistrate and Vice-President of the Mahomedan Literary Society of Calcutta?—I am.

8574. You are well acquainted with the people of Murshidabad?—Yes.

8575. Is it the case that a number of them smoke opium or consume opium in any form?—A great many of them do take opium, but not all.

8576. Are you of opinion that it is taken without moral injury?—Yes. It does not injure them physically either.

8577. Does it injure them morally?—No.

8578. Is opium used among the people of Murshidabad as an aphrodisiac?—No, it is used to protect health.

8579. If there is such a thing as decay in Murshidabad, to what cause would you attribute it?—Not to opium, but to other causes.

8580. What is your opinion with reference to the adoption of a policy of prohibition in regard to opium?—I am opposed to that.

8581. (*Mr. Wilson.*) Have you read what the Honourable D.R. Lyall said about the Mahomedans of Murshidabad? I read a portion of his evidence.

8582. Are you aware that Mr. Lyall said at the same time that it was not only at Murshidabad but all over Bengal that the Mahomedans were falling behind the Hindus?—Yes. That is not owing to opium.

8583. You know that Mr. Lyall said so?—Yes.

8584. Do you agree with him that it extends all over Bengal?—Yes.

8585. To what cause do you attribute it?—There are other causes for the Mahomedans having fallen behind. It is not on account of opium.

8586. Can you tell us one or two of those causes?—The Mahomedans disliked English education at first, whereas the Hindus took it up, and therefore the Mahomedans have fallen back.

8587. Is that the chief reason?—It is one of the principal reasons.

The witness withdrew.

*Mr. Dwarkanath Ganguli.*

20 Dec. 1893.

Mr. DWARKANATH GANGULI called in and examined.

8588. (*Mr. Wilson.*) I believe you are a native of Bikrampur in the district of Dacca?—Yes.

8589. But you have been residing in Calcutta for the last 25 years?—Yes.

8590. Going back sometimes to your own district?—Yes.

8591. What is your profession or occupation?—I am a journalist and the Assistant Secretary to the Indian Association of Calcutta, which has numerous branches and affiliated associations in different parts of the country.

8592. Since 1877 you have visited various parts of the country?—Yes.

8593. Particularly Bengal, Behar, and Assam?—Yes.

8594. What is your opinion as to the consumption of opium among different classes, races, or castes?—The opium consumption is not confined to any particular class, race or caste, but it is more or less prevalent amongst various classes of people, and more amongst the Mahomedans than amongst the Hindus. So far as Assam is concerned, the opium in one form or another is, I believe, consumed by about 25 per cent. of the whole population. The habit is more prevalent amongst men than amongst women, and it is generally believed that no less than 40 per cent. of the male population are addicted to this pernicious habit.

8595. Is there any reluctance among consumers to admit the habit?—Yes, there is.

8596. Do you find in the villages and among the rural population that the use of opium in moderate quantities is considered beneficially necessary for a large number of the poorer people?—No.

8597. You have been in some of the worst parts of the swampy and marshy districts?—Yes, I have been.

8598. Including the districts of Rangpur, Dinajpur, Nuddea, Jessore, 24 Pergunnahs, Howrah, Hughli, and Burdwan?—Yes.

8599. And you have never seen or heard that the cultivators, palkee bearers, and fishermen are in the habit of using opium as a class?—No.

8600. What is the age at which you think the habit is generally acquired?—After middle age. Sometimes young people, even children, acquire the habit from others.

8601. Is there a general belief that the consumption of opium increases the virile power, and does that induce many to take it?—Yes.

8602. Do the users of opium think they cannot give it up?—Yes.

8603. Do you think they could give it up if they tried?—Yes. I have known one or two such cases where opium consumers have given up the habit.

8604. Do you make any great distinction between what may be called the moderate use and the excessive use of opium?—It is difficult to draw any line of demarcation, because those who use opium generally increase their dose.

8605 So far as regards persons of small income, how much do you think they spend of their income on opium?—From 10 to 25 per cent. I think they spend.

8606. Are the effects of opium-eating less injurious to persons who are well fed and well nourished?—Yes, less injurious.

8607. What do you say in reference to the effect on morals?—It demoralizes them.

8608. In what way?—I have on enquiry learnt that the petty thefts in Calcutta are generally committed by this class of people—opium consumers—and that when the police want them they generally frequent the opium dens at Calcutta, where they get scent of criminals.

8609. Can you give us any idea as to the proportion of cases in which injurious results follow?—So far as I know, in most of the people who use opium the injurious effects are visible. In nearly 75 per cent. of the cases I think injurious effects follow.

8610. In the malarial districts of Bengal and Assam, are the people of opinion that opium is a protective against fever?—No.

8611. Do you think that it is?—I do not think that it is.

8612. Do the poor people think it necessary to enable them to get through their work?—No.

8613. Is opium-eating considered disgraceful?—Yes, the word '*affim-khor*" is a word of reproach and "*goolí-khor*" a word of still greater reproach.

8614. Which is the most disgraceful—smoking or eating opium?—Smoking.

8615. In reference to the question of licenses, do you think that the present system tends to restrict or increase consumption?—I believe the existing system of granting licenses for the sale of opium tends to spread the habit of opium consumption. As a large revenue is derived from the sale of opium, it is not to the interest of Government to impose upon it any real restrictive measures.

8616. You are aware that the smoking of opium upon the premises of licensed shops is now prohibited by the law?—Yes.

8617. Do you think it is really prohibited?—No, it has not been really prohibited. The shops for the consumption of opium on the premises have nominally been closed, but they have practically existed in all their heinous forms. The existence of these shops is known to the police and to the excise officials, but no serious attempt has ever been made to suppress them. The shops have simply been removed from their old localities to new ones.

8618. They have been removed from the premises where opium is sold to another place near at hand which belongs to the same proprietor?—Yes. I have seen one shop where opium is consumed on the premises in College Street close to Bow Bazar Street.

8619. If the licensed dealer in opium or chandu or madak takes another house near to his shop, that is not illegal?—That is not illegal.

8620. Therefore, in the present state of the law, the police and the excise officers can do nothing with those places?—They cannot interfere.

8621. Have you any suggestion to make as to how that evil might be dealt with?—It should be closed altogether.

8622. Are you in favour of prohibiting the use of opium altogether, except for medical purposes?—Yes, I am.

8623. Do you think that the public at large share your opinion?—So far as I have been able to ascertain, they would support such a prohibition, provided no additional taxes were levied for the recoupement of the consequent loss of revenue.

8624. Have you anything to suggest as to the way on which the revenue might be made up if the opium revenue were lost?—The loss of revenue resulting from such a prohibition could best be met from the annual increase of general revenue and by the retrenchment of expenditure and by raising the taxes upon liquors, specially upon imported liquors. I would not suggest the imposition of a tobacco tax for the purpose: a tobacco tax would only be justifiable as a substitute for the salt tax.

8625. Have you any suggestion to make as to how the use of opium for medical purposes could be provided for and restricted to medical purposes in the villages where there are no medical men?—If village punchayets could be induced to undertake on payment of a small remuneration the sale of opium for medical use, I think the system would work well; otherwise it would be desirable to entrust druggists and medical men, including kabirajes and hakims, who are now to be found in almost every village or at least in the centre of every group of villages, with permits for its sale.

8626. Do you believe that any system of local option could be adapted to the circumstances of India so as to some extent to meet the popular opinion of different districts?—Yes.

8627. Do you know anything about the cultivation of the poppy crop?—I do not know much of it; but I believe that the poppy crop is not more profitable to the cultivator than the cultivation of the sugarcane. According to Mr. Grierson the cultivation of sugarcane would give to the ryot a profit of about twelve rupees per bigah over and above what he would get from the cultivation of the poppy. This opinion is also endorsed by Sir William Hunter. In the Agricultural Report of 1885-86 I find that opinion substantially confirmed.

8628. Can you tell me where Sir William Hunter has said that?—He has also said so in more than one place in his statistical reports of the Saran, Patna, Shahabad, and Gaya districts.

8629 (*Chairman.*) As your evidence has not been circulated to the members of the Commission until to-day, there has not been time to consider it for the purpose of cross-examining you upon points which are considered by the members to be of importance. We must therefore ask you to attend another day.

The witness withdrew.

Mr. KRISHNA KUMAR MITTRA called in and examined.

*Mr. Krishna Kumar Mittra.*

20 Dec. 1893.

8630. (*Chairman.*) I believe you are a B. A. of Calcutta University ?—Yes.

8631. And the editor of a vernacular newspaper ?—Yes.

8632. What is the name of it ?—*The Sanjibani.*

8633. Has it a large circulation ?—A very large circulation in Bengal, Assam, Orissa, and other parts of India.

8634. Over what period of time does your experience of the result of opium consumption extend ?—I have experience of the results of opium amongst Hindus and Mussalmans for at least twenty years.

8635. Do you come before us as what may be called a representative of the feeling of the masses on this subject ?—Yes, also of the middle class.

8636. What is your belief with regard to the prevalence of opium-smoking and eating among the Hindus and Mahomedans ?—I believe that opium-eating and smoking are more prevalent among the Hindus and Mahomedans of the upper classes than amongst the lower. As a rule, the cultivators, fishermen, boatmen and palki-bearers, and those who have to work hard, do not take opium.

8637. Is opium consumed to any extent, or to a large extent, in the belief that it will cure disease ?—A few eat opium under the belief that it will cure certain diseases; but a very large percentage of the opium-eaters and smokers take it at the age of 40 or 45 to gratify their sexual appetite.

8638. At what age ?—At the age of 40 or 45. Sometimes I find even young men smoking opium.

8639. Is there a difficulty in overcoming the habit when once formed ?—When once the habit is formed it is very difficult to relinquish it. Opium deprives a man of will-power.

8640. Do you believe that there is a tendency to increase the dose ?—Yes, they increase the dose. Generally they take opium in the morning and in the evening. The opium-eaters must take the drug at ever recurring intervals, and increase the dose in the course of time when they find that the smaller doses do not produce the desired effect.

8641. What do you consider to be the effect of opium on the moral condition of those who use it and of their physical condition ?—Opium consumers have a dulled moral perception, emaciated body, and sleepy intellect. They are sleepy during the day and sleepless at night. The habitual opium-eaters often become impotent.

8642. What is your opinion of opium as a medicine ?—Opium is never believed to be a protective against fever. It is not a protective. It is not specially useful in malarious districts.

8643. Have you anything to say with regard to the system of granting licenses for the sale of opium ?—The existing system of granting licenses for the sale of opium tends to spread the habit; and also, as the shops are within easy reach of everybody in Calcutta, it especially helps people to commit suicide.

8644. Under a recent regulation the consumption of opium on the premises where it is sold is prohibited ?—Yes. In page 55 of the Bengal Administration Report for 1891-92 I find that "during the year orders were issued to prohibit the consumption of opium or its preparations on the premises of licensed shops."

8645. Have you any reason to suppose that the order is evaded ?—A few days ago I visited a certain licensed shop with a friend. The seller invited me to smoke on the premises. In a public street in Calcutta there is a licensed shop where opium is consumed every day on the premises of the licensed shop by fifty or sixty men and women. If the members of the Commission so desire, I can show them the shop this evening. The opium-seller generally hires a house adjoining his shop and there men and women gather together and smoke chandu and madak as they used to do before prohibition. A servant of the seller attends the consumers and supplies them with what they want. Prohibition has been only in name. In a certain locality of Calcutta within a mile there are five madak shops and more than five opium dens, and very close to these dens there are brothels, and in some cases dens and brothels are in the same premises. These dens are veritable hells. These places are patronised by Brahmins, Kayasthas and Sudras, as well as by Mahomedans. As long as there are opium shops, no measures, however stringent, will produce any good result.

8646. Do you recommend that the sale of opium, except for medical purposes, should be prohibited ?—The sale of opium, except for medical purposes, should be prohibited.

8647. What is your opinion as to the state of feeling among the people of India upon the policy of prohibition ?—That which is immoral should be prohibited, no matter whether the public opinion favours it or not. But I know the people of India would bless the Government if the trade in opium were stopped. I visited certain chandu shops and madak shops, and the smokers themselves told me that they would be happy if the trade were stopped; they invoked their gods, and said it would be a happy thing for their families, their children, and all concerned if the Government were to stop the trade.

8648. Do you think it is practicable to limit the sale of opium so that it shall only be obtainable for strictly medical uses and with a medical certificate ?—Yes, I think it is possible. I find that laudanum, morphia and other medicines, which are preparations of opium, are sold by druggists only; and opium in my opinion should be sold by them only.

8649. (*Mr. Wilson.*) Do you wish to say anything with reference to how the loss of revenue might be made up ?—Government has very recently granted a crore of rupees as a compensation allowance to European and Eurasian officials. Government can, if really in earnest, retrench its vast expenditure. By retrenchment alone the loss of revenue can be very easily met.

8650. You do not suggest any way of raising additional money but only the saving of money ?—Yes, because I do not think that any additional taxation is necessary, and I do not think that the permanent settlement is in danger.

8651. Do you wish to say anything as to the possibility of further restrictions on the sale without actually prohibiting the use of opium, except for medical purposes ?—Any mode of restriction short of prohibition for other than medical purposes is impracticable.

The witness withdrew.

The Reverend K. S. MACDONALD, D.D., called in and examined.

*The Revd. K. S. Macdonald, D.D.*

8652. (*Chairman.*) What is the nature of your work in this country, and how long have you resided here ?—I am a Missionary of the Free Church of Scotland, labouring chiefly among the students and ex-students—English-speaking natives of Calcutta generally.

8653. How long have you lived in Calcutta ?—I have been here 32 years.

8654. I believe you have mixed freely among the students of the Calcutta University ?—Yes, very freely. I visit them in their houses and they visit me in my house.

8655. Have you been engaged in their education in any way ?—For the first 20 years I was here, but for the last 12 years I have not taught in any educational institution.

8656. May I ask whether you are in receipt of any grant of money from the Government ?—None.

8657. What are your habits as regards the use of alcholic liquors, tobacco, and other intoxicants ?—I have been an abstainer from all of them for the last 40 years, and strongly opposed to the use of them.

8658. Except as a medicine ?—Except as a medicine.

8659. Have you been much concerned with temperance societies ?—Yes, a great deal. I was Secretary of the Free Church Temperance Society before I came out here, and have been connected with the temperance societies in Calcutta ever since I came here, often as Secretary or President.

8660. May we understand that you have done your best during your long residence in Bengal to promote temperance and purity ?—I have tried to.

8661. In addition to your other work, are you editor of any journal or review ?—I am editor of the *Indian Evangelical Review.*

8662. In that capacity I presume you have interested yourself in Bengal and its people ?—Yes.

8663. And in all questions, whether arising in India or Burma, which bear upon religion, morals and education ?—Yes.

*The Revd. K. S. Macdonald, D.D.*

20 Dec. 1893.

8664. Have you paid any special attention of late years to the use of opium in India, and especially in Calcutta?—I have.

8665. Will you tell us what steps you have taken to make observations upon the opium habit in this city?—I have read very largely upon the matter, and I have visited the opium dens so called and opium shops and taken observations and made enquiries of the visitors and the frequenters of these places. After having done so, I called the attention of the Calcutta Missionary Conference to the state of matters; we had a discussion over it; and I have spoken publicly with regard to the subject, both here and at home, and have written in the *Indian Evangelical Review* upon the matter two or three times. By special request I also prepared a paper for the 5th Council of the Presbyterian Alliance which met in Toronto last year.

8666. Can you give us a summary of what you have given utterance, to whether in writing or in speaking, of late years?—Briefly, it is this, that opium-smoking and eating in Bengal, bad as they are, cannot be compared, as to the injury inflicted on the individual or on the race, with that inflicted by alcoholic liquors in Bengal, and still less with that in England; and that if the injury inflicted on the Bengalis demands the prohibition of the manufacture and sale of opium, much more is the prohibition of alcoholic liquors demanded in England and Bengal. My personal knowledge of the evils, physical and moral, inflicted by both in Bengal and in England, leads me unhesitatingly to that conclusion. I do not remember more than one or two who have been ruined by opium. I have known scores ruined by drink in Calcutta these thirty years, some of them most promising young men—Christian and non-Christian.

8667. It has been represented to us by numerous witnesses that the policy pursued by the Government of India in relation to opium is a hindrance to missionary work. What do you say under that head?—I have never found it so. I cannot say that it has been a hindrance to missionary work.

8668. What has been your experience as editor of the *Indian Evangelical Review* and as one of the compilers of the statistics of Indian missions? Have you received many reports?—I have been during these years receiving the reports of the various missions in India. As editor and also as compiler of Indian statistics almost all the reports of all the missions in India were sent to me. I have looked into all these, and I have never found this given as a reason from any of the missions. At least I remember only one case referred to, to which I alluded in the October 1891 number of the *Evangelical Review*. That was a case which I regard as utterly absurd, but I do not know whether it is worth while looking into it. At page 256 of the October number, 1891, I say: "To talk as the writer in the monthly of the Y. M. C. A. does of the opium traffic is simply—to rant. 'The work of missionaries in these two vast fields (China and India)—specially in India, where the blame rests with the English Government—is very sadly impeded.'" I do not believe that there was any foundation for such a statement with regard to the Government connection with opium as regards India.

8669. Is the agitation in India, so far as it is connected with missionary work, an agitation which is chiefly active on the Bombay side?—Almost altogether, as far as I am aware, on the Bombay side.

8670. Is it your view that on this side of India the proposals which are being made to induce a policy of prohibition obtain comparatively little sympathy among the missionaries?—That is so.

8671. Do you think that the agitation which has been raised with a view to bring about a policy of prohibition has done any injury?—I believe, as conducted by certain Bombay papers, it has done great injury to the cause of temperance, including alcohol and opium.

8672. You have spoken of your personal knowledge of the opium dens of Calcutta. Do you consider that the descriptions which have been given of those places are accurate?—No, I consider them greatly exaggerated. They may be true of China, but certainly not of Calcutta; whether they may be true of Bombay I could not say.

8673. In refusing to join in the action which has been taken in other quarters with a view to introduce a policy of prohibition, would you say that you acted quite independently of Government influence and patronage?—Quite independently, certainly.

8674. Have you in regard to other matters found it your duty from time to time to appear as a hostile critic to the action of the Government?—Frequently.

8675. In what matters have you taken that attitude?—With regard to the temperance question in the matter of the outstill system, with regard to the question of purity and the C. D. Acts and the Vernacular Press Act, and with regard to preaching in the squares. The Government of Bengal, specially the Municipality of Calcutta, tried to put down our preaching, and I was one of those who took the lead in opposing the Government tooth and nail, and we secured our end. In the matter of education I fought against the Government strongly in pressing for the carrying out of the Despatch of 1854. In various ways I have all along taken up a position as a critic to the Government. But I believe, as regards the opium question, that the critics of the Government have gone a great deal farther than they were justified by the facts of the case.

8676. Looking at the question from your own independent standpoint, what is your opinion of the action taken by the House of Commons in passing the Resolution which led to the appointment of this Commission?—For the House of Commons, which raises an income of £26,000,000 from the manufacture and sale of alcoholic liquors sent to all peoples over the world, to pass a resolution denouncing as 'immoral' or 'morally indefensible' the Government of India's manufacture and sale of opium is, to my mind, nothing less than cant or pharisaism, unless the same House denounce the action of their own Home Government in the same or stronger language for its licensing the sale of intoxicating liquors, and see to it that their Resolution takes effect in the total prohibition of the manufacture and sale of alcoholic liquors throughout the United Kingdom. Considering the size and character of India, the unenlightened state of the great bulk of its populations, I cannot see my way to approve of a huge experiment on its 280 millions, involving a loss of capital equal to £150,000,000, yielding at 4 per cent. £6,000,000 sterling annually. The United Kingdom's sacrifice of £20,000,000 out of its abundant wealth for the abolition of slavery bears no comparison to the sacrifice of £150,000,000 (Mr. Steel gave £200,000,000 as the figure) asked as a sacrifice out of the poverty of India in the interests of the opium-eater and smoker.

8677. Looking at the fiscal policy which is adopted in our own country, how do you consider that our policy compares with the policy of the Government of India?—I think it is a great deal worse, more unfavourable, and still less defensible morally.

8678. Do you consider that if there is to be an organised action against opium in this country, there should be a still more urgent demand for a prohibitory policy at Home with regard to alcohol?—I think we ought to begin there. I cannot well understand, with my knowledge of both traffics in England and in India, how Englishmen, including, as I understand, members of the Society for the Suppression of the Opium Trade, who waste £140,000,000 sterling on drink, of which £26,000,000 go to the British revenue, profess to be greatly alarmed and horrified at the consumption of opium by the 70 millions of Bengal, yielding, when taxed to the utmost it can bear, only £140,000 sterling. I can however fully sympathise with the Maharaja of Travancore, who is reported to have said: "I cannot understand the English people. They held a great many meetings and had a very strong political agitation against the opium traffic. But if it was wrong to get money out of it in India, it must be equally wrong to get revenue out of intoxicating liquor in India. Why, is it not just as criminal to degrade Hindus as it is to degrade John Chinaman? Why, is it not just as wrong to send brandy and whisky to Calcutta as to send opium to Shanghai or Hong-Kong?" I believe there are evils, and opium and alcohol are among these, which are to be dealt with 'little by little,' and in regard to which the command was given Israel: "Thou mayest not consume them at once, lest the beasts of the field increase upon thee." The absolute prohibition of the manufacture and sale of intoxicating liquors and of opium here and at home would issue I believe, in the beasts of the field being upon both countries. But I believe both countries should take steps leading towards that consummation. And one of these steps, in my opinion, ought to be the creating of a public opinion against alcohol, ganja, opium and tobacco, by means of text-books for schools and colleges, literature in the vernacular as well as in English, and public addresses and lectures on the physiological effects of all these and other like drugs on the human constitution, old and young.

8679. (*Mr. Wilson.*) Would you be so good as to tell us as to your own special work? You have said that it is among students and ex-students?—More generally the English-speaking native population, the non-Christian population of Calcutta.

8680. They are for the most part a somewhat high class?—It depends upon what you mean by a high class.

8681. The educated class ?—They belong chiefly to the middle class.

8682. And they know English ?—Yes.

8683. You also say that you do not get any grant from Government ?—No.

8684. Do I understand that the Free Church of Scotland missions do not in any case, or for any branches of their work, receive Government money ?—The schools and colleges do; but I have no connection with these.

8685. In what sense do you mean that you have no connection ?—I do not teach in either school or college.

8686. Then what is the nature of your occupation ?—My work is evangelistic.

8687. Among the English-speaking portion of the community ?—I visit their houses and they visit mine; I attend their meetings and I get up meetings of my own at which I address them; and I try to evangelize them in every way I can.

8688. I believe there are zenana missions of the Free Church. Do they get any grant ?—Yes, all our educational work does.

8689. You are intimately associated with the Free Church work ?—Yes.

8690. Not taking part personally but associated with it ?—Yes. May I be allowed to explain ? Certain periodicals connected with the agitation to which I have referred charge the educational missionaries with lukewarmness in this matter and unwillingness to help them because of the grants they receive from Government. I wish to show that I do not belong to that class.

8691. You say you have known scores of persons ruined by drink—promising young men ?—Yes.

8692. Do you suggest any steps in reference to the prohibition of the drink ?—Yes, I suggest Local Option. We went to the Government for Local Option, and we petitioned Government strongly against the Outstill System. We prefer the Government monopoly to the outstill license.

8693. Do you think that Local Option would be workable in India and would produce good results as regards alcohol ?—I think so.

8694. Would you apply that to opium ?—I am not so well acquainted with the use of opium in the country at large so as to say how that would work.

8695. You speak of your personal knowledge of the Chinese in Calcutta. What do you mean by personal knowledge ?—It is not very extensive, but I have seen them employed and have employed them myself, and I have been greatly interested in the fact that the Chinaman gets four times the wage of a native Bengali, and he gets it from Bengali employers of labour; he seems to be trustworthy, active and ingenious; and he earns four times the wage that a Bengali carpenter, for instance, does.

8696. That is hardly included in my question. I wanted to know whether you had personal knowledge of the Chinese ?—It is in that way, as also in visiting the opium dens.

8697. You think that the statements that have been made have been exaggerated ?—Grossly.

8698. That means that you have not seen the same instance ?—It is not that I have not seen the like instance. But when descriptions are given of an exceptionally bad opium den and of individual smokers, and when these are put forward as if they applied to opium-smokers and opium-eaters generally, I do not think that these descriptions are honest.

8699. You do not wish it to be understood that if a person says he has seen a thing, it is not true because you did not see it ?—Certainly not. I could give evidence with regard to individual smokers that I have seen, just of the very opposite character.

8700. You have referred to the 70 million inhabitants of Bengal yielding only £140,000. May I ask why you compare the whole of England with one province of India ?—It is convenient, because the 70 millions of Bengal are nearly double the population of England; that was what was in my mind, and Bengal I know better than the rest of India.

8701. You refer to the Maharaja of Travancore. You know, I suppose, though he probably did not know, that for one meeting held in England with regard to opium, there are a hundred meetings held with regard to drink ?—Undoubtedly; still I am not aware that they have ever taken the form which he states, as a protest against drink sent from England to Calcutta, Bombay or Madras. I am not aware that they have ever taken that form.

8702. You suggest a kind of gradual process by text-books and so on ?—Yes, it is included in the word "piece-meal," little by little—making an experiment in Burma, for instance, or in Assam.

8703. Have you yourself taken steps in the direction of providing such books ?—I have brought the matter before the Conference and before the Ladies' Committee. We sent memorials to the Bengal Government upon it, and I personally represented the matter before the Director of Public Instruction, before the Calcutta University and the Central Text-book Committee.

8704. I think, if not now, you have been in charge of educational institutions in time past ?—Yes, but we could not introduce books of our own accord; it would be very difficult to prepare the books and get them introduced. I was not in charge for such length of time as would enable me to take any steps like that.

8705. You have said a great deal about the greater evils of alcohol ?—Yes, I feel that very much.

8706. Why do you compare them ? Are you under the impression that this Commisson has any duty to discharge in reference to the consumption of alcohol in India ?—No. I do not believe that. It is the only way in which I could make myself intelligible. There is less crime, less disease, less insanity—I might go on in that way—regarding the evils resulting from opium than from drink. That is the way in which my mind looks at the question.

8707. Your evidence so far has been that drink is a much greater evil than opium. Now, applying your mind to the question of opium which we have to investigate, could you tell me whether you consider it to be a very great evil ?—I consider it to be an evil certainly, just as I do tobacco. I would never allow a son of mine, or a relative of mine, to take tobacco if I could well help it.

8708. Do you consider opium to be much on a level with tobacco ?—It is worse than tobacco and less so than drink.

8709. It is between the two ?—Yes.

8710. In your opinion what classes consume the most, Hindus or Mahomedans ?—I have no very extensive knowledge of the Mahomedans. I understand that the Mahomedans consume it more; but in the opium dens which I have visited there were more Hindus than Mahomedans—I mean in the northern end of Calcutta.

8711. With which of the races or religions of India have you had most communication ?—With Hindus.

8712. What Indian language do you preach in ?—My work is altogether in English.

8713. Do you not preach in the vernacular ?—No. I came out for English work.

8714. Do you converse in the vernacular ?—I can talk a little.

8715. Which ?—Hindustani.

8716. Have you had personal communication to any extent with persons in the mofussil ?—Not much. I have visited a number of the Presbyterian missions in India—in Assam, Rajputana, Central Provinces, Bombay and Madras.

8717. Was that as a deputation visiting the missions ?—No, to increase my knowledge of those missions.

8718. Was it to preach ?—No.

8719. Where have you been most directly in contact with the people ?—In Calcutta.

8720. Might I take it as regards other parts of the country that other missionaries who have had a larger knowledge of the languages and who do preach and whose work lies amongst the people have perhaps greater opportunities than yourself ?—With regard to their own individual districts, of course they have.

8721. May I ask how long you have held these views which you have given us with regard to opium ?—Since 1881 I have become more confirmed in them; but with regard to the views generally as to the evil of these drugs, as I have said, for the last forty years. I have been acquainted with the use of opium since I was quite a young man.

8722. I think that in your Review, dated April 1881, twelve years ago, there were two or three articles on this question ?—Two.

8723. One of them by yourself ?—Yes—the anonymous one.

*The Revd. K. S. Macdonald, D.D.*

20 Dec 1893.

8724. It hardly conveys the same impression that you have given now?—No, I have become more and more convinced that the representations then given have been greatly exaggerated with regard to India; but I think the idea as to the evil is very much the same.

8725. I should like to know how far you would agree with what you thought twelve years ago. You said in your Review for April 1881, "The habitual use of opium in large or small doses is admittedly injurious to the constitution, and especially dangerous as a habit, difficult to overcome when once formed"?—Yes.

8726. Do you adhere to that?—I do.

8727. Then you said, "The abuse of the drug seems to me to be attended with even more serious consequences than the abuse of alcohol"?—I do not believe that now.

8728. You repudiate that?—Yes.

8729. You also said, "It stimulates to a peculiar degree all the powers and passions of body and mind; but this is soon followed by physical lassitude, mental imbecility and moral depravity, leaving its victim without health, happiness, money or morality. He is a disgrace to his family and an object of loathing to all who have to do with him?"—I think that was too strongly worded.

8730. You do not agree with it?—It is exaggerated. I got that from what I had been reading without confirmation on my own part.

8731. (*Chairman.*) You still think that the use of opium is an evil?—Oh, yes.

8732. (*Mr. Wilson.*) I want to ascertain how far you have modified your view. You say in another passage, "On every side we hear of the progress of the evil in India, that the practice of taking opium amongst the lower classes—for example in the city of Poona in particular—has increased to a frightful extent"?—So I heard. I got it from a newspaper at the time. I remember it still. But I may say, if I may be allowed, that I have compared my knowledge then with the state of things ten years afterwards, I have looked very carefully over that article, and I find that I could not now say what I then said I stated publicly at the Missionary Conference when the matter was up in 1891 that I could not, with all my desire and effort to find out the facts, ascertain any increase now after ten years' study and experience of the matter.

8733. You also stated, "Still public conscience is dead to its frightful demoralising effects around us." Do you think so still?—Public conscience! I do not know exactly what I would say now with regard to public conscience in India. It was presumption on my part to give an opinion with regard to the public conscience of India.

8734. Then you say, "A Christian Government must face it, and face it with the determination that the matter must be rectified"?—I say that still. Government should look thoroughly into the evil.

8735. Then you enter into the Chinese question, with which I will not trouble you; but you also said, "We therefore ask, what of the thousands who are perishing in India from the use of the drug?" Do you agree that there are thousands perishing from the use of the drug?—I suppose so; among the 280 millions in India there would possibly be thousands suffering from using opium.

8736. But you do not take it in the same sense in which you took it at that time?—I am sure I have not the same impression in my mind now with regard to the evil that I had then.

8737. You also said, "Indian missionaries must consider the alarming increase of the use or abuse of opium and other intoxicating drinks amongst the people of India and take steps to put a stop to it." Do you adhere to that?—No, I do not consider that the increase in regard to opium is now what it was then. I think that Government has taken steps as the result of the agitation that was then raised, and I think it did good so far.

8738. You referred just now to having taken some action somewhat in opposition to the Government with regard to purity and the C. D Acts?—Yes.

8739. I think you have not taken that quite so strongly as some of your missionary brethren in Calcutta?—Fully.

8740. May I ask you whether while you were at home you wrote a letter to the *British Weekly*?—Yes.

8741. Dated the 13th February of this year?—Yes.

8742. In reference to this question and the articles on vice in India, you were writing in regard to a strong Resolution that had been submitted to the Conference in Bombay which created some stir; and you said then: "That the missionaries labouring amongst the 70 millions of Bengal are to a man dead against the system of legalised vice, and the majority of them, if not indeed the whole, would be also dead against passing such a Resolution as was read to the Bombay Missionary Conference"?—Yes.

8743. That had a particular reference to what was said in that Resolution in reference to the officials in this country?—Yes.

8744. I suppose you are aware now that on the very day when you were writing that in London, the Calcutta Missionary Conference passed a Resolution in your absence in almost precisely similar terms to the Bombay Resolution?—Yes.

8745. And these were the very people who, you said, would never do such a thing?—I may be allowed to explain. In Calcutta I was a member of the Committee appointed by the Missionary Conference to investigate this matter, and I was one of the most enthusiastic members of it. We made enquiries all over Bengal at all the cantonments and we made enquiries in the North-West Provinces—

8746. Pardon me, will you answer my question first? It is wholly unnecessary to go into all that; I only ask you whether it is a fact that on the very day when you were writing in London, your Calcutta missionary friends did that very thing which you said they would never do?—I did not say they would "never" do it.

8747. I will read it?—I mean that they would not do it at the time in Calcutta or in Bombay as far as my information then was concerned.

8748. You said, "We in Calcutta would have opposed the passing of such a Resolution,*" and on the day you were writing they did pass it?—"Would" in Bombay at that time. This is what I understand. We made enquiries and found nothing to criminate the military authorities.

8749. Answer my question first; is it a fact that the Missionary Conference at Calcutta, to which you particularly referred did pass a Resolution exactly opposite to what you expected?—No; not opposite to what I expected. I would on the other hand, with their information, have joined with them. I agree and agreed all along with all they did in this matter.

8750. (*Chairman.*) If you had had the information which was before the Calcutta Conference at the time they passed the Resolution you would have agreed with them?—That is exactly what I meant to say. We made enquiries when I was in Calcutta, and we were satisfied that nothing of the kind existed, and, as far as I understood, these ladies did not find anything in Bengal on which to found a charge.

8751. (*Mr. Wilson.*) We are not here to try that question. I think you are not always in sympathy with your professiona lbrethren?—Fully on this question. I stood on the same platform with these ladies in Edinburgh.

8752. On the 10th August 1891 there was a meeting of the Calcutta Missionary Conference?—Yes.

8753. I find from the *Indian Witness* a few days later that one witness at the Calcutta Missionary Conference spoke of the great benefit that his pious mother had for twenty years received from the use of opium and therefore—the sentence was not concluded?—There was no "therefore" on my part.

8754. Do you know who that missionary was?—It was.

8755. (*Mr. Fanshawe.*) You say that you have now qualified the opinion expressed by you in 1881 in the passage which Mr. Wilson read to you; but I understand that even in that passage you were referring to the excessive use of opium?—Certainly, the immoderate use.

8756. In any opinion that you express as to the extent of the consumption of opium as between Hindus and Mahomedans, I understand you to speak from your knowledge of Calcutta only?—Yes.

8757. I do not quite understand your reference to the 'beasts of the field"; will you kindly explain that passage in your previous answer as to the dangers or evils you anticipate from absolute prohibition?—I believe the result of the total prohibition of opium would be to make opium-smokers and eaters betake themselves to ganja or alcohol. I believe further that the result of it would be to paralyze all work done in India from want of funds; and that in every way, if the Resolution of the House of Commons were carried out, great evil would be inflicted upon India—much more evil than good.

[* *Note by witness*—The words of my letter are—"In these circumstances we in Calcutta would have opposed the passing of any such Resolution".—]

8758. You think that India would suffer in many ways?—In a great many ways.

8759. (*Chairman.*) May I ask whether in the case of the lady referred to in the last question by Mr. Wilson, the taking of opium was the result of a medical prescription?—I could not say that it was; but she took to it because of the sufferings which she was enduring; she took it moderately all the time for about 20 years, and died at a good old age—80. As far as I am aware she was nothing the worse for taking it. But I concluded nothing from that. I could give instances on that side and instances on the other; but I conclude that the habit is evil in spite of the good instances that can be produced.

*The Revd. K. S. Macdonald, D.D.*

20 Dec. 1893.

The witness withdrew.

NAWAB SYUD AMEER HOSSEIN, C.I.E., called in and examined.

*Nawab Syud Ameer Hossein, C.I.E.*

8760. (*Chairman.*) I believe you are Officiating Inspector-General of Registration, Bengal, and Honorary Secretary of the Central Mahomedan Association?—Yes.

8761. Are you in the service of the Government?—Yes.

8762. Will you tell us in what districts you have been employed?—I have been in the service of Government since the year 1864. I was employed in the districts of Bhagalpur, Monghyr, Gya and Patna for a period of 14 years as Deputy Magistrate and Collector, Sub-divisional Magistrate, and Personal Assistant to the Commissioner of the Bhagalpur Division. In the year 1878 I was appointed to a seat in the Bengal Legislative Council, and was transferred to the 24-Parganas as Deputy Collector and Magistrate. Since 1883 I have held the post of Presidency Magistrate of Calcutta, and from 1886 to 1890 I held a seat in the Viceregal Council as an Additional Member. From May last I have been officiating as Inspector-General of Registration. While employed in the districts of Gya, Patna and 24-Parganas I had charge of the Excise Department, and, as Personal Assistant to the Commissioner of Bhagalpur, I assisted my chief in the supervision of the Excise Department in the districts of Bhagalpur, Monghyr, Purneah and the Sonthal Parganas.

8763. What opinion have you formed from your experience with reference to the question of opium which has been referred to this Commission?—In my experience opium is largely consumed by all classes of Hindus and Mahomedans in this country. Its moderate use does not do any harm, either morally or physically. There are cases of abuse of opium, but they are comparatively very few. It is largely used by the natives of the country in damp and malarious places. Of the three principal sources of excise revenue, *viz.*, opium, *ganja* and alcohol—the first named article is the least hurtful. As a Magistrate of nearly 30 years' standing I have come across numerous cases of violence arising from the use or rather abuse of alcohol, but I have not heard of any case of abuse of opium leading to violence or crime. Of course there have been cases of suicide and attempted suicide by taking a large dose of opium, but these are comparatively very few; and opium was no more to blame in these cases than the rope, or the knife, or the revolver.

8764. What is the state of public opinion in India with reference to the policy of prohibition of the cultivation of the poppy and manufacture of opium?—As far as I have been able to gauge the public opinion in this country, the people as a body are strongly opposed to the abolition of the present system of the administration of the opium revenue. In my opinion no change should be made in the present system, as its abolition will lead to a large increase in the consumption of liquor of all sorts, including the cheap obnoxious European drinks.

8765. If the opium revenue should cease, can you conceive of any other sources from which the public exchequer could be compensated?—The people of this country cannot afford to lose such a large sum as six crores of rupees from their national exchequer. The country is already fully if not over-taxed. A tax on tobacco will be much more unpopular than the salt tax, for almost every man, woman and grown-up child in India consumes tobacco in one shape or another, and among them there are a very large number who do not touch opium or any other intoxicating drug or liquor. It will be highly unjust to compel these persons to bear the cost of the abolition of the present opium excise system.

8766. Then turning to those engaged in the cultivation of the poppy what do you say?—I have a large experience of the poppy-producing districts in Behar. The cultivation of the opium crop is very popular among the cultivating classes. They generally discharge their liabilities to their landholders at the time when they are paid by the opium authorities. They also meet the ever recurring marriage and other ceremonial expenses by these payments. Opium and sugarcane are the most paying crops in Behar and the Upper Provinces.

8767. (*Mr. Wilson.*) In reference to that last point the cultivation of the opium crop may be very popular among the cultivating classes generally; but do you think that there are cases in which they do not desire to grow the poppy and are rather persuaded or squeezed to do so?—No such case has ever been brought to my notice in my official capacity. I have been Magistrate in several opium-producing districts, but I do not remember ever receiving such complaints.

8768. In your official capacity you might not know a great many things that you have heard of otherwise; have you heard of it at all?—In a sort of vague manner as village gossip regarding some compulsion used on the part of lower subordinates, such as zilladars and others.

8769. There is a little sometimes?—I have not received any formal complaints.

8770. We have been told that the desire to get opium is a common cause of theft. I presume that in your position as a Magistrate your business is to ascertain whether the man has stolen, and you do not go into the question why he stole?—Just so.

8771. May I ask on what books the Mahomedan law has been framed; chiefly on the Koran?—The Koran and traditions.

8772. Are those traditions called Hadis?—Yes.

8773. Is this the proper name of the book that I hold in my hand, "Mishkat-ul-Masabih"?—Yes.

8774. May I ask whether it is within your own knowledge that in Part 3 this passage occurs, "Omm Salmah said, the Prophet has prohibited everything intoxicating and everything producing lassitude in the body"?—Yes.

8775. And a little further on His Highness [Mahomed] said, "Every intoxicating thing is unlawful"?—Yes.

8776. And that would be binding on good Mahomedans?—Yes.

8777. (*Mr. Haridas Veharidas.*) Is opium expressly mentioned in these books?—No.

8778. (*Mr. Fanshawe.*) Do Mahomedans in India take those authorities as prohibiting the use of opium or not?—There has been a good deal of controversy on the point as to whether opium is allowed or not under the Mahomedan law. Various opinions have been expressed by the Maulavis; some say that opium is not prohibited, and some say that it is.

8779. How is the matter generally regarded?—I have known cases in which Mahomedans who are otherwise held in very high respect by the Mahomedan community do take opium. Alcohol is regarded as most disgraceful, and ganja or anything else of that kind; but they do take opium openly, medicinally.

8780. As a practical rule of life, do orthodox Mahomedans in this country generally consider that the use of opium is permissible?—Yes.

8781. Will you tell us what the chief objects of the Central Mahomedan Association are?—To ameliorate the social, political and educational condition of the members. We have 52 branches in Bengal, Behar, Orissa, the Upper Provinces, Oudh, the Punjab, Bombay and Madras.

8782. You have a large number of affiliated branches in different parts of India?—Yes.

8783. Is it within your own experience that opium is eaten among the well-to-do classes of the community to any extent?—To some extent, especially in large towns—the well-to-do classes as well as the middle classes.

8784. In these cases is it generally taken in moderation?—Generally.

8785. We have been informed by a number of witnesses that the habit of taking opium is frequently begun in middle age; is that within your own experience?—Generally.

*Nawab Syud Ameer Hossein, C.I.E.*

20 Dec. 1893.

8786. When it is taken as a stimulant among the middle classes, it is sometimes taken in middle age and sometimes earlier I understand?—Yes.

8787. From your experience in Behar, where a very large body of cultivators cultivate the poppy crop, do you believe that anything in the nature of general compulsion on the part of the Opium Department can be carried on?—As I have said, nothing has come to my notice in my official capacity; I have never heard any complaint.

8788. You were one of the district officers, and the Opium Department is a separate department standing by itself?—I had the opium office next to mine.

8789. It is a separate department and the officers belonging to it have to act on their own behalf. You have lived amongst the people, and I want you to give me your opinion whether anything in the nature of general compulsion on the part of the Opium Department would be possible?—No, I do not believe it would be possible.

8790. You have had every opportunity of judging; how many years have you been in Behar?—Fourteen years in Behar.

8791. You referred in one of your answers to the use of opium by natives in damp malarious places; to what district were you referring?—I was Excise Collector in the 24-Parganas. I refer to the 24-Parganas especially. I had charge of the Excise Department, including opium, for two years.

8792. That is the only part where you had close experience of damp malarious districts?—Yes.

The witness withdrew.

Adjourned to to-morrow morning at 10-30.

---

## At the Council Chamber, Writers' Buildings, Calcutta.

## THIRTIETH DAY.

### Thursday, 21st December 1893.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

MR. A. U. FANSHAWE.

MR. HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary*.

*The Hon. D. R. Lyall, C.S.I.*

21 Dec. 1893.

The HONOURABLE D. R. LYALL, C.S.I., called in and examined.

8793. (*Mr. Wilson.*) Some of the witnesses who gave evidence, and who are members of the British Indian Association, stated that they did not give evidence as members of that Association, or at least that they were not nominated as members of that Association, although it was so announced on the printed papers. A question has arisen as to how the statement that they were nominated by the British Indian Association got upon those papers. Can you throw any light upon the subject?—When the orders first came out, the Government of Bengal asked me to get together first the official, next the medical, and next the independent witnesses. In accordance with a circular of the Government dated 1884, in which the Societies are named which are ordinarily to be consulted in such matters, I wrote letters to the different Societies. But as the British Indian Association had already sent a deputation to the Lieutenant-Governor of Bengal, headed by the Maharaja Sir Norendra Krishna, Bahadur, and as he was an old friend of mine and a gentleman occupying a high position in native society, I wrote an autograph letter to him. In his reply he stated, "I shall call at the British Indian Association this afternoon in reference to your proposal to name native gentlemen who may like to give evidence before the Opium Commission." That is dated the 16th September. In a subsequent letter on the 18th he wrote to me: "In continuation of my letter of the 16th instant, I beg to send the names of the following gentlemen, who would give their evidence before the Commission when it arrives in Calcutta:—Raja Peary Mohun Mookherjea, C.S I., Rai Raj Kumar Survadicary, Bahadur (the Secretary to the British Indian Association), Rai Issur Chunder Mitter, Bahadur, Maharaja Bahadur Sir Norendro Krishna, K.C.I.E. Should any other gentlemen wish to appear before the Commission for this purpose, I shall send their names to you shortly." In accordance with that letter on the following day he called at my office personally, together with the Secretary, Rai Raj Kumar Survadicary, who handed me this memorandum: "Baboo Saligram Sing, Pleader, High Court, Hon'ble Gonesh Chunder Chunder, Rai Jai Prakash Lal, Bahadur; Maharaja Girija Nath Roy, Maharaja Bahadur Sir Jotindro Mohan Tagore, and Maharaja Durga Charan Law, have no objection to give their evidence." In accordance with that I sent up the names of those gentlemen as representatives of the British Indian Association, and when I did so I considered that they were representing that Association.

8794. You have not said how that statement got into print?—A requisition came from the Secretary, Mr. Hewett, requesting that all the statements of witnesses should be put into print, and in accordance with that a general letter was written to every witness to the following effect:—"Your name has been sent up as a witness before the Royal Commission, and it will greatly facilitate the work of the Commission if you will submit a short précis, or abstract of the evidence you propose to give, to Mr. J. P. Hewett, the Secretary to the Commission, on as early a date as is consistent with your convenience. Overleaf you will find a copy of the chief points on which evidence is to be submitted, and a cross has been put before the points on which it seems probable that you will be able to give evidence. In addition to the points raised in the extract, evidence will also be required as to the continuance of the present Bengal monopoly system as compared with the Malwa system, and you are requested to state your opinion on this point also." That was issued to every witness, official, non-official, and independent in accordance with the request of the Secretary.

8795. But who printed the statement, and how did it get into print, that these gentlemen were nominated by this Association?—It was printed on my authority, because I believed that they were so nominated, just as I printed the names of the members of the Mahomedan Literary Association, and all the others.

8796. There was also, in addition to those statements, a joint letter from six gentlemen who are members of the British Indian Association; some doubt arose as to whether they were representing the Association or not. Can you throw any light on that subject?—I cannot.

8797. (*Mr. Fanshawe.*) Were all the witnesses who really appeared here included in the letter of Maharaja Sir Norendro Krishna, Bahadur, and the statements that the Secretary gave you?—With the exception of Dr. Sirkar, whose name was afterwards given verbally by the Maharaja; he called one day and said that Dr. Sirkar's name should be added.

8798. (*Mr. Wilson.*) You say that the names of the gentlemen who appeared here were upon that list, with the exception of Dr. Sirkar?—They were in the Maharaja's letter or in the list handed in by the Secretary.

8799. Now I will put the converse question. Have all the gentlemen whose names were on the list given evidence?—I believe so. *The Hon. D. R. Lyall, C.S.I.* 21 Dec. 1893.

8800. (*Chairman.*) I should like to state, and I think I express the general feeling of the Commission when I say that we are satisfied that the Government of India have taken very proper steps in putting their case before us. We are sensible that they have done their best to co-operate with the Commission in the not easy task of eliciting all the facts which it is desirable to bring before this Commission, dealing with an extremely complicated question. I have read your circulars, and they seem to me to be circulars that it was very proper that the Government should prepare and distribute among those who are competent to give evidence before the Commission.

The witness withdrew.

RAI LAL MADHUB MOOKERJEE, BAHADUR, L.M.S., called in and examined. *Rai Lal Madhub Mookerjee, Bahadur, L.M.S.*

8801. (*Chairman.*) I understand that you are a Graduate in Medicine and Surgery of the Calcutta University, President of the Calcutta Medical School, Lecturer in Ophthalmic Medicine and Surgery in that Institution, and that you have a general practice in Calcutta?—Yes.

8802. You are also past President of the Calcutta Medical Society, and you were for some years Municipal Commissioner for the Town of Calcutta; and you have been for 30 years in the profession to which you belong?—Yes.

8803. I believe you have been in the Government Service?—I have been.

8804. You were House Surgeon for thirteen years to the Calcutta Ophthalmic Hospital, and Teacher of Ophthalmics in the Campbell Medical School?—Yes.

8805. You are aware of the nature of the question before this Commission, and that we are here to investigate the effects of the opium habit upon the people of India. We shall be glad to hear any information that you can give us upon that subject?—Concerning the use of opium by the people of India, I would generally state that the narcotics in use among them rank in the following order, in regard to their consumption: opium first, alcohol next, and *ganja* last. Dealing as I have done with a specialism in medicine, I have fortunately had ampler opportunities than have fallen to the lot of others of obtaining experience as a practising physician, having constantly for the past 25 years had people from all parts of India under my treatment as an Oculist. Opium is used by all classes and grades of native society. Judged by my experience as a physician and as one who has made the usages and habits of the people of his country his special study for years, I have no hesitation in saying that both the temperate and intemperate use of narcotics, chiefly opium and alcohol, has been and is growing slowly but steadily and surely. I am fully convinced that this habit of taking narcotics is also slowly and steadily but surely working with harmful effects amongst all classes and sects. Among the rich and middle classes the harmful effects are much less marked, but they are most markedly seen upon the poorer classes, who lamentably form the majority of the people of India. The opium habit, indulged in by the well-to-do classes, is resorted to mostly for the relief of physical ailments, such as bowel complaints, asthma, and rheumatic pains, but it is also much used by them purely as a narcotic and aphrodisiac. It is indulged in by the illiterate poor chiefly as a narcotic and aphrodisiac. The quantity of opium used varies from half a pice worth or three grains up to the weight of from one to three rupees or from 180 to 540 grains per diem. The general tendency of opium-eaters is to gradually increase their dose of the drug, and it is often a difficult task and a painful one to give up the habit. Concerning the physical action of the opium habit, I am of opinion that it produces slow and steady and certain degeneration of the human system, abundantly evidenced in the digestive disorders and emaciation that attend its use. Its mental and moral effects are none the less harmful and none the less marked. It most certainly tarnishes the moral nature of man, weakening his mental control over his will, and thus causing him to be the prey of the evil and vicious habits of lying and stealing. After thirty years of a busy medical life, I cannot but look with mournful regret upon the modern social history of my country. I remember with joy the days of my collegiate and classical training, and it seems to me that the habit of using narcotics is strongly accountable for much of the physical degeneration and moral decrepitude of my countrymen to-day. My impression is that the courage and the physical stamina of the Sikhs and Rajputs of the renowned Ranjit Singh's time are not the same to-day. I can recall with pride the valiant prowess of the Nepalese Princes and people in the past, and from personal acquaintance with them in my professional duty, I can say that the steady increasing use of narcotics has not only caused them to degenerate physically, but mentally and morally, and they can now bear no possible comparison with their heroic ancestors. I have also a very close and intimate acquaintance with the great noblemen of the honoured court of the King of Oudh. Opium and alcohol have played sad havoc not only with their prestige, but their intemperance in opium is a by-word, for it has lost them their inheritance, and is blotting them out of the land of the living. It cannot be said that Western civilisation and education are causing the degeneration of my people; on the contrary, for these blessings we owe undying loyalty and gratitude to England. Surely it is vice that is ruining India, and admittedly the great vice is the habit of using opium or alcohol.

8806. Having given this expression of your views, what are your practical suggestions for putting a restriction upon the use of opium or for modifying in any way the system under which the Government at present deals with the opium traffic?—I am not prepared to answer this most important question. To answer such a question would require one to give special attention to the subject of the administration of the Opium Department. Unless one goes through the whole matter and studies it thoroughly, one is not prepared to give a definite answer to such a question.

8807. You are not prepared to go into it in that way?—I am not prepared to-day.

8808. Have you given any consideration to the proposal which has been put before us to the effect that the growth of the poppy and the manufacture and sale of opium should be prohibited in India except under medical orders?—I have thought of it, and I think that to that extent the cultivation of the poppy should be encouraged,—that is, as far as the produce would be necessary for the supply of opium for the medical use of my countrymen.

8809. You are in favour of the production of opium to that extent?—To that extent and no further.

8810. Do you believe that it is practicable to carry out regulations which would allow the use of opium to all those who could claim that they had received medical advice to take it, and which would restrain all those who had not such medical recommendation absolutely from the use of opium?—I think it is possible.

8811. Have you sufficient knowledge of the habits of the people to be able to say what proportion of the people of India are consumers of opium?—I have not given deep thought upon that point. On reading some of the evidence it struck me that men in our position who are localised in Calcutta in practice, where we have the opportunity of meeting men from different parts of India, are somewhat in a position to state the percentage.

8812. In your evidence you have specially referred to people of rank and high position as being debased by the use of opium?—Yes.

8813. Are you of opinion that the consumption of opium is equally extensive amongst the working masses of the people?—The working masses are much more in my view than the upper classes.

8814. Are they to the same extent consumers of opium?—Certainly. It is increasing amongst them. That is my impression.

*Rai Lal Madhub Mookerjee, Bahadur, L.M.S.*

21 Dec. 1893.

8815. Is the proportion of the working classes who take opium as considerable as the proportion of the upper classes who take opium?—My impression is that the proportion of the poorer classes is considerable.

8816. You have spoken strongly with regard to opium; what do you say about alcohol?—If I could use language still more emphatic, I would use it about alcohol. Much as it may be dreaded that those of my countrymen who are addicted to the use of opium may be seriously inconvenienced by any immediate wholesale restriction of the sale of this drug—a dread which I believe is too much exaggerated—I am too fervently imbued with a religious patriotism for my people, to ask for anything less from the Government of England, than such protective legislation as will save the coming generations from the course of intemperance. I would not stop with opium alone, I would include alcohol just as thoroughly, as the rapid and alarming spread of alcoholic intemperance among the people of India during the last few years has led to the reproachful saying that "England found India sober and made her drunk." May I, in conclusion, urge the prayer, that this Royal Commission on Opium may soon be followed by another on Alcohol!

8817. I gather from what you have said that you feel quite as strongly and even more strongly with reference to the evils accruing from the use of alcohol than you do with reference to the evils arising from the use of opium?—Yes.

8818. Do you think that the decision as to whether there should be a prohibition of alcohol and opium or not should be taken by the House of Commons, or would you think it would be more politic to leave it to the judgment of the people of India?—I have said that I would leave it to the people of England.

8819. Speaking in a somewhat responsible position you think it would be politic for the British Parliament to pronounce an edict upon a matter affecting the daily lives of your countrymen against their wishes?—In the special point as regards the use of opium and alcohol I feel that England should pronounce its judgment.

8820. You think there would be no danger of creating popular discontent?—No danger, because the people would feel that the sympathy of the British nation was with us; and we hope it will be with us in such a matter as the question of opium and alcohol consumption.

8821. (*Mr. Wilson.*) In most of what you have said are you referring particularly to the eating or to the smoking of opium?—I have both points in view, but more particularly the eating of opium.

8822. Do you draw any strong distinction between the consequences arising from eating and from smoking opium?—The effects of smoking are still worse, but I have been thinking of opium-eating.

8823. Do I understand that you are of opinion that the general feeling of the Indian people would favour some strong restriction on the present state of affairs in regard to opium consumption?—From my own convictions in life I believe that the people would like that such restrictions should be adopted.

8824. We have had a great deal of discussion in this room as to whether opium is or is not a preventive or prophylactic as against fever: will you tell us your view on that subject?—It is to my mind a new theory. Since the opium question has been discussed among the Indian public I have heard of such a theory being propounded, but it is not a theory that I knew of while I was a student of medicine or as a practitioner in medicine for so many years.

8825. You mean it is a new theory to urge that opium is a prophylactic against fever?—That is my view.

8826. You were not taught that at College?—No.

8827. Have you heard of its being taught in College?—No.

8828. Can you tell us whether the medical works with which you are acquainted recommend or whether any medical work recommends opium for that purpose?—I thought I had better brush up the subject a little. I said that it was not recommended in any books; but I have lately been fortunate enough to have a book sent to me from England by my friend Dr. Henry Cayley, a Professor at Netley, who is one of the contributors to the work. He is the Professor of Military Medicine at Netley. All Surgeons coming from England get a course of instruction in Indian diseases by Professor Cayley. Dr. D. B. Smith was his predecessor. The book which Professor Cayley has sent to me was printed in October 1893, and I received it in November. The title of the work is "Hygiene and diseases in warm climates," by Dr. Andrew Davidson. I there find at page 203 only one line in connection with malaria as regards opium. It is not in the paragraph on Prophylaxis, but in the paragraph on Prognosis. It says: "It is doubtful if the habit of opium-eating tends to increase the liability to or the danger of the disease; some even hold it to be a prophylactic:" these are the words in connection with that subject.

8829. You mention that to us as the latest work with which you are acquainted?—It is the latest work. It was printed in October 1893.

8830. You have spoken of the use of opium as a prophylactic against malaria: can you tell us anything of its use as a remedy in cases of fever?—I do not think it is a remedy for fever.

8831. Do you say that that is also a new doctrine?—I do not believe it; I do not think it is a remedy in fever.

8832. Do you think it is commonly used as a remedy in fever?—No. If I may be permitted I should like to supplement my answer. Fever may be complicated with certain symptoms in which opium may be needed, and in that case it acts by checking those special symptoms.

8833. You are President of the Calcutta Medical School?—I am.

8834. That is quite a different institution from the College?—It is quite a different institution from the College; it is an independent institution of Calcutta.

8835. You are aware that we have had a number of medical gentlemen, many of them officially connected with the army, who have given evidence of a very different character from yours; are several of them teachers in the College?—Many of them are teachers in the College. When we were students our Professors were the predecessors of the present gentlemen who have given evidence before this Commission.

8836. Probably you do not know whether these gentlemen in their lectures in the College in Calcutta use opium as a prophylactic?—I have had consultation practice with nearly all of them, and in my consultation with them, and from the information that we generelly get by exchange in medical intercourse, I have never heard that they have prescribed opium as a medicine or as a prophylactic for malaria.

8837. I see that you are a past President of the Calcutta Medical Society?—I was the first Indian President of the Medical Society.

8838. The first native of India who was President of that Society?—Yes.

8839. Are you connected with that Society now?—I am still a member of the Society.

8840. Do you attend its meetings?—Lately I have not attended them. My engagements have been getting more varied, and consequently I have not been able to attend since my retirement from the Presidentship.

8841. You are aware that there was a discussion in the Society?—Certainly, because I get the Transactions.

8842. You were not present?—No.

8843. You have seen the account?—Yes.

8844. You do not agree with the prevalent opinion of that Society?—No, I do not.

8845. We have been told that the Society was very official in its character—is there any truth in that statement?—Yes. It has all along been patronised by officials connected with the Medical Department.

8846. It is equally patronised and equally popular with medical gentlemen who are not officials?—No. I was not only President of that Institution, but I was a member from the beginning, and occupied all the offices of the Society. I was its Treasurer at one time and I was Vice-President for two years, so that I have been able to watch its growth; its growth has been very stunted if I may be permitted to use that word. To my mind it shows that the sympathy of the independent practitioners in Calcutta has not been so far extended to that institution as it might be.

8847. I want to know whether you think that the Society, many of whose members were official professional gentlemen, represents the general body of opinion of the medical practitioners in Calcutta (whether European or Native) who have been taught and who practise according to the European system?—From the recent Medical Directory of India I find that there are 800 to 900 medical practitioners of different nationalities, European as well as Indian and Eurasian. There are only about an average of 100 members in the Calcutta Medical Society, and among that 100 there are outside members,—that is, members who do not live or practise in Calcutta; so that one would be prepared to say that the Society does not represent the major portion of the opinion of the practising medical profession in Calcutta.

8848. Do I understand you that there are more than 800 or 900 medical practitioners in Calcutta, according to what I may call the European orthodox method?—Exactly so.

8849. (*Mr. Haridas Veharidas.*) Do you consider the use of opium and of alcohol equally injurious to the constitution?—I think alcohol is as bad as opium.

8850. Do you think that if the Commission on alcohol had preceded the Commission on opium you would have liked it?—I would have liked it better.

8851. Do you believe that the use of opium is less injurious than the use of alcohol?—I have already answered that point.

8852. I want it made clear.—You have said that the use of opium is less injurious than that of alcohol; would you qualify your opinion in any way?—The climate of this country, I do not think, is as congenial to alcohol as it is to opium, even if given medicinally or otherwise.

8853. (*Mr. Fanshawe.*) I gather from your evidence that you have a very strong conviction against alcohol, and, if I am not wrong, the views you have expressed are much more directly against alcohol than against opium; will you tell us frankly if that is the case?—Against both. I am equally strong in my impression with regard to the use of both these narcotics. One of them, however, is now rapidly growing—the alcohol system. We have been rather accustomed to opium for many years, and in our conservative or lethargic way we have not been thinking much of it till the Commission made us do so.

8854. You will not distinguish between your views with regard to alcohol and opium?—I am equally strong against both.

8855 I understand that your practice has been limited to Calcutta; is that so?—Yes. It has been limited to Calcutta.

8856. So far as your professional experience goes, the views which you have expressed have been formed on what you have learned during your practice in Calcutta?—Principally in Calcutta, but I have had opportunities of going into different parts of the country as an oculist. I was deputed in 1871 by His Excellency Lord Mayo to go to the Maharaja of Jeypore. I was at Simla, and I had to go through Umballa and other places. I had there the first opportunity of forming my own ideas as regards Sikhs. When in 1873 I was sent by His Excellency Lord Northbrook to Jeypore, for another eye of the Maharaja, I had an opportunity of associating with the Rajpoots personally, and of forming an opinion about them. Since then my practice having extended and broadened to all parts of India, I have had the opportunity of watching the people, and I have formed all these conclusions.

8857. On one occasion you visited the Punjab, and on one occasion you were in Rajpootana on a short visit?—It was more than a month.

8858. That is comparatively short?—Certainly, as compared with my practice in Calcutta.

8859. The rest of your practice has been in Calcutta?—Yes.

8860. You have told us that you have no hesitation in saying that the temperate and intemperate use of opium has been growing steadily and surely; and you seem to make that statement applicable to the people of India generally. Am I right in understanding that you give that wide application to it?—I have been watching the growth of intemperance in Calcutta amongst all classes and sects of people, and I have talked with men who have come in contact with me in my profession from different parts of the country. But I think I may be justified in making the statement apply generally to India.

8861. I did not wish to ask about the justification, but whether you think that your statement as to the spread of the temperate and intemperate use of opium can apply to the whole of India?—I think it does.

8862. Have you tested that opinion in any way by statistics as to the consumption of opium in different parts of India?—Not by statistics.

8863. Your own province is that of Bengal?—Bengal.

8864. In the Province of Bengal you will find from the figures before us that the quantity of opium consumed year by year for the last ten years is, speaking generally, about the same, while the population has of course increased by several millions; how do you reconcile that with your statement as to what you call the growth of the habit?—I reconcile that statement in this way. Among the rich and the middle classes the harmful effects are much less marked, but they are most markedly seen in the poorer classes who form the majority of the people of India. My impression is that the growth of the opium habit as a narcotic has increased very much amongst the poor classes, the drug being easily accessible and cheap. I think that in Bengal the consumption of opium has increased amongst the poorer classes.

8865. But you have this fact that the actual consumption is no greater now than it was ten years ago, while you have a larger population. If your theory is correct, surely the increase must appear in the figures as to the consumption of opium by the population?—Amongst the rich the alcohol habit has increased and most likely the consumption of opium may not have increased with the richer classes, consequently it can be accounted for only by the poorer classes taking more opium and less alcohol than the richer classes.

8866. Is not that rather vague generalizing?—From my own opportunities in life I cannot say anything more than I have stated.

8867. Do you think as a professional man that any valuable opinion can be formed on such a question as the spread of the opium habit generally, without the most careful statistical enquiry and consideration of the local conditions in every province?—I would agree with you in that.

8868. Am I right in saying further that you have not been in a position to make such an enquiry or to have access to that class of knowledge?—Certainly not.

8869. You speak of opium as a prophylactic being a new theory—do you mean a new medical theory?—A new medical theory.

8870. Do the cultivators of the country regard it as a preventive against cold and fever, apart from any medical theory?—Not generally. There may be exceptions; laymen are sometimes credited with taking the part of the doctor and recommending it, but I do not think any *medical* man recommends it.

8871. Apart from any medical advice, do the natives take opium as a preventive against cold and malaria?—In some cases. I have once or twice heard that people do take it.

8872. You have been asked as to the members of the medical profession who hold an official position. May I ask you where would you look for the best medical opinion in India?—Amongst these men probably.

8873. Amongst these officials?—Yes, I have the highest regard for them.

8874. You speak of the physical degeneration and moral decrepitude of your countrymen as though that were an established fact, and you also say that the courage and physical stamina of the Sikhs are not the same as in the time of Ranjit Singh: will you kindly tell us on what facts you formed that impression?—The Sikhs that I see now-a-days are not Sikhs of the stamina which I saw 25 years ago.

8875. Are you in the habit of seeing many Sikhs?—Yes.

8876. Here?—Here in Calcutta.

8877. You have founded a general conclusion as to a special race on such knowledge as you have gained among the comparatively few Sikhs that you have seen?—The Sikhs are not few in Calcutta; they come here often in large numbers.

8878. You can only see an occasional number of Sikhs as an oculist; are your conclusions founded on such men as you have seen?—I am also a general practitioner in Calcutta, and I practise among the Sikh community.

8879. Is your conclusion founded only on your general practice in Calcutta?—Yes.

8880. Are you referring to any special class of Sikh landholders or to the Sikh peasantry generally?—To the Sikh people generally.

*Rai Lal Madhub Mookerjee, Bahadur, L.M.S.*

21 Dec. 1893.

8881. Are you aware that the impression you have formed is entirely opposed to the best authorities in India, to the views of an authority like Lord Roberts, the late Commander-in-Chief, and to the views to those who have lived among Sikhs and fought campaigns with them?—I am aware of that.

8882. You have spoken of physical degeneration and moral decrepitude—that is rather strong language, is it not?—I do not think it is too strong. I think the language, as far as my knowledge of English is concerned, expresses my own inner convictions.

8883. Are you aware that in the very latest instances we have had where Sikhs have been tried in the Burma Police, and in Central Africa, they have given signal examples of the steadfast courage and endurance which have always marked them?—I am aware of that, but that does not at all go against my own impression that the Sikhs of to-day are not the Sikhs of the time of Ranjit Singh.

8884. You think that the fact that the Sikh is found to be as fine a soldier, physically as strong, and morally as steadfast as he always has been, does not go against your theory founded on your practice in Calcutta?—Just so.

8885. As regards the Rajputs is your impression founded on the same class of knowledge,—that is, founded on your being brought into contact with a certain number of Rajputs in your practice in Calcutta?—In Calcutta as well as in Jeypore. I have had patients in Jeypore and Jodhpore.

8886. I ask you particularly because you express a strong opinion about a large body of what you call your fellow-countrymen. You also refer to the Nepalese. What classes of Nepalese have you been brought into personal contact with?—I have been brought into personal contact with noblemen, if I may use the word, as well as with the ordinary Nepalese.

8887. Is your opinion intended to apply to the ordinary Nepalese?—Both to the upper and the lower classes.

8888. Are you aware that the Gurkha battalions of the native army are very largely recruited from Nepal?—I know it.

8889. Are you also aware that there are no soldiers held in higher estimation by our late Commander-in-Chief and by all the officers of the Native Army than the Gurkha battalions?—I know that.

8890. You know that they have never failed on any occasion in hard work on service or elsewhere?—I know that.

8891. Are you aware that competent judges hold that their physical character now is better than it ever was before?—I know that too.

8892. Is that compatible with the view which you have expressed?—So far compatible that I have had the opportunity of a very close connection with them as patient and doctor, and I have watched the growth of intemperance amongst some of these noblemen.

8893. I am speaking of the Gurkhas generally, not of noblemen, but of the men whom we enlist in our native army?—I have not so much experience as regards the Gurkha army.

8894. I asked you at first whether in speaking of the Nepalese you referred to the lower class as well as the noblemen—you now qualify your answer?—I qualify it: I have very little experience of the soldier class.

8895. There is a habit of mind which grows upon us as we get older—a habit of looking back to the past and magnifying it; do you not think that in the expression of your views you have been a little carried away by that?—No. I have paid a good deal of attention to the subject in preparing my evidence, weighing my words and my thoughts.

8896. You were asked by Mr. Wilson a question regarding the general opinion of the Indian people; do you think yourself competent, speaking as a Bengali whose experience has been mainly in Calcutta, to express an opinion about the whole of the Indian people?—Calcutta is the metropolis of India; we get in it an epitome of India, if I may use that word. We have the opportunity of watching every class and race of people; and those who are in the habit of watching the social, political, and religious changes that are taking place amongst all classes and sects, can, I think, fairly speak their own impressions as to what they feel and what they see as on behalf of the people of India.

8897. Do you think that while carrying on a practice here in Calcutta, you can test the feelings of the races and people in the Punjab, in the North-West, in Madras, in the Central Provinces, and other parts of India?—I think so.

8898. In speaking of the physical effects of opium you say that your remarks are applicable to opium-eating as well as opium-smoking?—Yes.

8899. Do you intend your remarks to apply to opium-eating in moderation?—Yes, unless medically advised.

8900. You say that these effects are shown by emaciation: do you mean that opium-eating in moderation always leads to emaciation which you can notice?—Yes. Unless, as I have stated, it is supplemented with good nourishing food.

8901. Your statement was a general one, but you do not wish it to be understood that emaciation is always a sign of the moderate opium-eater?—Not necessarily always a sign.

8902. Have you personally seen many cases of emaciation?—Certainly.

8903. Have they been cases where people have been ill fed?—Yes.

8904. Were these persons mainly smokers or eaters?—Both.

8905. When you say many cases do you mean many hundreds or tens?—Many hundreds.

8906. In Calcutta?—In Calcutta.

8907. A number of other doctors have told us that emaciation is no mark of the opium-eater unless he takes opium in excess. Men who have had the care of jails have told us that unless opium be taken in excess emaciation never can be traced. I wish to know whether that is your view or whether you think it can be seen in all cases—you say in all cases except where there is good nourishing food?—I have stated that the amount taken varies from half a pice worth to one or two rupees weight. In some constitutions even a ten-grain dose is as bad a poison as a rupee worth of opium would be in another. Constitutions differ, and the effects show themselves in different ways on account of the different constitutions. At the same time one must know that it acts, as I have already stated, harmfully to all constitutions when taken as a general habit.

8908. Would you not admit that a great number of persons who take opium in moderation would not show any emaciation?—Always provided they took good nourishment and good regimen.

8909 (*Mr. Wilson.*) I do not quite understand how many times you have been out of Calcutta for the various purposes that you mentioned on your journeys or visits?—I have been in different parts of Bengal.

8910. Did you make three journeys or two?—Two; one to Simla, and the other to the Punjab and other places. I was also once in Rajputana.

8911. In addition to that you have been in various parts of Bengal?—Yes.

8912. Frequently?—Frequently.

8913. (*Chairman.*) Is it the case that your practice as a professional man lies with the wealthy rather than with the masses of the people?—In my younger days I practised more amongst the poorer classes, because my fee was then less, and consequently people could avail themselves much more of my services. They have been leaving me now, being an old practitioner, and my fees being higher.

8914. That, of course, tends to exclude the poorer classes from your range of practice?—It does not exclude them, because those who cannot afford to pay come to my house, and I see them gratuitously. I devote two hours a day, from 7 in the morning till 9, to these poor people.

The witness withdrew.

Adjourned till to-morrow morning at 10-30.

# At the Council Chamber, Writers' Buildings, Calcutta.

## THIRTY-FIRST DAY.

### Friday, 22nd December 1893.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

MR. A. U. FANSHAWE.
„ HARIDAS VEHARIDAS DESAI.
MR. H. J. WILSON, M.P.

(*Chairman.*) When Mr. Lyall was in the Chair yesterday I made some observations with reference to the arrangements made by the Government of India for the purpose of conducting our enquiries. Those observations seemed to come from the Chair in the name of the general body of the Commission, but I find that what I said must be taken to represent my individual views; and in order to put the case fully before the public it will be necessary for Mr. Wilson to make a statement representing his own individual impressions.

(*Mr. Wilson.*) I only wish to say that I regret that any difference of opinion should exist between Lord Brassey and myself on any matter in connection with this Commission; but I am obliged to say that I am unable to endorse his observations to Mr. Lyall yesterday as to the action of the Indian authorities in regard to this Commission.

Mr. KRISHNA KUMAR MITTRA recalled and further examined.

*Mr. Krishna Kumar Mittra.*

22 Dec. 1893.

8915. (*Mr. Fanshawe.*) Will you kindly tell me when you took your B.A. degree?—In 1877.

8916. Since then have you resided in Calcutta?—Yes.

8917. To what district do you belong personally?—To Mymensingh.

8918. Were you brought up there?—Yes.

8919. Were you there till you came to Calcutta for your studies in the College?—Yes.

8920. In speaking of the habits and customs of the people are you speaking generally of your knowledge acquired in Calcutta?—In Calcutta and also in Mymensingh and in some of the Eastern districts of Bengal.

8921. Have you visited those districts on occasions?—Yes.

8922. You stated that the cultivators, fishermen and others as a rule do not take opium; to which part of the province do you wish that to apply?—In Eastern Bengal they do not take opium.

8923. You do not refer to Orissa?—No, not to Orissa.

8924. Is it within your knowledge that in Eastern Bengal these classes of people use *ganja* to some extent?—Yes, they do.

8925. You said that habitual consumers spend 25 per cent. of their income on opium—did you refer to smokers or eaters?—Eaters and smokers.

8926. Are you speaking of artizans and day labourers and such classes, or of people generally who eat opium? 25 per cent. seems rather a high estimate; it may be applicable to artizans and day labourers, but do you wish it to apply generally?—I do not mean the zemindars or rich people.

8927. Speaking generally, would you wish to apply it to people of the lower classes?—Also to the lower middle class.

8928. You stated that opium is never believed to be a protective against fever?—Yes, I made that statement.

8929. Do you think your knowledge justifies you in laying down in broad terms a general negative proposition of that kind?—I never heard that it was used as a prophylactic.

8930. In Eastern Bengal and in Calcutta?—In Calcutta and also in Eastern Bengal.

8931. You say that the opium habit is looked upon as disgraceful; do you distinguish between smoking and eating opium?—Both eating and smoking are disgraceful.

8932. Do you think that eating opium in moderation is regarded in Bengali society as absolutely disgraceful?—In moderation or in excess, in all cases it is considered disgraceful.

8933. Absolutely disgraceful?—Yes.

8934. As regards all classes?—All classes.

8935. Take the case of the Marwaris who, we were told, eat opium to some extent without harm, being well fed and well do do; would the habit be regarded as disgraceful in their case? disgraceful is a strong word to use?—It is a strong word, but I use it.

8936. You think that among the Marwaris themselves it would be regarded as disgraceful?—I think so.

8937. You say that you know of a licensed shop in Calcutta where opium is still consumed on the premises?—Yes.

8938. Can you tell me on what dates you actually saw consumption going on on the premises?—I cannot give you the dates, but I saw that shop three times within the last three weeks.

8939. Within the last three weeks you saw some persons on three occasions smoking opium on the premises?—Yes.

8940. In accordance with your proposal some members of the Commission went with you last night to see this shop; will you kindly tell us as briefly as you can what was seen on that occasion?—Mr. Wilson and Mr. Fanshawe went to visit that shop. As I apprehended, my friend Mr. Ganguli the day before yesterday having given a broad hint that the shop was situated at the junction of College Street and Bowbazar Street, I thought that somebody interested in the opium trade would somehow dissuade people from coming to that place.

8941. Will you tell us what we saw?—When we went there we found the door locked. We called for the salesman, and he came and opened the door very reluctantly.

8942. That was the seller's servant I think?—Not the licensed vendor, but the salesman.

8943. The servant?—Yes; he very reluctantly opened the door. We found that there were no men inside the house, but we went into another room which was quite dark, and there we found about 20 hubble-bubbles for smoking opium concealed in a back room. We then went upstairs, and there we found one man sleeping, and another smoking something—whether it was opium or tobacco I do not know.

*Mr. Krishna Kumar Mittra.*

22 Dec. 1893.

8944. I think he said tobacco?—Yes.

8945. There were only those two men there?—On the second storey on the terrace of the shop where the madak is prepared there were two men.

8946. Did the servant state anything regarding the pipes and the supply of madak to the persons who would smoke there?—I did not hear anything about that.

8947. Did the salesman say anything as to whom the pipes belonged?—I did not pay any attention to that.

8948. Will you tell me if this is an accurate description of the premises: The licensed shop itself is a small room opening on to the street, with no connection with the back of the house. The place where you saw the smoking of madak, and which we visited last night, is approached by a separate door at the side, and the rooms where you saw the smoking, and over which we went, are rooms at the back on the ground floor and on the upper floor of the same house of which the front room is occupied as a shop. Is that a correct description of the premises?—The shop and the rooms where madak is smoked are on the same premises.

8949. Is it a correct description?—Yes.

8950. In speaking of opium-dens you refer to places, whether called clubs or not, where persons meet together for the purpose of smoking opium—you used the general term opium-dens?—I will not call it club—that is a respectable term.

8951. I do not press the term club, but you mean a place where persons meet together for the purpose of smoking opium?—Yes, a dirty squalid place where people gather together and carry on prostitutions in adjoining rooms.

8952. You said that in some cases these places and brothels are on the same premises?—Yes, in almost all.

8953. Will you describe shortly the two places you took us to yesterday as evidence of your statement? Will you describe shortly the first place?—In one room of the same we found that there were some smokers, and an adjoining room, separated of course by a mat wall, was occupied by some prostitutes. There were four such rooms occupied by prostitutes.

8954. We were only shown one I think?—But I pointed out when we came out from that small lane on our right hand side that there were three rooms occupied by prostitutes and some men were sitting in front.

8955. I mean in the same building. On the right hand side we were shewn one room which we were told was occupied by two prostitutes. Were there any others?—There were two others.

8956. Was not this a long one-storey building with separate rooms and separate doors and windows for each room?—I cannot call it a building, it is a hut.

8957. I use the word building as a general word— a long low building of one storey with separate rooms in it, each room having a separate door and separate window?—There was no window, only a door.

8958. There was a little window?—I did not see that.

8959. Is that a fair description of the building?—Yes.

8960. Will you tell us what we saw at the second place where the madak shops were upstairs?—A woman who was in the keeping of the seller informed me that the whole house was rented by the seller, but when she was cross-examined by Mr. Fanshawe she admitted to him that only three rooms were rented by the seller. In the adjoining rooms in the second storey there were two prostitutes, and on the ground floor there were three rooms occupied by three prostitutes, two young ones and one old prostitute.

8961. The places where madak was smoked were three upstair rooms, two opening into each other and one facing those two—that is correct, is it not?—Yes.

8962. The room which we were told was occupied by two prostitutes was a room below the first room?—Yes. There were three rooms.

8963. The first room was a room below?—Yes.

8964. On the same upstairs flat further away from the places where they smoke madak there were two other rooms which we were told were occupied by two prostitutes?—Not far away; you can go to the prostitutes' room in a second.

8965. Of what class of life were the majority of persons present in these madak-smoking rooms?—There were some Brahmins.

8966. The majority?—There were Brahmins, Sudras, Kshatrias and Mahommedans.

8967. What were the majority of the persons whom we saw last night?—In one place we found some Mahommedans —some were servants of Europeans and Eurasians, *baburchies* as they are called, cooks, and some were artisans. There was another place where there were Hindoos, and they were of the middle class.

8968. Was there anything like disorder or indecent behaviour going on?—Last night we did not find any indecent act actually committed in those rooms where the opium was smoked, but saw some prostitutes in the adjoining rooms, but two weeks ago I visited a place in Amherst Street.....

8969. You have better keep to this particular place and to what we saw last night. The surroundings of this place were no doubt sordid, but do you think you can fairly apply to the places which you showed us the language which you use that these places were "veritable hells," do you think that was a fair description to apply to them?—I think so.

8970. What do you wish to be understood by that language?—I mean that where sins can be perpetrated and prostitution and opium-smoking can be carried on and where the place is dirty and squalid, I understand by that that it may be called a hell.

8971. (*Mr. Wilson.*) I think you are a member of the Brahmo Somaj community?—Yes.

8972. Will you tell us as briefly as you can what that community is, and what are its objects?—The objects of the Brahmo Somaj is to establish the worship of one true God in India, and to press for social reforms. They desire to do away with early marriages and introduce widow marriage, to do away with caste distinction. They are all for temperance, they are all teetotalers, and if there is any person who is guilty of taking wine or opium or any intoxicant, his name is struck off.

8973. In reference to this place that we visited last night I want to make one or two points clear if I can. You said that we went into a place that was quite dark—you mean that there was no light except the light that we took with us —there was no light until we took it?—That is so.

8974. On the part of the man who let us in, the salesman or the servant of the licensed seller, there was no attempt to deny the connection between the smoking place and his employer in the shop?—Yes, he tried to prove that there was no connection between the shops and the place where the opium is smoked.

8975. But he did not deny that it belonged to his employer?—No, he could not deny it.

8976. Was a statement made to us a short time before that people had been all turned out?—Yes, that they were all turned out at six o'clock.

8977. Did that man make any attempt to deny that statement?—Yes.

8978. What did he say?—He said, "We were instructed (by whom he did not say) "to close the shop at six —the place where the opium was smoked."

8979. And you had seen it going on much later on previous occasions?—Yes, on one occasion I saw it after nine.

8980. I want you to dismiss from your mind the question as to what is the same house in a legal or technical sense, or the same tenancy. But in reference to the structure, the building itself; I want to ask you was the place where we went—I am speaking of the fourth place we visited, where the smoking was carried on, and where the prostitutes lived under the same roof, were the rooms to a certain extent up the same stair?—Yes.

8981. Were they apparently under the same management?—Yes.

8982. Were they to an ordinary observer to all intents and purposes all together and part of the same affair?—Yes.

8983. Practically one establishment?—Yes, one establishment.

8984. Do you wish us to understand that in your opinion there is a connection between the smoking and the prostitution in the sense, that the smoking promotes a desire for the prostitution?—Yes. Some gentlemen who are habitual opium-eaters have confessed to me that opium-smoking prolongs the act. I know of many cases, and I can give you some names, but I do not think it is necessary the names of those who generally take opium only to increase their power. There is a passage from a Sanscrit medical

book by Sarngadhar well known in our country, which runs as follows :—

"Sukrastambha karang churnang, punsamananda karakang, narinang priti jananang, shelate nisi kamuka." [The passage, which hardly admits of translation, signifies that a powder, compounded of opium, saffron, etc., is used as an aphrodisiac.]

8985. Have you any opinion that opium is one of the principal means of suicide in this city?—Yes, I compiled a list of suicides in Calcutta from 1883 to 1892, with the exception of 1890, for which year I could not get the statistics. Will you tell us the substance of it?—People commit suicide by hanging, shooting, cutting their throats, drowning, opium, arsenic and other means. I found that in 1883, 25 committed suicide by hanging, 2 by shooting, 3 by cutting their throats, 3 by drowning, 15 by opium, 4 by arsenic, and 8 by other poisons. Briefly, I may state that in 1883, 44 per cent. of the total number of suicides during the year were due to hanging, and only 25 per cent. to opium. But in 1892 only 29 per cent. were due to hanging and 54 per cent. to opium.

*Mr. Krishna Kumar Mittra.*

22 Dec. 1893.

The witness withdrew.

Mr. J. J. S. DRIBERG called in and examined.

*Mr. J. J. S Driberg.*

8986. (*Chairman.*) Will you state to the Commission the nature of your official position in Assam?—I know Assam thoroughly, and have been in the Province since 1864. I have been Deputy Commissioner of nearly all the districts of the Assam Valley, and have been Excise Commissioner since 1889.

8987. You attend here to-day to put in some notes which you have prepared giving a historical account of the administration of opium in Assam; you also put in a note on the provincial system of excise in Assam, with tabular statements giving statistics of the case?—Yes. My historical account of opium and the statistics attached to it will show what we have done in the last 20 years to put difficulties in the way of opium-eaters and to make the drug as expensive as possible.

8988. Previous to the British occupation of Assam Proper, was opium grown without restriction?—There was absolutely no restriction on the cultivation and consumption of opium.

8989. After we acquired possession of Assam as the result of the Burmese War of 1826, what was the policy of the Government of India with regard to opium?—For 34 years after we acquired Assam no steps were taken to restrict the use of opium.

8990. When was the home cultivation in Assam first prohibited?—It was prohibited in 1860; the home cultivation was put a stop to, and the system of issuing it at a high price from the Government Treasury introduced.

8991. What was the next important change in the opium administration—was it the introduction of a system of levying fees and licenses for the retail sale of the drug?—Yes.

8992. What was the year when it first introduced?—In 1874.

8993. Will you trace the subsequent modifications made in the system, and also show us the gradual additions which have been made to the Government price of opium?—It was raised from R14 in 1860 to R20 in 1862, to R22 in 1863, and to R23 in 1873. In 1874 the system of levying fees on licenses granted for the retail vend of opium was for the first time introduced into Assam. It is known as the "fixed license fee system," and under its provisions any person could open any number of shops for the retail sale of the drug on the payment of a fixed sum for each shop.

8994. Will you trace the gradual advance in price charged by the Government for opium?—It was raised in 1875-76 to R24 per seer, and in 1879 it was again raised from R24 to R26 per seer; in 1883 it was raised from R26 to R32; and in 1890 to R37, at which price it now remains.

8995. With regard to the right of selling opium by retail, you adopt the auction system, do you not?—Yes.

8996. Do you take into consideration public local opinion with regard to the number of shops?—No; not as regards the number of shops; that has been fixed many years ago, and since that time we have been steadily reducing the number. When we open a new shop we consult public opinion as far as possible.

8997. The result has been, has it not, that the annual fee for the right to sell by retail has been considerably increased in amount?—Very much so.

8998. What was the figure at which you began?—We began with a duty of R14; it has been increased to R37. There was no license fee formerly, but now there is a very heavy license fee.

8999. Having shown the gradual increase in price charged by the Government for opium and the gradual increase in the amount of the fee for the right to sell by retail, will you tell us what has been the practical result as shown in the number of shops licensed?—The number of shops licensed for the vend of opium in 1873-74, the first year given in the table, was 5,070.

9000. What was the number in 1876-77?—2,833.

9001. And in the year 1877-78?—1,271.

9002. And at the date of the last return for 1892-93?—866.

9003. Turning to the shops licensed for the sale of madak and chandu, how many licenses were there in 1873-74?—67.

9004. And how many at the date of the latest return?—16 only. I must explain that there are three shops licensed to sell opium and also madak and chandu—these are shown as opium shops, so that practically the number would be 19.

9005. Turning to the question of the consumption of opium, what was the total quantity consumed in Assam in 1873-74?—1,856 maunds.

9006. What was the quantity at the date of the latest return?—1,333 maunds.

9007. What was the total revenue raised by the Government upon opium consumed in Assam in 1873-74?—R11,71,816.

9008. And what was the amount at the date of the latest return?—R18,73,063.

9009. Therefore we have it from you that while the consumption of opium has been reduced in the 19 years covered by your return from 1,856 maunds to 1,333 maunds, the revenue has increased from 12 lakhs to 19 lakhs?—Yes.

9010. The rate of the duty on opium per seer has been increased in what proportions during the period covered by your return?—From R22 to R37.

9011. Turning to the incidence of the consumption of opium per head of the population, will you trace the changes that have taken place?—In 1873-74 on the population shown in the census of the previous year the incidence was 1·45 tolas.

9012. On a population of 4 millions?—Yes.

9013. And on the census of the year 1881?—On a population of 4,800,000 it was 1·11 tolas.

9014. And now on a population of 5½ millions?—It is under 1 tola, *viz.*, ·77.

9015. Has the administration of the opium revenue in Assam come under the notice of any associations in England?—Yes. On the 30th of July 1890 an influential deputation in England presented a memorial on the subject of the consumption of opium to the Secretary of State. In the 5th paragraph of this memorial the memorialists admitted with pleasure that the number of licenses had been largely reduced in Assam and in the following paragraph the memorialists approved generally of the policy followed by the Government of Assam.

9016. Will you describe the state of facts in regard to the consumption of opium among the population of Assam?—Speaking generally, and omitting tea gardens, the Assam Valley is inhabited by two classes: (1) by certain aboriginal people, the Kacharis and others of the great Bodo race, who are spirit-drinkers,—these people reside on the higher lands near the mountains, and on the banks of the larger inland rivers; and (2) by the Assamese, who reside in the low lands—the lands and homesteads of these Assamese are subject to floods and inundations—a damp malarious tract. It is here that the opium-eaters reside. I have said that the Kacharis are not opium-eaters. This requires some qualification. In their own tract which I have described, the highlands near the mountains, they do not use the drug, but when they migrate and settle in other districts, especially on the south bank of the Brahmaputra and in the tea gardens, they take opium. They find it necessary owing to the lower and less healthy country.

*Mr. J. J. S. Driberg.*

22 Dec. 1893.

9017. Do the people of Assam who consume opium take it as a domestic medicine?—Certainly. If they did not eat opium many would die from diseases, malarial fevers and bowel complaints. I have visited these villagers during the floods and know their condition.

9018. What is your opinion as to the effects of the opium habit? I am not prepared to say that opium taken in excess is not harmful, but it is quite exceptional to find persons who eat opium to excess.

9019. What, in your view, would be the feeling of the people if a policy of prohibition are introduced?—Bearing in mind the conditions of the climate and the fact that opium has been consumed in the province from time immemorial, so that it has now become a necessity of life, it is certain that any attempt to stop consumption, or even to limit or reduce it more than has been done in the past ten years, would have a disastrous effect on the physical condition of the people. Some of the best laborers and agriculturists in Assam are opium-eaters.

9020. Have you any communication to make to us with reference to the views of the Chief Commissioner in Assam on the subject?—I am authorised by the Chief Commissioner to state that he is convinced that any attempt made on the part of Government to stop the consumption of opium altogether, or to reduce the consumption by enhancing its price much beyond what it is at present, or by further reducing the number of shops, will certainly lead to considerable agitation, and probably serious outbreaks. In his tour last cold weather through the Assam Valley, the complaints made to him by the ryots against the present policy of Government were loud and numerous, and afforded a strong indication of the temper of the people on the subject, which, in the Chief Commissioner's opinion, it would be extremely dangerous to disregard. We know there were outbreaks when opium cultivation was stopped; an Assistant Commissioner and several police were killed, and, after much trouble, the military succeeded in quelling the riots, and if we attempt to stop opium, there will assuredly be disturbances.

9021. You have given us the communication which you say you have been authorized to make on behalf of the Chief Commissioner; let me ask you your own opinion on the subject?—That is my own opinion too.

9022. Do you see your way to suggesting any other revenue which can be substituted if the opium revenue is abandoned?—I know the condition and circumstances of the people, and they cannot afford to make up the present opium revenue by any other means. Stop opium, there will be less land revenue, less land under cultivation. The people will become unfit for labour and sickness—fevers and bowel-complaints—will depopulate whole tracts in the Brahmaputra Valley.

9023. Is it possible in your judgment to stop the growth of opium?—As a matter of fact, we cannot stop opium. It can be grown, and is now grown, in secret in some of our outlying jungle tracts. It is grown in the surrounding semi-independent hills. Any restrictive measures will give a considerable impetus to secret and illicit opium-growing. It would be impossible to check this, it would be to the interest of every person to encourage it. We should have no one to give information, and it will be easy, with our vast extent of uninhabited frontier, to run any quantity of illicit opium with little or no risk.

9024. (*Chairman.*) We are much obliged to you for your statement. We shall have to ask you to attend another day for the purpose of being cross-examined by the other members of the Commission on the evidence you have given and the papers you have put in.

9025. (*Mr. Wilson.*) I should like to ask two or three questions on points purely explanatory. You use the term "mahal:" Will you tell us what that is in point of area or population?—It varies considerably. A mahal is merely a division made for opium purposes. It is really what we call a mouza in Assam—a revenue unit.

9026. What is a mouza in regard to area or population?—I know mouzas of 8 or 10 square miles, and I know them of 150 or 200 square miles. It depends upon the number of villages in a certain tract which is formed into a Mouza. We try to make a Mouza pay a land revenue of about ₹10,000.

9027. Is a thanna jurisdiction somewhat similar?— No; a thanna is the vernacular for a police station. There are two valleys, the Brahmaputra and the Surma. In the Brahmaputra Valley, we have mouzas as the unit; on the other side there are no mouzas, and we have adopted the police station as our mahal jurisdiction.

9028. May I take it that this police area is substantially similar to the mouza in point of extent?—It is larger than the mouza. We have only fifteen police stations in the Sylhet district, which is about 5,500 square miles.

9029. You have handed in a list of all the witnesses proposed to be called from Assam, 20 in number. I think you have had some intimation that it would be desirable to reduce the number; can you intimate which of these witnesses you propose to call?—I did not propose to reduce the number, I have heard that three cannot come—two on account of illness and one owing to public duty; I do not propose to fill up their places.

9030. You still propose to call 17?—They will all be here, but if the Commissioners do not think it necessary to examine them I will not call them. I leave it entirely in the hands of the Commissioners.

[The room was then cleared. On the re-admission of the public.]

9031. (*Chairman.*) We have had a conversation among ourselves with reference to the Assam evidence on the part of the Government. We consider that you are in a position to give a full explanation of all the Government arrangements in Assam and the statistics of the case. You are also in a position to answer any questions that may be put by Mr. Wilson or other members of the Commission with reference to licenses and other matters in which they are deeply interested. We are not unprepared to hear one or two officers in less important positions than your own upon the same subject, but we hold it to be quite unnecessary to call a number of officers all speaking from the same point of view and with no more information than you possess on the subject. With that general expression of our opinion, you may see your way not to call all your witnesses. With regard to the medical evidence, which is most important, we do not propose to ask for any reduction in the number of witnesses?—There is only one. I will give effect to the wishes of the Commission.

The witness withdrew.

Mr. UPENDRO NATH BAROOAH called in and examined.

*Mr. Upendro Nath Barooah.*

9032. (*Mr. Wilson.*) I believe you reside in Calcutta?—Yes.

9033. You were formerly schoolmaster of the Jorhat Seminary?—Yes; I was.

9034. Are you a law student in Calcutta?—I am.

9035. You have had experience amongst the Assamese of all classes?—Yes. I was among them and have seen them with my own eyes.

9036. For how many years?—Since my birth.

9037. (*Chairman.*) How old are you?—About 30.

(*Mr. Wilson.*) Were you born amongst persons accustomed to take opium?—Yes.

9038. Are you able to give us any idea of the proportion of adult males who take opium in the district with which you are most acquainted?—I cannot say.

9039. Is there any fixed age at which this habit is usually acquired?—There is no fixed age at which the habit is acquired.

9040. What induces the people to adopt it?—Generally on account of some disease and sometimes on account of pleasure. The diseases for which people generally apply opium externally or internally are dysentery, diarrhœa, asthma, rheumatism, bodily pain and the like, also for checking corpulency. Another reason advanced by some opium-consumers is that whatever is brought to market is intended to be used: opium is what is brought to market—therefore it is to be used. Because they say "had it been otherwise, Government would not have done so after prohibiting its cultivation in Assam. What a pity!"

9041. Are you of opinion that the habit once formed is easily relinquished either at once or gradually?—It may be relinquished gradually with difficulty. I may omit the expression "with difficulty" and add "or at once." In reply to my question regarding the relinquishment of the habit of opium, an old educated gentleman of about 70 years of age, who has been taking opium for the last 20 years (more or less), thus writes in his private letter: that on giving up the habit at once an opium-taker is generally not

attacked with any disease; only there will gradually appear some tendency to fatness. He will feel weak for some days in the beginning and also not inclined to attend to any work. But then he will be all right again. In this connection I may very well say that, so far as my information goes, the prisoners in jails are not allowed the use of narcotics or intoxicants of any kind, however inveterate users they were before, thus proving that the habit can be given up at once.

9042. Do you make a distinction in your own mind between persons who take opium moderately and those who take it in excess?—Excessive consumers become pale, very indolent, emaciated, indifferent to pleasure or pain, and have their eyelids swollen. Everyone must have heard that it is opium that has gone to make man woman, and woman man, in Assam.

9043. Out of the total number of persons who consume opium are you able to give any idea or information as to what proportion of them may be said to take it in excess?—Nearly four-fifths of the total consumers of opium.

9044. Can you give any idea as to the proportion of their income that habitual consumers spend on opium?—More or less half their income.

9045. What classes of society do you refer to?—Of course the lower classes.

9046. Is there a general tendency to increase the dose?—Yes, the Assamese are agricultural people. Some serve as day labourers. They are for the most part improvident, leaving their families and children, if they have many, to take care of themselves. Opium-consumers are tempted to increase the dose when they take more than usual labour, or are threatened with upheaval of some disease, or fall in the company of opium-consumers, or when they are advanced in age.

9047. You gave us your opinion as to the result of the habit; do you wish to add anything from any book?—Yes, I think nothing would be more appropriate than to refer to an old book called "A Sketch of Assam," by an officer in Her Majesty's Army, second in command of the Assam Light Infantry, published in 1847. Although this book was written at a time when the cultivation of poppy was extensively carried on in Assam, the description given there regarding the condition of the people applies equally to the people after the prohibition of its cultivation. Turn to any page of any book treating of the Assamese people, whether it was written some 50 years ago or only in the last year, the same woeful tale of opium will find repetition.

9048. Is opium generally believed to be protective against fever?—No. So far as I have enquired of the people, from Dhubri to Dibrugarh, whether opium-consumers or non-opium-consumers, not a single soul has ever told me that opium is believed to be protective against fever. It is only before this honourable Commission that this astounding revelation has been made for the first time.

9049. In your opinion is it specially useful in malarious districts or believed to be so?—No. Never. Had it been specially useful, or believed to be so in malarious districts, people of the kala-azar-stricken parts would have used opium as a precautionary measure, and, moreover, this epidemic would not have made its havoc amongst the most opium-consuming classes in Nowgong.

9050. Do the working people consider it necessary to enable them to get through their daily work?—No, never. Only opium-consumers can work better under its influence than without it, but opium is quite unnecessary for working people generally to get through their work. It is a great mistake to suppose, and a great misrepresentation to assert, that an opium-consumer can work harder than a non-opium-consumer. It is a fact that a non-opium-user can generally finish a work within half the time that an opium-user will take. There may be some exceptions, but they do not in the least prove the rule. Here the difference is exactly the same as that which lies between the condition of the half-fed and jaded horses of the hackney carriage and the well-fed and noble-looking horses of a private gentleman of fortune.

9051. Is the opium habit looked upon as respectable or disgraceful?—Certainly as disgraceful.

9052. Is it your opinion that the present system tends to the spread of the habit or its restriction?—This question can best be answered by referring to the Chief Commissioner's Resolutions on the Excise Reports for 1890-91 and 1891-92. In paragraph 6 of the former we find that "so long as the "total revenue derived from opium increases, and it is shown "that the increase is not due to any increase in consumption, "it is not very material whether the revenue derived from "license fees in any given year shows an increase or de-"crease." In paragraph 10 of the latter on the question, "whether *ganja* was taking the place of opium in the Assam "valley," it is said that "the Chief Commissioner is glad to "find that there is no tendency in that direction, and the "increase in the consumption of opium seems to confirm the "correctness of this view."

*Mr. Upendro Nath Barooah.*

22 Dec. 1893.

9053. Is it desirable to prohibit the sale of opium except for medical purposes?—Yes, it is desirable except for medical purpose.

9054. Would public opinion favour the adoption of such a measure?—Yes. By public opinion I mean the opinion of greater part of the people of Assam. There is an admixture of good and bad in everything, but that in which the good preponderates we call good, and *vice versâ*.

9055. Have you any suggestion to make as to how the loss of revenue resulting from such prohibition could be made up?—Perhaps by imposing a duty on piece-goods and reducing the pay of the military and civil officers by 5 per cent., also reducing the home charges, and by abandoning the exoduses to the hills.

9056. If there were any prohibition of the general sale of opium, would you be in favour of establishing some kind of register so as to meet the case of those who are already habituated to the use of opium?—Yes; because a register of opium-consumers may serve a double purpose, first, the number and the names would be known, and, secondly, the exposure may produce a deterrent effect upon non-consumers.

9057. Can you suggest what class or classes of persons may be entrusted with the sale of opium for medical use?—English doctors, native physicians, and the inspecting officers of the Education Department. They must furnish a statement to the officer empowered showing the names of persons, the quantities sold, and for what purposes it is given. Only limited quantities should be given them. I say advisedly that the inspecting officers of the Education Department may be entrusted with the sale of opium for medical use, because these persons are better educated and are expected to be more conscientious in the discharge of their duties both to the Government whom they serve and to their country whose welfare they have at heart.

9058. Is there any other mode of restriction, short of actual prohibition for medical use, that could be advantageously substituted for the present licensing system?—Yes. There should be appointed one person in each mouza on a fixed salary only for the purpose of selling opium. He must observe all the rules now in force regarding its sale and be subject to all the penalties attached to their infringement. Thus competition will cease. Further each individual consumer should be enjoined to come to buy opium in person. Thus, by being compelled to travel long distances, opium-consumers will know what favour the habit has found with the authorities, and it will serve to throw sufficient discouragement in the way of getting into this pernicious habit.

9059. Does there exist in Calcutta an Association of Assamese students?—Yes, there exists.

9060. Have you been an officer of that Association?—Yes. I was.

9061. What office have you filled?—I was once Secretary of the Association.

9062. Does the Association hold regular meetings?—Yes, it holds.

9063. Did the Association a short time ago hold a meeting for the discussion of the opium question?—Yes, it held.

9064. Was a paper read strongly against the use of opium?—Yes, a paper was read.

9065. Did several members of that Association take part in that discussion?—Yes, a good many.

9066. Did any one of them express an opinion favourable to the use of opium?—None.

9067. Are you able to produce any record of the proceedings of the Association?—Yes, I can.

9068. I will not trouble you with it, but you are prepared to answer any questions if desired?—Yes, I am prepared.

9069. I believe the custom of the Association is to keep a minute-book with a pretty full abstract of the proceedings?—Yes, it is so.

9070. With a short statement of the discussion and so forth?—Yes.

9071. The record you have with you shows that none of those Assamese students had a word to say in favour of the use of opium?—Certainly not; none.

*Mr. Upendro Nath Barooah.*

22 Dec. 1893.

9072. (*Mr. Fanshawe.*) I understand that Jorhat is a small station in the Sibsagar district?—Yes.

9073. Will you tell us what the Jorhat Seminary was, of which you have been Head Master?—It was a private institution, established by myself with the co-operation of my brother. I held it for five years.

9074. Is it still in existence?—No.

9075. What kind of pay were you receiving while you were in charge of it as Head Master?—Between R40 and R50.

9076. Have you any employment now in Calcutta?—Yes, I have.

9077. What are you?—I am working as a clerk in the Office of the Comptroller, Post Office, only with a view to enable me to appear at the examination without getting assistance from home.

9078. What kind of pay do you get from the Post Office?—R30.

9079. How long have you been in Calcutta?—Three years. In the meantime I had a run home. In August last I came back.

9080. Will you kindly tell me what races of people in the Sibsagar district are the chief consumers of opium?—All classes almost.

9081. I ask what races are the chief consumers?—Brahmans, Kshetriyas, and Sudras.

9082. Can you tell me the Assamese races which are the chief consumers?—Especially Miris, Deuris, Ahoms, Motaks, Chutias, Nagas, and the like.

9083. You have all those represented in Sibsagar?—Both in Sibsagar and Lakhimpur.

9084. I want to know what opportunities you have had of moving amongst these people, and knowing their habits—the people who are the chief opium-eaters?—I have had frequent occasion to come in contact with people of different classes whose sons were in my school. I every now and then used to go to the interior to deliver lectures showing the evil effects of opium.

9085. Do these opium-consuming races send their sons to school?—Yes.

9086. Many of them?—Yes, some of them

9087. Which classes?—Some classes.

9088. Do you mean these Nagas and Ahoms?—Yes.

9089. Their sons came to the Jorhat School?—Yes.

9090. How many boys had you?—Seventy to eighty.

9091. Was a large proportion of that number from those classes?—Very small.

9092. You have said that nearly four-fifths of the consumers take opium in excess?—Yes, I said.

9093. Another witness from the Sibsagar district, a much older man than yourself, says that the proportion of excessive consumers is about 7 per cent.; what grounds have you for forming an opinion that 80 per cent. of the eaters eat opium in excess?—I am giving an approximate proportion; it is a mere conjecture; there may be some difference.

9094. With regard to these people of Assam who are generally opium-eaters, in the Sibsagar district, can you tell me what their material condition is?—I mean are they fairly well-to-do and content or not?—Certainly not.

9095. You say they are not fairly well-to-do?—Yes, they are not.

9096. And not content?—Not content.

9097. Are you aware that it has been reported on various occasions that owing to the fertility of the soil and the easy manner of obtaining a livelihood, they are well-to-do and on the whole well content?—It may be so. I do not know whether reports have been submitted or not.

9098. You have spoken specially of malarious districts. our experience extends to Sibsagar and Lakhimpore?—Yes.

9099. Does it extend to other districts besides Lakhimpore and Sibsagar?—Yes, to the remaining districts of the Brahmaputra Valley.

9100. You are a Sibsagar man; I want to know if you have personal experience of other districts besides Lakhimpore and Sibsagar?—Yes, I have.

9101. In what way have you had actual experience?—By coming in contact with people of those districts withwhom I am associated even now. I also stop on the several stations on my way home.

9102. Are those malarious districts?—Nowgong and Kamrup are malarious now.

9103. Are Sibsagar and Lakhimpore malarious districts?—Not now.

9104. I do not understand your quotation from the Chief Commissioner's report with regard to the licensing system. "So long as the total revenue derived from opium increases, "and it is shown that the increase is not due to any increase "in consumption, it is not very material whether the "revenue derived from license fees in any given year shows "an increase or decrease." You quote this paragraph, and I suppose you are prepared to be asked whether you really understand what is meant?—Yes, I understand.

9105. Do you know what increase of consumption is referred to in the extract from paragraph 10 of the Chief Commissioner's report?—Yes; he refers to the increase in the consumption of opium.

9106. Do you know how it occurred, and what it really is?—That I do not know; no explanation is given there.

9107. You have spoken about the sale of opium by native physicians as well as by English doctors: have you many native physicians in Assam?—The number is very few.

9108. Have you any reason to believe that Government or the officials of the Education Department would like to entrust this work to educational officers?—That I cannot say.

9109. When do the educational officers go on inspection?—They are generally required to pay visits to every school once every quarter.

9110. At what time of the year are they chiefly on tour?—Throughout the year. Their business is to inspect the schools, and consequently they must be out except during six days which they are to spend in head-quarters stations, and also a month or so during the annual report and the scholarship examinations.

9111. Are they out during the rains on inspection duty?—Yes.

9112. Is that so in Assam?—Yes.

9113. You have said that the habit of taking opium is generally regarded as disgraceful?—Yes, opium-taking.

9114. The habit is general among the Assamese people, is it not?—Yes.

9115. Then do you mean that it is considered disgraceful amongst the Assamese themselves?—Yes, it is so considered.

9116. Is not that rather an anomaly that a habit almost universal among the people should be considered disgraceful among those who practise it?—Even the opium-eaters themselves hold it as disgraceful. The term used is 'kania.'

9117. In what way is the term kania used among the people themselves?—In some places they are held in respect, in others not.

9118. Will you tell me what this Assam Association of students which you have referred to consists of? Are the members mostly boys or young men studying for college examinations?—It is mostly an association formed by the college students themselves, but there are several honorary members of position in Assam.

9119. What are the majority of the members of the Association? Are they students?—Yes, the majority are students.

9120. (*Chairman.*) Did I rightly understand you to mean that in the district of Assam from which you come the consumption of opium is a very general habit?—Not very general, about 15 or 20 per cent. of the people take opium.

9121. Has your Association ever discussed the effect of the indulgence in the use of alcohol among the Assamese?—No.

9122. What has been the result of your discussion on that subject?—I can't say.

9123. You condemn alcohol?—Yes.

The witness withdrew.

Rai Goonabhiram Borooah, Bahadur, called in and examined.

*Rai Goonabhiram Borooah Bahadur.*

22 Dec. 1893.

9124. (*Mr. Wilson.*) You have heard what the last witness has said?—Yes.

9125. I will ask you a few questions, and then perhaps you will tell us if you differ from the opinions which he has expressed. You are a retired Extra Assistant Commissioner?—Yes.

9126. Of Assam?—Yes.

9127. And you are now residing in Calcutta?—Yes.

9128. In your official position in the service of the Government you came in contact with all sorts of people?—Yes.

9129. What is your opinion as to the effect of opium consumption on the persons who take it?—The consumers are weak in body and in mind, slow, lazy, forgetful, with willingness to swear and tell lies and commit petty thefts. They are neither violent nor quarrelsome.

9130. You speak of their willingness to tell lies and commit thefts as the result of your official experience in Assam?—Yes.

9131. Can you give us any opinion as to the proportion of the cases of persons in the habit of taking opium where injurious results are apparent?—I cannot say. Most of them, especially poor people with large families, ruin themselves and their families.

9132. Do you believe that the people at large regard opium as a protection against fever?—It is not believed to be protective against fever in my country.

9133. In your opinion is it so?—I was of opinion that it was not, but I now see that the doctors say that it is protective against fever.

9134. You never heard of it till lately?—I never heard of it till I read the evidence of the doctors before the Royal Commission.

9135. Is it in the malarious and fever districts that people believe it to be specially beneficial to them?—No.

9136. You never heard that?—No. Now I see medical men say so.

9137. Since this Commission began?—Yes.

9138. What do you say as to whether the use of opium is considered a respectable or a disgraceful habit?—Disgraceful. Opium-consumers themselves have told me that opium-eater is a term of reproach and disgrace.

9139. Is it your opinion that it would be desirable to prohibit the use of opium except for medical purposes?—Yes.

9140. Do you think that the public opinion of the people with whom you are acquainted would justify and support a prohibition of that kind?—All but opium-sellers and opium-eaters will be in favour of it. Even they would like it, because their children would be saved.

9141. (*Mr. Fanshawe.*) Will you tell me what districts you have served in?—I served in Barpeta Sub-division in Darrang and Goalpara.

9142. Was your main experience in those districts?—I served in Goalpara and Nowgong. I was more than 20 years in Nowgong. My experience chiefly refers to Nowgong.

9143. Reference has been made to Doms as being addicted to opium; I believe they are fishermen?—Yes.

9144. Are they not as a rule well-to-do people?—Very few of them are well-to-do.

9145. Are they not fairly well-to-do for people in that class in life?—No, they are not. There are some who act as traders, but generally they are very poor people.

9146. But for that class of life are they not fairly well to do, getting sufficient food, clothing, and so on?—Yes.

9147. With regard to the other people of whom you have spoken as being the chief opium-eaters are they not generally cultivators occupying holdings of their own?—Yes.

9148. Are they not fairly well-to-do, having separate holdings of their own?—Not all.

9149. Speaking generally?—Not all of them; generally they are, of course.

9150. Among these people the habit of eating opium is very largely spread, is it not?—Yes.

9151. You have used the term opium-eater as a term of disgrace?—Yes.

9152. Would that be so amongst this very class of people who so generally eat opium?—Yes.

9153. We have had the term kania mentioned; how would that be used among the people themselves?—By kania is meant a sort of reproach.

9154. Is it used in a friendly spirit, or only as meaning something disgraceful?—A kania is supposed to be a thief and a liar, a man who commits all sorts of vices, and he is looked down upon.

9155. Is it not a little difficult to understand that people who eat opium largely should use the term opium-eater with that meaning?—It is only non-opium-eaters who say so.

9156. The greater proportion of these people eat opium?—Yes.

9157. Among them how is the term opium-eater used? Is it used as a term of reproach among the tribes who are opium-eaters?—Opium-eaters themselves of course do not consider it as a term of reproach, but it is so considered by non-opium-eaters.

9158. You said that most of these people ruined themselves and their families?—Yes.

9159. You have told us that some number of these people are well-to-do, that they have small holdings of their own, and that they are generally opium-eaters; how can it be said that they generally ruin themselves?—I refer especially to poor people with large families, a wife and two or three children, and to cases where husband and wife both eat opium.

9160. Is there any large number of families in the districts where you have been who are absolutely paupers, beggars who have ruined themselves?—Yes, I have met some of them.

9161. Any large number?—Yes. In some cases I found that on account of taking opium they had committed thefts and had been convicted and their families ruined.

9162. You have been an officer of the Government; can you tell me if these people who eat opium generally commit thefts?—I refer only to poor opium-eaters who cannot afford to buy opium.

9163. What is the proportion of the people who commit thefts, is it large or small?—I cannot say.

9164. You have said that most opium-eaters commit thefts and crimes. There is a large body of people in Assam who eat opium, and you must know as a Magistrate whether you have these men constantly before you or not, or whether the returns show that a large proportion of them commit crime or not?—Opium-eating itself does not in many cases show that men commit crime.

9165. You refer to special cases of excess?—Yes.

9166. You have spoken of children eating opium; have you any reason to believe that eating opium by children is now common in Assam?—No, not common. There may be five or six cases in twenty thousand.

9167. When you speak of children being saved if the use of opium were prohibited, are you referring to posterity?—I refer to little children and posterity as well.

9168. Do children commonly eat opium or not?—A very small number, perhaps five or six in twenty thousand.

9169. Have you many Kabirajes or native doctors in Assam?—We have native doctors in Nowgong. Several dispensaries have been lately established there.

9170. (*Mr. Wilson.*) You have been asked about petty thefts. I believe you were a Magistrate?—Yes.

9171. When a man was brought before you for stealing, it was your business to ascertain whether he had stolen or not?—Yes.

9172. It was not your business to ascertain for what purpose he wanted the property?—Yes.

9173. You did not enquire particularly whether it was opium?—I did not enquire but sometimes poor men would confess that they had committed petty thefts because they had no money to buy opium with.

9174. Are there any statistics to show the reason why a man commits theft?—No.

9175. (*Chairman.*) In your position as a Magistrate you have given your consideration to the causes of moral evil among your people?—Yes.

9176. You have told us that you think the opium habit does harm?—Yes.

9177. What has been your experience of the effects of alcohol among your people?—Very bad.

9178. Which do you think is the worst, opium or alcohol?—Alcohol.

*Rai Goonabhiram Borooah, Bahadur.*

22 Dec. 1893.

9179. (*Mr. Fanshawe.*) I suppose you know that in every jail it would be known whether a man who had committed theft was an opium-eater or not ?—Yes.

9180. The jail returns would show perfectly well how many opium-eaters had committed crime ?—Yes. Sometimes no complaints are lodged against people who commit petty offences. These and others who are acquitted are not shown in the jail returns.

9181. Would the police reports of a district show that ?—I do not know.

9182. (*Mr. Wilson.*) I said that you would have an opportunity of expressing any disagreement in regard to anything said by the previous witness; do you wish to do so ?—No, I generally agree with him.

The witness withdrew.

*Mr. Trinoyan Barkakoti.*

Mr. TRINOYAN BARKAKOTI called in and examined.

9183. (*Mr. Wilson.*) You reside at Sibsagar ?—Yes.

9184. And you are a pleader ?—Yes.

9185. Did you hear the evidence given by the first witness from Assam ?—Yes.

9186. I will only ask you a very few questions, and then you can add anything you wish. What is your opinion of the results of opium-eating physically, mentally, and morally ?—Especially among the low class people who form the bulk of the opium-consumers, the results are very bad. They generally became physically weak, indolent, slow, pale and unwilling to work, and also their lips and eyes grow dark. They are incapable of enduring fatigue. Mentally they are spiritless, depressed, and void of high ambition. Morally they are easily apt to lie and pliable, and they are suspected of petty thefts occurring in the neighbourhood.

9187. Is opium generally believed to be a protective against fever ?—No, on a good many occasions I have mixed with people in the villages with a large number of fever cases, and on several occasions of my being attacked with fever, friends from villages and town visited me, but nowhere and never did I hear the name of opium as being protective against fever.

9188. Is it specially useful in malarious districts or believed to be so ?—It is not known to be useful in malarious districts, neither is it believed to be so by any. Had there been such a belief in the mind of the people, the largest opium-consuming districts would have been Goalpara and Kamrup, where hundreds of villages were swept away by black fever called kala-azar, a malarial fever, but, on the contrary, they are least opium-consuming districts.

9189. Is it in your opinion desirable to prohibit the sale of opium except for medical purposes ?—Yes, certainly desirable, provided similar measures be adopted in the case of *ganja*; otherwise opium-consumers will easily take to *ganaj*, which is more injurious than opium.

9190. Would the public opinion of the people, so far as you are aware, be in favour of such a prohibition ?—Yes; public opinion will be in favour of prohibition—nay, most of the opium-consumers will favour such a measure, provided the measure takes place after their life, that is, they like the adoption of such a measure for their succeeding generations.

9191. Would you be prepared, if desired, to suggest practical means by which opium might be distributed for medical purpose while the general sale was prohibited ?—Yes.

9192. (*Mr. Fanshawe.*) Will you tell me what your standing is as a pleader ?—About five years.

9193. Were you brought up in Assam ?—Yes.

9194. In what district ?—Sibsagar.

9195. Your personal experience has been limited to the Sibsagar district ?—Yes.

9196. Have you been in the habit of moving about among the villagers ?—Yes.

9197. On many occasions ?—On many occasions. I have visited them because I have friends in the villages.

9198. Have you been in the habit of coming across these special classes who, we are told, eat opium in Assam ?—Yes.

9199. These aboriginal races that have been mentioned, do you know anything of them or have you lived amongst them ?—Yes.

9200. In what way have you come in contact with them ?—By employing them in domestic business and in my professional life.

9201. You have stated that in the Sibsagar district children generally begin to eat opium; another witness says he knows of few such cases; which statement are we to accept ?—The instances of children consuming opium are very limited.

9202. Do you say that in the district of Lakhimpore the eating of opium is generally acquired in the teens ?—Yes.

9203. Is not that in contradiction to what the last witness said that very few children now eat opium ?—Very few children in the Sibsagar district eat opium, but in the Lakhimpore district it is a habit.

9204. You say that you never heard of opium being used as a protective against chills or malaria in the Sibsagar district ?—I said I never heard of its being used as a protective against fever.

9205. Do you know Mr. Peal the planter ?—No.

9206. He said that he had been 30 years in the district of Lakhimpore, and that he had been told on many occasions that that was a most common reason for taking opium, that is not your experience ?—No.

9207. With regard to this special kala-azar fever, what class of people generally suffer from it ?—All classes.

9208. It has been through some number of districts, has it not ?—Yes.

9209. Can you tell me the people who have chiefly been killed by it ?—Specially low class people.

9210. That does not convey much ?—Ahoms, Koches, Kacharis, Keots are chiefly killed by it.

9211. Has it not been prevalent among the Garos ?—I have no experience among them.

9212. You do not know that they have been the chief sufferers who have been swept off ?—No.

9213. Do you know whether they are opium-eaters ?—I cannot say.

9214. (*Chairman.*) You know nothing of the district or of the Garo people ?—I do not.

9215. (*Mr. Wilson.*) Did you ever hear of Mr. Peal ?—I have heard his name only.

9216. Do you know where his place is ?—No.

9217. Do you know where his district is ?—No.

9218. (*Chairman.*) You come here to express a strong opinion as to the pernicious effects of taking opium ?—Yes.

9219. Let me ask you what you think about the habit of taking alcohol ?—People condemn it.

9220. You condemn it ?—I condemn it.

The witness withdrew.

*Mr. Haribilas Agurwala.*

Mr. HARIBILAS AGURWALA called in and examined (through an interpreter).

9221. (*Mr. Wilson.*) Are you a merchant or trader in Assam ?—A merchant.

9222. In what place ?—In Tezpore, Assam.

9223. Do you know all about the people of your district ?—Yes.

9224. You are yourself a seller of opium ?—Yes, I sell opium.

9225. Are you of opinion that it is a good thing or bad thing for people to eat opium ?—It is not good.

9226. Do you think it would be a good thing if the

use of opium were entirely stopped except for diseases and medical purposes?—To stop it for all purposes would not be good: it would be bad if done at once.

9227. It would be bad if done suddenly?—Yes.

9228. (*Chairman.*) If it was done in such a way that the persons who are now accustomed to opium could still get a little, but other persons could not begin to buy any, would that be a good thing?—Yes.

9229. (*Mr. Wilson.*) Do people as a matter of fact take it when they are not ill in order to prevent their taking fever?—They do not take it to prevent fever.

9230. Do people take opium to enable them to get through their daily work?—Opium-eaters take opium to enable them to perform their work, but those who do not take opium do not require it to enable them to do their work.

9231. If the sale of opium were entirely prohibited except under restrictions for medical purposes, for disease, and also to enable certain persons who are now accustomed to it, to continue taking a certain quantity, would you be afraid that there would be any disturbances or any great discontent amongst the people at large?—If it be stopped at once there is likely to be disturbance.

9232. But if it is stopped by degree?—If the persons who are now taking opium are allowed to take it there is no fear of disturbance.

*Mr. Haribilas Agurwala.*

22 Dec. 1893.

9233. (*Mr. Fanshawe.*) Have you always held these views?—Yes, always.

9234. Do you make any distinction between smoking and opium eating?—There is a distinction.

9235. Is madak-smoking regarded in Assam as being different from opium eating?—Yes, they are regarded in a different light. Some consume both; that is, they take crude opium and smoke. Others only take opium, and others only take madak.

9236. Which is the commonest form of taking opium?—Crude opium.

9237. Is opium eating regarded in Assam as disgraceful?—Yes, it is.

9238. Do they consider smoking as more disgraceful?—Madak-smoking is more disgraceful.

9239. Do you know personally the people who are said to have the habit of eating opium? Have you moved amongst them?—Yes.

9240. How is it regarded by them; as being disgraceful or not?—Even among opium-eaters it is considered disgraceful.

The witness withdrew.

Adjourned to to-morrow at 11 o'clock.

---

## At the Council Chamber, Writers' Buildings, Calcutta.

---

## THIRTY-SECOND DAY.

### Saturday, 23rd December 1893.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

| | |
|---|---|
| MR. A. U. FANSHAWE. | MR. H. J. WILSON, M.P. |
| „ HARIDAS VEHARIDAS DESAI. | |

Mr. DWARKANATH GANGULI recalled and further examined.

*Mr. Dwarkanath Ganguli.*

23 Dec. 1893.

9241. (*Mr. Fanshawe.*) Can you tell me whether in visiting districts you usually visit the chief places or whether you are in the habit of travelling among the villages?—I visit both the chief towns and the villages.

9242. Are you able to give much of your time in moving about among the villages?—Yes, I have organised meetings—specially mass meetings—and have had to get funds for our Association, as well as to organise affiliated Associations.

9243. Speaking generally, have you been as much in the villages as in the larger places?—I think we have more than 50 village unions, and I have been in the villages as much as in the larger places.

9244. Over the whole of Bengal?—Yes.

9245. You have stated generally that the opium habit is more prevalent among Mohammedans than among Hindus, and you have also referred to your knowledge of Assam; I presume you do not mean that remark that the opium habit is more prevalent amongst the Mohammedans than the Hindus to apply to Assam?—No.

9246. In speaking of Bengal, do you include Orissa?—I have no knowledge of Orissa. As I stated in my evidence in-chief, my knowledge is confined to Bengal, Behar, and Assam.

9247. You referred to a number of districts as having been visited by you in which you say you never heard or saw cultivators or fishermen taking opium?—I did not say that.

9248. As a class?—Yes, as a class.

9249. You have never seen or heard of cultivators or fishermen, as a class, using opium—that is correct?—Yes.

9250. Is not the Rungpore district almost entirely an agricultural district?—Yes.

9251. Figures have been placed before us by the Government showing that 74 maunds of opium are consumed yearly in that district?—Yes.

9252. By whom is that consumed?—The people inhabiting the northern portion of the Rungpore district do generally consume opium. Rungpore is a district which borders on Assam; and the people there by continually mixing with the people of Assam do generally imbibe the habit of using opium. So far as the people of North Rungpore are concerned, a considerable portion even amongst the agriculturists do use opium.

9253. Are you aware that a large majority of those cultivators are Mohammedans?—A good proportion of them are Mohammedans.

9254. Coming to the 24-Parganas, which you also know, exclusive of the suburbs, there is a large consumption of opium—104 maunds in the year; by what class would that be consumed?—Chiefly by the middle class of people, and partly by the agriculturists.

9255. To some extent by the agriculturists?—Yes, to some extent.

9256. As regards the excessive use of opium, you say that 70 per cent. of those that take opium take it in excess; do you wish to apply that to all classes who eat opium?—Especially to the middle and lower classes.

*Mr. Dwarkanath Ganguli.*

23 Dec. 1893.

9257. Even to those belonging to the northern portion of the Rungpore district?—Yes.

9258. Can you give any facts or figures to support your view as to a very large proportion of the people eating opium in excess?—It is difficult to get figures. I have tried to get figures from the official reports, but I could not get any actual figures from them. I speak from my general impressions and the conversations I have had with people, especially with those who eat opium. When I say in excess, I mean those who take opium to the extent of 12 grains or more a day.

9259. As regards the term "Afim-khor" does that mean an opium-eater in excess, does it represent as regards opium, what the term "drunkard" means as regards alcohol?—It means opium-eaters generally.

9260. You do not think it means in excess?—No.

9261. When you say that habitual opium-consumers are looked upon as disgraceful, do you include habitual consumers in moderation?—I refer to all classes of opium-eaters except those who take opium as a medicine.

9262. A number of people, we are told, begin the opium habit later in life and the medical use is merged into a non-medical use. When you say that opium-eating is considered disgraceful, do you include all that class?—To those who take to the non-medical use of opium after middle life, I think the word is also applied.

9263. Do they consider it disgraceful on their part?—They do not.

9264. But the people of Bengal do?—The people of Bengal do consider it disgraceful.

9265. You have stated your opinion that the loss of revenue from the prohibition of the use of opium except for medical purposes might be met by an annual increase in the general revenue; will you tell me what you mean by that?—I mean that every year there is an increase of revenue, as it appears from the official Report over and above the revenue of the previous year.

9266. You are only speaking generally like that?—Yes.

9267. You have also suggested that this loss could be met by an increased tax on liquor, especially on imported liquor?—Yes.

9268. Have you formed any idea of the amount of revenue that might be made in that way?—I have not made any actual calculation on the subject, but I throw it out as a suggestion.

9269. A general suggestion?—A general suggestion.

9270. You suggest that village panchayets may be used for the purpose of selling opium for medical purposes in this Province?—Yes.

9271. Do you think that bodies of that kind could be expected to distinguish between the medical and non-medical use?—I hope so.

9272. Knowing as you do the villages and people of the districts, have you any reason to think that the village panchayet would be willing to undertake such a duty?—I do not know whether they would all be willing to, but I think that a considerable portion of them might be willing to do so if there were some remuneration for doing it.

9273. To be paid by the Government?—To be paid by the Government.

9274. Have you ever discussed that question with any of the panchayets?—No; because I have not had an opportunity of going out just now.

9275. You further propose that native practitioners, such as Kabirajis, should be entrusted with the sale of opium for medical purposes; do you think that agency could be entrusted to them?—I think that agency could be entrusted to them.

9276. Do you not think that the effect of such a step would be to create a very lucrative profession for these men without really stopping the use of opium by any person who wanted to get it?—These Kabirajis and Hakim I think as a class are generally respected, and they would not venture to abuse their power if there was sufficient restriction to control them.

9277. What do you mean by control?—Government control if Government could send inspecting officers from time to time to examine how they did their work.

9278. (*Chairman.*) You do not pretend to have any plan or scheme of your own?—No, I throw it out as a general suggestion.

9279. (*Mr. Fanshawe.*) With reference to the book of Mr. Grierson, have you any practical knowledge of agriculture yourself?—I have some knowledge of it.

9280. Have you any practical knowledge?—I have seen the work with my eyes. I have studied some books on the subject, but I have never ploughed land myself.

9281. (*Chairman.*) You do not claim to be an agriculturist?—No.

9282. (*Mr. Fanshawe.*) Or to have any practical acquaintance with the subject?—That depends upon what is meant by "practical." If any knowledge on the subject could be called practical, that knowledge I have to a certain extent.

9283. (*Chairman.*) You do not claim to be farmer?—No.

9284. (*Mr. Fanshawe.*) The book you refer to I understand is "Notes on the District of Gya" by Mr. Grierson, published this year?—Yes.

9285. You are of course aware that he states in his preface that his conclusions, figures and facts, are entirely his own?—Yes, but I know, also that he has taken sufficient care to make his facts correct.

9286. Are you aware that Mr. Caine asked a question as to his conclusions with reference to the condition of the people of Gya in the House of Commons in June last?—Yes.

9287. Are you aware that the Bengal Government has been asked for a report on the matter, and that after careful enquiry they reported that Mr. Grierson's statistics and facts cannot be considered really trustworthy?—That I do not know.

9288. You have referred to certain tables; these tables show the money value of the poppy crop and also the money value of the sugarcane crop, but there is no attempt in them to compare the value or profits of poppy cultivation and sugarcane cultivation?—By the value some calculations can be made. I have made calculations by the value, and I have tested them by referring to other facts.

9289. Will you kindly answer my question? A certain number of acres are taken as showing the holding of the cultivator, and the whole value or profit of the cultivation is worked out, including the value of the poppy crop and sugarcane?—Yes.

9290. Are you aware that the value of a crop such as maize, also grown on the same ground with the poppy, is not taken into consideration?—Yes, but I also know that one of the Opium Agents has stated that the interpolation of a crop does exhaust the soil, and he has recommended that that system should be discontinued.

9291. That is not quite an answer to my point. I am referring to land which grows poppy and on which a maize crop is also grown?—But that diminishes the value of the poppy growing land.

9292. But that has not been taken into consideration in the statement of profit of the poppy cultivation?—On the other hand, he has over-estimated rather than under-estimated the value of the poppy crop. I have other facts showing that Mr. Grierson instead of under-estimating the poppy crop has over-estimated its value and under-estimated the value of the sugarcane. I am prepared to show that from other statistics before me.

(*Chairman.*) Authoritative official statistics have been placed before the Commission.

9293. (*Mr. Fanshawe.*) Then with regard to the value to the cultivator of the advance. No allowance or credit is given in any way for that value—it is not referred to?—That does not alter the position in any way. On the contrary, I am in a position to show that by giving him an advance, the Government makes the position of the cultivator to a certain extent unfavourable.

9294. It has been stated very frequently that the advance is a very great advantage to the cultivator, preventing him from borrowing money to buy seed, and so on. In comparing the result of the poppy crop, and any other crop, some allowance must of course be made for that. Mr. Grierson has not compared them, and therefore he does not touch on the question of the advance?—No,

9295. (*Mr. Wilson.*) You have used the term "village punchayet"?—Yes.

9296. Will you explain the meaning of that word?—A village punchayet means persons, generally the leaders of the village, who are elected, and now elected by Government, to undertake certain things; that is, they regulate the

village chowkidari system—the system of village watchmen, and are responsible for the pay of the chowkidars; they do numerous other things, such as giving information to the Police in certain matters,

9297. Is it a kind of Committee?—Yes, a kind of Committee.

9298. Will you tell us who is Mr. Grierson?—Mr. Grierson was a Magistrate of the Gya district; I believe he is now the Magistrate of Howrah. He is a gentleman who has spent the greater part of his official career in the Behar division, and a gentleman of great authority on the subject referred to by me.

9299. Did you in your evidence the other day refer to certain tables?—Yes, I did.

9300. Are those tables in Mr. Grierson's books?—They are,

9301. (*Chairman.*) Do you desire to make any further general statements to us with reference to the relative profit to the cultivators of the poppy crop and other crops supporting it by references?—Yes, if Your Lordship would permit me. Sir William Hunter, in his "Statistical Account of Bengal," in referring to the district of Sarun, at page 262, observes that the produce of a bigah of sugarcane land is seldom worth less than Rs. 30 or more than Rs. 80, but in making this calculation he refers to the ordinary bigah which is $\frac{1}{3}$ of an acre, that is about 1,400 square feet. The standard opium bigah is 2,700 square feet, and he says that the average outturn from lands in the districts of Patna and Gya and Shahabad varies from $6\frac{1}{2}$ to $8\frac{1}{5}$ seers per bigah—that is in 2,700 square feet, from $6\frac{1}{2}$ to $8\frac{1}{5}$ seers of opium can be grown. Taking the value of the opium to be Rs. 5 per seer of the standard quality, then the income of a bigah would be from Rs. $32\frac{1}{2}$ to Rs. $42\frac{1}{2}$. But the produce of sugarcane, calculated at the rate of the standard opium bigah, would be from Rs. 60 to Rs. 160.

9302. Does that establish what you wanted to put before us?—I want to say that the produce of one—bigah of sugarcane would be from Rs. 60 to Rs. 160, whereas the produce of poppy crop would be from Rs. $32\frac{1}{2}$ to Rs. $42\frac{1}{2}$. I want also to state another fact, that the Government in its Report for the year 1882-83 admits that the sugarcane and tobacco are formidable rivals of poppy. The report contains this statement: "Difficulty is experienced in extending the cultivation of poppy in consequence of the competition of other crops, such as sugarcane and potatoes. It is said that the development of communications throughout Behar has rendered it possible to bring more bulky forms of farm produce to market at a price which renders them formidable rivals to the poppy. The practice of interpolating a second crop and in some cases even a third crop between two sowings of poppy has tended, it is feared, to impoverish the soil and diminish the outturn of opium." That is at page 40 of the Bengal Administration Report for 1882-83. I could also substantiate it from the Agricultural Report for 1885-86, which gives the actual profit of sugarcane to be Rs. 39 and annas 6 per bigah after deducting all cost.

*Mr. Dwarkanath Ganguli.*

23 Dec. 1893.

9303. (*Chairman.*) In your evidence-in-chief you contemplated the contingency to the Government of India of a loss of revenue resulting from the prohibition of the cultivation of opium?—Yes.

9304. And you proceed to consider how that loss of revenue could be met?—Yes. I wanted to throw out some suggestions.

9305. You suggest that the tax upon liquors should be raised, and especially upon imported liquors?—Yes.

9306. Do you think it would be desirable in the interests of India that liquor should be imported into this country?—I do not think it desirable.

9307. If you could prohibit it, would you not do so?—Yes.

9308. You think that the use of opium except for medical purposes is a great evil?—Yes.

9309. What do you think of spirits except for medical use?—They are equally injurious.

9310. I believe more injurious?—In certain respects they are. But in other respects opium is more injurious.

9311. At any rate, spirits in this country are an article which you would be sorry to see consumed except under medical advices?—Yes.

The witness withdrew,

Mr. KALI SANKUR SUKUL, M.A., called in and examined.

*Mr. Kali Sankur Sukul, M.A.*

9312. (*Mr. Wilson.*) You are, I believe, a Professor in the City College?—Yes.

9313. And Rector of the City Collegiate School, Sovabazar Branch?—Yes.

9314. And Principal of Narail Victoria College in Jessore?—Yes. I held that post some time ago.

9315. Amongst what classes, races or castes have you had experience?—Amongst the higher, middle and low classes of people living in Bengal: among Hindoos, Mahommedans and Christians living in the same Province; and Bengalees, both Mahommedans and Hindoos have all been, at different times come, across by me.

9316. For how many years?—I spent three years in Jessore, a malarious tract, and the rest of my time has been spent in different parts of India.

9317. What special opportunities have you had for observation?—Such opportunities as constant contact with one's countrymen in the various capacities of the teacher and the preacher brings about.

9318. How far do you say is opium-eating or drinking prevalent amongst these classes?—The middle classes, the agricultural classes and the working classes such as are of active habits, that is, *mojurs*, eschew opium in every shape in Bengal.

9319. How about opium-smoking?—Opium-smoking is prevalent among the low class people, most of whom are Mahommedans. Hindoos also are found indulging in the habit, but in a lesser proportion.

9320. What motives induce people to form the habit?—After forty years of age, people take it for medicinal purposes; men of dilapidated health use it because of its being an aphrodisiac.

9321. Is there a marked difference between the moderate and excessive consumers, and what proportion would you indicate?—The confirmed opium-eaters, that is, all those who have habitually or regularly taken to the drug, whether since a year or number of years, present the same appearance. Some time is needed for ruining them bodily, and then all are alike in every respect.

9322. What proportion of their income do the habitual consumers spend on opium?—About 25 per cent. This I learned from some of the smokers of the den. The low class people usually earn from five to six annas per day and they have to spend about five or six pice (one anna and half) per day for the drug.

9323. What are the results of the habit physically, mentally, and morally?—Opium, whether eaten or smoked, produces emaciation in the body, torpitude in the mind, and timidity of spirit. It makes men petty thieves, absent-minded, dreamy and drowsy.

9324. Is opium generally believed to be protective against fever?—I have never even heard of its being believed to be protective against fever—it is certainly never so used, Quinine is so used, and that largely, but opium never, so far as I know.

9325. Do you believe that it is protective?—I have never heard of its being so used by my countrymen. Even the Government has never recommended its use as a protective against fever. No, it is not.

9326. Is it specially useful in malarious districts or believed to be so?—I spent three years in Jessore which is considered to be one of the most malarious tracts, and yet I never heard of its being useful in malarious tracts, nor did I hear anybody say so, although I met with hundreds of people coming to the dispensaries of the Kaviraj and the Doctor for medicine.

9327. Is it necessary, or believed to be necessary, to enable working people to get through their daily toil?—Those that have any toilsome occupation to depend on for their livelihood, cannot afforded to indulge in the luxury of opium. As a rule opium produces drowsiness and torpitude, which is fatal to hard work,

9328. Is the habit of taking opium looked upon as disgraceful?—Until recently I never knew of any gentleman that would confess that he was an opium-eater, far less that he was an opium-smoker. For three years I worked with a Brahmin gentleman in the same institution, and yet I could not know that he was an opium-eater, although I mixed with him on most intimate terms; when at last I came to

*Mr. Kali Sankur Sukul, M.A.*

23 Dec. 1893.

know of the fact quite accidentally, my friend apologised to me for the evil habit, as he called it, by informing me that in an evil hour he had listened to the advice of a friend who had suggested it to be the only cure for dyspepsia at an advanced age. On another occasion a doctor was heard as having prescribed the use of opium to a rich patient of his, as a cure for dyspepsia. On the friends of the young rich man coming to know of the fact, great indignation was felt against that doctor, and he was eventually dismissed from the family as its doctor, although the insidious advice once followed, laid such a hold on that young man that nothing could shake it off. The term *gulikhor* and *afimkhor* in Bengal and *afimchee* in Hindustani are terms of bitter contempt in this country, meaning unreliable, good for nothing people.

9329. Is the closing of shops for the consumption of opium on the premises being fully carried out in the locality with which you are acquainted?—The closing of shops for the consumption of opium on the premises has not been carried out at all in some cases, in others it is most nominally carried out so as to defeat the purpose of the order.

9330. Is it desirable to prohibit the sale of opium except for medical purposes?—The sale of opium except for medical purposes should be stopped.

9331. Would public opinion favour the adoption of this measure?—Undoubtedly, public opinion would favour the total prohibition of opium except for medicinal purposes, especially if the country were assured that no fresh taxation would follow; and then the measure would be hailed as a blessing. I may add that if the Government would sacrifice six crores of rupees for the purpose of ameliorating the condition of the people, the people would have a very high regard for a Government that would thus have sacrificed its revenue for their welfare.

9332. (*Mr. Fanshawe.*) Will you kindly tell me when you took your M. A. degree?—In 1879.

9333. You were then three years at Jessore?—No, I went to Jessore in December 1888.

9334. What were you doing before that?—I was in the City College as Professor.

9335. The City College of Calcutta?—Yes.

9336. Were you at that time in the habit of, going about in the districts?—Yes.

9337. In what way?—As a preacher of the religion I profess.

9338. Have you been in the habit of teaching and preaching in the villages, going on itinerary among the villages?—Yes, I have been amongst villagers.

9339. To any extent?—Yes, so far as I could, I visited the villages and talked to the people.

9340. That is a little too general. Can you tell me whether you have been constantly in the villages?—Yes, we were granted a pass by the Railway for the purpose of going to all the villages or as many as we could reach on the Eastern Bengal line, and we used to avail ourselves very largely of that opportunity afforded to us by the Railway.

9341. Was that your only opportunity?—Besides that, on occasions I used to go out to my countrymen with the view of mixing with them and talking to them.

9342. Have you had much opportunity of moving about among the people?—I have moved about amongst the people of my country almost all my life.

9343. Except on those occasions to which you have referred of travelling by Railway, have you been constantly travelling in the districts?—I was in the district of Mymensingh for sixteen years of my life, and when I was there I was constantly travelling amongst the villages. I had my friends amongst villagers.

9344. Was that as a boy?—Before I came to Calcutta.

9345. As a boy?—Before I came to study in the Colleges here.

9346. What age were you when you came to Calcutta?—Sixteen.

9347. Then it was as a boy?—Yes.

9348. Where is the Victoria College at Jessore, at the head-quarters of the district or not?—It is located in a village.

9349. Situated where?—At the head-quarters of the sub-division, or very close to the head-quarters.

9350. During the time you were there as Principal of that College your work I presume was in this place?—In connection with the college and also in connection with a good many people that lived in the vicinity of that place, as I had to do a variety of other work. I had to construct a building for the college.

9351. At that place?—At that place, and then I had to move about amongst the people for the purpose of preaching. The place is generally inhabited by two classes of people, agriculturists, one called Nomo-sudras and the other Mohammedans. I had to mix with the Nomo-sudras most largely, because I had done them some service in connection with the last census.

9352. Then generally your knowledge was acquired at the subdivisional head-quarters where you were living; your work in connection with the college did not allow you to be constantly travelling about the district?—Of course I could not constantly travel, but almost every week I had an opportunity of going out when the college was closed; and when we had a vacation I could go amongst the people, so that I was constantly mixing with them.

9353. Since you left Jessore you have been I understand in Calcutta. During that time you also travel constantly amongst the people?—I have been in the suburbs of Calcutta and have had very great experience because I have a dairy there, and I am constantly mixing with the people. I have made advances to the cultivators there for the purpose of getting the commodity I want.

9354. In the suburbs of Calcutta, not beyond that?—Not beyond that.

9355. You stated that those who have habitually taken to opium whether since a year or a number of years, present the same appearance. Do I understand you to mean that you can distinguish an opium-eater who has been eating opium for a year?—Yes, as a rule. Of course I cannot say that I could find out every one, but as a rule people who take opium get known by their absent-mindedness.

9356. My question is, do you say that you personally can distinguish an opium-eater who has been eating opium for a year?—Yes.

9357. You are aware that a large number of doctors, who have studied the opium question for some years, have said that in their experience they cannot tell as long as a man does not eat in excess whether he is an opium-eater or not. Do you set your opinion against that?—I have no experience of Europeans generally, but so far as my countrymen are concerned, people belonging to the middle classes and poorer classes, I think I could invariably make out if a man had been a confirmed opium-eater, by which I mean being used to the drug for a year. It has such an influence upon him that he cannot shake it off. It plays upon his constitution in such a manner that I could almost invariably recognise him as an opium-eater.

9358. Take the case of people in the better classes, well fed, such as the Marwaris and others who eat opium in moderation. Do you wish us to understand that you can tell by their appearance whether they eat opium or not?—Yes, I stick to it.

9359. You have spoken of emaciation as being one of the physical results of opium. Have you at Jessore seen many cases of emaciation yourself?—Yes, many.

9360. What do you mean by many?—Almost all the people that I came across and that I knew to be opium-eaters presented an emaciated appearance and showed other symptoms that were noted in my answer.

9361. During the three years you were at Jessore did you see many persons emaciated from opium?—I know one rich person who was given to the use of opium and who has an emaciated constitution. Then amongst the poor people I knew several and they were all emaciated in body, so also among the middle classes. The Brahmin gentleman to whom I have referred, is emaciated looking.

9362. These are the instances upon which you have founded your general opinion?—I can name these instances this moment. I had no knowledge that I should have to appear before you for this purpose, otherwise I could give many more names.

9363. Was this the result of opium-eating or opium-smoking?—Opium-eating.

9364. In Calcutta have you knowledge of people who are absolutely emaciated from opium-eating?—Of opium-smoking I have some experience, such experience as can be gathered by visiting dens, and I have seen most of the people in the dens presenting a rather emaciated look.

9365. Rather?—Presenting an emaciated look, I would say.

9366. You said that opium is never used as a protection. What is your authority for making a general negative state-

ment of that kind?—As I have said in my examination-in-chief, in Narail, which is one of the most malarious places, even this year up to the present time there is not one family that has not had one of its members laid down by attacks of malarious fever, but none of them have taken opium as a protective against malarious fever or a medicine for malarious fever.

9367. All you can say is that you have never come across it yourself? You cannot say that it has never been taken by anybody? I have come I suppose across malarious people coming from those parts. I have this morning made inquiry from a man who came from that part, and I was told that the whole place was laid low by malaria. I wanted him to tell me whether he knew that opium was used for that purpose in any case, and he said, no.

9368. Your experience on that point would be in the Jessore district?—Yes, in the Jessore district.

9369. Speaking of the manner in which the opium habit is regarded as being disgraceful, you have referred to the higher classes, to gentlemen: how would it be regarded among the poorer classes?—Opium-smoking or opium-eating is regarded as disgraceful by every man; and, as I have said, until recently I did not know of anybody who regarded that epithet as indicating anything but a disgrace.

9370. Among the lower or poorer classes you think that in Bengal the habit is generally regarded as disgraceful—that would be your deliberate view?—That is my deliberate view.

9371. With regard to the closing of shops in your own locality, you say, as I understand, that the closing in some cases has not been carried out: do you mean that you yourself know of a number of cases in which shops have not been closed?—Of late I made inquiries in this direction, and the short time I spent in making inquiries led me to know that there were two shops of that kind in which one might say that almost in the same premises where the opium was made opium-smoking was carried on.

9372. You now qualify your statement; you say "almost" in the same premises?—In one case I know positively it is in the same premises that opium is prepared and smoked. In another case the den is hired and paid for by the man who keeps the shop, and it is very close to it. To all intents and purposes it might be considered the same premises.

9373. But not actually on the same premises?—In one case it is; in the other, I am not aware whether it might be regarded as the same premises.

9374. Will you give me a straightforward answer?—Is it on the same premises or not?—The shop is so very close.

9375. Have you seen it yourself?—Yes.

9376. Then you can say whether it is on the same premises or not?—I am not prepared to answer the question. I have not looked into the subject with the amount of scrutiny that I ought to have given to it for a direct answer to the question.

9377. (*Chairman.*) You have described your occupation as that of a teacher and preacher?—Yes.

9378. In that capacity you go, I apprehend, among your countrymen to do all you can to raise their moral condition?—I am not a Hindu; I am a Brahmo, and I mix with my fellow countrymen for the purpose of talking to them about that religion.

9379. In your capacity of teacher and preacher?—As a lay preacher.

9380. And in that capacity you use your best efforts to raise their moral condition?—Yes.

9381. And you have come here to tell us that in your opinion the use of opium except for medical purposes is a great evil?—Yes.

9382. What are your views with reference to alcohol except as a medicine?—Alcohol produces evil effects as opium does.

9383. Fully as great an evil?—Both are great evils.

9384. Would you say of both that you would desire that they should not be used except under medical advice?—Certainly.

The witness withdrew.

Mr. W. RAJU NAIDU called in and examined.



9385. (*Mr. Wilson.*) Do you live in Madras?—I do.

9386. How long have you lived there?—All my life.

9387. What is your occupation?—I am a licensed local preacher in connection with the Methodist Episcopal Mission, but not paid. I am also a journalist. I edit the *Eastern Star*, a weekly journal published in English. It is a representative organ of the native Christian community in Southern India.

9388. Have you seen a good deal of the condition of the people in Madras as regards opium?—The consumption of opium in the city of Madras and in places surrounding Madras is not very largely prevalent, but still I have seen a very large number of people of all classes and creeds suffering from the effects of the drug.

9389. In what way do they suffer?—Both morally and physically.

9390. How morally?—They are all very bad characters; they have very little character to lose.

9391. And how physically?—Physically they appear like mere skeletons.

9392. What is your opinion as to the chief reason that prompts people to take opium?—I have gone into several dens in Madras, and I have seen the state of things in those dens; I have also conversed with the smokers and eaters, and what I have learned from them is that they contracted the habit chiefly for the gratification of their lower appetites.

9393. Do they eat opium in the dens?—No, they do not eat opium in the dens. I have seen people who eat opium loitering about the dens, where also the opium shops are located.

9394. Have you any knowledge that the eating of opium has any connection with crime?—I cannot substantiate that by quoting figures; but I know, so far as my experience goes, that opium-eaters are, for the most part, criminals, and from what I have heard of others, I know that they were induced to commit thefts and some such crimes.

9395. Can you give any opinion as to the proportion of cases in which those who take opium use it in what might be called excess as compared with those who take it in moderation?—I cannot say; I have no definite idea.

9396. Have you heard the common opinion that opium is a preventive of fever?—I never heard until recently that it was an antidote to fever and other diseases. I have asked the opium-consumers to tell me if it was an antidote to fever or other diseases, and they have simply laughed at me.

9397. That is as regards smokers: have you heard that the eating of opium is a preventive of fever?—I have heard from some Gujeratis in Madras that they eat opium for the alleviation of their physical ills; but the masses of the people do not eat opium for the sake of their diseases; they do take it for the gratification of their sensuous pleasure.

9398. Are the poor working people of opinion that opium enables them to do their work?—Certainly not. On the other hand, they spend all their time in places where opium is sold, and they do little or no work, but go about begging in the evenings and in the mornings for money wherewith to buy their daily opium.

9399. Do you consider that opium-eaters are generally regarded by the community as trustworthy persons?—No, certainly not. A smoker means a liar and a dishonest man. No respectable man will have anything to do with opium smoker or eater, lest he himself should be considered one.

9400. In reference to the Hindus, is it considered a lawful indulgence, or is it considered disreputable?—The habit is considered disreputable by Hindus and also by Mohammedans.

9401. Equally by Hindus and Mohammedans?—Yes.

9402. As to other tribes and races?—I do not know as to other tribes and races, but I am certain that the Hindu community and the Mohammedan community hold the habitual opium smoker or eater as a disreputable character.

9403. When you say habitual, do you mean a consumer in excess, a man quite abandoned to it?—Quite abandoned to it—those who eat and smoke it as their profession, who indulge in it to excess.

9404. If a man was known to be in the habit of taking a small daily quantity of opium, would he be considered any the worse for that?—Yes.

9405. Are you aware of any considerable number of persons in Madras holding an entirely different view from

*Mr. W. Raju Naidu.*

23 Dec. 1893.

yourself on this subject?—To the best of my knowledge I do not think that any number of people either in the Hindu or in the Mohammedan community *hold* at heart a different view to mine.

9406. (*Mr. Fanshawe.*) I understand that your experience has been limited to the city of Madras itself?—My experience has not been limited to the city of Madras. My experience extends to the Godavery district also, where for a period of eight months I lived amongst the people, and where it is that I have largely met with people who do not smoke opium but who eat opium to a very large extent.

9407. Apart from that, your knowledge is knowledge that has been acquired in the city of Madras?—I have also visited several opium dens in Bombay.

9408. I understood that you had lived r life in Madras?—But I have visited other places. all you

9409. What classes of people chiefly consume opium in Madras?—Hindus and Mohammedans.

9410. What classes of Hindus?—All classes and creeds are represented in these opium shops and dens.

9411. Apart from smoking shops there is some amount of opium-eating, I suppose?—Yes.

9412. Can you tell me generally whether people who come from the outside, to reside in Madras, eat opium, or whether the consumption is by the people of Madras itself?—It is the people who live in Madras itself who eat opium.

9413. Is there not a large body of Mohammedans and Gujeratis who are said to eat opium to some extent in Madras?—Yes.

9414. From the figures before us there must be a large number of people who eat or smoke opium in Madras—is that the case?—I do not know as to the figures.

9415. Are you aware that, speaking generally, there must be a fairly large number?—I know hundreds of people in Madras who are accustomed to this habit.

9416. Some hundreds you think?—Some hundreds.

9417. Do you wish us to understand that the "some hundreds" of people to whom you refer are criminals?—Not all.

9418. You say that the habit of opium eating generally leads to crime?—A great many of these people are criminals—ex-convicts.

9419. Among the Mohammedans and Gujeratis?—Not Gujeratis. I am speaking of Hindus and Mohammedans—not Gujeratis.

9420. Among the Mohammedans and Hindus are there a great number of criminals?—A considerable number of them are criminals.

9421. Do you mean half of them or what kind of percentage?—20 per cent. of them.

9422. You do not apply this to the Gujeratis?—I do not know. I have had some dealings with Gujerati people in Madras. They are all merchants. Some of them do eat opium occasionally, but I never heard that amongst the Gujeratis there were any criminals.

9423. What class of crime do you refer to?—Chiefly thefts.

9424. Any other crimes?—Thefts, picking pockets, and some such smaller offences.

9425. Are there any large number of opium consumers punished in the Police Courts in Madras?—Yes.

9426. You have spoken of the physical effects of opium almost habitually making people skeletons, I understand?—Yes.

9427. Are there a large number of skeletons in Madras?—Yes.

9428. Do you mean that if you had seen 70 people in a particular den or a particular place, 50 or 60 of them would be nearly skeletons?—Yes.

9429. In each den?—In each den.

9430. That is what you have seen with your own eyes?—With my own eyes.

9431. When you speak of these dens, do you mean licensed shops before smoking on the premises was forbidden?—Before and after the smoking on licensed premises was prohibited. I have seen it very lately in Madras.

9432. In private places?—In Washermanpetta.

9433. Is that a suburb of Madras?—Yes; and in Triplican, that is another suburb of Madras, and in Black Town, another suburb, and in Chulai, another suburb; and in Mylapore, another suburb.

9434. In several suburbs you have lately visited shops?—Shop and dens.

9435. Did you see any smoking on the premises of licensed shops?—Not exactly on the premises, but in smoking dens adjoining the premises where opium is sold.

9436. And you know four or five of these in Ma ras?—Yes.

9437. You say you have been in the Godavari district?—Yes.

9438. And you say you never heard of opium being used as an antidote or protection against chills or fever?—Those who believe that it will do them some good bodily take it occasionally.

9439. I am asking about opium as a protection against chills or malaria: is there any belief on that point in the Godavari district?—I never heard of it.

9440. In 1873 the Madras Government ordered a special inquiry into the extent of fever in the Godavari district; and the officer who made the inquiry reported as one of the results of it that opium is considered an admirable febrifuge and is administered to fever patients, and is supposed to keep out cold and prevent rheumatism and ague?—I heard to the contrary.

9441. During your eight months there?—Yes.

9442. (*Chairman.*) You have come here in your capacity as preacher of the gospel to urge that the use of opium should be prohibited except for medical purposes?—Yes.

9443. Having the same high purpose in view, what would you say with regard to alcohol?—I condemn alcohol equally as I do condemn opium, but I am more than ever convinced that the effects produced by opium consumption are far more disastrous than the effects produced by alcohol on individual men. I therefore think that opium is a greater evil than alcohol.

9444. You would be glad, if it were practicable, that both should be prohibited except for medical use?—If it were possible, I would be very glad.

9445. (*Mr. Wilson.*) I believe you have been for some years a correspondent of Mr. Alexander's and of the Anti-Opium Society?—For some months.

9446. Were you invited to come here by him, or were you deputed by any body of persons in Madras?—I have been invited by Mr. Alexander. I had been to England as a delegate from the native Christian community in Madras to represent their views on this opium subject; and in several places in England as well as in Madras and Bombay I have lectured on the subject. From time to time I have written articles on the manifold evils arising from the traffic; and in what I have said and written I believe I have faithfully expressed the views of that community in general.

The witness withdrew.

Mr. S. SOMASUNDRAM PILLAI called in and examined.

*Mr. S. Somasundram*

9447. (*Mr. Wilson.*) I believe you are a schoolmaster—Yes.

9448. What is the nature of your school?—It is a native school supported by native funds, purely from Hindus. It was started by Hindus in 1847 as a Sanskrit school; now English also is taught. It is a purely native Hindu school.

9449. What is your own religion?—I am now among the Hindus. Practically I am a Brahmo, but I have not joined the Brahmo-Somaj yet.

9450. How long have you lived in Madras?—From the year 1888.

9451. Where were you born?—I was born in a village near Tanjore.

9452. You have lived all your life in the Madras Presidency?—Yes, in the Madras Presidency.

9453. Some three years ago I believe you became a member of the Good Templars?—Yes. For the present I am a member of the Indian Order of Total Abstainers organized by Hindus on Cosmopolitan principles, not on any particular religious basis. The Good Templars work on a Christian basis. Recently I left them and joined the Order of Total Abstainers.

9454. Are there any races or castes in the Madras Presidency who have nothing to do with opium consumption?—There are many castes that have nothing to do with opium consumption.

9455. Amongst what classes of the people is the habit of taking opium most prevalent?—It is chiefly among those who are the dregs of society, the low classes of people. Of course there are pariahs as well, and other castes also, vagabonds and wrecks from a higher class of people who have gone out of society.

9456. Have you yourself visited some of these so-called opium dens?—Yes, in Madras; in the mofussil I have never seen any regular dens, but I have known individual persons smoking and eating.

9457. What have you to say as to the effect of smoking?—Smoking is as injurious as eating itself. I know one person, a relative of mine, who fell a victim to the habit of opium eating: he belongs to a respectable family, he is now an idiot. He is a great grandson of one of the Ministers of Tanjore. He has become habituated to opium-smoking, and he also eats. He is greatly reduced, and looks like a skeleton, but not so much as a poor man, because he has enough to eat: he is unable to manage his own estate, which is under the management of a relative. Morally, he has no character to lose; and he is considered a wreck among us.

9458. Do you consider that opium-eating is equally bad with opium-smoking?—Equally bad. This man eats and smokes. I have seen a few others who eat. I knew a Professor who is now dead, and who used to eat opium in small pills: he also was reduced to a skeleton, and I was told that he died from the effects of opium.

9459. Do you think that a man who is accustomed to eating or smoking can easily give it up?—Never, unless he is forced to do it.

9460. Is that what you think yourself, or what they say?—What they say as well as what I think.

9461. Have you any reason to believe that it can be relinquished either at once or, in the case of those who have gone to the extreme, gradually?—I have reason to believe that it can be relinquished either at once or, in the case of those who have gone to the extreme, gradually. My reasons are these: If the opium-eater or smoker be punished and sent to jail, he is obliged to do without opium, and such being the case, I think it is possible to put a stop at once to opium-eating. But of their own accord it is impossible for them to give it up. I asked some convicts in the dens, and they said that they were not supplied with opium in jail.

9462. What is the mental effect of opium on the man who takes it regularly?—He loses his memory. He can lie down quietly, that is all. He is not a trustworthy person.

9463. In what you have told us are you relying chiefly on your own knowledge or observation, or on what you have heard from other persons or what you have read?—Both. I have personally seen some, and have heard and read of others. Some religious books condemn opium-eating.

9464. Do you believe, or is it generally believed, that opium protects against fever?—It is not generally believed to be a protective, and really it is not. Some say it is useful in malarious districts, but I myself had been to malarious districts, such as Periyar Project and Wynaad in Nilgiris (where I was for three months), and I was myself suffering from malaria. But I never heard there about opium being an antidote to malaria. It is not believed to be so.

9465. What is the public opinion of the Hindu community in reference to the habit of taking opium?—It is considered a very disgraceful thing. Even if a sober man speaks in a confused way, a child will ask him—"Have you taken opium?" So disgraceful is it considered amongst them that no respectable, no religious man will take it.

9466. In reference to the Mohammedan community have you any means of knowing their sentiments?—I have some Mohammedan personal friends, big merchants of Madras, and they smoke a hookah with tobacco only. The other day an article was written by a Mohammedan gentlemen in a paper, the *Madras Standard*, in which he explains that their religion does not allow the consumption of opium, and that the people are not addicted to it in that part of the country.

*Mr. S. Somasundram Pillai.*

23 Dec. 1893.

9467. Are you of opinion that it would be a good thing to prohibit the sale of opium except for medical purposes?—Yes, and I am of opinion that it can be prohibited.

9468. Do you think that the people at large, the public with whom you are acquainted, would also approve of such prohibition?—Certainly, they would approve of it; they would be in favor of the prohibition.

9469. (*Mr. Fanshawe.*) What districts are you acquainted with in Madras?—Tanjore, Trichinopoli, South Arcot, Chingleput, Madura.

9470. Where is the Madura district?—The last but one of the Southern districts of Madras.

9471. What is the extent of your acquaintance with these last-named districts: have you visited them?—I was born in Tanjore, I lived in the Madura district five or six months, and in Trichinopoli. I have relatives in some of these places.

9472. Have you lived in Trichinopoli?—I have lived there some time.

9473. How long?—Taken altogether, about two or three years. Every time I go I remain there one or two months.

9474. What is your present age?—Thirty.

9475. In the instance you have given of a relative of your own having become an idiot—was it because he was also addicted to alcohol?—I cannot say—but he also used to drink.

9476. Was he also in the habit of taking ganja in any shape?—I have not seen it.

9477. He used to take alcohol?—Yes.

9478. Are the views you have expressed generally as regards the opium habit largely formed on what you saw of opium-smoking in the dens in Madras?—Yes, I have seen that almost all the people in the dens are cut down by the practice; they are the worst characters I have seen.

9479. You have expressed certain views about the moral and physical effects of opium: are those the views that you formed from what you saw of smoking in the dens?—Yes, and one or two instances of eating.

9480. You have spoken of men becoming living skeletons?—Yes.

9481. Have you seen any number of these?—Almost three-fourths of those whom I saw in the dens are of that description.

9482. Do you wish us to understand that three-fourths of the people in the dens are what you call living skeletons?—Very lean. There are also people who are better looking, but I did not think of taking any statistics.

9483. In a Blue Book which is before us, there is a report on the Madras smoking dens, in which it is stated by the officer who visited a large number of these that cases of emaciation from the effects of opium-smoking were not seen; that many of the old smokers, on the contrary, were robust and well-conditioned; and some instances are given?—That is according to their opinion. I am not the only person who has visited the dens. European friends have come with me.

9484. You adhere to your opinion that three-fourths of those whom you saw were skeletons?—I will say a large number; I did not take statistics.

9485. Who are the chief consumers in the Madras city?—The lowest among the Mohammedans and Hindus.

9486. There is a fairly large proportion of people who eat opium or smoke opium?—No.

9487. In the returns there is a large consumption of opium shown in Madras city?—I have not come in contact with so many who eat opium. Perhaps they buy it and take it home to eat it.

9488. You do not know much of those who eat opium?—No, but I have seen those who take it in the dens among the lower classes.

9489. You know nothing of the Gujeratis?—No, but I know they eat opium. I could not understand their language, and therefore I never went to them for information.

9490. Your remarks as to physical and moral effects would not apply to them?—No, I never visited them.

9491. You said that you were three months in Wynaad?—I went to Wynaad and got malarious fever there.

9492. And you think that on an experience of three months you can form an opinion whether a belief is prevalent among the people?—I think for a native who can well understand the natives it is quite sufficient.

*Somasundram Pillai.*

23 Dec. 1893.

9493. Are you aware that per head of the population the consumption of opium in the Nilgiris is higher than in any other district except Godavari and Vizagapatam ?—No.

9494. Are you aware that it has been stated in the Excise reports of the Madras Government that the reason for the large consumption in the Wynaad is the character of the climate ?—I do not know that. I was not told to take opium when I was there with malarious fever. It is not the custom there ; that is all I can say.

9495. (*Mr. Wilson.*) Is your school supported by public funds ?—Yes, by public funds, not aided by Government.

9496. Subscriptions ?—Subscriptions among the natives. It has a fund of its own.

9497. Is that by payments or fees from scholars ?—No payments but fees from scholars. For some time it was aided by Government. There was some disagreement between the authorities of the school and the Department of Public Instruction, and therefore they ceased their connection with Government.

9498. Your position as a schoolmaster is dependent on the good-will or good opinion of a committee of Hindu gentlemen, or something of that kind who appoints you ?—Yes. There is a committee.

9499. Who can dismiss you ?—The committee can dismiss me.

9500. Are they aware of your coming here ?—Yes.

9501. Do they approve of and sympathize with your object ?—Fully. They know my connection with the society.

9502. Are they all Hindu gentlemen ?—Yes, all Hindus.

9503. (*Chairman.*) You have described yourself as being a member of the Independent Order of Good Templars ?— I was, but now the name is changed. We have organized another order on the same basis with a different name.

9504. Will you briefly describe the objects of that Order ?—We condemn all intoxicant drugs as well as liquors. We must take an oath that we will never buy, sell or cause to be sold these intoxicating drugs and alcohol.

The witness withdrew.

Adjourned to Wednesday, 27th December.

---

## At the Council Chamber, Writers' Buildings, Calcutta.

## THIRTY-THIRD DAY.

### Wednesday, 27th December 1893.

PRESENT :

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
„ WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M. P.
„ A. U. FANSHAWE.
MR. ARTHUR PEASE.
„ HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

(*Chairman.*) I wish to announce to the Members of the Commission that at an interview that I had with Mr. Westland (Financial Member of the Viceroy's Council), he explained to me that he was anxious that the position of the Government in respect of the production of evidence before the Commission should be made quite clear. He pointed out that at my request the Government had arranged, for the consideration of the Commission, a proposed "course of enquiry, places to be visited and witnesses" including not only official witnesses but also "non-official witnesses who would give independent evidence." The duty they undertook was that of enabling the Commissioners to make as full enquiry as possible into the subjects referred to them. Mr. Westland represented to me that the Government have observed that it appears in some quarters to be imagined that the enquiry is merely a hearing of an attack made on them by the Anti-Opium Society and of their answer to the charges of that body. Mr. Westland stated that the Government decline to accept this position. The representatives of the Society will, of course, have every opportunity of laying before the Commission such evidence as they wish to produce. The Government, however, will not reply to such evidence as a defendant, but will merely pursue their course of enabling the Commission to fully ascertain the actual facts.

The Government have no desire to press on the Commission the hearing of evidence which the Chairman and Members consider redundant or relating to matters on which they are already sufficiently informed; and they accept the view that a trustworthy witness to matters fully within his own knowledge does not require confirmation by additional evidence. But they entertain no doubt that the evidence before the Commission will be taken as a standard of reference on the whole subject ; and they apprehend that there is a risk that people who interest themselves in the subject may overlook the mass and weight of the evidence, and may construe the omission to state fully the facts of some unimportant part of the subject as a proof of the general unsoundness of the policy of the Government of India regarding opium.

For this reason the Government regard it as the duty of the Commission, should they consider that no further evidence is required on any particular question, to give an intimation to that effect.

Mr. Westland also wished to explain as regards the witnesses brought before the Commission by the Government, in compliance with the Chairman's request above mentioned, that officials will be produced who will state fully the facts so far as they fall within their official experience, but the Government cannot be in any way responsible for the statements of personal opinion by officials or for the statements of fact or opinion of non-official gentlemen, though these may have been named by the Government as representatives of the non-official community.

As regards Assam, the Government regarded it as in some respects an important Province from the opium point of view, as the consumption of opium in some parts of it was considerable. They believed that the Commission when the evidence was before them would find it desirable to give somewhat more time to it than they at first estimated. The representative of the Local Government would be instructed to reduce the amount of the evidence as far as was consistent with a full explanation of the facts. But it was known that a gentleman had within the last few days been collecting evidence from Assam ; and as it was impossible to tell beforehand what allegations might be made, it was also impossible for the Government to estimate

beforehand the amount of evidence it might be found advisable to add on this account.

As regards Madras, Mr. Westland mentioned that he had communicated to the Local Government the direction of the Commission that the Madras evidence should be heard in Bombay, and had requested them to reduce the evidence as far as possible, especially that bearing on the medical aspect of the case, which had been very fully elucidated in Calcutta.

I should like to explain the origin of this memorandum. It will be within the recollection of the Commission that previous to the departure of the Members who visited Burma repeated discussions took place with reference to the amount of evidence which we might be called upon to take in Calcutta before our departure upon our tour. The date for that departure was fixed after consultation with Sir James Lyall for the 2nd of January, and for reasons which are fully understood by the Commission having reference to the arrangements of the Lieutenant-Governor of the Punjab, it was impossible to entertain a later date for our leaving than that which I have mentioned. Accordingly it became desirable to put some amount of limitation upon the amount of further evidence which it had been proposed to tender for the consideration of the Commission in Calcutta. I looked over the list of witnesses whom it was proposed we should hear, and, seeing a long list from Assam, I ventured to write to the Finance Department of the Government and to say that we did not consider it necessary to deal with the case of Assam at such great length as had been proposed, and I urged that the Members of the Commission would I thought be sufficiently informed upon the Assam question with a less amount of evidence. That resulted in my having an interview with Mr. Westland in which he stated to me that the Government recognized their obligation to give all the information that was necessary for the Commission as a primary duty. He also said that they were bound to look to the public at large, and they thought it might frequently happen that it would be their duty to tender evidence not precisely called for by the Commission itself, but which it was thought necessary to place before the public for the purpose of preventing false impressions from being entertained with regard to the policy of the Government. At the close of the conversation, which was a lengthened one, Mr. Westland said "will there be no record made of what has passed?" I said "Certainly, if you wish it, a record can be made." Accordingly, in anticipation of the meeting of the United Commission, on the return of the Members from Burma, Mr. Prescott Hewett drafted and submitted the memorandum which I have now read, and the origin of which I think I have sufficiently explained.

(*Mr. Wilson.*) The last sentence in the first paragraph of the memorandum states, "The Government, however will not reply to such evidence as a defendant, but will merely pursue their course of enabling the Commission to fully ascertain the actual facts." In a previous statement before us, the Government distinctly stated that it was no part of their business and that they would not undertake to produce any evidence except that which practically favoured the present policy. I think therefore that this is scarcely consistent with the previous statement.

(*Chairman.*) The memorandum must be understood to represent the view now taken by the Government of their duty towards the Commission.

(*Mr. Fanshawe.*) I should like to ask what paper Mr. Wilson is referring to.

(*Mr. Wilson.*) I do not think we have had it formally put before us, and I have not a copy; but I have no doubt the Secretary will remember that there was a document circulated comparatively early in our proceedings in which a distinct statement was made that the Government would not undertake or did not think it part of their duty (I do not remember the exact expression) to produce any anti-opium evidence. I do not think it quite correct to say that the Government declines the position of the defendant when in that document it distinctly took one side.

(*Chairman.*) At any rate they desire now, speaking to me through Mr. Westland, to take a broader position, and I think we may accept his statement of what has passed for the purpose of being put upon the Minutes of the information of the Commission. I did not propose to raise any discussion upon the memorandum, but Mr. Westland desired that there should be a formal record of the interview. This has been made and submitted to the Government before it was submitted to us.

## Mr. J. J. S. DRIBERG re-called and further examined.

*Mr. J. J. S. Driberg.*

9505. (*Mr. Fanshawe.*) Will you kindly explain what the terms Assam Valley and Assam proper which appear in your note mean?—Assam Valley and Assam proper are really the same thing. They are composed of five districts which border on either side of the Brahmaputra river. There is first Goalpara, the most westerly; then comes Kamrup, then comes Darrang on the North Bank, and Nowgong on the South bank, then Sibsagar on the South bank, and Lakhimpur on both banks of the river. These form the Assam Valley districts, or, as it is also called, Assam proper.

9506. Those are the districts practically constituting the Brahmaputra Valley?—Yes.

9507. Will you tell me how many years you have actually served in the Assam Valley?—Since February 1864, about thirty years.

9508. Has all the period of your service been in the Assam Valley?—Yes, in the Assam Valley and in the Khasi Hills. I have been Personal Assistant to the Chief Commissioner, and for the last five years have been stationed in the Khasi Hills.

9509. Would you kindly explain what opportunities you have had during this period of becoming acquainted with the life and condition of the people?—I have been Deputy Commissioner of three out of the five opium-eating districts of the Brahmaputra Valley. If I explain the duties of a Deputy Commissioner, I may be able to make the matter clearer.

9510. Kindly do so, if that will explain how you have been brought amongst the people so as to know their habits?—The five opium-eating districts are not permanently settled. We have a ryotwari settlement, and the Deputy Commissioner has to make land settlements with the ryots. He is obliged to be out in camp on tour for five months, from November till March, and also during part of the rains. He is constantly engaged in measuring land and testing the work done by his subordinate fiscal officers. He is obliged to collect statistics of agricultural produce and vita statistics; he has to examine all the different village schools: and all these duties bring him in personal contact with the agriculturists of these five districts. He is consequently familiar with their modes of life, their customs and habits. As I have been for many years Deputy Commissioner, I have naturally, in the performance of my duties, learned the habits of the people.

9511. It is stated in the Blue Book on the Consumption of opium for 1892 that in Assam, as a rule, opium is eaten or drunk in a solution of water. Is the habit of drinking common among the Assamese?—Yes, pretty common.

9512. Not so common as the habit of eating?—No. The habit of eating is the most common, drinking probably the next.

9513. Can you express a general opinion as to the proportion of the Assamese who consume opium?—Of course it varies very considerably according to the race. For instance, if you take the Mekirs from 80 to 85 per cent. of them eat opium. The Lalongs, the Ahoms and the Muttaks are all very large eaters.

9514. Speaking generally of the pure Assamese can you give us any idea?—I should say from 30 to 35 per cent.

9515. Dr. Russell whose book has been quoted on various occasions, estimated in 1880 on his observation of the jail population, that four-fifths of the adult male population of the plains were in the habit of taking opium?—I think that is far over the mark.

9516. Can you tell us generally, as the result of the experience you have described, what the reasons for the consumption of opium in Assam are?—Rightly or wrongly the people certainly believe it to be an antidote against fever, malarial diseases and bowel complaints. There is no doubt that is the opinion they hold; whether they are right or wrong, of course I cannot say, but from my long experience I am inclined to agree with them and think they are right.

*Mr. J. J. S. Driberg.*

27 Dec. 1893.

9517. Have you any other reasons ?—I have discussed the matter with many medical men in former days. Dr. Gardiner, a Civil Surgeon of Darrang, a very experienced officer, told me ten or twelve years ago that opium was an antidote.

9518. I suppose you would admit that habit or the custom of the country has also something to do with it ?—The custom of the country has no doubt a great deal to do with it.

9519. For some years past measures have been taken by reducing the number of shops and enhancing the price of opium, to restrict consumption ?—Yes.

9520. Could you tell us generally how those measures have operated ?— Of course the more you reduce the number of shops up to a certain limit, and the higher you raise the duty and the license fees, the more expensive you make opium to the consumers ; the shops are more difficult of access, and consequently the consumption decreases. I can say from my own experience that there is no doubt that the consumption has decreased considerably.

9521. (*Chairman.*) You have given us tables showing us exactly how the matter stands ?—Quite so.

9522. (*Mr. Fanshawe.*) What I mean is this. By raising the prices in this way you limit the amount that individual households can consume : do you also limit the diffusion of the habit amongst the people by limiting the number of shops ?—Yes, certainly.

9523. In connection with this opium habit all terms must, of course, be more or less relative ; but are you of opinion that at the present time and of late years the use of opium generally speaking is and has been moderate among the Assamese ?— Certainly —distinctly so.

9524. Can you tell me with your long experience, speaking broadly, what are the effects of this habit on the physical and moral condition of the people ?—I do not think it affects them prejudicially in any way ; it certainly enables them to work very much better. A man who has had his opium will do his work, whether in the garden or in the field, much better than a man who has not. In all our frontier expeditions we use coolies or porters for transport, and we almost invariably use the Mekirs who are the largest opium-consumers in the Province. The Mekir is a splendid coolie notwithstanding his opium-eating or perhaps in consequence of his opium-eating.

9525. Do you mean to say that so far as the physical condition of the Mekir is concerned, you do not consider that it has been affected by the opium habit ?—Not in the least.

9526. I believe you have been a Magistrate for a number of years in the Districts in the Assam Valley ?—Yes.

9527. Can you tell us whether the opium habit has been the cause of crime in those districts ?—Certainly not. There is much less crime in the five Assam Valley districts that consume opium than in the Surma Valley where no opium is consumed ; and what crime there is is of a comparatively petty character. There are no such things as riots or dacoities or any serious affrays, whereas this class of crime occurs constantly in the Sylhet and Kachar districts where there is no opium consumed. I can tell the exact number of opium-eaters admitted into jails in Assam. Taking the whole province, out of 2,696 admissions into our jails on an average for the last five years 198 were opium-eaters. That shows that opium-eaters do not constitute the bulk of our criminal population.

9528. Are you able to say what class of offences these opium-eaters commit without going into any great details ?—No ; I am afraid I cannot give the details as to the class of offences without referring to the Jail and Police Reports, but I could compile a statement later on and file it if necessary. I know as a fact that they are all petty offences. They are very few thefts, hardly any rioting, and no serious offences.

9529. Do you mean petty offences against the person or petty offences against property ?—I think they are more against the person ; they are petty offences, assaults and petty thefts.

9530. I understand that the majority of the Assamese are agriculturists ?—Entirely so.

9531. And that they occupy small holdings of their own, and are unwilling to work as day-labourers ?—Quite so.

9532. Speaking generally, can you tell me what the material condition of these people is ?—Their material condition is certainly most prosperous. They are all well-to-do ; their land is fertile, and supplies them with all their wants, and they have a ready sale for their produce in the nearest markets. Assam is crowded with weekly markets, and these people have a ready sale for any surplus produce. Every man has his brass pots and pans, and a great number of them, especially in former days used to dress entirely in silk. Silk is now dying out.

9533. Locally made silk ?—Locally made silk.

9534. May we take it that there is a fairly high standard of comfort among these people, regard being had to the class of life to which they belong ?—Most decidedly so.

9535. It is commonly stated that the people of the Assam Valley are indolent and wanting in energy ; how far would you say that is correct ?—It is correct to a certain degree. From olden days they have never been accustomed to labor. It is considered rather disgraceful for them to labor as coolies, and that is really why they are chiefly put down as indolent and disinclined to work. The Kachari, for instance, would sooner go a long distance from his village to labor in a garden than he would labour in a garden adjoining his village. Before we acquired Assam labor was all compulsory ; every man was obliged to afford a certain number of days' labor to the State, and the memory of that makes them disinclined to work for hire voluntarily.

9536. Then I understand you to mean that this want of energy is not necessarily due to the opium habit but is due largely to the environment and history of the people ?—Quite so.

9537. And to some extent I suppose to the climate, which is very humid ?—Yes ; it has something to do with the climate.

9538. We have been told that the local name of an opium-eater is " Kania" ?—Yes.

9539. "Kani" appears to be the name of the poppy before the cultivation was prohibited : can you tell me what the term means ?—" Kani " merely means a piece of rag. It is a word used in Assam, and also all over Bengal. Before home opium cultivation was suppressed every man had his plot of cultivation and he used to extract the juice of the poppy on to a piece of rag. There were no professional manufactures of opium. Every man just tapped his poppy and extracted the juice on to a piece of rag, which he put away, and when he wanted to consume it he diluted the piece of rag in water and extracted the juice in that way. The original meaning of the word " Kania" is a man who works with a rag : now it has come to mean opium-eater.

9540. Are you familiar with the use of the word " Kania" among the people ?—Yes.

9541. Can you tell me in what sense it is generally used ?—It is used in several senses. You will hear people in their own village calling a man a Kania. It might, and it very often does mean that the man is a particularly good workman : he has had his opium and is able to do more work than a man who has not had his opium. When I have been out shooting, if there was a difficult piece of tracking to do or anything of the sort, the men would say call " the Kania, he knows best, he has had his opium and he will do it." Or if there is any heavy weight to lift—a deer or game,—the men will probably call for the Kania because he is supposed to have extra strength. On the other hand, I have known the word used as meaning " unimportant," " Oh ; he is a Kania ;" not a very important man. I have heard the word used in that way. The word is used more in that way by the educated Assamese who probably have been affected a great deal by the Bengalees in Calcutta and elsewhere : they use it more as a word of reproach. It certainly is not used as such amongst the Assamese themselves. Where a large percentage of people are opium-eaters, of course it is not natural to suppose that they would use the word in any disgraceful sense towards each other.

9542. I should like this made a little clearer. Is the term applied to any and every man who eats opium or to the man who take opium freely according to their ideas ?—As a rule I think every man is a Kania now-a-days.

9543. Have you any reason to believe that if the use of opium were prohibited, except for medical purposes, there would be any likelihood of the Assamese taking to alcohol or to ganja ?—Most certainly they would take to alcohol or to *ganja*, probably to both ; because alcohol as a country spirit is so easily made in a place like Assam where there is plenty of rice, and all they require for a still is a couple of earthen pots and a bamboo tube.

9544. You have stated that certain races, speaking generally, are drinking races, and that others in the plains are races who take opium : do you think if opium were forbidden

except for medical purposes the people in the plains would be likely to become alcohol drinkers ?—Certainly.

9545. Is *ganja* commonly grown in Assam ?—There is a great deal grown illicitly.

9546. You have said that at the present time there is some illicit cultivation of the poppy ?—Yes.

9547. Can you tell me whether that cultivation shows a tendency to increase with the increase in the price of opium of late years ?—Yes ; I think it does. There have been more cases discovered in the last two or three years than there were before.

9548. More cases brought to your notice as Excise Commissioner ?—Yes. In 1892 there were several rather bad cases.

9549. Is there any special difficulty in Assam in detecting and preventing the illicit growth of the poppy ?—Yes. We have close upon 450 miles of uncultivated and exposed frontier, where any amount of poppy could be grown with very little risk of detection.

9550. Is it grown inside the jungle or forest area ?—Yes.

9551. So that it would not be seen as a rule ?—It would not be seen. The jungles may be fifty or sixty miles without a village.

9552. With regard to smuggling, you have expressed some apprehensions. Where would opium be smuggled from ?—All our traders are Marwaris and a very large number are Nepalese ; so that it would be smuggled by them both from Rajputana and Nepal, and also from the neighbouring Bengalee districts where the duty is some six or seven rupees less than it is in Assam.

9553. If the use of opium were prohibited equally in Bengal, except for medical purposes, you would not have that danger to deal with ?—But you could not stop smuggling from other parts of India over which we have no control and in the hills surrounding Assam.

9554. On your own frontier on the north and east you have a number of independent hills—hill tracts ?—Yes.

9555. Would you fear smuggling from them ?—Yes.

9556. Some references were made at former sittings to some statements of your own. An Assam witness, Ram Durlabh, who appeared before us on the 24th November, was asked several questions as to paragraph 5 of your note to the Chief Commissioner of Assam, which is published with a letter dated December 1890, at page 28 of the Blue Book of 1892. The questions seemed to bring out that the statement in that paragraph, that there were no opium dens in Assam, was in conflict with the statement made by Mr. Luttman-Johnson in a letter at page 3 of the Blue Book, and was not correct. Will you read the first part of that paragraph ?—"In paragraph 18 of the memorial a suggestion is made "that all opium dens or shops for the retail sale of opium "to be consumed on the premises should be closed. Now, I "can positively state that there are no 'opium dens' "in this province, such as have been described by Mr. "Caine and other gentlemen ; none of our opium-eaters in "the province sit in the opium shops and consume the "opium. All our opium sellers carry on other business "besides the sale of opium."

9557. Will you kindly explain what your meaning was in writing that paragraph ?—I had before me when I wrote that paragraph, some of the reports by Mr. Caine and other gentlemen, of visits they had paid to opium dens in other parts of India, where the most frightful scenes were witnessed, little dens with from 80 to 250—I am speaking from memory—in a state of intoxication or semi-intoxication, some of them asleep, men and women in the same room and everything vile that could be described. And I had those reports before me when I wrote that there were no opium dens such as have been described by Mr. Caine and other gentlemen.

9558. Did you understand paragraph 18 of the memorial to refer only to shops for the sale of crude opium and not for the sale of *madak* and *chandu* ?—I cannot say that I understood that ; I probably had it in my mind at the time, but that part of my report was more particularly with regard to opium shops.

9559. You understand now that paragraph 18 of the memorial, though it speaks only of sales of opium on licensed premises, does apply both to *madak* and *chandu* as well as to crude opium ?—Yes.

9560. Can you tell me when the orders prohibiting consumption of opium on the premises of licensed shops were made applicable to Assam ?—Yes. From the 1st April 1892.

9561. What was the date from which it was carried out in Assam ?—The 1st April 1892. *Mr. J. J. S. Driberg.*

9562. The witness referred to stated in August last that smoking was going on, though he did not actually see it, on the premises of a licensed *chandu* shop in Nowgong. What have you to say to that ?—When I saw that statement in the papers, I made some inquiries and I found that there was smoking allowed on the premises to a certain extent—to a very small extent. It is a very small hut 9½ feet by 15 feet, and it certainly would not hold more than twenty men altogether. 27 Dec. 1893.

9563. Has that now been stopped ?—Yes.

9564. Certain papers have been placed before the Commission by the Financial Department, shewing the yearly consumption of opium in Assam for the last ten years ; and on the 5th December Mr. Finlay, who presented these papers, was asked how an increase of 3,000 seers in 1889-90, in the sales in Assam, was reconcilable with a statement made in a letter dated 30th December 1890, from Mr. Luttman-Johnson, Commissioner of the Assam Valley, to the effect that ever since we "occupied Assam, the suppression of the opium trade has been one of the cardinal points in our policy." Will you now kindly explain the cause of this increase ?—I can best explain it by reading paragraph 6 of my own report. "In the following year there was an increase of some 80 maunds, but this does not indicate increased consumption last year, but increased purchases by the vendors. As soon as it was known that the price was to be enhanced by R5 a seer from the 1st of April 1890, vendors laid in larger stocks in February and March for the current year." I think that explains the real cause of the increase.

9565. As to the policy described by Mr. Luttman-Johnson, will you read the latter part of the first paragraph of his letter of the 30th December 1890 ?—"The fact is that ever since we occupied Assam, the suppression of the opium has been one of the cardinal points in our policy. In our efforts to suppress it, we have gone as far as it was possible to go with any chance of success. I think the success of our last step, the raising of the Treasury price from R32 to R37 per seer, is not yet assured."

9566. The policy, therefore, which he described, is not a policy of complete suppression, but a policy of suppression up to the point to which it can be carried without stimulating smuggling ?—Quite so.

9567. As Excise Commissioner of the province, you are in a position to know what the views of the Chief Commissioner are upon this subject ?—Yes.

9568. Is what I have stated in the previous question, practically the policy of the Assam Government ?—Yes.

9569. I should like an explanation of one other small matter which I have noticed. In paragraph 7 of your own letter you speak of the Lalongs as being generally an alcohol-consuming race ; and I see in your statement you have included them as an opium-eating race ?—I am glad of having an opportunity of correcting that ; I cannot understand how the Lalongs got there. The word should be omitted from that letter.

9570. Speaking generally you think they are an opium-eating race ?—Yes. The Lalongs are certainly an opium-eating race.

9571. (*Mr. Mowbray.*) Can you tell me how many dispensaries there are in Assam ?—No, I am afraid I cannot.

9572. (*Mr. Wilson.*) I am not quite sure if I quite understand what you are referring to in paragraph 5 about which you have just been questioned ; do you mean to say that there were no opium dens, or only that there were no such opium dens as had been described ?—What I understand by an opium den is a place where all kinds of abominations are allowed, and there are certainly none such in Assam. The Assamese do not, as a rule, frequent *madak* shops.

9573. What I want to know is, does the point turn on the description given by Mr. Caine, or do you mean to say that there were no opium dens in the province ?—I meant to say that there were no such opium dens as described by Mr. Caine and other gentlemen ; but I am prepared to say now that there are no opium-dens at all. I should have been right then if I had said that. There are opium smoking places of course but not what I understand to be opium dens.

9574. In paragraph 7 you say "We have not a single opium den." ?—Quite so.

9575. Will you turn to Mr. Luttman-Johnson's despatch, paragraph 2 : he there says "In the case of '*chandu* shops (I have three shops for sale of *chandu* and seven for sale of *madak* and *chandu*) the drug is always consumed on

*Mr. J. J. S. Driberg.*

7 Dec. 1893.

the premises. In the case of *madak* shops of which I have ten, besides the seven licensed to sell both *madak* and *chandu*, it is often consumed on the premises ?—I quite agree with that.

9576. Will you tell us how you reconcile that with saying that there were no opium dens ?—I do not call them opium-dens : I call them places for the smoking of opium. Everybody knows that when there were *madak* shops and *chandu* shops, before the prohibition to consume on the premises was issued, smoking did go on in those shops. They were licensed for smoking.

9577. This is in 1890 ?—Yes.

9578. Mr. Luttman-Johnson said that there were 17 in his part of the province : You said in your despatch, paragraph 5, "There is no room into which he is invited or into which he can go and rest if so inclined" ?—I was referring there entirely to opium-eating shops, and Mr. Johnson confirms it when he says in his despatch that opium is never consumed on the premises.

9579. Do you think in view of the complaints or statements that had been made in reference to these so-called dens that your paragraph 5 conveyed a correct impression to the English reader ?—I had no intention of conveying any incorrect impression. I have no object in seeking to convey any incorrect impression.

9580. I will ask you to look again at what Mr. Luttman-Johnson says in paragraph 3 : "the consumption of opium deleterious as the drug undoubtedly is, is not from the society point of view a crying evil in this division :" he admitted it to be most deleterious ?—Apparently so.

9581. Do you agree with him ?—I do not.

9582. In your printed statement you speak of opium as a necessity of life ?—Yes.

9583. Then you say that stopping it would depopulate whole tracts ?—Yes.

9584. Will you tell me how we are to reconcile that opinion with the idea which occurs in the first paragraph that what you have been doing is to put difficulties in the way of opium-eaters and to make the drug as expensive as possible ?—I meant to imply, if you stop consumption altogether, or make it so difficult that people cannot get opium with a certain amount of facility.

9585. I want you to explain why a necessity of life, the absence of which would depopulate whole tracts, should have difficulties put in its way and be made as expensive as possible ?—The phrase "a necessity of life" is applied to a certain extent to consuming the opium moderately : I do not mean taking it to excess.

9586. Can you give me any other case in the world where that which the State regards a necessity of life, and the absence of which would depopulate whole tracts, has been made as expensive as possible, and the policy for 20 years has been a policy of putting difficulties in its way ?—I qualify that, by saying a necessity of life when taken in moderation. The policy of the State is to prevent its being taken in excess, not in moderation. We have tried to throw difficulties in the way of consumers to prevent them from taking it in excess.

9587. Do you know of any other case in which a civilized Government has made an attempt to put difficulties in the way of a necessity of life ?—I do not admit that we have done it in this case. We have put difficulties in the way of excessive eating, not eating in moderation, which I consider is a necessity of life in a climate like Assam.

9588. You do not quite answer my question. Can you give me any other case which in the slightest degree resembles this, in regard to making a necessity of life as expensive as possible ?—I have tried to explain what I meant.

9589. I am much obliged to you for trying to explain what you meant, but I want you to tell me of any other case ?—Not where difficulties are put in the way of obtaining a necessity of life, but I qualify it by saying what a necessity of life means.

9590. You have given us the opinion of the Chief Commissioner ?—Yes.

9591. And you say that in his tour during the last cold weather in the Assam Valley, the complaints made to him by the ryots against the present policy of the Government were loud and numerous and afforded a strong indication of the temper of the people on the subject: what subject do you refer to there ?—The subject of opium. They all complained about the exorbitant price, as they called it, which we now put on opium.

9592. When was the land revenue last raised substantially in Assam ?—Twenty-two years ago.

9593. Has it been raised within a recent period ?—It has been raised this year.

9594. Was it raised before the Chief Commissioner made that tour ?—Notices of enhancement had been issued, and all preliminary arrangements were being made when the Chief Commissioner made that tour. The people objected to the enhancement of the revenue, and they also made complaints of the excessive price we charged for opium.

9595. I asked you whether, as a matter of fact, the chief part of the complaint of the people was not against the enhancement of the land revenue ?—It was against both : they complained of the amount they had to pay for opium as evidence to show their inability to pay the enhanced revenue upon land.

9596. You have not mentioned both here ?—Probably not. I was not referring to the land question at all.

9597. You referred to this subject and not to any other ?—No.

9598. How much has the land revenue been enhanced during the past year ?—I am afraid I cannot exactly say.

9599. Roughly ?—I suppose about 30 or 40 per cent., it may not be so much, or it may be a little more. I am not justified in giving any opinion because it is not in my province at all.

9600. You say that there were outbreaks when opium cultivation was stopped ?—Yes.

9601. Was it stopped in 1860 ?—Yes.

9602. Where were the outbreaks ?—There was a very serious outbreak in the Nowgong district.

9603. Where were the other outbreaks ?—In different districts several smaller outbreaks, but Nowgong was the principal one. The Assistant Commissioner was killed at the time.

9604. Had there just before that been a new tax imposed on the people ?—No. I saw in the evidence of Ram Durlabh, who was examined the other day, that the Income Tax Act was passed about that time. I looked the matter up. All ryots and tenants who paid a revenue of less than Rs. 600, were especially exempted : the Income Tax Act did not touch a single agriculturist in Assam.

9605. It did not touch any of them ?—No ; certainly none of those people who joined in the outbreak. I think the exemption section is Act XXXII of 1860, Section 130.

9606. Will you tell me what tribe it was that broke out ?—The Lalongs chiefly.

9607. Who are the Sentengs ?—The Sentengs are the people of the Jaintia Hills.

9608. Had they anything to do with it ?—No, as far as I can recollect now.

9609. Are you aware that in the Assam Census Report for 1891, page 261, paragraph 286, it is stated that the Sentengs broke out in rebellion in 1860 on the imposition of a house tax ?—That is a perfectly different thing.

9610. And again in January 1862 when the license tax was introduced ?—That is a perfectly different thing. It has nothing to do with the five Assam Valley Districts of which I have been speaking ; the Sentengs formed a part of the population of the Khasi and Jaintia Hills. At that time the Khasi Hills were independent. They broke out into rebellion and it took us three years to quell it. It had nothing to do with the opium question at all.

9611. Are you aware that in the same Report, page 231, paragraph 271, it is stated that the great *vice* of the Lalongs is opium-eating ?—Probably so, I admit that they are opium-eaters.

9612. I thought you made a correction about that ?—I made a correction to show that they were opium-eaters.

9613. I have not a very intimate acquaintance with the geography of Assam ; where is Phulaguri ?—It is about 7 miles from the Nowgong Station.

9614. There was an outbreak there I believe ?—That is the one I was alluding to when the Assistant Commissioner was killed.

9615. What tribe was that ?—The Lalongs chiefly,

9616. Are you aware that in Hunter's "Gazetteer of India" at page 345, he says in 1862, there were these riots as a protest against the introduction of new taxes ?—I am

not aware of that, I have not read it. Of course I have read Hunter's "Assam." Probably he is referring to the riot of the Sentengs and the Jaintia Hills.

9617. Under the head of Phulaguri he says, that there were riots to protest against the introduction of new taxes?—I have not seen the whole passage, so that I am not able to give any opinion about it. As far as I know, there were no riots in 1862 at Phulaguri.

9618. You think Sir William Hunter is wrong?—Possibly he is wrong.

9619. Were you there?—No.

9620. Were you in Assam?—No; I was not in the country then.

(*Chairman.*) It was a long time ago.

9621. (*Mr. Wilson.*) As well as being Excise Commissioner you are Inspector General of Jails?—Yes.

9622. Do you appoint opium-eaters as Constables or Jailors?—I should not hesitate, but I never heard the question raised about appointing opium-eaters or non-opium-eaters.

9623. Would you appoint *chandu*-smokers as policemen or Jailors?—The question has never arisen, I have never considered it. I should never be able to tell a *chandu*-smoker unless I made enquiries into his private history.

9624. You have hardly given me an answer. If a person came before you for an appointment to either of these positions, and you knew that he was either an opium-eater or a *chandu*-smoker, would that be any bar to your appointment?—No, certainly not.

9625. Is fever now raging at Nowgong?—Yes, very badly, and the mortality has been very heavy.

9626. Are we to understand that there is a marked difference between those who take opium and those who do not, as regards fever?—The Mekirs have escaped fever almost entirely, and they are very large opium-eaters, the largest in the province. On the other hand, the Garos, who live in hills the conditions of which are similar to the Mekir Hills, suffered very largely when this same disease was prevalent in Goalpara, and they never touch opium.

9627. Is there not a clause in the licenses that the licensees are not to receive goods of any kind in payment for opium?—Yes.

9628. What is the object of that clause?—I suppose to prevent people from selling or pawning their property in exchange for opium. It is handed down from old days; it is not a new clause; probably also it was to prevent thefts.

9629. I asked you on Friday which of the witnesses were going to appear before us?—Yes.

9630. I understand that Dr. Mullane is not coming?—No, he is not allowed to come. There is a Military expedition going on there, and the Military Doctor is ill, and he is obliged to remain. I had a telegram from the Principal Medical Officer and from Dr. Mullane. I am sorry he cannot come. I put his name in when I thought he was coming.

9631. I see he says that an old opium-eater attacked with dysentery or diarrhœa has a smaller chance of recovery than a non-opium eater?—I saw that, but he is not here to explain.

(*Chairman.*) That is not yet before us.

9632. (*Mr. Wilson.*) Are you aware that that is Dr. Mullane's opinion?—Certainly, that is what his printed paper says, but probably he would be able to qualify it or explain it, which I cannot do.

9633. In regard to this list of names, how many of them are natives of Assam and entirely unconnected with Government?—I have given the names of three European planters who are entirely unconnected with the Government.

9634. I asked about natives of Assam entirely unconnected with Government?—There are three native gentlemen of Assam who are Tea planters, and they are unconnected with the Government. Out of nine witnesses there is only one Deputy Commissioner, one Extra Assistant Commissioner and one Civil Surgeon; all the others are unconnected with the Government.

9635. Will you give me the names of those who are going to appear as witnesses who are natives of Assam and not connected with Government?—Mr. Jagannath Barua, Mr. Munshi Rahamat Ali, and Babu Mohendra Nath Phukan; they are all three Assamese.

9636. Are not two of them Magistrates?—No. I think Munshi Rahamat Ali is an Honorary Magistrate, he does not sit in the Courts at all. He is not a paid Magistrate. Very often Honorary Magistrates are made in order to enable them to help the stipendiary Magistrates and often as a mark of honour and respect. That does not make them Government servants or bring them under the influence of Government in any way. I think Munshi Rahamat Ali is the only one who is an Honorary Magistrate.

*Mr. J. J. S. Driberg.*

27 Dec. 1893.

9637. I think there was a witness whom you had contemplated calling, and whom I called on Friday, Mr. Haribilas Agurwala?—Yes.

9638. Why did you drop him?—I did not drop him. I wrote to him two or three times asking him to give me an abstract of his evidence. I have a letter from him in which he says, "I volunteered to give my evidence before the Commission direct, and I send you a copy of what I propose to say to them." I then wrote to the Deputy Commissioner, and of course we had nothing more to do. I did not drop him. I wanted him to come on behalf of us, because I knew he would be able to put his views before the Commission.

9639. With reference to these various witnesses may I ask you whether you applied to them in writing?—Yes.

9640. Or in print?—It was a demi-official printed letter. I said (speaking from memory) "I hear you are prepared to give evidence; will you kindly give me a brief abstract of the evidence you propose to give"?

9641. Mr. Gait is not coming, is he?—No. I wish he could have come, as from his experience he would be a most valuable witness. The Chief Commissioner telegraphed to me that he could not spare him. He is Director of Land Records, and the settlements are going on.

9642. Is it the fact, as I am informed, that in his Census Report he refers to the "vice" of opium?—You read it out just now. That is not why he was not called. I would have been very willing to call him.

9643. Is Dr. Dobson coming?—Yes.

9644. He is junior to Dr. Mullane?—A year or two I think Dr. Mullane would have come, but for the expedition and for the Military doctor falling ill. I have a telegram from the Principal Medical Officer telling me that he is obliged to stop Dr. Mullane. I do not know that the Chief Commissioner knows anything about it.

9645. You have on your list the name of Babu Hem Chandra Barua—he is not coming?—No. I have a telegram from the Deputy Commissioner saying that he cannot come on account of illness.

9646. Are you aware that he is the author of a play in Assamese against opium?—Now that you mention it I remember that he did write a play about 25 years ago, but I did not know that it was against opium. You must not judge a man from what he writes in a play.

9647. Do you know that when a second edition of that play was required Mr. A. C. Campbell, who was Commissioner or Deputy Commissioner, provided the money for printing it?—I did not know it, I never heard of it.

9648. It is so stated in the preface?—I have not seen the second edition. I remember reading the play 25 years ago when it was first published. I had forgotten it till you mentioned it.

9649. This witness was the author of the play?—I do not know; he did write a play.

9650. Will you look at it?—I do not doubt it in the least; I accept your statement that he was the author.

9651. It is very strong indeed against opium?—I have not read it except that I looked at it years ago.

9652. Do you know that it is his opinion that opium-eaters are commonly thieves?—I do not know, I cannot tell.

9653. You did not read his statement?—I have read his statement. If he has said it, he is not here to explain what he wrote. A great many of these sentences may bear an entirely different reading. I do not think it fair to read the statement of a witness when he is not here to explain it.

The room was then cleared. On the re-admission of the public.

9654. (*Chairman.*) We interrupted Mr. Wilson's cross-examination by clearing the room. I have now to say that the Commission have gone through the list of the witnesses submitted from Assam, and we are desirous of taking the evidence of *Dr. Mullane, Babu Hem Chandra Barua, and Babu Denu Dhar Barua. Arrangements will no doubt be made for that purpose.

(*The witness.*) I will do my best.

[* Dr. Mullane was prevented from coming owing to his being on duty with the Abor expedition, and Babus Hem Chandra Barua and Denu Dhar Barua by illness. The abstract of the evidence they respectively intended to give are printed in Appendix XXXVII.]

*Mr. J. J. S. Driberg.*

27 Dec. 1893.

9655. (*Mr. Wilson.*) Is there in Nowgong a chandu shop, the licensee of which is Doleram Agurwala?- Yes.

9656. And the manager or salesman is named Kolai?—Yes.

9657. Have you visited that shop and seen that man lately?—No. I sent for the license vendor, but he was ill and could not come.

9658. You have not had a conversation with him lately?—No. I sent for him to make enquiries whether it was sold or not, but they told me he was ill.

9659. I believe you are Inspector General of Jails?—Yes.

9660. Are the prisoners allowed to take opium at any part of the year?—It depends upon the medical officer.

9661. Apart from actual illness, as a ration?—Not as a ration; he would get it under medical advice of course—that is all.

9662. Are they not worked harder at certain times than at others?—Yes, probably they are worked harder.

9663. Do they get opium to enable them to do their work?—If the doctor orders it.

9664. Not apart from medical advice?—No.

9665. (*Mr. Pease.*) If you were selecting a body of coolies, would you give preference to those who were opium-consumers?—I have had no experience in selecting coolies.

9666. You would not reject a man because he was an abstainer from opium?—No.

9667. I thought that was the tendency of your evidence, that you preferred opium-eating coolies to others?—I do not remember saying anything about coolies. I say that the climate requires men to take a certain quantity of opium, and enables them to get through the work all the better for it. I have no experience of coolies.

9668. Would you be glad to see that there was a larger proportion of the population who were consumers of opium than at present?—I would not object so long as they did not consume to excess, but took it in moderation. I believe that they would be better for a little stimulant of some kind, and I think opium is the best.

9669. Do you think it would be a good thing for yourself and friends to be opium-consumers?—If I did not drink whisky I should probably have taken opium. I keep my health with the whisky and tobacco.

9670. I hope you have something more nutritious than that to keep you in health: do you think that the poppy could be grown to any material extent without its being noticed by the Government?—Yes, we are surrounded by hills suitable for the growth of the poppy, and over those hills we have no control whatever. We have not extended our political jurisdiction over those hills.

9671. Can you tell me what number of cases have been discovered where the poppy has been grown unknown to the Government?—I think there were three or four cases during the last year, or more than that. There were seven in North Lakhimpur. There were, I suppose, about nine or ten.

9672. What would be the area under cultivation in each case?—Probably half a bigha. Perhaps the ten cases would cover about three acres.

9673. What is the course taken by the Government when they make such discoveries?—The police enquire and the men are prosecuted, and they are fined or imprisoned.

9674. What punishment is inflicted?—In some cases they are imprisoned; in one or two cases they have been merely fined.

9675. Is it a short imprisonment?—A man gets one year or six months or three months.

9676. Notwithstanding the fear of imprisonment for a year you frequently find cases?—Yes.

The witness withdrew.

*Mr. J. D. Anderson.*

Mr. J. D. ANDERSON called in and examined.

9677. (*Chairman.*) I believe you are Deputy Commissioner of Darrang?—Yes.

9678. I believe you have served in Assam for fourteen years?—Yes.

9679. And during the last three years you have served as Deputy Commissioner of Darrang?—Yes.

9680. Are you able to give us an analysis of the population of that district from an excise point of view?—I can do so roughly. I imagine about fifty thousand are emigrant coolies; they are not inhabitants of Assam at all. Seventy thousand are Kacharis; they are members of the Bodo race. All of them are habitual and hereditary drinkers of rice-beer. They rarely consume opium. Then there are Miris and the Mikirs, with regard to whom Mr. Driberg has said that they were enormous consumers of opium.

9681. How many of them are there?—About twenty-one thousand.

9682. What is the character of the country in which they dwell?—They dwell on the banks of the Brahmaputra chiefly, and in very malarious tracts.

9683. Do these people consume opium largely?—The Miris and Mikirs consume opium to a very great extent. They are said to do so chiefly when undergoing great toil. They are people whose work is extremely laborious—fishermen, boatmen, and jungle-cutters.

9684. What is the number of Mussalmans?—They are very few. They are only twenty thousand.

9685. What is their habit with regard to opium?—They are opium-eaters, but as far as my information goes, they smoke opium more often than they drink or eat it.

9686. What is the number of the Hindu population?—They compose the mass of the population of the district.

9687. What is their number?—Roughly about one hundred and fifty thousand.

9688. Are they consumers of opium?—They are, as far as I know, moderate consumers of opium.

9689. How do you compare the Hindus who are moderate consumers of opium with the other portions of the population of your district?—I do not think that they are in any way inferior to the other classes of whom I have spoken. I should say that they were on the whole decidedly superior. Intellectually and socially they are distinctly superior to the others. But I am not sure that they are physically stronger.

9690. What do you say with regard to the Kacharis?—The Kacharis are a drinking race.

9691. How do they compare with the Hindus physically?—The figures of the recent census show that they are short-lived and they are subject to attacks of disease. There are no old people amongst them.

9692. What is the character of their district?—They live in what appears to be the highest and healthiest part of the district.

9693. You say that the Miris are large consumers of opium, how do they compare physically with the other races?—Physically they are a very fine race indeed to look at. As far as I can judge, they are an extremely robust race.

9694. Do you occasionally notice instances of excessive opium-consumpsion among the Miris?—I have never known a man to be an excessive opium-eater—that is from his appearance.

9695. Is the consumption of opium diminishing or increasing among the Miris?—As to the Miris I cannot say. Speaking of the district generally I think the consumption is slowly decreasing.

9696. Supposing a policy of prohibition with regard to opium were adopted, what would be the result as far as smuggling and the use of spirits are concerned?—I think it would undoubtedly increase smuggling. A sudden stoppage of the supply or even a very large reduction would not only induce enormous smuggling, but would drive people to the use of hemp and spirits, especially hemp.

9697. How is the habit of opium-eating regarded among the higher castes of Hindus?—Among the higher castes of Hindus, amongst Brahmins for instance, the use of opium is becoming disreputable.

9698. Is the opinion in that sense growing stronger?—The opinion is now against it.

9699. What is the feeling amongst the great majority of the Hindu population with regard to the opium

habit?—Amongst the vast majority of Hindus, as far as I know, it is not considered in the least degree disreputable or disgraceful for a man to consume opium.

9700. Can you give us any comparative figures showing the changes that have taken place during the last twenty years with regard to the number of shops, the prices charged for opium, and the rate of duty for licenses?—Twenty years ago, in 1873-74, there were 856 shops in the district; now there are only 126. Twenty years ago the retail price of opium was 4 annas a tola; in 1891-92 (owing to high prices paid at auction for retail licenses), the retail price rose to 12 annas. With 856 shops 236 maunds of opium were issued from the treasury. With 126 shops we reached in 1891-92 the lowest issues known, namely, 179 maunds. But in that year much opium was bought from the retail shops of other districts. Last year the issues ran up to 200 maunds, and the average issue of the last 20 years has been 224 maunds. There is, therefore, a distinct tendency towards decreased consumption. Even now, however, some 200,000 people (if we include opium-eating coolies on the tea gardens) get through 200 maunds of opium in a year. That is an allowance of about one maund a year to every 1,000 people, including men, women, and children, which would give them an allowance of nearly 2 grains a head for every day in the year. If, then, we are moving towards a voluntary abandonment of the drug, we are moving slowly, if surely.

9701. Do you think that such a movement is desirable?—Undoubtedly. I think a movement in the direction of reducing the consumption of any stimulant of that kind is desirable.

9702. You make the purchase of opium difficult by your excise system?—Not only by our excise system.

9703. Do you do anything else to make the purchase of opium difficult?—I think there can be no doubt that the enhancement of the land revenue presses upon the source from which the ryot obtains the income with which he purchases his opium.

9704. Have you had any indication lately of the state of feeling among the native population with regard to the opium question?—Last winter when the land revenue was about to be enhanced my Court was surrounded for several days by a crowd of some thousands of people who had finally to be dispersed by force. It was a remarkable fact that this crowd was composed almost entirely of the opium-eating Assamese, by which I mean Assamese Hindus. The liquor-consuming classes, the Kacharis, were conspicuously absent. Several of the persons who spoke to me on the subject of the enhancement of land revenue argued against it, on the explicit ground that increased taxation made it more difficult for the ryot to buy opium.

9705. What is the general character of the Assamese with reference to law and order?—I think the people of the Assam valley are a singularly law-abiding people; rioting and affray, a crime very common in the adjacent districts of Eastern Bengal, is almost unknown, except among the immigrant population of the tea gardens. The crowds who gathered round my Court were the nearest approach to a tumultuous assembly that I have ever seen in the Assam valley.

9706. Such being the general character of the people what attitude do you think they would adopt if measures were taken to restrict the sale of opium, excepting for purely medicinal use?—If a change of that kind were made suddenly, or in any but the most cautious manner, I think it would be looked upon as an act of tyranny. It would be impossible to enforce it, and it would probably lead to violent outbreaks.

9707. Has there been any popular demonstration against the Government arising out of the increased price charged for opium?—On that subject Mr. Driberg has already spoken. In 1860 there were disturbances; but I was not in India at the time. I only mentioned that fact because I have always been led to believe as a matter of common report that those disturbances were due to the stopping of the cultivation of opium.

9708. How would you compare opium with alcohol in Assam; how do you think the leading people in Assam themselves regard alcohol as compared with opium?—I think there can be no doubt that the use of alcohol is regarded as infinitely more disgraceful than the use of opium. It undoubtedly produces worse effects on the Assamese constitution.

9709. (*Mr. Fanshawe.*) With regard to the use of the word Kania did you hear what Mr. Driberg said?—I did.

9710. You apparently do not take the same view?—The view I take is this: as I have already said, the higher class of Hindus do not consume opium and they regard its use as disgraceful. Amongst them of course the word "opium eater" is a term of abuse and disgrace. But amongst the large classes who do consume opium it is not considered disgraceful. *Mr. J. D. Anderson,* 27 Dec. 1893.

9711. Are the people of your district on the whole fairly well to do and content?—They are extremely well-to-do people in Assam. I have served in many districts of Eastern Bengal and Assam, and I think the people of Upper Assam are the most prosperous peasants I have ever come across.

9712. You know it has been stated that they are inclined to be lethargic and unwilling to work?—It is so undoubtedly. I attribute that in a large measure to the fact that they are so prosperous. The complaint is often made by the planters that the Assamese will not work in the tea gardens. There is no occasion for them to do so, as they cultivate their own land.

9713. You do not attribute, what has been called their lethargy, to their opium habit?—No.

9714. (*Mr. Haridas Veharidas.*) Are moderate opium-eaters called Kanias?—I think so.

9715. You say in your printed statement "the use of opium in great excess is considered disgraceful and people who thus indulged are known as Kanias"?—They are called so by the class who do not consume opium, by the Brahmins for instance.

9716. (*Chairman.*) By certain limited classes?—Yes.

9717. (*Mr. Mowbray.*) You referred to a possible increase of smuggling: what form of smuggling do you refer to?—At present we supply opium not only to our own people but to the whole of the tribes across the border over whom we have no control whatever; I think if opium were prohibited they would find it as they have in previous years found it pay them to grow opium and smuggle it across the border. Of course opium would be smuggled from the Native States.

9718. Do you get any information from the holders of licenses which helps you in any way to deal with illicit trade at present?—I have only done so when the retail price of opium has been high in my district and lower in the adjoining districts, not otherwise within my personal experience.

9719. Did you at that time get any information which was of value to you from licencees?—Yes, I did.

9720. Have you formed any idea in your own mind of what you mean by "purely medicinal use" when you speak of restricting opium except for purely medicinal use?—I understand that it would be issued from dispensaries, in accordance with a doctor's prescription.

9721. How many dispensaries are there in your district?—At present there are five.

9722. Do you know how many opium shops there are at the present moment?—Over 120.

9723. (*Mr. Wilson.*) In your classification you put down fifty thousand immigrant coolies: of what class or caste are they chiefly?—They come from all parts of India; we get them from the Central Provinces, from Chhota Nagpur largely.

9724. Are they Hindoos?—Chiefly.

9725. You say that among the vast majority of Hindus opium is openly and freely used?—Yes. I mean Assamese Hindus.

9726. With reference to the Cacharis: you do not regard them as consumers of opium?—No; there are cases of course. This is only a rough estimate. Some Cacharis use opium and some Hindus drink alcohol, but it is rare.

9727. With regard to the next classes, the Miris and Mikirs. You speak of them as large consumers and eating enormous doses: what would you consider to be a large consumption?—It varies extremely. I should say a very large dose would be a tola a day; that would be for smoking.

9728. Smoking chandu?—Yes.

9729. Is that what you call taking an enormous dose—do you call that a large dose for smoking?—I call it an unusually large amount.

9730. What would that cost the consumer?—That would cost him in my district about eight annas.

9731. Eight annas for the tola?—Yes.

9732. What would be the earnings of these people?—These people are employed in posts in which they get very high wages. When I say they consume a large amount like

*Mr. J. D. Anderson.*
27 Dec. 1893.

that, I do not mean to say they consume that amount every day. They are people who use it as I have said : they take large doses when undergoing exceptional toil or exposure. If they are going out into the jungle to cut timber they take a lot of opium with them and consume a great deal.

9733. What would you consider an ordinary daily dose for a man who is in the habit of eating opium?—It would vary very much according to the locality. I should say in some places, all about my head-quarters for instance, the people would not consume more than a pice worth a day on an average. They take more on some days, and on others they take none. In malarious places where these Miris and Mikirs live, I suppose the average would be about a quarter of a tola a day. It varies extraordinarily according to the locality.

9734. I want to know whether you consider opium is a necessity, and would the absence of it lead to the depopulation of large tracts?—I think so.

9735. What do you think will become of the people when you show that there is a voluntary abandonment of the drug, are you looking forward to the depopulation of these tracts from this cause?—No; I think that the country is getting markedly healthier. That is one of the most marked features in the history of opium during the last few years owing to the opening up of the country and to the opening up of tea gardens. The country is distinctly growing healthier. Within my experience of fourteen years Assam is becoming markedly healthier.

9736. You think as the climatic conditions improve so the use of opium will decrease without these disastrous results?—Yes.

9737. You say "It is only by our excise system that we make the purchase of opium difficult. The Assamese ryot usually grows produce only for his own consumption, and such small margin as suffices for the purchase of salt, opium, and other luxuries. The State is his landlord. Every time his rent is raised, he has either to work harder, cultivate more land, or do with less opium." Do I understand you to mean that the pressure from the enhancement of the land tax is so great that practically the people are prevented from getting the opium they want?—The Assamese ryots differ from the ryots in other parts of India, chiefly in the fact that they grow for their own consumption. They grow their own clothes as a rule, their own food as a rule, and besides have a surplus which they sell for their luxuries. Any tax which reduces their pocket money makes it less easy for them to buy things, including opium.

9738. Do I understand you to say that the pressure of the rent every time it is raised is such as to leave them without the means of getting so much opium?—Undoubtedly.

9739. Without the means of getting a necessity of life?—I did not say it is a necessity of life.

9740. In reply to me a little while ago I thought you said so?—I think they regard it as useful to them, and they take it as a prophylactic against fever. I have no knowledge as to whether their opinion is correct.

9741. I asked you whether in your opinion it was a necessity of life and whether the absence of it might lead to the depopulation of large track, and you said "Yes." Now I ask, do you say that the effect of raising the rent has a tendency to make it impossible for these people to get this necessity of life?—No. It has a tendency practically to make opium dearer : it has the same effect as raising the direct tax. It reduces the quantity they can purchase.

9742. Can you tell me what has been the recent enhancement of the land revenue to which you refer?—I have not received orders as to what it is to be in my district. The orders of the Government have not yet reached us.

9743. You say that the crowd which surrounded your Court was composed almost entirely of opium-eating Assamese?—That is the class I have described as Assamese Hindus.

9744. The liquor-consuming classes were absent?—They were conspicuously absent.

9745. Then it is not always the case that drink makes people riotous and that opium keeps them quiet?—No; not at all. But I have already said that this disturbance was exceptional.

9746. You have referred to the disturbance in 1860. You have no personal knowledge of that?—No.

9747. Can you tell me where any official or accurate account of that is to be found?—I have quoted that simply because every native gentleman to whom I have spoken on the subject (I have heard natives of Assam talking about it frequently) has always quoted that as an instance of what would happen in case the tax on opium were largely increased.

9748. You do not know where there is any official account of it?—I do not. It did not occur in my district.

9749. I should like to have this quite clear. Were the people who surrounded your Court chiefly disturbed by the enhancement of the land-revenue, or by any apprehension with reference to the opium question?—Undoubtedly. I tried to explain that the two things go together. The enhancement of the land-revenue renders it very difficult for them to obtain opium. What they objected to primarily was undoubtedly the enhancement of the land-revenue. Whilst this crowd assembled, it so happened that the Chief Commissioner of Assam came to my district and on one occasion addressed the crowd and explained to them the necessity for enhancing the land-revenue. When he had spoken one of the spokesmen of the crowd came forward and said "that is all very well, but opium is four times as dear as it was twenty years ago." I was quoting from that when I said that opium was four times as dear as it was twenty years ago.

9750. Are you aware that the other day we had four Assamese witnesses before the Commission who gave evidence strongly opposed to opium and in favour of prohibition? There is a class of Assamese, as I have stated, who are strongly opposed to all stimulants.

9751. Thoughtful persons?—The higher classes; the Brahmins as a caste are opposed to it.

9752. These witnesses professed to speak for the great majority of their countrymen : do you think you, or they, are in the best position to know the state of public opinion amongst the masses in Assam?—The Brahmins in Assam, as I dare say native witnesses will tell you if you ask them, claim to be foreigners ; they claim to be the descendants of Brahmins from Kanauj. In a matter of that kind, going about among the people as I do, and meeting all castes of people, being absolutely unprejudiced with regard to caste-feeling, I think I am quite as competent to judge as a native of Assam.

9753. You think that European officials are better informed than the people themselves?—No; not at all, but they are better informed than particular classes of the people undoubtedly,

9754. (*Mr. Pease.*) You say in your statement "I think owing to the enormous reduction in the number of shops of late years and to the greatly increased retail prices of the drug, consumption is slowly decreasing, and that without any recourse to other stimulants." That is the result of your experience?—Yes.

9755. (*Sir William Roberts.*) You have stated that among the higher castes of Hindus opium-eating is not considered respectable; is there a religious sentiment at the bottom of that feeling?—That I would not venture to answer. Being a foreigner, it would be very difficult to say: there may be.

9756. You speak of these Kacharis as being inordinate consumers of rice-beer?—Yes.

9757. Is there any systematic dietetic consumption of rice-beer among them, or is it only consumed occasionally?—I think all our hill tribes, if they do not take opium, take rice-beer daily, and as a matter of habitual use, with their meals.

The witness withdrew.

SURGEON-MAJOR EDWIN F. H. DOBSON, M.B., called in and examined.

*Surgn-Maj. Edwin F. H. Dobson, M.B.*

9758. (*Sir William Roberts.*) I believe you are Civil Surgeon at Shillong, in Assam?—Yes.

9759. What experience have you had in India? I have had thirteen years' service in India, three of which were in military employ, when I had charge of the 35th, 37th, 40th, 4th, 43rd, 18th, and 10th Bengal Infantry Regiments and the 7th Bengal Cavalry, and whilst with these regiments I never met with a single instance among the men and officers where opium was taken in excess, or in whom the drug in any way showed the slightest signs of doing any harm.

9760. Where were you stationed with these regiments?—Whilst with these regiments, I was stationed at Allahabad, Benares, Dinapore, Barrackpore, Alipore, Dacca, Gauhati, Dibrugarh, and the Abor and Mishmi frontiers. During the whole of this period I met with only one case where the drug had been taken in at least an excessive dose, and this was in an Assamese fisherman, whom I came in contact with quite casually on the river bank at Dibrugarh. He was basking in the sun, and was evidently waiting for the effects of the drug to pass off, for he had evidently taken more than was good for him.

9761. You were, I believe, only three years in military employ?—Yes.

9762. And for how long have you been in civil employ?—I have been in civil employ for ten years.

9763. Where?—In the Goalpara and Kamrup districts, and in the Khasi and Jaintia Hills.

9764. Will you tell us your experience in the Dhubri district?—In Dhubri, the head-quarters of the Goalpara district, I have annually passed an average of* 20,000 coolies for the labour districts of Assam, and have also inspected an average of at least another 5,000 on board the river steamers embarked from Goalundo, and in no single instance have I ever met with a case where opium had been taken in excess, or where the deleterious effects of the drug were visible—though, as a matter of fact, I constantly saw coolies under the influence of spirits or begging for it to be given them—occasionally I found a case under the influence of *bhang*.

9765. Where did these coolies come from?—Practically from all parts of India, except Bombay, including Bengal, the North-Western Provinces and Oudh, the Punjab, Central Provinces and Madras. I recollect, however, there was one batch of coolies who did come from Bombay.

9766. Have you had any experience in connection with having medical charge of jails?—At Dhubri for nine years and at Shillong, in the Khasi and Jaintia Hills, for nine months, I have held medical charge of the jails, and at Gauhati in Kamrup was Superintendent of the jail on three different occasions for periods of about three months at a time. During these periods I never allowed a prisoner opium, with one single exception, and this was in the case of a Miri received on transfer in bad health from the Sibsagar district suffering from a bowel complaint. I allowed this man opium for a few days. I found he was getting worse, and although he was taking opium in his medicines, I deemed it prudent to let him have it in solid form as soon as I discovered he was an opium-eater. The man never improved, and died in a few days. I might add that this man never craved for the drug.

9767. Did you connect his death with the use of opium?—Not in the least. He had a regular complication of diseases. I recollect his case particularly because at that time I was carrying out some special investigations with reference to the presence of anchylostoma.

9768. Did the prisoners sometimes ask for opium?—Frequently prisoners who had been recently convicted would plead for opium, but I never allowed it, not even to so-called confirmed opium-eaters, and after three or four days I never heard anything more about the case. I have never had a case under me where a prisoner broke down for want of his usual amount of opium.

9769. You mean break down in health?—Yes, if an opium-eater came into hospital shortly after admission into jail, it was usually with the idea that by so doing I would sanction an allowance of opium. I never gave in on such occasions, and beyond noticing that the man did not seem very bright for three or four days, no further action was necessary later on.

9770. What do you mean by "further action"?—I had nothing else to say to the man; he went and did his work. I had no further complaints from him.

9771. Do you consider that you had good opportunities of studying this question?—I consider I have had excellent opportunities for finding out to what extent opium did harm to the population in the Goalpara and Kamrup districts, specially in the former, for I was constantly out on inspection tours at all seasons of the year, and during the winter months went miles into the interior to see vaccination, and on an average annually inspected four thousand cases of vaccination, and I never once met a case where opium had been taken in excess. The collecting of so many cases of vaccination, chiefly among children, meant their parents had to accompany them to the centres where the inspections were to take place. To get to these centres I had to pass village after village, and I never, I repeat, saw a single case under the influence of opium, or in any way showing the slightest ill-consequences of the opium habit. I wish I could say as much regarding the disastrous results of spirit-drinking. I have personally known villages burnt down consequent on drunken bouts, and in one instance knew of a case where nine or thirteen villagers lost their lives by their temple being burnt down, as most of the persons collected in it at a time of sacrifice were in a drunken state. In some portions of the Goalpara district, even children get spirits to drink regularly, and by 11 A.M. after the harvest has been gathered in, the Mech villages towards Bogribari have scarcely a sober man in them after this hour. On all sides around us we see the results of spirit drinking. I am not one who condemns the habit of spirit-drinking; in moderation it does no harm, but I do condemn it, and everything else without exception, when taken in excess. Further, I am of opinion that if opium is taken in excess, it is so in very exceptional cases in Assam, and, further, my experience among the coolies imported into this province for the tea districts, leads me to the conclusion that the abuse of opium in other provinces cannot exist to any great extent such as to warrant its prohibition.

*Surgn.-Maj. Edwin F. H. Dobson, M.B.* 27 Dec. 1893.

9772. Have you seen cases of the injurious effect of the excessive use of opium?—I have not, excepting in the one case when I casually came on a man basking in the sun when I was in military employ. That was the first case I have seen. I have seen a case where opium-poisoning had taken place.

9773. What do the people in Assam chiefly take opium for?—The people in Assam to some extent believe in the prophylaxis of opium against disease, and it certainly must relieve bowel complaints and rheumatic affections, which are so common in this province, and possibly by checking bowel complaints and thus keeping persons from getting weak and emaciated, the drug has probably in this way come to be looked on as proof against malarial fevers.

9774. I take it that as a direct prophylactic you have not much belief in it?—No. Those who take opium regularly, find they must have it to get through their day's work, and why should not they have it, provided there is evidence to prove that it is not usually taken in steadily increasing quantities. Can a poor villager afford to take his opium in steadily increasing quantities, and is it right that what is looked on as a boon and also as a luxury to many should be prohibited simply because it is abused by a comparatively small number? If so, then every luxury should be stopped, for we know that, without exception, they are one and all abused at different times, and, when abused, must act deleteriously on the human system. I am convinced if opium were prohibited, it would mean an increase in the consumption of spirits, *bhang*, etc., etc., to say nothing of causing very serious discontent among a population accustomed to its use for centuries past—a custom which is now bound up with the health and happiness of the people.

9775. Have you noticed any connection between crime and the use of opium?—I know of no cases of crime consequent on the opium habit; our jails certainly do not prove it. When in Dacca in 1881, I knew of no inmate in the asylum there whose insanity was attributed to it, and I have not met with a single case sent for observation in Gauhati, Dhubri, or Shillong, where even temporary insanity was due to it, though I have known of such cases in connection with *bhang*. I have it on the authority of educated natives of the country that they have taken opium for many many years without increasing the daily quantity, and in one case the manager of the largest zemindari in the Goalpara district assured me he had taken opium twice daily, dissolved in a small quantity of water, for nearly thirty-four years; that he felt its daily want, but never felt inclined to increase his daily allowance. The swallowing of the opium in his case seemed to give him, as he put it, a fresh lease of life almost at once. This man, I might add, was perhaps the most highly educated native gentleman in the district, had managed the estate with great success for a long period of years, and died aged very nearly seventy. I have also known cases where the opium habit was consequent on treatment for diabetes; but here also the patients assured me they had never exceeded the quantity originally prescribed for them by their medical attendants many years previously.

9776. Have you any experience as to the effect of opium upon Chinamen?—My experience is only with reference to opium taken in solid form or dissolved in water, though I have in my mind the cases of two Chinamen—excellent carpenters—these men were known to me for four years, and I never met men with keener intellects when at

*[*Note by witness*,—*25,000 would be a closer estimate.

*Surgn.-Maj. Edwin F. H. Dobson, M B.*

27 Dec. 1893.

work or harder-working ; they assured me they smoked opium, although I never saw them do so, but constantly during the day they drank cold tea and smoked an occasional cigar. These men were employed in the local workshops at Dhubri, and for months at a time they worked in my compound. They certainly did a great deal more work than their Bengali *confréres*, who, in several instances, were men given to spirit-drinking in excess. These Chinamen kept excellent health and showed no signs of premature age or anæmia, and only left Dhubri as the workshops were transferred to Goalundo, and they may possibly be there to this day.

9777. Have you seen any cases of poisoning by opium?—I have only met with one case of opium-poisoning. This was deliberately taken by a Bengali boy, aged about sixteen years, because he had had a disagreement with his mother. He was evidently sorry for himself, and fortunately recovered from its effects. I have already said I think it has yet to be proved that the inhabitants of this province (Assam) abuse, and not use, opium, and that its consumption is a curse to the populace and not a luxury, and not in many cases a necessity to enable them to get through the troubles consequent on a life spent in an enervating and damp climate. In all countries some luxury or another is considered as it were 'national.' Why should the native of India then be deprived of his, because it is opium, and if it can be proved that its use does not necessitate increased daily consumption, and that it does no harm if taken in moderation ? On the contrary, I think, it will be proved to be essential to the very existence of a very large number of human beings, to say nothing of its advantages medicinally. Why should the native of India be, as it were, driven to take something in place of opium, such as *bhang*, which is looked on as demoralizing, or spirits, which his religion or caste prejudices condemn ? By so doing we interfere with the liberty of the individual.

9778. The general summary of your evidence is that in your view the consumption of opium does more good than harm ?—Where it is consumed, I think, it does no harm whatever.

9779. (*Mr. Pease.*) You mention the consumption of opium while you were with certain regiments. Was the opium served out to the men as rations ?—I have no idea how they got their opium ; but in talking to the different men, especially the native officers, I found out—I found occasionally—that men used to take small doses.

9780. One of the witnesses told us that in his district, they had the option of opium or tea ; was that the case in your experience ?—There was no option ; men provided it for themselves. It was not on active service, it was when I was in medical charge of these regiments—conversing with the native officers.

9781. You say that you have passed twenty thousand coolies. Have you any idea of what proportion of these were opium consumers ?—I could not tell you.

9782. You do not mean to infer that these twenty thousand coolies were strong men, although they were consumers of opium : So far as you know, a very limited number of them were consumers of opium ?—I presume so : a limited number probably were opium consumers.

9783. Had you to reject any of them on account of the state of their health ?—A comparatively small proportion of them were rejected.

9784. In any of these cases was it the result of the consumption of opium ?—No, I never found any cases.

9785. You allude to the opium-eaters in jail coming into the hospital to get relief. Did you give the opium consumers lighter work for a few days in consequence of their habit ?—In only one or two cases did I even so much as keep them under observation. I think it is a mistake to make jail life too comfortable for them. I never gave them opium.

9786. One medical officer told us he was in the habit of giving the opium consumers lighter work for a few days ?—In Assam I do not think prisoners have heavy work at all. It is more or less extramural work—jungle clearing, clearing out drains, and so forth. There is no such thing as really hard-work except when a man commits a crime, and then he is put to the oil mill.

9787. Your experience is that an opium consumer cannot get through the day's work without it ?—He feels its want.

9788. Do you not think it a serious matter for working men and soldiers to be so dependent on the drug that they are unable to do their work unless they can get it ?—If they are driven to it they can do their work, but they have not the same heart and soul in the work, nor have they the energy for the time being.

9789. You think that they have the physical power if they would exert themselves ?—Yes.

9790. I observe in this Blue Book—"Consumption of opium in India," that Dr. Eyres, who had very large experience in India, says opium-eating is a terrible vice and most difficult to cure, showing rapidly marked constitutional effects on the consumer ?"—That may be his experience ; in my own experience I can say that beyond a certain amount of discomfort for three or four days on account of the opium being stopped, I have never noticed anything that interfered with the prisoner doing his ordinary work. At the same time these jails which I refer to are not particularly large jails.

9791. That does not accord with your experience ?—No.

9792. (*Mr. Wilson.*) With reference to the twenty thousand coolies you have mentioned, is it your impression that most of them are opium-consumers ?—No, I should not like to say that. I could not tell you what proportions were opium-consumers. When I say twenty thousand, they really range from twenty-two thousand to thirty-five thousand or thirty-six thousand every year. For nine years I had the passing of these men, and I never found a single man under the influence of opium. But I know, as a matter of fact, that some did take opium. I could not say what proportion.

9793. Do you know anything about the labour district, —the tea gardens of Assam ?—I have been there. Gauhati is one place. I was also staying in Dibrughar in 1881.

9794. Is it not the case that in some of these tea gardens the mortality has been frightful ?—I believe so.

9795. To what do you attribute that ?—I suppose, to begin with, there is the change of climate ; they have all to get acclimatised. Most of them came from the drier parts of Bengal and Assam. Then you get a certain proportion of the coolies who are flour eaters : They come to Assam and become rice-eaters. These men must get through their work some how. There is a certain amount of exposure in the tea gardens, and they get acclimatised. I suppose that will account for a certain higher death-rate.

9796. I think some of the reports show that the death-rate ran as high as 200, 300, or even 400 per thousand ? —Possibly.

9797. You are not acquainted with that ?—No. I have not been stationed in those districts. I do not know the Upper Assam districts. I have only been stationed in the Lower Assam districts.

9798. You refer to your experience at Dhubri and Shillong : Are these places in a malarious district ?—Certain portions of the Goalpara and Kamrup districts are malarious—very much so.

9799. I asked you about Dhubri and Shillong ?—Dhubri is the head-quarters of the Goalpara district. Dhubri town is healthy.

9800. How about Shillong ?—Shillong is a hill station, 5,000 feet high, and very healthy.

9801. How about Gauhati ?—The town has always had an unhealthy reputation. It is badly drained, and there is swampy land all round.

9802. Is the jail in the town ?—It is.

9803. Yet in that malarious district you do not allow them opium ?—No, I do not.

9804. Have you yourself no faith in opium as a prophylactic ?—As a prophylactic in this way. I think it guards against diarrhœa, bowel complaints, and rheumatic affections: and in that way the people take it. It helps to keep their constitution together and prevent their breaking down with these diseases. They are exposed to the vissicitudes of the weather, and are more liable to feel these chills. My own view is that, this is how opium is looked on as a pro phylactic against fever now by the people.

9805. Is Gauhati a malarious district ?—Yes.

9806. You say you do not give the prisoners opium ? —No.

9807. You did not think you were injuring them by steadily depriving them of it ?—No. In the same way I did not give them any sort of drink or spirits when they come into jail. I do not think I did them any harm by not giving them it or any luxuries that they were accustomed to before being admitted.

9808. You regard opium as a luxury, and in a sense as a necessity of life in a malarious district?—In certain portions of the district where people have become habituated to its use, it practically does become a sort of necessity to them.

9809. When they come into jail you do not allow it?—No, I think we have no right to make jails too comfortable.

9810. Even at the risk of death?—We do not go so far as that. I remember one case in which I did give some opium.

9811. Has there not been a very heavy mortality in some of the jails of Assam?—I can only speak with reference to Gauhati. During the time I was in Gauhati I did not think there was a heavy mortality.

9812. Do you remember what the mortality was?—No, I could not tell you exactly. I never had the compilation of the report, but during the two or three months I was there, on each occasion I do not think I had more than perhaps one death, if as much.

9813. In referring to the people of Assam as to some extent believing in the prophylactic properties of opium you put in the word possibly. I want to have it quite clear whether you yourself believe in it or not?—It is a prophylactic in the sense I have described by warding off bowel complaints more especially, and thereby keeping the constitution together. They ward off fevers in that way—the people are less susceptible to fevers if they are not in broken down health by diarrhœa, dysentery, etc.

9814. But you only think that is possible?—I think it is very likely.

9815. You have used the word "Possibly"?—I might modify that now if I may be allowed to. I think it very likely.

9816. With reference to these Chinamen, do you suggest that their consuming opium had anything at all to do with their being better workmen and getting on more?—I do not exactly say that. I knew those were their habits, and I was comparing their work with the work of other Bengalis. Almost all the Bengalis took to excessive liquor drinking. It was a well established fact in the work shops that these Bengalis used to spend more than their pay in liquor. They were constantly fined in the morning for being absent from the works. I was Medical officer of the Company to begin with.

9817. I want to know what inference you think we ought to draw from the fact that Chinamen who smoked opium were better working men than the others. I want to know whether you think that race might have anything to do with it, or whether it was the effect of smoking?—I do not think it was the effect of smoking.

9818. You have a private practice as well as a public appointment: do you yourself prescribe opium as a prophylactic in malarious districts to Europeans?—No.

9819. Have you prescribed it to Natives?—No, not against fever.

9820. Do you amongst your professional brethren in Assam know any European practitioner who does prescribe it as a prophylactic?—Opium is very extensively prescribed one way or the other, but whether it is prescribed as a prophylactic for fever I cannot tell.

9821. You do not know anybody who does prescribe it?—We have very few opportunities of meeting other medical practitioners; we are more or less isolated. It is very difficult for medical men to get together in mofussil districts. *Surgn-Maj. Edwin F. H. Dobson, M.B.* 27 Dec. 1893.

9822. Do you know a book by Dr. Russell on malaria in Assam?—Yes.

9823. Do you know what he says?—I have not read the book very carefully.

9824. Is that book an authority on the question?—I could not tell you. It was written about the time I first came to India, or just after.

9825. You say you think opium will be proved to be essential to the very existence of a large number of human beings?—Yes.

9826. I do not quite understand how you reconcile that with your previous evidence?—These people have been accustomed to opium for centuries, and they live in malarious parts of the district. If you cut off their opium supply, you would only increase the mortality tremendously, and even if you did not increase the mortality, I suppose you would drive them to taking some other drug or stimulant of some sort.

9827. That increase in mortality does not take place in jail if they are suddenly deprived of it?—They are better situated in jails than in their own homes. If you went there, you would realize their condition. In jails they have a sufficient and carefully regulated diet, an excellent water-supply and clothing suitable to the season of the year. They are properly housed and have beds raised off the floors, with good bedding. Nor do they spend their time as villagers do for the greater part of the day in fields with water in them at a depth of from a few inches to several feet. The villagers plough in heavy rain for hours at a time. No prisoners are subjected to such exposure. Then again prisoners have medical attendance at hand and are medically inspected once a week to enable the medical officer to pick out men for treatment or lighter work should he consider it desirable to do so. In short, their surroundings generally with reference to sanitation and exposure in particular are so very very different from those enjoyed by the ordinary villager, and so infinitely in favor of prison life that it is hardly fair to compare the one with the other.

9828. (*Mr. Fanshawe.*) Can you tell me whether it is the practice for vaccinators to distribute quinine in Assam?—It is not.

9829. You have spoken of Gauhati as a feverish place I presume we may take it that there is ordinary sanitation and attention to health there?—Yes, and there is a municipality.

9830. Is it what you call a malarious district?—Yes. It is in a malarious tract. It is all swampy land, the drainage is brought back from the river into the town.

9831. You have the ordinary conditions of malaria round there?—Yes, very marked, I should say, but still it cannot be compared with the malarious tracts surrounding the villagers' homes.

9832. (*Mr. Wilson.*) Do you know whether quinine is sold in the post offices in Assam?—I believe not. I could not tell you. The rule has only recently come into force in Bengal consequent on Sir Charles Elliott's order.

The witness withdrew.

Adjourned to to-morrow at 10-30.

# At the Council Chamber, Writers' Buildings, Calcutta.

## THIRTY-FOURTH DAY.

### Thursday, 28th December 1893.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
„ WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.
„ A. U. FANSHAWE.

MR. ARTHUR PEASE.
„ HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

*Mr. J. J. S. Driberg.*

28 Dec. 1893.

Mr. J. J. S. DRIBERG re-called and further examined.

9833. (*Mr. Wilson.*) In your evidence you referred to some disturbances that occurred in Assam a long time ago?—Yes.

9834. Yesterday I put some questions to you on that subject. I think I perhaps fell into error, and I want to have it cleared up distinctly. Can you tell me how many outbreaks there were to which you referred; was there more than one?—I referred to one at Phulaguri, 7 miles from Nowgong, in which Lieutenant Singer was killed.

9835. I think I put it to you yesterday that in Hunter's Gazetteer it was stated, that they arose from other causes?—I think you said so.

9836. I believe I gave page 345 of the first volume of Hunter's Gazetteer. I find that that refers to the Sentengs in the Jaintia Hills?—That is what I pointed out.

9837. The quotation is that the inhabitants of that district "rose in insurrection in 1862 as a protest against the introduction of novel taxes, and the rebellion was not suppressed without difficulty?—That is quite correct; that has nothing to do with the opium question. It is not in any of the 5 opium-eating districts.

9838. In the Census Report of Assam, page 231, I find this statement: "The great vice of the Lalongs is opium-eating, to which they are addicted more than any other tribe in the province except perhaps the Mikirs, and it was this tribe that had rioted at Phulaguri in Nowgong, less than 3 years ago when the home cultivation of opium was put a stop to, and killed the Assistant Commissioner, Lieutenant Singer, who had been sent out to disperse them?"—That is what I referred to.

The witness withdrew.

*Mr. Satya-nath Borah, B.L.*

Mr. SATYANATH BORAH, B.L., called in and examined.

9839. (*Mr. Wilson.*) Are you a Bachelor of Law?—Yes, I am.

9840. And a pleader in the Judge's Court at Gauhati?—Yes.

9841. You are an Assamese?—Yes.

9842. Born in Gauhati?—I was born in Gauhati.

9843. Is the use of opium common in Lower Assam?—It is common in Lower Assam no doubt, but in Upper Assam it is more general than in Lower Assam.

9844. Do you draw any distinction between the classes of persons who consume opium in Lower Assam and Upper Assam?—Those who use opium are very indolent and weak in person.

9845. You have stated in your paper that the use of opium in Lower Assam is more common among the lower classes of people than among gentlemen?—Yes.

9846. And that in Upper Assam it is common among all classes?—Yes, it is common among all classes.

9847. What do you say as to the effect of opium on men's character, on their manhood?—I understand by manhood the sum total of energy, mental and bodily strength, and that is all taken away by the long use of opium; the use of opium makes men very indolent. The user of opium loses his energy, his bodily strength as well as his mental strength.

9848. What do you say in reference to opium-eaters doing hard work?—They are quite incapable of hard work.

9849. Do you know anything about the class of coolies employed on the Assam and Bengal Railway line?—There are very few Assamese so far as I know. There are only the Kacharis, the people of the hill tribes. Of pure Assamese—Assamese living in the plains—there are very few coolies on that line.

9850. What do you say as to the effect of opium on men in poor circumstances as regards their honesty?—With regard to persons in poor circumstances, when they use opium freely they become unable to work, and so in order to obtain a living they take to stealing, commit petty thefts. They also obtain a living by giving false evidence before the Law Courts.

9851. Is it a common thing in the Law Courts to put a question to a man as to his taking opium with a view to shaking his evidence?—Yes, we generally put the question to a witness whether he is an opium-eater or not, in order only to shake his credibility.

9852. Is opium considered to be a protective against malaria?—It is never considered to be a protective against malaria. I belong to Kamrup, I was born there. A bad type of malaria, known as *kala-azar*, has been raging there for about 10 years, and in these 10 years I have never known a man who took opium as a remedy for that type of fever. I have never heard even that opium is prescribed as a remedy for malaria.

9853. You are in favor of the prohibition of opium except as a medicine?—Opium should be used only as a medicine; when it is used as a luxury it only does harm.

9854. Would you be in favour of prohibiting the opium except as a medicine, and with an exception in favor of persons who are already very much accustomed to it?—Yes, opium ought to be prohibited, but it should be supplied to those who are in the habit of taking it, or else it would be very hard for them to live.

9855. Do you think that the opinion of the people in Assam would be in accordance with the opinion and wish that you have just expressed?—I think I am in accordance with all the educated portion of the Assamese. They would like opium to be prohibited in the country.

9856. You are not at present prepared to suggest any way for making up the loss of revenue if opium is to be prohibited?—No.

9857. (*Mr. Mowbray.*) What is your age?—Thirty.

9858. Then you began to study the opium habit at the age of ten?—There are opium-eaters round about my house, and I saw from childhood how opium-eaters lived.

9859. Is Gauhati in Lower Assam or in Upper Assam?—In Lower Assam.

9860. You say that opium has made the Assamese extremely indolent, is it the result of your experience in the last 20 years, that they have become more so?—I think so. Opium has been in use in Assam for more than 100 years.

9861. Then on what do you base your statement that it is opium that has made the Assamese indolent?—I see that they are more indolent than those who do not take opium. I also see this distinction when I compare the Assamese with the labouring people, such as the Bengalis and others who are not so indolent.

9862. What personal experience have you had of Assamese coolies on the Assam and Bengal Railway line to enable you to speak of them?—They are often rejected. If they seek service on that line they are rejected. They are not allowed to work.

9863. Are you speaking of your own experience or what?—My own experience. Several Assamese wanted to serve on this railway line, but their services were not accepted.

9864. Are you connected with the Railway?—No; but I heard from those who could not get employment there.

9865. Because they were Assamese?—Because they were Assamese. For some time it was determined that no Assamese should be taken in.

9866. Whether they were opium-smokers or not?—Some of them were opium consumers, and some of them were not; but the Assamese being notorious for using the drug would be looked upon as useless and incapable of hard work.

9867. What I want to know is whether this prohibition of the service of Assamese as coolies on the railway was a general prohibition against Assamese or a prohibition against Assamese opium consumers?—Against Assamese generally.

9868. You have told us that your views are those of the educated classes in Assam; can you give me any idea of the proportion of what you yourself would call the educated classes in Assam?—By the educated in Assam I mean the present generation belonging to the gentlemen classes.

9869. Can you give me no idea of what the proportion is?—The proportion would be about 20 per cent.

9870. Then may I take it to be your opinion of the other 80 per cent. that they do not share your view?—I am not sure whether the other 80 per cent. would share my opinion or not. I spoke of the educated classes. They share my opinion I am sure.

9871. I do not know whether you stated in answer to Mr. Wilson that you consider that the people in Assam are themselves prepared to bear any additional taxation to make up the loss of revenue?—No; they are not.

9872. (*Mr. Haridas Veharidas.*) Are you aware that the population of Assam is very nearly 54 lakhs?—Yes.

9873. Then 10½ lakhs would form the educated classes—do you think that 10½ lakhs share your opinion?—Yes. That is the educated classes. Of course they are a few, but their opinion is to be taken into consideration, and not the opinion of the general mass who know nothing at all.

9874. Would you compare the effects of opium eating with those of alcohol?—Alcohol does not make a man so indolent and weak. Opium makes him so, and further it pursues his children, and not only his children, but his grand children.

9875. That is not the case with alcohol?—It is not the case with alcohol.

9876. Is alcohol prohibited by the Hindu religion?—Yes.

9877. But not by the Mahommedan?—No.

9878. Is that why you think alcohol should be used in preference to opium?—I do not think that alcohol should be used in preference to opium.

9879. (*Mr. Fanshawe.*) Will you tell me how long you have practised as a pleader in Gauhati?—Four years.

9880. I understood you to say that it is common to ask a witness whether he is an opium-eater with a view to discredit him—Is that so?—An opium-smoker can be made out by his face, and if his appearance raises any suspicion in us that he is likely to be an opium consumer, we put the question.

9881. That is chiefly in the case of an opium smoker, I understand?—Yes.

9882. These Assamese opium eating classes live in the low lying plains, do they not?—Most of them.

9883. The climate of those plains is very humid and unfavourable to energy, is it not?—I do not think the climate is humid or against being energetic, because people from other countries who live there are as energetic as ever.

9884. Will you kindly answer my question. Is or is not the climate very humid?—It is.

9885. And would you not say that it is unfavourable to energy?—Yes, to some extent.

9886. Are not these Assamese people fairly well to do and content?—Yes.

9887. So that their want of energy is not incompatible with their obtaining a fair livelihood?—They get a livelihood.

9888. Do you think, therefore, that you can attribute this want of energy solely to the use of opium?—Yes.

9889. Solely to the use of opium?—Solely to opium.

9890. Is it not the case that the Assamese generally are unwilling to work as day labourers?—Yes, they are unwilling because labour is very hard.

9891. In the old days was it not the case that forced labour was common in Assam?—I am not sure.

9892. In the old days before the British Raj, was it not common for the Ahom Kings to use forced labour?—I do not know.

9893. Are you not aware that the unwillingness of the Assamese to work as day labourers is one of the main reasons why imported labour had to be used in Assam for the Tea gardens?—Yes, that is one reason.

9894. Do you know anything of the men called the Mikirs?—Yes, I know some of them. There are Mikirs also in Lower Assam.

9895. Are they a physically strong race?—They are not a physically strong race.

9896. You do not know them in Upper Assam?—I do not know those in Upper Assam.

9897. (*Sir James Lyall.*) Have you ever been in Upper Assam?—I have not been to Upper Assam.

9898. Is it not the case in Assam generally that nearly all the Assamese hold some land?—Yes, they own some land.

9899. That would make it unnecessary for them to work as coolies?—But people having land are seen sometimes to work as coolies.

9900. (*Mr. Pease.*) What opportunities have you had of judging of the feeling of the people?—I have talked with several gentlemen who have come to see me. They have come to Calcutta or have returned from Calcutta, and they would call upon me on their way, and we often talked on this matter. From them I could learn that they were of my opinion.

9901. Are these Calcutta gentlemen?—Not Calcutta gentlemen, but gentlemen living in Assam. They would sometimes come to Calcutta on business. Gauhati is on the way, and they would sometimes favour me with a visit. I have also correspondence with other gentlemen.

9902 Have you conversed with the working classes in Assam?—Yes.

9903. What do you think is their view?—Those who are not in the habit of taking opium are against it. It is only those who are in the habit of taking opium who would not like it to be prohibited.

9904. You are decidedly of opinion that the use of opium in Assam is doing a great deal of harm?—A great deal of harm so far as I can see; the poverty of the country is solely due to that.

9905. (*Sir William Roberts.*) You state that other intoxicants affect the man who uses them, but that opium like a constitutional disease, affects his progeny: do you base that opinion upon the single example of an opium-smoker who had a child which would seldom open its eyes, and used to doze just like the father?—No, that is only an example which I have put down, and from that example I believe that the long use of opium has made the

*Mr. Satyanath Borah, B.L.*

28 Dec. 1893.

Assamese gradually weaker and weaker and more and more indolent.

9906. Then you mean to suggest that the children of opium-smoker are themselves given to dozing?—The children may not be given to dozing, but they are weak in person.

9907. Have you seen many Chinamen in Assam?—Sometimes I see one or two Chinamen there.

9908. You do not see many?—I have seen many in Calcutta.

9909. You could not mention any constitutional disease that opium-smoking or opium-eating produced?—No.

9910. (*Chairman.*) Have you strong views with regard to the abuse of stimulants generally?—Yes.

9911. Both alcohol and opium?—I have strong views against alcohol, but not against ganja, as compared with opium and alcohol.

9912. You would desire that the use of alcohol should be prohibited except for medical purposes?—Yes, I should desire it.

9913. That is your wish?—Yes.

9914. That alcohol equally with opium should be prohibited except for medical use?—Yes.

9915. (*Sir James Lyall.*) You say you are not so much opposed to the use of hemp or bhang; did I understand you to say that you do not think so badly of bhang?—Yes.

9916. Will you explain that?—The reason is that bhang does not do so much harm as alcohol and opium are seen to do.

9917. How is bhang used in Assam?—It is smoked, and sometimes a preparation is made with milk and sugar and drunk.

9918. Is the use of it extensive in Assam?—No.

9919. Only a few people use it?—Only a few.

9920. What class of people use it?—A low class of people generally, very few of the gentlemen.

The witness withdrew.

Mr. JADAB CHUNDRA GHOSE called in and examined.

*Mr. Jadab Chundra Ghose.*

9921. (*Mr. Wilson.*) Are you a contractor in Assam?—Yes.

9922. Have you a large number of coolies in your service?—Yes.

9923. About how many?—Sometimes three thousand or four thousand or five thousand.

9924. Have you been engaged on various public works, the Assam and Bengal Railway amongst them?—Yes.

9925. Do many of the coolies eat opium?—Thirty per cent. of the Assamese coolies take opium, and ten per cent. of the upper country coolies.

9926. Does it do them any good?—They get lazy; they are not at all benefited by the use of opium.

9927. Does it ever cause them to steal, to become thieves?—When they are unable to obtain opium they sometimes steal small things, such as bowls, pots, and so forth, very small things.

9928. What difference is there in respect of opium between the coolies and the Assamese people?—Those who do not use opium can work much harder.

9929. Can the habit of opium-eating be given up without bad results?—It can be given up, but a man may feel uneasy for some days.

9930. Do people often give it up?—Yes, I have seen some people give it up; and when opium-eaters are put in jail they generally give it up.

9931. Do you mean that they are obliged to give it up in jail?—Yes, they are obliged to give it up, for they are not supplied with opium.

9932. Would you be in favour of the Government closing the shops for the sale of opium?—I think it would be proper for the Government to shut up all the opium shops, but opium should be made available for medicine.

9933. Do you think that the people of Assam would approve of the prohibition of opium except for medicine?—The people of course will be glad if opium is prohibited. I have heard even opium-eaters admit that the habit was doing them an injury.

9934. Do you think that if opium was prohibited except for medicine it would cause any disturbance or riots among the people?—No. There is no chance of any disturbance being made.

9935. (*Mr. Fanshawe.*) What do you understand as the use of opium only for medicine?—I mean when a man is suffering from some disease and when a doctor prescribes medicine for him.

9936. You mean that it is only to be given on a doctor's prescription?—Yes.

9937. Are there doctors throughout Assam on whose prescription opium could be given as a medicine?—There are doctors.

9938. What do you mean by doctors?—Any medical man.

9939. Are there Kabirajis or native doctors throughout Assam?—There are Kabirajis.

9940. In many villages?—There are.

9941. Do you think that they can be trusted to distinguish between the medical use of opium and a use that is not medical?—Most Kabirajis are aware of the use of opium as medicine and can prescribe it.

9942. Do you think it probable that they would refuse opium to any body who asked for it whether for a medical purpose or not?—It is not probable that they would refuse to give opium as a medicine.

9943. (*Mr. Haridas Veharidas.*) Are you disposed to think that if opium were prohibited except for medical purposes the people would take to drink?—I do not think every one will take to alcoholic drink, but some of them may.

9944. (*Mr. Mowbray.*) Are you a native of Assam?—No.

9945. How long have you been a contractor in Assam?—Twenty-two years.

9946. Do I understand that you have employed Assamese as coolies on the Assam and Bengal Railway?—Yes.

9947. Do you in employing coolies try to ascertain before hand whether they are opium-consumers or not?—We generally try to do it, but where there is a necessity for a great many coolies this cannot be followed. It is only when few coolies are necessary that we reject opium-eaters and take in those who do not take opium.

9948. Have you ever discharged coolies because they were opium-eaters?—I have.

9949. How many?—I cannot tell the exact number.

9950. Is it any substantial or large number, or is it a small number?—A few only.

9951. (*Mr. Pease.*) Would you allow a person who wanted opium for medicine to purchase it without a doctor's certificate?—I do not think that opium should be allowed to persons who could not produce a doctor's certificate, because opium is often used for purposes of suicide; therefore it should be in the custody of the Government.

9952. (*Chairman.*) You have come before us as a large employer of labour to explain your views with respect to opium, telling us that is a great evil; what do you say about alcohol?—I do not like alcohol as a rule.

9953. Would you desire that the use of alcohol equally with opium should be prohibited except for medical use?—That is my opinion.

The witness withdrew.

MR. LALIT MOHAN LAHIRI, B.L., called in and examined.

*Mr. Lalit Mohun Lahiri, B. L.*

9954. (*Mr. Wilson.*) Are you a Bachelor of Laws and a Pleader of Gauhati?—Yes, I am a Pleader in the Judge's Court in Assam.

9955. Will you tell us what you have to say as to the habits of the Assamese people in respect to opium?—The Assamese people are largely given to the habit of eating and

smoking opium, and I have no doubt the habit is extremely hurtful to their physical, moral, and intellectual growth. The opium habit, if once taken up, is very hard to shake off, and the insidiousness of the effects of the drug, unlike the violent demonstrations of the alcohol and ganja on the human system, is exactly the reason why opium should be carefully avoided.

9956. What do you think about the Assamese people and the effect of opium upon them?—The Assamese are an extremely indolent class of people. My experience of nearly 9 years more or less in the Province, leads me to believe that it is largely owing to the pernicious habit of taking opium. It makes them hate all kinds of active work, and, as an instance in point, I may point out the case of the new line of railway that is under construction in Assam. Thousands of labourers are employed on the construction, but you will find hardly half a hundred Assamese coolies among them. I have heard big coolie contractors express their abhorrence of the labour that is obtainable locally, and they are in consequence under the necessity of importing their labourers all the way from Jhansi, Chota Nagpur, the Punjab and so forth, and, as can be easily imagined, at an immense cost.

9957. What is the state of opinion in regard to opium-consumers generally?—In this Province the opium-eaters and smokers, known locally as *Kanias*, are invariably looked down upon. They are considered unreliable, and are given to petty thieving. In the local law Courts a *Kania* is invariably considered as unworthy of credit. It is usual to cross-examine such a witness regarding his opium habits, with the idea of impeaching his veracity.

9958. Have you any opinion as to the proportions of the people that consume opium?—I believe fully a third portion of the population of Kamrup is given to the vile habit and in Upper Assam it is worse. In the sub-division of Mangaldai cases of damages for breach of promise of marriage are very common, and among the list of things mentioned in the plaint, it is not unusual to find an item like "opium 5 tolas" said to have been made a present of along with trinkets and things by the parents of the bridegroom to the party of the bride before marriage.

9959. Which do you consider is the worst, smoking or eating?—Opium-smoking is generally considered more hurtful than eating the drug. But I believe it is a case of "six of the one and half a dozen of the other" when indulged in to excess.

9960. Why do people take to opium-smoking?—The most indigent portion take to the smoking habit for speedy and cheap intoxication, and going as they do, without food or with insufficient food, I am not at all surprised that they are looked upon as the dregs of society.

9961. Can you tell us anything about opium as a preventive against malarial fever or as a remedy for it?—That opium is considered as a good preventive of, and as remedy for, malarious fever is certainly new to me. I just have now come from Kamrup, where the worst form of malaria, known locally as *kala-azar*, or black disease, has been raging for the last 8 years or more, and where, as also in the district of Nuddea in Bengal (where I have my home and where I was born), malaria has carried off millions of people, I have never heard of opium being prescribed by doctors, either as a preventive or as a remedy. On the other hand, I believe the habitual opium-eaters and smokers have largely and easily fallen victims to malarious fever. In Gauhati, the *Domes* or fishermen have suffered most, and the fishermen class in Assam are largely addicted to smoking opium. But I must not at the same time be understood to say, that the epidemic of *kala-azar* in Assam has proved particularly fatal to the opium-using classes alone. I must say that the disease has most impartially decimated all sorts and conditions of people —only the opium habit in certain men hastened their end.

9962. What about servants of families?—Even in Assam where the habit is so common, in private families, *Kania* servants are not generally entertained on account of their thieving habits.

9963. Supposing opium were prohibited entirely except for medical purposes?—I do not think there will be any violent opposition in case prohibitory measures are adopted. The *Kanias* will very likely grumble, but that they should be capable of an united and strong and sustained opposition is what I am not prepared to believe. That the habit is a curse has been realised even in Assam from a long time past.

9964. Are you prepared to make any proposals how the loss of revenue can be made up?—I am not prepared to say how the loss of revenue is to be made up. Additional taxation is not desirable.

9965. There has been a considerable advance in the land revenue lately?—Yes, I think there has been something like 40 per cent. increase in the land revenue lately.

9966. We have had a number of natives of Assam here, and also some gentlemen who are officials from that province, is it your opinion that the European officials or the natives have the best opportunity of knowing the opinions of the people?—I do not know about the natives. If they belonged to my profession or had any particular concern with the people generally they might know about them; but I believe there is a difficulty with regard to European officials. The people are rather afraid of going up to them as they would come up to some of us. To one of us even their least troubles are brought. If there is the least trouble amongst them, they always bring their case to us, expecting that we will find some sort of remedy for their troubles.

9967. By "us" do you mean gentlemen of the legal profession?—Exactly so.

9968. (*Sir William Roberts.*) You say in your statement that a "third portion of the population of Kamrup is given up to this vile habit." Is that a third portion of the adult males. You do not mean a third portion of the whole population?—I meant the adult males.

9969. Is the practice of opium-smoking in Assam the same as opium-smoking in China; is it done in the same way?—I have no idea. I do not know that at all.

9970. Is it what you call madak-smoking?—Yes, but slightly different from what is practised in Bengal. The drug is made of opium and pan or betel leaves in Assam whereas here it is with guava leaves that they mix it, that is all the difference I know.

9971. It is different from the Chinese smoking?—I have no experience of that.

9972. I presume you are acquainted with opium-eating in moderation?—I have seen cases of it.

9973. Have you ever noticed that it did any harm?—It did not do any harm supposing the person who took opium moderately had sufficient food along with it.

9974. Is it your experience that the opium habit does harm only when it is associated with poverty?—That is my idea.

9975. So that the opium habit standing alone, apart from poverty, is not, so far as you know, an injurious habit?—No, it is not, unless it is indulged in to excess.

9976. (*Sir James Lyall.*) How many districts have you lived in in Assam?—I have lived in the Darrang District and in Kamrup, and I have visited other districts on professional work.

9977. In India I think you say that the term *afimi* is generally used of a man who takes opium in excess. Is the term *kania* also used of a man who takes it in excess, or a man who merely takes a moderate dose, like an opium pill morning and evening? Would he be called a *kania*?—In Assam every man who takes opium is a *kania*.

9978. Whether he takes little or much?—Yes.

9979. You say that the most indigent portion take to the smoking habit for speedy and cheap intoxication. What sort of smoking is that?—That is madak-smoking.

9980. Is that cheaper than eating opium?—I fancy it is; a whiff or two I have been told is enough to intoxicate a man.

9981. Have you ever seen a man intoxicated with opium like a man intoxicated with liquor?—No, opium never intoxicates like alcohol, it is different. The opium-consumer is drowsy, while the alcohol man wants to fight.

9982. But he can answer questions?—I think so. The alcohol habit does not prevail to any great extent in Assam.

9983. It does I think amongst some of the tribes?—Yes, some of the Kacharis especially.

9984. Where a tribe indulges in opium it probably does not indulge in liquor, and where it indulges in liquor it does not indulge in opium?—Generally it is so.

9985. You have a good idea of the whole population of Assam?—No, I do not think I have of the whole population of Assam, but I think I have a very good idea of the population of Kamrup, and the sub-division of Mangaldai, where I was for seven or eight months a Treasury officer and Extra Assistant Commissioner, and from where all civil appeals come up to us in Gauhati.

*Mr. Lalit Mohan Lahiri, B.L.*

28 Dec. 1893.

9986. The part of Assam where you are is the more civilised part?—In the native sense it is not as far I understand it, because they consider the centre of Assamese civilisation to be Sibsagar, which was formerly the chief town of Assam, in the days of the Assam Rajas, that is.

9987. I mean the most educated part?—English educated.

9988. In the total population of men, women and children where you live, what proportion should you say are so far educated as to be more or less enlightened, so far enlightened as to be considered a sort of enlightened people, making their opinion of more value than that of an ordinary man?—That is a very difficult question to answer.

9989. Do you think it is 1 per cent?—I think it would not be more than 5 per cent.

9990. (*Mr. Fanshawe.*) You are a Bengali I think?—I am.

9991. You have been in Assam about 9 years?—About 9 years.

9992. You are aware that the number of opium shops in Assam has been very largely decreased and that the price of opium has been very largely raised of late years?—I am aware of that.

9993. How do you think this has affectod the consumption of opium in regard to its physical and moral effects on the people?—It is much the same as before I should think.

9994. Do you think that it has made no material difference?—I do not think that it has.

9995. The Assamese are generally cultivators who occupy small holdings of their own, are they not?—Exactly so.

9996. And their material condition is fairly prosperous, is it not?—That depends on how you define prosperity.

9997. For their class of life?—My experience of Bengal peasantry is certainly more favourable than that of the Assamese peasantry. The Assamese would like to cultivate a very small patch of land just sufficient to meet their ordinary demands of life and no more. When there is the slightest scarcity they are nowhere and they starve.

9998. They are fairly well-to-do in this sense, that they have sufficient for their own wants?—Yes, for their own wants.

9999. Is it not the case that they are usually unwilling to work as day laborers, because they have these small holdings, and with the fertile soil of the Assam valley are able to supply their own wants?—I dare say that has something to do with their disinclination to work, but I fancy that a strong ingredient in the matter of their disinclination is this opium habit, which makes them hate all sorts of active work.

10000. You attribute this indolence partly to opium, but must it not also be attributed to the conditions of climate and the circumstances in which these people live?—I am really unable to say how the climate affects them.

10001. If you find a general characteristic among a people, do you not think that you must go rather further than one cause, such as opium-eating, and look at their whole environment and their history and circumstances?—Yes.

10002. Is it not also the case that there is an historical unwillingness on their part to work as day laborers on railways or in tea gardens on account of the forced labor which was once common in Assam?—Yes, but not amongst the lowest classes of the people.

10003. Among certain classes?—Yes.

10004. Can you tell me generally what classes those would be without going into detail?—The word "cultivator" is a word which might apply to almost everybody in Assam, but what we understand in Bengal is not the same as what we understand by a cultivator in Assam. A cultivator in Bengal happens to belong to the lowest stratum of society, whereas in Assam we find the very well-to-do people with, say, thousands of acres of cultivation, would be called cultivators.

10005. Speaking generally, these races which are the chief opium-eating classes, are cultivators in the sense that they have small holdings and till the soil?—They do till the soil most of them no doubt.

10006. Is opium-smoking at all common in Kamrup and Mangaldai?—Very common.

10007. In those places themselves or in the districts?—In the places and districts.

10008. Is it very common?—So I am told; it is not in my personal experience.

10009. In reference to the effects of the *kala-azar*, have you studied the subject as to whether opium-eaters or alcohol drinkers have suffered the most?—In one sense I have. I may be permitted to explain. The *kala-azar* was very bad some years back in Gauhati, and Dr. Giles was deputed by the Local Government to make enquiries into the cause of the disease and its prevention. Some sort of interest was attached to the disease and its cure, and he enquired into certain cases as to the cause of the disease and the speedy death of the patient. I enquired about the subject, and found that these Doms or the fishermen class suffered most.

10010. That would be in your own district?—Yes.

10011. Is it not the case that the Garos and the hill people who are entirely alcohol drinking people, suffered by far the most severely?—That is not in my experience.

10012. In Assam I understand you have to deal mainly with these aboriginal classes of the people, would you not say that an official who has been in the habit of moving about amongst these people for a great many years, settling the land revenue and so on, is in a position to form a good opinion as to their habits and mode of life?—Yes, if he was inclined to do it sincerely, but that is nothing compared with the experience gained by pleaders in practice who have every day the opportunity of coming across people who come to him in their ordinary and very trifling troubles.

10013. Still those who are in the habit of moving amongst the people, living in camp amongst them and so on, are quite competent to speak as to their habits and modes of life?—Yes.

10014. (*Mr. Haridas Veharidas.*) Does the word "*kania*" convey a sense of reproach?—It does most certainly.

10015. Would the word in that sense equally apply to all opium-eaters?—To all opium-eaters without any distinction.

10016. (*Mr. Mowbray.*) You have told us with regard to these Assamese coolies that they are not much employed on the Railways; can you tell me with regard to these imported coolies from Jhansi, Chota Nagpur, etc., whether they are opium-consumers or not?—They may be.

10017. You have also told us that in your opinion there would not be any violent opposition to prohibitory measures?—Yes.

10018. And you have said that additional taxation was not desirable?—Yes.

10019. You are aware that if the opium revenue were done away with, a considerable loss of revenue would result; I should like to ask you whether, in your opinion, the prohibitory measures, plus additional taxation to make up for that loss of revenue, would lead to violent opposition?—I do not think it would, for the simple reason that it is the *kanias* who will make the trouble, and I do not believe that they are equal to sustaining a strong, united effort. They are much too weak for that sort of thing.

10020. Then do you give it as your deliberate opinion that prohibitory measures and enhanced taxation would not produce any violent opposition?—Not violent opposition. The *kanias* might grumble, but that they are capable of a united, a strong, and a sustained opposition, is what I do not believe.

10021. I put it to you again; with enhanced taxation, which will fall on others as well?—Yes, I think that both these things taken together, as you put it to me, will be liable to some opposition from the people. The non-opium part of the population will consider it hard lines to have to bear the additional taxation which they have had no part in bringing about.

10022. At present the opium revenue is raised from the opium-consumer?—Yes.

10023. I wish to know whether in your opinion the dislike of the opium-consumer to have his own consumption stopped would not be very largely reinforced by the objection of the non-opium consumer to pay his extra taxation in order to make up for a revenue which was previously borne by the opium-consumer?—I think there would be opposition if additional taxation were imposed on account of prohibitory measures.

10024. (*Chairman.*) You recognise, do you not, the peculiar position of the Government of this country in regard to any legislation affecting the social habits of the people?—Yes.

10025. It is peculiarly incumbent, is it not, upon the Government of India to feel assured that any change which might be introduced would be approved by public opinion before attempting to legislate on the subject?—Yes, I think

it is so. I understand Your Lordship to mean that it is the duty of the Government to consult the feelings of the people before it brings forward any special legislation.

10026. Any strong legislation involving a great change in the habits of the people?—I think it is the duty of the Government to do that.

10027. Especially in the case of a Government situated like that of India?—Certainly.

10028. You have spoken of the opium habit as a cause of crime. In England we hear a great deal, and I am sorry to say with just reason, of alcohol as a pregnant cause of crime: what would you say would be the effect of an increase in the consumption of alcohol amongst the Assamese with reference to crime? Do you think that it would have a highly prejudicial effect upon the population?—I do not think it would, because they would not take to the liquor habit. It is against their religion to take liquor; it is not against their religion to take opium.

10029. Their religion is strong against alcohol?—It is.

10030. But it does not prohibit opium?—It does not.

10031. Can you explain why the religious creed of the people draws that distinction?—The religion of the people of Assam is a code of morals. It is not a religion in the sense we understand it. In their code of morals there is such a thing as the drinking of intoxicant spirits, which is spoken against, but we do not find there anything against opium.

10032. Do you know the reason why a religion or code of morals in Assam is more stringent against the use of spirituous liquors than against opium: why do you suppose it is so?—Their religion expressly mentions alcohol, but it does not mention opium. *Mr. Lalit Mohan Lahiri, B.L.* 28 Dec. 1893.

10033. Would you be inclined to surmise that the distinction was drawn because it was considered by those who founded the religion or established the code of morals, that the excessive use of spirituous liquors was a greater evil than the use of opium?—I should fancy that they found the opium habit there, but did not find the alcohol habit, that they drew the line, and said they would have no innovation in the way of spirituous liquors, but would suffer the ordinary practice of opium-taking.

10034. They excepted the opium taking because it had been in existence from immemorial ages?—Yes.

10035. That would be a reason, of ourse, operating with the Government of India in inducing some hesitation in enforcing a change unless it had a reasonable assurance that public opinion would support them in any legislation that might be proposed?—There is nothing positive in the *Shastras* to show that it is an evil habit. I suppose they found that the practice was going on, and that they drew the line there, saying that nothing new should be introduced, and probably by experience they found that drinking spirituous liquors was worse than taking opium.

10036. (*Mr. Fanshawe.*) If opium were prohibited, do you think that the opium-eating classes would take to ganja?—I think so.

10037 How do you regard ganja as compared with opium in its effects on the people?—I think it is six of one and half a dozen of the other—about equal I should think—equally deleterious.

The witness withdrew.

Mr. R. C. HAVILAND called in and examined. *Mr. R. C. Haviland.*

10038. (*Chairman.*) I believe you are prepared with a statement which you would like to make to us in regard to the subject before the Commission?—Yes, I have lived in Lower Assam since 1878, and have known all sorts of opium-eaters among the Assamese. I own a tea garden which up to 1887 was almost exclusively worked by Assamese labour living in the surrounding villages. I had Assamese (Hindus), Cacharis, Garos and Bengalis among my coolies. Of these, the Assamese and old Bengali settler coolies were the chief consumers; after them the Cacharis, and considerably after them the Garos. I attribute the less consumption of the last two classes to the fact that both are alcohol-consumers—the Cacharis in a moderate degree, the Garos in an excessive degree. In 1887 the villages round me were attacked by that awful sickness known as *kala-azar*. The Garo villages were the first to suffer, and the inhabitants died out in two years. It then spread to the other villages round me, and nearly all the Cacharis died. The opium-eating Bengalis were affected in a much less degree, and the opium-eating Assamese (Hindus) least of all. A large village within three miles of my garden is almost entirely inhabited by Hindus. This village, though lying level with the *dhan* fields, and being during the rains inundated for months, almost entirely escaped *kala-azar*. I attribute their escape from this disease to their being opium-eaters, and I wish my other coolies were opium-eaters rather than alcohol-consumers. I should mention that women eat opium quite as much as the men do among my coolies, in both forms—smoking and eating. The Tehsildar of the district in which I reside was attacked by *kala-azar*. He had never eaten opium. I saw him at his worst, and he told me he was dying. I heard later on that he had, as a last resource, been advised by his native doctor (Kaviraj) to try opium. He did so, and is now strong and well again. He is one of the few instances I know of a man badly attacked by *kala-azar* getting over it. I know a Hindu gentleman who informs me his great grandfather was an opium-eater and died at the age of 90; his grandfather also ate opium and died at 65 years of age; his great uncle, an opium-eater, died at 75 years of age; his father is still alive and strong and eats opium, being now 60 years of age, and I know him well, and from his appearance no one could say he was an opium-eater. To prohibit the sale of opium would, in my opinion, be worse than a blunder—it would be a crime. It would certainly drive opium-eaters, who could not get smuggled opium, to consume alcohol or ganja, and I think that when the rice-cultivating ryots of Assam take to going out into their fields under a blazing sun, standing up to their knees in the putrid smelling mud after having drunk *mod* or *phatika*, the population will soon die out, and the blame of their deaths will be with the Government who prohibit opium. Such prohibition is of course possible if sufficient informers are paid to keep Government aware of illicit smuggling and growing; but the natives of Assam would not inform; other people would have to be found to reside among them, and these outsiders would, I think, have a bad time. Opium is not a luxury more than smoking among Europeans is, and is no more harmful when taken in moderation, and it has the advantage that it gives a man more staying power without food than a pipe or cigar does. If I wanted a cooly to be out shooting with me all day I should give him a little opium before starting, and he would go all day without feeling faint from want of food, and would be hungry for his evening meal, and quite contented and ready to do the same thing the next day. There is a common *poojah* connected with opium among Hindus. They burn it and get opium-eaters to pray for their good health while the opium is burning. This takes place yearly. It is called *Bhakat Khawa*. Morally an opium-eater is as good and rather better than a non-opium-eater, but inclined to be stupid till he has had his morning dose. I believe that if opium was stopped the Assamese would revolt, and I am sure that nothing short of armed force would persuade them to pay any other tax to take the place of the opium revenue; and above all from my personal point of view, if opium were stopped, I should lose all my local labour. *Haviland.*

10039. (*Mr. Wilson.*) Why would you lose local labour?—The people would die out.

10040. Do you mean by local labour Assamese as distinguished from imported coolies?—As *distinguished* from imported coolies.

10041. Your opinion is that they would perish?—I think so. I am speaking of the natives round my villages who cultivate.

10042. What proportion of those who work in your tea gardens are persons who own land in Assam?—Do you mean up to 1887 or now? Now I have more Bengalis because the villagers have all died out around me. Before that I entirely used local labour, but I was obliged to have Bengalis

*Mr. R. C. Haviland.*

8 Dec. 1893.

because there are no villagers left round me. They are beginning, however, to come back again now. Up to the time I have mentioned I was entirely worked by locally settled Bengalis and by the village Assamese.

10043. Can you tell us the amount of the recent enhancement of the land revenue ?—In my own district it would be one-eighth or 12 per cent.

10044. What would that amount to ?—It will be 9 annas on the bigha instead of 8.

10045. What is the size of a bigha ?—The third of an acre.

10046. More than one witness has told us that the enhancement of the land revenue amounts to 30 or 40 per cent. ?—So it does in some places. The districts are different. I was only speaking of my own district as a tea planter. They have decided to divide the rice lands into three classes. If a man has rice land just close to the means of communication, so that he can get to the markets or get to the steamers, his land is assessed as higher class than the land of the man who lives many miles away from any sort of communication either by river or road.

10047. That is the case in all parts of the world ?—This is how it has been assessed. As you say, some land has been raised 40 per cent. It may be that the man has a river here and a road there, and can get his produce straight into the market at once, so that his land is taken as first class, and would be raised I believe to 12 annas, which would make it 30 or 40 per cent.

10048. Assuming that the revenue was fairly assessed before, I understand that some parts have been increased upon the previous fair assessment to the extent of 30 or 40 per cent. and you have been increased 12 per cent. Is that so ?—You mean assuming that it was right before ?

10049. Assuming that the previous assessment was right and fair in regard to the access to markets and the quality of the land.—It was all the same before—it was all one rate. Now they have divided it into classes for the first time.

10050. Have the tea planters a special privilege ?—No, only in Kamrup, because our tea is so bad.

10051. It is the fact that your land is not enhanced nearly as much as the land of many other people ?—I am not enhanced as much as the Tezpore planter in the next district. He has to pay 12 annas instead of 8, and I think Sibsagar pays 12 annas ? I only pay 9, because the tea land is bad, not because the rice land is bad. I am speaking purely of tea land now.

10052. You say that the Cacharis are alcohol-consumers in a moderate degree. Do you mean that they are not opium-consumers ?—They are both.

10053. Then these Cacharis died out in spite of their opium-consumption ?—In spite of their opium-consumption.

10054. It did not save them entirely ?—No, the *kala-azar* is fearfully catching, and I do not think that any cure for it has ever been found ; but I think that if the people round about had all been opium-eaters, the disease would have passed over them, but, it got among my Garos and then it spread. It is infectious, or an epidemic, or something which spreads.

10055. I suppose when you refer to the opium-eating Bengalis being affected in a less degree, you mean those you are acquainted with ?—The settlers around me, imported originally, but long ago settled in the country.

10056. You are aware that it is not universally thought that the Bengalis are large opium-eaters ?—I do not know whether they are or not. Those people who have settled in Assam for years have taken to the habit.

10057. Are you speaking of Assam in general, or confining yourself to those you are personally acquainted with ?—I am confining myself to those I am personally acquainted with.

10058. You have referred to the case of a Tehsildar who was ill ?—Yes.

10059. I presume you are perfectly aware that no one has ever proposed to prevent the use of opium except for medical purposes ?—Yes, I am aware of that.

10060. That in all proposals for the prohibition of opium its use as a medicine has always been exempted ?—Quite so.

10061. Therefore the case of the Tehsildar has really nothing to do with the question we are discussing, because is was when he was ill, the opium was taken for medical purposes ?—When it is given for medical purposes it is given in very small doses often, so that the patient does not know he is taking it. In this case he was advised to take it as an opium-eater, that is, to take it in a pill or in water morning and evening ; in other words becoming an opium-eater.

10062. He was seriously ill, and thought that he was dying ?—I thought he would be dead the next day when I saw him.

10063. Do you mean to say that a man almost dead would be given large doses of opium ?—He would not begin with as large a dose as a man would take, etc. The kabirajes know exactly what a man can stand, and they would not give him more than he could take.

10064. I only put it to you that no one has objected to opium for medical purposes ?—Quite so.

10065. You have heard the evidence of some of the Assam witnesses to-day ?—Yes.

10066. You are aware that they do not share your opinion about the necessary use of opium ?—Those particular witnesses do not share my opinion, apparently.

10067. Is it only those who are cultivating rice under the circumstances you have described to whom you think it is so necessary, or is it equally necessary in the tea gardens ?—My labourers are cultivators. Do you mean to ask me if I do not know that the tea garden is much less malarious ?—If a man has to open up a jungle it is as malarious, and I think the opium would be equally necessary. It is hard to draw the line.

10068. Do you know if this Poojah to which you have referred takes place in other parts of India besides Assam ?—I do not know.

10069. Can you tell me anything about the statement we have heard, and the reports we have received as to the excessive mortality in some of the tea gardens ?—In Upper Assam.

10070. You are aware that there has been in certain tea gardens an enormous mortality ?—I do not know. I have heard of one large garden opened up in Upper Assam, where 50 per cent. of the people have died. That was clearing a forest I take it.

10071. Have there not been enquiries and reports, and has not that matter attracted a good deal of attention, that in certain tea gardens in some part of Assam the mortality has reached up to 100, 200, and even 400 in the thousand ?—I only know of this one garden where it has been anything like that. I know there are several gardens on what is called the Black List. If the mortality among the imported coolie population is over 7 per cent. in any one garden, it is placed on the Black List ; but I do not know of any garden except this one that have risen to anything like three or four hundred per thousand.

10072. (*Sir William Roberts.*) What was the approximate population of the villages around your plantation in 1887, when they were attacked by the *kala-azar* ?—It varied from 50 to 200.

10073. Then your experience is based upon an observation of a total population of about 200 ?—There are many bastis around me—eight or ten—that I drew my labour from.

10074. Then you mean that each of the villages would have a population of from 50 to 200 ?—Yes.

10075. Then your experience is based on an observation of a thousand or one thousand five hundred people ?—Yes, immediately around me, people that I saw with my own eyes—about that number.

10076. That is your absolute personal experience ?—Yes ; my absolute personal experience.

10077. There are of course many among the Hindu Assamese, and also amongst the Bengalis that do not use opium ?—Yes.

10078. Did you observe you could distinguish when an epidemic attacked a village whether it attacked those who were opium-smokers or opium-eaters oftener than those who were not ?—I could distinguish nothing after the disease had fairly started.

10079. What would be the proportion of adults, do you think, amongst the people that fell under your observation, who would consume opium ? Would there be anything like 10 or 12, or 20 per cent. ?—Much more than that, 50 or 60 per cent.

10080. One-half?—A good half: I should say the majority.

10081. I suppose you did not observe that there was much difference in their capacity for labour, and in their health between those who used opium and those who did not?—No, I never enquired whether they ate opium or not. I would not ask whether a man ate opium or not before I gave him a job.

10082. You never had to turn away a man because he went to excess in the use of opium?—Never.

10083. Have you had to turn away a labourer on account of the use of alcohol or ganja?—One man had to go into hospital, and I think he is a lunatic now.

10084. (*Mr. Mowbray.*) Are you now carrying on your tea gardens with imported coolies?—No, I have a large majority of Bengali settlers.

10085. Are they opium-smokers?—Yes.

10086. (*Mr. Fanshawe.*) Have you any knowledge of the Assam railway?—Yes, I did some work on it last year: I contracted for some part of it.

10087. Has it been your experience that there was any refusal to receive Assamese coolies?—We certainly should not refuse them. We wanted everybody we could get. The population is not large enough, and the time was so short. We only had from December to March to throw up perhaps 4 miles of earthwork on the embankment, so that we got every available Assamese and in addition had to import other labourers. The Assamese could not come away from their villages. They must cut their *dhan* and if they came to us they would go away again. We must therefore import labour.

10088. What was your connection with the railway?—I was a contractor.

10089. (*Mr. Wilson.*) What is the size of your tea garden?—It is a very small one, only 200 acres.

10090. What number of labourers or coolies do you employ?—I employed a different number each day. They come in as they like.

10091. What is the average number working at one time?—About 200.

10092. On the 200 acres?—Yes, about a man an acre.

10093. There would be seasons when there would be many more?—Yes; for plucking leaf. I should have more women—as many women as I could get.

10094. You have not any knowledge, I understand, as to the actual number of those who do take opium, and those who do not?—I have not analysed it, or gone into it with the figures.

10095. What is your impression?—My impression is that a very large majority are opium-eaters.

10096. You say that in the Garo villages the inhabitants have practically died out?—Entirely; absolutely died out.

10097. They were very great drinkers of alcohol—drinkers in what you call an excessive degree?—Yes.

The witness withdrew.



Mr. E. P. R. GILMAN called in and examined.

10098. (*The Chairman.*) I believe you are a tea-planter in the district of Sonapur?—I am.

10099. You are prepared to make a statement to the Commission?—Yes. I have been in Kamrup and Nowgong as a tea-planter since 1872, and have, therefore, had considerable experience with the opium-eaters of these districts, and I am of decided opinion that the sale of opium should not be stopped. I have always found that opium-eaters were, as a rule, far and away the healthiest and best workers, and, from my experience, live longer than non-opium-eaters. I should say that it is practically impossible to do away with opium, and to try and do so would undoubtedly cause a very heavy mortality, especially in the low marshy districts, as, from what I have seen, opium has generally been taken in these places more as a prevention against the many diseases that are so common in this district. I have noticed that in the different races residing where I live, the Assamese and Mikirs eat the most. Lalongs and Kacharis appear to take more to their native drink *mod*; but all the same, where these people eat opium, they show up against their neighbours, by being, as a rule, far brighter and better workers than those that do not eat it. I may add that for many years my brother and I held the right of selling opium in the Panbari, Khas Domuria, and Domuria Mehals, and I find that the average consumption per head of these mehals ran about a pice worth per day. The largest consumption of opium I have ever heard of was half a tola a day, and even eaten to that extent, the man, one Bodera Mussulman, a boatman in our employ, lived many years. Of course opium if taken in excess will be bad, but eaten as it is, it evidently does far more good than harm; and you have only to compare the people with those who consume bhang or ganja to prove I am correct. As far as morals are concerned, I should say the opium-eater is a more moral man than consumers of bhang or ganja or *phatika* (native spirit) are. I think the disposition of the people of Assam is decidedly against any interfering with, or prohibiting of, the sale of opium, whether for medical or non-medical purposes, and as to bearing any cost or part of cost of the prohibitive measures, the people, I am sure, would not bear any of it; and if it is stopped, one might as well shut up all the tea gardens in Assam employing local labour.

10100. Can you give any general description of the character of the district in which you live—is it high or low ground?—I have gardens on both high and low ground.

10101. Is your climate humid?—It is very moist.

10102. Hot and moist?—Yes.

10103. Relaxing?—Relaxing.

10104. Generally trying to the health?—Very trying to the health.

10105. (*Mr. Wilson.*) Will you tell us what is the size of your tea gardens?—About 1,500 acres.

10106. What is the number of labourers usually employed?—About 1,600 a day.

10107. Do you know anything in reference to the excessive mortality of the tea-gardens?—No, there is one garden that I heard of.

10108. Which is that?—That is one of the tea-gardens opening up in Upper Assam.

10109. Are you not aware that some few years ago there was a great deal of discussion upon the subject, and that some terrible reports were presented?—I have never seen them.

10110. Do Europeans it this district find in necessary to take opium as a preventive against fever?—I have never heard of Europeans taking opium.

10111. They escaped?—They did not escape fever.

10112. But they do not take opium to prevent it?—I never heard of it.

10113. Did you ever know of any medical men prescribing it as a preventive against fever?—No.

10114. I think you said that the Lalongs and the Kacharis appeared to take more to their native drink?—In my district they do.

10115. I suppose you are aware that that is not in general use?—From what I have heard since I have been here the Lalongs and Kacharis do not take so much.

10116. Did you hear me quote the census that the great vice in the Lalongs is opium-eating to which they are addicted more than any tribe except perhaps the Mikirs?—I did.

10117. That is not your experience?—No.

10118. You referred to the probability of having to shut up your tea gardens?—I referred to local labour.

10119. Do you agree with what Mr. Haviland said upon that point?—I do.

10120. You think the people would die out?—I certainly do.

10121. (*Mr. Mowbray.*) Are your coolies principally Assamese or imported?—Principally Assamese.

10122. Where you have imported coolies, do you find that they consume opium too?—Not at first.

10123. Do they acquire the habit?—They do.

10124. Do you attribute that to the nature of the place they come to?—I have often asked why they took it, and they said it was good for certain diseases.

*Mr. E. P. R. Gilman.*

28 Dec. 1893.

10125. You mean diseases arising out of the locality and climate?—Yes.

10126 (*Sir William Roberts.*) You speak of opium as a preventive against many diseases common in your district?—Yes.

10127. I presume that is the popular notion in the district?—It is a popular opinion, and it has been tried and found good.

10128. It is not founded on medical advice specially?—In many districts it is given by the native doctors.

10129. Do you recognise that there is a difference between the constitution of the natives of India and the constitution of English people in regard to opium?—I suppose there must be a considerable difference.

10130. (*Mr. Pease.*) Have you evidence of any kind to support your view that these people would die out if they had not opium?—I have no evidence that I can put before you, but I know that when men are unable to get opium they die.

10131. Habitual consumers?—Yes.

10132. Do you think, therefore, that if provision was made for the supply of opium to those who had become habituated to it, that would meet the case?—It might meet the case, but I should be sorry to say that it would meet the case.

10133. We have had evidence of the dying out of persons who have been heavy consumers of alcohol. Would you confirm that?—Yes.

10134. But you cannot bring evidence of the mortality of those who have been deprived of opium?—No, I cannot.

10135. (*Mr. Wilson.*) Did you hear Dr. Dobson's evidence yesterday?—Yes.

10136. Did you say that prisoners in jail are immediately deprived of their opium?—Yes, but see how well they are looked after and fed. They are put into wards, and everything they have is good—everything that takes the place of opium.

10137. I think he told us that he was very much against indulging them in any luxuries?—If you saw the prison he mentioned, and the kind of food they get, you would see that it is better than they get in their own houses.

10138. I understand your opinion to be that the people would die if they were deprived of opium?—I think so.

10139. You mean that they are not so comfortable out of jail as they are in?—No, as far as accommodation and clean food are concerned.

10140. That is your reason for saying that they would die outside while they might be preserved inside the jail without opium?—That is my reason.

10141. (*Sir William Roberts.*) Is it not the case that people outside the jail live in marshy and malarial districts?—They would live in malarial districts if they had opium given to them.

10142. I mean that the conditions in jails would be less malarious?—Far less malarious.

10143. (*Mr. Wilson.*) Is not the jail in Gauhati in a malarious district?—I suppose it is in a malarious district. I know that when men are unable to get their opium they die, I attribute the fact that prisoners in jail are able to stand the depredation of opium to the fact that they live better in jail than they do at home, they have better food, better dwelling, and better sanitation.

The witness withdrew.

*Mr. Ernest Bridge.*

Mr. ERNEST BRIDGE called in and examined.

10144. (*Chairman.*) I understand you are a tea planter at Kopati Tea Estate, Mangaldai, in the district of Darrang?—Yes.

10145. Will you lay before us the statement which you are prepared to make as your evidence-in-chief?—I have been a resident of Mangaldai for 17 years, during which period I have had many facilities for observing the general customs and habits of the people, and have been brought in close connection with opium-consumers, as at least two-thirds of my garden-labourers take opium in one shape or another; and I have observed that those who take opium invariably do more work than the non-consumer, and to restrict the sale of opium in Assam to medical requirements only would, to my mind, if not absolutely impossible, give rise to a combined feeling that would lead to very serious results; in fact, it would not be practicable to force such prohibition, for it would no doubt lead to smuggling which under the present régime may be said not to exist. As to the consumption by different races and its effects morally and physically, working on my garden are various classes of people, *viz.*, Hindus (Assamese), Kacharis Garos, Bengalis, Domes, Musalmans—nearly all take opium, the average consumption being about one pice worth per head; and I have invariably noted that the Kacharis, who form the bulk of my labour, do much more work than the Bengalis, for instance, who are not opium-eaters, but indulge in *bhang*. I do not believe it has any moral or physical drawback; in fact physically it is without doubt most beneficial to the people, in that, in a province like this, where fever is prevalent, there is little doubt that opium, though not actually taken as a cure, acts as a resistant against fever, and this is very apparent, from the fact that non-opium-eaters constantly get fever when malaria is thick in the rains. Again, dysentery and bowel-complaints are, perhaps, the two things which these people suffer from most, and if it were not for opium the fatal results from these ailments woud be quite alarming. Taking people of the province of Assam as to their disposition to the use of opium for non-medical purposes, I would not hesitate to say that quite two-thirds take opium in some form or other, and they would be quite unwilling to bear either in whole or in part the cost that would be entailed in prohibiting the use of opium.

10146. (*Mr Pease.*) You state that opium is taken for medical purposes. Is it not a fact that the use of opium as a dietetic, materially interferes with its usefulness when it is taken for medical purposes?—I do not think so; I think that habitual takers of opium derive great benefits in Cholera epidemics from the use of opium alone, not combined with other medicines, that is chlorodine, or medicine into which opium enters largely.

10147. You are no doubt aware that to a person unhabituated to opium, a four or six grains dose would be fatal?—I do not think so; I have known cases in which people have fallen ill, and have had the usual amount given by native doctors, namely, one pice worth, which is as nearly as possible five grains, and it has had no injurious effect upon persons who have never taken it before.

(*Mr. Pease.*) Then I suppose your Indian opium is weaker than Turkish opium. I should like to ask Sir William Roberts if six grains of Turkish opium would not be considered a fatal dose?

(*Sir William Roberts.*) It would be dangerous certainly.

10148. (*Mr. Pease.*) Many of those who consume opium will take a larger quantity than that as an indulgence?—I know nothing of Turkish opium or its strength. I only know of a case where a man who never had opium before who had what is approximately one pice worth, which is as nearly as possible five grains, and it had no deleterious effect on him afterwards.

10149. When a person is habituated to taking opium it takes a much larger dose to produce any medical effect; does it not?—I believe that is so.

10150. Therefore it cannot be used to the same advantage as medicine in the case of persons who habituate themselves to its use?—In the case of persons who are habitual consumers it will not have the same effect on them in certain diseases as it will on others.

10151. While, therefore, you accept it as exceedingly valuable, in such cases you say that there are persons who take it as a luxury, and thereby deprive themselves to a certain extent of the benefit of it as a medicine?—With regard to people who have taken it habitually, I do not presume that they took it as a luxury; they took it probably with the view of shaking off the diseases from which they were subject in a province like Assam, especially in the low-lying tracts of Assam to which I have referred.

10152. You have stated that the Bengalis who come into Assam are not opium-eaters?—I do not think that is quite what I wish to convey about Bengalis coming into Assam. When Bengalis have been in Assam for many years they become opium-eaters; when they are first imported into

Assam, certainly, I should say for the first two or three years you find very few opium-eaters among them, if any. When you come to look at Bengalis who have been in the province for twelve or fifteen years and have themselves almost become Assamese in their ways and doings, you find them probably as large consumers as the Assamese themselves.

10153. Can you form an opinion as to the amount of labour done by Bengalis who have become opium-eaters as compared with those who are recently imported and who have therefore not become addicted to the habit?— My experience of that is many years ago, and I have not thought it over, but I may mention perhaps that recently having got coolies I find that amongst 29 adults there are only eight who take opium, and they are people who have not been with me very long, but whom I must admit I did not import direct, but they came to me of their own accord. How long they had been in the district I did not ascertain of them, but I should judge that had these 29 adults to whom I refer been any long period in the district there would certainly have been more than eight of them at present opium-consumers?

10154. Should you give preference to a man that is not an opium-consumer or to one who is?— Do you mean a large consumer or an ordinary consumer?

10155. An ordinary consumer?—I should certainly give preference to the man who takes his opium in the authorized way, that is, who does not abuse it.

10156. As against an abstainer?—As against an abstainer.

10157. (*Mr. Wilson.*) Will you tell us the size of your tea garden?—Three hundred acres.

10158. What is your average number of coolies?— Five hundred.

10159. What is the number daily working?—The number daily working is about three hundred and forty.

10160. Will you tell me how much your land revenue has been enhanced this last year?—My land revenue falls under the Kamrup rules, and as we have just heard it has been raised from eight to nine annas, being low down in the province of Assam where the soil is not so fertile as in Upper Assam, distinction has been drawn in that way as I understand.

10161. Is the theory of that that you were too highly assessed before?—I do not think that that was the theory. The theory might have been this, that there are certain portions in Assam that are far more fertile than other portions both as regards European and Native settlers, and those who had only a poor harvest had to pay the same rent as those who had a full harvest and every facility of getting their produce to the nearest and perhaps the best market.

10162. Do you happen to know anything about the reports on the excessive mortality of certain districts?—I have only heard of them; I have not seen them. I have heard very recently in Upper Assam, where a new tea garden has been cleared with a very heavy forest, that the mortality has been very great.

10163. Do you know what the mortality is among your own coolies?—It was last year about three and a half per cent. It probably would not have been that had we not been unfortunate enough to have a cholera wave.

10164. Can you tell me what age these coolies are for the most part; up to what age are they employed?—It seems to me that there is no limit. There is a neighbour of mine who now employs in his flower garden an Assamese who dates back from the time when he took his own opium off his own plant. He is now, I should certainly say, as he has good proof of his age, 86, and he does a very good day's work too.

10165. Are any of the imported coolies in your garden employed on the contract system?—None whatever.

10166. Then when you contrast the Kacharis with the Bengalis there is no question of that kind coming in; they are all free labourers?—They are all free labourers.

10167. Do you think that this distinction which you draw between them is entirely a question of taking opium, or do you think that it is partly a question of race?—It is a question of opium; for instance the Kacharis, who as I have stated form the great bulk of my labourers, do not take opium to the same extent when they are in the highlands of the country that they inhabit; it is only when they come to marshy and low land, which may be said to be the malarial parts of Assam, that the opium comes in.

10168. It appears as if your opinion on that point is just the opposite to that of Mr. Haviland?—I heard him give his evidence.

10169. You take the opposite view?—That is my view of the Kacharis with whom I have worked for the last 17 years.

10170. He spoke of the Bengalis as opium-eaters?—Probably he has had more experience of Bengalis. My Bengalis are very few in comparison with the local labourers around me. I only draw a distinction among the people that I have about me, Bengalis and Kacharis. I could not do so on any other gentleman's estate.

10171. Will you explain again what I did not understand—your statement in reference to the difference between the old Bengalis and the new ones?—The old Bengali is a man who was formerly imported into Assam under the five-years contract system as it then was: when he has served his five years it is at his option whether he takes a new agreement or not. He may do so or he may not; when the five years are over he may leave the gardens where he contracted, although he may not leave the province. Those are what I refer to as the old Bengalis.

10172. Which do you say are most in the habit of taking opium?—The Kacharis.

10173. And as to these new and old Bengalis?—The old Bengalis.

10174. They get into the way of it?—Yes, they do not actually get into the way of it, but they find it an absolute necessity to take it, that is what I understand.

10175. Then you think they do not die so fast?—I do not think they are subject to the same illnesses. In cholera times we find that the biggest opium-eaters are left out whereas the better class of men are taken away.

10176. Do not you think that acclimatizing has something to do with it apart from opium?—I have no doubt that the climate is such that it requires some stimulant of some sort.

10177. Do not you think that the difference you point out may be partly attributed to the fact that the new ones are not in any way acclimatized?—I fancy it is more that they are addicted to the custom of their own country, which, I believe, is principally bhang, and which for some time afterwards we know that they ate in the gardens.

10178. Is it not a common thing with Europeans to take opium as a preventive of fever?—No, I have not heard of such a thing.

10179. Do you provide in any way medical assistance for the coolies?—Yes, I have a native doctor and a full complement of medicines as laid down for the gardens that are under contract.

10180. Is he under the European system?—He has a Surgeon's certificate that he is able to carry on the medical profession in the garden to the satisfaction of the medical officer of the district.

10181. Does he prescribe opium to natives as a preventive of fever?—I do not think he does.

10182. (*Mr. Fanshawe.*) You say that an average daily dose among the labourers is about a pice worth. Can you tell me, speaking generally, whether they can go on without exceeding that dose over a fairly long period?—I have men working with me now who worked with me fourteen years ago. They took a pice worth then and they take a pice worth now. I have also evidence of people outside my garden. I have a neighbour who had a gardener who took his opium in the crude state from his own plant and who told me that now that the price of opium was so much greater he had to take less than he did under his own cultivation.

10183. You have not noticed any tendency to increase the dose among a large proportion of labourers?—I have not.

10184. Is it not a matter of common knowledge that opium sold retail in this country is very much mixed with other substances, and that it is not in any case very pure opium?—I cannot speak as to purity. I have heard that at times there have been complaints about the purity, but very few, and, probably, they from people who had not the means to judge as to whether it was good or not.

10185. You are not aware whether the opium sold by retail is generally mixed with other substances to some extent?—I have no general knowledge upon the subject.

10186. Do you think that the distinction you have drawn in the power of work between Kacharis and Bengalis

*Mr. Ernest Bridge.*

28 Dec. 1893.

depends entirely upon the difference of the stimulant which they take?—I would not distinguish between the Bengali and Kachari if they both took opium, but if the question refers to consumers and non-consumers, I most emphatically say that the consumer will do more work than the non-consumer. That has been my impression, and I have been able to gauge the matter for many years past.

10187. I would put it rather in this way, if neither the Bengali nor the Kachari is a consumer, is any distinction to be drawn in regard to their power of work?—The distinction would be this, that if neither of them is a consumer of opium the Bengali, either from bhang or from intoxicating liquor, would be far inferior in his average work to the Kachari.

10188. If you exclude stimulants on both sides—bhang on the one side and opium on the other, how would you compare them?—The Kachari, I think, is the finest man physically, in Assam.

10189. (*Mr. Pease.*) Do you say that the Government licensee sells adulterated opium?—No, I did not state that, but natives say that on occasions they have found pieces of bamboo in it.

10190. I understood Mr. Fanshawe to say that it was accepted as a fact that adulterated opium was sold to the people?—That is not my impression.

10191. (*Mr. Wilson.*) Is it legal or illegal to sell adulterated opium?—I do not know.

10192. May I ask where your coolies get their opium?—They get it from the shop in the garden.

10193. Who is the licensee of that shop?—I am myself.

10194. (*Mr. Pease.*) Is the opium you sell in the same condition as it is when obtained from the Government licensee?—I believe it is exactly the same.

10195. Do you know whether it is the practice in your neighbourhood for the opium to be doctored before it is sold to the coolies?—I cannot speak from personal knowledge, but I have been told that in the case of shops that are held by Europeans with a license to sell opium, the people would go out of their way to get opium from those shops rather than go to one that is held by one of their own class.

10196. Have you any profit in retailing opium to the people?—No.

10197. Do you sell it at the same price at which you purchase it from the Government?—Not quite so. We purchase it from Government for ₹37 per seer and we retail it at ₹40, which would indicate that there is a profit of ₹3 per seer, but of course in my position as a European I cannot myself attend to the writing up of the books and I pay a man to do it and also to bring the opium out from Mangaldai which does away with the balance.

10198. (*Chairman.*) May I ask whether among the European tea planters in Assam there is unanimity of opinion with reference to the opium question?—I think thorough unanimity of opinion.

10199. Do they take the view you have presented to us?—I think they would endorse my view.

10200. So far as you know without exception?—Without exception.

The witness withdrew.

*Mr. Jagannath Barooah, B.A.*

Mr. JAGANNATH BOROOAH, B.A., called in and examined.

10201. (*Chairman.*) I believe you are a tea planter in the district of Sibsagar?—Yes.

10202. May I ask whether the number of native gentlemen engaged as tea planters is large?—Not very large, I should say, from two to three dozens in the Assam Valley.

10203. You are here to-day to tell us that you are against the prohibition of the sale of opium?—I am against the entire prohibition of the sale of opium all at once.

10204. Among the native tea planters is that view universally entertained?—I believe so.

10205. Do you regard opium as a necessity for the people of Assam?—Opium is a necessity in a jungly and malarious province like Assam. The use of opium has been prevalent from time immemorial. During the regime of the Native Government in Assam, a large number of people of all classes, both higher and humbler, indulged in opium. Since the prohibition of the cultivation of poppy in Assam in 1860 the use of opium has gone out of fashion amongst the higher classes, but it is largely used by the working classes who labour on the rice-fields or in the tea gardens. Opium is highly useful in alleviating pain and in removing disorders of the stomach, and is also a preventive of fever to some extent. Opium is not the veritable poison it is represented to be. It is, on the contrary, a useful thing when used in moderate quantities. Of course the abuse of opium is highly injurious, just as the abuse of everything else in the world; but I have scarcely come across any cases of the abuse of opium, and I believe such cases are very rare indeed.

10206. Do you think the prohibition of opium in Assam would be practicable?—I do not think prohibition of opium is at all practicable in Assam. First of all, the old people who are in the use of it are certain to die. Secondly, those who take opium as a preventive against malaria and fever, and as a sustaining agent in their daily labour in the fields or in the tea gardens, will sadly miss a remedy which can be easily procured at a comparatively small outlay. If opium be prohibited, it will be smuggled in from other places where it can be had, or the cultivation of the poppy will be secretly carried on. To prevent this would be simply impossible, unless the Excise Department would maintain a large army of subordinates, and even in that case the suppression would be most vexatious and iniquitous, while it is bound to be unsuccessful. Even if the operations of the Excise Department be, to some extent, successful, the people will pass on to some other stimulant in lieu of opium, and most decidedly to spirituous liquors,—a change which will be a thousand fold worse than the present habit of taking opium. On the whole, the prohibition of the sale of opium is not, in the least, practicable, or called for by the circumstances of Assam.

10207. We should be glad to hear any statement from you on the general subject of the sale of opium?—The bulk of opium sold in the Assam province is sold in the six districts of the Assam Valley, *viz.*, Lakhimpur, Sibsagar, Darrang, Nowgong, Kamrup, and Goalpara. The quantity sold in the Surma Valley is remarkably small. The Aryan and semi-Aryan races, such as Brahmins, Khayasths, Kolitas, etc., are not now-a-days given to much opium-eating. Those who, more or less, largely indulge in opium are the aboriginal tribes, such as the Kacharis, Mikirs, Lalongs, Turengs, Noras, Sawdangs, Muttocks, Miris, etc., and these are the most numerous classes in the Assam Valley, and are the strongest and the most hard-working people in the province. So far as my experience goes, opium-eating has not made them weaker, nor have they deteriorated in the least from a moral point of view. Looking to the returns of the sale of opium, I find, from the Assam Administration Report for 1874-75, the quantity of opium sold from the treasury was 1,874 maunds; while the same for 1891-92, as given in the Administration Report for 1891-92, is only 1,365 maunds, or a decrease of nearly 28 per cent. in 18 years. So the consumption of opium is, as a matter of fact, largely decreasing. Another fact must be noticed, that a larger proportion of the drug now finds its way to the adjoining hill districts, such as the Garo Hills, Khasi Hills, Naga Hills, Abor and Mishmi Hills, Duffla Hills, which surround the Assam Valley, in consequence of greater facilities of communication between the *hill* people and the plains than what existed in the olden days. The consumption of opium is therefore decreasing even more than the returns would show, and the policy of the Government in licensing the vendors and gradually raising the treasury price has had the effect of diminishing the quantity consumed, while realising the largest possible revenue. The price of opium in 1874-75 was Rs. 23 per seer, and the present price is Rs. 37 per seer. The total revenue derived from opium in Assam in 1874-75 was only about 12 lakhs of rupees, including both the license fee and price of the drug, while the same in 1891-92 was 19 lakhs. Nobody desires to extend the use of opium, but, when the people find it necessary to do so, Government have no right to interfere with the liberty of the subject in taking what they find useful. Government have done their best, and are quite right in so doing, to restrict the use of opium by making the drug as costly and prohibitive as possible, so as to be available only to those who really want it; it would be against all considerations of sound policy if Government were to go further.

10208. Will you give us your view as to the general disposition of the people of Assam on the opium question?—A large percentage of the people of Assam use opium from sheer necessity, due to climatic influences and to ravages of disease. In the absence of a census return showing the number of opium-eaters, it is impossible to say what proportion of the people takes opium. The disposition of the people of Assam towards opium is one of toleration under necessity. The people of Assam would consider that Government would not be justified in adopting any change in the policy hitherto pursued, which in the opinion of all is the best that could be devised. Theoretically speaking, everything having even the slightest trace of intoxicating effect should be given up. But in practical life it is not found to be possible. Hemp drugs and spirituous liquors are positively injurious, and it is these that should be prohibited. The sale and consumption of liquor is increasing by leaps and bounds, and the excise revenue derived from the same does not represent the quantity consumed by any means. The people of Assam have not asked for this enquiry, and are quite unwilling to make good any revenue which Government may lose, in whole or in part, in case of adopting prohibitive measures in consequence of outside pressure brought to bear upon them, from undoubtedly the best of motives, but from an entire misapprehension of facts. It is unnecessary to say that the people of Assam are unable to bear any further taxation. It is needless to allude to the fact that the people of the Assam Valley, where the bulk of opium is consumed, have had their land revenue increased only this year by about 30 per cent. on the whole. It is scarcely relevant to allude to the ravages of the *Kala-azar*, which is decimating some of the fairest districts of the Assam Valley, and pushing its way upward gradually without being checked or without any remedy being till now found to combat its fell grasp. The question of prohibiting the sale of opium should be taken on its own merits, and, when so taken, it does not call for any prohibitive measures whatever.

10209. Are we to gather from what you have said that you are satisfied with the action of Government in relation to the sale of spirituous liquors?—I believe we are perfectly satisfied with the policy of Government as regards opium.

10210. With regard to spirituous liquors have you any suggestion to offer? Do you think there is any undue facility for purchasing spirituous liquors?—Yes.

10211. There are new facilities for people getting spirituous liquors, undesirable facilities?—Yes.

10212. Have you any recommendation on that point?—I should like more restriction to be placed upon the sale of liquor by reducing the number of shops which have been indiscriminately opened in various parts of the province. I am aware that of late the number of such shops has been decreased considerably, but I believe it admits of a further reduction.

10213. There has been what you may call a movement of reform taken in that respect?—Yes; certainly.

10214. You desire it to go a good deal further?—Representations were made by the planting community that the number of shops in the planting districts was unusually large. In consequence of these remonstrances the Excise Commissioner went out and saw the localities of the different shops. I believe it was he who ordered a reduction of the shops, but the general feeling amongst the planters, both European and Native, is that the number of shops is still a little bit too large.

10215. Have you any doubt as to the disposition of the Government to make the reduction upon the first suitable opportunity?—I believe the Government would be willing to do that, but of course the Government wants to raise a revenue. Government looks to two things—decreased consumption and increased revenue; these two things are not always compatible with one another, and often times they are one against the other. I do not mean to say always; but if the consumption of spirits is to be minimized the Government should not have regard to the revenue. If the policy be to increase the revenue derived from liquor and at the same time to decrease its consumption, it will of course go on in a diminished form, but I do not think it will altogether disappear.

10216. If there was a well-ascertained public opinion in the district with reference to this point, if it was made clear to the Government that public opinion was in favour of a reduction in the number of shops for the sale of spirituous liquors, have you any doubt that that expression of public opinion would be taken into consideration?—Public opinion was certainly taken into consideration; but there is another thing to be considered. Liquor is consumed in two forms in Assam. The indigenous population of Assam consume a liquor called rice-beer, which they make in their own homes and which is not taxed when used for their own consumption. It is the grog shops which manufacture liquor for the coolies, the imported population, shops that are licensed by the Government, and it is the number of these that should be reduced.

*Mr. Jagannath Barovah, B.A.*

28 Dec. 1893.

10217. I may take it from you that as a question of morals the diminution in the consumption of spirituous liquors is much more to be sought for than the prohibition of the consumption of opium?—Certainly.

10218. (*Sir James Lyall.*) I think you said that a great deal more liquor was consumed than is shown by the returns?—Certainly, because the returns of liquor drunk only show the number of shops and the quantities sold, but the liquor consumed, manufactured at home by the people for home consumption, is never shown in the returns.

10219. Is that only rice-beer?—As regards the liquor shops which have to make returns from time to time I believe a great deal of liquor is sold which is not shown in the returns, and there is also a good deal manufactured at home which is not shown in the returns.

10220. Do you think it is because it comes from the sudder distilleries or because it is manufactured in their hidden stills?—The liquor sold in these shops is manufactured in sudder distilleries.

10221. (*Mr. Fanshawe.*) You are an Assamese?—Yes.

10222. Are you a B.A. of the Calcutta University?—Yes.

10223. Where do you reside in Assam?—I reside in the town of Jorhat, and also at my tea gardens.

10224. Are the tea gardens far away from Jorhat or near?—The tea-gardens are near I should say.

10225. How long have you been managing the tea gardens?—For a period of 21 years, ever since I have been out of college.

10226. I think you are President of an Association in Jorhat?—Yes, I am President of the Jorhat Sarvajanik Sabha.

10227. What is the object of that Association?—The Association was established for the purpose of representing the wishes and aspirations of the people to the Government, explaining to the people the objects and policy of the Government, and generally ameliorating the condition of the people.

10228. What classes does the Association represent?—It represents all classes of people in Jorhat.

10229. How many members has it?—From four to five hundred.

10230. Does the Association hold the same views as you have expressed to-day?—I believe so.

10231. Have you any reason to know that it does?—Yes.

10232. What is your reason for that?—Because we held a general meeting on this question, and at that meeting the Association resolved to support the policy of the Government, on the ground that if opium be altogether prohibited the people are quite unwilling to bear any further taxation, and also that it would be a hardship to those who take opium to be deprived of it all at once.

10233. (*Mr. Mowbray.*) We have often heard about the restriction of opium to medical uses; has your Association ever considered the possibility of doing so as a practical question?—The Association of course never considered this opium question before the appointment of this Royal Commission. After the Royal Commission was appointed, we held a general meeting at Jorhat in November to consider what attitude the Association should take in relation to this matter.

10234. Have you turned your attention to that particular point, the possibility of only allowing opium to be used for medical purposes?—We saw that point mooted no doubt.

10235. You are aware that that is one of the points?—I am perfectly aware of it.

10236. Can you give me any views of yourself or your Association on that precise point, as to the possiblity of doing such a thing?—The Association thinks that it would

*Mr. Jagannath Barooah, B.A.*

28 Dec. 1893.

not be practicable to abolish opium altogether suddenly; they consider that opium is useful in many cases of disease, and also as a preventive against malaria; at the same time people take it also as a stimulant. It has not been observed that in any part of the world people are capable of doing without some kind of stimulant, and if a choice is to be made between different stimulating agents such as opium, ganja and spirituous liquor, I should say certainly the choice would be on opium, which is far less harmful than either of the other two. Of course if it were possible to abolish all stimulating things we should not object to it. But as society is not so disposed, and as people are liable to have recourse to some kind of stimulating thing, it would be better to allow the people to take opium as they have done.

10237. But you have not turned your attention precisely to any possible mode of limiting its use to medical purposes?—I should say that as the Assam people are at present situated I do not think it can be very speedily done. The people are for the most part ignorant, and I think they object even to European medicines and European doctors, and even if they do not object, these are not available in every part of the province. Secondly, there is a great deal of insanitary conditions in the province; a great deal of malaria and scarcity of water; the villages are waterlogged from being in low-lying places and no attempt being made to drain them. Moreover, the facilities of communication with Calcutta and other places are not so good. It takes a week to come to Calcutta. When the through railway is constructed to Assam, the Assam-Bengal Railway and the country is opened up and insanitary conditions are removed and education is spread amongst the masses, I think that opium would probably be given up voluntarily, and when Assam attains that condition I believe that no reasonable men will want to retain it for itself.

10238. Should you prefer to leave it to the voluntary growth of opinion in Assam?—I should prefer leaving it to the voluntary effort on the part of the people, and at the same time I would approve of the policy which has been hitherto pursued for restricting the sale, and consumption of opium by gradual means. I should also wish that if opium be given up, no burden should be imposed upon the people who do not take opium. At the present moment it is the people who take opium who pay the tax. If opium is abolished, the whole population will have to bear the cost.

10239. In that case both opium-eaters and non-opium-eaters will equally object to the measures of the Government?—Yes.

10240. (*Mr. Wilson.*) You have stated in evidence that opium is highly essential in removing diseases of the stomach?—Yes.

10241. What disorders?—Diarrhœa, dysentery and other bowel complaints. I may also say that it is useful in diabetes and rheumatism. It is believed to some extent, as I have said, to be useful in preventing fever, but of this I am not quite sure.

10242. You do not call fever a disorder of the stomach? Do you speak of your own knowledge, or medical opinion, or is it a common impression? What is it that makes you say it is useful in removing disorders?—I speak from my own personal knowledge, and I have also been told by medical authorities.

10243. That it removes all those disorders?—Yes.

10244. You say it is a preventive of fever to some extent?—To some extent.

10245. Who has told you that?—That is the popular notion.

10246. You spoke of the aboriginal tribes. Are you aware that the Kacharis are a very short-lived race?—I do not think so.

10247. You are not aware of that?—No.

10248. If it is stated by Mr. Gait in the Census Report, should you accept it?—Yes, if it is based upon statistics.

10249. You will find it at page 227?—If it is based on statistics of course I should believe it.

10250. You say that Government are quite right in doing their best to restrict the use of opium by making the drug as costly as possible?—Yes.

10251. Why do you stop at entire prohibition?—Because it cannot be brought about all at once since the people of Assam now use opium. I do not mean to say the whole population, but about one-fourth or one-third use opium, not only as a remedy against disease but also as a stimulant and as a sustaining agent.

10252. You say "so as to be available to those who really want it"?—Yes.

10253. I understand you to say that it is wanted most by the forest people?—I do not think so.

10254. Cultivators?—They are not very poor.

10255. Who are the poor people in Assam?—I do not think that there is any class in Assam who may be properly called poor. Poor of course is a comparative term, and what you call poor may not be called poor by another.

10256. You speak of the feeling of the people as one of "toleration under necessity"?—Yes

10257. Do you regard it as a necessity?—I regard it as a necessity in this sense. People generally take to opium when they are under some disease, and finding it useful in removing certain diseases they continue the habit, and by the continuation of the habit for a long period they find it impossible to leave it off.

10258. Then, if some provision were made for the persons who have become so habituated to it and also for medical supplies, you would perhaps have no objection to prohibition?—I have already explained that if the condition of Assam be so improved that education be spread among the masses, so that they may not have the prejudices they now entertain regarding European medicines and doctors, and if the insanitary conditions which are prevalent in the province can be removed, and if the general intelligence and enlightenment of the people can be improved, they will give up opium voluntarily. If such a state of things could be brought about in a day I should have no objection, but at the same time I would lay it down as a condition that no additional taxation should be imposed on the people on account of opium.

10259. I understand you to say that if the people had greater access to European medicines you would be glad to see opium prohibited?—That is not the only thing. I have stated the conditions; it is not only accessability to European medicines and doctors, but that the people should be so enlightened as not to have prejudices against them. There are now certain sections who would not take advantage of European medicines even if they were placed before them.

10260. You have referred to the land revenue having been increased 30 per cent.?—Yes.

10261. Why do you refer to that?—I meant to say that the people had their land revenue increased to 30 per cent. on the whole only this year, and consequently if any burden were to be imposed on them, they would be ill able to bear it.

10262. You say that has taken place where the bulk of the opium is consumed?—Yes.

10263. You mean in the opium-eating districts more than anywhere else?—Yes. The increase is greater in the Sibsagar district than in any other place, and that is one of the most opium-consuming districts in the province.

10264. What is the size of your tea garden?—Four hundred acres.

10265 What is the number of your labourers?—About 500.

10266. Have you any idea of the proportion of them that take opium?—I have about 300 Bengalis imported, and I believe about 5 per cent. of them take opium. Then I think about 100 are local Assamese—Assamese of the district in which my garden is situated—and amongst these I believe the number of people who consume opium is about 5 per cent. also. Then again I have another 100 of Kacharis who have come from the lower district of Kamrup and Goalpara; I think the number of opium-eaters amongst them is about two-thirds or 66.

10267. You have referred to the Association of which you are President?—Yes.

10268. How long have you been President?—I was Vice-President six years and President for one year.

10269. When was the meeting held at which you were authorised to make these representations?—I am not authorised to make any representations here. They have adopted a certain memorial which will probably come before this Commission in due course. I have not been authorised to come as a witness to make a statement.

10270. Who is going to present the memorial?—The Association will present the memorial.

10271. When?—They have submitted one already to the Local Government.

10272. I thought you said there was a memorial presented to this Commission?—There has been no memorial to the

Commission. I think it will be submitted to the Commission by the Local Government. *

10273. How many persons were present at the meeting of your Association?—It was a meeting held on the 11th November, and about 400 persons were present.

10274. Was the opinion unanimous?—Yes.

10275. Quite unanimous?—Yes.

10276. Have you the resolutions that were passed?—I have not.

10277. Was there any other subject discussed at that meeting?—Yes.

10278. What?—Ganja.

10279. Anything besides that?—The question of ganja came up also for discussion as to what attitude the Association should adopt towards it. The Association was unanimously of opinion that ganja should be abolished, as it is very injurious to health, and is also the cause of a great deal of insanity.

10280. Was there any other question discussed?—Yes.

10281. What?—Other matters relating to the constitution of the Society: some amendments of the rules which I do not remember at present.

10282. Only details about rules?—Some amendment of the rules, the appointment of a new Secretary, and so forth.

10283. Does not this question of the enhancement of the land revenue interest the Association?— It did interest it.

10284. But you did not discuss it?—This enhancement of the land revenue has been settled.

10285. Had you meetings to discuss the land revenue?—Yes; a series of meetings.

10286. During what period?—From October 1892 to about February 1893, we had a series of meetings of the Association to protest against the policy of the Government for an excessive increase of revenue.

10287. Do you remember whether any concessions were made owing to your protest?—I believe so.

10288. Do you know a witness has given evidence here, Mr. Trinoyan Barkakoti, pleader at Sibsagar?—Yes.

10289. Is he a member of your Association?—I believe so.

10290. Was he present at your meeting?—No, he is at a different station.

10291. Do you know that he does not agree with your views?—I have now come to know that.

10292. Do you think that he is the only member of your Association who does not agree with you?—He does not stay at Jorhat, but at Sibsagar. He practises there as a pleader. I believe he may not have made up his mind at Sibsagar as to what opinion he would give. I am sure he made up his mind here in Calcutta as he was here for two months.

10293. Who asked you to come here?—I was asked by the Deputy Commissioner of Sibsagar whether I would be willing to appear before the Royal Commission on Opium as a witness, and I wrote to him to say I had no objection.

10294. Have you either of those letters with you?—I think not. I may have them at my club, but I have no letters here.

10295. Was it a written or a printed letter?—The first letter I had was written. It was a demi-official letter.

10296 And the second?—The second was from Mr. Driberg asking me to send an abstract of what I intended to say.

10297. Have you a copy of that?—I have at my club, but not here.

10298. (*Mr. Pease.*) You state somewhat confidently again and again, that the people of Assam do so and so. What authority have you to speak for the whole people of Assam?—I do not speak authoritatively at all as if I had been commissioned by the people to make any statement; but I have heard the people giving their opinions, and as a native Assamese coming in contact with the people of the district and intimately knowing the people in various capacities I think I may take the liberty of saying what I have said as far as my experience and knowledge go.

* [*Vide* Appendix XXXV.]

*Mr. Jagannath Barooah, B.A.*

28 Dec. 1893.

10299. Have you made any special effort to find out what the view of the people was over so large a territory as Assam before stating so positively what their views were?—Yes.

10300. In answer to the Chairman you stated that the tea-planters were unanimous in holding your views. I have an extract from a representative of one of the Tea Companies in which it is said that the labourers are not nearly so good as they used to be "chiefly owing to the bad classes of coolies that are being sent up, and the terrible practice of opium-eating amongst a large percentage"?—I did not express any opinion on that point. I only answered in reply to a question from the Chairman as to whether the tea-planters were unanimous about the condemnation that I passed upon liquor shops.

10301. I understand that out of 300 Bengali coolies you have only 15 opium-eaters?—Yes.

10302. You heard the last witness state that he had a shop on his tea garden from which he supplied opium; have you a similar shop?—No, I never had any.

10303. Do you know what the regulations are with regard to the shops that are opened?—I believe they are put up to auction; the highest bidder gets it. There are about 60 shops in the Sub-division of Jorhat.

10304. Do the tea-planters bid at this auction?—It is very seldom that the tea-planters go in for buying shops. I believe Mr. Bridges' case is an exceptional one; at least in Upper Assam I know of no opium shops being got up by a tea-planter. It is an exceptional case.

10305. I understand you are in favour of the gradual diminution of the consumption of opium in Assam?—Yes.

10306. Did I understand you aright that the ground on which the meeting passed this resolution was that they preferred to have opium consumed as at present rather than submit to increased taxation?—That is one of the reasons.

10307. That is what you stated?—Yes.

10308. Do you think that if the matter was separate from the question of increased taxation, the same view would be expressed?—We based our opinion on three or four grounds: one was increased taxation, another was the gradual enlightenment of the people, and the removal of insanitary conditions, and so forth. Opium-consumption could of course be given up if all those conditions were fulfilled.

10309. What you desire to see would be the use of opium entirely confined to medical purposes?—That certainly would be a very desirable thing if it could be done.

10310. (*Mr. Wilson.*) Do you know Mr. John Stewart, another gentleman who has something to do with the tea gardens of the Deju Tea Company?—I know him.

10311. Are you aware that he does not agree with your views?—I do not know that.

10312. Should you agree with him in this, that in his district of North Lakhimpore, the population has distinctly deteriorated, chiefly owing to the use of opium?—I do not think so.

10313. Do you know the district of North Lakhimpore?—Yes.

10314. You do not agree with that?—I do not. A good deal of this indolence of the so-called Assamese is ascribed to opium-eating, but it is not owing to indolence that they do not work on the roads and other public works. It is only on account of their being above that kind of work owing to their rather easy circumstances.

10315. (*Sir James Lyall.*) Do you think that the habitual moderate use of opium acts as a resistant to fever in malarial tracts?—I am not quite sure of fever, but I am sure with regard to bowel complaints, rheumatism and other diseases. There is a notion held by some people that it is also a prophylactic against fever, but I cannot authoritatively say that it is so. I believe that the notion that it is a preventive against fever is not quite general. Some people think that it is a preventive, and others do not.

The witness withdrew.

*Babu Mahendra Nath Phukan.*

28 Dec. 1893.

Babu MAHENDRA NATH PHUKAN called in and examined.

10316. (*Chairman.*) You are a tea-planter, I believe ?—Yes.

10317. You represent the same interest as was represented by the native gentleman who was last in the witness chair ?—Yes.

10318. In the position which I fill I have a great responsiblity to the Commission with reference to the saving of public time. We do not desire to repeat the same evidence from witnesses of the same kind of experience, and I will simply ask you first, whether you have heard the statement of the last witness ?—Yes.

10319. Do you agree with him in what he has said with reference to the policy of prohibiting opium ?—Yes, I do.

10320. You are here to object to the prohibition of the use of opium ?—Yes.

10321. Do you consider that it is impracticable to prohibit the use of opium ?—I do.

10322. So far you agree generally with the last witness ?—Yes.

10323. (*Mr. Wilson.*) Is the habit of taking opium considered creditable in Assam ?—Amongst the educated portion it is not considered very creditable.

10324. Do you approve of persons taking opium daily ?—Yes ; if they are habituated to take it it is good for them.

10325. Do any of your family take it ?—Our forefathers took it.

10326. I mean the members of your own family ?—No.

10327. Did you ever try opium-taking ?—No.

10328. It is not a good thing ?—No.

10329. Why do you not take it ?—I do not like to take.

10330. Does it not keep off fever ?—It depends upon the will of the person who wants to take it, as in the case of drinking liquor.

10331. Do you think it keeps off fever from other people ?—do not think so.

10332. What harm would it do to stop it ?—Some people live in low-lying districts and use it for diarrhœa, dysentery and diabetes.

10333. Not for fever ?—Not for fever.

10334. How long have you lived in Assam ?—I was born in Asam.

10335. Do the people of the country generally think that it keeps off fever ?—No.

The witness withdrew.

10336. (*Chairman.*) I have received a communication which it is my duty to place before the Commission, from the Bishop of Calcutta, enclosing a memorial signed by himself and others. Like other similar communications it will be printed in the appendix to our report.

Adjourned to to-morrow at 10.30.

---

## At the Council Chamber, Writers' Buildings, Calcutta.

## THIRTY-FIFTH DAY.

### Friday, 29th December 1893

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
MR. R. G. C. MOWBRAY, M.P.
„ A. U. FANSHAWE.
MR. ARTHUR PEASE.
„ HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

*Mr. J. S. S. Driberg.*

29 Dec. 1893.

Mr. J. S. S. DRIBERG recalled and further examined.

10337. (*Chairman.*) I think you wish to make a statement in regard to the disturbances which occurred in Assam some time ago ?—In my examination-in-chief and also in my subsequent cross-examination, and again yesterday when I was further examined, I referred to the Phulaguri incident, and stated that the disturbance was caused by the stoppage of opium cultivation. I have since had access to and read the official papers regarding the affair, in which Lieutenant Singer, an Assistant Commissioner, was murdered. The event occurred in October 1861. The orders of Government prohibiting poppy cultivation in Assam were issued in 1860, and would have taken effect in the cold weather that year. In 1861 an Income Tax Act was passed, which is said to have created a feeling of distrust in Assam, though the tax did not affect cultivators. In the same year a License Tax Act came into force, but was not made applicable to Assam ; but still the passing of this Act was believed by local officers to have increased the feeling of distrust among the people. Later the Bengal Government called upon the officers in Assam to consider and report on the possibility of imposing a tax on pán cultivation. In September 1861, a large number of cultivators, some 1,500 in number, gathered at the court-house of the Deputy Commissioner of Nowgong and behaved in rather tumultuous way and presented a petition referring to the harm that had been done to them by the prohibition of the poppy cultivation, and prayed that no tax should be levied on their *baris* or their *pán* gardens. The action taken by the Deputy Commissioner was insufficient to allay their alarms, and a mêl or mass meeting of cultivators was thereupon held at Phulaguri. A Police Inspector was sent out on the 15th October 1861, and he tried to disperse the meeting, but without success; and then Lieutenant Singer, the Assistant Commissioner of Nowgong, went out on the 18th October to make enquiries, and to interview the leading members of the meeting. One of the few eye-witnesses of what actually occurred on the 18th of October deposed that when Lieutenant Singer asked the object of the meeting, the spokesmen stated their grounds of complaint, *viz.*, the stoppage of opium cultivation and the income and pán

taxes, adding that as they could not get their grievances attended to by the officer in charge of the district, they were consulting as to their means of carrying their complaints before higher authority. Lieutenant Singer then ordered them to disperse, and tried to disarm by force some of the crowd who had clubs. This led to his being attacked and killed. The Government of Bengal, in dealing finally with this case, expressed the following opinion: "It is therefore to Lieutenant Sconce's inaccessibility and harsh "treatment of the people in the first instance, and to his "subsequent imprudence in dealing with them when driven "as it were to resort to illegal combination, that the occurrences of the 18th October at Phulaguri are to be attributed." It is evident then from the official records that the stoppage of opium cultivation was only one of the reasons and a remote reason of the outbreak, but I am bound to add that the general opinion in Assam has always been that the Phulaguri affair was due solely to the stoppage of opium cultivation in the province, and this is distinctly stated at page 231, Volume I of the Census Report of 1891, which report was written by an officer who was at one time Deputy Commissioner of the Nowgong District.

10338. (*Mr. Pease.*) Do you give us the Government conclusion that it was indirectly connected with opium, and your own personal opinion that the Government was wrong in saying that it was not due to the stoppage of opium?—I merely expressed the opinion prevailing in Assam that it was due to the stoppage of opium. You will find that opinion expressed in the Census Report.

10339. (*Mr. Wilson.*) This is a document dated from Fort William, May 31st, 1862, and it may be taken as the conclusion of the whole matter, the final expression of the opinion of the Secretary to the Government of Bengal as to these transactions?—Quite so.

10340. And this occurs on the fourth paragraph: "of Lieutenant Singer's conduct, it is unnecessary to speak. He has paid the forfeit of his imprudence with his life"?—Yes.

10341. And then in reference to Lieutenant Sconce, very severe blame is thrown upon him?—Quite so.

10342. I presume there are in the records of India comparatively few cases of a severer censure on any public official than is contained in this document in reference to Lieutenant Sconce?—No doubt he was censured.

10343. It appears from this that he refused to listen to the reasonable complaints of the people?—Apparently so. I have stated the case as fairly as I could state it.

10344. He inflicted fines upon the people for coming to his Court to make complaints?—For tumultuous conduct when they were there.

10345. It states that "this tragical event is owing primarily to Lieutenant Sconce's inaccessibility to the people, and to his treatment of those who came, noisily perhaps, to lay their grievances before him"?—Quite so.

10346. Then it goes on to say that had he treated them in a different manner there might never have been this disturbance and loss of life?—Probably. *Mr. J. S. S Driberg.* 29 Dec. 1893.

10347. If you had been fully aware of what you have now stated to us, you probably would not have made the reference in your evidence that you did make to these disturbances?—I certainly should not have said so distinctly as I did that it was due entirely and solely to opium cultivation being stopped I might have referred to it. If I had read the papers I should have said that opium cultivation being stopped was one of the causes, just as I say now.

10348. One of the causes of assemblies, and not in themselves illegal?—An assembly of that kind is at any moment likely to break out and become illegal, because under no discipline. I quite allow that the assemblage of itself is not illegal.

10349. There is a distinct statement to that effect?—I quite allow that a mere assemblage of men is not illegal in any way, but you must remember that an ill-disciplined and uneducated mob is likely to become illegal at any moment.

10350. It says, "considering that these assemblies are represented to be recognised features in the administration of Assam, and that the authorities of the province are favourable to them, it is evident that no danger was to be apprehended from the people collected at Phulaguri if they were properly dealt with, and that if the District Officer himself had gone among them and quieted their alarms and had given that attention to their grievances which they were unable to obtain from him in cutcherri, they would, in all probability, have peaceably dispersed"; so that these assemblies were distinctly recognised?—Yes.

10351. Have there not been similar meetings, considerable gatherings of the people, quite recently?—Yes.

10352. They have been referred to in the evidence?—Yes.

10353. Have some people been punished for taking part in these gatherings?—Not for taking part in the gatherings. I remember one case in which some people were punished for rioting.

10354. What was the nature of the riot?—In Sibsagar they tried to stop the business of the market and overthrew the stalls and assaulted some of the vendors. I had not the trying of the case, but I know about it.

10355. That was not the case at Jorhat?—Yes. It was the Jorhat case.

10356. They threw a few fish about?—I do not know about a few fish; they upset some of the stalls.

10357. Is it a fact that the owner of the fish would not prosecute?—I could not tell you. I do not know the details of the case. I know that some *men* were punished, but beyond that I could not tell you the details. I heard the case on appeal, but I do not recollect the details. I was the Judge in the Assam Valley and heard the case on appeal.

The witness withdrew.

(*Chairman.*) I may take this opportunity of saying that a document has been sent to the Chairman of the Royal Opium Commission, which I propose to read, and afterwards it will be incorporated with the Proceedings of the Commission. It is from the American Baptist Mission, Gauhati, and is dated December 9th, 1893. It is signed by 17 representatives of the Baptist Missionary Union stationed in Assam, in conference at Gauhati. It sets out a resolution unanimously adopted by that body.

MUNSHI RAHMAT ALI called in and examined (through an interpreter). *Munshi Rahmat Ali.*

10358. (*Chairman.*) I understand that you are a native of Assam, and a tea-planter of Purani Gudam, Nowgong?—Yes.

10359. I believe you have prepared a statement to lay before the Commission?—Yes.

10360. Did you write the statement in vernacular?—Yes.

10361. By whom was it translated?—By a clerk in the district.

10362. Do you know enough of English to say whether the translation is correct?—Yes. It is correctly translated, as far as I can understand.

The following translation of the witness's statement was read:—

Any prohibitive measure against the cultivation and sale of opium in this province resulting in the loss of the revenue arising therefrom will produce disastrous effect on the people in general, and will probably rouse indignation and dissatisfaction. As the excise revenue forms a big proportion of the general revenue of the province, I am not prepared to recommend its loss, especially when the financial condition is far from satisfactory. The idea of recouping the loss of excise revenue by an additional tax or by increasing the existing land revenue which is already high, appears to me to be unjust and unreasonable, inasmuch as the people who do not use the drug will then be called upon to contribute equally with those who indulge in it. I cannot support this proposition, and trust that the Government will not countenance it. Such a measure, which I may be permitted to call impolitic, will lead the people, poor as they are, to miseries arising from debt. The excise revenue is not at present realised from each head of the population, but from those who are benefited by it. The grievance, if there be any, is partial, not general. I see no reason why one should suffer for the vice of his brother. The consumers of the opium will not certainly like to be deprived of

*Munshi Rahmat Ali.*

25 Dec. 1893.

the enjoyment derived from it after they have been accustomed to it for so many years. There is no doubt that the old eaters will suffer a great deal, and many will die from chronic dysentery, diarrhœa, and other bowel complaints. It is a known fact that when the daily allowance of opium is stopped, the strongest man becomes useless and unfit for hard labour. Most of the opium-eaters contract the habit of eating it through sickness, such as bowel-complaints, rheumatism, diabetes, and malarial fever, which they seem to get rid of by using the drug in some form or other. Among the lower class Assamese, the opium is a common medicine. To abolish its sale, therefore, will be to take away from them an indigenous medicine upon which they seem to depend a great deal. I am of opinion that it will not be practicable to prevent sale and use of opium for other purposes than medicinal purposes. Men will go on using the drug secretly, and the law made will be likewise violated in the said manner, and thus the object of the legislators will be frustrated. Although it is very desirable that people should abstain from using intoxicating drugs, but when comparison is made between the intoxication brought by opium and alcohol, the former will appear less harmful than the latter, which brings unconsciousness and concomitant vices. I have no belief in the theory that opium injures the health of the consumers and produces demoralising effects. The percentage of opium-eaters among the Mikirs and Miris is very high, but these people excel the Assamese and Bengalis, who do not use the drug at all, in point of endurance, hard labour, and privations. The drug seems to sustain them in damp and malarial districts. It is my belief that in advanced age, the drug acts beneficially on the constitution of the consumers, provided the moderation of dose is preserved. It will not be an easy thing to abolish the cultivation of opium in hill districts. The hill people are much addicted to it; they will, of course, cultivate it secretly in the fastnesses of hills and mountains beyond the boundary line, and the smuggling of the drug into the British territory could not effectually be guarded against, and any stringent measure will lead to complication with frontier tribes. Since the cultivation of opium was stopped and Government took up the monopoly of the drug, the number of opium-eaters seems to be on the decrease. The percentage of opium-eaters among the young generation is by far less than that of the old people. This is mostly due to the gradual increase of the price of the opium. We can hope further decrease if this wise policy is pursued. The opium-eaters will regard the abolition of the drug in the same light as the Englishmen will do the abolition of whiskey sale. That the preventive measure will break the tranquillity, and it will be regarded as an uncalled-for interference on the part of Government is beyond doubt. In connection with the dissatisfaction and indignation that are likely to be created, it may not be out of place for me to mention a disturbance which followed the abolition of the opium cultivation in Assam, known here as "Phulaguri Ghulmal," which ended in the loss of the life of a British officer some 30 years ago.

10363. (*Mr. Mowbray.*) How long have you been a tea-planter?—For the last 22 years.

10364. How many men do you employ in your tea-gardens?—I have about 200 coolies working in my garden.

10365. Is the evidence you have given to-day based on your personal knowledge of the men you employ?—Yes. I give my evidence from personal knowledge of my coolies as well as others.

10366. Are the coolies you employ principally natives of Assam or imported coolies?—I employ Bengalis, Assamese, Lalongs and Mikirs, and Kacharis in my garden.

10367. Do they all consume opium, or is it more common among the natives of Assam?—The Assamese coolies consume less opium than the Mikirs and the Kacharis.

10368. Do the Bengali imported coolies consume opium?—Yes. About 5 or 6 per cent. of the Bengali coolies that employ consume opium.

10369. Do you personally find that you get more or less work of the coolies who consume opium as compared with those who do not consume opium?—The opium-eaters do better work and more work than those who do not consume opium.

10370. (*Mr. Haridas Veharidas.*) Do you think that an increased tax on opium would decrease the use of the drug?—Yes. I think so.

10371. Would you think it advisable to do that?—I think it would be better to reduce it by degrees.

10372. (*Mr. Pease.*) You say that most opium-eaters contract the habit of eating it through sickness?—Yes.

10373. Are there very few who commence eating it when in good health?—As far as my experience goes, those afflicted with any disease take to opium, and then they really become opium-eaters, not when they are in good health.

10374. You say that the excise revenue is not at present realized from each head of the population, but from those benefited by it; why are the opium-eaters more benefited by the excise revenue than others?—What I meant to say was that those who consume opium pay the duty, and they suffer, not the others who do not consume opium.

10375. (*Mr. Wilson.*) You say that if the consumers of opium were deprived of it, they would suffer a great deal, and many would die?—Yes. I said that those who consume opium, if not allowed to indulge in the drug, will die.

10376. Do you know that as soon as they are put in prison, they have to do without it?—I cannot say under what circumstances they live in the jail, but in the villages if a ryot abstains from taking his opium he dies.

10377. Are you aware that prisoners have to go without opium?—I have heard of it, but I know of instances in which opium-eaters have taken opium illicitly in the jail and have now and then been flogged.

10378. They have taken it illegally?—Illegally or secretly.

10379. Do you think that any of them die in prison because they do not get opium?—I am not aware of it.

10380. Did you hear Mr. Driberg's evidence just now?—I could not understand it, as it was in English.

10381. Do you know that the disturbance at Phulaguri was occasioned by three causes, opium and two different taxes that the people protested against?—I was a boy at the time. My impression is that the Phulaguri disturbance took place on account of the abolition of poppy cultivation.

10382. You did not know that there were other taxes that were also objected to?—No, I did not know.

10383. Have there been a good many meetings and some agitation in Assam lately?—Yes, there were meetings in connection with the re-settlement question in Assam.

10384. What does the word Kania mean?—A man who takes certain narcotic things. Those who take opium are called Kanias.

10385. Is it a compliment to call a man a Kania?—For respectable people it is a term of reproach, but for ordinary ryots it is not so.

10386. How large is your tea-garden?—I hold two gardens which cover 300 acres.

10387. How many persons are usually employed on them?—Of fixed coolies there are 200. I also employ extra coolies. Altogether I have about 300 coolies in my garden.

10388. You say you hope that the consumption of opium will gradually diminish?—On account of the present system of the Excise Department the consumption of opium is decreasing gradually.

10389. Are you glad or sorry that it is decreasing?—I am glad that the consumption is decreasing.

10390. Why, if it is a necessity of life?—Well-to-do or respectable people have given it up, and the coolies who cannot avoid it must take it.

The witness withdrew.

*Babu Madhav Chandra Bardolai.*

Babu MADHAV CHANDRA BARDALAI called in and examined.

10391. (*Chairman.*) You are an Extra Assistant Commissioner at Barpeta?—Yes.

10392. We shall be glad to receive any evidence you can give with regard to opium.—In the time of the Ahom Kings, and afterwards, till the abolition of poppy cultivation, undoubtedly a large number of people indulged in the use of opium for the sake of pleasure, following the example of the Ahom Kings and the nobles, who, for the sake of pleasure, indulged in the use of the drug immoderately as a luxury, which cost them nothing pecuniarily, and without

much consideration, and the effect of it was very disastrous to the country. But since the introduction of the excise opium in the province after the abolition of the poppy cultivation, the state of things has changed greatly, as the people are now to pay money for the drug, and unless it is thought indispensably necessary either to ward off or cure diseases and thereby preserve health sufficient to carry on the daily avocations, nobody thinks it proper to use the drug now-a-days. The gradual rise in the rate of the duty on the drug has put a restriction on the people in regard to the use of it. As regards the people who chiefly use the drug, I may mention that people residing in the low-lying, marshy, and damp places, and those at the foot of the hills, where the jungly fever is prevalent, use the drug to ward off disease, as I know instances that people of such places habituate their children even at very tender ages to use the drug in small quantities. If a census of the opium-eaters be taken, I have every reason to believe that two-thirds of the opium-eaters will be found among such people, and the remaining one-third among the villagers of comparatively healthy localities in the interior, because, being ignorant of the rudimentary principles of sanitation, as well as those of pathology, they know no other drug or medicine so efficacious as opium as a panacea for all diseases, and, regard being had to the obnoxious and damp climate of Assam in the interior of the districts, opium used in moderate quantities may be considered as indispensably necessary for the preservation of health either by warding off or curing diseases. As regards the effect of the consumption of opium on the people, no doubt, as every narcotic substance enervates the system if used immoderately, opium also does the same and demoralises the consumers as it did in old times in Assam. But, in my humble opinion, such instances are very rare now-a-days in Assam. As regards the disposition of the people to use opium for non-medical purposes, I have stated with reference to it that the people residing in the damp and unhealthy places in the interior of the districts use the drug with alacrity, with a view to ward off diseases, as far as they can afford to pay for it. These people never use it for pleasure's sake, and hence rarely any one is found among them to use it immoderately. The other people, on the other hand, who use it to cure disease, might be found in some instances to use large quantities, because, being habituated to it, they don't feel the effect aimed at unless they increase the doses gradually, evidently to an immoderate quantity. I should like to add that the damp and pernicious nature of the climate in the interior of the valley districts has made it a necessity to use opium in more or less quantities for the preservation of health with the ignorant people of Assam, whose mode of life is quite different from that of the people residing in the towns of the different districts. As to the willingness of the people to bear in whole or in part the cost of prohibitive measures, I beg to submit that in the present state of the province the people of Assam will not be at all willing to bear in whole or in part the cost of prohibitive measures, if any are devised, because they don't want such prohibitive measures for the use of a drug which they badly want to ward off or cure diseases, unless the Government can devise means to improve the sanitation throughout the province and make the people understand the rudimentary principles of pathology and provide them with medical help everywhere to their taste. I think it will be a matter of great pity to prohibit the use of opium in moderate quantities for the preservation of health of the people of Assam, where cholera, *kala-azar* and jungle fever are prevalent, and where the majority of Her Majesty's ryots, being very ignorant people, fear to use the allopathic medicine more than poison. If, however, the Government wish to prohibit the use of the drug to immoderate quantities, let the duty on it be doubled its present rate, and as there is a decrease in the consumption since the duty was raised to R37 per seer in 1890-91, there will be a gradual decrease in the consumption, as no one would like to pay money for a drug so costly unless compelled by necessity to do so. The object of the philanthropists will be attained if there is a gradual decrease in the consumption of opium in consequence of the rise in the rate of duty.

10393. On the whole you think that the use of opium in moderate quantities is beneficial to the people of Assam?—Yes. In my humble opinion I think that opium is one of the choicest gifts of Heaven which God has vouchsafed for the relief of suffering humanity as far as the ignorant people of my country are concerned.

10394. You will probably be asked why it is desirable that there should be a gradual decrease in the consumption of opium?—That is my opinion. I do not see why it should decrease, but my idea is that Government is intent upon decreasing the consumption by increasing the duty; but I should not like the poor, ignorant people of my country to be deprived of opium, which is beneficial to them.

10395. (*Sir William Roberts.*) Have you had any personal experience of the use of opium?—I have. I am a native of Assam, and I am an executive officer under the Assam Government. I have had frequent occasions to see the ryots at their homes, and to come in contact with all sorts of people residing in the Assam districts.

*B. Lu Madhab Gohain Barooah*
20 Dec. 1893.

10396. I mean, have you yourself been obliged to use opium?—No, only I think on one occasion, when I was a student, and had a dose which the doctor advised me to take.

10397. You have never used it habitually?—No; never.

10398. You do not think that the consumption of opium in Assam is becoming unduly reduced?—I do not think so.

10399. You think there is quite enough consumed?—I think everyone who wants it can have it; it is available to them.

10400. (*Mr. Pease.*) Were you under the impression that anybody had ever proposed that there should be prohibitive measures, so that people could not purchase opium to ward off or cure disease?—I understood that it will be entrusted for medicinal purposes to certain people, and not, as at present, sold in shops, so that it will not be freely available. It is now a domestic medicine at the doors of the people which they can buy anywhere and everywhere. For this reason I say that it is not advisable in the present state of Assam to prohibit the use of opium.

10401. I do not think any one has proposed that you should not be able to obtain opium as a domestic medicine?—The question is whether they should get it medicinally, or whether they should get it freely. That is the impression I had about the matter, that opium would be issued to people for medical purposes under certain certificates. Now they are getting it freely, and I want to see my countrymen getting it freely.

10402. You are under a misapprehension. The suggestion was made that it should be, as in England, obtained from all chemists or dispensaries without a medical certificate.—Even then there will be some restriction or obstacle in their way.

10403. Now there could not be so many dispensaries or licensed shops to sell opium. I only want to put it to you that it has not been suggested that it should not be sold without a certificate?—I am wrong, but that is my impression.

10404. (*Mr. Wilson.*) You think that opium is one of the choicest gifts of God?—I do.

10405. You have only taken it once?—I have seen other people, my neighbours and others, taking it, and not only preserving their health, but prolonging their life.

10406. But you have only taken it once?—I took it once for a bowel complaint.

10407. You are an Extra Assistant Commissioner?—Yes.

10408. I think that is the highest position that any native of Assam can at present attain?—Yes.

10409. When you are acting as a Magistrate, is the question ever put to witnesses in Court whether they are opium-eaters or not as affecting their credibility?—Yes; witnesses are sometimes questioned whether they are opium-eaters or not because there is a stigma attached to opium-eaters which has come down from the time of the Ahom Rajas, or from the time when poppy cultivation was freely allowed in Assam and people freely indulged in the drug.

10410. Is it considered to affect the credibility of a witness if he is a Kania?—Not necessarily.

10411. Then why do they put this question?—Because, as I have said, it is a stigma attached to opium-eaters which has come down from the Ahom Rajas, from the time when poppy cultivation was freely allowed.

10412. You think that the stigma does not attach now?—Only to those who require the use of opium immoderately, not to others.

10413. Did you hear the evidence of Mr. Lahiri yesterday?—Yes.

10414. Then do you mean that he and other pleaders go on putting foolish questions because the custom has come down from a remote age?—I should think that they have not so much experience on the subject as I have, they being foreigners.

10415. I did not ask about experience. I asked whether Mr Lahiri and other pleaders in the Court continued to put foolish questions in reference to the credibility of witnesses only because of some tradition which has come down from a long time ago?—Some people who use opium immoderately, poor people, are not reliable, and the pleaders want to find out whether witnesses belong to that class or not.

*Balu Madhav Chandra Bardalai.*

29 Dec. 1893.

10416. You are a Magistrate?—Yes.

10417. And the object of Mr. Lahiri and other pleaders is to affect your judgment, and influence your decision for or against their clients?—Yes.

10418. And they put the question to a man as to whether he is a Kania with the intention of influencing your mind as a Magistrate?—Yes.

10419. Is that a foolish question on their part?—In some cases they put foolish questions, but when they seem to be foolish we do not allow them.

10420. Is that a foolish question when they put it?—I cannot say that it is. Sometimes they find out that they are big Kanias, people who take big quantities; from that they discover that the witness's evidence is not worth much.

10421. You say that opium is a necessity?—I do.

10422. And you suggest that its price should be doubled?—I have not said so. I put it in this way, that in order that people might not indulge unnecessarily in immoderate quantities measures should be taken to increase the duty. If it were doubled I should not mind, but still I would say let the people have their opium.

10423. Do you know of any part of India in which the price of opium is so high as it is in Assam?—No, I have no occasion to know that.

10424. Do you know any part of India where there is more malaria and worse swamps than in Assam?—I have no personal experience of that.

10425. I may take it that in one of the districts of India where opium, if it is necessary for life, is the most necessary the price is the highest. Is that so?—It is a domestic medicine which people use, and which they cannot avoid using.

10426. Will you kindly answer my question? Is it a fact that in the swampy and malarious districts of Assam the price of opium is as high, or higher, than it is in any other part of India?—I am not aware of it. I know my own Province.

10427. Is the price at which it is now issued from the Treasury Rs. 37 per seer?—Yes.

10428. You are well aware that when prisoners are sent to jail the opium is stopped?—Yes.

10429. Is that right?—Yes; at first it is stopped, but if they are habitual opium-eaters, and if they cannot keep their health, the doctors prescribe opium for them eventually. Generally the opium is stopped when they are admitted into jail.

10430. Before they are sent to jail you keep them sometimes in detention?—Not necessarily.

10431. Sometimes?—It may be that a case is sent up and disposed of the same day, and the prisoner sent to jail.

10432. But if you have occasion to postpone a case the man is detained?—Sometimes.

10433. Do you then supply him with opium?—I am not aware. He is in police custody.

10434. Do you mean to say that if you have a prisoner before you, and you are not able to settle the question at once, you do not remand the man who is in custody for a week?—That is so.

10435. And sometimes for another week?—Yes.

10436. And occasionally for a good time?—Yes.

10437. Is he then supplied with opium?—If the case is a bad one, the doctors prescribe it. It is for the doctor to prescribe, not for me.

10438. The man is only allowed to have opium on a medical prescription?—Yes.

10439. If you had a son, or a young man growing up, 20 or 21 years of age, whose duty led him to live in some of the mofussil districts of Assam, would you advise him to take opium regularly as a preventive against fever?—No. I should like to explain. Those who know the advantages of medicine, allopathic or otherwise, wont take it, as for them opium is of no use, but I advocate the cause of the ignorant portion of my countrymen who do not care for any other medicine, and who regard other medicine, allopathic or homœopathic, as poison. For them I speak. Those who are under different circumstances and know the advantages of medicine would not care.

10440. There is a terrible disease in Assam called *Kala-Azar*?—Yes.

10441. Do the doctors recommend opium for that?—I never heard any doctors recommending it, but I know that very few opium-eaters succumb to it.

10442. But you say it would be a great pity to prohibit opium on account of the *Kala-Azar*?—Because I say from my experience those who take opium very seldom die of *Kala-Azar* or any malarious fever.

10443. Have you been in the districts where it prevails?—Yes.

10444. Did any medical man ever advise you to take opium?—No.

10445. (*Mr. Mowbray.*) What is the size of the district in which you act as Extra Assistant Commissioner?—I have not got that in figures. I was in several districts in Sibsagar, in Nowgong and Darrang, and I am now in Kamrup.

10446. Have you any idea of the number of people in your district?—Kamrup the district where I have been posted to?

10447. I believe there are 634,000 people there?—Yes.

10448. How many chemists' shops are there in that district?—In Kamrup only eight.

10449. What do you call a chemist's shop? You have heard it said it is proposed to restrict the sale of opium to chemists' shops as in England. I want to know how many chemists' shops, such as we have in England, exist in your district?—There are no private chemists' shops; they are all Government dispensaries.

10450. Then when you use the phrase "chemists' shop" you mean Government dispensaries?—Yes.

10451. How many do you say there are?—Only eight in my district.

10452. Do you know how many opium shops there are in the district?—117.

10453. Do you consider that 117 is a larger number than is required to supply the legitimate wants of the population of the district?—I do not think so under the present circumstances of the district.

10454. If you had to provide for a medical supply of opium, is it your opinion that you would have to provide 117 chemists' shops for the sale of it?—Exactly so.

10455. I understand you to say that in your own opinion the present excise system in the province has tended to restrict the consumption of opium?—As far as statistics show from 1891 and 1892.

10456. You do not agree with the witnesses who tell us that the licensing system tends to spread the habit?—I do not agree with them.

10457. The price has been raised I think within the last three years in Assam?—Yes, from Rs. 32 to Rs. 37.

10458. Is your district in the centre of Assam, or is it on the borders?—It is in the centre, on both sides of the River Brahmaputra. It is a very large district; it extends on either side to the hills and has a large population.

10459. Do you think there is any smuggling or any consumption of illicit opium in your district?—We hear of smuggling now and then, but I think the present arrangement of the police is very good, and checks smuggling, but I think that in case of any stoppage of opium there would be any amount of smuggling, because we are on all sides surrounded by hills where independent people live.

10460. Do you border on independent tribes?—Bhutan is the northern boundary of my district.

10461. Is opium grown there?—No, but if they find it lucrative they will grow it. I may mention that some people in Bhutan brought ganja for sale, and we stopped it as being illegal.

10462. You suggest a possibility of largely raising the present rate of duty. Do you think if that were done that there would be any great risk of increased smuggling?—I qualify my statement in this way: that in case Government is intent on stopping opium and not letting the people have it, I am afraid there would be some smuggling.

10463. I do not understand you to make a recommendation on your own behalf that the duty should be raised; but sooner than have opium prohibited altogether you would wish to see the consumption reduced by a gradual increase in the price?—My idea was this. I wished to restrict the opium to the quantity absolutely necessary by raising the duty gradually. I think nobody will buy opium except what is absolutely necessary for the preservation of his health.

10464. Is it also your opinion that with increased sanitation the necessity for the use of opium is likely to diminish?—Yes. The ignorant ryots of my country are ill-housed, ill-fed, and ill-clothed, and they live in swampy and marshy places, subject to inundation by rain, and in the dry weather to wind and dews; and under these circumstances they cannot avoid taking opium; but if the sanitation is improved, and if they get education, and are able to get good food, and know how to preserve their health, and then opium is abolished, I should have nothing to say on behalf of my countrymen.

10465. But improvement in sanitation and the spread of education costs money?—It will, any amount of money.

10466. Is it your opinion that it would be better to apply the revenues at the present time derived from opium to the improvement of sanitation and the spread of education rather than to give up the revenue?—Yes, I think so.

10467. And that indirectly with the improvement of sanitation and the spread of education you think the necessity for the use of opium would be diminished?—Yes, very much.

10468. (*Mr. Haridas Veharidas.*) In your district are there native drug shops?—I do not think so. There is only one drug shop lately started at Gauhati.

10469. Are there native shops where they sell spices and so on?—No.

10470. How many towns are there in the district?—Only two; the southern station is Gauhati, and the subdivision is Barpetta.

10471. Are there licenses given to sell arsenic and other poisons?—No arsenic or other poisons are sold in my district under licenses.

10472. There is no license for the purpose?—No.

10473 (*Mr. Wilson.*) Did I understand you to say that the condition of the ryots was not very prosperous?—They are prosperous so far as their food is concerned. Our ryot has his land and his house, and, of course, he does not care to labour; but he is very bad in regard to climate, and they have not come to know what advantage they would derive from good clothing, good food, and living in good houses—they are so ignorant.

10474. You are not speaking of their property, but of their condition?—Of their condition.

10475. Of the circumstances by which they are surrounded?—Of the circumstances by which they are surrounded.

10476. Do you think that a stimulant is a pretty good substitute for warm clothing?—I may explain that my countrymen are Hindus, disciples of Gossains, and they do not take anything that is brewed or cooked, or boiled, or distilled. They take raw things, and they have found that opium is the best stimulant that they can get.

10477. Do you consider that warm clothes are a kind of substitute for opium, or that opium is a substitute for warm clothes?—They do not care for warm clothing; they do not know the use of it. That is why I call them ignorant. If they knew how to preserve their health, they would not have any necessity to use opium.

10478. (*Mr. Pease.*) A tea-planter stated yesterday that he had a license and sold opium to his coolies?—Yes.

10479. Are any licenses in your district held by tea-planters?—I am not aware of it. There are very few tea-gardens in my district.

10480. Do you think that the opium, which is sold from these licensed houses, is sold pure, or is it in any case adulterated?—I should think generally pure, because our police are very strict on this point.

10481. Have any cases come before you?—Only one case that I heard of, in which the Inspector-General found a man selling adulterated opium, and had him severely punished.

The witness withdrew.

Mr. RADHANATH CHANGKAKOTI called in and examined.

*Mr. Radhanath Changkakoti.*

10482. (*Chairman.*) You are desirous of giving evidence which is unfavourable to the use of opium?—Yes.

10483. I understand you are the proprietor of the "Radhanath" Printing Press, and Secretary of the Upper Assam Associations?—Yes.

10484. What are the Upper Assam Associations?—They are composed of the ryots of the district to represent the grievances of the people, and of course to protest against any enhancement of the taxes or any imposition of new taxes by Government.

10485. You are also a member of the Local Board of your district and you act as Secretary to the Government Aided Girls' School at Dibrughar, Assam?—Yes, and I am a Municipal Commissioner.

10486. Are you yourself Assamese?—Yes, pure Assamese.

10487. And you desire to say that you are acquainted with all classes of your fellow countrymen?—All classes in my district.

10488. Is the habit of opium-eating widely prevalent amongst the Assamese?—Yes.

10489. Is opium-smoking a common habit among your people?—The habit is common amongst those classes who have been using opium from an early age.

10490. At what age is the habit of opium-eating generally acquired?—Amongst the Muttucks at a very early age, I should say between 10 and 15; amongst other classes there is no fixed age.

10491. What motives induce people to form the habit?—Generally on account of some disease, as well as luxury, on account of easy accessibility to opium.

10492. Is the habit easily relinquished?—It may be relinquished gradually.

10493. Is there a marked difference between moderate and excessive consumers, and, if so, what is the percentage of excessive consumers?—The percentage of excessive consumers in the Lakhimpur District, from where I come, will be about two-thirds.

10494. What proportion of their income do habitual consumers spend on opium?—About one-half their income.

10495. Is there any general tendency to increase the dose?—Yes.

10496. What are the results of the habit, physically, morally, and mentally?—Unconquerable indolence, weakness of both mind and body, slovenly and dirty habits, untruthfulness and larceny are the general result of opium-eating. In Assam the word *Kania* is a term of disgrace and reproach; he is always distrusted, and in courts of law an opium-eater witness is nick-named a *kání to kiá Sakhi* or a tola worth of opium witness, and his evidence is therefore generally discredited, and many are the ballads sung opprobious to an opium-eater. He is never engaged in any hard work, in fact, he cannot be expected to do any work where physical exertion is required, because opium completely dulls the energy. No tea garden engages opium-eaters. An opium-eater is a little useful when under the influence of the drug, but when the effects leave, if he has not got another dose with him to obtain some he can be induced to do any misdeed. The physique of the opium-eater is so poor for want of proper diet that he can be easily made out even by a foreigner from amongst fifty non-opium-eaters. The present vast uncultivated tracts of lands in Assam fully prove the great indolence of the people caused by opium.

10497. Is opium believed to be a protective against fever?—I do not know.

10498. Do you think that it is specially useful in malarious districts?—I do not know.

10499. It is useful in enabling people to get through their daily toil?—It is believed to be necessary for those working people who are opium-consumers.

10500. Is the habit of taking opium looked upon as disgraceful among your people?—Yes; very disgraceful.

10501. What have you to say with regard to the licensing system. Does the existing system in your opinion tend to the spread of the habit, or to its restriction?—It does not tend to restriction, because licenses are generally granted for sale to opium in such localities where the tendency of the people is for the use of the drug, by reason of there being greater number of consumers in such localities.

10502. Do you think the closing of shops for the consumption of opium would be of value?—I do not know, as there are no such shops in my immediate locality.

10503 Do you desire to suggest any measures to be taken by the Government with the view of discountenancing the habit of smoking opium?—I cannot suggest anything.

*Mr. Radhanath Changkakoti.*

29 Dec. 1893

10504. Do you think it desirable to prohibit the sale of opium, except for medical purposes?—Yes.

10505. Do you think that public opinion would favour that?—Yes, most decidedly. Even the hardened consumers will consider the measure a blessing provided they are allowed the drug during their life-time. They know, are ashamed of and sincerely repent of their degradation by using opium, and think the measure will benefit the future generation.

10506. How do you propose to meet the loss of revenue arising from the prohibition of opium?—By curtailing civil and military expenditure and Home charges.

10507. Do you see any practical mode of providing for the sale of opium for medical use only?—Yes.

10508. How would you work it?—By entrusting mouzadars with the sale of opium for medicinal use.

10509. Is there much smuggling of opium in your district?—I do not know.

10510. Supposing a policy of prohibition were adopted leading to the increase of smuggling, do you see any practical mode by which the Government could guard against it?—By strict vigilance on the part of the police and continuing the reward system to informants.

10511. Have you any further general remarks to make in your evidence-in-chief?—Opium is always considered a vice. Any one using it for the first time will do it stealthily and in ignorance of his elders or superiors. It is religiously prohibited amongst the disciples of the Dehing Gossain, one of the principal spiritual guides in Assam. Any of his disciples using it is excommunicated and never restored to society unless a severe penalty is paid. The same rule is observed in the case of not only opium but in that of tobacco, also in the *Sastras* or the convents of the principal Gossains, the chief of whom is the Amirati Gossain or the Pope of Assam. Opium is a serious bar to the performance of any religious ceremony, because those who use it cannot observe fasting enjoined by the *Sastras* for the performance of all religious ceremonies. Of the methods of consuming opium-smoking is most injurious; opium is ruinous in every way to those who use it at any early age than in advanced life. The saying *mán Kániá sonár Assam khástáng korilé* is frequently quoted by the people with sorrow.

10512. You have given a strong and decided opinion that it is desirable to prohibit the use of opium among your people except for medical purposes?—And for those who are using it at present.

10513. Would you tell us whether you would make a similar recommendation in regard to alcohol?—Of course, with regard to all intoxicating drugs, alcohol as well as bhang.

10514. (*Mr. Fanshawe.*) Can you tell me on what facts you found your opinion that nearly two-thirds of the Assamese consume opium in excess?—My close connection with the villagers. I live among opium-eaters and I have opium-eating servants. One of my opium-eating servants used to eat opium for some years, but he has relinquished the habit.

10515. You have a very large number of persons in your district who consume opium?—Yes.

10516. And you wish us to believe that two-thirds of that very large number actually eat opium in excess?—Yes.

10517. Have you any statistics on which you can found a general opinion like that?—It is only a general opinion.

10518. A general impression of your own?—A general impression.

10519. Is it not the case that these opium-eaters live in low-lying and damp parts of Assam?—I live in a very healthy district; I cannot say what is the condition of other districts in Assam.

10520. Is it correct generally that the people in Assam who consume opium are the people living in low-lying lands, largely rice cultivators and living in damp surroundings?—Lower Assam is in low land. Upper Assam is not so low as Gauhati.

10521. Can you answer my general question whether the people in Upper Assam who are the principal opium-eaters live in ow-lying damp lands as a rule?—I cannot say.

10522. In your district are not the Assamese cultivators generaLy people who occupy small holdings of their own?—Yes.

10523. Owing to the fertility of the soil are they not able to support themselves in a fair measure of comfort?—Of course the cultivators in my district are generally opium-eaters in the agricultural class; opium is very prevalent in that class.

10524. You do not quite understand the question. Owing to the fertility of the soil and the large supply of land are not these cultivators able to support themselves in a fair degree of comfort?—Of course if they cultivate they can support themselves, but they do not cultivate.

10525. Most of the Assamese, I understand, are cultivators holding small plots of their own?—Yes.

10526. And they are able to support themselves in a fair degree of comfort?—Yes.

10527. Then the indolence to which you refer is not incompatible with their obtaining a fair livelihood in their own class of life?—That I cannot say.

10528. You made a statement to the effect that no tea garden engages opium-eaters, will you explain what you mean?—In the Lakhimpur and Sibsagar districts, particularly in the Lakhimpur district, all the tea garden coolies are imported; almost all the coolies are imported from Bengal and other parts of India; there are very few local coolies.

10529. Is it not the case that the Assamese as a rule are unwilling to work as day-labourers because there is an historical unwillingness on their part to take to day labour?—Yes.

10530. That is to say, the fact that they do not work in tea gardens has not necessarily anything to do with their indolence sit is a belief among themselves that it rather lowers their position to take up day labour; is that the case or not?—I do not know that.

10531. Do you know anything of the Meris and Mekirs?—I only know the Mekirs.

10532. Are they not physically a strong and powerful race?—Of course those who dwell in the plains are not so physically strong as those who dwell near the hills or at the foot of the hills; they do not dwell in the hills.

10533. Where they ordinarily dwell, are they a physically strong race?—They seem to be physically strong in comparison with the Assamese opium-consumers.

10534. Are they a large opium-consuming race?—I do not know.

10535. Do you speak of the word Kania as used to mean an excessive opium-eater, or as meaning any one who eats opium, whether in moderation or in excess?—To any opium-eater.

10536. Amongst the Assamese themselves, who eat opium so generally, is the word used as a term of reproach?—Yes.

10537. Is not that an anomaly, that people who habitually and largely use opium should amongst themselves use the word as a term of reproach?—That is the general term amongst opium-eaters, but it is taken in the light of a reproach.

10538. Do the people themselves, the Assamese tribes who largely consume opium, among whom the habit is widely diffused, use the word Kania as a term of reproach?—No.

10539. Who are the people who use it as a term of reproach?—Those who do not use opium use the word as a term of reproach to those who do use it.

10540. You are aware that the number of opium shops in Assam has been largely decreased and that the price of opium has been largely enhanced of late years?—Of course I have heard that, but I have not seen the statistics.

10541. You are aware of the fact?—Yes.

10542. What has the effect of that been? Has it had the effect of minimizing the amount of opium consumed amongst the people?—I do not know.

10543. (*Mr. Haridas Veharidas.*) Do you belong to the Hindu religion?—Yes, I am a Brahmin.

10544. Is alcohol forbidden by your religion?—Of course it is prohibited.

10545. Do you think that if opium was stopped except for medical purposes the people would take to drink?—There are classes of people in Assam who take rice beer, people who are not strictly Hindus, and they may take it.

10546. Would you prefer to see the use of alcohol rather than the use of opium?—The rice beer, which is commonly drunk in Assam, is not so injurious as alcohol or opium; they may take it but I cannot vouch for it.

10547. (*Mr. Mowbray.*) I believe you are thirty-seven?—Yes.

10548. And the evidence which you have given us refers principally to the district of Lakhimpur?—Yes.

10549. Which *I* see is a district of 254,000 inhabitants?—Yes.

10550. And according to the figures before me it has the largest consumption of opium per head of the population of any district of Assam?—I believe it is so.

10551. Have you lived in that district all your life?—Yes, all my life.

10552. It borders on the hills, does it not?—Yes.

10553. Is there much opium consumed in the Lakhimpur district by the hill tribes that come down into Lakhimpur?—I cannot tell.

10554. You have told us that speaking generally you do not approve of the excise system; you say that it does not tend to the restriction of the consumption of opium?—In this case I consider that it does not tend to restriction.

10555. Do you mean to say that if there was no excise system the consumption would not be very largely increased?—Yes.

10556. What do you mean by saying that it does not tend to restriction?—I mean that where those licenses are granted it tends to promote the use of opium in places where there are a great many consumers, and those who are not consumers in such places may take to the habit and follow the practice of the consumers.

10557. If there were no excise system do you not imagine that opium would be grown and largely consumed in Assam and sold at a very much smaller price than it is under the excise system?—I do not know. If there were no excise system there would be no consumers.

10558. Are you aware that there were plenty of consumers before the excise system was introduced into Assam?—Yes, there were plenty of consumers.

10559. Have you any reason to doubt that if there was no excise system the old habit would revive?—I do not think so.

10560. You are aware that the price of opium sold by the Government in Assam is higher than in any other place?—Yes.

10561. You are also aware that the licenses are sold by auction?—Yes.

10562. Can you tell me what is the upset price at the auction for a license in the district of Lakhimpur?—I do not know; it is believed to be very high.

10563. I believe, from the figures which have been put in, that it is R120—the upset price for a shop?—Yes.

10564. Can you doubt that the high price of R37 per seer charged by the Government, and also the high upset price at the auctions must tend very much to raise the price to the consumer and thereby tend to restrict consumption?—Of course it may tend to lessen the number of consumers amongst the higher classes, but amongst the lower classes I do not think it would, because they are uneducated and very apt to follow the habits of their countrymen, however exorbitant the price of opium may be.

10565. If the price is very high the poorer class of consumers cannot afford to buy it?—They will manage to buy opium anyhow.

10566. Do you mean that their ignorance will enable them to buy it without money?—They will work or steal and do all sorts of things.

10567. You say you would like to restrict the sale of opium to its use for medical purposes—what do you mean by medical purposes?—I mean to say that opium is generally used for medical purposes in Assam.

10568. At what places should it be sold and under what circumstances?—In these localities where the opium consumers are, of course it would be entrusted to the mouzadars.

10569. Who are they?—They are the Revenue Collectors of the district.

10570. Then it is your proposal to entrust the sale of opium for medical purposes to Government officers?—They are not Government officers; they are contractors, they are semi-Government officers; they realize the revenue and pay it to the Government, and they get a certain commission for the work.

10571. In your opinion are these people a trustworthy body to whom this duty could be safely committed?—Yes, I think they are trustworthy.

10572. I suppose you would not doubt that there is a great possibility of abuse in entrusting to these people the sale of opium for medical purposes?—I do not think so. It would be entrusted to such men as are trustworthy respectable men of the villages, these Mouzadars. I do not think any abuse will occur in entrusting the sale to them.

10573. I see you require the certificate of a doctor or some respectable neighbours?—Yes.

10574. What class of doctors?—I mean any doctor, European or Native, a local Kabiraj.

10575. When you speak of respectable neighbours, who is to be the judge of respectability, the Mouzadar?—The Mouzadar would be.

10576. What sort of district does a Mouzadar represent?—The country is divided into blocks, and each block is called a mouza, and the Mouzadar has charge of that block to collect the revenue from the ryots; he registers births and deaths and does other things.

10577. Can you give me any idea of the size or acreage of population that each Mouzadar has to look after?—It varies from 2,000 to 10,000 men.

10578. And would you put it into the hands of these men to accept a certificate brought by one man from respectable neighbours to say that he should be allowed to have opium for medical purposes and refuse it in the case of another man?—I would suggest that he should not sell it to a man who brings a false certificate.

10579. I am not speaking of a false certificate; I want to know how the Mouzadar is to judge of the respectability of the neighbours who send this certificate?—He must know everyone in the Mouza; that is his duty, and of course he could be able to judge of the respectability of any man.

10580. Do you think that anybody who required opium for his personal enjoyment would have any difficulty whatever in obtaining some of his neighbours to give him a certificate?—No, I do not think there would be any difficulty.

10581. Then practically it would come to this, that your recommendation makes it absolutely easy for any body to get opium for any purposes whatever?—There may be some exceptional cases in which neighbours might be prevailed upon to give a false certificate, but I do not think that would generally be the case.

10582. (*Mr. Wilson.*) You state that the percentage of excessive consumers is about two-thirds?—Yes.

10583. Do I understand you to mean that of all persons who take opium about two-thirds take it in such quantities as to affect their condition?—Yes.

10584. You do not mean two-thirds of the population?—Two-thirds of the consumers, I mean.

10585. In the case of one-third of them there may be no distinct appearance of taking opium?—None.

10586. But with the others there is?—Yes.

10587. You have been asked whether opium is especially useful in malarious districts, or is believed to be so; have you heard in Assam any general expression of opinion amongst the people that opium is necessary to them in those districts?—I have not heard that, because I do not live in a malarious district. I live in Upper Assam.

10588. Since this Commission sat you have heard that statement many times?—Yes.

10589. Have you ever heard it before?—No, I have not.

10590. Have you a companion with you who has himself been an opium-eater?—Yes.

10591. Has he abandoned the habit?—He has.

10592. Is he any the worse for abandoning it?—No.

10593. Is he any the better for abandoning it?—He is the better for abandoning it; he is in the service of his spiritual guide, the Gossain, and those who take the service of the Gossain must not be opium-eaters, and not only that, they must not use any intoxicating drug.

10594. You say he is all the better for giving it up?—Yes; he thinks so.

10595. (*Chairman.*) Is he what is called a total abstainer?—Yes.

10596. (*Sir William Roberts.*) I understand you to take an uncompromising attitude of hostility to the use of opium?—Yes.

10597. Even in moderation?—Even in moderation.

10598. Do you consider it a vice?—I do.

10599. A vicious habit?—Yes.

10600. Would you call it an immoral habit?—I would call it an immoral habit.

10601. Is your view the same with regard to alcoholic liquors?—Yes.

*Mr. Radhanath Changkakoti.*

29 Dec. 1893.

10602. You look upon the use of alcoholic beverages as an immoral thing?—Yes.

10603. (*Mr. Wilson.*) I think you were asked a question about the two tribes, the Mikirs and the Miris—very small tribes are they not?—I do not know about the Mikirs; they are not in my district.

10604. Are you aware that the portion of those two tribes that take opium at all is less than two per cent. of the whole population of Assam?—I do not know.

10605. I believe there has been a good deal of agitation lately in Assam?—Yes.

10606. What was it about?—About the enhancement of the land revenue by the Government.

10607. Have you heard strong expressions of opinion reference to opium in connection with that point? Nothing at all.

10608. It has been entirely about the land revenue?—Entirely about the land revenue.

10609. People were protesting and grumbling?—Yes.

10610. Have they accomplished any thing by their protests and grumbling?—The matter is still in the hands of the Government of India and is not settled yet.

The witness withdrew.

*Mr. James L. Phillips, M.A., M.D., LL.B.*

Mr. JAMES L. PHILLIPS, M.A., M.D., LL.B., called in and examined.

10611. (*Chairman.*) You are I understand an American Missionary?—I am.

10612. And have been for seventeen years engaged in medical, educational and evangelistic service amongst all classes at the Sudder Station and in the Mofussil of the Balasore and Midnapur districts?—I have.

10613. We shall be glad to hear any evidence that you are prepared to give with reference to the question which is before this Commission—Is the habit of taking opium difficult to relinquish?—It is extremely difficult to relinquish; so difficult that I have often heard natives say that the habit *cannot* be relinquished. There is a decided tendency to increase the dose, as I have learned from patients and others. Once travelling with a Hindu gentleman from Calcutta to Midnapur I found him taking a very large amount of crude opium, and recollect his saying how he began with small doses, and was obliged to increase the quantity in order to produce the desired effect.

10614. What is your view as to the general effect of the opium habit?—The opium habit is debilitating to body and mind. I have noticed that men addicted to opium lack the staying power for hard work, or what is called *bottom* in boat-racing. They break sooner than others. During the Orissa famine of 1866, confirmed opium-eaters or smokers died off fast, succumbing sooner than others to starvation, or to diseases brought on by insufficient or improper food.

10615. What about the mental effects?—Never having had students addicted to opium, I have not had an opportunity for observing the results of the habit mentally; in servants, however, I have noticed that opium-users are apt to be more stupid and blundering.

10616. What do you say as to the results of the habit in a moral sense?—As to the result of this habit morally, I have no hesitancy whatever in saying that an opium-user loses moral tone and fibre. I have frequently found the common saying of the natives true, "You can place no dependence upon the word of an opium-user." The neglected and suffering families of the victims of this habit testify how much dearer this fascinating drug becomes to them than their wives and children. Servants using opium will lie and steal.

10617. Have you any opinion to offer with reference to the value of opium as a prophylactic against fever?—I have not heard of opium being generally regarded as a prophylactic against fever by the natives, and have not met with its general use as such, nor have I found it to be protective against fever.

10618. What is the native opinion, so far as you know, with reference to opium?—Many times have I heard respectable native gentlemen speak of the opium habit as disreputable, and of the Government connection with opium as wrong and disgraceful.

10619. Have you any remarks to make with reference to the present licensing system?—Unquestionably the present license system tends to the spread of the opium habit in parts of the country that I have seen.

10620. You have told us that the native opinion regards the opium habit as disreputable—In what light does the native opinion regard the habit of taking alcohol?—I think amongst respectable natives it is regarded as a disreputable habit

10621. You would urge—would you not—that the use of opium in this country should be prohibited except upon a medical certificate?—Quite so.

10622. Regarding the question from a moral standpoint, would you make a similar recommendation with regard to alcohol?—I think I should.

10623. (*Mr. Fanshawe.*) During what period were you at Balasore?—I was there during the famine of 1866. Every year almost I have been in Balasore more or less. During the famine I was regularly stationed there for a number of months. Our man had broken down from excess of work and had to go away, and I took his place.

10624. Is it not the case that the population of the Balasore district of Orissa is almost entirely agricultural?—I think it is.

10625. We have had figures before us on the part of the Bengal Government showing a very large consumption of opium in that district. Would that be the case?—I think so.

10626. Should I be correct in taking it that the consumption of opium must be on the part of the agriculturists, the cultivating classes?—Largely so.

10627. Would you from your experience say that there is a fairly common habit of taking opium amongst the people in that district?—There is a common habit of using opium in some form; smoking madak is more common than eating opium.

10628. The habit is fairly common is some form?—I think so.

10629. Can you tell me generally whether you have noticed broad evil results, physically and morally, upon the people?—I have, physically many times and morally as well.

10630. Do you think, speaking generally, that there were any marked results that you might call evil on the people as a whole?—I have no doubt of it whatever.

10631. Can you tell me how you describe those results?—I have said that the effects are debilitating to the body, and I have illustrated that in the Orissa famine, when it was a noticeable thing that the men we knew as opium-eaters were about the first to go when the people were dying all about us; that showed that they could not stand the lack of food or insufficient or improper food as others could.

10632. I understand you now to be referring to excessive consumers?—I presume that they had taken it a long time, so that it was telling upon them.

10633. I believe the people of Orissa are a law-abiding people and that crime is in no way common amongst them?—Not high crimes; grave criminal offences I think are rare.

10634. Is it not the case that they are a fairly well-to-do people and a well-behaved people?—I think as a rule they are, if you are asking about the Ooryas in the Balasore district.

10635. You said that the use of opium is not "generally" regarded as a protective against fever: did you never hear it spoken of in that district as a preventive against fever so far as popular belief goes?—I do not recall that I ever did.

10636. Did you happen to know Dr. Vincent Richards, who was for a long time Civil Surgeon in Balasore?—I knew him very well.

10637. He made, as you areperhaps aware, a special study of the opium habit in that district and wrote a paper in the *Medical Gazette* for August 1874 on the subject?—I do not recall it, I may have seen it.

10638. In that article he says that a very large majority of the persons who take opium in that district are noticed to begin the habit through diseases such as fever, elephantiasis, dysentery, rheumatism and diarrhœa; so that he mentions fever, as I understand, as one of the reasons which he found leading the people to take opium: that would not be your experience? No; the others I have heard of, but not fever.

10639. Elephantiasis, I gather, is common in that district?—Quite common.

10640. Was opium used largely in your experience in connection with elephantiasis?—I hardly think largely, but to some extent.

10641. Was it commonly known as a popular remedy for elephantiasis?—I should hardly say as a popular remedy, but I have known men afflicted in that way to use it. I have had patients coming to me who did.

10642. I mean, would the people recommend opium among themselves or use it without a doctor's recommendation?—I think not very extensively—not as a remedy. I do not think there is any remedy for it.

10643. But they use it themselves in connection with the disease?—Yes, just to alleviate the bad symptoms.

10644. (*Mr. Mowbray.*) You have spoken of the two districts of Balasore and Midnapur?—Yes.

10645. I believe Balasore is in Orissa and Midnapur in Bengal?—In Bengal, in the Burdwan division.

10646. I saw a statement the other day, I think by Dr. Pringle, that the habit of opium consumption had almost developed in Orissa since the famine, but I observe you say that during the Orissa famine opium-eaters and smokers died off very fast?—Yes; there is vastly more opium used in Balasore than there was during the famine.

10647. There was some consumption before?—Yes.

10648. I should like to know what you mean by saying that unquestionably the present license system tends to spread the opium habit?—I mean that opium is put within ready reach of the people, and frequently when the Kabirajes or others wish to shake off an unfavourable case they say "Take a little opium"—just as some English doctors would say, "Take a peg."

10649. Supposing the use of opium to be restricted to medical purposes, would you recognize a Kabiraj as a person qualified to give opium for medical purposes?—I am afraid I should not as a rule.

10650. Do you say that when a person went to a Kabiraj the Kabiraj would say to him, "Take a little opium?"—I spoke of that as one of the reasons tending to increase the consumption.

10651. I want to know how you are going to check that increase by limiting the consumption to medical use. No doubt you have thought it out. I should like to know to what classes of people you would entrust the power of saying to a man, "You shall have opium for medical use;" I rather gather that you would not include all Kabirajes?—No, I should not.

10652. To whom would you entrust it?—I have not thought it out, but I should say the Civil Surgeon and competent medical men under him in a station—the Sudder Station of the district might be entrusted with a matter of that kind. They could easily see who needed it and who did not, but when it is within the reach of everybody it is very different.

10653. Would that not be a very great hardship for people at a long distance from a Sudder Station, who might be as much in want of opium for medical purposes as those who lived within five minutes walk of the Civil Surgeon?—It might be a hardship in some cases, but I think that on the whole it would not.

10654. Still I may take it from you that your idea of prohibiting the use of opium except for medical purposes means restricting it to the Civil Surgeon and to qualified European doctors?—That is so, and to qualified natives as well.

10655. (*Mr. Wilson.*) I believe you are a Master of Arts?—I am.

10656. And a Doctor of Medicine?—I am.

10657. And a Bachelor of Laws?—I am.

10658. For the benefit of English readers will you tell us what is meant by a Sudder Station?—What you might call in England the county town, the centre or capital of the county or district is in India called a Sudder Station.

10659. (*Mr. Fanshawe.*) The head-quarters?—Yes.

10660. (*Mr. Wilson.*) For the same reason will you tell us what is meant by "Mofussil"?—Calcutta people call almost everything outside Calcutta the Mofussil. In the districts we speak of the Mofussil as any place away from head-quarters where the Collector is, or where the Judge and the other officials live.

10661. In what you have said with regard to the effects of the opium habit, do you refer especially to smokers or eaters, or to both?—To both.

*Mr. James L. Phillips, M.A., M.D., LL.B.*

29 Dec. 1893.

10662. What is your present position in India?—I am a Sunday School Missionary. I am Secretary to the India Sunday School Union and Missionary of the British Sunday School Union.

10663. In the discharge of your duties you visit all parts of the country?—I do, all India and Ceylon.

10664. I believe not very long since you returned to India after an absence?—About a month ago.

10665. Have you been to Orissa again since then?—I have just come from Orissa.

10666. Did you make any enquiry there on this subject?—I did. After I was summoned to appear here I made a few enquiries at Balasore, where I was carrying on my work.

10667. Is that since you wrote your statement?—Since I wrote the statement.

10668. Does the result of those special enquiries that you have made confirm what you have already told us?—Quite.

10669. Did you occupy any particular public position at Midnapur; were you a Magistrate there?—I was an Honorary Magistrate a few years.

10670. During part of the time you were there?—Yes.

10671. Have you any knowledge of any of the languages of this country?—I speak the languages that are spoken in those districts.

10672. What are they?—Oorya (the language of Orissa), Bengali, Hindustani and Santali.

10673. So that you have been able during a long time to communicate freely with the people?—I have.

10674. Do you know anything of the practice in reference to prisoners in gaol as regards opium?—I understand that the rule is that they do not have opium in the gaols.

10675. Do you know those accustomed to the use of it suffer from being deprived of it?—Some of them very much.

10676. Then what happens?—In some cases that I have known, cases that have come to the dispensary, the opium habit has been completely broken by this compulsory abstinence of a few months or years. In other cases they get the opium smuggled in through friends, and in other cases they renew it on getting out.

10677. Do they ever get cured?—I know a few cases where they have been.

10678 We have been told that it is more difficult to treat the opium-user medically than it is to treat those who are not opium-users. Can you tell us anything on that point?—I have found it so. When I began my medical work in 1865 at Midnapur, the senior Surgeon of the Mission, who has just retired at the age of 76, and gone home, used to call my attention to that class of patients. He would frequently say, "that man is an opium-eater, and our ordinary drugs will not have any effect upon him in an ordinary dose." Some of them we could not do anything for. He had frequently noticed it, and he had a long experience in Orissa. He called my attention to it, and on observing and studying the patients I found that his words were very true. It was very discouraging treating that class of cases.

10679. Did you know Dr. Bacheler when he was in India?—That is the gentleman to whom I referred; he had 40 years' experience in Orissa and Midnapur.

10680. You have referred to the famine, had you anything specially to do with the famine?—Yes.

10681. In what way?—I was on the Relief Committee appointed by the Government at Midnapur, and at the request of the Government I was put in charge of an extra or special famine relief hospital that was kept up for a few months till the scarcity subsided and things got back to their normal condition.

10682. You have told us your views as to the effects of opium, as to its not being in your opinion any prophylactic against fever. Have you had much communication from time to time with other medical gentlemen in this country?—I have, to some extent.

10683. Are you aware whether it has been their practice to advise the use of opium as a prophylactic against fever?—I am not aware of it.

10684. Did you ever hear of anybody doing it?—I never have heard of anybody doing it. I have been intimately acquainted with Civil Surgeons at both those stations, and I am not aware that I have ever heard of European Surgeons recommending opium as a prophylactic?—I do not know what your view may be, but speaking of the profession

*Mr. James L. Phillips, M.A., M.D., LL.B.*

29 Dec. 1893.

generally I suppose there are a good many who advise the use of a certain amount of alcohol in some form or other, to Europeans at all events, as a diatetic.

10685. Did you ever know any one who advised the use of opium in a similar way?—I never did.

10686. A question has been raised here as to whether the Deputy Commissioners and other officials travelling about the country are likely to obtain a better knowledge of the views of the people than educated natives or than Missionaries. You have been a long time in this country, and I should like to know your opinion upon that point as to what facilities they have for learning the state of things as compared with educated natives and Missionaries?—It has been my privilege to know some splendid men in the Government service in both those districts—men that have had the interest of the natives at heart—and I have repeatedly heard them say that they had not the facilities for getting at real native opinion that we have.

10687. What do you mean by "We"?—Missionaries. It is not so much due to the officers as their servants. I think that in many cases the natives who are employed by the officers keep people away from an officer who is disposed to get at the real facts of the case. When an officer comes to a place it is cleaned up for him; but we find things just as they are, and the people talk to us freely about their ailments, their troubles, and their difficulties, which they would not do to a Collector, however good a man he was—they could not do it.

10688. It has been represented to us that these gentlemen have not only to discharge their official duties, but that they sometimes go on sporting expeditions, and in other ways come in close and intimate contact with the native villagers, and obtain information which it would be difficult perhaps for you to obtain?—I do not know. I have been on sporting expeditions sometimes with these very gentlemen. I do not know that that brings us very near to the people. It did among the Santals when I was living in the jungle district, but I was learning their language, and I think that going hunting helped me to get acquainted with the people to some extent. But I do not think that would change my opinion with regard to the general question.

10689. We have had a good deal of contradictory testimony upon this point, and I am anxious to know which class of persons are most likely to have a real knowledge of the feelings and habits of the people. I understand it to be your view that missionaries have far larger means?—Far larger. I may cite as an illustration that in the famine of 1866, when the English missionaries at Cuttack were shouting out for weeks or months that the famine was coming and that the people were dying, Sir Cecil Beadon, who was Lieutenant-Governor, would not believe the missionaries at first, and it was not until the famine actually set in, and the people were dying by hundreds and thousands in Orissa, that the rice came to our help. That is one illustration. The missionaries knew the facts, and they were writing and talking and crying out for help early. Then I may mention that when we were threatened with another famine in that part of India, the first cry for help that came from the Missionaries was heeded at once by Government; rice was sent into the district before the people began to die, and we were asked to undertake famine operations. Indeed, I was asked to build a road to an out-station as if I was an executive engineer, to provide people with work, so that they might not die.

10690. You were asked some questions in reference to the methods by which opium might be made available to the people as a medicine, supposing that there were some general prohibition of its use for other than medical purposes: do I understand you to believe that if the able men who form the Indian Government were set to the task they would have any difficulty in devising some means of dealing with that?—I believe they would find the means—that is my opinion.

10691. I suppose you think that you yourself if you thought the matter out, would be able to suggest something though you are not prepared to do so to-day?—I am not prepared; we might not do it the first time, but I think that experience would bring us to some conclusion which would prove satisfactory.

10692. Although it might not be perfect at first and might fail in some places still, on the whole, it would tend in the direction largely to restrict the use of opium?—I should hope so.

10693. (*Mr. Pease.*) Allusion has been made to the very large consumption of opium in the Balasore district. Can you give me any explanation why it is so large as compared with other districts?—I do not know that I know any reason. I was talking with a very intelligent man the other day, and I asked him this very question. He is a thoroughly respectable man, a native, and he knows more about the subject than I do. His reply was that the men who have the matter in charge, know that it is for their interest to push the sale, that the officers know that their chances of promotion depend upon their doing a good business in selling opium. He is a man perhaps between 30 and 40, and he says that there has been a large increase since he began to look into this matter. His father was sitting by him, who has known the district for 40 years thoroughly, and he said that probably 75 per cent. of the people in this district use opium in some form, and that the sale of it is increasing every year.

10694. Are you alluding to the revenue officers?—Yes.

10695. Not especially to license-holders?—I am referring to those who have the matter in hand.

10696. Will you explain further what you mean by those who have the matter in hand?—I mean those who purchase these licenses, and have the matter of selling opium in hand.

10697. Do you think that it is their impression that it is the wish of the Government that the sale of opium should be increased in that district?—I think that is a very general opinion. I have met with it frequently.

10698. Is it a healthy district?—Fairly so. I think, but it cannot be so healthy a district as Midnapore. I think all Europeans would say that Midnapore is the better of the two districts for us.

10699. Is it a malarious district?—Parts of it.

10700. Do you think that there is much difference in the consumption of opium in the low-lying parts and in the hilly portions?—Yes; I should think there was.

10701. There is more consumed in the low-lying district?—I think so.

10702. Can you explain that?—I do not know that I can.

10703. Is it a difference of race or a difference of occupation?—There is some difference of race in Midnapore. In the Balasore district we have the Santals, the aboriginal tribes, and they rarely touch opium. I think that rheumatism is something that leads these people to take it. There is a great deal of rheumatism, they are very poorly clad as a rule and suffer from rheumatism on that account, and they resort to opium as an anodyne and a relief.

10704. Do you think that the opium habit is at all the result of Orissa having been at one time an opium-growing district?—I have not heard that suggestion.

10705. (*Sir William Roberts.*) The name of Dr. Vincent Richards has been mentioned—did you know him?—Yes.

10706. He was a good observer I suppose?—I should think so.

10707. You know that he made a detailed study of more than 600 cases of opium-eaters?—I was not aware of that.

10708. You are not aware that he wrote a very important paper on the subject?—I have heard of the paper, but I have not seen it.

10709. Perhaps you have not had time enough to keep up your medical knowledge?—He was not the Civil Surgeon of Balasore during the time that I was posted there in connection with the famine. Later on when I used to go to Balasore on duty for a few days at the time I met him. I recollect his work on snakes very well. He was enthusiastic about it, and got out splendid books on snakes and cobra poison. I frequently heard him talk of that, but I never heard him mention anything about the opium business.

10710. You are not aware that the opinions he has expressed on the basis of that very large experience are quite different from yours?—I have not read the book.

10711. (*Mr. Fanshawe.*) I did not quite understand the explanation you gave about encouraging the sale of opium. Was that special to Balasore?—That is what I heard at Balasore.

10712. Would you attach any value to what you heard in that particular district that certain officers were asked to encourage the sale of opium?—I have heard the same thing a number of times in the course of years, but I have never looked into it.

10713. You are now speaking of Balasore only?—Both districts.

10714. Balasore and Midnapore?—Yes; I have heard it in both.

10715. The question was why the consumption of opium was so large in Balasore as compared with other districts, and your explanation would be applicable only to that district; the Midnapur consumption, I believe, is comparatively small?—I know it is.

10716. Then you do not attach any great value to that?—I have not done so, but there may be something in it. I have never looked into it.

10717. You are giving the same cause as producing two different results in two different districts?—I have heard it more in Orissa and Balasore than in Midnapur.

*Mr. James L. Phillips, M.A., M.D., LL.B.*

29 Dec. 1893

The witness withdrew.

Mr. Atool Krishna Datta called in and examined.

*Mr. Atool Krishna Datta.*

10718. (*Sir William Roberts.*) I believe you are a medical practitioner in Calcutta?—Yes.

10719. You are a member of the Homœopathic Medical Society in Philadelphia?—Yes.

10720. Have you a diploma?—I am an Honorary Member of that Society.

10721. You have never been to America?—No.

10722. You have passed no examination?—No.

10723. So that you are simply a medical man?—I attended courses of lectures in the Medical School.

10724. You have not had any medical training?—I attended lectures in the Medical School, but I did not take any diploma.

10725. (*Mr. Wilson.*) Will you lay before us the statement you have prepared on this subject?—I am a member of the Homœopathic Medical Society of Philadelphia, America. I am a private medical practitioner; my practice extends over a period of 12 years. I have had experience of opium-eating amongst the upper, middle and lower classes of people living in Calcutta, Benares and the 24-Parganas. Hindus, Mahomedans and Christians, Bengalis, Marwaris and Hindustanis have all been at different times come across by me. In my opinion 10 per cent. adult males in the upper and middle classes, and barely 1 per cent. among the lower classes take opium. This of course includes cases of opium-smoking commonly called *gooli*. Opium-eating is prevalent more among the upper and middle classes than among the lower classes. People belonging to the masses seldom take opium. For instance, the day laborers or *majoors*, the *krishans* or cultivators, etc., who have to lead a life of muscular activity rarely take opium. The habit is generally acquired between the 30th and 40th year, though cases of both opium-eating and smoking have been known to be commenced earlier. Among the lower classes, such as *tailors*, *carpenters*, etc., many take and smoke opium. They do less work and waste more time, and are never punctual to their work. They are known as chronic liars. I reside here at *Kansariparah* or the borough of the brass-smiths, where there are not less than 1,000 *Kansaries*, who work on brass and copper and earn their livelihood by manual labour. I have ascertained that there are 500 adult workers, and none eat or smoke opium. They showed me two men among their class who eat opium and can hardly do the same amount of labour like others of their caste. They live on the bounties of their relatives. The *jelias* and *washermen* of my native district do not take opium to protect them from damp and malarious fever. That opium-eaters do not like to work in water, and that water is a dread to them are facts known to the women of the country.

10726. (*Mr. Pease.*) Will you explain what you mean by your reference to the women of the country?—It is the general notion that opium-eaters do not like to work in water, and the *jelias* and washermen have to work in water. They have to work in a pond or a tank, but if they had been opium-eaters they would never have liked to work in ponds or tanks, or to expose themselves to water.

10727. You refer to the women of the country?—It is very generally known even by the uneducated classes. I have known many respectable men taking opium for pleasure's sake, and the chief of these pleasures which allures men of the upper and middle classes is "sexual endurance," as Dr. Sirkar has termed it. The upper class men, excepting those who take this drug under medical advice, take it for the sake of the pleasure which its intoxication brings on. I cannot say what percentage of opium-eating has its origin in this way. I do not say that opium habit cannot be or has not been broken; but the cases where it has been are few and far between, and most of them were cases in which opium more or less disagreed. My belief is that the habit can only be discontinued by a gradual reduction of the dose, that often times without the knowledge of the consumer. Medicinally it is highly extolled by many in diarrhœa, dysentery, diabetes, diseases of the respiratory organs. It really relieves asthma, fits and pains and even appears to arrest the progress of violent diseases. The maladies which seemed to yield to the use of opium re-appear with greater violence, and they are only palliated by increased doses of opium. Thus many a patient has been driven to the habit of opium-eating from which he could not free himself without causing a return of the sufferings for which he took to opium-eating, or without altogether new and peculiar sufferings due to the cessation of the drug's primary action. In Bengal 98 per cent. of diabetic patients take opium in some shape, laudanum, morphia or codœa, and, as in other ailments, it only palliates and necessitates more and more increasing doses without any effect whatever. There are many instances whose number is legion, in which opium has rather made diabetic cases worse, and I believe the time is not far distant when the unanimous cry of both the physician and the patient will altogether stop its use in diabetes. I have cured many cases of diabetes without opium, and I am of opinion that those who have not been stuffed with opium can be more speedily cured of diabetes. It is not a prophylactic against malarious fever. I know of no medical authority either advocating its prophylactic powers or urging its habitual use. I was astonished to find the *Bangabasi*, a largely circulated vernacular newspaper in Bengal, extolling its prophylactic powers against malarious fever, etc., and likewise urging its habitual use, because when all fever remedies in the case of one of the compositors of the *Bangabasi* staff failed, two grain doses of opium succeeded in speedily curing him. No argument can be more frivolous than this. Homœopathic practitioners know that opium is of use in intermittent fevers where the paroxysms come every three days and manifest symptoms similar to those produced by opium-eating in a normal state of health, but its action then is homœopathic. When habitually taken opium acts as a stimulant, chiefly of the brain, and also to a great extent of the circulatory system. As the habit becomes confirmed the excitement diminishes, and the after-effects become more marked and prolonged. To combat the depression of spirits a larger dose is often had recourse to with still more pronounced after-effects, till at last the excitement and sleep become more and more conspicuous by their absence and the habit is continued rather for the purpose of avoiding extreme misery in the shape of after-effects than for obtaining positive pleasure. It induces general torpor of the nerves with inability to react against drugs, and in diseases of opium-eaters, however slight or trivial, medicines well indicated always fail to act. Side by side with this action upon the nervous system one finds the digestive organs more or less disturbed, opium having a retarding effect on all the alimentary secretions. The intestines become sluggish, and as the result a chronic congestion of the liver, kidneys and other abdominal organs sets in, thus interfering materially with general nutrition. The intestines by its continuous use become paralysed and therefore opium-eaters generally die of diarrhœa or dysentery. It is generally known that diarrhœa and other loose evacuations of the bowels always terminate fatally in opium-eaters The moral nature of the victim is also slowly and steadily affected. He becomes more and more idle, sluggish, shy and cowardly. In many cases the moral senses become almost perverted. I took opium myself for three months for chronic diarrhœa and dyspepsia. The first day it acted like marvel, but gradually the dose had to be increased, until I used to take 20 grains of it. I keenly felt the after-effects, and thought of relinquishing. It took me some time before I could give it up, and by gradually reducing the doses.

10728. (*Mr. Fanshawe.*) What is your present age?—Thirty.

10729. Which is your native district? The 24-Parganas.

10730. Then your experience has been in the 24-Parganas and Calcutta mainly?—And in Benares. I have been in Benares more than 6 years.

10731. With regard to these *jelias* and washermen, is it the case that they use ganja?—I have little experience of it.

*Mr. Atool Krishna Datta.*

29 Dec. 1893.

10732. I understand that you are acquainted with their habits. Are you able to say that they do not use opium, but that they do take ganja?—Those whom I know do not take ganja.

10733. Are you aware that many cultivators cultivating rice in Assam and also in Orissa are constant opium takers?—I speak of the cultivators of my own native district. I have experience of them only. I am not aware of the opium-eating habit of the cultivators of Assam or Orissa.

10734. Then you wish your remark as to men taking opium not being able to work in the water only to apply to your own district, the 24-Parganas?—I have experience of these people in my own district, but I am of opinion that opium-eaters as a class cannot work in water.

10735. Do you think that applies to Assam?—Even to Assam.

10736. Do you think it applies to Orissa and the Balasore district?—Even to Orissa.

10737. Will you tell me where you attended your medical lectures?—In the Medical School at Calcutta.

10738. For how many years?—I thought of proceeding to America for a degree and therefore only attended three sessions.

10739. You did not take your degree?—No.

10740. (*Mr. Wilson.*) Will you explain what you meant by saying that the objection of these men to water is known to the women of the country?—I mean by the expression—It is known by everybody, even by the uneducated classes. The women of the country are generally known as uneducated. It is a term used for the uneducated classes.

10741. Then what you mean is that everybody knows it?—Yes.

10742. (*Mr. Pease.*) Is opium a medicine used by homœopathic doctors?—Yes; we do use it, but in infinitesimal doses.

10743. Your practice is in infinitesimal doses?—Yes.

10744. What are the medicines you use where others use opium for alleviating pain, for bowel-complaints, and so on?—For bowel-complaints we use lots of medicines, china, pulsatilla, aconite, calcaria, phosphorus, podophyllum, croton tig, elaterium, aloes, nux vomica.

10745. In what cases do you use opium?—We use opium in typhoid fevers, in cholera in the typhoid stage, and in constipation, especially of old people, habitual constipation; in cases of mania and many other diseases.

10746. Do you use it in conditions of fever?—Only in the typhoid stage, when typhoid symptoms are manifested.

10747. When you took opium yourself did you take it in infinitesimal doses?—No. I did not. I took it in substantial doses. At first I began with a grain dose. Then I had to increase it up to 20 grains.

10748. Was this before you adopted homœopathic views?—I have been practising homœopathy the last 12 years.

10749. This was when you were a boy then?—No; I only took opium last year.

10750. And you began with one grain?—With one grain.

10751. Then do you recommend homœopathy for other people and practice the other system on yourself?—Much medicinal value being attributed to it, I only experimented it by making provings.

10752. And you went on until you got to 20 grains?—Yes.

10753. Can you tell us what was the effect upon yourself when you tried to abandon taking opium?—Yes. If I did not take opium at the regular time when I was used to taking it, I was seized with nausea, pains all over the body, a sort of uneasiness which cannot be described, a bad scalding sense of uneasiness all over the body. Even if I took a lesser dose the diarrhœa would reappear, and with greater violence. I could not retain the smallest quantity of food, and I was not able to work.

10754. Will you tell us how rapidly you reduced the dose, and how long a period it took to enable you to abandon the habit altogether?—It took me about four months to relinquish the habit.

10755. Were you gradually reducing the dose all that time?—Yes, gradually.

10756. Was your health fully restored afterwards?—I took other medicines to restore my health; I had to place myself under other treatment.

The witness withdrew.

*Mr. J. S. S. Driberg.*

Mr. J. S. S. DRIBERG recalled and further examined.

10757. (*Mr. Pease.*) It was stated the other day by one witness, a tea-planter, that he held a license for the sale of opium and sold the opium to the coolies in his employ; would you inform us whether there are many cases of that kind?—I cannot tell you the exact number, but there are several cases. There would probably be three or four in each of the five districts.

10758. In that case is the shop on the tea garden?—Yes, on the tea garden.

10759. I suppose it is open to the coolies from other gardens as well as to this one garden?—Any one who likes can go there and buy the opium. It is a public shop.

10760. Is there any law in India of the same character as the Truck Act in England preventing employers from supplying goods to those in their employ?—No.

10761. You are aware that such a course would be illegal in England?—It would be in England, but not in India.

10762. These tea-planters then have a direct pecuniary interest in the sale of opium to the coolies?—I do not think they have any pecuniary interest. They sell it at cost price; in fact, they sell it cheaper than the licensed vendor outside the garden, who has to make his profit.

10763. I understood the witness yesterday to say that on the quantity he sold he charged Rs. 5 additional, which paid his expenses?—The expenses of the salesman only.

10764. If he increased his sales he would not increase his expenses proportionately, so that he would be deriving a profit by increasing his sales?—I do not think his intention in taking out a license is to make money by it. He charges sufficient to pay for the wages of the man who has to sell the opium. His intention in taking a license is to sell opium to the coolies and keep them on the estate, not letting them go out for opium. That is the real intention.

10765. (*Mr. Wilson.*) I believe that the tea gardens used at one time to be manned very much by coolies under a five years' agreement, or an agreement for a certain number of years; is that the case still?—Yes, except that since the Act was modified, I think four years is the extent to which contracts can be made. It used to be five.

10766. And there are certain laws or orders which regulate the importation of the coolies?—Yes; there is a special Act.

10767. Intended to secure the proper treatment of these men?—Quite so.

10768. Are the planters obliged to provide them with food?—Under the contract they are obliged to provide them with rice. This is merely my personal knowledge; I have nothing to do with the importation of laborers, but what information I have I will give. The matter is not in my department.

10769. They are obliged to provide them with rice; is there anything else that you know of?—I think nothing but rice in the way of food.

10770. Are they obliged to supply rice on requisition, or in any case to issue a certain ration?—On requisition. The planter keeps it in his garden, or in his store-house, and supplies it on requisitions issued by the coolies.

10771. Is the planter also under an obligation to provide medical advice for the persons whom he employs?—Yes.

10772. Is there any regulation in connection with that requiring him to provide them with opium?—I do not know. There is a list of the medicines which he is obliged to keep; I cannot say whether opium is included as a medicine or not.

10773. Is he obliged to provide them with skilled medical advice?—Yes.

10774. And with certain medicines?—Yes.

10775. Without cost to them?—Without cost to them.

10776. As part of his contract with them?—Yes.

The witness withdrew.

Adjourned to January 3rd at Patna.

# APPENDIX I.



[FORWARDED BY LETTER BY THE GOVERNMENT OF INDIA.]

Dated 23rd August 1893.

To

The Honourable SIR ANTONY PATRICK MACDONNELL, K.C.S.I., Lieutenant-Governor of Bengal.

The Humble Memorial of

THE COMMITTEE OF THE BRITISH INDIAN ASSOCIATION.

SHEWETH,—That your memorialists have learnt with feelings of regret and alarm, which, they believe, are shared in by their countrymen of whatever race or religion, that a Commission is about to be appointed in England to conduct an inquiry in this country into the cultivation and consumption of opium with a view to its prohibition and suppression.

2. That this Commission is about to be appointed, as your memorialists have learnt, by reason of a vote in the House of Commons which, from the small number who took part in the division, your memorialists cannot look upon as in any way representing the sense of the House.

3. That the consumption of narcotics in one form or another has been in use from the remotest times is generally acknowledged, and a divine origin is claimed for its introduction.

4. That, although opium appears to have come into use at a comparatively later date, its use can be traced back, according to Dr. Norman Chevers, a high authority upon the subject, for over 300 years, and it has become an article of very general consumption all over India, both among the rich and the poor.

5. That the effects of opium, even when used in excess, are comparatively harmless compared with alcohol, and when used in moderate quantities, are beneficial and positively necessary for a very large number of the poorer portion of the population. This is particularly the case with the cultivators of the soil in the swamps, marshes and inundated lands of Lower Bengal, as also for night watchmen, palki-bearers and fishermen in such parts.

6. That this stimulant is to them more a matter of necessity than a luxury, and the prohibition of its use would be a more serious measure than the prohibition of the use of tobacco in England. For there the result would probably be the immediate turning out of the Government of the day and the repeal of the obnoxious measure, whereas here it would cause discontent which could find no sufficient outlet in any legitimate or constitutional manner.

7. That your memorialists cannot but foresee that one of the grave evils attendant upon the prohibition of the consumption of opium would be a large increase over the country in the consumption of alcohol, which your memorialists cannot but believe would be socially and morally a great curse to the people. It is generally admitted that in countries addicted to alcohol the greater proportion of the crime there prevalent can be traced to its use, whereas no responsible person has, as far as your memorialists are aware, undertaken to show that opium is responsible for any appreciable amount of crime in this country, or in China, or elsewhere.

8. That the opinions of scientific men who have investigated this subject in their country are practically unanimous, and your memorialists, from amongst the numerous authorities who have pronounced their views, beg to refer to the article lately published by Dr. Crombie, an eminent authority upon the subject, in the *Indian Medical Gazette*, as showing the results of the latest scientific researches upon the subject. It is impossible to summarise its contents within such limits as reasonably to give the summary a place in this memorial, and therefore your memorialists must be content to ask your Honour's attention to the article itself and the account of a conference of the native doctors in Calcutta which it contains.

9. That your memorialists are well assured that to prohibit the export of opium to China would only have two results as regards China—the first to give to the Chinese opium-growers the most complete protection against foreign competition, and the second to force those opium-eaters who can afford to pay the higher price which Indian opium commands to consume the inferior product of native manufacturers.

10. That your memorialists are quite satisfied that the growth of opium in China is already conducted on such a scale and is capable of such expansion that the consumption of opium in China will be in no way diminished unless for a time the poorer classes should be unable to pay the increased price.

11. That in the statement exhibiting the moral and material progress of India before the House of Commons in 1885 (p. 252) the opium revenue is described as follows:—

"The opium revenue of course is not properly a tax upon the inhabitants of India except in so far as an excise duty is levied upon local consumption. Substantially it is a contribution from China to the Indian Exchequer, which the latter is enabled to exact by reason of its practical monopoly of the finest quality of the drug. If the Chinese were to decline to take opium, or to prefer it from another source, the finances of India would inevitably suffer. In the same Statement the percentage of the Opium Revenue to the total Revenue for the year 1882-83 is put down at 13·5. In the Statistical Abstract relating to British India from 1880-81 to 1889-90 the total net opium revenue for 1889-90 is given in tens of rupees, or rupee pounds, as 6,977,949."

12. That the stoppage of the opium trade would bring ruin and distress to the present cultivators, for it is a well known fact that the land could not be applied to any other purpose which would give anything like the same return, and though the raiyats would be sold up the landlords would not be able to re-let their lands to others except at much reduced rates. Again, it must be remembered that in Bihar, a province which has caused and is causing grave anxiety on account of the extreme poverty of the cultivators, the only portion which is in a satisfactory condition is that in which the poppy is grown, and this may be well understood when it is considered that the payments for cultivation in the Benares and Bihar Agencies alone are about two crores of rupees annually. Further, the Administration Report of Bengal for 1890-91 shows that when the cultivation was decreased in Bihar distress at once—and from that cause—ensued in the affected districts.

13. That the misery, distress and discontent that would be caused all over the country by the prohibition of opium would be rendered intolerable by the increased taxation which would be necessary to enable the government of the country to be carried on after surrendering of the opium revenue, and your memorialists are unable to divine how in the present circumstances of the country such increased taxation is to be extracted from an already over-taxed people.

14. That the fact that no proposal is made by the advocates of this measure for recouping the loss which the revenues of this country would suffer at this critical time, forces your memorialists to the conclusion that the promotion of the scheme is due more to misguided philanthrophy than to sound statesmanship.

15. That this Commission, however useful it may prove as a vehicle for conveying information, and it may be hoped enlightenment to some of those who voted in majority, is, as your memorialists submit, wholly unnecessary and uncalled for as regards the circumstances of this country, and your memorialists protest against any portion of the expense of the Commission, which must necessarily be very great, being defrayed out of the revenues of India.

16. That your memorialists are well satisfied that any such measure if passed will be looked upon by the people of this country as a piece of extreme and unjustifiable hardship, and your memorialists are moved to make this appeal to the Government, fully trusting in their knowledge of the country and in their desire to see that right and justice are done to all the subjects of Her Majesty.

Your memorialists, therefore, humbly pray that Your Honour will be pleased to lay these matters before His Excellency the Governor-General of India and Council, and to move His Excellency in Council to protest against the payment of any part of the expense of the Opium Commission out of the revenues of this country.

NARENDRA KRISHNA,
*Vice-President.*

RAJKUMAR SARVADHIKARI,
*Secretary.*

Appendix II.

# APPENDIX II.

[HANDED IN BY THE REV. W. B. PHILLIPS.]

To

HIS EXCELLENCY THE VICEROY AND GOVERNOR-GENERAL OF INDIA IN COUNCIL.

The Memorial of

THE CALCUTTA MISSIONARY CONFERENCE.

RESPECTFULLY SHEWETH,—That your memorialists have no desire to prejudice the approaching enquiry by Commission into the State traffic in opium; but as public bodies have not refrained from anticipating the evidence to be offered to the Commission, and the judgment to be formed on it, your memorialists feel that it ought to be clearly placed before the Government that the views which have been published in favour of a continuance of the said traffic are not, and have never been, the only ones that have been held in India.

II. That your memorialists consider the descriptions of opium and its effects given in all standard works on drugs that are recognised as text-books in British and Indian Medical Colleges and Courts of Justice, ample warrant for treating opium as a poison, which ought only, as a rule, to be used under medical prescription. Your memorialists have no wish to interfere with such legitimate use of it, but regard the deliberate judgment of Dr. Brunton, Dr. Ringer, Dr. Pereira, Sir Benjamin Brodie, and Dr. Garrod (not to mention other eminent authorities) on the character and effects of the drug sufficient ground for dealing with it in India as it has been dealt with by law in Britain. That the opinions of any medical officials of the Indian Government to the contrary may justify enquiries into their claims to be heard on the subject, but so long as the above standard books and authorities remain unchallenged, and continue to be taught in colleges, and quoted in Courts, such opinions can hardly be regarded as evidence for general acceptance.

Appendix A.

III. That the authoritative medical verdicts referred to lay on the Indian Government a grave responsibility for allowing the indiscriminate use of opium, and still more for promoting its general use, and in some instances unavoidably creating a use where none has existed before, by spreading it all over the country, and also for preparing enormous quantities for export and use abroad. Your memorialists respectfully consider the striking difference between the careful restrictions under which opium is sold in Britain and the freedom with which it is sold in India, a reproach to the British Government of this country. This conviction is deepened by the numerous deaths, both homicidal and suicidal, occurring from opium poisoning, as reported by the public press; and by one well-known immoral and degrading use to which opium is commonly put in eastern countries.

IV. That the Government has frankly admitted the evil of the opium habit, pleading various excuses for tolerating the traffic, but promising, and sometimes even making, efforts to suppress it, which would be unintelligible in the case of any harmless habit. That this attitude of the Government is irreconcilable with the position now taken by some officials, medical and other, who profess to regard the opium drug as a blessing conferred by Providence on the country, or at least as a piece of financial good fortune. Your memorialists look with misgiving on this strange doctrine, and with alarm on its probable future developments under stress of temptation to preserve the revenue. The considerations which justify its preservation may be made to justify its increase.

Appendix B.

V. (1) It has been said that the restricted use of opium in India will lead to the extended use of alcohol.—This is a mere assumption, equally difficult to prove or disprove, because it is based on no authenticated experience or known scientific or historical analogy. But in the Review by the Chief Commissioner of the Central Provinces of the Excise Report for 1891-92, it is said in para. 6 that Sir A. MacDonnell having "noticed with concern the steadily-increasing consumption of ganja, and directed enquiries to be made whether the use of this drug was displacing that of country liquor or opium," the Excise Commissioner reported that "enquiries do not show that ganja is displacing country liquor or opium. Receipts from country liquor have expanded more than those from ganja, and the class of people who use ganja and opium are quite distinct, and are not recruited from each other's ranks"; thus showing that, so far as any inference is allowable, these three vices move in different orbits, an inference not opposed to their known toxic action.

(2) It is said that the effects of opium, even when taken in excess, are harmless as compared with those of alcohol.—The position of your memorialists is that both are evil, and that both ought to be combated. Sir Thomas Wade, late British Minister in China, in page 432 of his *China*, says: "It is to me vain to think otherwise of the use of the drug in China than as of a habit many times more pernicious, nationally speaking, than the gin and whisky drinking, which we deplore at home. It takes possession more insidiously, and keeps its hold to the full as tenaciously. I know no case of radical cure. It has insured in every case within my knowledge the steady descent, moral and physical, of the smoker, and it is so far a greater mischief than drink that it does not by external evidence expose its victims to the loss of repute which is the penalty of habitual drunkenness."—And Sir Dennis Fitzpatrick, of wide Indian experience extending over thirty years, has said: "Though, speaking generally, the evils arising from indulgence in drink in England are vastly greater than those arising from indulgence in opium in India"—evidently because the drinking habit is more general in England than the opium habit in India—yet "there seems to be no doubt that there are places in India, where, owing to a want of proper supervision or control, abuses have prevailed, which at least strike one with greater horror than any corresponding abuse in countries which are demoralized by drink;" showing that, if drink is quantitatively, opium is qualitatively, the more demoralizing evil:—*Government of India Despatch No. 289, dated 4th October 1891, para. 25.*

(3) The use of opium is said to be particularly beneficial in the swamps and marshes of India.—Surgeon-General Pringle, from experience gained in Orissa and the Doab, emphatically contradicts this statement. But even if it were otherwise, this limited necessity could not justify its wide diffusion in India, or its vast export to China, where this use of it is denied by Dr. Dudgeon, late of Pekin, and Dr. Maxwell, late of Formosa. (*See para. 12 of the reply of the Anti-Opium Society to the Government of India Despatch of 14th October 1891.*)

Appendix C.

(4) It is asserted that opium is a necessary of life, and most beneficial to Rajputs and other warlike races.—This is denied by Dr. Valentine, late of Jeypore. If the popular use of the drug is to be justified on medical authority, in the teeth of Brunton, Ringer, Pereira, Brodie, and Garrod, the defence ought to be based on the highest medical authority in India, *i.e.*, of men standing at the head of the profession, who have studied the subject for years, and not officers who have visited opium dens for the occasion to find out how opium acts.

(5) It is urged that, if the Government did not provide opium for Indian use, worse results than any now experienced might follow, and that China would obtain supplies from other quarters if the Indian provision were suspended.—Your memorialists believe that no fear of consequences ought to prevent a nation from doing what is right. Experience has proved that the abandonment of evil habits has always brought material as well as moral prosperity. If some belief in an over-ruling righteousness did not influence the actions of men and states, the greatest stimulus to individual as well as national uprightness would be destroyed.

(6) It is said the stoppage of opium supplies would create widespread dissatisfaction and distress.—The Government of India Resolution of 25th September 1891 states that, "among most classes of the population and in most localities, the habit does not exist to any considerable extent." If, in answer to the charge of extending the use of opium, the Government states that the use of it is confined within narrow limits, no result of the suspension can reach beyond these limits. The *Patna Institute Gazette*, an influential Mahommedan Journal of Patna, seriously rebukes the Government for supplying the public with opium.

(7) It is also sometimes contended that the stoppage of opium would bring ruin to its cultivators, because no more profitable use for their land could be found.—Without specific facts and figures, this is mere assumption, which ignores the economic arguments that tell in favour of the production of food-grains and against the production of luxuries

in any country, especially in agricultural countries, and most of all in countries like India, where some of the people get only one solid meal a day, and the profits of cultivators, in consequence of the widely-prevalent system of sowing on advances, go into the hands of mahajans, not into those of cultivators. Any extension of food produce which lowers its selling price is of universal advantage. The displacement of food-grains by any luxury, in the economic conditions of India, if beneficial at all, must be of strictly limited benefit to a small class at the expense of the country.

VI. That though the opium habit does not prevail in India as largely as it does in China, it is always a present danger susceptible of growth. Its growth, even when representing a small rateable consumption in relation to an increasing population, still remains an evil which is not diminishing. Matters become much worse if, as many declare and your memorialists fear, there is a steady increase from year to year. The export to China continues enormous. These facts have caused great distress to many friends and well-wishers of the people of India, and have also forced many Christian men to consider that no financial advantage to India can justify the large exports to China.

VII. That your memorialists humbly solicit the Government to direct enquiry to the plain issue whether the use of opium, save under medical prescription, is a good, safe, and wholesome habit, or a bad, dangerous, and degrading one; and they solemnly plead that, if the great bulk of testimony be found against the drug, as they confidently expect it to be, no consideration of revenue may be allowed to stand in the way of the verdict, which the Government of India would feel bound to pronounce against any other habit of like character, which was less profitable. Your memorialists earnestly plead that, in the event of their expectation being fulfilled, the State Traffic in opium may, without unnecessary delay, be abolished and the use of opium, except for medical purposes under careful safeguards, be prohibited by law.

And Your Memorialists, etc., etc.,

On behalf of the Conference,

J. BROWN,
*Chairman.*

CALCUTTA;
*The 21st September 1893.*

## APPENDIX.

### A

1. *Brunton, Pharmacology, Therapeutics, and Materia Medica, page 775*:—"The action of opium is to stimulate and then depress; to remove this depression the individual takes another dose; a habit of taking the drug thus becomes established. The nervous system suffers, the mental powers become enfeebled, the moral faculties perverted, and there is inability to distinguish between truth and falsehood. Then the motor powers are attacked, the gait becomes shuffling and uncertain, and digestion is impaired."

2. *Ringer, Handbook of Therapeutics, pages 503 and 504*:—"Opium-eating in some individuals induces neither physical nor mental weakness, while others waste, grow physically and mentally weak, irritable and desponding, especially when opium is withheld: the memory is much impaired; the skin becomes sallow. * * The horrors which opium-eaters suffer when the drug is withheld are well-known."

3. *Pereira, Materia Medica, Vol. II., Part II, page 624*:—"It is extremely difficult to discontinue the vice of opium-smoking, yet there are many instances of its being done. The continuance of this destructive practice deteriorates the physical and moral character of the individual, especially among the lower classes. Its powerful effects on the system are manifested by stupor, forgetfulness, deterioration, debility, sallow complexion, lividity of lips and eyelids, languor and lacklustre of the eye, appetite either destroyed or depraved. * * * The offspring of opium-smokers are weary, stunted, and decrepit. * * * *Opium has been long celebrated as an aphrodisiac;* and we are told that the Japanese, Chinese, Indians, Persians, Egyptians, and Turks use it as such." Appendix II.

4. *Brodie*:—

"It is impossible for any one acquainted with the subject to doubt that the habitual use of opium is productive of the most pernicious consequences, destroying the healthy action of the digestive organs, weakening the powers of the mind as well as body, and rendering the individual who indulges in it a worse than useless member of society."

"I cannot but regard those who promote the use of opium as an article of luxury as inflicting a most serious injury on the human race."

5. *Garrod, Materia Medica, page 203*:—"When large doses are taken, the sleepiness becomes intense, and there is great difficulty in waking the patient; in larger doses, poisonous symptoms ensue, the sleep passing into a condition of stupor or coma, with gradually increasing slowness of respiration, feebleness of pulse, cold perspiration, and contracted pupils, followed by death." *Page 204*:—"*Opium acts as a stimulant on the sexual system, especially in males, and has been employed as an aphrodisiac in eastern countries.*"

6. *Excise Commissioner, Bengal, Annual Report, 1890-91, page 41*:—"The smoking of chundoo appears to produce intoxication to a greater extent than madak, and is probably the most deleterious form of using opium." *Annual Report, 1891-92, page 42*:—"In the Maldah district madak-smokers are usually found amongst the *Katanis* or silk-weavers, always an object of derision to other villagers."

### B

1. *Government of India Resolution No. 4033, dated 25th September 1891, para. 1*:—"The evils connected with the smoking of opium and its preparations have for many years attracted the attention of the Government of India; and efforts have been made to minimise these evils."

2. *Extract from Lord Ripon's Despatch, presented to Parliament*:—"The economic objections to the manner in which the opium revenue is raised, whether in Bengal or in Bombay, may be admitted to be considerable."

3. *Extracts from Lord Kimberley's reply to Anti-opium Deputation*:—"It is very generally agreed upon that opium is to a considerable extent a great evil. That is not denied by those who do not share all your views. The Government of India has recognised that it is their duty to restrict and regulate the consumption of opium in a manner in which they would not regulate a perfectly harmless drug. * * * I will assume that opium does a considerable amount of injury, but the question is whether it ought to be entirely abolished. As to the restriction, I do not imagine there is any difference of opinion whatever. * * We do not see our way to dispense with such a revenue as this for the present time, at all events."

### C

Dr. C. S. Valentine, of Agra, who has been 32 years in India, says:—"From my experience in Rajputana I can testify to the following facts:—1. That a large percentage of mortality among children is due to opium. 2. That a large percentage of crime is committed under the *influence* of opium. 3. That a large percentage of murder is due to opium-poisoning. 4. That a large percentage of the diseases a medical man is called upon to treat in dispensary, hospital and private practice is due to the habitual eating of opium."—Dr. Partridge has explained that the reason why Jail returns in India show no opium deaths is because no column is provided for them. He had observed many deaths from opium and classed them under "debility," "diarrhœa," etc.

## APPENDIX III. Appendix III.

[HANDED IN BY MR. D. R. LYALL.]

*Note on the Memorial submitted by the Missionary Conference to His Excellency the Viceroy in Council regarding Opium, dated 21st September.*

THE memorial quotes in Appendix A five medical authorities.

I have been unable to trace where they got Sir B. Brodie's opinion, as no clue is given to the quotation, but I have been able to trace the other four.

Appendix III.

*Dr. Brunton* (*page 775*).—This authority, in the book quoted, does not enter into the question of opium-eating, which is foreign to his subject (therapeutics). He does not discuss it, but dismisses it in the words quoted, which are descriptive of a typical case of the evils of opium.

Page 780 may also be referred to as showing his opinion on opium.

2. *Dr. Ringer* (*page 467*).—The quotation is incomplete. I quote the last sentence as given in the memorial and give the part wanting. "The horrors which opium-eaters suffer when the drug is withheld are well known" (here the memorial stops, it might have gone on) "and need not be dwelt on here, so great indeed is the suffering that few have sufficient resolution to relinquish the habit. The amount of opium taken is often enormous. De Quincey took 320 grains daily. The moderate indulgence of the habit is perhaps not more prejudicial to health than tobacco-smoking. The Chinese are almost universally addicted to the habit of opium-eating, and yet they are an intelligent and industrious race."

I think the gentlemen who are responsible for the memorial should, in common fairness, have completed the quotations, and thus have shown that it was the abuse only of opium that was referred to in the part quoted, while its moderate use was held to be no more prejudicial to the health than tobacco-smoking.

This author writes even more strongly regarding the abuse of alcohol, saying that when taken in excess it "injures and degenerates the tissues of all parts of the body and produces premature old age. The lungs become prone to emphysema; there is diminution of both physical and mental vigour, the kidneys, liver, and stomach may become cirrhosed" (page 288). The above might just as fairly be quoted alone against even the moderate use of alcohol, as the quotation made by the memorialists against the moderate use of opium.

I fancy no sane person would deny the evils of the excessive use of either, but what I urge is that it is unfair to choose extracts which cover only extreme cases, and to quote them as if they referred to all cases including moderate consumers, who are in the vast majority.

3. *Dr. Pereira.*—The part quoted is from a description of an opium wreck and immediately following the part quoted the editors of the fourth edition (that quoted) have added the following note. It may here be stated that the editors were Alfred Swaine Taylor, the author of Taylor's Medical Jurisprudence, and George Owen Rees.

"[Dr. Eatwell's paper on opium contains some remarks on the subject of opium-smoking, which we here subjoin.—Ed.]

"It has been too much the practice with narrators who have treated on the subject to content themselves with drawing the sad picture of the confirmed opium debauchee plunged in the last state of moral and physical exhaustion and, having formed the premises of their argument from this exception, to proceed at once to involve the whole practice in one sweeping condemnation. But this is not the way in which the subject can be treated; as rational would it be to paint the horrors of *delirium tremens* and upon that evidence to condemn at once the entire use of alcoholic liquors. The question for determination is not what are the effects of opium used to excess, but what are its effects on the moral and physical constitution of the mass of the individuals who use it habitually and *in moderation*, either as a stimulant to sustain the frame under fatigue, or as a restorative and sedative after labour bodily or mental. Having passed three years in China, I may be allowed to state the results of my observation, and I can affirm thus far, that the effects of the abuse of the drug do not come very frequently under observation, and that when cases do occur the habit is very frequently found to have been induced by the presence of some painful chronic disease, to escape from the sufferings of which the patient has fled to this resource. That this is not always the cause, however, I am perfectly ready to admit, and there are doubtless many who indulge in the habit to a pernicious extent led by the same morbid impulses which induce men to become drunkards in even the most civilised countries; but these cases do not at all events come before the public eye. It requires no laborious research in civilised England to discover evidences of the pernicious effects of the abuse of alcoholic liquors; our open and thronged gin palaces, and our streets, afford abundant testimony on the subject, but in China this open evidence of the evil effects of opium is at least wanting. As regards the effects of the habitual use of the drug on the *mass* of the people, I must affirm that no injurious results are visible. The people generally are a muscular and well formed race, the labouring portion being capable of great and prolonged exertion under a fierce sun in an unhealthy climate. Their disposition is cheerful and peaceable, and quarrels and brawls are rarely heard amongst even the lower orders, whilst in general intelligence they rank deservedly high amongst orientals. Proofs are still wanting to show that the moderate use of opium produces more pernicious effects upon the constitution than the moderate use of spirituous liquors, whilst at the same time it is certain that the consequences of the abuse of the former are less appalling in their effect upon the victim, and less disastrous to society at large, than the consequence of the abuse of the latter. Compare the furious madman, the subject of *delirium tremens* with the prostrate debauchee, the victim of opium; the violent drunkard with the dreaming sensualist intoxicated with opium; the latter is at least harmless to all except to his wretched self, whilst the former is but too frequently a dangerous nuisance, and an openly bad example to the community at large."

In case, however, the framers of the memorial should desire to adhere to the opinions expressed by Dr. Pereira and not to additions made by subsequent editors, the following quotation from page 622 of the same edition as that quoted in the memorial gives Dr. Pereira's own views:—

"Some doubt has been entertained as to the alleged injurious effects of opium-eating on the health and its tendency to shorten life, and it must be confessed that in several known cases which have occurred in this country (England) no ill effects have been observable. Dr. Christison has given abstracts of 11 cases, the general results of whose histories "would rather tend to throw doubt over the popular opinion." A few years ago a Life Assurance Company, acting on this general opinion, resisted payment of sum of money, on the ground, that the insurer (the late Earl of Mar) had concealed from them a habit which tends to shorten life, but the case was ultimately compromised.

Dr. Burnes asserts that the natives of Cutch do not suffer much from opium-eating.

I may here remark that no highier authority can be quoted than Dr. [afterwards Sir Robert] Christison

Again on page 623 Dr. Pereira writes:—

"In the first edition of this work I stated that although the immoderate practice of opium-smoking must be highly detrimental to health, yet that I believed the statements of Medhurst and others applied to cases in which this practice was carried to excess, and I observed that an account of the effects of opium-smoking by an unbiassed and professional witness was a *desideratum*. My opinion was founded on the statements of Botta and Marsden. The latter, a most accurate writer, observes that "the *Limun and Batang Assei* gold-traders, who are an active and laborious class of men, but yet indulge as freely in opium as any others whatever, are, notwithstanding the most healthy and vigorous people to be met with on the island." This *desideratum* has been supplied by Mr. Smith, Surgeon of Pulo Penang, whose statements fully confirm my opinion. For although the practice is most destructive to those who live in poverty and distress, and who carry it to excess, yet it does not appear that the Chinese in easy circumstances, and who have the comforts of life about them, are materially affected, in respect to longevity, by the private addiction to this vice. "There are many persons," observes Mr. Smith, "within my own observation, who have attained the age of sixty, seventy, or more, and who are well known as habitual opium-smokers for more than thirty years past."

The author goes on to describe the immediate effects of the drug on the Chinese and that of an inordinate quantity, and states that the opium pipe renders Malays outrageous and quarrelsome.

Can any one who reads these extracts doubt that Dr. Pereira looked with very different eyes on the use and abuse of opium?

The last two lines of the quotation from Dr. Pereira's work are from another part of the book, and can best be dealt with in remarks on paragraph 3 of the memorial.

*No. 4. Dr. Garrod.*—The quotation from page 203 is descriptive of opium poisoning from a single over-dose, and has nothing to do with the question of the habitual use or abuse of opium. No one can deny that an over-dose of opium produces death.

I do not find that these authorities anywhere say that opium should be used only under medical prescription and treated as a poison, or that any of them touched on the question of dealing with opium in India as it is dealt with

in Britain. Like the memorialists, I do not wish to anticipate the evidence which will be given before the Opium Commission, but I may safely say that the authorities quoted make out no case for the entire prohibition of opium except under medical prescription, thus depriving millions of moderate consumers of a stimulant which suits them, and that a very much stronger case could be made out against alcohol.

Farther, I would ask the memorialists whether they are aware that in the fen countries, the malarious tracts of England, opium is sold freely without prescription. Would it not be infinitely worse to prohibit the free sale of opium in the far more malarious tracts of Bengal?

*Paragraph III.*—The memorialists entirely fail to grasp the difficulty there would be in restricting the sale of opium here as compared with England. Here opium could be grown in nearly every homestead in the greater part of Bengal. In England it is all imported. Here the cultivation of the poppy for the production of opium existed long before the English rule was established, and the hardship to the people in prohibiting its growth would be very great, while the expense of a preventive service sufficient to enforce the prohibition would be enormous, and for what?—in order to satisfy the demands of a few men who know little or nothing of the moderate use of the drug, and whose opinions are formed from extreme cases of abuse of it.

The memorialists next notice the number of suicidal and homicidal deaths from opium poisoning. The latter are very few and far between; the former are common, but this proves nothing.

No one who really intended to commit suicide would be prevented doing so by other means if opium were prohibited. Arsenic is sold in every bazar, dhatura grows in every homestead, ropes are found in every cow-house, and the would-be suicide would go out of the world just as surely if opium were sold only under medical prescription.

We should probably have fewer deaths by opium reported, but even this is not certain, as it would not be difficult to obtain a fatal dose from a licensed vendor.

Again, where would the memorialists find the druggists to sell opium in Bengal?

There is, I presume, no dispute that no more valuable medicine exists, and even the memorialists would not wish to deprive the people of so valuable a remedy, yet where in India out of the great towns are druggists to be found fit to be entrusted with the retail, and who would refuse to sell except under medical prescription. I say such do not exist, and that the result of the so-called prohibition would simply be to transfer the sale of opium from licensed vendors under strict excise rules to irresponsible so-called druggists, in fact to the village *pansári* under no check at all.

There would be no decrease in consumption, while the revenue would disappear.

The last two lines of this paragraph were so obscure that I asked Mr. Brown to let me know what was meant. He referred me to the last two lines of the extract from Dr. Pereira's book printed as Appendix A. He thus refers to its use as an aphrodisiac. Dr. Pereira, it will be observed, in the extract (page 629) says: "We are told that the..... Indians...use it as such." This may or may not be true, but with the letter explaining his meaning, the Rev. Mr. Brown also forwarded a note on ganja-smoking, compiled by Dr. Morison, an English Presbyterian Missionary in Rajshahi, on page 5 of which he translates the two first lines of a Bengali "slok" as follows:—"The ganjari's wife in him delights the opium's wife's a widow quite." This would seem to indicate that opium deadens and does not excite, sexual desires, and such is, I believe, the case.

Dr. Pereira goes on to quote an old history of 1664 to show the effect of opium in this direction, but he seems hardly in earnest, and appears to treat it more as a curious ancient extract than as a fact.

*Paragraph IV.*—Granting that the consumption of opium is to some extent injurious, it is far less harmful than anything that is likely to take its place. And it is in certain conditions even useful. The position taken up by officials and others (I might say all, except the missionary body) is nothing new, nor is the benefit to the finances of India a new thing or a strange doctrine. The Government and its officers have all along looked on opium as a necessary evil and have restricted its cultivation within reasonable bounds. Had this not been done, indigenous opium would never have obtained the footing it now has in China, and the Indian revenue would have been much greater. I assert that the history of the past is ample guarantee for the future, and that the misgiving of the memorialists is uncalled for.

*Paragraph V.*—I presume that the word "from" is a misprint for "in." Appendix III.

The memorialists are to a certain extent right that opium, ganja, and alcohol move in different orbits, but that would no longer be true if one of them were prohibited, or if the price of one or more was made virtually prohibitive So long as human beings exist, they will have stimulants of some kind in spite of all laws, or even of religion. If opium were prohibited, the Muhammadans of India would have a very just complaint against Government that they were being forced by the prohibition of opium to indulge in stimulants forbidden by their religion, and the existence of such a cause of complaint would amount to a very grave political danger, and probably an increase of the European garrison in India.

*Paragraph 5* (2).—The memorialists say that their position is that both alcohol and opium are evil and ought to be combated. I agree so far that both are evil if taken in excess, but neither are evil, or only evil to a very small extent if taken in moderation.

As regards Sir Thomas Wade's opinion, I would quote his telegram of 7th February 1881 to Lord Granville as showing that whatever his opinion might be regarding the evil effects of opium, it is absolutely immaterial whether India exports opium to China or not, as the Chinese will have opium from other sources if denied it from India, and the Indian opium is less strong and less harmful than any other, containing as it does less morphine. The telegram runs thus:—

"I went to the Yamen on the 16th to speak of various matters. Four ministers received me. Adverting to opium, I observed that the authorities in some places were taxing opium, native and foreign; in others were trying to increase the sale and consumption of both. Without at all denying the right of the Chinese Government to do as it chose, I should wish to know which course the Government approved. They said the question was embarrassing. The Chinese Government would be glad to stop opium-smoking altogether, but the habit was too confirmed to be stopped by official intervention. No idea of abolishing the trade at present was in the mind of the Government. Alluding to the desire of well-disposed people at home to see England withdraw from the trade, I asked if it would be of any use to diminish yearly the export from India. The Indian Government might be thus enabled to provide otherwise for loss of income. They said, so long as the habit exists, opium will be procured, either from India or elsewhere. Any serious attempt to check the evil must originate with the people themselves. The measure I suggest would affect Chinese revenue, but would not reach the root of the mischief."

The Commission have also recorded Sir Thomas Wade's evidence and have his own words as regards his opinion on opium consumption.

I quote in parallel columns the words of the memorial and the words really used by Sir Dennis Fitzpatrick:—

"And Sir Dennis Fitzpatrick, of wide Indian experience extending over thirty years, has said: "Though, speaking generally, the evils arising from indulgence in drink in England are vastly greater than those arising from indulgence of opium in India" evidently because the drinking habit is more general in England than the opium habit in India—yet "there seems to be no doubt that there are places in India, where, owing to a want of proper supervision or control, abuses have prevailed which at least strike one with greater horror than any corresponding abuse in countries which are demoralized by drink;" showing that, if drink is quantitatively, opium is qualitatively, the more demoralizing evil.—*Government of India Despatch No. 289, dated 4th October 1891, para. 25.*

"There seems to be no doubt that there are, or until the other day have been, places in India where, owing to a want of proper supervision and control, abuses have prevailed like those described in these papers, and which at least strike one with greater horror than any corresponding abuses in countries where people are demoralized by drink, but the Resident would affirm, without fear of contradiction, that, speaking generally, the evils arising from indulgence in drink in England are vastly greater than those arising from indulgence in opium in those parts of India with which he is acquainted, and yet he presumes no responsible person would think of suggesting that the sale of intoxicating liquor in England, except for rmedicinal purposes, should be absolutely prohibited by law."

Appendix III.

*Paragraph 5* (3).—The bulk of medical evidence is, I believe, opposed to Surgeon-General Pringle's opinion.

*Paragraph 5* (4).—This paragraph hardly affects Bengal, and no doubt ample medical evidence will be given before the Commission.

I would only note that not one of the medical authorities quoted in line 4, except Dr. Brunton for a few months while employed on the Chloroform Commission, have, so far as I am aware, been in India.

*Paragraph 5* (5).—Here the memorialists beg the question and assume that it would be right to prohibit opium cultivation. In clause 2 of this paragraph they class opium and alcohol together, yet I am aware of no word in the Bible which can be taken as prohibiting the use of alcohol. In fact they go beyond the Founder of our religion, and try to establish a religion, and a standard of right which has no foundation in the Bible.

*Paragraph 5* (6).—I have already said that opium may be consumed by a good Muhammadan, while alcohol cannot, and we should drive them to spirits or ganja by prohibiting opium. Opium is also the medicine of Bengal. It is used in almost all forms of disease, and its prohibition would certainly cause dissatisfaction. If the natives were polled there would be an overwhelming majority in favour of cheapening opium and its extended use. Government has prevented this, and the consumption of opium is practically stationary in Bengal. In 1873-74 it was 1,731 maunds, in 1892-93 it was 1,934, while the population has largely grown in that period. This does not support the accusation brought against Government of extending the use of opium.

*Paragraph 5* (7).—In proportion to its value the opium crop covers far less area than any other crop, while it gives the raiyat a profit far in excess of the mere value of the opium. He is paid for the leaf and for the trash by Government apart from what he receives for the opium, and he has the seed for sale in the open market, which fetches a high price. This is, however, but a small part of the good done to the raiyat by opium. The advances come into his hands at a time when he would have to sell his food-crops to pay his rent. If he did not receive these advances he would have to do so, or to borrow. A well-known zamindar and land owner of Bihar has assured me that these advances are worth to the raiyats at least 25 per cent. more than their money worth in this way. The average amount of land under poppy in Bihar and the North-Western Provinces varies from 450,000 to 600,000 acres, and the payments average over 2 crores of rupees, and this does not include the price of seed.

*Paragraph 6.*—Figures do not support the fear expressed by the memorialists that the consumption is increasing.

*Paragraph 7.*—I contend—and I claim to know more of the subject than the memorialists—that if used moderately, opium is the safest and least harmful of all habitual stimulants, and that it is in no way dangerous or degrading unless when carried to excess; and I maintain that, apart altogether from the revenue question, there are no more grounds for Government putting further restrictions on the use of opium than there are for restricting the use of alcohol. In fact there are less strong grounds than exist in the case of alcohol.

I further maintain that what is called the State traffic in opium places a check on the abuse of its consumption, which would cease if the State were to sever its connexion. I hold partial prohibition which is asked for to be impracticable, and total prohibition to be impossible, and to do away with the State monopoly would only increase production and consumption, and augment the so-called evils complained of in the memorial.

---

Appendix IV

# APPENDIX IV.

[HANDED IN BY THE REV. W. B. PHILLIPS.]

*MEMORANDUM by the Chairman of the Calcutta Missionary Conference on Mr. Lyall's Note on the Memorial of the Calcutta Missionary Conference.*

Having disavowed opposition to the use of opium under medical prescription, and objected only to its unrestricted popular use, the Conference proceeded, in their Memorial, not to put forward all the evidence that could be quoted, either for or against the use of the drug, but evidence enough to show that, while opium was sometimes said to be harmlessly used, it was universally recognized by medical authorities as a dangerous poison, and not an article of ordinary consumption.

The quotations are taken up in the order in which they are challenged:—

1. Mr. Lyall says of Brunton:—"This authority, in the book quoted, does not enter into the question of opium-eating, which is foreign to his subject—therapeutics;" but the paragraph quoted from this book (2nd edition, 1885) by the Conference appears under the distinct head of *Opium-eating* in prominent type. Mr. Lyall thinks the quotation from Brunton to be descriptive of a "typical case of the evils of opium," and as the evils described are serious ones, the point of his challenge is not apparent, even on his own apprehension of it. Brunton himself, however, does not say that his statement is merely descriptive of the evils, as opposed to any benefits, real or imaginary, of the drug. On the contrary, he plainly says: "*When opium is first taken*, its action is to stimulate and afterwards depress; to remove this depression the individual takes another dose; a *habit* of taking the drug thus becomes established. The nervous system suffers, etc." The only fair inference from this deliberate opinion seems to be that it warns people against the dangers of the "habit" which fastens on those who take opium at all. This is no fancy sketch, but an unqualified warning of danger.

As the benefit of the medical use of opium is not in question, Brunton's opinion regarding it in page 780 is irrelevant to the argument of the Memorial. It neither contradicts nor modifies what is quoted above.

2. The passage from Ringer was taken from the 12th edition (1888) of the work, in which the words referred to by Mr. Lyall—"the Chinese are almost universally addicted to the habit of opium-eating, and yet they are an intelligent and industrious race"—do not appear. As they did appear in an earlier edition, it would seem as if Ringer had changed his earlier opinion for a riper one, less in favour of the Chinese use of opium. As regards the passage "Moderate indulgence of the habit is perhaps not more injurious to health than tobacco-smoking," from Ringer's point of view this is not to commend but disparage, for his views upon tobacco are very strong.

3. The Conference made the quotation from Pereira in order to show his own opinion, whatever that was worth. The reasonableness of their objection to take as his opinion the views of any other author, either quoted by himself or introduced by any later editor of his writings, will be understood by any one. A quotation made by Pereira himself, in the very middle of the passage reproduced by the Conference and speaking more strongly than that passage itself against the effects of opium, was omitted; though its occurrence where it appeared might have justified its inclusion.

The passages to which Mr. Lyall calls attention as expressing Pereira's "own views" on pages 622 and 623 seem rather to be calling attention to other views than his own; after setting out which in detail, with some statements to which his attention has been drawn, Pereira apparently summed up his judgment in the opinion quoted by the Conference from page 624.

4. The quotation from Garrod was meant to prove that opium is medically regarded as a poison with deadly qualities and could not be treated as an edible.

5. As regards the quotation from Sir Dennis Fitzpatrick, the Conference transposed two portions of a passage, to bring out more prominently what was relevant to their Memorial, and Mr. Lyall does not suggest that either portion is made to mean anything other than the author intended his words to mean.

6. Of the remainder of Mr. Lyall's note, which is purely controversial, which implies defects of intelligence rather than defects of integrity, and as to which the appeal must lie to the public, the only point to which attention seems due is the doubt expressed of the aphrodisiac use of opium. The Conference had no intention of comparing this use of it with any similar use of any other drug, but they venture to express surprise at any question being raised as to aphrodisiac use of opium in India by any one having much knowledge of the inner life of the people.

The Conference will exceedingly regret if, in their desire to preserve brevity consistently with absolute correctness and perfect fairness, they have unintentionally misled any reader of the Memorial; but with every desire to make allowances, they have failed to observe any correction of their Memorial on which any charge of unfairness could possibly rest. Appendix IV.

J. BROWN,
*Chairman.*

CALCUTTA MISSIONARY CONFERENCE,
*November 27th, 1893.*

## BEFORE THE ROYAL COMMISSION ON OPIUM.

THURSDAY, NOVEMBER 30TH, 1893.

Before reading the reply of the Calcutta Missionary Conference to Mr. D. R. Lyall's criticisms of their Memorial, I should like to make a brief introductory statement.

I. It should be understood that this Memorial did not pretend to be an exhaustive document, but was merely a brief counterblast to the unexpected Memorial of the British Indian Association of August 23rd. Previously to the action of that Association, the Conference had tacitly resolved to refrain from all further steps upon the opium question until the arrival of the Royal Commission. But when they saw a Public Body trying to prejudice the public mind, at a critical time, upon a great question, they felt that inaction was impossible, and therefore resolved to show clearly that all public opinion upon the opium question did not run in one direction.

II. By Mr. Lyall's action the Conference is placed in a peculiar position. No official reply has yet been received by the Conference from the responsible Head of Government. Meanwhile, an important Government official is instructed by the Secretary of Government to prepare a set of criticisms upon their memorial to lay before the Royal Commission. The Conference has no means of knowing how far the Head of the Government would venture to endorse these strictures upon the fairness of their Memorial. On the face of it, there is an absurdity in supposing that any body of sensible men, to say nothing of upright men, would think of approaching the Viceroy, surrounded by his hundreds of Medical Advisers, with a set of passed medical quotations, and yet deliberately intend to mislead.

III. I would take this opportunity of correcting a slight error in reporting. Mr. Alexander stated accurately that I was the Secretary of the *Temperance Committee* of the Calcutta Missionary Conference. The words "Temperence Committee" were left out in reporting. Of the Conference itself, the Reverend J. P. Ashton, M. A., is Secretary.

W. B. PHILLIPS.

---

## APPENDIX V.

Appendix V.

[ PRESENTED BY MR. J. H. RIVETT-CARNAC, C.I.E. ]

### NOTE ON THE SUPPLY OF OPIUM.

PART I.

*The production and manufacture of Opium.*

For an account of the earliest recorded history of the cultivation of poppy in India, and the development of the present system of opium administration, a reference is invited to the historical summary contained in Part I of the Report of the Commission appointed in 1883, by the Government of India, to enquire into the working of the Opium Department.

2. *Administration.*—Subject to the control of the Government of India, the Opium Department in Bengal and the North-Western Provinces is entirely under the control of the Government of Bengal. Its administrative head is the Board of Revenue at Calcutta. It is locally managed by two senior officers, who must by law be members of the Civil Service, called Opium Agents, who superintend respectively the two Agencies known as the Bihar and the Benares Opium Agencies. The former, which is comprised within the province of Bengal, has its head-quarters at Bankipore: and the latter, the operations of which extend over the greater portion of the North-Western Provinces and the whole of Oudh, at Ghazipur, on the river Ganges. Two maps showing the sub-agencies and weighing stations, and the average cultivation and produce per bigha in each sub-ageney, based on the figures of the past 10 years are annexed to this note.

3. *Staff of Gazetted Officers.*—For the purposes of administration, the Bihar Agency is divided into 11 divisions, or sub-agencies, and the Benares Agency into 16, the names of which are given below. In the Bihar Agency the area of cultivation is more concentrated than in the Benares Agency:—

*Bihar Agency.*

1. Tirhut.
2. Hajipur.
3. Chapra.
4. Aliganj (Sewan).
5. Motihari.
6. Bettiah.
7. Shahabad.
8. Gaya.
9. Tehta.
10. Patna.
11. Monghyr.

*Benares Agency.*

1. Ghazipur.
2. Mirzapur.
3. Azamgarh.
4. Gorakhpur.
5. Basti.
6. Allahabad.
7. Etawah.
8. Fategarh.
9. Mainpuri.
10. Bareilly.
11. Sitapur.
12. Lucknow.
13. Fyzabad.
14. Gonda.
15. Partabgarh.
16. Rai-Bareli.

Each sub-agency is controlled by an officer called a Sub-Deputy Opium Agent, who is immediately subordinate to the Opium Agent. Under the provisions of Act XIII of 1857, Collectors of opium-producing districts are *ex-officio* Deputy Opium Agents. In practice, however, Deputy Opium Agents take no part in the administration of the Department. Besides the Sub-Deputy Opium Agents, there are in the Bihar Agency 12, and in the Benares Agency 34, Assistant Sub.

Appendix V.

Deputy Opium Agents. Some of these Assistants are in independent charge of important sub-divisions. The Sub-Deputy and Assistant Sub-Deputy Opium Agents, all of whom are gazetted officers, are classified into the following grades :—

| *Sub-Deputy Opium Agents.* | | | *Assistant Sub-Deputy Opium Agents.* | | |
|---|---|---|---|---|---|
| | | Number of officers. | | | Number of officers. |
| | ₹ | | | ₹ | |
| 1st grade on | 900 ... | 2 | 1st grade on | 400 ... | 10 |
| 2nd ,, | 800 ... | 5 | 2nd ,, | 300 ... | 11 |
| 3rd ,, | 700 ... | 6 | 3rd ,, | 250 ... | 15 |
| 4th ,, | 600 ... | 6 | 4th ,, | 200 ... | 10 |
| 5th ,, | 500 ... | 8 | | | |
| TOTAL | ... | 27 | TOTAL | ... | 46 |

4. *Subordinate Native Establishments.*—The subordinate native establishments in the Opium Department may be classified under two heads, *viz.*, (1) office establishments whose duties are mainly clerical; and (2) sub-divisional or *kothee* establishments, whose duties are principally executive. Under the former class, in the Bihar Agency, the native officer immediately subordinate to the Sub-Deputy Opium Agent is styled the Native Assistant. He is paid a fixed salary, and also receives a commission, calculated on the outturn of the season's crop. In addition, there is a staff of clerks. In the Benares Agency, the office establishment of a Sub-Deputy Opium Agent is composed of a head clerk, two subordinate clerks, and a staff of native writers, besides a treasurer, who are paid by salaries alone. In the Bihar Agency the Native Assistant is also the treasurer. In addition to the above there is the usual menial establishment of peons, etc.

Among the *kothee* or sub-divisional establishment, the gumashta is the principal officer. He is in charge of a sub-division, or what is more commonly called a *kothee*. In the Bihar Agency, where the salary paid is very much smaller than in Benares, the gumashta receives a fixed pay and commission on the quantity of good opium produced in his *kothee*. The gumashta is assisted by muharrirs (some of whom are styled matsaddis) or native writers and zilladars or patrols. The muharrirs receive a commission on the outturn of the *kothee*, in addition to their pay. Each zillader has the immediate supervision of the villages in his beat, usually comprising a group of villages. In the Benares Agency the gumashta receives no commission, his salary being fixed at a *nigher* rate than in the Bihar Agency, to compensate him for the want of commission. The statement marked A, appended to this note, shows the strength and annual cost of (1) district office establishments, and (2) the sub-divisional or *kothee* establishments, employed in the Bihar and Benares Opium Agencies, and the amount of commission paid to them, calculated on the average of the past three years.

5. *Licenses for cultivating poppy how issued.*—The poppy plant which produces the opium is cultivated under a system of licenses and advances made through a headman, known in the Bihar Agency as the *khattadar*, and in the Benares Agency as the *lumberdar*, chosen by the cultivators in one or more villages. When the villages are large, two or more headmen may be employed in each; when the villages are small, or the cultivation scattered, one headman may represent two or more villages. The first operation of the opium year (1st September to 31st August) is the "settlement" or engagement with the cultivators for a certain amount of land to be sown with poppy. The *lumberdar* in Benares and the *khattadar* in Bihar, when coming in to engage, brings with him a list of the cultivators who have agreed with him to grow opium. Either then or at some future time when the list of actual cultivators who have received advances is complete, licenses in the forms (J1, J2 and J3) given in the appendix to this note are prepared for each individual cultivator and signed by the Sub-Deputy Opium Agent or his Assistant, filled up according to the names in the final list, for distribution to the cultivators engaging. Forms of counterpart are also issued to the *lumberdar* or *khattadar*, as the case may be, in the same way, and he is held responsible for having them filled up and returned to the opium officer either personally or through the *kothee* staff. In some divisions, and generally throughout the Benares Agency, the cultivators come in themselves to engage, and in such cases the issue of the license and the execution of the counterpart is effected direct. Though the cultivators' licenses are granted separately and individually, all the cultivators under one *khattadar* are allowed, for the sake of convenience, to execute jointly one counterpart or *kabuliyat*, as it is locally known, the signatures being duly attested.

6. *Advances.*—In the Bihar Agency two advances are sanctioned for the cultivation of the poppy, before the opium is brought in for weighment. The first advance is given at the time of entering into engagements with the cultivators; the second in January or February, after the crop is sufficiently advanced and the prospects are considered favourable. The rates at which these advances are given are as follows :—

In the Bihar Agency—

| | For irrigated lands. | For non-irrigated lands. |
|---|---|---|
| First advance— | | |
| | Not exceeding Rs. 5 per bigha. | Not exceeding Rs. 4 per bigha. |
| Second advance— | | |
| | Not exceeding Rs. 4 ,, ,, ,, | Rs. 3 ,, |

In the Benares Agency the rate of the first advance is regulated, as far as possible, by three years' average yield per bigha of a license, the following scale being adopted :—

| Average yield per bigha. | Advance per bigha. |
|---|---|
| | Rs. |
| Three seers and under ... ... ... | ... 5 |
| Over 3 seers and under 5 seers ... ... | ... 6 |
| Between 5 and 6 seers ... ... ... | ... 7 |
| Six seers and above ... ... ... | ... 8 |

The second advance is not usually given in the Benares Agency, but where it is, the amount is so regulated that the total of the first and second advances does not exceed Rs. 8 per bigha.

These advances are distributed to the cultivators in the Bihar Agency principally through the *khattadars*, but in the Benares Agency, where the system of dealing directly with the cultivators themselves is more fully in vogue, the payments are made to the cultivators direct, as far as is possible. These advances are adjusted at the time of delivery of the opium.

Advances are also made to the cultivators for the construction of permanent masonry wells and for digging small temporary wells unprotected by masonry, for the purpose of irrigating their fields. The advances made for wells are repayable by instalments.

7. *Method of cultivation.*—Having received their advances the cultivators proceed to prepare and sow their lands. The seed is sown generally between the middle of October and the end of November. About January and February the poppy plants begin to flower. As soon as the flowers mature, the petals are collected and made up into what are known as "leaf." The leaves are prepared by placing the petals in an earthenware plate over a slow fire covered by a damp cloth, and pressing them by means of a cloth pad until the steam acting upon the resinous matter contained in the petals, causes them to adhere together, and form a thin round cake varying from 6 to 12 inches in diameter. The leaves are delivered to the Sub-Deputy Opium Agents, and are paid for according to quality, at the rate of Rs. 10, Rs. 7 and Rs. 5 per maund for the 1st, 2nd and 3rd class respectively. After delivery, the leaves are sent to the Factory, where they are used in making the outer shell or envelope of the opium balls, as described later on. The quantity of leaves yearly required is regulated by the probable outturn of opium and the balance of the article in stock.

8. *Trash.*—The dried leaves and thinner portions of the stalks of the poppy plants, broken up fine, form what is known as trash, which is used, after being thoroughly sifted and cleaned, for packing the balls of provision opium for exportation. It is paid for in the Bihar Agency at the rate of 6 annas per maund; a small conveyance charge per maund is also allowed. In the Benares Agency the price paid for trash is 12 annas per maund, but here no allowance is made for conveyance charges. The average annual requirements of trash in the two Agencies is as given below :—

| | Mds. |
|---|---|
| Bihar Agency ... ... | ... 18,245 |
| Benares do ... ... | ... 26,118 |

9. *Extraction and manipulation of the opium.*—After the petals have been taken off and the capsules allowed to ripen, they are ready for the extraction of the juice. The capsules are lanced vertically in the afternoon, at intervals of 3 or 4 days, with an instrument composed of three or four sharp iron blades tied together, the incisions being sufficiently deep to let the juice flow freely from the shell of the capsule, without breaking through its inner wall into the receptable for seed. The juice is then allowed to exude and coagulate on the capsule until the next morning, when it is scraped off. The scrapings are collected in shallow brass or earthen vessels and tilted up so as to allow of a black shiny substance called "*pus ewa*," which is formed

under certain atmospheric conditions, to drain off. This *pussewa* is separately collected, and it is taken over from the cultivators by the Department at the rate of Rs. 3-8 per seer. On the care with which the *pussewa* is separated from the drug depends, to a great extent, the purity of the opium delivered. The drug is periodically turned over and manipulated until the time fixed for its weighment, usually about the middle of April. The cultivators are summoned in regular order to certain appointed weighing places, where the weighment of the opium is conducted under the direct supervision of the gazetted officers of the Department. The drug is classified according to its consistence by the officer in charge, who also examines it for adulteration. Should the opium be found to contain any foreign substance or be suspected of such, it is set aside for subsequent and more detailed examination by the Opium Examiner at the Factory; and on that officer's report, the opium is either confiscated or a deduction made from the value of it, according to the degree of adulteration. The good opium is paid for on delivery at the rate of Rs. 5 per seer of 70 degrees consistence, *i.e.*, if it contains 70 per cent. of pure opium. The price rises or falls as the drug contains more or less than 70 per cent. of pure opium.

10. *Despatch of the opium to the Factory.*—After classification and weighment, the opium is placed in earthen jars, each capable of holding one maund (82lbs.), which are then sealed and despatched to the factory in consignments of 100 at a time under a proper escort.

11. The statements marked B and C, appended to this note show, for the Bihar and Benares Agencies separately, the number of cultivators employed, the area of land cultivated with poppy, the outturn of opium, and the average produce per bigha for the last 20 years.

12. The next step in the operations of the Opium Department, after the classification, weighment and despatch of the opium from the weighing stations, transfers the scene of action from the district to the factory.

13. *The Factories.*—The Patna Opium Factory is situated in the heart of the Patna City, four miles from the civil station of Bankipore, and occupies the site and some of the buildings of the old Dutch Factory. The officer in immediate charge of the factory is known as the Factory Superintendent, and he is selected from among the members of the Commissioned Medical Service. He is assisted by a gazetted officer of the Opium Department, styled the Assistant Factory Superintendent. The subordinate staff consists of an Assistant Opium Examiner and five assistants, including the store-keeper. Under these, again, are native sirdars, clerks and workpeople.

The Ghazipur Opium Factory is situated on the banks of the Ganges, between the civil station and the native city of Ghazipur. As at Patna, the factory is under the immediate supervision of a Medical Officer, assisted by a gazetted officer of the Department. The subordinate staff at the Ghazipur Factory consists of an Assistant Opium Examiner, an Engineer, and 8 assistants, inclusive of the storekeeper. There is, besides, a large staff of native subordinates.

14. *Receipt and storage of opium at the Factories.*—On receipt of the opium at the factories, the contents of each jar are separately classified according to consistence, and tested, both by hand and chemical tests, for impurities and adulterations. All opium declared after examination to be good is stored in large stone vats, each vat being marked to receive opium of a certain degree of consistence.

15. *Manufacture of provision opium.*—The manufacture of provision opium, *i. e*, opium intended for exportation, usually begins about the end of April, or the first week in May, and proceeds uninterruptedly until completion, generally about the end of July. The only manufacturing process that is necessary is to so mix opium of different consistences as to get a standard consistence for the whole. This process is technically known as "alligation." The standard consistence is 71 degrees at Ghazipur and 75 degrees at Patna. After the alligation has been completed, the opium is taken to the caking-room and there weighed out, 1 seer 7½ chittacks for each cake or ball to be manufactured. The shell or outer covering of the cake, which is composed of poppy leaves put together by means of a paste made of opium and *pussewa* mixed with water, known as "*lewa*," is manufactured in hemispherical brass moulds, and when finished it is a sphere about the size of a 24-lb shot. The thickness of the shell is $\frac{7}{16}$ths of an inch

After manufacture, the cakes are placed in small earthen cups, and ranged on racks in large godowns at the factory to mature, where they are regularly examined and turned, and any damage or repairs needed promptly attended to.

16. *Packing.*—The packing of the opium cakes in chests for despatch to Calcutta usually begins about the middle of November. Each chest contains 40 cakes of opium arranged in two layers of 20 each. The quantity of opium of standard consistence contained in a chest of provision opium is 1 maund 28 seers 4 chittacks, and this includes the opium used in the form of a paste for making up the shell of the cake. The cakes are kept apart from each other by thin compartments of wood, the upper and lower layers of cakes being separated by a mat. All the corners and crevices are well filled in with trash, which serves as a padding. When packing is once commenced, it is carried right through every week-day, except on rainy or damp days, at the rate of 500 chests daily. When a sufficient number of chests have been packed they are despatched from the factory to Calcutta by special trains, where the chests are stored in godowns specially built for the purpose until they are cleared for exportation. Appendix V.

17. *Description of chests used.*—The chests used for packing the opium are made of both sâl and mango wood The former are manufactured by the Saw Mills at the Patna Factory, the mango wood chests being supplied ready made by contractors. It has now been decided to pack the entire provision opium of both Agencies in mango wood, the cost of which is about one-third that of sâl, and the Saw Mills will in future turn out the mango wood chests required.

18. *Saw Mills.*—The Saw Mills are in charge of an officer called the Superintendent and Engineer, who is directly subordinate to the Factory Superintendent. The statement marked D shows the strength and cost of the establishment employed in connecton with the Saw Mills at the Patna Factory.

19. *Excise opium.*—The opium prepared for local consumption in India is called excise or *abkari* opium. The opium is dried by exposure to the sun, until its consistence is raised to 90 degrees, owing to the evaporation of the moisture in the drug. It is then weighed into quantities of one seer (about 2 lbs.) which are pressed in moulds into square cakes. The cakes are wrapped in Nepal paper slightly oiled to prevent adhesion, and packed in boxes containing 60 each. The greater part of the boxes so packed are then despatched to the opium godowns in Calcutta, whence all district and subdivisional treasuries in Bengal are supplied except the Bihar districts, which are supplied direct from the Patna Factory. The excise opium manufactured for the North-Western Provinces and Oudh, Central Provinces and the Punjab, is also supplied direct from the Ghazipur Factory. Excise opium for Assam and Burma is supplied from the stock in Calcutta. A separate note regarding the sale of excise opium is being submitted by the Commissioner of Excise.

20. *Amount of opium manufactured.*—Statement E, table I, in the Appendix, shows the quantity of provision opium manufactured during the year, the reserve at the beginning of the year, the quantity received at the Presidency during the year, the quantity sold, and the reserve at the end of the year, for the last twenty years, the figures relating to each Agency being shown separately. Owing to three successive bad years the reserve which in 1890 amounted to 49,705 chests, will in December of the current year be reduced to 1,814 chests, and it will be necessary to sell 33 chests of Benares opium of this year's crop in the December sale. Government has fixed the normal number of chests to be sold at 54,000 and the reserve at 30,000 chests, but, as above remarked, the reserve has disappeared owing to short crops. The cost to Government of manufacturing a chest of provision opium in each of the Agencies, during the 10 years, 1882-83 to 1891-92, is given below. These figures do not include interest on advances or Calcutta charges, but show only the cost at each factory :—

| | Bihar Agency. | | | Benares Agency. | | |
|---|---|---|---|---|---|---|
| | *Rs.* | *a.* | *p.* | *Rs.* | *a.* | *p.* |
| 1882-83 . . | 361 | 12 | 7 | 400 | 0 | 7 |
| 1883-84 . . | 363 | 8 | 0 | 385 | 8 | 6 |
| 1884-85 . . | 346 | 10 | 7 | 387 | 7 | 1 |
| 1885-86 . . | 411 | 0 | 0 | 383 | 6 | 8 |
| 1886-87 . . | 343 | 5 | 8 | 390 | 5 | 5 |
| 1887-88 . . | 368 | 14 | 0 | 386 | 5 | 7 |
| 1888-89 . . | 369 | 12 | 6 | 406 | 11 | 11 |
| 1889-90 . . | 380 | 7 | 1 | 394 | 7 | 0 |
| 1890-91 . . | 394 | 4 | 4 | 394 | 3 | 11 |
| 1891-92 . . | 400 | 8 | 5 | 434 | 6 | 4 |

21. Table II, statement E, shows the results of the sales of provision opium, *i.e.*, the average price per chest obtained and the gross and net revenue realised during the last twenty years. This revenue is Imperial. In addition to the sums shown in the statement referred to, each of the provinces which are supplied with excise opium from the factories, *viz.*, Bengal, the North-Western Provinces and Oudh, the

Appendix V.

Central Provinces, Assam and Burma, derive large provincial revenues from the sale of opium of which the Local Governments get ¾ths and the Imperial Government ¼th. In round figures the amount so realised, after deducting charges, have been as follows for the last three years:—

| | | | |
|---|---|---|---|
| Bengal | | | 21 lakhs. |
| North-Western Provinces and Oudh | over | 7½ | „ |
| Central Provinces | | 8¼ | „ |
| Assam | | 18 | „ |
| Burma | | 20 | „ |

22. A statement (marked F, table I) is also annexed to this note showing the quantity of excise opium manufactured at the two Agencies and the quantities supplied to the several Local Governments during the last twenty years. Table II, statement F, shows the receipts of the Opium Department from excise opium, *viz.*, the cost price, calculated at R7·4 per seer, of the quantity issued to the vendors.

23. *Medical opium.*—Opium for the use of the Medical Department of Government is manufactured only at the Patna Factory. It is prepared from opium especially selected from the season's supply on account of its excellence in colour, aroma, and texture. It is supplied in two forms, *viz.*, (1) in cases of 2 lbs. each, and (2) in the form of powder. The figures given in statement G, tables I and II in the Appendix, show the quantity of medical opium manufactured and supplied from the Patna Factory during the last ten years, together with its value.

24. *Opium alkaloids.*—The Ghazipur Factory supplies all the principal medical depôts of India with morphia. It also manufactures narcotine and codeia, though the demand for these latter is not so great. The opium set aside for the purpose of extracting the alkaloids is only what is considered to be unfit for provision or excise opium.

Of recent years the surplus stock of these alkaloids has been sent to London for sale in the market there. The prices recently realised were inadequate. The whole question of the manufacture and disposal of opium alkaloids is at present engaging the attention of both the Board and Government.

Statement H in the Appendix shows the quantities of the different descriptions of alkaloids manufactured and sold in the last ten years, and the value thereof.

## PART II.

### The sale of Provision Opium.

25. *Sale of provision opium.*—As soon as a season's outturn is approximately ascertained from the Agents, in the latter part of May or the beginning of June, the Board, with a view to enable Government to fix and advertise the number of provision chests to be offered for sale in the ensuing calendar year, submits, generally about the middle of June, a report furnishing the necessary details of the amount of chests available for sale and the Board's opinion regarding the number of chests to be offered for sale. The proportion that Bihar should bear to Benares opium in the number of chests offered for sale is also discussed. The requirements of the Excise Department during the year are at the same time taken into account and considered. On receipt of this report, which is submitted through the Government of Bengal, the Supreme Government towards the end of June notifies the total quantity to be sold in the coming year, the amount to be offered at each sale, and the proportion of Benares and Bihar opium which will be brought forward. A condition is inserted in the notification to the effect that no reduction will be made in the quantities notified for sale without three months' previous notice, and that in no case will the quantity offered for sale be increased.

26. Towards the end of November the Board issues a notification entitled the *'General Notification,'* giving detailed particulars of the sales, the conditions under which the sales will be conducted, and the dates on or about which the sales are to be held. Ordinarily the total quantity sold is divided into 12 equal portions, one portion being sold each month. The day of sale is generally in the first week of the month, and in fixing the date the time of sailing of the China steamers is taken into consideration. A copy of the general notification for the current year is appended (marked K).

27. Prior to 1884, the Board's General Notification contained an additional condition which ran as follows :—

"It is hereby further notified that under the 6th Article of the Convention between Great Britain and France, dated the 7th March 1815, quoted below, the Agents in India of the French Government, or persons duly appointed by them, are entitled to demand that out of the quantities of opium manufactured at the Patna and Ghazipur factories declared as above for sale at the twelve sales of the year 1884, there shall be delivered to them, at the average of the particular sale or sales to which the opium so applied for may belong, a quantity not exceeding in the aggregate 300 chests, and the Agents of the French Government must make requisition specifying the quantity of opium required by them at any particular sale within thirty days from the advertisement of such intended sale : provided, however, that the Agent of the French Government may make such requisition for the whole quantity within thirty days from the publication of this notification. If the Agent of the French Government shall not make the requisition of opium within the time above mentioned the entire quantity of about chests of opium manufactured at the Patna and Ghazipur factories, as above estimated, will be brought to sale in the usual manner ; and if they shall make application for a quantity of opium to be delivered to them out of the quantity advertised for sale at each or any of the twelve sales above mentioned, but shall not pay for it within the prescribed period of payment, the Government of Bengal reserves to itself the right of disposing of the opium which the French authorities may so fail to pay for, either by increasing the quantity reserved at the sale next ensuing after the date fixed for payment, or by selling such opium, or any portion of it, at any subsequent monthly sale in addition to the quantity which in this advertisement is approximately mentioned as the quantity to be sold at such sale ; or by selling such opium at a sale to be held expressly for the purpose."

| | Chest. |
|---|---|
| Opium manufactured at the Patna Factory ... ... | |
| Opium manufactured at the Ghazipur Factory | |
| TOTAL ... | |

The following is the Article of the Convention above referred to :—

"*Article VI.*—With regard to the trade in opium it is agreed between the high contracting parties that at each of the periodical sales of that article there shall be reserved for the French Government, and delivered upon requisition duly made by the Agents of His Most Christian Majesty, or by the persons duly appointed by them, the number of chests so applied for, provided that such supply shall not exceed three hundred chests in each year, and the price for the same shall be determined by the average rate at which opium shall have been sold at every such periodical sale, it being understood that if the quantity of opium applied for any one time shall not be taken on account of the French Government by the Agents of His Most Christian Majesty within the usual period of delivery, the quantity so applied for shall nevertheless be considered as so much in reduction of the three hundred chests hereinbefore mentioned. The requisitions for opium, as aforesaid, are to be addressed to the Governor-General at Calcutta within thirty days after notice of the intended sales shall have been published in the *Government Gazette.*"

28. On the 16th of July 1884, a convention was concluded for five years, commencing with the 1st of January 1884 under which, in consideration of the French Government having renounced the privilege of receiving 300 chests, the Government of India agreed to pay to the French Administration at Chandernagore a sum of Rs. 3,000 per annum. This convention having expired with the year 1888, a fresh one was concluded for a further period of five years beginning on the 1st January 1889, under which this subsidy was increased to Rs. 5,000 on the French Government undertaking not to admit into Chandernagore territory, for consumption or any other purpose, any opium other than that supplied from the Hooghly treasury. The latter convention expires on the 31st December 1893, and the question of its renewal is now under the consideration of Government. The French Government now buy largely at the opium sales to meet their requirements in Cochin China.

Besides the General Notification above mentioned, a supplementary notice (Form L) is issued by the Board at least thirty days before each sale, giving publicity to the latest dates for payment of the deposit and clearance money on account of the opium to be purchased at the sale.

29. Each sale commences at 11 A.M. of the day previously fixed by the notifications above alluded to, and the auction is held and conducted by the Superintendent of the Board's office, under the superintendence of the Junior Secretary to the Board, in the opium warehouse, which is a part of the premises of the Board of Revenue. The opium merchants and dealers are admitted to the sales by tickets, which are given free of charge under the orders of the Secretary to such applicants as are either known or believed to have some connection with the opium trade.

30. The sales are principally attended by Jews, Marwaris, and a few Muhammadans and Chinese. The Jews, Muhammadans and Chinese are the chief shippers, and buy *bonâ fide* for shipment. The business done by the Chinese firms is now considerably restricted. The majority of the Marwaris, who flock to the sales in large numbers, are time-bargain speculators, who have no standing in the market, and whose bids at the sales are not accepted unless accompanied by cash deposits. Some wealthy and respectable Marwari firms are allowed to bid at the sales without being required to tender cash deposit, but they purchase rarely for the purpose of shipment. They buy either for limited speculation on their own account, or as brokers of some of the wealthy Jewish firms above mentioned. The French Government at Saigon and the Dutch Government in Batavia purchase through their agents. Formerly Armenians and Parsees figured prominently in the opium sale-room, but they are now conspicuous by their absence.

31. Each lot consists of five chests, and the final bid is recorded by the auctioneer (the Superintendent of the Board's office) in one register, and the Board's Secretary (as the officer superintending the sale) in another. The purchaser of a lot has the option of buying at the same price any number of the following lots up to a limit of 25. After the conclusion of the sale, the two registers are compared with each other. On the same day a statement embodying the results of the sale is sent to the following officers:—

1. Financial Secretary to the Government of India.
2. Revenue Secretary to the Government of Bengal.
3. Comptroller-General of Accounts.
4. Accountant-General, Bengal.
5. Private Secretary to His Honour the Lieutenant-Governor, Bengal.
6. Opium Agent, Bihar.
7. Opium Agent, Benares.

The total sale proceeds and the general average price are also telegraphed to the Financial Department, Government of India, on the sale day when Government is at Simla.

32. In connection with each sale a complete account current is kept in each purchaser's name separately for Bihar and Benares opium, showing at once the lots purchased by him, the price at which each of the lots was purchased, the payments in part or in full made on account, and the numbers of the passes or certificates issued in respect of the lots purchased by him. Appendix V

Payments on account of deposit as well as clearance money are paid into the Bank of Bengal, and the receipts granted by the Bank are presented at the Board's office with a stamped application.

33. When the Bank's receipt is for deposit only, the application simply contains a request that the receipt may be accepted; when it represents the clearance money, the application either contains a request for the issue of a pass or a pass and a certificate. When only a pass is applied for, the opium covered by it is not intended for immediate shipment, and the holder may transfer it as a negotiable document by endorsement to others in the market. When both pass and certificate are applied for, the opium covered by the documents is intended for immediate shipment. In this case the word "cancelled" is stamped on the face of the pass to prevent it from being transferred in the market. A pass is an order on the Intendant of the Presidency Opium Godowns to deliver the opium specified in it to the purchaser named therein. The certificate is an order on the Collector of Customs, Calcutta, to allow the opium to be shipped. Form M attached to this note is a pass on which opium has been delivered, and form N a certificate bearing a Custom House endorsement.

34. The annual and monthly average sale proceeds for the past 20 years amount respectively to Rs. 6,33,70,742 and Rs. 52,80,895.

35. A separate statement marked O is attached to this note showing the various ports to which opium has been exported during the year 1883 to 1892, and the quantity annually taken to each of these ports.

**A**

*Statement showing the strength and annual cost of the subordinate native establishments employed in the Bihar and Benares Opium Agencies, and the amount of Commission paid to them in the Bihar Agency, calculated on the average of the past three years.*

BIHAR OPIUM AGENCY.

| No. | Designation. | Actual pay drawn monthly. | Total monthly cost. | Annual cost. | Average commission of the past three years. |
|---|---|---|---|---|---|
| | *English Office.* | R a. p. | R a. p. | R a. p. | R a. p. |
| 11 | Head clerks, at ₹ 40 each | 440 0 0 | | | |
| 11 | 2nd do., „ 20 „ | 220 0 0 | | | |
| 11 | Duftaris, „ 4 „ | 44 0 0 | | | |
| 11 | Chaprasis, „ 5 „ | 55 0 0 | | | |
| 23 | Ditto, „ 4 „ | 92 0 0 | | | |
| 13 | Sweepers, „ 2-8 „ | 32 8 0 | | | |
| | | | 883 8 0 | 10,602 0 0 | |
| | *Vernacular Office.* | | | | |
| 11 | Native assistants at ₹ 40 each | 440 0 0 | | | |
| 11 | Head muharrirs, „ 15 „ | 165 0 0 | | | |
| 12 | 2nd ditto, „ 10 „ | 120 0 0 | | | |
| 10 | 3rd ditto, „ 8 „ | 80 0 0 | | | |
| 9 | Potadars, „ 10 „ | 90 0 0 | | | |
| 11 | Naib nazirs „ 6 „ | 66 0 0 | | | |
| | | | 961 0 0 | 11,532 0 0 | |
| | *Kothi Establishment.* | | | | |
| 40 | Gumashtas, at ₹ 30 each | 1,200 0 0 | | | |
| 1 | Ditto, „ 40 | 40 0 0 | | | |
| 44 | Muharrirs, „ 10 each | 440 0 0 | | | |
| 3 | Ditto, „ 20 „ | 60 0 0 | | | |
| 108 | Matsuddis, „ 6 „ | 648 0 0 | | | |
| 1 | Ditto, „ 10 | 10 0 0 | | | |
| 1 | Ditto, „ 8 | 8 0 0 | | | |
| 191 | Zilladars, „ 7 each | 1,337 0 0 | | | |
| 199 | Ditto, „ 6 „ | 1,194 0 0 | | | |
| 232 | Ditto, „ 5 „ | 1,160 0 0 | | | |
| 162 | Barkandazes, „ 4 „ | 648 0 0 | | | |
| 1 | Chaukidar, „ 3 | 3 0 0 | | | |
| | | | 6,748 0 0 | 80,976 0 0 | 47,962 2 11 |
| | TOTAL | ... | 8,592 8 0 | 1,03,110 0 0 | 47,962 2 11 |
| | GRAND TOTAL | ... | ... | 1,51,072 2 11 | |

Appendix V.

*Statement showing the strength and annual cost of the subordinate native establishment employed in the Bihar and Benares Opium Agencies, etc.*—contd.

BENARES OPIUM AGENCY.

| No. | DESIGNATION. | Actual pay drawn monthly. | Total monthly cost. | Annual cost. | REMARKS. |
|---|---|---|---|---|---|
| | OFFICE ESTABLISHMENT. | | | | |
| | *District Office Establishment.* | R a. p. | R a. p. | R a. p. | |
| 3 | Head clerks, at R 65 each | 195 0 0 | | | |
| 9 | Ditto, „ 50 „ | 450 0 0 | | | |
| 4 | Ditto, „ 40 „ | 160 0 0 | | | |
| 12 | 2nd clerks, „ 30 „ | 360 0 0 | | | |
| 1 | 3rd clerk, „ 20 | 20 0 0 | | | |
| 6 | Sarishtadars, „ 60 each | 360 0 0 | | | |
| 6 | Ditto, „ 50 „ | 300 0 0 | | | |
| 4 | Naib sarishtadars, „ 50 „ | 120 0 0 | | | |
| 6 | Muharrirs, „ 20 „ | 120 0 0 | | | |
| 7 | Ditto, „ 16 „ | 112 0 0 | | | |
| 8 | Ditto, „ 12 „ | 96 0 0 | | | |
| 1 | Treasurer, „ 30 | 30 0 0 | | | |
| 1 | Ditto, „ 20 | 20 0 0 | | | |
| 11 | Jamadars of Treasury guard, „ 8 each | 88 0 0 | | | |
| 51 | Barkendazes of treasury guard, „ 5 „ | 255 0 0 | | | |
| 41 | Orderly peons, „ 5 „ | 205 0 0 | | | |
| 16 | Daftaris, „ 5 „ | 80 0 0 | | | |
| 12 | Sweepers, „ 3 „ | 36 0 0 | | | |
| 4 | Ditto, „ 1 „ | 4 0 0 | | | |
| 25 | Assistants, office peshi muharrir, „ 12 „ | 300 0 0 | | | |
| 25 | Ditto, orderly peons, „ 5 „ | 125 0 | | | |
| 46 | Sweepers, „ 1 „ | 46 0 0 | 3,482 0 0 | 41,784 0 0 | |
| | *Sub-divisional or Kothi Establishment.* | | | | |
| 13 | Gumashtas at R 30 each | 1,040 0 0 | | | |
| 8 | Ditto, „ 70 „ | 560 0 0 | | | |
| 6 | Ditto, „ 60 „ | 360 0 0 | | | |
| 26 | Ditto, „ 50 „ | 1,300 0 0 | | | |
| 1 | Naib gumashta, „ 25 „ | 25 0 0 | | | |
| 2 | Muharrirs, „ 20 „ | 40 0 0 | | | |
| 59 | Ditto, „ 16 „ | 944 0 0 | | | |
| 61 | Ditto, „ 12 „ | 732 0 0 | | | |
| 105 | Ditto, „ 10 „ | 1,050 0 0 | | | |
| 220 | Zilladars, „ 7 „ | 1,540 0 0 | | | |
| 247 | Ditto, „ 6 „ | 1,482 0 0 | | | |
| 425 | Ditto, „ 5 „ | 2,125 0 0 | | | |
| 206 | Barkandazes „ 5 „ | 1,030 0 0 | 12,228 0 0 | 1,46,736 0 0 | |
| | GRAND TOTAL | ... | 15,710 0 0 | 1,88,520 0 0 | |

Appendix V.

## B—*Bihar Agency.*

| Year. | Area Cultivated. | | | Average produce per bigha and acre. | | | Outturn in maunds. | Amount paid to cultivators for opium delivered. | Number of cultivators engaging. | Remarks. |
|---|---|---|---|---|---|---|---|---|---|---|
| | Irrigated. | Non-irrigated. | Total. | S. | C. | K. | | | | |
| | Bighas and acres. | Bighas and acres. | Bighas and acres. | | | | | Rs. | | |
| 1873-74 | 333,879 | 76 399 | 410,278 | 5 | 15 | 0 | 60,861 | 1,21,73,055 | 701,032 | |
| | *208,674* | *47,749* | *256,423* | *9* | *8* | *0* | | | | |
| 1874-75 | 364,350 | 145,963 | 510,313 | 4 | 10 | 0 | 58,977 | 1,17,95,592 | 737,898 | |
| | *227,718* | *91,227* | *318,945* | *7* | *6* | *1* | | | | |
| 1875-76 | 357,010 | 113,916 | 470,926 | 5 | 13 | 1 | 68,704 | 1,37,39,964 | 743,092 | |
| | *223,131* | *71,197* | *294,328* | *9* | *5* | *2* | | | | |
| 1876-77 | 377,862 | 139,515 | 517.377 | 4 | 14 | 3 | 63,694 | 1,27,41,771 | 771,901 | |
| | *236,163* | *87,197* | *323,360* | *7* | *14* | *0* | | | | |
| 1877-78 | 330.078 | 75,544 | 405,622 | 3 | 5 | 2 | 34,002 | 61,21,482 | 742,653 | |
| | *206,298* | *47,215* | *253,513* | *5* | *5* | *3* | | | | |
| 1878-79 | 333,378 | 81,911 | 415,289 | 3 | 15 | 2 | 41,268 | 74,28,873 | 752,662 | |
| | *208,361* | *51,194* | *259,555* | *6* | *5* | *3* | | | | |
| 1879-80 | 337,982 | 123.104 | 461,086 | 4 | 10 | 1 | 53,594 | 96,44,871 | 713,192 | |
| | *211,238* | *76,940* | *288,178* | *7* | *7* | *0* | | | | |
| 1880-81 | 322,562 | 112,224 | 434,786 | 4 | 8 | 2 | 49,292 | 98,57,459 | 695,839 | |
| | *201,601* | *70,140* | *271,741* | *7* | *4* | *1* | | | | |
| 1881-82 | 339,616 | 120,766 | 460.382 | 4 | 4 | 3 | 49,440 | 93,82,749 | 702,014 | |
| | *212,260* | *75,478* | *287,738* | *6* | *13* | *1* | | | | |
| 1882-83 | 288,171 | 106,061 | 394.232 | 2 | 12 | 0 | 27,074 | 54,11,179 | 691,721 | |
| | *180,106* | *66,289* | *246,395* | *4* | *6* | *1* | | | | |
| 1883-84 | 320,112 | 79,406 | 399.518 | 5 | 15 | 1 | 59,560 | 1,19,07,144 | 719,195 | |
| | *200,070* | *49,628* | *249,698* | *9* | *8* | *2* | | | | |
| 1884-85 | 333,735 | 99,426 | 433,161 | 5 | 2 | 1 | 55,802 | 1,11,54,259 | 665,353 | |
| | *208,584* | *62,141* | *270,725* | *8* | *4* | *0* | | | | |
| 1885-86 | 345,713 | 107,891 | 453,515 | 5 | 4 | 1 | 59,865 | 1,19,69,677 | 695,784 | |
| | *216,070* | *67,376* | *283,446* | *8* | *7* | *1* | | | | |
| 1886-87 | 345,733 | 112,533 | 458,266 | 4 | 5 | 1 | 49,582 | 99,13,299 | 717,043 | |
| | *216,083* | *70,333* | *286,416* | *6* | *15* | *0* | | | | |
| 1887-88 | 341,517 | 106,242 | 447,759 | 5 | 6 | 0 | 60,192 | 1,20,23,497 | 707,483 | |
| | *213,448* | *66,401* | *279,849* | *8* | *9* | *3* | | | | |
| 1888-89 | 325,130 | 80,736 | 405,866 | 3 | 2 | 3 | 32,234 | 64,38,086 | 632,718 | |
| | *203,206* | *50,460* | *253,666* | *5* | *1* | *1* | | | | |
| 1889-90 | 313.602 | 84,628 | 398.230 | 4 | 3 | 2 | 43,147 | 86,25,988 | 657,358 | |
| | *196,001* | *52,892* | *248,893* | *6* | *15* | *0* | | | | |
| 1890-91 | 326,282 | 81.678 | 407,960 | 6 | 12 | 3 | 38,725 | 77,45,111 | 654,870 | |
| | *203,927* | *51,048* | *254,975* | *6* | *1* | *1* | | | | |
| 1891-92 | 309,529 | 66,057 | 375,586 | 3 | 6 | 1 | 31,935 | 63,86,845 | 639,798 | |
| | *193,455* | *41,285* | *234,740* | *5* | *6* | *0* | | | | |
| 1892-93 | 313,257 | 73.504 | 385,761 | 4 | 2 | 3 | 40,339 | 80,67,784 | 637,585 | |
| | *195,160* | *45,940* | *241,100* | *6* | *11* | *0* | | | | |

## C—*Benares Agency.*

| Year. | Area cultivated. | | | Average produce per bigha and acre. | | | Outturn in maunds. | Amount paid to cultivators for opium delivered. | Number of cultivators engaging. | Remarks. |
|---|---|---|---|---|---|---|---|---|---|---|
| | Irrigated. | Non-irrigated. | Total. | S. | C. | K. | | | | |
| | Bighas and acres. | Bighas and acres. | Bighas and acres. | | | | | Rs. | | |
| 1873-74 | 309,834 | 9,598 | 319.432 | 5 | 6 | 1 | 43,000 | 86,00,030 | 448,142 | |
| | *193,646* | *5,999* | *199,645* | *8* | *9* | *3* | | | | |
| 1874-75 | 348,196 | 11,157 | 359,353 | 4 | 5 | 3 | 39,201 | 78,40,243 | 667,322 | |
| | *217,623* | *6,973* | *224,596* | *6* | *15* | *3* | | | | |
| 1875-76 | 364,553 | 13,689 | 378,242 | 6 | 5 | 3 | 60,113 | 1,20,22,701 | 499,601 | |
| | *227,845* | *8,556* | *236,401* | *10* | *2* | *3* | | | | |
| 1876-77 | 362,683 | 9,562 | 372,245 | 6 | 9 | 3 | 61,562 | 1,23,12,353 | 570,834 | |
| | *226,677* | *5,976* | *232,653* | *10* | *9* | *1* | | | | |
| 1877-78 | 333,325 | 9,328 | 342.663 | 5 | 4 | 3 | 45,381 | 81,68,519 | 543,014 | |
| | *208,328* | *5,830* | *214,158* | *8* | *7* | *2* | | | | |
| 1878-79 | 385,729 | 10.091 | 395,820 | 5 | 11 | 2 | 56,637 | 1,01,94,640 | 599,578 | |
| | *241,080* | *6,307* | *247,387* | *9* | *2* | *2* | | | | |
| 1879-80 | 427,781 | 10,750 | 438,531 | 4 | 2 | 1 | 45,476 | 81,85,667 | 631,226 | |
| | *267,363* | *6,719* | *274,082* | *6* | *10* | *1* | | | | |
| 1880-81 | 410.295 | 12.970 | 423,265 | 4 | 4 | 3 | 45,506 | 81,91,079 | 633,694 | |
| | *256,435* | *8,106* | *264,541* | *6* | *14* | *0* | | | | |
| 1881-82 | 377,658 | 12.001 | 389,659 | 5 | 4 | 2 | 51,449 | 1,02,89,834 | 582,452 | |
| | *236,036* | *7,501* | *243,537* | *8* | *7* | *1* | | | | |
| 1882-83 | 387,318 | 11,634 | 398,952 | 4 | 3 | 3 | 42,213 | 84,39,692 | 597,201 | |
| | *242,074* | *7,271* | *249,345* | *6* | *12* | *1* | | | | |
| 1883-84 | 399,543 | 10,288 | 409,831 | 6 | 8 | 2 | 67,037 | 1,34,06,204 | 626,720 | |
| | *249,714* | *6,430* | *256,144* | *10* | *7* | *2* | | | | |
| 1884-85 | 460.803 | 10,429 | 471,232 | 6 | 10 | 0 | 78,002 | 1,55,91,219 | 713,973 | |
| | *288,002* | *6,518* | *294,520* | *10* | *9* | *2* | | | | |
| 1885-86 | 488,073 | 10,288 | 498,361 | 4 | 15 | 1 | 61,634 | 1,23,09,891 | 788,079 | |
| | *305,046* | *6,430* | *311,476* | *7* | *14* | *3* | | | | |
| 1886-87 | 430,823 | 10,195 | 441.018 | 5 | 4 | 1 | 57,995 | 1,15,91,014 | 731,465 | |
| | *269,264* | *6,372* | *275,636* | *8* | *6* | *3* | | | | |
| 1887-88 | 401,308 | 9,505 | 410,813 | 6 | 2 | 3 | 62,851 | 1,25,54,563 | 701,036 | |
| | *250,817* | *5,941* | *256,758* | *9* | *12* | *3* | | | | |
| 1888-89 | 324,569 | 5,349 | 329,918 | 4 | 3 | 3 | 35,500 | 70,89,328 | 563,049 | |
| | *202,856* | *3,343* | *206,199* | *6* | *14* | *1* | | | | |
| 1889-90 | 364.918 | 8.944 | 373,862 | 5 | 10 | 1 | 52,721 | 1,05,37,487 | 617,229 | |
| | *228,073* | *5,590* | *233,663* | *9* | *0* | *2* | | | | |
| 1890-91 | 386,257 | 8,534 | 394,791 | 4 | 8 | 0 | 44,373 | 88,56,659 | 651,871 | |
| | *241,410* | *5,334* | *246,744* | *7* | *3* | *0* | | | | |
| 1891-92 | 357,931 | 8,346 | 366,277 | 4 | 3 | 1 | 38,490 | 76,96,605 | 601,413 | |
| | *223,707* | *5,216* | *228,923* | *6* | *11* | *2* | | | | |
| 1892-93 | 332 469 | 8,420 | 340,889 | 5 | 0 | 3 | 42,970 | 85,70,819 | 558,286 | |
| | *207,793* | *5,263* | *213,056* | *8* | *1* | *1* | | | | |

Appendix V

D

*Statement showing the strength and cost of the establishment employed in connection with the Saw Mills at the Patna Opium Factory.*

| No. | Designation. | Actual pay drawn monthly. | Total of monthly pay. | Annual cost. | Remarks. |
|---|---|---|---|---|---|
| | *Amalgamated Steam Saw Mills and Chest Department.* | R | R | R | |
| 1 | Superintendent and Engineer R400 | 500 | | | |
| | Personal allowance „ 100 | | | | |
| 1 | Assistant Engineer | 125 | | | |
| 1 | Assistant | 70 | | | |
| 1 | Head-clerk | 50 | | | |
| 1 | 2nd do. | 20 | | | |
| 1 | Store-keeper | 35 | | | |
| 1 | Muharrir | 16 | | | |
| 1 | Head mistry | 30 | | | |
| 1 | Head vertical saw setter | 16 | | | |
| 1 | 2nd ditto ditto | 15 | | | |
| 1 | 3rd ditto ditto | 14 | | | |
| 1 | 4th ditto ditto | 12 | | | |
| 1 | Circular saw setter | 10 | | | |
| 2 | Ditto ditto, at R8 each | 16 | | | |
| 2 | Ditto sawyer, „ 7 „ | 14 | | | |
| 6 | Ditto ditto „ 6 „ | 36 | | | |
| 1 | 30″ timber frame man | 7 | | | |
| 2 | 24″ ditto ditto at R6 each | 12 | | | |
| 2 | 20″ ditto ditto „ 6 „ | 12 | | | |
| 1 | Slotting machine man | 5 | | | |
| 1 | Dovetailing machine man | 7 | | | |
| 2 | Ditto ditto at R6 each | 12 | | | |
| 1 | Rebatting machine man | 6 | | | |
| 1 | Ditto ditto | 5 | | | |
| 1 | Metal turner | 14 | | | |
| 1 | Ditto | 12 | | | |
| 1 | Fitter for repairs | 14 | | | |
| 1 | Ditto ditto | 12 | | | |
| 1 | Blacksmith | 10 | | | |
| 1 | Engine man | 20 | | | |
| 1 | Fireman | 7 | | | |
| 1 | Ditto | 6 | | | |
| 1 | Brass moulder | 10 | | | |
| 2 | Saw sharpeners, at R12 each | 24 | | | |
| 2 | Ditto, „ 10 „ | 20 | | | |
| 4 | Chaprasis, „ 5 „ | 20 | | | |
| | | | 1,214 | 14,568 | |
| | Grand Total | ... | 1,214 | 14,568 | |

## Statement E—Table I.

*Statement showing the reserve of provision opium at the Presidency at the beginning of the year, the quantity manufactured, the quantity received at the Presidency, the quantity sold, and the reserve at the close of the year, for the last twenty years.*

| Year. | Behar Agency. | | | | | Benares Agency. | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Quantity of provision opium manufactured. | Reserve on 1st April at the Presidency. | Quantity received during the year. | Number of chests sold during the year. | Reserve at the Presidency on 31st March. | Quantity of provision opium manufactured. | Reserve on the 1st of April at the Presidency. | Quantity received during the year. | Number of chests sold during the year. | Reserve at the Presidency on the 31st of March. | Total of columns 2 and 7. | Total of columns 3 and 8. | Total of columns 4 and 9. | Total of columns 5 and 10. | Total of columns 6 and 11. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 |
| | Chests. | Chests. | Chests. | Chests. | Chests. | Chests. | Chests. | Chests. | Chests. | Chests. | Chests. | Chests. | Chests. | Chests. | Chests. |
| 1873-74 | 30,856 | 19,133 | 26,770 | 25,704 | 20,199 | 23,860 | 12,391 | 19,000 | 17,046 | 14,345 | 54,716 | 31,524 | 45,770 | 42,750 | 34,544 |
| 1874-75 | 29,340 | 20,199 | 30,856 | 26,116 | 23,940 | 22,414 | 14,345 | 23,860 | 18,885 | 19,320 | 51,754 | 34,544 | 54,716 | 45,000 | 44,260 |
| 1875-76 | 34,957 | 24,940 | 29,340 | 26,055 | 28,225 | 33,094 | 19,320 | 18,325 | 19,455 | 18,190 | 68,051 | 44,260 | 47,665 | 45,510 | 46 415 |
| 1876-77 | 32,166 | 28,225 | 33,000 | 26,350 | 34,875 | 35,001 | 18,190 | 29,639 | 20,890 | 26,939 | 67,167 | 46,415 | 62,639 | 47,240 | 61,814 |
| 1877-78 | 18,140 | 34,875 | 34,123 | 26,245 | 42,753 | 25,000 | 26,939 | 42,545 | 23,255 | 46,229 | 43,140 | 61,814 | 76,668 | 49,500 | 88,982 |
| 1878-79 | 29,786 | 42,753 | 18,140 | 30,000 | 30,893 | 20,175 | 46,229 | 25,000 | 25,500 | 45,729 | 49,961 | 88,982 | 43,140 | 55,500 | 76,622 |
| 1879-80 | 31,118 | 30,893 | 29,785 | 29,550 | 31,128 | 21,851 | 45,729 | 18,773 | 29,550 | 34,952 | 52,969 | 76,622 | 48,558 | 59,100 | 66,080 |
| 1880-81 | 24,200 | 31,128 | 31,111 | 28,200 | 34,039 | 26,532 | 34,952 | 23,253 | 28,200 | 30,005 | 49,732 | 66,080 | 54,364 | 56,400 | 64,044 |
| 1881-82 | 26,022 | 34,039 | 24,157 | 28,200 | 29,996 | 28,017 | 30,005 | 20,481 | 28,200 | 22,286 | 54,039 | 64,044 | 44,638 | 56,400 | 52,282 |
| 1882-83 | 16,090 | 29,996 | 25,721 | 28,200 | 27,517 | 22,124 | 22,286 | 28,710 | 28,200 | 22,796 | 38,214 | 52,282 | 54,431 | 56,400 | 50,313 |
| 1883-84 | 32,850 | 27,517 | 16,428 | 26,525 | 17,420 | 33,143 | 22,796 | 24,126 | 27,875 | 19,047 | 65,993 | 50,313 | 40,554 | 54,400 | 36,467 |
| 1884-85 | 32,430 | 17,420 | 32,842 | 22,200 | 28,062 | 32,500 | 19,047 | 32,895 | 24,498 | 27,444 | 64,930 | 36,467 | 65,737 | 46,698 | 55,506 |
| 1885-86 | 31,500 | 28,062 | 31,519 | 25,050 | 34,531 | 33,000 | 27,444 | 32,743 | 25,944 | 34,243 | 64,500 | 55,506 | 64,262 | 50,994 | 68,774 |
| 1886-87 | 29,000 | 34,531 | 25,931 | 28,275 | 32,187 | 28,500 | 34,243 | 27,163 | 26,475 | 34,931 | 57,500 | 68,774 | 53,094 | 54,750 | 67,118 |
| 1887-88 | 35,509 | 32,187 | 31,600 | 28,500 | 34,687 | 34,000 | 34,931 | 34,298 | 28,500 | 40,729 | 69,500 | 67,118 | 65,298 | 75,000 | 75,416 |
| 1888-89 | 17,500 | 34,687 | 28,999 | 28,125 | 35,561 | 20,805 | 40,729 | 25,014 | 28,875 | 36,868 | 38,305 | 75,416 | 54,013 | 57,000 | 72,429 |
| 1889-90 | 17,610 | 35,561 | 15,501 | 27,000 | 24,062 | 27,150 | 36,868 | 26,330 | 30,000 | 33,198 | 44,760 | 72,429 | 41,831 | 57,000 | 57,260 |
| 1890-91 | 21,834 | 24,062 | 25,610 | 27,000 | 22,672 | 22,688 | 33,198 | 26,623 | 30,000 | 29,821 | 44,522 | 57,260 | 52,233 | 57,000 | 52,493 |
| 1891-92 | 20,816 | 22,672 | 21,334 | 28,700 | 17,306 | 12,833 | 29,821 | 23,188 | 29,550 | 23,459 | 33,679 | 52,493 | 44,529 | 56,250 | 40,765 |
| 1892-93 | 19,927 | 17,306 | 24,532 | 24,462 | 17,376 | 20,579 | 23,459 | 16,333 | 24,390 | 15,402 | 40,506 | 40,765 | 40,865 | 48,852 | 32,778 |

Appendix V.

## STATEMENT E—TABLE II.

*Statement showing the total number of chests of provision opium sold and the gross and net revenue realised therefrom during the last 20 years.*

| YEAR. | Number of chests of provision opium sold. | Annual average price per chest. | Sale-proceeds of provision opium. | Charges. | Net revenue. |
|---|---|---|---|---|---|
| | | ₹ a. p. | ₹ | ₹ | ₹ |
| 1873-74 | 42,750 | 1,265 13 4 | 5,41,14,410 | 1,99,82,181 | 3,41,32,229 |
| 1874-75 | 45,000 | 1,207 0 4¼ | 5,43,16,045 | 2,33,82,946 | 3,09,33,099 |
| 1875-76 | 45,510 | 1,259 2 11¾ | 5,73,05,575 | 2,21,60,439 | 3,51,45,136 |
| 1876-77 | 47,240 | 1,270 1 10¾ | 6,00,00,400 | 2,83,98,289 | 3,16,02,111 |
| 1877-78 | 49,500 | 1,266 8 4 | 6,26,92,825 | 2,65,71,585 | 3,61,21,240 |
| 1878-79 | 55,500 | 1,224 15 8 | 6,79,86,395 | 1,69,57,276 | 5,10,29,119 |
| 1879-80 | 59,100 | 1,169 14 8⅓ | 6,91,42,245 | 2,06,55,259 | 4,84,86,986 |
| 1880-81 | 56,400 | 1,362 5 3¾ | 7,68,35,582 | 2,02,66,974 | 5,65,68,608 |
| 1881-82 | 56,400 | 1,323 10 2 | 7,46,53,133 | 2,05,57,390 | 5,40,95,743 |
| 1882-83 | 56,400 | 1,221 11 4 | 6,89,04,530 | 2,28,12,515 | 4,60,92,015 |
| 1883-84 | 54,400 | 1,250 10 10¾ | 6,80,37,087 | 1,85,10,238 | 4,95,26,849 |
| 1884-85 | 46,698 | 1,295 15 10⅓ | 6,05,20,295 | 2,95,96,258 | 3,09,24,037 |
| 1885-86 | 50,994 | 1,234 10 6¼ | 6,29,60,140 | 3,04,74,295 | 3,24,85,845 |
| 1886-87 | 54,750 | 1,122 11 9¼ | 6,14,69,785 | 2,72,26,485 | 3,42,43,300 |
| 1887-88 | 57,000 | 1,059 4 8 | 6,03,79,675 | 2,41,94,454 | 3,61,85,221 |
| 1888-89 | 57,000 | 1,119 15 11¾ | 6,38,39,930 | 2,59,28,179 | 3,79,11,751 |
| 1889-90 | 57,000 | 1,135 11 5 | 6,47,35,645 | 1,59,95,877 | 4,87,39,768 |
| 1890-91 | 57,000 | 1,037 5 6 | 5,91,28,955 | 2,17,66,162 | 3,73,62,793 |
| 1891-92 | 56,250 | 1,057 11 5 | 5,94,96,595 | 1,85,68,709 | 4,09,27,886 |
| 1892-93 | 48,852 | 1,247 4 7 | 6,09,32,655 | 1,59,66,230 | 4,49,66,425 |

## STATEMENT F—TABLE I.

*Statement showing the quantities of excise opium manufactured at the Bihar and Benares Agencies and the quantities supplied to the several Local Governments during the last 20 years.*

| YEAR. | QUANTITY OF EXCISE OPIUM MANUFACTURED. | | Total. | QUANTITY OF EXCISE OPIUM SUPPLIED TO | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| | Bihar Agency. | Benares Agency. | | Bengal. | North-Western Provinces and Oudh. | Central Provinces. | Assam. | Burma. | Punjab. |
| | Mds. | Mds. | Mds. | Mds. | Mds. | Mds. | Mds. | Mds. | Mds. |
| 1873-74 | 5 011 | 768 | 5,779 | 1,431 | 892 | ... | 1,770 | 682½ | ... |
| 1874-75 | 4,016 | 1,812 | 5,828 | 1,446 | 1,407½ | ... | 1,914 | 966 | ... |
| 1875-76 | 5,453 | 1,108 | 6,561 | 1,461 | 1,222 | ... | 1,929 | 628½ | ... |
| 1876-77 | 4,298 | 1,523 | 5.821 | 1,170 | 997 | ... | 2,214 | 840 | ... |
| 1877-78 | 3 795 | 1,083 | 4,878 | 1,402½ | 1,367 | 201 | 1,464 | 1,168½ | ... |
| 1878-79 | 3,876 | 2,185 | 6,061 | 1,725 | 962½ | 649 | 1,401 | 1,357½ | ... |
| 1879-80 | 4,020 | 2,997 | 7,017 | 1.654½ | 1,696½ | 601 | 1,360½ | 1,104 | 10 |
| 1880-81 | 5,284 | 719 | 6,003 | 1,659 | 793 | 350 | 1,479 | 1,290 | 410 |
| 1881-82 | 3,956 | 2,055 | 6,011 | 1,549½ | 1,258 | 760 | 1,711½ | 927 | ... |
| 1882-83 | 3 240 | 2,632 | 5,872 | 1,468½ | 1,561 | 798 | 1,743 | 1,294 | ... |
| 1883-84 | 1.837 | 5,356 | 7,193 | 1,689 | 1,566 | 798 | 1,389 | 1,158 | ... |
| 1884-85 | 3,991 | 5,856 | 9,847 | 1,698 | 1,423½ | 762 | 2,232 | 1,105½ | ... |
| 1885-86 | 2,653 | 4,102 | 6,755 | 1,767 | 1,520½ | 735 | 1,329 | 837 | ... |
| 1886-87 | 931 | 5,143 | 6,074 | 1,674½ | 1,411 | 487 | 1,357½ | 1,263 | 200 |
| 1887-88 | 3,289 | 2,876 | 6,165 | 1,660½ | 1,565 | 694 | 1,449 | 1,227 | 200 |
| 1888-89 | 1,698 | 2,674 | 4,372 | 1,588½ | 1,542 | 689 | 1,507½ | 1,501½ | ... |
| 1889-90 | 1,913 | 5,920 | 7,833 | 1,788 | 1,709½ | 725 | 882 | 1,437 | 80 |
| 1890-91 | 5,030 | 5,305 | 10,335 | 1 883½ | 1,981½ | 962 | 1,171½ | 1,564½ | 110 |
| 1891-92 | 5,097 | 2,367 | 7,464 | 1,548 | 1,604½ | 841½ | 1,365 | 1,113 | 147 |
| 1892-93 | 2,996 | 4,498 | 7,494 | 1,702¼ | 1,639½ | 804 | 1,395 | 2,643½ | 50 |

Appendix V.

## STATEMENT F—TABLE II.

*Statement showing the receipts of the Opium Department from Excise Opium supplied to Bengal, North-Western Provinces and Oudh, Central Provinces, Assam and Burma.**

| YEAR. | Bengal. | North-Western Provinces and Oudh. | Central Provinces. | Assam. | Burma. |
|---|---|---|---|---|---|
| | ₹ | ₹ | ₹ | ₹ | ₹ |
| 1873-74 | 5,07,773 | ... | ... | ... | ... |
| 1874-75 | 5.08,286 | ... | ... | ... | ... |
| 1875-76 | 5,08,203 | ... | ... | ... | ... |
| 1876-77 | 5,03,580 | ... | ... | ... | ... |
| 1877-78 | 5,12,658 | ... | ... | ... | ... |
| 1878-79 | 5,09,156 | ... | ... | ... | ... |
| 1879-80 | 5,21,116 | ... | ... | ... | ... |
| 1880-81 | 5,11,444 | ... | ... | ... | ... |
| 1881-82 | 4,99,782 | ... | ... | ... | ... |
| 1882-83 | 5,22,595 | ... | ... | ... | ... |
| 1883-84 | 5,56,351 | ... | ... | ... | ... |
| 1884-85 | 5,44,045 | ... | ... | ... | ... |
| 1885-86 | 5,34,097 | ... | ... | ... | ... |
| 1886-87 | 5,47,498 | ... | ... | ... | ... |
| 1887-88 | 5,62,460 | ... | ... | ... | 3,65,064 |
| 1888-89 | 5,58,371 | 4,30,186 | 2,13,121 | 4,09,320 | 3,69,397 |
| 1889-90 | 5,52,610 | 4,78,579 | 2,27,411 | 4,33.441 | 3,85,466 |
| 1890-91 | 5,63,369 | 4,94,084 | 2,20,128 | 3,79,414 | 4,30,387 |
| 1891-92 | 5,81,681 | 4,78,500 | 2,34,910 | 3,97,191 | 4,09,522 |
| 1892-93 | 5,60,995 | 4,94,131 | 2,27,962 | 3,86,780 | ... |

* NOTE.—As figures for the full period of 20 years in the case of Local Governments other than the Government of Bengal are not available in the Board's office, particulars for the last five years available have been given. In the case of the North-Western Provinces and Oudh, the figures given are for the five years ending September 1888 to September 1892. The figures for, 1891-92 and 1892-93 under Burma include Upper Burma as well. Figures for Upper Burma for previous years are not available.

## STATEMENT G—TABLE I.

*Statement showing the quantity of medical opium cakes manufactured and issued during the Financial years—1883-84 to 1892-93 and value of the same.*

| YEAR. | Total manufacture. | ISSUE. | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Total quantity supplied and value. | | DETAIL OF COLUMN 3. | | | | DETAIL OF COLUMN 5. | | | | | | | | |
| | | | | Total quantity supplied to Government medical depôts and value. | | Total quantity supplied to medical depôts other than Government and value. | | Nizam Government, Hyderabad, Deccan. | | Mysore Government, Bangalore. | | Civil Surgeon, Jullundur. | | East Indian Railway, Allahabad. | | |
| | | Quantity. | Value at different rates. | Quantity. | Value at R7-4 per seer. | Quantity. | Value at R10 per seer. | Quantity. | Value at R10 per seer. | Quantity. | Value at R10 per seer. | Quantity. | Value at R10 per seer. | Quantity. | Value at R10 per seer. | |
| 1 | 2 | 3 | | 4 | | 5 | | 6 | | 7 | | 8 | | 9 | | 10 |
| | Mds. s. sh. | Mds. s. ch. | R a. p. | Mds. s. ch. | R a. p. | Mds. s. ch. | R a. p. | Mds. s. ch. | R a. p. | Mds. s. ch. | R a. p. | Mds. s. ch. | R a. p. | Mds. s. ch. | R a. p. | |
| 1883-84 | 8 10 8½ | 7 3 6 | 2,054 7 6 | 7 3 6 | 2,054 7 6 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | |
| 1884-85 | 9 2 9½ | 9 22 13½ | 2,775 8 1 | 9 22 13½ | 2,775 8 1 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | |
| 1885-86 | 8 13 14½ | 9 22 7½ | 2,773 0 2 | 9 22 7½ | 2,773 0 2 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | |
| 1886-87 | 7 28 9½ | 13 14 10½ | 3,876 4 1 | 13 14 10½ | 3,876 4 1 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | |
| 1887-88 | 17 7 12½ | 12 16 11½ | 3,622 11 7 | 12 8 15½ | 3,544 14 7 | 0 7 12½ | 77 13 0 | ..... | ..... | 0 7 12½ | 77 13 0 | ..... | ..... | ..... | ..... | |
| 1888-89 | 26 7 7½ | 15 36 12 | 4,806 3 0 | 14 7 12 | 4,116 3 0 | 1 29 0 | 690 0 0 | 1 8 9½ | 485 15 0 | 0 19 7 | 194 6 0 | 0 0 15½ | 9 11 0 | ..... | ..... | |
| 1889-90 | 12 18 11. | 9 38 9½ | 2,905 14 0 | 9 10 14 | 2,688 13 6 | 0 27 11½ | 277 0 6 | 0 24 4½ | 242 15 6 | 0 2 7 | 24 6 0 | 0 0 15½ | 9 11 0 | ..... | ..... | |
| 1890-91 | 1 6 10½ | 4 21 12½ | 1,388 8 10 | 3 36 1½ | 1,131 10 10 | 0 25 11 | 256 14 0 | 0 24 4½ | 242 15 6 | ..... | ..... | 0 1 6½ | 13 14 6 | ..... | ..... | |
| 1891-92 | ..... | 6 39 13½ | 2,178 7 4 | 5 25 6½ | 1,634 1 4 | 1 14 7 | 544 6 0 | 1 8 9½ | 486 1 6 | 0 4 13½ | 48 9 6 | 0 0 15½ | 9 11. 0 | ..... | ..... | |
| 1892-93 | ..... | 2 34 11½ | 928 0 6 | 1 39 12 | 578 3 0 | 0 34 15½ | 349 13 6 | 0 24 4½ | 242 15 6 | 0 4 13½ | 48 9 6 | 0 0 15½ | 9 11 0 | 0 4 13½ | 48 9 6 | |

## STATEMENT G—TABLE II.

*Statement showing the quantity of Powdered Opium manufactured and issued during the Financial years—1883-84 to 1892-93, and value of the latter.*

| YEAR. | Total manufacture. | ISSUE. | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Total quantity supplied and value. | | DETAIL OF COLUMN 3. | | | | DETAIL OF COLUMN 5. | | | | | | | | |
| | | | | Total quantity supplied to Government medical depôts and value. | | Total quantity supplied to medical depôts other than Government and value. | | Nizam Government, Hyderabad, Deccan. | | Mysore Government, Bangalore. | | Civil Surgeon, Jullundar. | | East Indian Railway, Allahabad. | | |
| | | Quantity. | Value at different rates. | Quantity. | Value at R8-1 per seer. | Quantity. | Value at R10 per seer. | Quantity. | Value at R10 per seer. | Quantity. | Value at R10 per seer. | Quantity. | Value at R10 per seer. | Quantity. | Value at R10 per seer. | |
| 1 | 2 | 3 | | 4 | | 5 | | 6 | | 7 | | 8 | | 9 | | 10 |
| | Mds. s. ch. | Mds. s. ch. | R a. p. | Mds. s. ch. | R a. p. | Mds. s. ch. | R a. p. | Mds. s. ch. | R a. p. | Mds. s. ch. | R a. p. | Mds. s. ch. | R a. p. | Mds. s. ch. | R a. p. | |
| 1883-84 | 0 38 7½ | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | |
| 1884-85 | 1 19 4½ | 0 34 0½ | 274 6 0 | 0 34 0½ | 274 6 0 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | |
| 1885-86 | 1 18 1½ | 1 18 1½ | 468 6 2 | 1 18 1½ | 468 6 2 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | |
| 1886-87 | 2 31 12½ | 1 21 11½ | 497 9 9 | 1 21 11½ | 497 9 9 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | |
| 1887-88 | 4 24 11½ | 2 39 1½ | 987 11 7 | 2 19 10½ | 803 5 7 | 0 19 7 | 194 6 0 | ..... | ..... | ..... | ..... | ..... | ..... | 0 19 7 | 194 6 0 | |
| 1888-89 | 3 38 14 | 5 18 11½ | 1,770 15 4 | 5 14 13½ | 1,732 0 10 | 0 3 14½ | 38 14 6 | ..... | ..... | 0 3 14½ | 38 14 6 | ..... | ..... | ..... | ..... | |
| 1889-90 | 2 19 10½ | 3 7 5½ | 1,054 15 3 | 2 32 12½ | 909 2 9 | 0 14 9½ | 145 12 6 | ..... | ..... | 0 9 11½ | 97 3 0 | ..... | ..... | 0 4 13½ | 48 9 6 | |
| 1890-91 | 2 24 1½ | 0 38 1½ | 333 9 9 | 0 23 4½ | 197 13 3 | 0 14 9½ | 145 12 6 | ..... | ..... | ..... | ..... | ..... | ..... | 0 4 13½ | 48 9 6 | |
| 1891-92 | 7 1 7 | 0 38 14½ | 313 8 10 | 0 38 14½ | 313 8 10 | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | ..... | |
| 1892-93 | 12 1 6½ | 10 31 12½ | 3,528 7 0 | 10 7 8 | 3,285 7 6 | 0 24 4½ | 242 15 6 | ..... | ..... | 0 19 7 | 194 6 0 | ..... | ..... | 0 4 13½ | 48 9 6 | |
| | | 5 3 3½ | 1,923 10 10 | 4 37 13½ | 1,695 3 0 | 0 5 5½ | 53 7 0 | ..... | ..... | 0 4 13½ | 48 9 6 | 0 0 7½ | 4 13 6 | ..... | ..... | |

Appendix V.

## H

*Opium alkaloids manufactured in the Ghazipur Opium Factory and sold in India and England during the last 10 years.*

| Years. | Codeina. | Narcotine. | Morphia hydrochlorate. | Morphia acetate. | Morphia sulphate. | Value of alkaloids sold in India. | Value of alkaloids sold in England. |
|---|---|---|---|---|---|---|---|
| | lb. oz. d. | lb. oz. d. | lb. oz. d. | lb. oz. d. | lb. oz. d. | R a. p. | £ s. d. |
| 1883 | *3 12 0 | *433 10 4 | † 316 14 12 | 2 14 0 | * 2 1 0 | 2,995 3 11 | 702 3 6 |
| 1884 | ... | ... | 100 0 0 | 36 13 4 | ... | 5,340 0 0 | ... |
| 1885 | 24 6 8 | ... | 157 7 4 | 14 11 0 | ... | 2,714 8 0 | ... |
| 1886 | 26 7 0 | ... | 238 5 12 | 43 3 0 | ... | 9,024 0 0 | 844 5 4 |
| 1887 | 30 9 8 | ... | 222 7 12 | 8 12 12 | ... | 5,542 8 3 | 418 7 5 |
| 1888 | 26 13 3 | ... | 202 7 0 | ... | ... | 4,639 9 7 | ... |
| 1889 | 17 4 12 | ... | 305 9 0 | 4 1 0 | ... | 1,934 1 0 | 1,177 0 7 |
| 1890 | 46 10 0 | ... | 364 10 8 | 1 8 0 | ... | 1,693 15 0 | 714 5 4 |
| 1891 | 48 15 10 | ... | 426 4 4 | 22 4 8 | ... | 6,072 13 0 | 1,182 13 9 |
| 1892 | 26 7 0 | .. | 190 5 4 | 11 14 8 | ... | 4,266 2 6 | 792 5 5 |
| Total manufactured | 251 5 14 | 433 10 4 | 2,524 7 8 | 146 2 0 | 2 1 0 | ... | ... |
| Sold | 2 8 1 2 | 403 9 0 | 2,245 13 8 | 146 2 0 | 2 1 0 | 44,222 13 3 | 5,831 1 4 |
| Balance | 33 4 12 | 30 1 0 | 278 10 0 | ... | ... | ... | ... |

* These items represent balance of previous years.
† This item includes 160 lbs. balance of previous year.

### J1

### LICENSE TO CULTIVATE POPPY IN THE BENARES AGENCY.

As you son of caste lamberdar Kothi resident of mauza pargana have, of your own accord and will, submitted an application for cultivation of poppy on (so may bighas) land, as well as on any increase that may be discovered at the time of measurements in $\frac{\text{village}}{\text{mauza.}}$ pargana this license is granted to you. It is desirable that you should sow poppy seed and no other vegetable or extraneous matter at the fixed time on land of the first quality and carry on the work of weeding and irrigating the field In case of your cultivating a less quantity of land than that engaged for under section 10, Act XIII of 1857, a penalty of three times the amount of advance paid on the land not cultivated will be realized from you. When the plants are in flower you must, according to custom, manufacture poppy-flower leaves, and deliver the same wherever ordered, and take the price thereof at the fixed rate. At the appointed time, after the lancing of the pods and the collection and extraction of dew and passewa from the drug, you will have to deliver pure opium, according to section 11 of the said Act, through the amla of the Kothi, wherever directed. If after parakh the drug be not of low quality and the consistency be at 70 per cent, you will be paid (according to section 7 of the said Act) the price thereof at the rate of Rs. (Rate varies per seer of 80 to as ) According to the provisions of section 12 of the above Act the weighment and parakh of the opium will be conducted in your presence by the Sub-Deputy Opium Agent or any other opium officer deputed by him. You will have to submit to any batta or fine that may be imposed on your opium by the Factory Superintendent or any other officer of Government owing to the opium being of low quality or passewa amez and according to section 14 of the said Act, if it be proved that the drug is adulterated with any foreign substance it will be confiscated. If you will by any manner or means dispose of any portion of the produce of the land engaged for or measured, you will be liable to punishment under section 16 of the said Act. You should not take any advance or chukti without having the figures entered on the reverse of the license and having the same attested by the gumashta. You should further take care that no erasure or alteration in the figures on the license, as, if any be made, the loss will be yours. If after the settlement of the accounts any excess amount due to Government be discovered to have been drawn by you, the same will be recovered from you after furnishing you with a proper receipt. Should the amount be not recovered, the Government will have the authority to realize the same from you by distraint of your moveable and immoveable property under section 16 of the said Act. For the above reasons this license is granted to you that it may be of use when required. Date

### J2

### ASSAMIWAR LICENSE TO CULTIVATE POPPY IN THE BEHAR AGENCY.

No.

This license is given to son of by caste of mauza pargana zillah in accordance with the kabuliyat executed by the khatadar and the said assami for the cultivation of poppy in the land settled for the mauza pargana zillah .

Quantity of land settled.
Amount of 1st advance.
Quantity of land as per measurement.
Amount of 2nd advance.
Quantity of opium weighed as per weighment book.
Sort.
Value of opium.
Do. of poppy-leaves.
Do. of poppy trash.
Amount refunded.
Amount due as per adjustments of accounts.
Date.

### J3.

### JOINT LICENSE TO CULTIVATE POPPY IN THE BEHAR AGENCY.

License in the name of son of by khatadar of Kothi of mauza caste pargana zillah

As you have of your own accord filed a petition of agreement for the cultivation of bighas in poppy together with any increase which may be found at the time of measurements in mauza pargana , therefore this license is granted to you. You should sow poppy seed, but no other crop, in the best land, at the fixed time and weed and irrigate the fields at the proper time. That in case you sow a less quantity of land than you have engaged for, you will be liable to a penalty of three times the advance on the land found to be short under section 10, Act XIII of 1857. That when the plants blossom you should prepare the leaves as usual and deliver them at the appointed place, the price of which will be paid for at the usual rate. That you should lance the pods at the proper time and collect the drug and separate the dew and passewa from it and deliver the pure opium through the Kothi officers, *vide* section 11 of the said Act, at the appointed place. That after parakh, in case of its not being adulterated and found by dryage to contain 70 grains, out of 100 grains, you will be paid for. *vide* section 7 of the said Act, and according to the usual procedure at Rs. per seer of 80 tola weight That as per section 12 of the said Act, the classification and weighment of the opium will be made by the Sub-Deputy Agent or any other officer, in your presence, and you will have to abide by the decision of the Principal Assistant or

any other officer as to batta or mulct charged on your opium on account of impurities or passewa. That in case of its being found adulterated with any foreign matter it will be confiscated, *vide* section 14 of the said Act. That you will be proceeded against under section 19 of the said Act, should you be found to alienate any portion of the produce of the land engaged for and measured. That you will not take any advance or chukti without the amount being entered on your patta and signed by the gumashta. That you should be careful that the amount entered on the patta is not erased or altered, otherwise you will have to bear the loss. That whatever balances may accrue against you after the adjustments of accounts, will be realized from you under a receipt delivered to you, and in case you fail to pay the same, will have to be recovered by distraint and sale of your property, moveable and immoveable, under section 16 of the Act. This patta is therefore given to you that it may be of use. Date

## K

## NOTIFICATIONS OF THE BOARD OF REVENUE.

No. 1887B.

OPIUM.
D. R. LYALL, ESQ.

Notice is hereby given that the Provision Opium to be brought forward for sale by public auction in the year 1893 will consist of about 23,124 chests prepared at the Patna Factory, each chest of which is believed to contain 1 maund 18 seers 12 chittacks of pure opium, besides 9 seers 6 chittacks used for pasting the leaves of the shell, and about 20,580 chests prepared at the Ghazipur Factory, each chest of which is believed to contain 1 maund 18 seers 12 chittacks of pure opium, besides 9 seers 6 chittacks used for pasting the leaves of the shell, being of the seasons 1890-91, 1891-92, and 1892-93 in the proportion marginally noted. Appendix V.

| *Opium manufactured at the Patna Factory.* | Chests. | Chests. |
|---|---|---|
| Reserve of 1890-91 . | 4,125 | |
| Supply from 1891-92 . | 18,999 | |
| | | 23,124 |
| *Opium manufactured at the Ghazipur Factory.* | | |
| Reserve of 1890-91 . | 7,714 | |
| Supply from 1891-92 . | 12,833 | |
| Supply from 1892-93 . | 33 | |
| | | 20,580 |
| TOTAL . | | 43,704 |

2. The dates on or about which the sales will be held and the total quantity of opium, as well as the respective quantities manufactured at the Patna and Ghazipur Factories, which will be brought forward for sale every month, are specified below. The Board of Revenue reserve to themselves the right of altering the dates should circumstances render it expedient to do so. In accordance with the notification of the Government of India, No. 2611, dated 24th June 1892, 1,927 chests of Patna and 1,715 chests of Benares opium will be sold monthly from January to December 1893:—

| DATES. | | | Chests manufactured at the Patna Factory. | Chests manufactured at the Ghazipur Factory. | Total chests. |
|---|---|---|---|---|---|
| On or about Wednesday | 4th January | 1893 . . . . | 1,927 | 1,715 | 3,642 |
| On or about ditto | 1st February | ,, . . . . | 1,927 | 1,715 | 3,642 |
| On or about Monday | 6th March | ,, . . . . | 1,927 | 1,715 | 3,642 |
| On or about Tuesday | 4th April | ,, . . . . | 1,927 | 1,715 | 3,642 |
| On or about Monday | 1st May | ,, . . . | 1,927 | 1,715 | 3,642 |
| On or about Thursday | 1st June | ,, . . . . | 1,927 | 1,715 | 3,642 |
| On or about Monday | 3rd July | ,, . . . . | 1,927 | 1,715 | 3,642 |
| On or about Wednesday | 2nd August | ,, . . . . | 1,927 | 1,715 | 3,642 |
| On or about Friday | 1st September | ,, . . . . | 1,927 | 1,715 | 3,642 |
| On or about Thursday | 5th October | ,, . . . . | 1,927 | 1,715 | 3,642 |
| On or about Wednesday | 1st November | ,, . . . . | 1,927 | 1,715 | 3,642 |
| On or about Friday | 1st December | ,, . . . . | 1,927 | 1,715 | 3,642 |
| | | TOTAL . | 23,124 | 20,580 | 43,704 |

The following are the conditions of sale:—

1.—The opium will be sold for exportation by sea only, and no certificate will be granted except to cover such export.

2.—The opium will be ordinarily offered for sale at an upset price of Rs. 800 per chest, and sold to the highest bidder above that price, except under the circumstances for which provision is made by clause 13 of these conditions of sale. The bids must advance by Rs. 5 at a time.

3.—The sale shall commence at the hour of 11 A.M. of the day fixed by previous notification, and shall not be continued after the hour of 5 P.M.; but if at that hour any of the lots advertised for sale shall remain unsold, the sale may, at the discretion of the Board of Revenue, be resumed on the next day following (not being Sunday or a public holiday), at the hour of 11 A.M., and so on until the whole of the remaining lots are disposed of; or, if the whole quantity advertised shall not be sold on the day appointed, the Board of Revenue may dispose of the lots which remain on hand at a future sale.

4.—Each lot shall contain five chests.

5.—A Promissory Note for a sum, calculated according to the scale noted in the margin, shall be taken as a deposit on each lot from the purchaser in the sale-room and before the lot is registered in the sale-book, and all such Promissory Notes shall be redeemed on the part of the purchasers at this Office by Bank of Bengal receipts or by substitution of other public securities of the Government of India, on or before 3-30 P.M. in the afternoon of the fifth day after the sale, provided it does not fall on a Saturday; if it falls on a Saturday, the said notes must be redeemed by 1-30 P.M., or, on the other hand, failing such redemption by the time aforesaid, then the lot or lots for which no Bank of Bengal receipts or deposit of other public securities as aforesaid shall have been delivered in, shall be re-sold at such time or times and under such conditions of re-sale as the Board of Revenue shall see fit; and all losses and expenses whatsoever attending such re-sale shall be borne and paid by the defaulters, whilst any profit accruing from such re-sale shall be forfeited to Government.

| DEPOSIT. |
|---|
| When the amount bid is less than Rs. 1,200 per chest, Rs. 200 per chest |
| On bids of Rs. 1,200 and upwards but less than Rs. 1,600 per chest, Rs. 300 per chest. |
| On bids of Rs. 1,600 and upwards but less than Rs. 2,000 per chest, Rs. 400 per chest. |
| And so on, Rs. 100 being added to the deposit for every bid additional, to the extent of Rs. 400. |

6.—The said Promissory Notes shall be absolutely payable in any event, and the amount thereof shall be absolutely forfeited upon such default as before mentioned, and the amount thereof shall not go or be credited in reduction of any loss on re-sale or expenses thereby incurred, but shall be recoverable whether such re-sale shall be had or not, or whether there shall be a loss on such re-sale or not.

7.—The Promissory Notes taken on the day of sale under the fifth condition, if remaining unredeemed at 3-30 P.M. of the fifth day following the day of sale, or 1-30 P.M. if the last day falls on a Saturday, will be placed in the hands of the Solicitor to the Government for realization in such manner as to him shall seem fit.

8.—No tender of money, Bank of Bengal receipts, or public securities, on account of opium upon which the prescribed deposit may not have been made before the prescribed time in clause 5 on the fifth day following the day of sale will be afterwards accepted. Provided always that money so subsequently tendered may be taken in payment of the said Promissory Note, but such acceptance of money shall in no way entitle the payer thereof to any right to delivery of the lot or lots in respect whereof the said note was given or to any of the rights of a purchaser thereof, or release the payer from liability for any unpaid balance of such notes or from the additional liability for the loss and expenses of such re-sale as provided for in clauses No. 5 and No. 6.

9.—The opium advertised for sale shall be paid for not later than by 3-30 P.M. of the fifteenth day from the day of sale, provided it does not fall on a Saturday; if it falls on a Saturday, the opium must be paid for by 1-30 P.M.; and in case any lots of such opium shall not be so paid for

Appendix V, and adjusted, then the cash deposit made under the fifth condition, or any public securities that may have been deposited on account of such lots or chests, shall be forfeited, and the opium shall be disposed of on account of Government at such time and in such manner as the Board of Revenue shall think fit; and the first purchaser shall further be required to make good all expenses and any loss or difference of price between that obtained at the re-sale and the amount at which the opium was first purchased, forfeiting all advantages that may arise from such re-sale, and the liability for the loss or difference of price and expenses shall be in addition to, and wholly independent of, the amount of the deposit so forfeited.

10.—Purchasers taking out certificates or orders for the delivery of opium, after making full payment as above prescribed, shall have the option of naming the number of lots of their purchase, which they may desire to be included in each certificate or order; and it is to be clearly understood that the certificates or orders so taken out shall be considered final, and not afterwards changeable for other certificates or orders authorizing the delivery of single lots, or of a different number of lots or chests, whether more or less, than the number of lots or chests originally required to be included in each certificate or order.

11.—No deposit of public securities under the fifth of the present conditions will be received in this office except from the party recorded as the purchaser in the sale-book, or his authorized agent. The receipt for deposit of public securities will be granted only in the name of such purchaser, and the securities so deposited will be returned when payment in full has been made by the said purchaser or his order.

12.—The officer superintending the sale on the part of the Government is empowered to reject, at his discretion, the bid of any individual, unless such individual shall on demand render at the time a deposit either in Government of India Notes, Bank of Bengal Receipts, or Government Securities, a sum equal to the amount for which a Promissory Note would otherwise be taken under the fifth of these conditions.

13.—With a view to prevent fictitious biddings designed to obstruct the sale, it is hereby notified that the officer of Government superintending the sale shall be competent, at any time during the sale, to withdraw an unsold lot, and immediately to put it up again for sale at a maximum upset price, diminishing the same gradually by Rs. 5 at a time until a bid is obtained; and the first *bond fide* bidder for a lot after it has been offered for sale in the mode here described shall be held and declared to be the purchaser of the said lot, and the officer of Government superintending the sale shall also be competent to dispose, in the same manner, of as many of the subsequent lots as he may think proper, provided always that no lot shall be sold below the minimum price of Rs. 800 specified in the second of these conditions.

14.—The purchaser of any lot shall have the option of naming and purchasing in immediate succession, at the same price and under the same conditions, any number of lots of the same agency opium not exceeding altogether twenty-five lots, provided always that there remain a sufficient number of lots of the opium to complete the said twenty-five.

15.—In the event of any dispute or difference touching or concerning any matter or question arising out of the sale of the opium included in this notification, or adjustment of the account thereof, the same shall and may be tried and decided in the High Court of Judicature at Fort William in Bengal.

16.—The following papers will be exhibited for inspection on the day of sale, or may be seen previously to that date by personal application at the Office of the Board of Revenue:—No. 1, certificate of the opium advertised for sale; No. 2, report of the examination of such opium.

17.—The public are hereby informed that in providing the investment of the opium manufactured at the Patna Factory and the opium manufactured at the Ghazipur Factory for the year 1891-92, the same precautions have been taken as those which have been observed during past years to have the drug procured and sent down in a pure state, to have only the prescribed quantity of leaves used in forming the cakes, and to have the due proportion of opium put into each cake. An account of the weight of the drug when packed at the Patna and Ghazipur Factories, and a statement of the average weight of the chests, indiscriminately taken, for the purpose of comparison, from the despatches on arrival at Calcutta, may be seen on personal application at the Office of the Board of Revenue.

18.—Any further information respecting weight or quality of the opium advertised for sale that may be desired by parties connected with the trade will, as heretofore, be furnished to them on personal application at the Office of the Board of Revenue. But in accordance with established usage, under no circumstances will the Board of Revenue entertain or recognise any claim to compensation for loss from any alleged deficiency of weight, abstraction of opium, or adulteration of the drug, which may be preferred on reference to chests after the sale and delivery of the opium for shipment.

By order of the Board of Revenue, L. P.,

T. INGLIS, *Secretary.*

FORT WILLIAM, *the 24th November 1892.*

L

No. 103.

No.

## OPIUM NOTIFICATION.

Notice is hereby given that the Sale of Opium, the Provision of 189 -9 , will be held at the Government Opium Sale Room, No. 2, Bankshall Street, on , the , 189 , at 11 A.M. and will comprise Chests, *viz.*—

| | CHESTS. |
|---|---|
| Opium manufactured at the Patna Factory consisting of | |
| Ditto ditto at the Ghazipur Factory consisting of | |
| TOTAL ... | |

*2nd.*—The general conditions of the Sale now advertised will be the same as usual. They may be ascertained by reference to the Notification issued on the 189 , and published in the *Government* and *Exchange Gazettes*, or on personal application at the Office of the Board of Revenue.

*3rd.*—The latest dates for deposit and clearance will be the and respectively, that is to say, no Bank of Bengal Receipts, Government Promissory Notes or other Public Securities that may be tendered for deposit in redemption of Promissory Notes given by purchasers in the Sale Room will be received after P.M. of the 189 , and no Bank of Bengal Receipts in full payment of lots will be accepted after P.M. of the 189 .

*4th*—Including the quantity above advertized for sale the following quantities more or less of the Opium manufactured at the Patna and Ghazipur Factories will be brought to sale up to December next about the dates specified below. The Board of Revenue, however, reserve to themselves the right of altering these dates should circumstances render it expedient to do so:—

| DATES. | Manufactured at the Patna Factory. About chests. | Manufactured at the Ghazipur Factory. About chests. | Total about chests. |
|---|---|---|---|
| TOTAL ... | | | |

By order of the Board of Revenue, L.P.,

BOARD OF REVENUE, L.P.;
FORT WILLIAM,
*The* 189 .

*Secretary.*

BEHAR OPIUM.

1891-92.

Lot Nos. 211 to 220. Pass No. 500.

Deliver for immediate shipment to Messrs. E. D. Sassoon & Co., or order, fifty chests of Behar opium purchased on the 1st May 1893 by Sahutram Sewramdass

BOARD OF REVENUE, CALCUTTA; *The 16th May 1893.*

J. KNOX ORD, *Superintendent.*

CANCELLED *The 23rd May 1893.* *Superintendent*

Exd.

G. C. CHUCKERBUTTY, *Accountant.*

To the Intendant of the Opium Godowns.

Fifty Chests 50.

1st Endorsement, E. D. Sassoon & Co. (Final).
2nd Endorsement delivered on the 23rd May 1893.

3rd Endorsement _____

4th Endorsement _____

5th Endorsement _____

6th Endorsement _____

7th Endorsement _____

8th Endorsement _____

No. 92A.

N

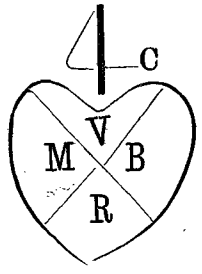
# IMMEDIATE SHIPMENT.

CERTIFICATE ISSUED FOR OPIUM PURCHASED AT THE GOVERNMENT SALES.

*To be in force four days from this date.*

## No. 215.

This is to certify that Opium, according to the following particulars, was purchased by Samutram Sewramdass on the 1st May 1893.

| Number of Lot per Sale Book. | Number of Chests purchased. | Cost of the Opium per Chest. | Mark on Chests. | Produce of what Agency. | Where to be shipped. | Name of present Owner. |
|---|---|---|---|---|---|---|
| 211 to 220 . . . . | 50 chests . . (Fifty chests only.) | Rs. 1,180 Exported in full. The 31st May 1893. |   | BEHAR. | Hong-kong . . | Messrs. E. D. Sassoon & Co. |

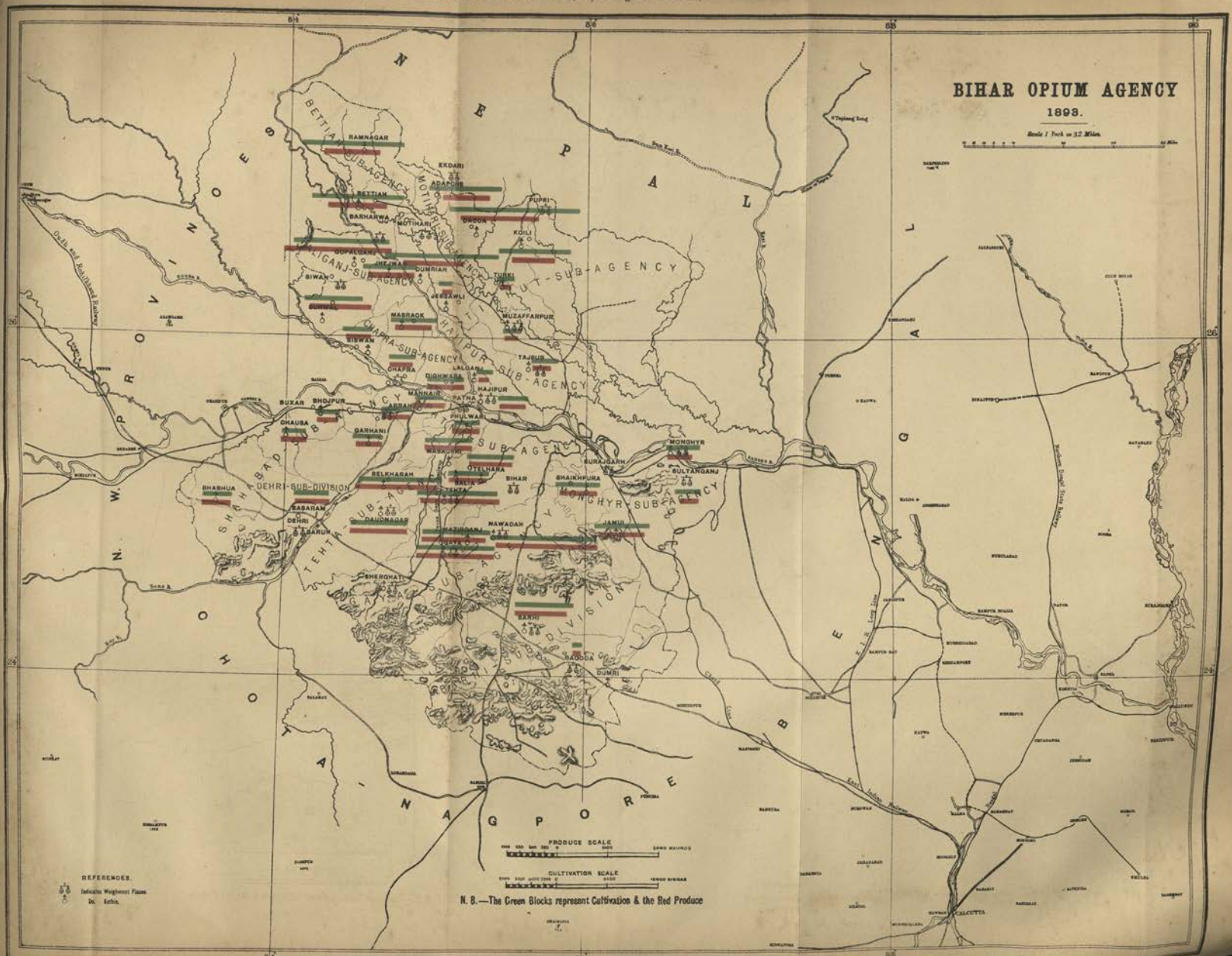
BOARD OF REVENUE,
FORT WILLIAM ;
*The 23rd May 1893.*

Exd. G. C. CHUCKERBUTTY,
*Accountant.*

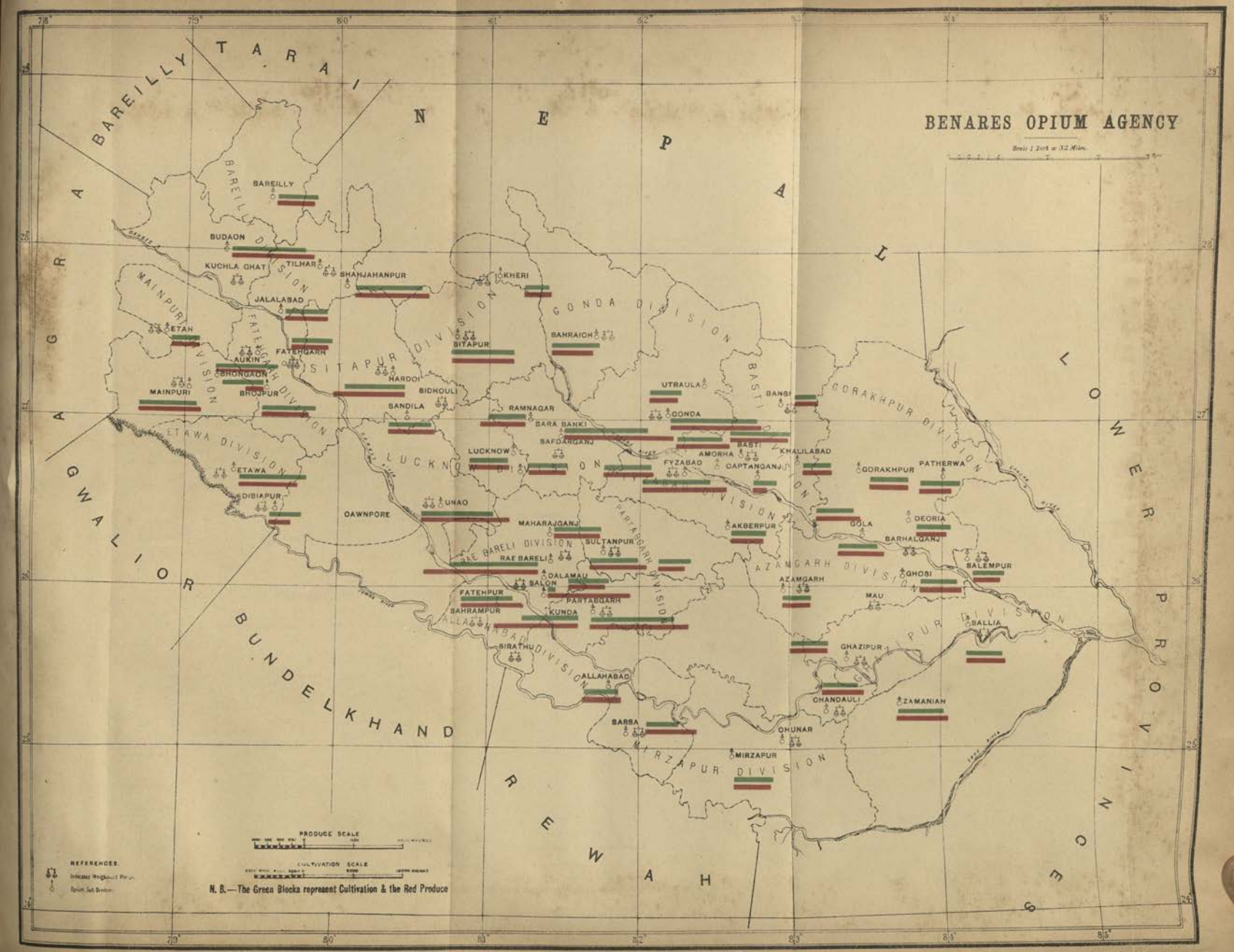
J. KNOX-ORD,
*Superintendent.*

| Year. | Hong-Kong. | | Singapore. | | Penang. | | Saigon. | | Columbo. | | Mauritius. | | London. | | Galle. | | Bourbon. | | Haiphong. | | Alleppy. | | Natal. | | Reunion. | | Manilla. | | Bally. | | Victoria. | | Batavia. | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Behar chests. | Benares chests | Behar chests. | Benares chests. | Behar chests. | Benares chests. | Behar chests. | Benares chests. | Behar chests. | Benares chests. | Behar chests. | Benares chests. | Behar chests. | Benares chests. | Behar chests. | Benares chests. | Behar chests. | Benares chests. | Behar chests. | Benares chests. | Behar chests. | Benares chests. | Behar chests. | Benares chests. | Behar chests. | Benares chests. | Behar chests. | Benares chests. | Behar chests. | Benares chests. | Behar chests. | Benares chests. | Behar chests. | Benares chests. |
| 1883 . . . | 24,968 | 20,266 | 471 | 5,089 | 775 | 1,190 | ... | 825 | ... | 77 | 47 | 2 | ... | ... | ... | 8 | 1 | ... | ... | ... | ... | ... | ... | ... | 3 | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 1884 . . . | 22,638 | 15,932 | 649 | 7,630 | 430 | 1,121 | ... | 806 | ... | 85 | 10 | ... | ... | ... | ... | 10 | ... | ... | ... | ... | ... | ... | ... | ... | 2 | 1 | 5 | ... | ... | ... | ... | ... | ... | ... |
| 1885 . . . | 23,582 | 15,135 | 355 | 8,349 | 265 | 1,778 | ... | 700 | ... | 70 | 17 | 10 | ... | ... | ... | 8 | ... | ... | ... | ... | ... | ... | ... | ... | 6 | 2 | ... | ... | ... | ... | ... | ... | ... | ... |
| 1886 . . . | 27,542 | 14,042 | 630 | 8,743 | ... | 1,658 | ... | 1,250 | ... | 81 | 27 | 11 | ... | ... | ... | 9 | ... | ... | ... | ... | ... | ... | ... | ... | 1 | 1 | ... | ... | ... | 5 | ... | ... | ... | ... |
| 1887 . . . | 27,387 | 15,362 | 290 | 10,170 | 10 | 2,039 | ... | 770 | ... | 83 | 5 | 47 | 53 | ... | ... | 8 | ... | ... | ... | 25 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 1888 . . . | 28,601 | 14,678 | 123 | 10,532 | ... | 2,300 | ... | 850 | ... | 86 | 20 | 10 | 44 | ... | ... | 9 | ... | ... | ... | ... | 1 | 1 | 3 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 1889 . . . | 26,361 | 15,486 | 493 | 12,181 | ... | 1,435 | ... | 800 | ... | 87 | 10 | 35 | 39 | 4 | 1 | 14 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 1890 . . . | 26,743 | 15,985 | 504 | 11,819 | ... | 1,270 | ... | 700 | 2 | 108 | 20 | 45 | 51 | ... | ... | 10 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 220 | ... | ... | ... | ... | ... | ... | ... |
| 1891 . . . | 24,971 | 15,294 | 846 | 12,437 | ... | 1,454 | ... | 700 | 1 | 99 | 10 | 42 | 39 | ... | ... | 14 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 545 | ... | ... | ... | 3 | ... | ... | ... |
| 1892 . . . | 22,333 | 12,640 | 1,795 | 8,558 | 410 | 2,515 | ... | 1,630 | ... | 95 | 30 | 26 | 39 | ... | ... | 15 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 115 | ... | ... | ... | ... | ... | 10 | 415 |
| Total . | 255,126 | 154,820 | 6,156 | 95,509 | 1,890 | 16,760 | ... | 9,031 | 3 | 90 | 196 | 228 | 265 | 4 | 1 | 105 | 1 | ... | ... | 25 | 1 | 1 | 3 | ... | 12 | 4 | 885 | ... | ... | ... | ... | ... | 10 | 415 |
| Average . | 25,512 | 15,482 | 615 | 9,550 | 189 | 1,676 | ... | 903 | ... | 87 | 19 | 22 | 26 | ... | ... | 10 | ... | ... | ... | 2 | ... | ... | ... | ... | 1 | ... | 88 | ... | ... | 5 | 3 | ... | 10 | 14 |

APPENDIX VI. Map showing Opium Cultivation in the Bihar Agency (Handed in by Mr. Rivett-Carnac, C.I.E., Opium Agent at Benares).



APPENDIX VII. Map showing Opium Cultivation in the Benares Agency (Handed in by Mr. Rivett-Carnac, C.I.E., Opium Agent at Benares).




Reg. No. 868. Royal Opium Commission.—Jan. 94—3,000.

Zinco., S. I. O. Calcutta.

# APPENDIX VIII.

[PRESENTED BY MR. FINLAY TO THE GOVERNMENT OF INDIA, DEPARTMENT OF FINANCE AND COMMERCE.]

## STATEMENT SHOWING OPIUM REVENUE AND EXPENDITURE OF BRITISH INDIA UNDER ALL HEADS OF ACCOUNTS.

Appendix VIII.

## *Statement showing Opium Revenue and Expenditure*

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
|---|---|---|---|---|---|---|---|---|
| | REVENUE. | | | | | | | |
| | CREDITED UNDER II—OPIUM. | | | | | CREDITED UNDER V—EXCISE. | | |
| Financial year (1st April to 31st March). | Bengal sales. | Bombay pass duty on Malwa opium. | Cost price of Excise opium. | Miscellaneous Revenue, Bengal and Bombay. | Total Revenue credited under II—Opium. | Opium License fees. | Gain on sale proceeds of Excise opium. | Punjab acreage duty. |
| | Rx. | Rx. | Rx. | Rx. | Rx. | Rx. | Rx. | Rx. |
| 1880-81 . . | 7,683,558 | 2,526,236 | 225,046 | 45,211 | 10,480,051 | 213,648 | 553,191 | 3,076 |
| 1881-82 . . | 7,465,313 | 2,184,645 | 192,037 | 20,449 | 9,862,444 | 227,539 | 608,201 | 3,674 |
| 1882-83 . . | 6,890,456 | 2,395,559 | 198,942 | 14,637 | 9,499,594 | 244,770 | 603,090 | 3,917 |
| 1883-84 . . | 6,803,708 | 2,508,490 | 194,156 | 50,147 | 9,556,501 | 250,886 | 643,798 | 4,125 |
| Average of 1880-81 to 1883-84. | 7,210,759 | 2,403,732 | 202,545 | 32,611 | 9,849,647 | 234,211 | 602,070 | 3,698 |
| 1884-85 . . | 6,052,029 | 2,537,870 | 192,257 | 34,313 | 8,816,469 | 242,935 | 638,214 | 3,482 |
| 1885-86 . . | 6,296,014 | 2,449,005 | 188,060 | 9,436 | 8,942,515 | 248,487 | 631,474 | 2,919 |
| 1886-87 . . | 6,146,979 | 2,583,457 | 198,999 | 13,542 | 8,942,977 | 244,110 | 660,123 | 2,982 |
| 1887-88 . . | 6,037,967 | 2,267,492 | 201,260 | 8,742 | 8,515,461 | 255,100 | 668,769 | 3,185 |
| 1888-89 . . | 6,383,998 | 1,964,497 | 204,964 | 8,859 | 8,562,318 | 270,192 | 688,913 | 4,066 |
| Average of 1884-85 to 1888-89. | 6,183,398 | 2,360,464 | 197,108 | 14,978 | 8,755,948 | 252,165 | 657,498 | 3,327 |
| 1889-90 . . | 6,473,569 | 1,886,885 | 215,123 | 7,478 | 8,583,055 | 265,980 | 710,243 | 3,694 |
| 1890-91 . . | 5,912,886 | 1,749,330 | 210,774 | 6,192 | 7,879,182 | 276,002 | 728,147 | 3,689 |
| 1891-92 . . | 5,949,660 | 1,839,270 | 213,807 | 9,643 | 8,012,380 | 270,633 | 738,037 | 4,245 |
| 1892-93 . . | 6,093,265 | 1,670,730 | 221,301 | 7,884 | 7,993,180 | 259,175 | 747,384 | 4,234 |
| Budget Estimate, 1893-94 | 5,463,000 | 1,645,000 | 199,000 | 9,200 | 7,316,200 | 241,595 | 669,589 | 3,000 |
| Average of 1889-90 to 1893-94. | 5,978,476 | 1,758,243 | 212,001 | 8,079 | 7,956,799 | 262,677 | 718,680 | 3,772 |
| Average of 14 years 1880-81 to 1893-94. | 6,403,743 | 2,157,748 | 203,980 | 17,552 | 8,783,023 | 250,789 | 663,512 | 3,592 |

*of British India under all heads of Account.*

Appendix VIII.

| 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 |
|---|---|---|---|---|---|---|---|---|---|---|
| | | EXPENDITURE. | | | | | | | | |
| | | | DEBITED UNDER 4 OPIUM. | | | | | | | |
| Total Revenue credited under V—Excise. | Total Opium Revenue, gross columns 6 and 10. | Opium refunds debited under I—Refunds. | Bengal opium. | Malwa opium, Bombay and Indore. | Total debit under 4.—Opium. | Debited under 7-Excise. | Total expenditure in India (columns 12, 15, and 16). | Expenditure in England and Exchange. | Total Opium Expenditure (columns 17 and 18). | Net Opium Revenue, *i.e.*, total gross revenue less total expenditure (columns 11 and 19). |
| Rx. | Rx. | Rx. | Rx. | Rx. | Rx. | Rx. | Rx. | Rx. | Rx. | Rx. |
| 769,915 | 11,249,966 | 109 | 2,026,491 | 1,917 | 2,028,408 | 9,505 | 2,038,022 | 106 | 2,038,128 | 9,211,838 |
| 839,414 | 10,701,858 | 1,889 | 2,054,368 | 1,905 | 2,056,273 | 9,680 | 2,067,842 | 1,281 | 2,069,123 | 8,632,735 |
| 851,777 | 10,351,371 | 330 | 2,279,350 | 1,881 | 2,281,231 | 8,531 | 2,290,092 | 1,949 | 2,292,041 | 8,059,330 |
| 898,800 | 10,455,310 | 711 | 1,851,024 | 2,386 | 1,853,410 | 6,154 | 1,860,275 | 1,5 7 | 1,861,848 | 8,593,462 |
| 839,979 | 10,689,626 | 760 | 2,052,808 | 2,023 | 2,054,831 | 3,467 | 2,064,058 | 1,227 | 2,065,285 | 8,624,341 |
| 884,631 | 9,701,100 | 389 | 2,959,624 | 2,908 | 2,962,532 | 5,960 | 2,968,881 | 4,108 | 2,972,989 | 6,728,111 |
| 882,880 | 9,825,395 | 216 | 3,047,429 | 4,052 | 3,051,481 | 5,971 | 3,057,668 | 6,193 | 3,063,861 | 6,761,534 |
| 907,215 | 9,850,192 | 68 | 2,722,649 | 3,863 | 2,726,512 | 6,874 | 2,733,454 | 2,551 | 2,736,005 | 7,114,187 |
| 927,054 | 9,442,515 | 129 | 2,419,445 | 3,793 | 2,423,238 | 6,699 | 2,430,066 | 1,337 | 2,431.403 | 7,011,112 |
| 963,171 | 9,525,489 | 49 | 2,592,817 | 3,954 | 2,596,771 | 7,058 | 2,603,878 | 1,133 | 2,605,011 | 6,920,478 |
| 912,990 | 9,668,938 | 170 | 2,748,393 | 3,714 | 2,752,107 | 6,512 | 2,758,789 | 3,064 | 2,761,853 | 6,907,085 |
| 979,917 | 9,562,972 | 66 | 1,599,588 | 4,008 | 1,603,596 | 8,210 | 1,611,872 | 1,511 | 1,613,383 | 7,949,589 |
| 1,007,838 | 8,887,020 | 1 | 2,176,616 | 3,664 | 2,180,280 | 7,381 | 2,187,662 | 517 | 2,188,179 | 6,698,841 |
| 1,012,915 | 9,025,295 | 12 | 1,856,870 | 3,901 | 1,860,771 | 7,486 | 1,868,269 | 1,041 | 1,869,310 | 7,155,985 |
| 1,010,793 | 9,003,973 | 135 | 1,597,550 | 3,835 | 1,601,385 | 8,757 | 1,610,277 | 1,115 | 1,611,392 | 7,392,581 |
| 914,184 | 8,230,384 | 100 | 2,250,000 | 3,900 | 2,253,900 | 8,180 | 2,262,180 | 1,100 | 2,263,280 | 5,967,104 |
| 985,129 | 8,941,928 | 63 | 1,896,125 | 3,862 | 1,899,987 | 8,003 | 1,908,053 | 1,057 | 1,909,110 | 7,032,818 |
| 917,893 | 9,700,916 | 300 | 2,245,273 | 3,283 | 2,248,556 | 7,603 | 2,256,459 | 1,822 | 2,258,281 | 7,442,635 |

Appendix VIII

EXPLANATIONS OF THE SEVERAL COLUMNS IN THE STATEMENT.

*Bengal sales.*—The figures in this column represent the amounts realised by the sale in Calcutta, for export, of provision opium manufactured in the Behar and Benares Opium Agencies.

*Bombay pass duty on Malwa opium.*—This column shows the Government duty on opium produced chiefly in Central India and parts of Rajputana weighed at the scales under the Opium Agents for export to China *vid* Bombay.

*Cost price of excise opium. Gain on sale proceeds of excise opium.*—Excise opium means opium manufactured in the Behar and Benares Opium Agencies for consumption in India, and not for export. Excise opium is issued by Government to licensed vendors, at rates varying in each Province mainly according to the facilities for smuggling. The rates have been raised from time to time and now vary from Rs. 13 a seer in the Punjab to Rs. 37 in Assam. The figures in the column "Cost price of excise opium" represent the portion, Rs. 7-4-0 a seer, of the total selling price which is estimated to be the cost to the Government of India of excise opium manufactured in the Patna and Ghazipur factories. This is credited to II—Opium. The balance of the selling price is shown in the column "Gain on sale proceeds of excise opium" and credited in each Province to V—Excise. The figures in the two columns taken together show the total amount realised by the sale of opium for local consumption.

*Miscellaneous Revenue, Bengal and Bombay.*—This column shows receipts on account of opium supplied by the Behar and Benares Agencies to the Medical Department, warehouse rent in Bombay, fines, confiscations and other petty items.

*Opium license-fees.*—This column shows the fees paid for licenses for the vend of opium and its preparations, wholesale or retail.

*Punjab acreage duty.*—In some districts of the Punjab poppy cultivation is permitted on payment of an acreage duty varying from Rs. 2 to Rs. 4 an acre.

*Bengal opium.*—This column shows the establishment and other charges of the two Opium Agencies in Bengal, and the charges in Calcutta in connection with the sale of opium for export.

*Malwa opium, Bombay and Indore.*—This column shows the charges incurred in connection with the weighment of Malwa opium, and the realisation of the pass duty.

*Debited under VII.—Excise.*—This column shows the expenditure in the several Provinces in connection with the excise opium.

*Expenditure in England and Exchange.*—This column shows the charges incurred in England on account of stores supplied for the Behar and Benares Agencies.

*Note 1.*—The figures in the statement include only actual revenue and expenditure of British India. Neither the cost of preventive establishments, which would be required if the cultivation of the poppy and manufacture and export of opium were prohibited in British India, nor the compensat on which Native States might claim, if they also were required to enforce prohibition, are included.

*Note 2.*—The figures throughout the statement are taken from the Finance and Revenue Accounts of the Government of India except those in column 7 for the years 1880-81 to 1890-91, which are taken from the Provincial Excise Reports, license-fees on account of opium not having been shown separately in the Finance and Revenue Accounts prior to 1891-92: the figures in the Excise Reports relate to the Revenue year of the Province, which is not in all cases the same as the Financial year.

J. F. FINLAY,
*Secy. to the Govt. of India,*
*Dept. of Finance and*
*Commerce.*

*The 24th November 1893.*

Appendix IX.

# APPENDIX IX.

[PRESENTED BY MR. FINLAY, SECRETARY TO THE GOVERNMENT OF INDIA, DEPARTMENT OF FINANCE AND COMMERCE.]

## OPIUM PRODUCED OR CONSUMED IN INDIA.

### BENGAL OPIUM.

A historical account of the origin of the Government monopoly of opium in Bengal, which dates from a period anterior to British rule in India, will be found in Chapter I of the Report of the Opium Commission of 1883. The following is an outline of the system as it exists at the present time.

2. The tract in which the poppy is cultivated in Bengal comprises 11 districts in the west of the Lower Provinces, situated in the divisions of Patna, Bhagalpore, and Chota Nagpore; and 29 districts of the North-Western Provinces and Oudh. The former districts are, in respect of opium, under the control of an officer styled Opium Agent, Behar, whose head-quarters are at Patna. The latter are under the Opium Agent, Benares, whose head-quarters are at Ghazipur near Benares. At Patna and Ghazipur there are two Government factories at which the crude opium is manufactured into the form in which it passes into consumption. Subject to the immediate supervision of the Opium Agents and their respective staffs, the cultivation of the poppy and the manufacture of opium are regulated by Act XIII of 1857 under the general control of the Lieutenant-Governor of Bengal and the Board of Revenue, Lower Provinces. The possession, transport, import and export of opium are regulated by rules framed under section 5, Act I of 1878 (the Indian Opium Act).

3. Cultivation is permitted only under licenses granted under the authority of the Opium Agent The area to be cultivated is fixed by the license, and the cultivator is bound to sell the whole of his outturn to the Opium Department at the rate fixed by Government. This rate has, since 1881-82, been Rs. 5 per seer of opium of 70 degrees consistency. Advances are given to the licensed cultivators on account of their crop, according to fixed rates at the time of executing the agreement and from time* to time until final delivery. Interest is not charged on these advances. In March or April the opium is made over to the Opium officers and weighed and tested, and as soon as possible afterwards each cultivator's accounts are adjusted, and the balance due is paid to him.

4. The total area under cultivation during each of the last 10 years was as follows:—

| YEAR. | Behar Agency. | Benares Agency. | TOTAL. |
|---|---|---|---|
| | Acres. | Acres. | Acres. |
| 1883-84 | 249,699 | 256,144 | 505,843 |
| 1884-85 | 270,726 | 294,520 | 565,246 |
| 1885-86 | 283,446 | 311,475 | 594,921 |
| 1886-87 | 286,416 | 275,636 | 562,052 |
| 1887-88 | 279,849 | 256,758 | 536,607 |
| 1888-89 | 253,666 | 206,198 | 459,864 |
| 1889-90 | 248,893 | 233,664 | 482,557 |
| 1890-91 | 254,975 | 246,744 | 501,719 |
| 1891-92 | 234,741 | 228,923 | 463,664 |
| 1892-93 | 241,100 | 213,056 | 454,156 |

* Ordinarily two advances only are given.

5. The outturn according to the weighments during each of the last 10 years has been as follows :—

| Year. | Behar. | Benares. | Total. |
|---|---|---|---|
| | Maunds. | Maunds. | Maunds. |
| 1883-84 | 59,560 | 67,037 | 126,597 |
| 1884-85 | 55,802 | 78,002 | 133,804 |
| 1885-86 | 59,865 | 61,634 | 121,499 |
| 1886-87 | 49,582 | 57,995 | 107,577 |
| 1887-88 | 60,192 | 62,851 | 123,040 |
| 1888-89 | 32,234 | 35,500 | 67,734 |
| 1889-90 | 43,147 | 52,721 | 95,868 |
| 1890-91 | 38,725 | 44,373 | 83,098 |
| 1891-92 | 31,934 | 38,490 | 70,424 |
| 1892-93 | 40,339 | 42,970 | 83,309 |

6. After weighment the opium is taken to the Government factories at Patna and Ghazipur, where it is manufactured. The manufactured product is turned out in two* forms, *viz.*,—

(*a*) that which is intended for export to China and the Straits Settlements, technically known as "provision" opium: and

(*b*) that which is intended for consumption in India technically known as "excise" opium.

Provision opium is made up in the form of balls or cakes, each weighing 3·5lb and is packed in chests, each chest containing 40 cakes, weighing 140lb.

Excise opium is made up in cubical packets, each weighing one seer.

7. The outturn of each factory of each kind of opium during the last 10 years has been as follows :—

| Year. | Behar. | | Benares. | | Total. | |
|---|---|---|---|---|---|---|
| | Provision. | Excise. | Provision. | Excise. | Provision. | Excise. |
| | Chests. | Maunds. | Chests. | Maunds. | Chests. | Maunds. |
| 1883-84 | 32,850 | 1,837 | 33,143 | 5,079 | 65,993 | 6,916 |
| 1884-85 | 32,430 | 3,991 | 32,500 | 2,468 | 64,930 | 6,459 |
| 1885-86 | 31,500 | 2,653 | 33,000 | 5,692 | 64,500 | 8,345 |
| 1886-87 | 29,000 | 931 | 28,500 | 4,747 | 57,500 | 5,678 |
| 1887-88 | 35,500 | 3,289 | 34,000 | 3,950 | 69,500 | 7,239 |
| 1888-89 | 17,500 | 1,698 | 20,805 | 4,538 | 38,305 | 6,236 |
| 1889-90 | 17,610 | 1,914 | 27,150 | 4,197 | 44,760 | 6,111 |
| 1890-91 | 21,834 | 5,030 | 22,688 | 3,573 | 44,522 | 8,603 |
| 1891-92 | 20,846 | 5,098 | 12,833 | 3,937 | 33,679 | 9,035 |
| 1892-93 | 19,927 | 1,116 | 20,579 | 2,460 | 40,506 | 3,576 |

These figures are for the year of manufacture, 1st September to 31st August.

8. The estimated cost price of a chest of provision opium, including all charges whatever, during each of the last 10 years, is shown in the following table†:—

Chest of Provision Opium.

| Year. | Cost of crude opium, leaves, etc. (payments to cultivators). | Establishment and factory charges. | Calcutta charges. | Interest on advances. | Total. |
|---|---|---|---|---|---|
| | Rs. A. P. | Rs. A. P. | Rs. A. P. | Rs. A. P. | Rs. A. P. |
| 1883-84 | 359 6 11 | 37 9 4 | 0 7 11 | 14 5 7½ | 411 13 9½ |
| 1884-85 | 358 1 7⅓ | 41 13 8⅓ | 0 7 4½ | 18 10 3 | 419 0 11⅓ |
| 1885-86 | 357 6 6½ | 39 0 11 | 0 7 1 | 21 0 3½ | 417 14 10 |
| 1886-87 | 357 3 2 | 40 15 5 | 0 7 6 | 22 9 6½ | 421 3 7½ |
| 1887-88 | 359 11 9½ | 37 3 5⅔ | 0 7 7 | 21 8 7⅓ | 418 15 5⅔ |
| 1888-89 | 368 8 9 | 48 5 1 | 0 7 7 | 24 2 3½ | 441 7 8½ |
| 1889-90 | 364 1 6 | 45 8 4⅓ | 0 7 6 | 22 15 10 | 433 1 2⅓ |
| 1890-91 | 358 13 10½ | 46 11 5⅓ | 0 8 3 | 17 11 11 | 423 13 6 |
| 1891-92 | 371 1 9 | 58 2 5½ | 0 9 7 | 19 13 9⅓ | 449 11 7 |
| 1892-93 | The figures are not yet available, and those entered in the column for the "Total" are the average of the three preceding years. | | | | 433 0 0 |

* A small amount of opium for medical purposes is also made at Patna, and at Ghazipur morphia and codeia are made from opium not fit for other purposes.

† The cost price differs slightly in the two factories. The figures represent the average of a chest from each factory without regard to the total outturn of each.

Appendix IX.

9. Provision opium is disposed of by public auction in Calcutta. In June of each year, a notification is published stating the number of chests from each Agency which will be put up to sale in each month of the following calendar year; and the quantities so notified are not altered without three months' notice. The quantities depend on the amount manufactured and the reserve stock. The following statement shows, for each of the last 10 years, the quantities sold, the average price realised per chest, the sale proceeds, and the reserve stock in hand at the end of the year:—

| Year. | Quantity of provision opium sold. | Average price realised. | Sale proceeds. | Reserve stock on 31st December in each year. | |
|---|---|---|---|---|---|
| | Chests. | Rs. | Rx. | | Chests. |
| 1883-84 | 54,400 | 1,251 | 6,803,709 | 1883 | 11,625 |
| 1884-85 | 46,698 | 1,296 | 6,052,029 | 1884 | 2,265 |
| 1885-86 | 50,994 | 1,234⅝ | 6,296,014 | 1885 | 18,274 |
| 1886-87 | 54,750 | 1,122¾ | 6,146,979 | 1886 | 29,205 |
| 1887-88 | 57,000 | 1,059¼ | 6,037,967 | 1887 | 36,705 |
| 1888-89 | 57,000 | 1,120 | 6,383,993 | 1888 | 37,205 |
| 1889-90 | 57,000 | 1,135¾ | 6,473,564 | 1889 | 49,705 |
| 1890-91 | 57,000 | 1,037⅛ | 5,912,896 | 1890 | 31,010 |
| 1891-92 | 56,250 | 1,057²³/₃₂ | 5,949,659 | 1891 | 18,770 |
| 1892-93 | 48,852 | 1,247¼ | 6,093,265 | 1892 | 9,292 |

10. The duty levied by the Government on each chest may be taken to be the difference between the average price realised each year, as shown in this table, and the average cost price in the same year, as shown in the table in paragraph 8. For example, the duty in the year 1892-93 may be taken as about Rs. 814 a chest.

11. Under a convention which dates from 1815, the French Government has the right to purchase not more than 300 chests of opium each year, at the average price realised by the rest of the opium at the sales. This right has been commuted for a money payment which at present amounts to Rs. 5,000 a year, under an agreement which will terminate on 31st December 1893, but which will probably be renewed.

12. Excise opium is distributed from the factories or from the Calcutta warehouse to the Government Treasuries, whence it is issued on payment to the licensed vendors, under arrangements described below. For purposes of account, a sum of Rs. 7-4-0 per seer out of the proceeds of this opium is credited under the head of Opium as representing the cost price. The remainder of the proceeds is credited under Excise.

## Malwa Opium.

13. A historical account of the origin of the system under which revenue is derived by the British Government from Malwa opium was prepared some years ago by Mr. J. A. Crawford in a précis of correspondence relating to opium in Native States, which can be presented to the Commission if desired. The following is an account of the system as it now exists.

14. Malwa opium is produced in the Baroda State, and in the following Native States, in the Rajputana and Central India Agencies. It is not produced in British territory, except to a limited extent in the small tract of Ajmere-Merwara regarding which reference may be made to paragraph 86 below:—

### Central India Agency.

*Indore Residency*
- Indore.
- Dewas, Senior Branch.
- Dewas, Junior Branch
- Bagli.

*Gwalior Residency*
- Gwalior.

*Bhopal Agency*
- Bhopal.
- Rajgarh.
- Narsingarh.
- Khilchipur.
- Maksudangarh.
- Qurwai.
- Muhammadgarh.
- Basoda.
- Sutalia.
- Agra Barkhera.
- Kamalpur.
- Dhabla Dhir.
- Dhabla Ghosi.
- Daria Kheri.
- Rajapur Kheri.
- Jabria Bhill.
- Tappa.
- Pataria.
- Piplianagar.
- Khajuri.
- Dugri.
- Sadan Kheri.
- Hirapur.
- Pathari.

*Bundelkhand Agency*
- Datia.
- Panna.
- Ajiagarh.
- Baoni.
- Chhatarpur.
- Baraundha.
- Paldeo.
- Pahra.
- Taraon.
- Gawrihar.
- Charkhari.
- Bijawar.
- Sarila.

*Baghelkhand Agency*
- Rewah.
- Maihar.
- Nagode.

*Western Malwa Agency*
- Jaora.
- Rutlam.
- Sailana.
- Sitamau.
- Piploda.
- Panth Piploda.

*Bhopawar Agency*
- Dhar.
- Jhabua.
- Barwani.
- Ali Rajpur.
- Jobat.
- Bagode.
- Nimkhera.
- Kalibaori.
- Rajgarh.
- Bharupura.
- Chiktiabar.
- Manpur (British).
- Jamnia.
- Garhi.
- Kothide.

*Goona Agency*
- Raghogarh.
- Parone.
- Gurra,
- Umri.
- Bhadaura.
- Dharnaoda.
- Sirsi.

### Rajputana.

*Meywar*
- Meywar.
- Banswara.
- Pertabgarh.
- Dungarpore.

*Western Rajputana States*
- Marwar.
- Jaisulmir.
- Sirohi.

*Jeypore*
- Jeypore.
- Kishengarh.

| | | |
|---|---|---|
| *Haraoti and Tonk* | *Tonk.* | Bundi.<br>Tonk.<br>Aligarh.<br>Nimbakhera.<br>Chabra.<br>*Parowa.*<br>*Sironj.*<br>Shahpura. |
| | | Kotah.<br>Jhallawar.<br>Bikanir.<br>Ulwar. |
| *Eastern States* | | Bhurtpore.<br>Kerowle.<br>Dholepore. |

15. In these States the British Government has no concern whatever with the cultivation of the poppy or the manufacture of opium. Neither has it any concern with the export of the opium, except that it levies a duty on opium which passes into or through British territory either for local consumption in British India or for export by sea to China. It is this duty, commonly called pass-duty, which constitutes the British revenue from Malwa opium.

16. Government is enabled to raise this revenue because the States in which the opium is produced have no access to the sea except through British territory. The import of the opium into or transport through British territory is prohibited except under passes granted under the authority of the Opium Agents,* and on payment of the pass-duty.

* The Agent to the Governor General, Central India, and the Commissioner of Ajmir-Merwara are *ex-officio* Opium Agents for their respective charges.

17. Passes are granted after weighment of the opium at scales maintained by the Opium Agents. The three principal scales are maintained at Indore in Central India, at Ajmir in Rajputana, and at Ahmedabad in the Bombay Presidency. The last was intended for opium from Baroda and the small State of Dungarpore in Rajputana. There are also subsidiary scales at some other convenient places.

18. The poppy is sown in Malwa in November: the plants are in flower in the beginning of February, and by the end of March the whole of the opium is collected by the cultivators and ready for sale. The village bankers and others who get possession of the raw opium usually retain it until the end of April, and during May and June it is bought by the large dealers, who make it up into balls of about 12 ounces each, and expose it in storehouses to dry for the next two or three months, after which it is ready for the scales. It is usually ready for export by September: but as considerable dryage takes place during transport to Bombay while it is new, it is commonly kept back till October. A chest of Malwa opium contains 140lb weight to which an allowance of 4 oz. is added for leaf and dust, making a total of 140¼lb The opium is usually packed *in half chests* for convenience of carriage. Appendix IX.

19 The rates of pass-duty levied since 1862 on opium weighed for export by sea have been as follows :—

| From | Per chest. Rs. | |
|---|---|---|
| 1st October 1862 ... | 600 | |
| 16th July 1877 ... | 675 | if weighed at Ajmir for export by sea from Bombay. |
| | 650 | if weighed elsewhere for export by sea from Bombay. |
| 15th September 1879 | 725 | if weighe at Ajmir for export by sea from Bombay. |
| | 700 | if weighed elsewhere for export by sea from Bombay. |
| 28th June 1882 ... | 675 | if weighed at Ajmir for export by sea from Bombay. |
| | 650 | if weighed elsewhere for export by sea from Bombay. |
| 5th July 1890 ... | 625 | if weighed at Ajmir for export by sea from Bombay. |
| | 600 | if weighed elsewhere for export by sea from Bombay. |

20. Opium which has been weighed and passed for export by sea from Bombay may, after arrival at Bombay, be diverted for local consumption on payment of a higher rate of pass duty, as follows, *viz.*,—

| | Per chest. Rs. |
|---|---|
| When the pass for such opium was granted at Ajmir ... | 725 |
| Ditto ditto elsewhere ... | 700 |

21. When opium is weighed directly for local consumption and not for export by sea, the higher duty is charged at once. The reason why a higher rate of pass-duty is levied at Ajmir is that, as these scales are situated in British territory, the opium weighed there is not subject to the dues levied by the Native States.

22. The weighments at the three principal scales, including the subsidiary ones, during the last ten years, the amount diverted for local consumption, and the actual exports by sea have been as follows :—

| — | 1883-84. | 1884-85. | 1885-86. | 1886-87. | 1887-88. | 1888-89. | 1889-90. | 1890-91. | 1891-92. | 189293. |
|---|---|---|---|---|---|---|---|---|---|---|
| | Chests. | Chests. | Chests. | Chests | Chests. | Chests. | Chests. | Chests. | Chests. | Chests. |
| Indore ... ... | 40,275 | 40,668½ | 40,516⅔ | 42,299 | 38,461½ | 31,936¼ | 32,079 | 31,617 | 34,269¾ | 30,152 |
| Ajmir ... ... | 186¼ | 146⅕ | | ... | ... | 14 | 187⅓ | 387½ | 392 | 430 |
| Ahmedabad ... | 882½ | 350½ | ... | 209½ | 482 | 281½ | 68½ | 115½ | 89½ | 79 |
| TOTAL ... | 41,343¾ | 41,165⅕ | 40,517⅛ | 42,508½ | 38,943½ | 32,231¾ | 32,335 | 32,120 | 34,751¼ | 30,661 |
| Diverted or weighed for local consumption in British territory and Native States. | 2,865¾ | 2,875,⅞ | 2,856¾ | 2,837 | 2,969½ | 3,077¼ | 3,293 | 3,291½ | 3,515¼ | 3,348 |
| *Exports by sea* ... | 38,245½ | 38,686 | 36,901½ | 41,222½ | 33.711 | 30,431 | 29,181 | 28,156 | 30,786 | 27,268½ |

23. The pass-duty on the opium weighed for export is paid by *hundis*, or bills, payable in Bombay, After weighment and delivery of the *hundi*, the opium is transported to Bombay under cover of the pass by railway, the cost of transit being borne by the owner. In Bombay it is received by the Commissioner of Customs and Opium, who is responsible for seeing that it corresponds with the covering pass, and who detains it until the *hundi* has been cashed. The opium is then warehoused and is at the disposal of the owner, for export or local consumption, subject to the provisions of the Opium Act and Bombay Opium Rules.

## OPIUM CONSUMED IN INDIA.

24. The following is an outline of the arrangements under which opium is supplied and sold for local consumption in India. The arrangements, which form a branch of the excise administration of the country, vary in the different provinces and sometimes within the same province, in accordance with local conditions. Minor details are not given as being unnecessary for the present purpose.

### BENGAL.

25. Opium, which in this case is exclusively 'excise' opium (see paragraph 6 above), as well as poppy-heads and preparations known as madak and chandu are sold to the public in shops kept by licensed vendors. The number and locality of the shops are fixed by the local authorities under the control of the Board of Revenue. The consumption of opium on the premises of the shops is prohibited.

26. The license fee of each shop is fixed annually (or in a few cases triennially) by public auction, subject to a certain upset price. As an exception to this arrangement the shops in six districts of the Patna Division where opium is produced are licensed at a fixed nominal price in order to discourage illicit sales. Nothing resembling a vested interest in any shop is recognised or permitted; this remark applies to all provinces.

Appendix IX.

27. Licensed vendors obtain their supplies of opium exclusively from the Government Treasuries. The price at which it is issued to them is fixed by Government according to local circumstances, and varies from Rs. 16 to Rs. 32 a seer.

28. The following statement shows the number of shops licensed during the last ten years, the quantity of opium issued, etc.:—

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
|---|---|---|---|---|---|---|---|
| Year. | Number of shops licensed for retail sale of | | | Quantity of opium issued. | Receipts from* | | |
| | Opium. | Madak. | Chandu. | | License fees. | Duty. | Total. |
| | | | | Seers. | Rx. | Rx. | Rx. |
| 1883-84 | 2,302 | 445 | 90 | 76,738 | 42,933 | 159,242 | 202,175 |
| 1884-85 | 2,218 | 426 | 92 | 75,041 | 44,325 | 156,027 | 200,352 |
| 1885-86 | 2,127 | 398 | 93 | 73,668 | 44,045 | 153,511 | 197,556 |
| 1886-87 | 2,032 | 396 | 94 | 75,517 | 44,931 | 156,983 | 201,914 |
| 1887-88 | 1,926 | 367 | 87 | 77,580 | 49,948 | 160,825 | 210,773 |
| 1888-89 | 1,911 | 366 | 88 | 77,017 | 53,169 | 159 765 | 212,934 |
| 1889-90 | 1,831 | 346 | 89 | 76,222 | 50,141 | 157,657 | 207,798 |
| 1890-91 | 1,702 | 309 | 81 | 77,706 | 51,295 | 160,008 | 211,303 |
| 1891-92 | 1,698 | 302 | 72 | 80,232 | 50,883 | 167,467 | 218,350 |
| 1892 93 | 1,714 | 263 | 71 | 77,379 | 51,063 | 160,942 | 212,005 |

29. The retail selling price, so far as is known, varies from Rs. 20 to Rs. 65 per seer in different parts of the province.

30. The maximum amount of opium and its preparations which may be possessed by any person not holding a license for sale or transport is as follows:—

| | |
|---|---|
| Opium | 5 tolas. |
| Drugs (madak and chandu, etc.) | 1 tola. |
| Poppy-heads | 5 seers. |

31. Under a recent rule, no one is permitted to manufacture madak or chandu, even for his private consumption, without special license. These drugs are of comparatively little importance in Bengal.

32. Besides the licenses included in the statement in paragraph 28, druggists' licenses and licenses for the sale of poppy-heads are also issued at a low fixed rate. The latter cover the sale of poppy-heads or capsules, which may be obtained from the cultivators in the producing districts. They are very few in number and of little importance. The former authorize the retail sale of opium and its preparations for *bonâ fide* medical purposes only. A licensed druggist is not permitted to possess more than one seer of opium or intoxicating drugs or ten seers of poppy-heads; and he is bound to procure his supplies of the former from the Government Treasury, a licensed vendor, or a fellow druggist.

### Assam.

33. No opium is produced in Assam, and the only source of supply is Bengal excise opium, which is imported by the Local Government from the Calcutta warehouse and warehoused in the district treasuries, whence it is issued to licensed vendors at Rs. 37 a seer. This high price is rendered possible by the geographically isolated position of the province.

34. Shops for the retail vend of opium, madak and chandu are licensed annually, their number and locality being fixed by the authorities, and the license fee of each shop being determined by public auction, subject to an upset price. The limit of retail sale is five tolas in the case of opium and one tola in the case of madak and chandu, these being also the maximum amounts which may be possessed by any person not holding a license, for sale or transport. Consumption on the premises of licensed shops is prohibited. The retail price varies from Rs. 40 to Rs. 72-8 per seer.

35. The following statement shows the number of shops, the quantity of opium issued, and the receipts for each of the last ten years:—

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|---|---|---|---|---|---|---|
| Year. | Number of shops for retail sale of | | Quantity of opium issued. | Receipts from† | | |
| | Opium. | Madak and chandu. | | License fees. | Duty. | Total. |
| | | | Seers. | Rx. | Rx. | Rx. |
| 1883-84 | 1,318 | 37 | 56,169 | 26,498 | 39,006 | 165,504 |
| 1884-85 | 1,283 | 37 | 59,290 | 23,184 | 146,731 | 169,915 |
| 1885-86 | 1,250 | 38 | 57,856 | 24,341 | 143,195 | 167,536 |
| 1886-87 | 1,175 | 41 | 57,876 | 24,271 | 143,243 | 167,514 |
| 1887-88 | 1,067 | 40 | 56,672 | 23,168 | 140,263 | 163,431 |
| 1888-89 | 989 | 39 | 56,458 | 24,533 | 139,733 | 164,266 |
| 1889-90 | 990 | 39 | 59,785 | 26,418 | 148,018 | 174,436 |
| 1890-91 | 946 | 33 | 52,833 | 25,469 | 155,692 | 181,161 |
| 1891-92 | 953 | 24 | 54,785 | 27,669 | 162,987 | 190,656 |
| 1892-93 | 866 | 16 | 53,349 | 28,080 | 158,710 | 186,790 |

### North-Western Provinces and Oudh.

36. The arrangements for the supply of opium to the public in the North-Western Provinces and Oudh closely resemble those in force in Bengal. Shops for the retail sale of opium are licensed in such number and such localities as are determined by the authorities. The license fee for each shop is determined annually by public auction. In addition to these shops, the treasurer of each district treasury, and his agent at the sub-treasury in each tehsil, are allowed to sell retail during office hours at their head-quarters at the fixed district rate, this arrangement being regarded as a valuable check on illicit sales. Treasurers pay no license fees.

37. Both licensed vendors and treasurers obtain their supplies from the district treasury to which opium is sent from the factory at Ghazipur, as explained at paragraph 12 above. The opium is now supplied at them at rates varying in different districts from Rs. 16 to Rs. 18 a seer, according to local circumstances, the treasurers being allowed an abatement of Re. 1 a seer. Up to the 1st July 1893, there was a uniform rate throughout the province of Rs. 16 a seer, with an abatement of Re. 1 in favour of licensed vendors and treasurers.

* The figures in these three columns represent tens of rupees. The figures in column 7 are exclusive of the cost price of the opium at Rs. 7-4-0 a seer.

† The figures in these three columns represent tens of rupees. The figures in column 6 are exclusive of the cost price of the opium at Rs. 7-4-0 a seer.

38. The following statement shows the number of shops, the consumption, and the receipts in each of the last ten years :— Appendix IX.

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
|---|---|---|---|---|---|---|---|---|---|
| Year. | Number of shops for retail sale of | | Opium issued to | | | | Receipts for | | |
| | Opium. | Madak and chandu. | Licensed vendors | Treasurers and their agents. | Madak and chandu sellers. | Total. | License fees. | Duty. | Total. |
| | | | Seers. | Seers. | Seers. | Seers. | Rx. | Rx. | Rx. |
| 1883-84 | 779 | 324 | 38,041 | 15,191 | 6,615 | 59,847 | 17,345 | 53,457 | 70,802 |
| 1884-85 | 808 | 248 | 36,970 | 13,549 | 8,431 | 58,959 | 17,770 | 51,186 | 68,956 |
| 1885-86 | 798 | 112 | 58,370 | 14,449 | 7,080 | 59,899 | 17,435 | 51,319 | 68,754 |
| 1886-87 | 1,012 | 74 | Figures | not | available. | 60,404 | 17,464 | 53,475 | 70,939 |
| 1887-88 | 1,027 | 57 | 39,154 | 14,829 | 5,353 | 59,336 | 18,774 | 51,571 | 70,345 |
| 1888-89 | 1,128 | 54 | 44,238 | 16,277 | 5,696 | 66,218 | 19,791 | 53,625 | 73,423 |
| 1889-90 | 1,159 | 48 | 45,100 | 16,898 | 6,153 | 68,151 | 19,528 | 61,088 | 80,616 |
| 1890-91 | 1,140 | 26 | 45,269 | 16,548 | 4,168 | 65,985 | 19,636 | 57,537 | 77,173 |
| 1891-92 | 990 | 26 | 48,166 | 16,636 | 3,354 | 68,156 | 19,517 | 57,704 | 77,221 |
| 1892-93 | 1,027 | 14 | 50,686 | 18,918 | 1,762 | 71,366 | 17,450 | 62,086 | 79,536 |

39. Besides the above, licenses are issued free of charge to druggists for the sale of opium and medical preparations of opium for *bonâ fide* medical purposes.

40. The maximum limits for retail sale and for possession without a license are :—

Opium . . . . 3 tolas.
Preparations of opium . . 1 tola.

41. Consumption on the premises of licensed shops is everywhere prohibited. No licenses are now issued for the manufacture or sale of preparations of opium.

The retail selling price of opium, so far as is known, varies from Rs. 16 to Rs. 40 per seer.

### Central Provinces.

42. The cultivation of the poppy is not permitted in the Central Provinces, and no opium is produced, the only source of supply being excise opium, which is imported by the Local Government from the Ghazipur Factory and warehoused in the district treasuries, whence it is issued to licensed vendors at Rs. 22 a seer.

43. The number and locality of the shops for retail sale are fixed by the authorities, the license-fee, either for each shop singly or for a group of shops, being determined annually by public auction, subject to an upset price. In a few cases, the license includes the right to sell madak and chandu as well as opium, but this is not generally the case. No separate licenses for the sale of these drugs are granted, and chandu is little sold. The limit of retail sale is two tolas in the case of opium, one tola in the case of madak or chandu, and one seer in the case of poppy-heads, these being also the maximum quantities which may be possessed without a license. Consumption on the premises of licensed shops is prohibited. The retail selling price of opium varies from Rs. 27 to Rs. 40 per seer.

44. Medical practitioners are permitted under a special license to sell opium, drugs manufactured from opium, and poppy-heads by retail for medical purposes only: they are not allowed to keep a stock of more than one seer of opium, one seer of drugs, and five seers of poppy-heads.

45. The following statement shows for the last ten years the number of shops for retail vend, the quantity of opium issued, and the receipts from duty and license fees :—

| 1 | 2 | 3 | 4 | 5 | 6 |
|---|---|---|---|---|---|
| Year. | Number of shops for retail sale. | Quantity of opium issued. | Receipts from† | | |
| | | | License fees. | Duty. | Total. |
| | | Seers. | Rx. | Rx. | Rx. |
| 1883-84 | 1,342 | 30,206 | 30,378 | 42,914 | 73,292 |
| 1884-85 | 1,203 | 29,871 | 31,016 | 42,415 | 73,431 |
| 1885-86 | 1,236 | 30,564 | 31,575 | 42,671 | 74,246 |
| 1886-87 | 1,237 | 29,594 | 30,279 | 42,254 | 72,533 |
| 1887-88 | 1,229 | 28,451 | 27,536 | 39,855 | 67,391 |
| 1888-89 | 1,295 | 29,817 | 27,303 | 41,864 | 69,167 |
| 1889-90 | 1,323 | 31,409 | 27,245 | 44,174 | 71,419 |
| 1890-91 | 1,317 | 30,639 | 27,842 | 43,154 | 70,996 |
| 1891-92 | 1,161 | 32,495 | 28,735 | 45,979 | 74,714 |
| 1892-93 | 1,133 | 31,627 | 28,533 | 44,458 | 72,991 |

### Punjab.

46. The system in force in the Punjab differs materially from that in force in Bengal and the North-Western Provinces. The opium consumed locally is supplied from the following sources :—

(*a*) Opium produced from poppy grown within the province.
(*b*) Opium produced in Kashmir and the Hill States under the political control of the Punjab Government and imported into the province, and also from independent territory west of the Indus.
(*c*) Bengal excise opium imported from the Ghazipore Factory.
(*d*) Malwa opium imported from Ajmere.

47. The cultivation of the poppy is permitted (under licenses for each crop) throughout the Punjab, except in the districts marginally noted, where it has long been prohibited, the total area under poppy having usually been about 13,000 acres. There are, however, only five really opium-producing districts—Umballa, Simla, Kangra, Shahpur and Dera Ghazi Khan. In the remaining districts in which the plant is grown, opium is either not extracted or, if it is extracted,

Delhi, Gurgaon, Rohtak, Hissar, the greater part of Karnal, and part of Ferozepore.

* The figures in these three columns represent tens of rupees. The figures in column 9 are exclusive of the cost price of the opium at Rs. 7-4-0 a seer.

† The figures in these three columns represent tens of rupees. The figures in column 3 include sales of confiscated opium. The figures in column 5 are exclusive of the cost price of the opium at Rs. 7-4-0 a seer.

Appendix IX. only a small amount of it becomes available for sale by licensed vendors, the rest being surreptitiously disposed of; and the produce is consumed in the shape of a drink called *post* made from poppy-heads, either illicitly, or after passing through the hands of licensed vendors.

48. An acreage duty is levied on the cultivation of the poppy, at the rate of Rs. 2 per acre in the five chief opium-producing districts and Gujrat, which adjoins Shahpur, and at the rate of Rs. 4 per acre in the rest of the province.

49. A cultivator is not permitted to consume any part of the produce of his crop himself. He is bound either (*a*) to dispose of it standing to a license-holder who extracts the opium and sells it to a licensed wholesale or retail vendor, or (*b*) to extract the opium himself and dispose of it, or of the produce in the shape of poppy-heads, to a licensed retail or wholesale vendor.

50. Opium produced in the Hill States, in Kashmir, and in independent territory west of the Indus, is imported by wholesale vendors and is subject to no import duty.

51. Bengal excise opium is imported by the Local Government from the Ghazipore Factory to an amount not exceeding 200 maunds a year, at cost price,—*i.e.*, at Rs. 7-4-0 a seer, *plus* the cost of carriage. This is wharehoused in the district treasuries, and issued to licensed vendors at rates varying from Rs. 13 to Rs. 15 a seer.

52. Malwa opium, to an amount not exceeding 935 maunds a year, is allowed to be imported from Ajmir, on payment of a duty of Rs. 3 a seer. This opium is not imported by the Local Government, but by the licensed vendors themselves, in favour of whom permits are issued by the Punjab authorities to the local authorities in Ajmir-Merwara. The maximum of 935 maunds a year includes the opium which is consigned to Native States under the political control of the Punjab Government.

53. Licenses for the wholesale vend of opium, and for the purchase of standing crops of poppy, are issued at a small fixed fee. It is through these wholesale dealers, who may only sell to each other or to licensed retail vendors, that opium from the Hill States, etc., and Malwa and the produce of the opium-producing districts is distributed to the retail vendors of other districts, and ultimately to the public.

54. Licenses for retail vend are issued under two systems. The first, which extends to the greater part of the Province, resembles the systems in force in Bengal and the North-Western Provinces. The number and locality of the shops are fixed by the authorities, and the license fee is determined annually by public auction. Under the second, the fees leviable in a district or part of a district may be farmed for a term not exceeding five years; and in practice under this system also the number and locality of the shops are fixed by the authorities. Under both systems, the licensed vendor procures his supplies either from the Government treasury or from a wholesale dealer, or purchases the produce of a cultivator.

55. The following statement shows, for each of the last ten years, the area under cultivation, and acreage duty, the supply of opium from each of the four sources, the receipts under each head, the number of wholesale and retail licenses, and the wholesale and retail selling prices:—

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | Quantity of Opium. | | | | Receipts. | | | | Number of Licenses. | | | Selling price per seer. | |
| Year. | Area under cultivation. | Acreage duty. | Bengal excise. | Malwa. | Other opium. | Total. | License fees. | Gain of Bengal opium. | Import duty. | Total. | Wholesale. | Purchase of standing crop. | Retail sale. | Wholesale. | Retail. |
| | Acres. | Rx. | Seers. | Seers. | Seers. | Seers. | Rx. | Rx. | Rx. | Rx. | | | | Rs. A. P. | Rs. A. P. |
| 1883-84 ... | 15,718 | 4,125 | ... | 11,130 | 34,696 | 45,826 | 35,347 | ... | 2,782 | 38,129 | 354 | 143 | 1,177 | 12 4 1 | 24 2 2 |
| 1884-85 ... | 13,109 | 3,482 | ... | 17,800 | 29,838 | 47,638 | 33,786 | ... | 4,235 | 38,021 | 329 | 56 | 1,136 | 9 9 3 | 22 2 2 |
| 1885-86 ... | 11,243 | 2,919 | ... | 409 | 45,880 | 46,289 | 32,647 | ... | 420 | 33,067 | 269 | 20 | 1,131 | 10 0 10 | 22 3 10 |
| 1886-87 ... | 11,716 | 2,982 | 3,200 | ... | 44,240 | 44,440 | 32,933 | 1,566 | ... | 34,499 | 277 | 67 | 1,185 | 4 0 0 | 24 2 0 |
| 1887-83 ... | 12,087 | 3,185 | 5,160 | ... | 38,953 | 44,113 | 31,282 | 2,229 | 46 | 33,557 | 253 | 83 | 1,717 | 4 8 2 | 24 15 0 |
| 1888-89 ... | 15,491 | 4,082 | 4,160 | 3,840 | 39,800 | 47,800 | 31.769 | 1,836 | 1 332 | 34,937 | 264 | 54 | 1,849 | 3 5 2 | 19 10 8 |
| 1889-90 ... | 14,458 | 3,684 | 3,720 | 9,800 | 43,880 | 57,400 | 32,428 | 1,874 | 4,016 | 38,318 | 252 | 206 | 1,888 | 13 3 2 | 19 10 8 |
| 1890-91 ... | 12,041 | 3,689 | 3,840 | 15,480 | 37,380 | 57,120 | 34,853 | 2669 | 6,977 | 44,499 | 443 | 132 | 1,901 | 2 15 0 | 19 2 5 |
| 1891-92 ... | 12,643 | 4,245 | 3,920 | 15,80) | 42,900 | 62,620 | 32,952 | 1,900 | 11,627 | 46,479 | 445 | 427 | 1,785 | 11 6 3 | 1 14 0 |
| 1892-93 ... | 9,857 | 4,234 | 4,520 | 18,960 | 37,440 | 60,920 | 34,326 | 3,199 | 5,839 | 43,364 | 362 | 29 | 1,780 | 11 11 5 | 18 14 4 |

56. Besides the above, medical practitioners are permitted under license to sell opium, medical preparations of opium, and poppy-heads, by retail for medical purposes only. They are not allowed to possess more than half a seer of opium or drugs, or ten seers of poppy-heads.

57. Intoxicating drugs prepared from opium may not be sold for ordinary consumption; but they may be manufactured by a private person for his own domestic use without a license, subject to the limit of possession noted below.

The consumption of opium or its preparations in any form on the premises of licensed shops is prohibited.

The limit of possession by a private person without a license is—

| | |
|---|---|
| Opium . . . . | 3 tolas. |
| Preparations of opium . . | 1 tola. |
| Poppy-heads . . . | 5 seers. |

### Baluchistan.

58. The cultivation of the poppy is prohibited in Baluchistan, and no opium is produced there. The only source of supply is Punjab-grown opium, which is imported by the licensed vendors, chiefly from Amritsar, Shikarpur and Rajanpur in the Dera Ghazi Khan District, under passes granted by the local authorities. Sometimes the opium is purchased in these districts from the Government treasury instead of from cultivators or licensed vendors. The opium so imported is checked with the pass on arrival at Quetta. No import duty is levied. Occasionally in Quetta-Peshin small quantities are imported from Kandahar by travellers, which are seized and sold to the contractors.

59. The number and locality of the shops for retail sale are determined by the local authorities. The license for each group of shops within a district or part of a district is sold by public auction each year to the highest bidder, the licensed vendors (or contractors, as they are usually called) obtaining their supplies as explained in the preceding paragraph. The consumption of opium in any form on the premises of licensed shops is prohibited. The limit of possession by a private person without a license is three tolas in the case of opium and drugs manufactured from opium, and one seer in the case of poppy-heads. The retail price of opium varies from Rs. 40 to Rs. 53 per seer.

The Indian Opium Act, I of 1878, was extended to Baluchistan in 1890.

### Coorg.

60. Coorg is a small tract of British territory on the borders of the Mysore State.

The cultivation of the poppy is prohibited, and no opium is produced locally. The Local Government imports Malwa opium, which is purchased through the Opium Agent, Indore, and sells it to the Coorg contractor at the fixed rate of Rs. 1,500 per chest of 140¼lbs. The difference between this rate and the cost price represents the duty levied by Government.

The exclusive right to sell opium and madak by retail is leased for periods of three years at a time, usually to the highest bidder. Consumption on the premises of shops is prohibited; the limit of possession by a private person without a license is three tolas in the case of opium and one tola in the case of drugs manufactured from opium.

### Hyderabad Assigned Districts.

61. The cultivation of the poppy is prohibited, and the only source of supply is Malwa opium, which is imported by licensed wholesale dealers from Indore on payment of a pass duty of Rs. 700 a chest of 140¼lbs., the same rate as is levied on the same opium when imported for consumption in Bombay or Madras. Wholesale dealers pay a license fee of Rs. 16 a year.

62. Licenses for the retail sale of opium and drugs manufactured from opium are sold annually by auction, in groups of shops whose number and locality are determined by the authorities; the retail vendors obtaining their supplies from the wholesale dealers mentioned above. Consumption of opium in any form on the premises of licensed shops is prohibited. The limit of possession by a private person without a license is 5 tolas in the case of opium, madak and chandu, and 5 seers in the case of poppy-heads.

### Madras.

63. The cultivation of the poppy is prohibited, and no opium is produced in the Province, the only source of supply being Malwa opium, which is imported from Indore under licenses granted by the Board of Revenue to farmers or licensed importers. A pass-duty of Rs. 700 per chest of 140¼ lbs. is paid at Indore, being the same as the duty paid by Malwa opium diverted for local consumption in Bombay (see paragraph 19). Consignments on arrival from Indore are compared with the pass by the district revenue authorities, and issued to farmers and licensed vendors. Appendix IX (2.)

64. The monopoly of the retail sale of opium and of the manufacture and sale of drugs prepared from opium is sold by auction on the farming system, and the farmers either import their supplies themselves or procure them from licensed importers under the system described in the previous paragraph. The farms are generally conterminous with taluks. In the hill tracts of Ganjam and the agency tracts of Vizagapatam and Godavari, where fever is prevalent, special arrangements are in force, a certain number of free licenses being granted and a maximum retail selling price being fixed.

65. Licenses for the sale of poppy-heads are granted on payment of a fixed fee of 8 annas. Poppy-heads are used in Madras for medicinal purposes only, and the trade in them is small.

66. Medical practitioners are permitted under a license to sell opium drugs and poppy-heads by retail for medical purposes only, and they are not allowed to keep a stock exceeding one seer each of opium and drugs manufactured from opium, and ten seers of poppy-heads.

67. The maximum amount which may be possessed without a license is—

| | | |
|---|---|---|
| In the case of opium | . . | 3 tolas. |
| „ „ | preparations of opium | 1 tola. |
| „ „ | poppy-heads . . | 5 seers. |

68. The consumption of opium on the premises of licensed shops is prohibited, and the manufacture of drugs from opium by a private person without a license is also prohibited. The retail price of opium varies from Rs. 25 to Rs. 60 per seer.

69. The following statement shows for the last ten years the number of shops for retail sale, the quantity of opium consumed, and the receipts from license fees and pass-duty:—

| 1 Year. | 2 Number of shops for retail sale. | 3 Quantity of opium consumed. Seers. | 4 Receipts from* License-fees. | 5 Receipts from* Pass-duty. | 6 Receipts from* Total. |
|---|---|---|---|---|---|
| 1883-84 . . . . . | 1,107 | 38,289 | 24,527 | 45,458 | 69,985 |
| 1884-85 . . . . . | 1,089 | 37,302 | 25,662 | 41,376 | 67,038 |
| 1885-86 . . . . . | 1,062 | 31,403 | 35,660 | 40,492 | 76,152 |
| 1886-87 . . . . . | 1,163 | 34,089 | 31,038 | 35,945 | 66,983 |
| 1887-88 . . . . . | 1,157 | 33,412 | 27,561 | 38,532 | 66,093 |
| 1888-89 . . . . . | 1,172 | 33,521 | 26,167 | 41,707 | 67,874 |
| 1889-90 . . . . . | 1,052 | 33,612 | 26,235 | 38,480 | 64,715 |
| 1890-91 . . . . . | 1,050 | 38,729 | 34,753 | 43,322 | 78,075 |
| 1891-92 . . . . . | 1,034 | 33,041 | 33,298 | 38,965 | 72,263 |
| 1892-93 . . . . . | 1,004 | 36,453 | 30,441 | 40,305 | 70,746 |

### Bombay.

70. The cultivation of the poppy is prohibited in the Bombay Presidency, and also in all the Native States under the political control of the Local Government under agreements made with them. The nature of these agreements, and also of that with Baroda whose position is exceptional, is explained below.

71. The only source of supply is Malwa opium (including that produced in Baroda) which is imported into Bombay by wholesale dealers under passes granted by the Opium Agents after weighment at the scales at Ajmir, Indore, Ahmedabad and other places mentioned in the section on Malwa opium, and on payment of the pass duty therein specified. The importation is restricted to certain specified routes.

72. The great bulk of the opium imported is brought to the town of Bombay, but a small quantity is taken direct (under passes as above) to its destination either in the interior of the province, or to Native States under the control of the Bombay Government.

73. The opium imported into the Presidency town is lodged in the Bombay opium warehouse where it is kept under strict control. The greater part of this is exported by sea to China and elsewhere, as explained in the section on Malwa opium. The remainder is diverted for local consumption, under the following system.

74. A Government central depôt is established at Bombay, and district depôts are also maintained at the headquarters of each district. To supply the former the Collector, Land Revenue, Customs and Opium, Bombay, purchases opium at the Bombay warehouse from the wholesale dealers or importers. The opium is purchased at the current market rate, which includes the pass duty already referred to, and is tested and examined by the Opium Examiner before delivery. The opium is distributed to the district depôts, whence it is issued to licensed dealers at rates which are fixed from time to time so as to yield a profit over and above the purchase price. The present issue rate is Rs. 10 per pound for Aden, Rajkot, Palanpur, Sadra and Baroda Cantonment, Sind, Ahmedabad, Kaira, the Panch Mahals, Broach and Surat; and Rs. 9-8 per pound for other districts. To the Native States opium is supplied in complete chests† or half chests from the central depôt at cost price.

† A Chest contains 140¼ lbs.

75. In districts where the right to retail opium is farmed as explained below, the farmers are allowed to obtain their

* The figures in these three columns represent tens of rupees.

Appendix IX. opium either by direct importation from Malwa, or by purchase from the wholesale dealers at the Bombay warehouse. Opium imported direct from Malwa is brought under passes on payment of the pass duty* recovered in the same way as the duty on opium imported into the Bombay warehouse for local consumption. To purchase from the wholesale dealers, the permission of the Collector must be obtained, and this is not granted until the differential duty of Rs. 100 per chest has been paid, and a permit from the Collector of the consuming district is produced authorizing the import of the opium. At the time of purchase the opium is weighed and the chests sealed in the presence of the warehouse-keeper, and a transport permit obtained covering the opium from Bombay to its destination.

* Rs. 725 per chest if the opium is weighed at Ajmere; and Rs. 700 per chest if it is weighed elsewhere

76. As regards retail sale, there are two systems in force, *viz.*:—

(i) The farming system, in force throughout the whole Presidency, except the districts of Belgaum, Bijapur, Dharwar, Kanara, and Ratnagiri.

(ii) The license fee system, in force in the districts of Belgaum, Bijapur, Dharwar, Kanara and Ratnagiri, where the consumption of opium is small.

77. According to the first of these, the right of retail sale of opium throughout a certain area, usually a district, is granted to a single contractor for a specified term, formerly three years, but since 1890-91 one year only. No license fee is charged, except in the Town and Island of Bombay, and the farms are not put up to auction, the selection of the contractor being made by the Commissioner of Opium, who also fixes the number and locality of the shops to be permitted in each farm. Until a year ago the system known as guaranteed minimum vend was in force, under which the farmer contracted to pay duty on not less than a certain specified quantity of opium, whether he actually sold that quantity or not. This system has now been withdrawn in all districts.

78. Under the second or license fee system, the right of retail sale either at a single shop, or throughout a taluka, or an entire district, as the case may be, is sold by public auction, subject to an upset price, the licensee paying the license fee in addition to the duty on the opium actually issued to him from the district depôt. The number and locality of the shops, when more than one are covered by the license, are determined by the authorities.

79. Under all these systems maximum and minimum retail selling prices are prescribed, to which the vendors are bound to conform. These are as follows:—

i—In Ahmedabad, Kaira, Panch Mahals, Broach and Surat the minimum is half an anna per tola in advance of the Government issue rate; and the maximum is one anna per tola in advance of the Government issue rate.

ii—In other districts the minimum is the Government issue rate; and the maximum is one anna per tola in advance of that rate.

80. The consumption of opium in any form on the premises of licensed shops is prohibited; and no special shops are licensed for the sale of *madat* and *chandu*. The limit of possession by a private person without a license is two tolas in the case of opium and drugs manufactured from opium, and five seers in the case of poppy-heads. In the portion of the Thar and Parkar district east of the Eastern Nara the limit of possession in the case of opium is ten tolas.

81. Medical practitioners are permitted under license to sell opium by retail for medical purposes only. They are not allowed to keep a larger stock than one seer of opium, except under special authority from the Commissioner of Opium.

82. The following statement shows, for each of the last ten years, the number of shops for retail vend, the quantity of opium imported or diverted for consumption in British territory, and the receipts from duty and license fees:—

| 1 | 2 | 3 | 4 | 5 | 6 |
|---|---|---|---|---|---|
| Year. | Number of shops for retail sale. | Quantity of opium imported or diverted for local consumption in British districts. | Receipts from | | |
| | | | Duty.* | License fees.† | Total. |
| | | Seers. | Rx. | Rx. | Rx. |
| 1883-84 ... ... ... | 1,168 | 58,834 | 96,664 | 24,927 | 121,591 |
| 1884-85 ... ... ... | 1,179 | 64,033 | 92,838 | 21,261 | 114,099 |
| 1885-86 ... ... .. | 1,223 | 72,697 | 105,430 | 17,237 | 122,637 |
| 1886-87 ... ... ... | 1,250 | 75,323 | 113,815 | 12,639 | 126,454 |
| 1887-88 ... ... ... | 1,271 | 71,263 | 117,119 | 18,516 | 135,635 |
| 1888-89 ... ... ... | 1,306 | 74,255 | 121,518 | 20,040 | 141,558 |
| 1889-90 ... ... ... | 1,281 | 80,424 | 122,472 | 11,579 | 134,051 |
| 1890-91 ... ... ... | 1,285 | 68,129 | 111,383 | 10,508 | 121,891 |
| 1891-92 ... ... ... | 1,248 | 70,319 | 111,511 | 12,169 | 123,680 |
| 1892-93 ... ... ... | 1,177 | 63,575 | 107,459 | 8,900 | 116,359 |

83. The agreements with the Native States under the political control of the Bombay Government and with Baroda are as follows:—

(1) The cultivation of the poppy has been prohibited in all Native States, except Baroda.

(2) Baroda has been permitted to grow the poppy and manufacture opium under a State monopoly for consumption in its own territory and for export to China. The State has undertaken to assimilate its opium retail system and selling prices to those for the time being in force in adjoining British districts and to prevent the introduction of Baroda opium into British territory and into the territories of adjoining Native States.

(3) All other Native States have been required to supply themselves with opium for domestic consumption either from some British depôt or by direct importation from Malwa under regular passes, and to retail it to their subjects at prices not lower than the retail prices for the time being in force in British districts.

(4) All Native chiefs are bound to exert themselves to prevent the introduction of untaxed opium into their territories.

(5) In return for the obligations undertaken, the States have been guaranteed the enjoyment of the privileges enumerated below, so long as they faithfully carry out their agreements.

84. Baroda enjoys the whole of the revenue derivable under its State monopoly, and is, besides, allowed to import from Malwa, free of duty, whatever quantity of Malwa opium may be wanted for its home consumption. Cambay, Palanpur, the Mahi Kantha and the Rewa Kantha States are allowed a remission of the whole of the British duty levied on opium consumed within their limits; Cutch and Kathiawar are allowed a similar remission to the extent of one-third; the Satara jaghirdars (including Bhor State, since transferred to the Poona Political Agency, and Jath and Daflapur States, since transferred to the Kolhapur Political Agency) of one-tenth; and all other States of one-fifth of the duty. Special compensation has also been granted in all cases in which any loss of the opium revenue formerly enjoyed by chiefs was found to have been caused by the new arrangements.

* Including profits on issues from district depôts and the British portion of the duty on opium consumed in Native States under the political control of the Government of Bombay.

† Including penalty for deficient sales.

85. The following statement shows for the last ten years the quantity of opium imported by Baroda and the other Native States respectively :— Appendix IX.

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Year. | FROM MALWA. | | | | FROM BOMBAY. | | | | Issued from Government District Depôts. | | Total. | |
| | Imported free of duty. | | Imported on payment of duty. | | Purchased at the Bombay warehouse. | | Issued from Government Central Depôt. | | | | | |
| | Baroda. | Other States. | Baroda. | Other States. | Baroda. | Other States. | Baroda. | Other States. | Baroda. | Other States. | Baroda. | Other States. |
| | Chests. | Chests. | | Chests. | | Chests. | | Chests. | | Chests. | Chests. | Chests. |
| 1883-84 ... | ... | 47½ | ... | 70 | ... | 227½ | ... | 21 | ... | 113¾ | ... | 479¼ |
| 1884-85 ... | ... | 91 | ... | 98½ | ... | 281 | ... | 20 | ... | 117 | ... | 607½ |
| 1885-86 ... | ... | 113½ | ... | 89½ | ... | 204½ | ... | 2½ | ... | 172 | ... | 582 |
| 1886-87 ... | ... | 121½ | ... | 162 | ... | 175½ | ... | 3 | ... | 176½ | ... | 638½ |
| 1887-88 ... | ... | 151 | ... | 236 | ... | 135 | ... | 7 | ... | 156 | ... | 685 |
| 1888-89 ... | ... | 123 | ... | 159 | ... | 118 | ... | 6½ | ... | 189 | ... | 595½ |
| 1889-90 ... | ... | 133 | ... | 147½ | ... | 166½ | ... | 6 | ... | 236 | ... | 689 |
| 1890-91 .. | 70 | 166 | .. | 186½ | ... | 145½ | ... | 5 | ... | 176 | 70 | 679 |
| 1891-92 ... | 130 | 149 | ... | 2 8½ | ... | 115½ | ... | 6 | ... | 176 | 130 | 653 |
| 1892-93 ... | ... | 146½ | ... | 158 | ... | 155 | ... | 7 | ... | 219½ | ... | 686 |

The figures relate to the Bombay abkari year, which runs from 1st August to 31st July.

### AJMIR-MERWARA.

86. In these two districts, which form a small tract of British territory in the midst of the Native States constituting the Rajputana Agency, the cultivation of the poppy and the manufacture and sale of opium are permitted without restriction, except in the three Municipalities of Ajmir, Beawar, and Kekri, and the Cantonment of Nasirabad. This course is rendered necessary in consequence of the impossibility of preventing smuggling from the surrounding country. The poppy is cultivated chiefly in Merwara, which is a narrow strip of hill country surrounded by opium-growing Native States. The population is much addicted to the use of opium, and any rule restricting its use would be habitually infringed.

87. In the three municipalities and the Cantonment of Nasirabad, a license is required for the cultivation of the poppy, or the manufacture or sale of opium. A licensed druggist may sell opium or poppy-heads by retail for medical purposes only, but may not keep a stock exceeding one seer of opium and 10 seers of poppy-heads. The limit of possession by a private person, without a license, is five tolas of opium or drugs manufactured from opium, and eight seers of poppy-heads. The consumption of opium in any form on the premises of licensed shops is prohibited.

88. The following statement shows the number of shops for retail vend; the quantity of opium consumed, and the receipts during each of the last ten years :—

| 1 Year. | 2 Number of shops for retail sale. | 3 Quantity of opium consumed. | 4 * Total Receipts. |
|---|---|---|---|
| | | Seers. | Rs. |
| 1883-84 | 13 | Figures not available. | 808 |
| 1884-85 | 14 | | 1,364 |
| 1885-86 | 14 | | 971 |
| 1886-87 | 14 | | 921 |
| 1887-88 | 15 | | 738 |
| 1888-89 | 15 | | 1,043 |
| 1889-90 | 15 | | 792 |
| 1890-91 | 15 | | 9 2 |
| 1891-92 | 16 | 1,129 | 843 |
| 1892-93 | 11 | 1,507 | 884 |

### BURMA.

89. The arrangements hitherto in force in Upper Burma differed from those in the Lower Provinces. New rules are now in course of being introduced which will nearly assimilate the latter to the former. The policy of restricting the possession and sale of opium has been carried much further in Burma than in other Indian provinces; and the new rules in regard to persons of Burmese race approximate closely to total prohibition. The following is an outline of the systems hitherto in force :—

I. *Lower Burma.*—The only opium in use is Bengal excise opium imported by the Government from the Calcutta warehouses, and warehoused in the district treasuries. It is issued to licensed vendors for retail sale at Rs. 28 per seer in Arakan, and elsewhere at Rs. 32 per seer.

The number and locality of the shops for which licenses are granted are fixed by the authorities, the license fee of each shop being determined annually by public auction.

The license authorises the vendor to sell by retail opium or poppy-heads to any person in Lower Burma. The limit of retail sale is three tolas, which is also the maximum amount that may be possessed without a license. The consumption of opium or its preparations on the premises of licensed shops is prohibited. The only preparations of which possession is permitted are *beinse* (clarified opium for smoking) and *beinchi* (pipe refuse).

Medical practitioners are permitted under a special license, the fee for which is Rs. 25 a year, to sell opium and poppy-heads by retail for medical purposes only, their stock being limited to one seer of opium and ten seers of poppy-heads. Turkish opium is generally used by these practitioners.

* Realized by the annual sale of monopoly for the vend of opium within the municipal limits of Ajmere, Beawar, and Kekri, and the Cantonment limits of Nasirabad.

Appendix IX.

Travellers from beyond the borders are allowed to possess per head for personal use only, and not for sale or barter, 15 tolas of opium produced in the Shan States or out of India, and foreign horse-dealers importing horses from the Shan States or from beyond the borders of India are allowed to possess such opium in any quantity not exceeding in weight 15 tolas for each horse or pony for the time being in their possession.

The following statement shows for the last ten years the number of licensed shops, the issues of opium, and the receipts from duty and license fees:—

| Year. | 2 No. of shops for retail sale. | 3 Quantity of opium issued. | 4 License fees. | 5 Receipts from Duty.* | 6 Total. |
|---|---|---|---|---|---|
| | | Seers. | Rx. | Rx. | Rx. |
| 1883-84 | 18 | 43,291 | 48,018 | 103,488 | 151,506 |
| 1884-85 | 18 | 41,993 | 44,466 | 101,700 | 146,166 |
| 1885-86 | 17 | 38,710 | 44,444 | 92,595 | 137,039 |
| 1886-87 | 17 | 45,983 | 49,513 | 110,706 | 160,219 |
| 1887-88 | 15 | 48,226 | 57,455 | 116,076 | 173,531 |
| 1888-89 | 16 | 51,189 | 64,478 | 124,218 | 188,696 |
| 1889-90 | 20 | 52,321 | 61,735 | 126,546 | 188,281 |
| 1890-91 | 20 | 57,674 | 59,684 | 139,754 | 199,438 |
| 1891-92 | 20 | 52,975 | 59,556 | 127,517 | 187,073 |
| 1892-93 | 20 | 64,127 | 53,082 | 154,597 | 207,679 |

The retail selling price varies from Rs. 64 to Rs. 100 per seer.

90. II. *Upper Burma.*—The chief feature of the Upper Burma system is that the possession and use of opium are permitted only to the non-Burman population, being strictly prohibited in the case of Burmans.

Bengal excise opium is imported by the Local Government in the same way as in Lower Burma, and in addition there are two other sources of supply, *viz.*,

(*a*) Chinese opium, imported by land, mostly from Yunnan and the Shan States; and

(*b*) opium the produce of local poppy cultivation which is permitted in Kachin villages in the Katha, Bhamo, and Upper Chinwin Districts.

On the former, which comes chiefly *viâ* Bhamo and Mandalay, an import duty is levied of Rs. 15 per *viss* (of 3·65 lb avoirdupois). On the latter, an excise duty is levied at the rate of 8 annas for each quarter of a *pé* (·44 of an acre) or fraction of a quarter of a *pé* cultivated with poppy. Neither of these classes of opium is permitted to be exported to Lower Burma.

A small number of licenses for wholesale vend of opium is issued at a fixed fee. Shops for retail vend are licensed in the same way as in Lower Burma, and are subject generally to the same conditions: the limit of retail sale is ten tolas, which is also the maximum amount which may be possessed without a license. Sales to Burmans are not allowed.

The retail selling price varies from Rs. 67 to Rs. 120 per seer.

91. III. *The New Rules.*—Under the new rules which are in course of being introduced, the chief features of the Upper Burma system will be extended to Lower Burma, the use and possession of opium being prohibited for Burmans and permitted to non-Burmans only. To meet the case of adult Burmans who have become habitual consumers, such persons are to be allowed to register their names as such, and to receive certificates from the Deputy-Commissioner or other authorised officer which will authorize them to purchase opium from the licensed vendors. Registration will cease, save in special cases, six months after the new rules come into force. Among minor changes, the limit of sale by retail and of possession will be three tolas in both Upper and Lower Burma, and it is provided that sales may in certain cases be made direct by treasurers at the district treasury or other authorised officers, in places where the demand under the new conditions is too small to maintain a licensed shop. Medical practitioners will be permitted to dispense opium without special restrictions; but pharmacists, persons practising medicine after native methods, and tattooers, will be required to take out licenses, and their stocks will be limited to a fixed number of seers of opium or medical preparations and of poppy-heads.

J. F. FINLAY,
*Secretary to the Government of India in the Department of Finance and Commerce.*

*Dated 24th November 1893.*

* The figures in column 5 are exclusive of the cost price of the opium at Rs. 7-4-0 a seer.

---

Appendix X.

# APPENDIX X.

[PRESENTED BY MR. FINLAY, SECRETARY TO THE GOVERNMENT OF INDIA IN THE DEPARTMENT OF FINANCE AND COMMERCE.]

## ARRANGEMENTS WITH NATIVE STATES REGARDING OPIUM.

The more important Native States to be considered for the present purpose are the following, *viz.*:—

(1) Baroda.

(2) The Native States in the Central India Agency.

(3) The Native States in the Rajputana Agency.

(4) The Native States under the political control of the Government of Bombay.

(5) The Native States under the political control of the Government of the Punjab.

2. Besides the above, there are numerous other States in different parts of India, most of which consume opium to a greater or less extent. With three unimportant exceptions, mentioned in paragraph 27, however, none of them produce it, either in consequence of agreements entered into with the British Government, or, more commonly, because it would not pay them to do so. A brief account of the arrangements in respect of opium in force in the more important of these States, and the text of the agreements with the large States of Hyderabad and Mysore, are given below.

3. As regards the five groups of States mentioned in the first paragraph of this note, Malwa opium is produced in the first three, and is passed into British territory for export to China or consumption in British India on payment of pass duty under the system described in the note on Malwa opium. In the fourth group the cultivation of the poppy has been prohibited under agreements entered into between the Durbars and the British Government and no opium is produced. In the fifth or Punjab group no agreements have been made except in the case of Bahawalpore, and no restriction is imposed on the cultivation of the poppy or the production of opium. No import or pass duty is levied when the opium produced in these States passes into British territory, but on crossing the border it comes under the local rules as to transport, import, sale, etc., of opium in that province.

4. In this note is given an outline of the arrangements in force with each of the five groups of States mentioned above, and of those with the remaining States grouped together: and in appendices are given the full text of all formal agreements now subsisting between the States and the British Government.

### Baroda.

5. The arrangements now in force with Baroda are set forth in Appendix A, which contains, besides the articles of agreement with Baroda of 1820, (1) a letter No. 2562, dated 9th March 1878, from Sir T. Madhava Rao, K.I.S.I., late Diwan of the State, to the Agent to the Governor General at Baroda; and (2) an extract relating to opium from a memorandum of points discussed and understanding arrived at a conference between the Minister of the State and the Commissioner of Abkari and Opium, Bombay, in 1886.

6. Under these agreements, the cultivation of the poppy and manufacture of opium are allowed in Baroda, both for the home consumption of the State and also for export by sea. The arrangements may be summarized as follows:—

(*a*) The Durbar has established a State monopoly of opium produced in Baroda, on the basis of the Bengal system.

(*b*) The Durbar has agreed to limit its own production of opium to the extent of the demand recognized by the present arrangements.

(*c*) The retail selling price of opium, both in Baroda and in neighbouring British districts, shall not be less than ₹1-4-0 per ℔ (of 40 tolas) in excess of the rate fixed by the British Government for the issue of opium from the Government depôts.

(*d*) The Durbar is allowed to import an amount of opium required for actual licit consumption within the Baroda State at cost price and free of duty from Malwa or from Government depôts.

(*e*) The Durbar is allowed to export Baroda opium by sea from Bombay after weighment and payment of the full British duty at the Governmet scales at Ahmedabad.

7. Since 1887, the Gaekwar's Government has not availed itself of the privilege of exporting opium by sea under clause (*e*), and no Baroda opium has since that year been brought to the scales at Ahmedabad.

8. The following statement shows the estimated area under poppy, the outturn of opium, and the imports of Malwa opium into the State during 1891-92. The figures in the first two columns are estimates only, as the British Government has no means of obtaining accurate information.

| Area cultivated with poppy. | Estimated outturn. | Imports of Malwa Opium. | |
|---|---|---|---|
| Acres. | Maunds. | From Bombay. | From Malwa. |
| 15,441 | 1,397 | Mds.<br>*Nil.* | Mds.<br>338 |

### Native States in the Central India Agency.

### Native States in the Rajputana Agency.

9. These two groups may conveniently be dealt with together, the arrangements which have been in force from time to time regarding opium being generally similar in both. It is in the States comprising these two agencies that the great bulk of the Malwa opium is produced, both that which is consumed in India and that which is exported by sea to China and the East.

10. Section 11 of Mr. J. A. Crawford's précis of correspondence relating to opium in Native States contains a historical account of the various arrangements which have been in force in the States of these agencies from the beginning of the present century, and of the origin of the "pass-duty" system which is now in force.

11. At no time has the British Government asserted or attempted to enforce the right to prohibit poppy cultivation in these States. In the years 1824—26, in pursuance of an attempt to introduce a system resembling the Bengal monopoly, agreements were entered into with a number of the opium-producing States, under which the latter undertook to confine the cultivation of the poppy within an extent calculated to produce only a specified quantity of opium, of which a certain proportion was to be sold to the British Government at a fixed rate, the remainder being retained for local consumption; and the British Government on its part agreed to pay a certain sum to each State as compensation for loss of transit and other duties on opium hitherto levied by the States. These agreements, however, did not extend to some of the most important States—Gwalior, Jeypore, Kishengurh, and others having refused to accept them. After a very short trial the system broke down, and in 1829 all the treaties in question were cancelled.

12. Under the pass-duty system, which has been in force in substantially the same form since 1830, no agreements are necessary, and, with the exception stated below, there are none in force. Under this system, which is fully described in the separate note on Malwa opium, the British Government does not interfere in any way with the cultivation of the poppy or the manufacture of opium within the States. It prohibits the import of opium into, and its transport through, British territory, except under passes granted by British officers, who issue them after weighment of the opium under their supervision and on payment of a heavy duty. The prohibition of import and transport is enforced by the ordinary excise preventive establishments, which are maintained in all the surrounding British districts.

13. The only agreements which are in force came into existence as follows. In 1878 and 1879, in connection with the equalisation of the salt-tax throughout India and the abolition of the Inland Customs line, agreements dealing mainly with salt were entered into with a large number of Native States, including those in the Central India and Rajputana Agencies. In the agreement entered into with the States noted in the margin, a clause was inserted by which the Chief agreed to prohibit the export of a number of articles, of which opium was one, from his State into British territory, either absolutely or if required to do so by the British Government. The full text of the clauses in question is set forth in appendices B and C.

| *Central India Agency.* | *Rajputana Agency.* |
|---|---|
| Gwalior. | Jeypore. |
| Datia. | Kishengarh. |
| Samthar. | Dholpur. |
| | Alwar. |
| | Bikanir. |

14. In 1883 an inquiry was instituted regarding the right of Native States in Central India to tax opium leaving their territories, and the correspondence which ensued regarding this question established the following conclusions, *viz.*:—

(1) That the Native States, and notably those in Central India, had been levying transit duties on opium passing through their territories for the last 63 years.

(2) That the right to levy these duties had been repeatedly admitted by Government.

(3) That Government had never authoritatively interfered with the exercise of this right, but had at intervals protested against its abuse.

Appendix X

(4) That, while there was some evidence of special immunities having been enjoyed by Government purchases of opium, on the whole the evidence on the other side was much stronger.

15. Estimates have been framed of the area under poppy cultivation and of the outturn of opium in each State. But little reliance can be placed on the estimates. The British Government has no means of obtaining accurate information on the subject.

## STATES UNDER THE POLITICAL CONTROL OF THE GOVERNMENT OF BOMBAY.

16. In Appendix D will be found the full text of all the formal agreements regarding opium which are now in force with the Native States under the political control of the Government of Bombay.

17. In the case of some States there are no formal agreements; in other cases the agreements do not cover the whole ground—*e.g.*, in the case of the Kathiawar States, the agreements do not in express terms prohibit the cultivation of the poppy and the manufacture of opium. In all these cases, however, the British Government has for many years asserted and exercised the right to prohibit poppy cultivation, and control the import, transport, and sale of opium within the States, and definite orders of Government are on record affirming and enforcing this right. In the later agreements—*i.e.*, in those made since the Indian Opium Act, I of 1878, was passed—the relative rights of the British Government and of the States are specified precisely.

18. The arrangements actually in force in all the States* may be summarised as follows:—

(1) The cultivation of the poppy and the manufacture of opium are prohibited.

(2) The Indian Opium Act and the rules framed thereunder by the Bombay Government are enforced throughout each State as far as local conditions allow.

(3) The Chief of each State is required to prevent export from, import into or transport through his State of any opium except that which is covered by British pass, and has paid the duty† prescribed by the British Government.

† Some States, as stated below, are allowed to import opium duty free.

(4) Opium required for home consumption in each State must be procured either direct from Malwa, or by purchase in Bombay or at a Government depôt, under pass as above.

(5) Retail sale within each State is regulated according to the rules for retail sale in force in the adjoining British districts.

(6) Opium must not be issued to licensed vendors at a price lower than that at which it is issued to licensed vendors in the adjoining British districts; and, similarly, the licensed vendors may not sell it retail to the public at a lower price than that which prevails in such British districts.

(7) In consideration of the fulfilment of the above obligations, the British Government has agreed—

(*a*) to pay to certain of the States a fixed annual sum as compensation for the loss of revenue on account of transit dues and cesses on the manufacture of opium; and

(*b*) to allow each State to import as much opium as it requires for its own home consumption, either from Malwa or from Bombay or from a British depôt, either duty free or at a reduced rate of duty, it being understood that the difference between such reduced rate of duty, if any, and the full British rate will be levied and received by the State.

19. The proportion of the British pass duty (at present ₹725 per chest when the opium is weighed at Ajmir, and ₹700 per chest when it is weighed elsewhere) which is remitted in the case of the States under each Agency under clause 7 (*b*) of the preceding paragraph is as follows:—

| | | |
|---|---|---|
| Cambay. | | |
| States in the Palanpur Agency. | | The whole. |
| „ „ Mahi Kantha „ | | |
| „ „ Rewa Kantha „ | | |
| „ „ Kathiawar „ | | One-third. |
| Cutch. | | |
| Satara Jaghirdars† | ... | One-tenth. |
| All other States | ... | One-fifth. |

20. The following statement shows the quantity of opium which the States under each Agency imported for their own consumption during 1891-92 under the agreement described above. The population of each group is also given.

| Name. | Population. | Number of chests of opium imported for home consumption in 1891-92. |
|---|---|---|
| Cambay | 89,722 | 16 |
| States in the Palanpur Agency | 645,526 | 102 |
| „ „ Mahi Kantha Agency | 581,568 | 63½ |
| „ „ Rewa Kantha Agency | 733,506 | 42 |
| „ „ Kathiawar Agency | 2,752,404 | 358 |
| Cutch | 558,415 | 45 |
| All other States | 2,698,157 | 27½ |

* The Khairpur State in Sind is an exception. This State is permitted to manufacture a small quantity of opium for home consumption. The quantity produced in 1890-91 was 1½ maunds.

† Including Bhor State, since transferred to the Poona Political Agency; and Jath and Daflapur States, since transferred to the Kolhapur Political Agency.

## STATES UNDER THE POLITICAL CONTROL OF THE PUNJAB GOVERNMENT AND KASHMIR.

21. Poppy is cultivated in the Jammu Province of Kashmir and in most of the States under the political control of the Punjab Government.

22. The only State which has entered into an agreement with the British Government regarding opium is Bahawalpur. The text of the agreement (*i.e.*, Article 3 of an agreement relating chiefly to the salt revenue) is given in Appendix E. It provides that the Chief shall, if so required by the British Government, prohibit the export of opium (among other things) from his State into British territory.

23. Executive orders have also been passed prohibiting the import of opium from Bahawalpur and also from the Loharu State, and from parts of the Patiala, Nabha, Jind and Dujana States. In the small States of Kalsia and Pataudi the excise arrangements are, by agreement, controlled by the British Government.

24. With these exceptions Kashmir and the States in the Punjab are permitted to cultivate the poppy and manufacture opium without interference on the part of the British Government. There is no customs line between their territory and British districts, and no import duty is levied on opium imported from the former into the latter. When State-grown opium (which in the Punjab is commonly called "Foreign" opium) is imported into a British district in that Province, it at once becomes subject to the rules and regulations which are there in force in respect of the sale, possession, transport, import and export of opium.

25. It was stated in paragraph 52 of the Punjab section of the Note on Opium consumed in India that Malwa opium to an amount not exceeding 935 maunds a year is allowed to be imported into the Punjab from Ajmir on payment of duty at the rate of ₹3 a seer. A certain portion of this, according to applications, is allotted by the Punjab Government to Native States under its control, and the duty paid on this is credited to the States concerned.

26. Estimates have been framed of the area under poppy cultivation and of the outturn of opium in Kashmir and each of the Punjab States. But little reliance can be placed on the estimates. The British Government has no means of obtaining exact information.

## OTHER STATES.

27. These States are of little importance for the present purpose. The States of Hill Tipperah in Bengal, Tehri-Garhwal in the North-Western Provinces, and Manipur on the border of Assam, produce a very small quantity of opium for home consumption only. No other State produces opium.

28. The Rampore State, in the North-Western Provinces, is permitted to import 20 maunds of excise opium annually free of duty from the Moradabad treasury, on payment of ₹8 a seer, which is approximately the cost price: and as much more as it requires on payment of ₹15 a seer, which includes both cost price and duty.

29. In Kuch Behar, in Bengal, the cultivation of the poppy was prohibited in 1867, when the State was under British management, and the prohibition was continued when the Chief attained his majority in 1883. The Madras States do not produce opium, and are supplied with Malwa opium for home consumption under passes granted either by the Opium Agent at Indore or the Opium Commissioner in Bombay, the pass duty being credited to Government.

30. With the large State of Hyderabad, an agreement, dated 29th October 1883, is in force, which is set forth in Appendix F. Under this agreement, which may, however, be terminated at 12 months' notice on either side, the cultivation of the poppy and the manufacture of opium are prohibited, and opium required for the home consumption of the State is imported under pass from Indore, the pass duty of not less than ₹600 per chest being collected by Government and credited to the State.

31. In Mysore, Article 18 of the Instrument of Rendition, which is set forth in Appendix F, retains in force in the State the Indian Opium Act and Rules in force in British India, and binds the Maharaja to comply with the wishes of Government in respect of opium.

The cultivation of the poppy is prohibited, save under special licenses, which have never been granted. The State is permitted to import opium subject to the conditions that—

(*a*) it is covered by a pass granted by the Opium Agent at Indore;

(*b*) an import duty of not less than the amount payable on opium passed for export by sea from Bombay has been levied on each chest of opium for which a pass is required. Appendix X.

The Government has reserved the right of limiting the imports. The proceeds of opium sold to licensed vendors from local treasuries less the cost price is the net revenue credited to the State.

J. F. FINLAY,

*Secretary to the Government of India in the Department of Finance and Commerce.*

*The 24th November 1893.*

---

# APPENDIX A.

## AGREEMENT WITH BARODA.

*Translation of an answer from the Guikwar's Government to the Memorandum regarding the prohibition of the import of opium, dated 17th Zillay 1235 (25th September 1820), consisting of the following articles:—*

### *Article 1.*

Opium must not be supplied from the Company's warehouse or by merchants subjects of the Company to the merchants and subjects of the Guikwar. These are to be supplied with opium by the Guikwar's Government.

### *Article 2.*

Whatever opium is required for the Guikwar warehouse to be obtained from the Collector of Kaira through the agency of a vakil of the Guikwar. Should there be a deficiency of opium in the warehouses of both Governments, and it should be necessary to procure opium from Malwa a dustick is to be given permitting the purchase and the free passage of the article.

### *Article 3.*

The Guikwar Government will purchase the opium at present in the Guikwar districts, and until it is consumed will not purchase from the Company's stores.

### *Article 4.*

Opium is produced in some parts of the Guikwar territories, and it is requested, therefore, that no objection may be made; this continuing to be the case, when the article is ready, it will be purchased by the Government, to which it is requested that no objection may be made.

### *Article 5.*

The price of opium to be the same in the territories of the two Governments.

### *Article 6.*

It is requested that the price at which opium is sold to the merchants and ryots at Kaira, Broach and other places where the Government warehouses will be established, and the Malwa price may be communicated to this Government every month.

### *Article 7.*

Any merchants or individuals introducing opium secretly for sale into the Guikwar territories to be subject to have the property confiscated; and any opium brought secretly from the Company's districts for sale to be confiscated in like manner without any objection on the part of the British Government.

### *Article 8.*

A vakil of the Guikwar Government to be stationed at Kaira and wherever there is a warehouse of the British Government, and opium to be supplied for the Guikwar districts through his means; no opium to be supplied by other means to merchants and ryots.

*Memorandum of points discussed and understanding arrived at as regards opium and abkari at a conference held between the Commissioner of Customs, Salt, Opium, and Abkari, Bombay, and the Minister of His Highness the Maharaja Gaikwar, 1886.*

OPIUM.

With reference to previous correspondence, it is settled that the minimum selling price of opium in British districts in Guzerat, His Highness's territory, and adjacent Native States shall be ₹1-4-0 per lb. (of 40 tolas) in advance of the rate fixed by the British Government for the issue of opium from Government depôts,—*i.e.*, opium shall not be retailed in any portion of the said territories at a rate lower than ₹1-4-0 in advance of the issue rate for the time being in force.

2. This arrangement to be tentative for two years from 1st August 1887.

No. 2562, dated the 9th March 1878.

From—SIR T. MADAVA ROW, Dewan of Baroda,

To—The Agent to the Governor General, Baroda.

I have the honour to state that since my return to Baroda, I have carefully perused and considered your communications marginally noted on the opium question. I also note all you have said in connection therewith in the course of our conversations at the Residency.

Your letter No. 988, dated 15th February 1878.
Your letter No. 1070, dated 18th February 1878.

2. I was at first desirous of addressing you on the subject, so as to give expression to the views and considerations which had suggested themselves to me in relation to the main points in issue, and which I thought might not be undeserving of the attention of the higher authorities in matters affecting States and populations and disturbing a long existing order of things. But the result of your later conversations is that my field has been very much narrowed. I gather from those conversations that the Government of Bombay insist on Baroda adopting the Bengal system of monopoly. You have pressed for an immediate declaration of the intentions of His Highness's Government.

3. Though His Highness's Government still continue of opinion that less drastic measures than the one just mentioned are fairly available and ought to be tried, yet, yielding to the pressure of the situation, we accept what, for the sake of brevity, may here be designated the "Bengal system."

4. By the Bengal system the Baroda Administration means—

(1) The permission of cultivation of the poppy by license only.
(2) The purchase by the State of the juice of the whole of the poppy crop so sown.
(3) The preparation by State agency of the poppy juice into marketable opium.
(4) The sale of the opium so prepared to (*a*) consumers within the Baroda territory under the retail sale monopoly; and (*b*) merchants for export, it being understood that the State will convey all the opium for export to the scales at Ahmedabad, and that it will pay the British duty there; but that the State is at liberty to make contracts of sale of the opium before the opium is taken to the scales on condition that the delivery shall not be made by the State to merchants until after the British duty has been paid at the scales.

5. It is understood that the Baroda Government will exercise its own discretion, and in any way that may appear to it most advisable in regard to minor details, such as making advances to the cultivators, testing the poppy juice, manufacturing and packing the opium, etc., and that in these matters the Baroda State is not necessarily bound to follow the procedure adopted by the British Government in Bengal.

6. I further agree that the cultivation of the poppy should be limited to the supply of the "licit demand."

7. By the "licit demand" the Baroda Administration means the demand for Baroda-grown opium for consumption within the Baroda territories, and also the demand, as determined by His Highness's Government, for export to the scales at Ahmedabad. The Baroda State will accordingly regulate the area of land from time to time for poppy cultivation.

8. The Baroda Administration will adopt the system above described so as to bring the next poppy crop under it. The requisite preparations will be begun at once.

9. In order that I may be in a position to form the best practicable scheme and to frame proper rules, I intend shortly to proceed to the Kari Division (to which alone the cultivation of the poppy is in future to be restricted).

10. You have urged upon us the great desirability of the Sirkar buying up the poppy juice which is at this moment being gathered. I am bound to state that circumstances render this not possible. To compel the ryots *without any previous notice* to sell their produce to the sirkar exclusively, and the rates fixed by the sirkar, would not be just. It would cause a great outcry on their part. Again, various contracts no doubt exist between the ryots and merchants relative to the delivery of the produce. Such contracts and transactions connected therewith would be suddenly interfered with, causing no little hardship and complaint. Such contracts and transactions may have their ramifications extending to important interests in the city of Bombay, and these could not be suddenly and seriously disturbed. Again, part of the produce has been already gathered, and part of what has been gathered has doubtless passed out of the growers' hands. To reach all the produce in these circumstances would necessitate very inquisitorial and vexatious processes, which would be opposed or evaded by various expedients, all calculated to create much distress and discontent. Apart from all this, it would be impossible to suddenly organize a sufficient agency to buy up the produce.

Arrangements could not be instantly made for weighing in of the produce from so many individuals, and for payment according to the quality and consistence as well as the quantity of the stuff. We have no buildings ready, and not even the requisite vessels, to place or prepare the produce in. We have neither men ready nor appliances, nor the requisite knowledge for the proper superintendence of the preparation of the produce for the market. In short, it would not, I must respectfully submit, be possible to undertake a vast and detailed operation of the sort without the least previous preparation. I have personally explained these manifold and grave difficulties, and will therefore say no more here on the subject.

11. We are, however, alive to the necessity of adopting meanwhile such measures as are practicable in view to prevent smuggling and to bring the stock of opium and poppy juice now in the country under control. I will here generally indicate the character of these measures.

12. We have already prohibited the cultivation of the poppy in Petlad and Amreli, where it has hitherto been grown, so that in future there will be no cultivation of the poppy in the Baroda territory, except in the Kari (or Northern) Division. This prohibition will be declared in a formal notification, to be issued at once, laying down penalties, etc., for infractions thereof.

13. A notification, which will remain in force until the State actually commences its monopoly, will also be issued prohibiting the export of *opium* from any part of the Baroda territory, except to the scales at Ahmedabad. Steps will also be taken to register the *opium* and poppy *juice* now in stock in the Kari Division as well as, if any, in Amreli and Petlad; and to prevent its removal without the cognisance of sirkar officers. To avoid loss to owners which would arise from suddenly making the possession of opium illegal, time will be given (probably not further than the 30th September next) to enable them to dispose of the stock of opium by taking it to the scales at Ahmedabad, so as to enable the Administration to start the monopolies of opium cultivation and retail sale clear of any stock in the hands of private individuals.

14. There will be no difficulty in owners of opium in the Kari Division taking it to the scales. But the rules proposed by the Government of Bombay under Act I of 1878 do not seem to contemplate the export to the scales at Ahmedabad of opium from Petlad and Amreli. Should it be found necessary to do so, I beg that Government will as a temporarily necessary measure afford facilities to owners, if any, in those districts to take their stock to Ahmedabad before the date fixed.

15. In the Kari Division if any poppy juice remain in the hands of ryots and others after the expiration of the time given, it will be bought up by the sirkar.

16. With regard to the juice remaining with the cultivators and others in Petlad and Amreli, orders are being issued to buy it up for the sirkar, the juice so bought will be converted by the Sirkar into opium, which will be disposed of either by being sent to the scales at Ahmedabad as if

it was sirkar monopoly opium or by being issued for retail sale in these territories under the retail sale system. If it will have to be sent to the scales, or moved from one part of the Baroda territory to another, between which British or other foreign territory intervenes, the British Government will, I trust, give the necessary facilities for its removal.

17. Thus, it will be seen that, although it is impracticable to buy up the produce of the existing crop in the Kari Division, it will be brought under effective control, together with the existing stock of opium in that division and other Baroda districts. The juice in other parts of the Baroda territory than the Kari Division will be immediately bought up, and measures will be adopted at the same time to prevent opium or poppy juice being exported from any part of the Baroda territory, except opium to the scales at Ahmedabad; in other words, to prevent smuggling.

18. In adopting the measures I have indicated, we shall take as our guide, as far as necessary to the objects in view, Act I of 1878, and the rules adopted by the British Government itself in its own territory under that Act.

19. With regard to retail sale of opium for consumption in His Highness's territory, the privilege of such sale is at present farmed out in the Nowsari, the Baroda, and the Amreli Divisions. But there are no complete rules on the subject nor proper penalties, though offences against the farmer's privilege, as far as can be ascertained from former practice, are punished.

20. We shall now introduce a complete sirkar monopoly of retail sale throughout the Baroda territory analogous to that prevailing in British provinces, the retail sale prices being assimilated. In the above mentioned three divisions the farms fall in on the 31st July next. We shall take every measure to introduce in those divisions the new monopoly system from the 1st August next.

21. The retail sale of opium in the Kari Division is at present unrestricted, there being no farm in that division. It will not be practicable to introduce State monopoly in that division before the expiry of the time given to holders of opium stock to dispose of their opium,—say, till the 1st October next. We contemplate therefore to introduce the measure there hereafter.

22. It is, of course, understood that no British duty will be charged on opium imported by the Baroda State from foreign territory for consumption in the Baroda territory.

23. It may be necessary for the Baroda State to indent upon the neighbouring Collectors or British officers in charge of opium depôts for opium required for retail sale in Baroda territory. It is understood that such opium will be supplied at cost price without any duty or profit being charged to the Baroda State.

24. I hope that you will see reason to recognise in the arrangements thus proposed every anxiety on the part of His Highness's Government to meet the wishes of the British Government in the interests of its opium revenue, and at the same time to obviate loss or injury to the interests of this State as far as possible.

---

## APPENDIX B.

TEXT OF AGREEMENTS BETWEEN THE BRITISH GOVERNMENT AND NATIVE STATES UNDER THE CENTRAL INDIA AGENCY.

### GWALIOR.

Article 6 of Salt Agreement, dated the 9th July 1879—

"His Highness the Maharaja agrees to prohibit the export from his State of bhang, ganja, spirits, opium, and other intoxicating drug or preparations by all routes and in all directions heretofore barred by the Inland Customs line."

### DATIA.

Article 6 of the Datia Salt Agreement, dated the 13th June 1879—

"The Maharaja agrees to prohibit the export from his State of bhang, ganja, spirits, opium, and other intoxicating drugs or preparations by all routes and in all directions heretofore barred by the Inland Customs line." Appendix X.

### SAMTHAR.

The last clause of the Samthar Salt Agreement, dated the 31st March 1879—

Lastly, the export of all intoxicating drugs, preparations, and spirits (such as bhang, ganja, and opium) by all routes and in all directions hereafter barred by the Inland Customs line shall be prohibited.

---

## APPENDIX C.

TEXT OF AGREEMENTS BETWEEN THE BRITISH GOVERNMENT AND NATIVE STATES UNDER THE RAJPUTANA AGENCY.

### JEYPORE.

No. 6.

*Draft Memorandum.*

The Maharaja of Jeypore is quite willing, if so required by the British Government, to prohibit the export from his State into British territory of opium, bhang, ganja, spirits, and other intoxicating drugs and preparations. By this it is not to be understood that the Maharaja binds himself that no such articles shall ever be smuggled out of Jeypore into British territory; all he would engage to do is to prohibit publicly such exportation, to direct his subordinate officials of all departments to prevent it so far as it may be practicable, and to punish all contraventions of his prohibition which may come to his notice.

The Maharaja could not undertake to maintain any special establishment to watch illicit traffic of this nature, but so far as may be practicable with existing establishments he would endeavour to suppress it.

### KISHENGARH.

Article 4 of Salt Agreement, dated the 8th May 1879—

The Maharaja agrees also, if so required by the British Government, to prohibit the export from his State into British territory of any of the intoxicating drugs or preparations referred to at the close of Article (2).

[NOTE.—The intoxicating drugs and the preparations therefrom mentioned in Article (2) are bhang, ganja, spirits, opium, or other intoxicating drug or preparation.]

### DHOLEPUR.

Article 4 of Dholepur Salt Agreement, dated the 25th February 1879—

The Maharana agrees to prohibit the export from his State into British territory of bhang, ganja, spirits, opium, or other intoxicating drug or preparation.

### ALWAR.

Article 4 of Alwar Salt Agreement, dated the 13th May 1879—

The Maharao Raja also agrees, if so required by the British Government, to prohibit the export from his State into British territory of any of the intoxicating drugs or preparations referred to at the close of Article (2).

[NOTE.—The intoxicating drugs and the preparations therefrom mentioned in Article (2) are bhang, ganja, spirits, opium, or other intoxicating drug or preparation.]

### BIKANIR.

Article 5 of the Bikanir Salt Agreement, dated the 8th May 1879—

His Highness the Maharaja agrees to prohibit the export from his State into British territory of bhang, ganja, spirits, opium, or other intoxicating drug or preparation.

# APPENDIX D.

## TEXT OF AGREEMENTS NOW IN FORCE BETWEEN THE BRITISH GOVERNMENT AND NATIVE STATES UNDER THE POLITICAL CONTROL OF THE GOVERNMENT OF BOMBAY.

| Name. | Date. | Text of agreements. |
|---|---|---|
| | | *To Shree Sircar Captain Barnewell, Political Agent in Kattywar, on behalf of the Honourable Company, dated the 11th January 1821.* |
| Navanagar . . . | 11th January 1821. | To wit,—The Dewan of Taluka Nowanuggur, Mehta Motiram Samuljee, writes that a store has been established at Ranpore since 1st February A.D. 1821, corresponding with Samwut 1877, Poue Wud 14th. Draft of a proclamation has also been furnished to me directing that those who wanted opium for retail sale within this taluka should purchase the same from that store. The proclamation in the prescribed form will be published in the town and villages of the pergunnahs for the information of the people at large. If any one requires any opium for retail sale he will be furnished with a letter and sent to the Government store to purchase it. If any one purchases any opium from any place other than the Government store, or if any one sells it or brings it from other countries, the fact shall be reported to Government immediately, and the opium appearing to be other than of the Government store drug shall be confiscated by Government ; one-third of it shall be paid to the informer and the remaining two-thirds to the talukdar within whose limits it was seized. Should it be confiscated within my territory, Government will be pleased to make over the same to me. |
| Porbandar . . . | 7th January 1821. | |
| Dhrangadra . . | 17th February 1821. | |
| Lukhtar . . . | 17th January 1821. | |
| Dussara . . . | 17th February 1821. | |
| Bujanna . . . | 17th February 1821. | |
| Jhinjuwara . . | 18th February 1821. | |
| Wunode . . . | 17th February 1821. | |
| Virpur Khureree . . | 18th January 1821. | |
| Jetpur Chital . . | 18th January 1821. | |
| Jasdan . . . . | 18th January 1821. | |
| Khumbala . . . | 18th January 1821. | |
| Sudamra . . . | 19th January 1821. | |
| Bhulgam . . . | 18th January 1821. | |
| Batwa . . . | 18th January 1821. | |
| | | *Translation of a notification, dated the 4th July 1820, sent by Captain Barnewell, Political Agent in Kattywar, to the Chiefs of the Province of Kattywar for publication within their respective territories, with the endorsement of some consenting to act accordingly.* |
| Wudwan . . . | 4th July 1820. | Shree Durbar proclaims to all the people that Captain Barnewell, the Political Agent in Kattywar, has sent us a notification which is published for your information.<br>The Political Agent will address a perwanah to me about the Showkar's opium passing through my territory, which will contain the quality and quantity of the opium, and whether it is contained in baskets, leather pots, boxes or carts, as also the place where it will be stored.<br>A register containing the names, etc., of the persons who bring opium to my town and villages dependent to it and sell it and of the purchasers should be kept. On enquiry by Government, should any one fail to produce a regular register, or if any one conceal the real amount sold, a duty, at the rate of one rupee per each seer short, will be charged and recovered from the dealer.<br>The duty on the opium covered by a pass will not be much. This arrangement has been made by Government with a view to prevent opium being exported at any of the seaports.<br>Should any opium be brought on carts, camels, bullocks, vessels, or by any other conveyance without a pass, the opium, with the conveyance, will be confiscated in payment of the fine. A third part of it will be paid to the person who causes it to be seized, or who points out the smuggler with certainty, and the remaining two parts will be paid to the talukdar or zemindar of the place where it was seized, and if it be seized within my taluka, the same will be given to me.<br>Should any person keep, or cause to be kept concealed, any opium which has been smuggled as above, the opium will be seized for the offence, and an amount double its value will be recovered from him as fine. A third part of the whole will be paid to the informer and the remaining two parts to the talukdar or zemindar in whose limits it may be seized. If it be discovered within my territory, the same will be paid to me. |
| Limree . . . | 4th July 1820. | |
| Gondal . . . | 7th February 1821 | |
| Wankanir . . . | 18th November 1821. | |
| Saela . . . . | 6th November 1821. | |
| Moolee . . . | 7th November 1821. | |
| Choora . . . | 6th November 1821. | |
| Warode . . . | 7th November 1821. | |
| Jasdan . . . | 29th November 1821. | |
| Chuchana . . . | 1821. | |
| Pulalee . . . | 1821. | |
| Kurmur . . . | 1821. | |
| Bharjera . . . | 1821. | |
| Rampur . . . | 1821. | |
| Rae Sanklee Deesaee-bhea Ram Dass. | 1821. | |
| Paliad . . . | 1821. | |

## APPENDIX D—*continued.*

*Bombay States*—continued.

| Name. | Date. | Text of agreements. |
|---|---|---|
| | | *Translation of a letter to the address of Shree Sirkar Captain Barnewell, Political Agent in Kattywar, on behalf of the Honourable Company Bahadoor, dated 20th November 1821.* |
| Moojpur . . . | 20th November 1821. | To wit,—Purmar Bunney Sing and the other brothers of Moojpur jointly beg to submit their respectful compliments, and to represent that your perwannah about making opium arrangements has been duly received. The arrangements will be made as directed by you. The opium required for our consumption will be obtained from the Government store. Should any one carry any opium without a Government passport, we will apprehend him and communicate the circumstances to Government. This is the petition, dated the 20th November 1821. |
| Wunna . . . | 1821. | |
| Oontree . . . | 1821. | |
| Gerree . . . | 1821. | |
| Devulia . . . | 1821. | |
| Wunala . . . | 1821. | |
| Kumalpore . . . | 1821. | |
| Laliad . . . | 1821. | |
| Bhurukwa . . . | 1821. | |
| Durode . . . | 1821. | |
| Khamblao . . . | 1821. | |
| Jakhan . . . | 1821. | |
| Chulala . . . | 1821. | |
| Showka . . . | 1821. | |
| Bhulgamra . . . | 1821. | |
| Kuntharia . . . | 1821. | |
| Tulsana . . . | 1821. | |
| Bhuthan . . . | 1821. | |
| Unkawalia . . . | 1821. | |
| Khandia . . . | 1821. | |
| Sumla . . . | 1821. | |
| Tavee . . . | 1821. | |
| Julala . . . | 1821. | |
| | | *Engagement entered into in September 1822 by Futteh Khan, Dewan of Pahlunpore and Deesa.* |
| Pahlumpore . . | September 1822. | The orders of the Sirkar being that no opium shall be allowed to pass through the country subject to their control, I, Futteh Khan, do hereby engage to the sirkar that no opium shall be allowed to pass the limits of my district.<br>A public notification has been already issued to my nakadars to that effect, but I now repeat my determination to use every exertion to put an entire stop to the transport of opium through my taluka; and because merchants and others may conceal opium among other commodities, all packages shall be strictly examined previous to their being permitted to pass, and should any opium be found in them, it shall be immediately confiscated. In this matter I will not fail.<br>I beg the favour that the sirkar may be pleased to direct the Mehta stationed at this place to give his aid in the detection and prevention of the transit of opium. |
| Radhunpore . . | Ditto. | |
| Wao . . . . | Ditto. | |
| Sooegam . . . | Ditto. | |
| Thurad . . . | Ditto. | |
| Morwara . . . | Ditto. | |
| Warye . . . | Ditto. | |
| Chorwar . . . | Ditto. | |
| Charchut . . . | Ditto. | |
| Terwara . . . | Ditto. | |
| Deodar . . . | Ditto. | |
| Bhabur . . . | Ditto. | |
| Beinup . . . | Ditto. | |
| Danta . . . | Ditto. | |

Appendix X.

APPENDIX D—*continued.*

*Bombay States*—continued.

| Name. | Date. | Text of agreements. |
|---|---|---|
| Pahlunpore . . . | 22nd April 1879. | *Opium Agreement with Pahlunpore, dated the 22nd April 1879.*<br><br>Whereas the British Government have prohibited the cultivation of the poppy and manufacture of opium in my State, and have made new arrangements for the retail sale of opium since the 1st October 1878 in Guzerat, and have agreed that they are prepared to permit me to import, free of duty (R650 per chest), the amount of opium required by my State for *bonâ fide* home consumption, and have promised to grant me full compensation annually for any diminution of revenue caused by the loss as sources of income of transit duties on opium and cesses on the manufacture and exportation of the drug, and whereas the full duty per chest will be paid by the local vendors and consumers and will form part of the revenues of my State, I hereby promise and agree that I will use every effort to completely put a stop to the illicit importation of opium, and that I will not allow opium legally obtained by me under the opium rules to be sold at a less price than that at which it is retailed in British territory, and it is understood by me that the British Government reserve the right of withdrawing this privilege and of charging the full opium duty in case of any proved wilful violation of these terms, but that such privilege will not be withdrawn on account of isolated cases of smuggling.<br><br>2. Further, I have to state that all stocks of opium and juice which remain undisposed of on the 1st October 1878 in my State have been bought up by me and employed for the supply of my retail monopoly.<br><br>3. In accordance with the wishes of Government, I agree to furnish half-yearly to the Political Superintendent a statement showing the amount of opium imported and the amount sold during each half-year, the proceeds of the sales, and the balance of opium in hand in my State at the end of each half-year.<br><br>4. To the above stipulations I agree on the condition that, should any Native State in Guzerat be hereafter allowed to grow and manufacture opium in the same manner as the Baroda State has been, a similar privilege shall be granted to the Pahlunpore State. |
| Radhunpore . . | Not stated. | |
| Tharad . . . | | |
| Was . . . . . | | |
| Suigam . . . | 6th June 1879. | *Substance of Agreements passed by the undermentioned Talukdars and Jagirdars under the Pahlunpore Superintendency—1879.*<br><br>Whereas new rules have been made by Government in regard to opium and we are to receive the duty at R650 per chest on the opium, consumed within our taluka or jagir, we, the talukdars of . . . . . , give in writing, as directed, an agreement to the effect that we shall not import or permit others to import illicit opium; that opium shall not be sold in our taluka at a less price than that at which it is retailed in British territory; that we shall furnish to our Thanadar, for submission to the Political Superintendent, through the Assistant in charge of the districts, half-yearly statements of opium on 31st March and 30th September of every year, showing the quantity of opium imported, the amount sold during the half-year, the amount of the sale-proceeds, and the stock of opium which remained on hand at the end of the half-year.<br><br>We shall act up to the above agreement, and our heirs shall do the same. We pass this agreement of our own free will. |
| Terwara . . . | Ditto. | |
| Bhabar . . . | Ditto. | |
| Deodar . . . | Ditto. | |
| Tharad . . . | Ditto. | |
| Kankrej . . . | Ditto. | |
| Warahi . . . | Ditto. | |
| Santalpur . . | Ditto. | |
| Chadchut . . | Ditto. | |
| Idar . . . | 15th November 1883. | *Translation of a letter from Maharaja Dhiraj Shree Kesarisingji of Santhan Idar, to Lieutenant-Colonel C. Wodehouse, Political Agent, Prant Mahi Kantha, No. 1562, dated the 15th November 1883.*<br><br>*After compliments.*—With reference to your letter No. 2036, dated the 10th November 1883, I have this day sent (to you) a letter in English, No. 174, and do hereby pass the following agreement to be attached thereto, consisting of five articles, in accordance with the draft supplied by you.<br><br>1. I shall not cultivate poppy nor allow it at all to be cultivated within the boundaries of my Sansthan. |

APPENDIX D—*continued.* Appendix X.

*Bombay States*—continued.

| Name. | Date. | Text of agreements. |
|---|---|---|
| Idar—*contd.* | ..... | 2. I shall purchase opium for my own consumption and for that of the people of my Sansthan under a license from the Political Agent, Mahi Kantha, from either Bombay, Malwa, or such other place as Government may, from time to time, appoint in this behalf.<br><br>3. I shall allow opium to be sold at the same rate at which it may from time to time be sold in the Government districts, and shall neverallow it to be sold at a cheaper price.<br><br>4. I shall not allow the importation into my Sansthan of smuggled opium—*i.e.*, opium on which the Government duty has not been paid. Government has, in consideration of the above, granted to my Sansthan a remission of the duty payable to it (Government). But if I fail to act up to the above conditions, Government may cancel the grant.<br><br>5. I shall without fail submit every six months, in the form prescribed by Government, a statement showing the quantity of opium purchased and sold, the balance remaining in hand, etc., etc., and shall cause accounts thereof to be kept in the form prescribed by Government.<br><br>I send this agreement, meaning to act in accordance with the conditions written above. Dated Simla, 15th November 1883. |
| Tintoi. | 3rd November 1883. | *Translation of a letter from Deepsingji Dolalsingji Thakor, Tintoi, to Lieutenant-Colonel C. Wodehouse, Political Agent, Prant Mahi Kantha, No. 1563, dated the 3rd November 1883.*<br><br>In the year 1878 the British Government made agreements with regard to the non-cultivation of poppy and other matters with all the Talukdars in Mahi Kantha and those of the Idar State both on and near the (British) frontier. At that time as I was a minor, Tinti was under the management of the British Government, and therefore no agreement was then made with me. But the said arrangement was applicable to Tintoi. This arrangement has hitherto been carried into effect. But now I, having attained majority, the charge of my State has been made over to me by the Agency. I therefore hereby pass the following agreement with regard to (the cultivation of) opium:—<br><br>(1) I shall not cultivate poppy, nor cause it to be cultivated, nor allow others to cultivate it, within the limits of my taluka.<br><br>(2) I shall purchase and import opium required for my own use, as well as for that of the people of my taluka, under a license from the Political Agent, Mahi Kantha, from Bombay, Malwa, or such other place as Government may appoint in this behalf.<br><br>(3) I shall sell opium, and cause and allow it to be sold, at the same rate at which it may, from time to time, be sold in the Government districts, and shall never sell it, nor cause or allow it to be sold at a cheaper rate.<br><br>(4) I shall not import nor allow the importation of smuggled opium—*i.e.*, opium on which the Government duty has not been paid. Neither shall I allow such opium to pass through my taluka. Government have, in consideration of the above, granted to me a remission of the duty payable to them. But if I fail to act up to the above conditions, Government may cancel the grant, and no complaint made by me in that matter may be entertained.<br><br>(5) I shall without fail submit every six months or otherwise, as Government may from time to time direct, a statement, in such form as may be prescribed by Government, showing the quantity of opium purchased within the limits of my taluka and the balance remaining in hand, and shall also supply such information as may, from time to time, be called for by Government in connection with offences relating to opium committed within the said limits.<br><br>I accept the above agreement, dated Tintoi, 3rd November 1883. |

Appendix X.

APPENDIX D—*continued.*

*Bombay States*—continued.

| Name. | Date. | Text of agreements. |
|---|---|---|
| All Rewa Kantha States | 1882 | *Translation of Form of Opium Agreement entered into with the States of Rewa Kantha in the year 1882.*<br><br>1. Hereafter we shall not at all cultivate poppy nor allow it to be cultivated.<br><br>2. We shall purchase and import opium for our own consumption and for that of the people of our talukas from the Government Depôt at Ahmedabad, or from such other place as Government may appoint for that purpose.<br><br>3. We shall allow opium to be sold at the same rate at which it may, from time to time, be sold in the Government districts, and shall never allow it to be sold at a cheaper price.<br><br>4. We shall not allow the importation into our talukas of smuggled opium, that is, opium on which the Government duty has not been paid; and as in consideration of above Government has kindly granted us remission of the duty payable to Government, we bind ourselves as stated below. If we do not act in accordance with the above conditions, Government may cancel the grant of the remission.<br><br>5. We shall without fail submit every six months, in such form as Government may direct, a statement showing the quantity of opium purchased, sold, balance remaining in hand, etc., etc., and shall cause accounts thereof to be kept in such form as Government may direct.<br><br>6. As Government have directed that the above rules should come into force from 1st October 1878, we have hitherto brought them, and shall hereafter bring them and cause them to be brought into force. |
| Balasinore . . . | 30th August 1820 | *Translation of a writing from the Chieftain of Balasinore to the Collector of Kaira, dated 30th August 1820.*<br><br>The sirkar has been pleased to furnish me with copies of the Opium Regulations, *viz.*, Regulation I, 1818, and Regulation II, 1820. According to these enactments, I shall in my villages regulate the opium. Should any person, however, in breach of the Honourable Company's Regulations, import opium, I consent that any one on the part of the Honourable Company may seize the same in my taluka. .<br><br>I shall make the Honourable Company's Regulations known to my ryots, and take care that they are respected.<br><br>Besides, as to the opium required for the internal consumption of my country, the people of my talukas shall bring it from such depôt as the sirkar may prescribe, and sell it by retail, according to such rules as may be in force, to the Honourable Company's districts. |
| Cambay . . . | 3rd November 1881 | *Translated substance of copy of an agreement passed by His Excellency the Nawab of Cambay in respect to the manufacture and sale of opium in that State without date, and received and ordered to be translated on the 3rd November 1881.*<br><br>1. The cultivation of the poppy and the manufacture of opium to be put a stop to.<br><br>2. The Nawab should send for from the British Government's depôt at Ahmedabad, or some other place, all the opium required for consumption. No other person except the Nawab's Sirkar (officials?) shall sell it from the 1st October next.<br><br>3. Sections of the Indian Opium Act bearing on the subject, and the rules framed under that Act from time to time, will be enforced in the Cambay State in accordance with the usage of the Nawab's Court.<br><br>4. The stock of opium or its juice which cultivators or merchants may possess should be sold before the 1st October. The Nawab will purchase the stock of opium which may remain after that date and resell it to licensed parties at the cost price, and on the payment of the full duty. |

## APPENDIX D—*continued.*



*Bombay States*—continued.

| Name. | Date. | Text of agreements. |
|---|---|---|
| Cambay—*continued.* | ..... | 5. After the 1st October the price of opium sold in retail in Cambay should not be less than that prevailing in Kaira.<br><br>6. A half-yearly account showing the quantity of opium imported into Cambay and sold, the proceeds of the sale, and the quantity of opium remaining should be sent to the Political Agent.<br><br>7. The Nawab will conduct himself in accordance with the preceding six paragraphs. The opium on which the duty has not been paid will not be allowed to be imported into Cambay. Opium will not be sold in retail in Cambay at a price less than that prevailing in Kaira. In lieu of this the British Government agrees to pay to the Nawab the whole of the duty, *viz.*, R(650) six hundred and fifty per chest on the opium which, as stated above, may be imported for consumption in Cambay.<br><br>*Extract from clause 2 of an agreement, dated 2nd April 1885.*<br><br>His Highness shall not allow the importation by sea into the State of Cambay of any fermented or spirituous liquor, or the importation or exportation by land or sea of any opium, except opium duly covered by a British pass. |
| Jawhar . . . | 9th October 1881 | *Agreement by the Jawhar Darbar to accompany letter No. 35 of 9th October 1880 to the Collector and Political Agent, Thana.*<br><br>1. Hereafter we will not cultivate poppy, nor allow it to be cultivated (by others).<br><br>2. We will purchase the opium required by ourselves for our own consumption and for the people of our villages at Thana, or any other place appointed by Government for the supply of opium.<br><br>3. We will have the opium sold at the rates fixed from time to time for British districts, and will not allow it to be sold at cheaper rates.<br><br>4. We will not allow illicit importation of opium, that is to say, allow no opium to enter our territory that has not paid the British pass-fee. In return for this, Government have been pleased to agree to grant us a remission to the extent of 20 per cent. of the pass-fee on opium, and, on hearing of this, we have bound ourselves to abide by the terms above said. Should we fail in this, we will not get the said remission of 20 per cent. of the pass-fee.<br><br>5. We will furnish every half-year a statement showing in detail the quantity of opium purchased, the quantity sold, and the balance in stock, etc. This statement will be furnished free of errors and in the form fixed by Government, and we will keep accounts of the same in the manner required. |
| Janjira . . . | 1st August 1884 | *Agreement between Sidi Ahmed Khan, Nawab of Janjira, and His Excellency the Governor of Bombay in Council regarding administration of Departments of Customs, Salt, Opium and Abkari in Habsan, 1884.*<br><br>All conventions, agreements, or arrangements of whatever kind relating to customs, salt, opium, and abkari existing prior to this agreement are hereby cancelled, and in lieu thereof it is mutually agreed as follows:—<br><br>Article 4.—As to opium:<br>(*a*) The Nawab shall continue to prohibit the import of opium into Habsan, whether by land or by sea, and shall also prohibit all poppy cultivation in Habsan territory.<br>(*b*) The Nawab shall obtain the opium necessary for the consumption of the inhabitants of Habsan only from the Commissioner of Customs, Salt, Opium and Abkari at Bombay, or in such other manner as Government may from time to time direct.<br>(*c*) The Commissioner shall allow a drawback on all such opium at a rate equal to one-fifth of the duty actually levied by the British Government on all opium supplied to or obtained by the Nawab. |

Appendix X.

## APPENDIX D—*continued.*

### *Bombay States*—continued.

| Name. | Date. | Text of agreements. |
|---|---|---|
| Bhor . . . . | 3rd November 1881 . | Substance of copy of an agreement passed by Shankarrao Pandit Sahiv, dated the 1st December 1880, and received and ordered to be translated on the 3rd November 1881. A written communication has been received from the Political Agent, Satara, to the effect that if I pass an agreement as stated below, the British Government will agree to supply at a reasonable price the opium required for sale in the Sansthan, and to pay me money at the rate of 10 annas per cent. of the duty on the opium that may be imported into the Sansthan from the British depôt. Therefore the undermentioned agreement is entered into to make arrangements about opium in my Sansthan.<br><br>2. I shall introduce into the Sansthan the Opium Act, No. I of 1878, which is in force in the British territory, and the Acts that may be passed about opium from time to time, and I shall also introduce, as far as practicable, the rules that may be framed under those Acts.<br><br>3. The cultivation of the poppy has been discontinued in the Sansthan from former times. I shall take steps to have its cultivation entirely stopped. I shall also take proper steps to prevent the preparation of opium. If any one illegally imports smuggled opium into the Sansthan, I shall criminally prosecute him according to law.<br><br>4. I shall purchase from the depôt of the British Government on the payment of price the opium required in the Sansthan. I shall not purchase it from another place. I shall not allow opium for which there is no pass (from the British Government given after the payment of the fee) to be imported into the Sansthan, If anyone import it, I shall not allow it to be sold in the Sansthan, but shall criminally prosecute him according to law.<br><br>5. Permission to sell opium will be given only to licensed persons. I shall take steps to make them keep accounts of the receipts and sale of opium, and prevent them from selling it in retail at a rate lower than that at which it is sold in the neighbouring British territory.<br><br>6. I shall send to the Political Agent, Satara, a half-yearly statement showing the quantity of opium imported from the British depôt, the quantity sold, the proceeds of the sale, and the quantity of opium remaining (unsold).<br><br>7. I beg that I may be allowed the liberty to make with the licensed retail sellers of opium such additional agreements as may appear proper, and as may be in accordance with the aforesaid Acts and Rules and this agreement.<br><br>8. Should Government confirm this agreement, it will be enforced from the 1st January 1881. |
| Kolhapur. . . | 22nd October 1880 . | *Letter from Mahadeo Vasudev Barve, State Karbari, Kolhapur, No. 1054, dated Kolhapur, 22nd October 1880, to the Political Agent, Kolhapur, and Southern Maratha country.*<br><br>With reference to Government Resolution No. 2754—89 (Confidential), dated 27th May 1880, and your letter No. 3627, dated 20th instant, on the subject of the cultivation of the poppy and the manufacture and sale of opium, I have the honour to report, for the information of Government, that the Kolhapur Darbar consents to abide by the following conditions relating to the growth of the poppy, manufacture of opium, etc.:—<br><br>*1st.*—That the Kolhapur Darbar has already consented to prohibit the cultivation of the poppy and manufacture of opium, and now hereby promises and agrees to prohibit the cultivation of the poppy and manufacture of opium in the Kolhapur State.<br><br>*2nd.*—That the Kolhapur Darbar will use every effort to put a stop to the illicit importation of opium from the Nizam's dominions and all other opium which has not paid the British pass-fee.<br><br>*3rd.*—That the Kolhapur Darbar agrees to introduce in the Kolhapur State the provisions of the Opium Act (No. I of 1878) and the rules framed under it as far as possible. |

APPENDIX D—*contd.* Appendix X.

*Bombay States*—contd.

| Name. | Date. | Text of agreements. |
|---|---|---|
| Kolhapur—*contd.* | ... | *4th.*—The Kolhapur Darbar further promises and agrees that all opium required for consumption within the limits of the Kolhapur State shall be obtained from a British opium depôt under such conditions and precautions as Government may deem necessary.<br><br>*5th.*—The Kolhapur Darbar further promises to arrange that only licensed vendors will be allowed to sell opium in retail in the Kolhapur State at a price not less than that at which it is retailed in the adjacent British districts, such vendors being required to keep accounts of all purchases and sales, the Kolhapur Darbar being still at liberty, as heretofore, to make such terms as might appear to the Darbar most advisable with farmers for the privilege of selling opium by retail, subject to the above conditions.<br><br>*6th.*—The Kolhapur Darbar agrees to submit, for the information of Government, through the Political Agent, half-yearly returns showing particulars of the purchases and sales of opium in the Kolhapur State.<br><br>*7th.*—In return for the making of this agreement, and as a condition of its terms being kept, the British Government agree to remit to the Kolhapur Darbar one-fifth of the pass-fee ruling at the time of purchase on all opium purchased by the Kolhapur Darbar from a Government depôt for sale in the Kolhapur State. |
| Sangli . . . | 1st February 1881 . | *Agreement entered into by the Sangli State with the British Government, 1881.*<br><br>Whereas the British Government have deemed it desirable to conclude arrangements for the complete prohibition of the cultivation of the poppy and manufacture of opium in my State, I have already given my consent gladly to co-operate cordially and loyally with them in carrying out these arrangements; and I now hereby promise and agree to prohibit the cultivation of the poppy and manufacture of opium in my State.<br><br>2. I will use every effort to put a stop to the illicit importation of opium from the Nizam's dominions and all other opium which has not paid the British pass-fee.<br><br>3. I also hereby agree to introduce in my State the provisions of the Opium Acts (No. 1 of 1878) and the rules framed under it, as far as possible.<br><br>4. I further promise and agree that all opium required for consumption within the limits of my State shall be obtained from a British opium depôt under such conditions and precautions as Government may deem necessary.<br><br>5. I further promise to arrange that only licensed vendors will be allowed to sell opium in retail in my State at a price not less than that at which it is retailed in the adjacent British districts, such vendors being required to keep accounts of all purchases and sales. I shall of course be at liberty still, as heretofore, to make such terms as might appear to me most advisable with farmers for the privilege of selling opium by retail, subject to the above conditions.<br><br>6. I agree that I will submit, for the information of Government, through the Political Agent, half-yearly returns showing particulars of the purchases and sales of opium in my State.<br><br>7. In return for the making of this agreement, and as a condition of its terms being kept to, the British Government agree to remit to me one-fifth of the pass-fee ruling at the time of purchase on all opium purchased by me from a Government depôt and sold in my State.<br><br>Given under my hand and seal, this first day of February one thousand eight hundred and eighty-one. |
| Miraj (both branches) . | | |
| Jamkhandi . . | | |
| Kurundwar (both branches) . . . | 1880 . . | |
| Ramdurg . . . | | |
| Mudhot . . . | | |

Appendix X.

APPENDIX D—*contd.*

*Bombay States*—contd.

| Name. | Date. | Text of agreements. |
|---|---|---|
| Akalkot . . . | 7th May 1892 . | *Agreement between the Political Agent of Akalkot, acting under the authority of His Excellency the Governor of Bombay in Council on behalf of the British Government, and the Raja of Akalkot State, on behalf of himself, his heirs, and successors, regarding the manufacture, consumption and sale of opium in the Akalkot State.*<br><br>Whereas, in accordance with the existing relations between the British Government and the Raja of Akalkot, the cultivation of poppy and the manufacture of opium is prohibited in the Akalkot State, and no opium may be consumed in the said State other than opium on which there has been paid to British Government the duty at the time payable to the said Government in respect of opium consumed in the Presidency of Bombay, and whereas in consideration of the covenants on the part of the Raja of Akalkot hereinafter contained the British Government has agreed to relinquish one-fifth of the said duty on all opium that shall be hereafter conveyed into the said State for consumption therein in accordance with the said covenants.<br><br>The Raja of Akalkot agrees with the British Government with reference to all former agreements on the same subject-matter as follows, *viz.*:—<br><br>(1) That the opium from time to time required for consumption within his territory shall be obtained in one of the three following ways only (namely)—<br><br>(*a*) by direct importation from Malwa, Mewar, Marwar and Rajputana, or<br><br>(*b*) by purchase in Bombay, or<br><br>(*c*) by purchase at any convenient opium depôt of the British Government, and that all opium so procured shall be imported into, transported through, or exported from British India as the case may require, in accordance with the law and rules regarding import, transport, and export of opium at the time in force in the part of the British India into, through, or from which such import, transport, or export, is necessary.<br><br>(2) That he will adopt such measures as shall from time to time appear to the British Government to be necessary for effectually preventing any export and any illicit import of opium across his frontier.<br><br>(3) That the retail sale of opium within his territory shall henceforward be conducted by licensed vendors only or departmentally by State servants.<br><br>(4) That opium shall not be supplied to any of the said licensed vendors except on payment of a price which is not less than the price at which at the time being licensed vendors are being supplied in the British district of Sholapur.<br><br>(5) That no licensed vendors in his territory shall at any time be permitted to sell opium by retail at a price which is lower than the lowest price at which licensed vendors are at the time being authorized to sell it in the British district of Sholapur.<br><br>(6) That the system for the retail vend of opium in his territory shall be henceforward assimilated in its general features to that in force in the British district of Sholapur.<br><br>(7) That he will forthwith introduce and enforce in his territory the regulations published under Government Notification No. 4472 A., dated the 3rd June 1885 (Revenue Department), and will hereafter from time to time adopt and enforce any change in the said regulations or any new regulation similar in effect to any provision of the law or rules regarding opium for the time being in force in British India which the Governor in Council of Bombay shall in the interests of the British opium revenue desire him to adopt and enforce. |

APPENDIX D—*contd.* Appendix X.

*Bombay States*—contd.

| Name. | Date. | Text of agreements. |
|---|---|---|
| Akalkot—*contd* . . | 7th May 1892 . . | (8) That he will furnish every half-year, on the 1st February and 1st August, to the British Political authorities of the State in such form as the Governor in Council of Bombay shall after consulting the Commissioner of Customs, Salt, Opium and Abkari, Bombay, from time to time prescribe accurate accounts for the opium transactions of his territory.<br><br>3. The British Government agrees that so long as the Raja of Akalkot duly fulfils the foregoing covenants, one fifth of the duty which would be leviable by the British Government under the law and orders at the time being in force on any opium conveyed into the territory of the Raja of Akalkot in accordance with this agreement if the same were required for consumption in the Presidency of Bombay, shall be remitted, or if duty has already been paid on any such opium, as if the same were to be consumed in the Presidency of Bombay, then that the one-fifth of the amount of the duty which has been so paid shall be refunded to the Raja of Akalkot : provided that the British Government may at any time hereafter, with or without the consent of the said Raja of Akalkot, alter the rate of duty to be remitted or refunded under this clause, and no such alteration shall in any way release the said Raja of Akalkot from any of the covenants performable by him under this agreement.<br><br>4. And it is further agreed between the parties hereto that in this agreement the word "Opium" shall have the same meaning as in the Opium Act ( I of 1878) or any other law regarding opium for the time being in force in the Presidency of Bombay. |
| Palanpur . . | 26th October 1892 . | The following articles of agreement regarding the prohibition of the cultivation of the poppy and of the manufacture of opium in the Palanpur State, and the maintenance of an efficient preventive establishment at a cost not less than ₹12,500 per annum, in consideration of the payment of ₹31,500 annually by the British Government, and of permission to import free of duty the amount of opium required by the Palanpur State for *bonâ fide* home consumption have been entered into on the one part by Colonel William Scott, Political Superintendent, Palanpur, under the authority of His Excellency the Governor of Bombay in Council on behalf of the British Government, and on the other part by His Highness Sher Mohamed Khanji Diwan, of Palanpur, on behalf of himself, his heirs and successors, who agrees to the following articles :—<br><br>*Article I.*<br><br>Whereas the British Government have prohibited the cultivation of the poppy and manufacture of opium in the State of Palanpur, and have made new arrangements for the retail sale of opium since the 1st October 1878 in the Guzeratte, and have agreed that they are prepared to permit His Highness the Diwan of Palanpur to import, free of duty, the amount of opium required by his State for *bonâ fide* home consumption, and have promised to grant him ₹31,500 (thirty-one thousand and five hundred) in full compensation annually for any diminution of revenue caused by the loss as sources of income of transit duties on opium and cesses on the manufacture and exportation of the drug, and whereas the fall of duty per chest will be paid by the local vendors and consumers and will form part of the revenue of the said State of Palanpur, His Highness the Diwan hereby promises and agrees that he will maintain an efficient preventive establishment at a cost of not less than ₹12,500 (twelve thousand and five hundred) per annum, and that he will use every effort to completely put a stop to the illicit importation of opium, and that he will not allow opium legally obtained by him under the opium rules to be sold at a less price than that at which it is retailed in British territory, and it is understood by His Highness that the British Government reserve the right of withdrawing this privilege and of charging the full opium duty in case of any proved wilful violation of these terms, but that such privilege will not be withdrawn on account of isolated cases of smuggling.<br><br>*Article II.*<br><br>His Highness the Diwan of Palanpur further gives the assurance that all stocks of opium and juice which remained undisposed of on the 1st October 1878 in his State have been bought up by him and employed for the supply of his retail monopoly. |

Appendix X.

APPENDIX D—*concld.*

*Bombay States*—concld.

| Name. | Date. | Text of agreements. |
|---|---|---|
| Palanpur—*contd.* . . | ..... | *Article III.*<br>In accordance with the wishes of Government, His Highness agrees to furnish half-yearly to the Political Superintendent a statement showing the amount of opium imported and the amount sold during each half-year, the proceeds of the sales, and the balance of opium in hand in his State at the end of each half-year.<br>*Article IV.*<br>To the above stipulations His Highness the Diwan agrees on the condition that should any Native State in Guzeratte be hereafter allowed to grow and manufacture opium in the same manner as the Baroda State has been, a similar privilege shall be granted to the Palanpur State.<br>This agreement containing IV Articles was agreed to at Palanpur the twenty-first of September one thousand eight hundred and ninety-two between the Political Superintendent of Palanpur and his Highness the Diwan of Palanpur. |

## APPENDIX E.

### BAHAWALPUR.

Article 3 of Bahawalpur Agreement, dated the 1st April 1879.

The Nawab of Bahawalpur agrees to prevent the importation into and consumption within the Bahawalpur State of any salt whatever other than salt on which duty has been levied by the British Government. The Nawab of Bahawalpur agrees also, if so required by the British Government, to prohibit the export from his State into British territory of bhang, ganja, spirits, opium, and other intoxicating drug or preparation.

## APPENDIX F.

## TEXT OF AGREEMENTS BETWEEN THE BRITISH GOVERNMENT AND THE HYDERABAD AND MYSORE STATES.

### HYDERABAD.

*Memorandum of opium agreement, 8th December 1883, between the British Government and the Government of His Highness the Nizam of Hyderabad.*

For the protection of the common interests of the British Government and the Government of His Highness the Nizam of Hyderabad in the matter of the opium revenue, His Highness the Nizam of Hyderabad has agreed as regard His Highness's territories that—

(1) The cultivation of the poppy and the manufacture of opium shall be absolutely prohibited.
(2) With the exception of the opium booked through by rail to the Madras Presidency, no opium shall be imported without a license from His Highness the Nizam.
(3) With the same exception, no opium shall be exported.
(4) The import of opium shall, as far as possible, be confined to what is absolutely requisite for licit home consumption.
(5) The transport, possession, and retail sale of opium shall be permitted only under license from His Highness the Nizam.

2. His Highness the Nizam further agrees to communicate to the Resident at Hyderabad all alterations which it may from time to time be found necessary to make in the rules which have been framed to give effect to the above conditions, and not to make any alterations the effect of which will be to diminish the securities provided by the rules for due observance of the said conditions.

3. And the British Government has agreed that the Opium Agent at Indore shall issue passes for the transport from Indore at Hyderabad of such quantities of opium as may from time to time be applied for by His Highness's Government through the Resident at Hyderabad, and shall levy on the same, on behalf of His Highness's Government, pass-duty at the rate which may from time to time be fixed by the British Government, and shall remit the said duty through the Resident at Hyderabad in such manner as may be from time to time arranged: provided that if the British Government fix a rate of pass-duty lower than ₹ 600 (six hundred) per chest of 140 ℔ avoirdupois, the rate charged on opium supplied to Hyderabad shall not be less than ₹600 (six hundred) per chest of 140℔ avoirdupois, except with the previous consent of His Highness's Government.

4. Lastly, it is provided that either of the parties to this agreement shall be at liberty to withdraw from it after giving to the other party 12 months' notice.

### MYSORE.

Article 18 of the Instrument of Transfer—dated the 1st March 1881.

The Maharaja of Mysore shall comply with the wishes of the Governor General in Council in the matter of prohibiting or limiting the manufacture of salt and opium and the cultivation of poppy in Mysore; also in the matter of giving effect to all such regulations as may be considered proper in respect to the export and import of salt, opium, and poppy-heads.

# APPENDIX XI.



PRESENTED BY MR. FINLAY, SECRETARY TO THE GOVERNMENT OF INDIA IN THE DEPARTMENT OF FINANCE AND COMMERCE.)

## ACCOUNT OF PREVIOUS PROPOSALS FOR ABOLISHING THE GOVERNMENT MONOPOLY OF CULTIVATION, MANUFACTURE AND SALE OF OPIUM IN BENGAL.

The Bengal opium monopoly, in its present form, is nearly one hundred years old, having been established in 1797. The following account of its origin is abbreviated from that given by the Opium Commission of 1883.

Origin of the Bengal monopoly.

2. Under the Mogul Empire, when the administration of the country was in its vigour, the trade in opium was an Imperial monopoly, and was farmed at a quit-rent. Up to the period of the British acquisition of Bengal and Behar, the Dutch were the chief purchasers. Instructions to make opium a part of the investment were first issued by the British East India Company in 1683.

3. During the anarchy that prevailed during the decay and fall of the Mogul Empire, in the middle of the eighteenth century, the Imperial monopoly fell into abeyance. The trade was carried on by native merchants mostly residing at Patna, who made advances to the cultivators from time to time, received the produce and made it up in their own houses, and sold the manufactured product to the Dutch, English and French merchants. The price paid by the latter usually ranged from Rs. 70 a maund to Rs. 200, the former rate not being remunerative to the native vendors.

4. The destruction of the English settlements by Suraj-ud-Daula in 1756 drove the English merchants out of the market: and in default of competitors, the native dealers were compelled to dispose of their opium to the Dutch at Rs. 70 a maund. This low rate led to the cultivation being greatly restricted; and on the restoration of peace in 1765, so little opium was to be had that the price rose largely and rapidly. The English merchants, in order to evade the demands of the native middleman, then endeavoured to deal direct with the cultivators, with the result that conflicts ensued and much adulterated opium was brought into the market. At length, in 1773, Warren Hastings, then Governor of Bengal, put an end to all disputes by assuming, on behalf of the East India Company, a monopoly of all opium produced in Bengal, Behar and Orissa, promising to the Danes, the Dutch and the French a certain quantity of opium annually, to be received by them from the English Company's Agent.* This step was, in effect, a revival in favour of the Company of the old Mogul monopoly.

5. For nearly a quarter of a century the rights thus acquired were not exercised direct, but farmed. From 1773 to 1797 the right to the exclusive manufacture of opium on account of the Company was sold, at first year by year, but from the year 1781 by four-year contracts. At first the contracts were disposed of by private bargain and favour; but from 1785 they were thrown open to public competition, and assigned to the highest bidder. A variety of regulations were then laid down for protecting the cultivators from oppression, and for securing them a fair price for the raw juice; for ensuring, under penalties, the delivery of the whole product, both by the cultivators and the contractors; and for preventing adulteration, and the like.

6. The opening of the contracts to competition compelled the contractors to lower their prices, and the cultivators retaliated by adulterating the opium. Year by year the quality of the provision grew worse, with the necessary result that the demand for the Company's opium and the profit from its sale steadily decreased. The net profit derived from the operations of the Department in 1794-95 and 1795-96 was less than five lakhs of rupees a year. In 1797 the Board of Trade reported that they had in hand 965 chests of Bengal opium, for which no better offer than Rs. 50 a chest (sicca) could be obtained. So low had even the best of the Company's provision fallen in the estimation of the trade, that in 1797-98, the first year of the new system, the average price obtained for Behar opium was only Rs 401 a chest. In the early part of 1797, therefore, it was decided to abandon the contract system: and with the view "of restoring and improving this important branch of the public revenues," it was resolved that opium should in future be provided by agency.† State factories were accordingly established, and Agents appointed at Patna and Ghazipur (and for a short time at Rungpore also), and the system thus introduced has subsisted, without material change of principle, down to the present day.

† Preamble of Regulation VI of 1799.

7. In Bombay, when opium was first made an article of revenue, an attempt was made to introduce a system resembling the Bengal monopoly. Opium was produced freely in the Native States of Central India, where cultivation was not restricted, the manufacturers skilful, and the quality of the drug excellent. It was also produced to some extent in Gujarat and elsewhere in British territory, and in some of the Native States controlled by the Bombay Government. Early in the present century the trade in opium thus produced attracted the attention of the Government of India, as likely to prove detrimental to the revenue derived from the newly-established Bengal monopoly, and it was proposed to suppress the cultivation in Western India altogether. This proposal was not carried into effect in deference to the views of the Court of Directors, who considered that the poppy was not cultivated in Bombay for purposes of profit or export, but for local consumption only.

Origin of the Malwa system of pass duty.

8. In 1818, however, it was found that the prosperity of the Bengal monopoly was seriously endangered by the competition in the China market of opium from Central India. This opium was exported to China *viâ* Baroda and Cambay, from the ports of Diu and Damaun, and also from Karachi, in Sind, which was not then British territory. To check this, it was resolved to attempt to prevent the export of this opium altogether. Agreements and treaties were accordingly entered into with the Gaekwar of Baroda, Holkar, and a number of minor Native States, containing provisions for limiting the cultivation, prohibiting the sale of the drug and its transit through the States, and requiring it to be made over at a fixed price to the British Agent at Indore, who was to buy up the whole of the crop and to send it to Bombay for re-sale at a profit. Depôts were also established to provide for local consumption which prevailed largely in Gujarat; a duty of Rs. 12 per Surat seer was imposed on all opium other than that received from the Bengal Agencies; and rules were framed, under Regulation II of 1820 and Regulation XXI of 1827, for preventing clandestine importation. These arrangements, it will be seen, resembled the system in force in Bengal in the most essential particulars.

9. The scheme, however, entirely failed to stop the export to China. Scindia, Jeypore, and other important Chiefs had refused from the first to join in the arrangement; Karachi was still available as a port for illicit export; and the high rate of duty imposed on licit importation into Bombay had proved prohibitory, and drove the trade into illicit channels. Thousands of chests of Malwa opium were annually exported to China *viâ* Sind. On the other hand, the Native Chiefs in India, who had agreed to our terms, began to view the arrangement with disfavour; their merchants who had formerly made large profits from the trade were deprived of a valuable source of income; while the cultivators who had previously disposed of their crops in the open market, were discontented at having to sell to the British Opium Agent at an arbitrarily fixed price.

10. After ten years' trial, therefore, it was determined in 1829 to abandon the monopoly and withdraw altogether from interference with the growth and transit of opium throughout Central India, the restrictions in force in British and Native territories in the Bombay Presidency being still maintained. The monopoly of Malwa opium was accordingly abandoned, and the trade thrown open to private enterprise. In lieu of the monopoly, a system was introduced,

* The rights of the Danes and the Dutch were extinguished at the end of the century or shortly after. That of the French was re-affirmed in 1815, and still subsists to the extent of 300 chests annually.

Appendix XI.

both as a check on exports and a source of revenue. by which passes were granted, at a special rate of duty, to cover the transit of opium through British territory to Bombay for export to China, the rate being fixed so as not to drive the opium to use circuitous routes through Native territory. The pass duty was at first fixed at Rs. 175 per chest. It has since varied, at different times, from Rs. 125 to Rs. 700, the fluctuations being generally upwards. It is now Rs. 600. This system is still in force as regards Malwa opium.

Wide prevalence of smuggling under the Malwa system.

11. In view of the alleged superiority which has been claimed for the Malwa system by Sir W. Muir and other officers in the discussions which are described below, it is worthwhile to notice that in the opinion of the Bombay Government, expressed in its Opium Administration Report for 1879-80, the rapid and progressive increase in the licit exports to China which followed the introduction of the pass-duty system were due "more to the increasing demand for the drug in China and the check applied to illicit passage by the subjugation of Sind, and the extension of cheap railway communication with Bombay, than to the intrinsic merits of the system itself." In consequence also of the unsuitable nature of the internal arrangements, which had been introduced as an essential auxiliary of the monopoly, and were inapplicable to the new scheme, an extensive system of smuggling soon sprang into existence. Opium was smuggled both from Malwa and from Native States in Bombay, both for local consumption in British territory and also to some extent at least for export to China. Licit consumption in British territory almost wholly ceased. In 1873 Mr. (now Sir Charles) Pritchard calculated that on an average 3,000 maunds of untaxed Malwa opium were introduced annually into British territory, in addition to at least 1,000 chests of Visnagar (Baroda) opium. "This," he wrote, "makes up a total of 2,745 chests, the duty on which for home consumption at Rs. 24 per seer amounts to the enormous sum of 46 lakhs of rupees: and besides, an undetermined quantity of untaxed opium is known to be imported *vid* Rajpipla and the Mewasi States under Khandesh." This state of things continued practically unchecked, though repeatedly considered, until 1878, when fresh arrangements of a stringent character were made with Baroda and the other Native States, and the Indian Opium Act, I of 1878, brought internal arrangements under proper control.

12. Little or no reference to the prevalence of smuggling in Bombay is to be found in the discussions of 1858-1868 regarding the Bengal monopoly; and it seems probable that Sir W. Muir and the other officers who advocated the introduction of the Malwa system into Bengal were unaware that it existed.

Proposal for introducing the Malwa system in Bengal considered on four occasions.

13. Proposals for abolishing the Bengal monopoly, and substituting for it a modification* of the Malwa system, have been under consideration on four occasions. These were in 1858-60, in 1864, in 1868-69, and in 1881. On the first three occasions, the prime mover in originating the discussion was Mr. (afterwards Sir William) Muir, first as a member of the Allahabad Board of Revenue, and afterwards as a member of the Supreme Council. The arguments employed by him in advocating the change show that he was influenced chiefly by the "moral" objection to the monopoly, *i. e.*, to the fact that the British Government was directly concerned in the production and sale of a deleterious drug. In 1864 he secured the adhesion to his views of Sir Charles Trevelyan, then Finance Minister, who however, favoured the abolition of the monopoly on purely economical grounds, arguing that a State monopoly starves the trade, and that its withdrawal would be followed by wholesome expansion. In 1858, and again in 1868, the proposals of Sir W. Muir were referred to the Bengal Government and the Bengal Board of Revenue for report. These authorities had little difficulty in proving to demonstration that the change of system would be financially disastrous. Their report showed that the profit to Government on each chest of Bengal opium was rather more than Rs. 800;† whereas the profit on a chest of Malwa opium, reduced to the same consistence, was only Rs. 483.‡ From this it followed as a consequence of the change proposed, that if the production of opium remained the same, there must be an enormous loss of revenue; and if the revenue was unchanged, there must be an enormous increase of opium produced. As regards the "moral" objections to the monopoly, they maintained, and their view appears to have been accepted by the Government of India, that there is no distinction, as a question of ethics, between deriving a revenue from the cultivation and sale of opium, and deriving the same revenue from an export duty.

† *i.e.*, when the Calcutta price was Rs. 1,200.

‡ *i.e.*, with the pass duty at Rs. 600.

14. In 1881 the consideration of the question was raised by the Secretary of State. No reports were called for from subordinate authorities; but Sir Evelyn Baring, in an elaborate Minute, afterwards embodied in a despatch, reviewed the question in all its aspects, and after discussing all the arguments *pro* and *con*, set forth the grounds for adhering to the views previously accepted. This despatch is, so far, the latest and most authoritative pronouncement of the Government of India on the subject.

15. The following is a detailed account of the arguments adduced on both sides, on each of the four occasions referred to.

Discussions 1858-60.

16. The first occasion on which proposals for abolishing the Bengal monopoly of cultivation and manufacture of opium, and substituting for it the Malwa system of unrestricted growth with a duty on export, were considered by Government, was in 1858–1860. Proposals to this effect were submitted to the Government of India almost simultaneously by Sir Robert Hamilton, Agent to the Governor-General for Central Inda, and Opium Agent in Malwa, and by Mr. (afterwards Sir William) Muir, then Junior Member of the Sudder Board of Revenue, Allahabad.

Sir R. Hamilton, in a letter No. 460, dated 4th October 1858, reported that during the year 1857-58 (ending 30th September) the number of chests of opium exported from Malwa and Ahmedabad was 37,353, on which the pass duty at Rs. 400 per chest had amounted to 149½ lakhs of rupees, this large revenue having been realised in a year during which India generally had been disturbed and unsettled. He then urged the introduction of a similar system into Bengal, as follows:—

"What may be the outturn in the Benares and Patna Opium Agencies I have not the means of ascertaining, but I think I am borne out in that which I have unhesitatingly advanced for many years, that were the monopoly in Bengal put a stop to, by the cultivation of opium under Government advances being gradually closed, and thrown open to capitalists and speculators, and the system which obtains in Malwa introduced in Bengal, free and unrestricted growth and cultivation being allowed anywhere and everywhere, a uniform duty on export might be levied without the revenue from this source being sacrificed or endangered. By such a course the opprobrium consequent to the monopoly in Bengal would be entirely and completely cast off."

18. Sir R. Hamilton further argued that the most strenuous opponents of the introduction of opium into China could not, and did not, object to the cultivation of the poppy; that a system of levying a very high export duty was advocated by them as a means of restricting the consumption of the drug by raising its price; that the Chinese were unable to grow opium, and could only procure it by purchase; and that if India could supply them with it cheaper than any other country "it would be the height of folly not to allow the Indian cultivators to benefit by their labour and obtain the profits of their industry."

19. It will be observed from the above (1) that the sole reason adduced for the change proposed was that it would remove the "opprobrium" attaching to the Bengal monopoly; (2) that no comparison was made between the revenue realized in Bengal and that realized in Malwa, either in the aggregate, or in proportion to the outturn; (3) that no grounds whatever were assigned for Sir R. Hamilton's belief that the change of system would not endanger the Bengal revenue; and (4) that the allegation was made that the Chinese were unable to grow opium for themselves, a statement which is opposed to notorious facts.

20. About the same time Mr. W. Muir, Junior Member of the Allahabad Sudder Board of Revenue, submitted through the Government of the North-Western Provinces two Minutes, dated 3rd November 1858 and 23rd December 1858, respectively, in which a similar course was advocated. Mr. Muir had raised the same question two years previously in a letter No. 86, dated 6th June 1856, to the Government of the North-Western Provinces, but action was not taken on this in consequence of the outbreak of the mutiny. In his Minutes, Mr. Muir represented that "risks of the present system are many and patent. The poppy is grown only for the Government Agency; and in theory, the whole produce is delivered thither. But we pay the cultivator only a third or fourth of the price at which we adjust the Government retail sales under a monopoly stringently enforced. And, against, all experience of human nature, we look to the ho-

* Malwa opium is grown in Native States, and the British Government has no concern with the cultivation. Those who have advocated the extension of this system to Bengal, with the exception of Sir R. Hamilton, have always recognized that in British territory cultivation must be limited and licensed.

nesty of the cultivator to give us the whole of his outturn at 3 or 4 rupees the seer, while he can realize double that sum by illicit traffic. The result is a huge system of imposition throughout the country, a monopoly which cannot be practically guarded." Mr. Muir accordingly proposed that the cultivation of the poppy should be permitted by license, on payment of an acreage tax or Rs. 5 per acre, or less, cultivation being limited to patches of not, less than ½ of an acre, and that an export duty of Rs. 400 a chest (the rate then in force in Malwa) should be imposed. Manufactories should be licensed by Government, and the export duty paid before removal of the opium from them. Opium intended for local sale should be subject to an excise duty. According to this scheme, Mr. Muir argued :

"While there can be no doubt that the revenue would be sustained, it is plain that the suggested measure would relieve the Government from the odium at present attaching to it of not only encouraging the growth of the poppy, but of itself being the direct trafficker in the drug, and its monopolist. The Government, by the steps I propose, would detach itself from all connection with the cultivation and purchase from the manufacture, the transit and the sale of opium. Its interference would consist solely and strictly of restraint and control. It would no longer be accused of stimulating the growth and use of opium : it might justly claim the credit of placing upon both effective limitations.

"The large and costly establishments maintained by Government for the complicated system of advances to cultivators, collection of opium, manufacture, etc., might at once be dispensed with. In their stead an efficient preventive line would be all that is required.

"The cessation of the present agency for opium cultivation and the abolition of the harassing interference which it exercises throughout the country with the transactions of the peasantry, would be a sensible relief to the administration. The cultivation of the plant and the exportation of its produce would be left free to adjust themselves according to the natural principles of political economy."

21. It will be seen that Mr. Muir, like Sir Robert Hamilton, made no comparison between the amount of the Bengal revenue and that of the Malwa revenue, and assigned no reasons whatever in support of his assertion that the change of system would not endanger the revenue. The grounds on which the change of system was advocated were (1) the "odium" attaching to Government on account of its direct connection with the trade; (2) the prevalence of smuggling of opium for local consumption ; and (3) the "harassing interference" with the peasantry involved in the present system. It will be observed also that Mr. Muir contemplated a strict system of limitation and control of the cultivation and manufacture, in no way resembling free trade in opium.

22. Mr. Muir's views were not shared by his colleague, Mr. E. A. Reade, Senior Member of the Board, who had resided for over 20 years in opium-producing districts. On the 27th November 1858, that gentleman recorded a minute in which, while admitting that it was desirable on principle to sever the direct connection of Government with the trade, he denied that the present system involved "harassing interference" with the people, proving the assertion by pointing out the enormous extension of poppy cultivation in the Benares Agency since 1825-26, a cultivation which, originally carried on by the men of the Koeri caste only, had gradually been taken up by all classes, including Brahmans, Rajputs, and Mahomedans.

23. The Government of India referred Mr. Muir's proposals, with all the connected papers, to the Bengal Government for consideration, and that Government consulted the Bengal Board of Revenue. The Board in its turn consulted the Opium Agents of Patna and Ghazipur, and these officers obtained and submitted the opinions of a large number of gentlemen of local experience, including district officers of the Opium Department, both European and Native zemindars and indigo planters.

The Bengal Government totally opposed to any change.

24. The Bengal Government expressed its views in a letter No. 1780, dated 14th July 1860, with which was forwarded a copy of the Board's report, with voluminous enclosures containing the opinions of the Opium Agents and the other gentlemen consulted. The Lieutenant-Governor was strongly opposed to any change being made. He wrote :—

"The conclusions to which the Local Government has arrived are, that all the evils imputed to the opium monopoly, whether direct or indirect, and whether affecting India, England, or China, are, without exception, imaginary ; and that all the principles on which the system is attacked are either demonstrably unsound, or of no practical importance so far as this particular question is concerned. He is also of opinion that the monopoly works admirably in practice. He does not think it impossible that a very large revenue might be raised in India from opium without resort to the device of a monopoly ; but he cannot see how any real advantages, greater than those of the present system are attainable under any other system. He sees in any change a risk of permanent loss of revenue ; whilst he holds it to be certain that any sudden change would involve a great annual financial loss of indefinite duration." Appendix XI.

25. As regards the grounds on which Mr. Muir and Sir R. Hamilton had advocated the change, Sir J. P. Grant held that "the distinction *as a question of ethics* between raising a revenue from opium by an excise on consumption and a duty on exportation, and raising the same revenue by monopolising the manufacture, is fanciful and false." With regard to the allegation that there would be no loss of revenue under the excise and export duty system, he pointed out that the difference in situation, with regard to the seaboard, of Malwa and of Bengal respectively had been overlooked. "No opium from Malwa," it was explained, "can reach any place from which it can be exported by sea, except by routes passing over ghâts in which the traffic can easily be watched and checked, or by such circuitous routes as would swallow up all the profits of a contraband trade.* In Bengal, on the contrary, it would be almost impossible to establish a really effective cordon, which would prevent the smuggling of opium to the sea coast, down every water channel, and along every road, if, as Sir R. Hamilton proposed, poppy were allowed to be grown and opium to be manufactured, "everywhere and anywhere." On the score of expense, the Lieutenant-Governor saw no limit to the cost of a really efficient preventive establishment : and he could not doubt that such an establishment would exercise a really "harassing interference" with the people. Finally, it was demonstrated that the existing system involved no such interference with the people, but that it was on the contrary most popular with them, as was proved by the wide voluntary extension of cultivation, by the entire absence of difficulty in the adjustment of advances, and by the fact that during the mutinies the cultivators had adhered faithfully to their engagements even in the most disturbed districts, and had brought in their opium, often at much personal risk, in order to settle their accounts and retain their position in the Department.

* It will be seen from paragraph 11 above that notwithstanding these natural advantages, Malwa opium was in fact being extensively smuggled into and through the Bombay Presidency at this time.

Also the Bengal Board of Revenue.

26. The report of the Bengal Board of Revenue, which dealt exhaustively with the proposal for abolishing the monopoly, was dated 21st November 1859, No. 405. After pointing out that the advocates of the new scheme apparently saw nothing wrong in raising revenue from opium by means of an excise and export duty, but held it to be a national sin to obtain revenue by the cultivation of the poppy and the manufacture of opium by Government agency, "a nice distinction which the Board are unable to comprehend," they proceeded to expose the fallacious assumption underlying Sir R. Hamilton's argument, *viz.*, that if the "Chinese consider opium-smoking a necessity or luxury, they will purchase the drug, for they cannot grow it." They then refuted Mr. Muir's allegation that the present system involves "harassing interference" with the people, by reference to the conduct of the cultivators themselves who had remained constant to their engagements during the mutiny. They then proceeded to deal with the financial consequences of the proposed scheme, showing that if the production of opium remained unchanged, a very large loss of revenue must ensue ; while if the revenue were maintained, there must be an enormous increase in the quantity of opium produced. Their arguments on this head were as follows :—

"The condition of the China market, and the peculiar circumstances which affect the price of opium, are such as to make it impossible to fix any specific rate for the duty, which could be considered to secure equally to the Government and to the exporter a fair share of the profits of the trade. The fluctuating nature of the price of opium is apparent from the fact that in 1853-54 the average price obtained at the opium sales was Rs. 740-5-5⅜, whereas throughout the present year it has been fetching considerably over Rs. 1,600 per chest. From the Appendix C of the Behar Agent's Report it will be seen that the average cost-price to Government of a chest of opium in the year 1837-38 was Rs. 286-9-5¼, and that the average sale-proceeds of that year's provision were Rs. 538-12-10. If in that year, then, the Government had levied a mere export duty of Rs. 400 per chest, the revenue of the State would have gained to the extent of Rs. 147-12-7¼ per

Appendix XI

chest in excess of the actual profits obtained under the existing system, and the manufacturer, under Sir R. Hamilton's plan, would have been a loser to the same extent. But if the year 1856-57 is taken, it will be found that the cost price of each chest was on an average Rs. 269-6-1, and the selling price Rs. 1,436-4-7½; and if in that year, instead of receiving the full advantage of the high market prices, the Government had merely been able to levy a duty of Rs. 400, the State would have lost Rs. 766-8-6½ on each chest, which on 22,016 chests would have been a loss of revenue amounting to Rs. 1,68,76,009 on the Behar opium alone.

"In adjusting the duty, it would only be possible to fix it at the *minimum* rate of monopoly profit, otherwise in a bad season the whole of those engaged in the manufacture would be ruined, and the opium manufacture at once abandoned; for, as shown in paragraph 4, the Chinese are no longer solely dependent upon India for their supply, and there would not therefore be a possibility of shifting the whole duty upon the consumer. If, then, the minimum rate of profit was to determine the amount of duty which the Government should levy, the difference between that and the maximum would become the certain profit of the exporters to the very great detriment of the interests of Government.

"Another most important objection to the proposed scheme, in the opinion of the Board, is that if the present average opium revenue is to be maintained under the change of system (which no one seems to question), this can only be done by increasing very largely the production of opium. If even a fixed export duty of Rs. 500 per chest can be permanently imposed—which the Board consider extremely doubtful—the cultivation must in all probability be more than doubled to yield the same amount of revenue as is now realized with so much punctuality, facility, and satisfaction to all parties.

"Had a fixed export duty of Rs. 500 per chest been in operation in the years 1856, 1857 and 1858, instead of the present system, the very large additional number of chests shown in the marginal memorandum would have been required to produce the net revenue realized in those years.

| Years. | Net opium revenue. | Number of chests sold. | Number of chests required to make up Revenue of column 2, taking duty at Rs. 500 per chest. | Increase required. |
|---|---|---|---|---|
| | Rs. | | | |
| 1856 | 2,71,37,210 | 41,492 | 54,274 | 12,282 |
| 1857 | 3,51,54,460 | 43,902 | 70,308 | 26,406 |
| 1858 | 3,77,44,903 | 32,686 | 75,489 | 42,803 |
| | 10,00,36,673 | 1,18,080 | 2,00,071 | 81,991 |

"The Board doubt whether, competing as we should have to do with smugglers, an export duty of Rs. 500 could be maintained, and think that Rs. 300 will be found to be the maximum duty that could be imposed; should this be the case, if the opium revenue is not to suffer very seriously, the cultivation and consumption of the drug must be increased to an enormous extent.

"If this increase of production and demand could not be secured, the proposed system would fail most completely as a measure of finance: whereas if they could be secured, it would utterly fail as a measure of morality. For in the year 1858, we should have had to find an increase of consumers capable of taking 42,803 chests, or, in round numbers, taking the average consumption of one man to be one mace per diem, which is generally admitted to be a fair average, we should have required 10,88,251 consumers in excess of those who are now purchasers of the drug."

27. The Board further pointed out that another certain consequence of the abolition of the monopoly would be the sacrifice of the whole of the Abkari opium revenue (*i.e.*, the excise duty levied on opium consumed locally) which in 1857-58 amounted to Rs. 6,64,669 in the Lower Provinces alone; and that at the same time Government would be deprived of all power of checking the local consumption of the drug. Poppy is capable of being grown in almost every district of Bengal, and if free cultivation were allowed, subject only to a light acreage tax, it would be grown in small patches everywhere. Opium would thus be brought within the easy reach of the entire population. The Abkari opium revenue was, they observed, already only nominal in the opium-producing districts, and there was no reason to suppose it would ever be otherwise, if the cultivation were more widely extended. It was further pointed out that, according to the custom of the country, the poppy will not be grown except under a system of large advances; that it was very doubtful whether private persons could afford to engage in such a business allowing the favourable terms which are granted by Government, unless they received some special legal protection against defaulting cultivators; and that to confer such special powers would not only be objectionable in itself as involving risk of oppression, but would probably lead to the demand of similar privileges by those engaged in other industries, such as the production of indigo. The Board also alluded to the injurious effect which the change would produce on the land revenue of the poppy-growing districts; to the advantage to the country of realising several millions of revenue every year from foreigners, and to the direct pecuniary gain that accrues to the people of the poppy-growing districts, among whom very large sums of money are spent every year: and they concluded the statement of their views by deprecating "a change which will substitute for the present system one which will infinitely aggravate all existing evils, which would be injurious to the interests of a laborious, loyal and well-affected section of the people, which would according to the proposer's own views tend to demoralize the population of Lower Bengal; and would in all probability occasion a very large deficit in the public revenue."

28. It will be observed that while Mr. Muir advocated the abolition of the monopoly, on the ground that it encouraged the smuggling of opium for local consumption, the Board were of opinion that the scheme proposed by him would immensely aggravate this very evil, by extinguishing the Abkari opium revenue, and by enormously increasing the local consumption of the drug. It will be seen also that the line of argument adopted by the Board in respect of the financial consequences of the proposed change is identical with that which was subsequently followed by the Government of India in its despatch to the Secretary of State, No. 312, dated 19th December 1881, on the last occasion when the abolition of the monopoly was under consideration.

29. The letter of the Bengal Government with the report of the Board of Revenue and enclosures were received by the Government of India in August 1860. There is nothing in the records of this office to show to what extent they were considered. In September 1860, they were brought on to the records of the Home Department with the direction, "No present orders," and no further action seems to have been taken. This closes the first discussion of the question.

Discussions of 1864.

30. Proposals for abolishing the Bengal monopoly were next considered in 1864. On this occasion the question was not considered at great length, and little new light was brought to bear on it. The discussion originated in the following way: Sir Charles Trevelyan, the then Finance Minister, in his Financial Statement for 1864-65, referred to the depressed condition of the money market in the latter part of 1863, and pointed out that the prevailing scarcity of money had lowered the average price of opium at the Calcutta sales from Rs. 1,429 per chest in 1862-63 to Rs. 1,100. At Bombay also a serious fall in prices had taken place, and the taking out of passes for export of Malwa opium had been almost suspended, a large number of chests being held back in the hope of a recovery.

Views of the Bombay Government.

31. The Bombay Government, in a letter No. 3727, dated 28th September 1864, drew attention to these remarks, and pointed out that the revenue from Malwa opium, though necessarily always dependent to some extent on the prices of Bengal opium, was rendered still more uncertain by reason of the fact that "the supply of the opium exported from Bengal does not depend on the seasons, or on the demand in China, so much as on the views of fiscal policy entertained by those officers of Government who manage the manufacture and sale of opium in Bengal." As an instance they stated that it had been the policy, some years back, to manufacture a comparatively small quantity of opium, and sell it at a high price: but that Mr. James Wilson, the predecessor of Sir C. Trevelyan as Finance Minister, had reversed this policy, and had largely increased the outturn of opium. As a consequence prices had fallen in Calcutta and China, and had dragged down the price of Malwa opium also. They then expressed the view that the time had come when "some more natural and less objectionable mode of raising an Opium Revenue in Bengal should be considered—some mode which shall be free not only from the moral but from the fiscal objections which apply to the Bengal system."

"It is not necessary," it was said, "to discuss in this place the moral objections *per se*: they are obvious enough. Admitting all that can be said on behalf of opium; that its use is more analogous to the use of beer or tobacco than to the use of gin or whisky, it must be admitted that there would be serious objections to resting a large part of the Government revenue on a Government monopoly of the brewing and disposal, by wholesale, of all beer, or on the manufacture and sale, by wholesale, of tobacco.

"Nor is the fiscal objection to such a system confined to the fact that it interferes with a sounder system here in Bombay. It not only does so, but must, in the end, force into existence other modes of supply, and thus cut off the source of Bengal opium revenue.

"The large comparative amount of the opium revenue and its supposed stability have heretofore been powerful reasons why there should be no change of system.

"But it seems now clear that a large opium revenue must be very precarious, and the time seems peculiarly favourable for considering the possibility of putting the Bengal opium revenue on a sound fiscal basis, and thereby getting rid of the serious moral objections of the present system."

32. It will be seen from the above (1) that the "moral" objections to the Bengal monopoly, though not specified, were assumed to be valid; and (2) that no examination was made of the financial consequences of the change.

33. Shortly before this time Sir C. Trevelyan appears to have made a reference on this subject to Mr. W. Muir of the Allahabad Board of Revenue. Mr. Muir, on the 29th August 1864, forwarded to him copies of his Minute, dated the 3rd November 1858, and connected papers (but not including the reports of the Bengal Government and Bengal Board of Revenue), which are referred to in paragraph 20 above. He also sent a further brief Minute, dated 29th August 1864, in which he suggested certain minor modifications in the scheme put forward by him in 1858, with a view to secure a closer check on the cultivators, and on the disposal of the produce by them.

Views of Sir Charles Trevelyan.

34. On receipt of these papers and after calling for some information regarding the methods and cost of growing poppy and manufacturing opium, which was supplied by Major (afterwards Sir Richard) Meade, Agent, to the Governor-General in Central India, Sir C. Trevelyan recorded his views in a Minute, dated 12th November 1864. In this Minute he first pointed out one or two instances in which the official administration of the Opium Department in Bengal had failed to adapt itself readily to the requirements of the trade. He then argued that—

"In order to adjust the production of opium to the varying demands of the China market as well as to the changes in the other great field of production in Malwa, mature mercantile experience combined with the utmost freedom and promptness of action are necessary . . . . . The opium monopoly forms no exception to the general category of Government monopolies. It will be found, when the trial is made, that its abolition will be attended with the same good effects as the throwing open the India and China trade and the abolition of the Bengal salt monopoly."

35. Sir C. Trevelyan then pointed out that the granting of large advances to the cultivators, which was (and still is) an essential feature of the Government system, involved the permanent locking up of a very large sum of money, exceeding two millions sterling. The interest on this sum increased the real cost of the opium to Government, while convenience was caused by having to maintain the general cash balance at a high figure, at a time when all available money was required for expenditure on public works, and improvements in the Civil and Military Administration. Sir C. Trevelyan accordingly proposed the appointment of a representative commission to consider the expediency of substituting a pass duty for the monopoly, and the best means of effecting the transaction.

36. In pointing out that the interest on outstanding advances was an addition to the cost of the opium to Government, Sir C. Trevelyan put his finger on an error which had previously escaped notice. The calculation of the cost of a chest of opium made by the Bengal Board of Revenue in 1859 (the paragraph 26 above) took no account of the interest on advances. This error was corrected in the calculation subsequently made in 1881: and the estimate of cost given in the Government of India Despatch of December 1881 (see page 19) includes an allowance on this account.

37. It is clear, however, that a similar charge falls indirectly on Government under the Malwa system also: for advances must be made to the cultivators by some one; and those who make them will take the interest into account in calculating what amount of pass duty they can afford to pay. Appendix XI

38. As was subsequently observed by the Government of India in 1881, Sir C. Trevelyan looked at the abolition of the monopoly from a purely economic point of view. Its abolition would, as had been the case with other monopolies, be followed by a very large expansion of the trade: and he does not seem to have considered whether this result was really desirable in the case of opium.

39. The records do not show whether any action was taken on Sir C. Trevelyanl's Minute.* It is, however, certain that no commission was appointed, and no reference was made to Local Governments. The Bombay Government was briefly informed, in reply to its letter in which the discussion was initiated, that the question would be taken into consideration as soon as might appear expedient. The matter then remained in abeyance for four years.

* This was possibly due to his being recalled early in the following year.

Discussion 1868-69.

40. In 1868, Sir William Muir, who, as explained above, had taken a leading part in the discussions of 1858-60 and 1864, raised the same question for the third time. He was at this time a Member of the Viceroy's Council. In a Minute, dated 22nd February 1868, he considered at some length the principles that should guide the Government in determining the rate of pass duty on Malwa opium. After proposing that the duty should depend on the price in the China market, less the estimated cost of production and a margin for profit, he stated that the only objection to this plan was the derangement to which the Malwa market was liable, from the unforeseen action of the Bengal Government in varying the supply of "provision" opium—

"I am the more earnest," he proceeded, "in seeking that a satisfactory standard should be adopted for the adjustment of the Bombay rate of export duty, because in this course lies the only prospect of superseding the singular, and to my mind objectionable, arrangement under which the Bengal Government monopolises the growth, manufacture and sale of the drug. While in the Revenue Board of the North-West Provinces, I ventured repeatedly to bring the subject before Government, and to urge the expediency of substituting for the monopoly a system of export duty. Further consideration strengthens my conviction that an attempt should be made in that direction.

"I am not insensible to the difficulties surrounding this question. Besides all other risks to the revenue there is the danger of smuggling. This already exists to some considerable degree.† But if free or licensed cultivation be allowed in Malwa and Bombay without any practical risk of evasion along its extensive sea-board, I cannot see what greater risk there would be in Bengal. The growth of the poppy might still remain prohibited on this side of Behar, and further security might be obtained by making the cultivation subject to license, as suggested by the Allahabad Board and Sir R. Hamilton.

† See Report of Inspector of Police in Bengal, dated the 17th September 1867.

"The grounds urged by Sir Charles Trevelyan in favour of the pass system, and of a Commission to enquire into the subject, in his Minute dated 12th November 1864, I submit, are deserving the serious consideration of the Government of India, and I earnestly hope that such a Commission may be constituted at an early date."

41. He then indicated a number of points which might be referred to the proposed Commission. Among these were (1) whether the Malwa system might not be introduced in Bengal; (2) the effect of such a plan on local consumption and excise; and (3) its probable financial result. Regarding the last-mentioned point he wrote:—

"Taking the figures in the margin, the present annual export from all India may be set down at 83,000 chests; and this amount, judging by previous experience, will no doubt steadily expand. A duty, then, of Rs. 700 per chest all round would yield close on six millions sterling. The present gross revenue from opium may perhaps be put down at eight and a half millions, with costs of nearly two millions, leaving to Government something above six and a half millions. But the Financial Secretary informs me that the average for the last five years is only seven millions and a quarter gross, or under five and a half millions net, being less than the income under a general duty of Rs. 700 per chest. A duty of Rs. 700 has already been borne by Bombay, and might perhaps be reverted to without risk, *if there were no distur b-*

| | |
|---|---|
| Bengal . . | 48,000 |
| Bombay . . | 35,000 |
| Total . | 83,000 |

Appendix XI. *imparts a tax on the part of Bengal*; but it is a question whether, under the present system, we could go higher. If, however, on the abolition of the monopoly, Bengal could bear a higher rate, then of course Bombay and Malwa would have no ground to complain if the same rate were applied to Western India.

"By imposing a uniform duty for the whole of India, the Government would probably have the Chinese market far more under its command than at present by the double system of a pass duty and a monopoly. The pass duty for all India would regulate the prices which the Chinese will always be prepared to give for a commodity they cannot do without, and which practically India alone can supply."

42. In concluding his Minute, Sir W. Muir urged that the change proposed would remove a blemish from the Administration without imperilling the finances. He referred to the unedifying position of Government in regulating the cultivation and outturn, and to the "odious imputation" under which it laboured of pandering to the vice of China; and he urged that by retiring from the monopoly, the Government would be relieved from these and other unseemly charges.

43. Sir W. Muir's proposals met with no support whatever in the Council. Sir Henry Maine and Sir William Mansfield (afterwards Lord Sandhurst) recorded Minutes recommending that no action should be taken on the proposals. Sir H. Maine's Minute, dated 7th June 1868, which is of special interest as expressing the views of one of the most profound thinkers of the time on the "moral" objections to the monopoly, is as follows:—

"I should hesitate to give an opinion on a fiscal question, but I have long been convinced that this question has no fiscal side whatever, and that all attempts to show that the Indian Government might make a revenue by a pass duty on Bengal opium are mere blinds to conceal an effort to obtain what is supposed to be a moral end.

"As regards the moral question, I entirely agree with Sir R. Temple that if it be right to raise a revenue out of opium at all, it is quite immaterial in what way we raise it. What possible difference can it make, from a moral point of view, whether—considering that the pass duty is merely a deduction from the dealer's profits—we take a part of the profits from the hands of the dealer, or the whole of the profits from the monopoly? The only difference is that, in the first case, there has probably been more cheating and oppression in making the profits.

"The true moral wrong, if wrong there be, consists in selling opium to the Chinese, and the only way to abate it would be absolutely to prohibit the cultivation of the poppy in British India, and to prevent the exportation of opium from the Native States. The British Government is sufficiently despotic to effect this, and for moral purposes there is no distinction between what a despotic Government does itself and what it permits its subjects to do. I am satisfied that Sir W. Muir's policy would greatly add to the supposed moral wrong by largely increasing the quantity of opium introduced into China, while the revenues of India would be seriously diminished. I would not therefore base any action on his Minute."

44. Sir H. Durand ridiculed the proposal altogether. Sir R. Temple expressed doubts as to the validity of the "moral" grounds on which the change was advocated; and was apprehensive that it would prove financially disastrous. He was, however, willing to consult the local Governments of Bombay and Bengal, and the Agent to the Governor-General, Central India. Eventually, with the concurrence of the Viceroy (Sir John Lawrence), this course was adopted.

45. The Agent to the Governor-General, Central India, and the Bombay Government reported briefly in favour of the change in general terms. They made no detailed examination of the proposal, either financially or otherwise.

Sir W. Muir's proposals condemned by the Bengal Board of Revenue.

46. The Bengal Government consulted the Calcutta Board of Revenue. The latter in their report No. 3300-C., dated 20th July 1869, drew attention pointedly to the fact that the whole case as regards the Bengal monopoly had been exhaustively discussed in 1858-60, and that no answer had been given to the arguments then brought forward by the Bengal authorities in support of the existing system. They then stated, as follows, the reasons why, in their opinion, any interference with the monopoly would be attended with serious loss:—

"FIRSTLY.—*The Abkari Revenue would suffer.*—Unquestionably, one of the effects of a free cultivation, even under license would be, as a general rule, the manufacture of a larger supply than at present. This result is in fact urged as one of the reasons for the change by Mr. Reid Commissioner of Customs at Bombay, in paragraphs 24, 25, and 27 of his memorandum No 383 of 1869 (with present papers). The supply will only be limited for a time by the demand at prices ranging not much below those which at the opening of the new system would be found to give a large profit. But any increase of supply must be followed by decreased profits, and these will lead to a constant pressure on the Government in the direction of a lower duty. A very high rate of export duty has never yet been able to hold its ground anywhere in connection with freedom of action, or under any but an artificial system like the present. The Board do not think it would be possible without the check on cultivation, and consequently on supply which the present system furnishes, to maintain long for Bengal the high rate of duty which now holds in Bombay; for it cannot be too strongly insisted on that the license which Sir W. Muir looks to as a competent check on cultivation will be a very imperfect one. Under cover of such license more land than is protected by it will grow the poppy and no practicable staff of preventives could obviate this inevitable result. The Board then look upon increased supply and diminished rates of duty as the unavoidable concomitants of the free system. The Board in 1859, entertained the same opinion. Now a lower rate of duty on provision opium will either be followed by a lower rate of duty on Abkari opium, or it will not. If it is, the Abkari revenue could only be kept at its present figure by increase of consumption in our own territories, and such increase will be limited by the price of other stimulants, such as ganja and country spirits. If it is not, a great incentive will be afforded to smuggling opium for home consumption. Under any circumstances whatever be the duty on provision opium, or on Abkari opium, the smuggling of opium for home consumption, and its illicit use, must increase from the unavoidable absence of the present checks on the quantity to be delivered up by each cultivator according to the area he cultivates. It may be said that this check will be exercised equally by the private speculator for his own benefit, but the upholders of this argument forget that, under the license or free system, the cultivation *cannot* be restricted to certain parts of the country as now, and that with the inclusion of fresh tracts into the circle of poppy cultivation come increased facilities for illicit sale to the neighbouring population. Moreover, it will then be to the interest of the manufacturer, as well as of the cultivator, to supply illicitly the home demand. At present the cultivator only can do this. That the net Abkari revenue of Bengal alone, now Rs. 20,77,570 yearly, will suffer, and suffer considerably, is therefore, the Board think, beyond question: this loss will also be certainly accompanied by increased instead of decreased consumption, a result to be lamented, looking at it from a moral point of view.

Paragraph 17 of Board's letter No. 405 of 21st November 1859.

*N.B.*—The Board say *cannot*, for some land will go out of poppy cultivation directly the Government connection ceases, and the void must be filled up elsewhere.

"SECONDLY.—*Smuggling of Opium to China will affect the Export Revenue.*—Under the monopoly system, the checks on smuggling are numerous, and as efficient as such checks can be. The cultivation is limited to the parts of the country best adapted for it. In those parts a staff of English gentlemen watch the area under poppy, and carefully scrutinize the quantity each acre returns. From the moment the opium comes into their hands all chance of smuggling is at an end. Under the proposed system no check of return according to area could be exercised by Government, and the manufacturer would have to be watched and guarded against as much as the ryot. The facilities for smuggling afforded by our rivers and our extensive sea-board, the great temptations to smuggling which spring from an enormous rate of duty, would necessarily result in the evasion from duty of a larger quantity of opium for China than can now escape. In connection with the facilities for smuggling which exist in Bengal, I am directed to call attention to paragraphs 5 and 6 of Mr. Pughe's letter No. 19 of the 10th March 1859, and paragraph 7 of the Bengal Government's letter.

"THIRDLY.—*The cost of preventive measures would be great.*—This is self-evident, and is not denied. No system of prevention could be as thorough as the present one, which supervises the growth of the plant, the return from each field, and which secures perfect safety from the moment the raw opium is delivered. Of course we should save present establishments; but allowing for this, the Board are confident that the Lieutenant-Governor in 1860 in no way overstated the truth, when declaring that, on the score of expense, he could 'see no limit to the cost of a really efficient preventive establishment.'

Paragraph 8 of Government letter.

"In paragraph 6, Sir W. Muir enters into calculations to show the probable financial results of his scheme. These calculations appear to the Board to be erroneous, as based on incorrect premises. In the first place, an imaginary number of 83,000 is taken as the ground-work of calculations, although the average number of chests exported from all India during each of the five years, alluded to by Sir W. Muir, was only 80,936. Secondly, Sir W. Muir assumes, as his starting point, a duty of Rs. 700 per chest all over India. The Board have already stated their belief that a lower rate of duty than even Rs. 600 must follow the introduction of the free system. They have given the reasons for their belief. Sir William gives none for his arbitrary selection of Rs. 700 as the future rate; and the Board find it difficult to understand how he can look forward to this rate for Bengal opium, of which the selling price now is in China Rs. 1,299, when, although the selling price of Malwa opium is Rs. 1,470, the Bombay authorities declare that the present rate of Rs. 600 per chest is 'simply oppressive, and should be reduced,' in which opinion, however, the Board do not concur. It must also be remembered that the contents of a chest of Malwa opium is from 15 to 20 degrees of consistency higher than that of the Bengal drug. But allowing that, notwithstanding this, it is possible to realize a duty of Rs. 700 per chest on the Bengal opium, what would have been the result last year, 1868-69, under such a system? The number of chests sold was 47,235; an export duty on this, at Rs. 700 per chest, would have given a return of £3,306,450; whereas the net revenue, after deducting *all* charges, and omitting the *profits* arising from the sale of Abkaree opium, which amounted to £207,757, reached on account of provision opium alone the sum of £4,789,402, or £1,482,952 in excess of the sum which an export duty of Rs. 700 per chest would have brought in. It is true that in the above calculation the interest of the money paid by the Government to the cultivators as advances, and on account of the price of the opium, is not taken into consideration. If, however, this is deducted, both on account of the Abkari and provision opium, at the rate of 5 per cent. per annum—*vide* Statement—the revenue under the monopoly system would still amount to £4,711,228, or £1,404,778 in excess of the return under the export duty system."

And by the Bengal Government.

47. The Lieutenant-Governor of Bengal, Sir W. Grey, took the same view. He thought that the discussion of the question could lead to no practical result, and expressed regret that it should have been again raised unnecessarily. He wrote as follows:—

"The question was last brought up in 1858, and was fully and carefully considered. The views of those opposed to the Government system of manufacture, among the chief of whom was then, as now, Sir W. Muir, were, in the opinion of the Lieutenant-Governor, conclusively disposed of in the letter from the Government of Bengal, No. 1780, dated 14th July 1860, and its enclosures. The Lieutenant-Governor finds it difficult to add anything to the clear and forcible reasoning of Sir John Grant contained in the first four paragraphs of that letter. There has never been any attempt to reply to the letter, or to show that the views expressed in it are in any way mistaken, unsound or inconclusive. But the question is again raised *de novo* after a lapse of eight years by Sir W. Muir, without the slightest allusion to what has passed before. In the absence of any fresh arguments against the existing system, the Lieutenant-Governor is compelled to assent to the remarks of the Board of Revenue in paragraphs 8, 9 and 10 of the letter now forwarded.

'The third moral objection, to which, indeed, the moral aspect of the question is narrowed, is based on patent undisputed facts. The answer is of an equally simple character. The matter resolves itself into the amount of weight to be attached to what is stated on either side. The pros and cons are set forth in the last five paragraphs of Sir W. Muir's present minute, and in paragraphs 4, 5, and 6 of the Bengal Government's letter referred to above. There is nothing more to ascertain or to urge. As regards, therefore, the moral objection brought against the monopoly system, the Board are unable to see in what way a Commission could help the Government in coming to a final decision, or what additional light its labours would throw on the subject.

'There remains then the financial part of the question. The Board observe that Sir W. Muir's Minute does not contain one single new fact or new argument, nor even a reference to the figures and statements with which the Board and the Government, in the letters previously referred to, combated the old facts and the old arguments. Surely before urging the appointment of a Commission, Sir C. Trevelyan in 1851, and Sir W. Muir now, were bound to show that sufficient enquiry was not made in 1859 and 1860, or to point out fallacies in some of the deductions then drawn from that enquiry.

'It should be remembered that in 1859 and 1860 the enquiry was exactly such as a Commission would make. The opinions of all men most conversant with the subject were obtained; zemindars and planters were consulted. The Blue Book, comprising all the papers on this subject, contains the best evidence, the most valuable opinions which could be, or can be procured; what better materials for the formation of an accurate judgment a Commission could now bring together, the Board fail to see.'

"So far as the question is viewed from a financial point, it is not assumed by Sir W. Muir himself that any change would lead to successful results. The present net revenue, he admits, to be six and a half millions; he reckons on a supply of 83,000 chests, and he calculates on a net revenue, from this source of six millions, or a loss, in fact, of half a million, even under an estimate which must at once be set aside, as being beyond all question too favourable, for the following reasons:—

"In the *first place*, the whole of the duty is calculated as net revenue, and no set-off is made on account of the enormous preventive establishments the proposed change would involve. As to this outlay, the Lieutenant-Governor agrees with Sir J. Grant, who remarked at paragraph 8 of the letter of 14th July 1860, that 'he could see no limit to the cost of a really efficient preventive establishment; and the levy of the tax upon the land would be also exceedingly costly.' In the *second place*, no consideration is given to the loss from smuggling, which, under the facilities which exist in Bengal with all its endless rivers and outlets to the sea, would, under the inducement afforded by this very high rate of duty, inevitably be enormous. In the *third place*, no account is taken of the loss of the Abkari opium revenue now amounting to Rs. 31,25,895, which must unavoidably result from a system of *quasi*-free cultivation. In the *fourth place*, the calculation of six millions is based on an assumption that a duty could be raised of Rs. 700 per chest. This, indeed, is the mainstay of Sir W. Muir's proposal, and it is so manifestly an unfounded expectation that the whole proposal really breaks down on that alone. The Lieutenant-Governor has, in a previous part of this letter, given his reasons for believing that the Malwa drug cannot now bear a duty of Rs. 600. How much less then can it bear a duty of Rs. 700; and still how much less able will the Bengal opium, which for some years' past has fetched even lower prices, be able to bear such a duty.

"The Lieutenant-Governor thinks it has been conclusively shown, over and over again, that under the most favourable circumstances very great financial loss must result from the change of system advocated by Sir William Muir. The most thorough advocate of the change must, in any case, admit the extreme *risk* of such loss. It must now be asked—What is to be offered in exchange for this loss? and what inducement is held out to Government to incur the risk of a most serious derangement of the financial position of the country? Apparently the inducements are these,—That Government will be relieved from a position which is not 'edifying,' under which it has, every year, to determine the quantity of opium which it will bring to sale. The change would relieve the British Government from the odious imputation of pandering to the *vice* of China by over-stimulating production, over-stocking the market, and flooding China with the drug, in order to raise a wider and more secure revenue to itself.' The Lieutenant-Governor must confess his entire agreement with Sir John Grant in considering 'that the distinction as a question of ethics between raising a revenue from opium by an excise on consumption and a duty on exportation, and raising the same revenue by monopolising the manufacture, is fanciful and false.' If Government really is obnoxious to the imputation of 'pandering to the vice of China by over-stimulating production and over-stocking the market'—and the imputation is one which the Lieutenant-Governor cannot really believe can be made by any one who has given the subject serious thought—it is quite certain that it will not be relieved therefrom by the adoption of Sir W. Muir's scheme, the very essence of which is that precisely the same amount of opium shall be sent into the China market then as now. At page 7 of his Minute Sir William recommends the adoption of his scheme to Government on the ground that it 'would probably have the Chinese market far more under its command than at present,' and that 'the pass duty for all India would regulate the prices which

Page 6.

Appendix XI.

Appendix XI.

the Chinese will always be prepared to give for a commodity they *cannot do without*, and which, practially, India alone can supply.'

"Whatever grounds did once exist for denouncing the opium system as immoral have ceased to exist. The importation and the cultivation of opium are now legalised in China, and the only question is—Can, and will, India supply it to the Chinese cheaper than they can produce it at home? The only point which remains is, whether it is dignified for a great Government to be so directly interested in trade. It may safely be said that as regards the people of this country, the Government connection with the manufacture of opium causes no loss of dignity, and, so far as European opinion is concerned, tobacco and other monopolies are familiar adjuncts of the Continental Governments. That the Government connection with opium is contrary to the sentiment of some people in England and in this country is no doubt the case; but for the sake of a mere sentiment the financial condition of the country will not warrant such a hazardous experiment as that which is suggested. If, in the course of many years, the financial prosperity of the country is such that it can afford to risk a few millions of revenue, the question of disconnecting Government with the manufacture of opium may very reasonably be discussed; but even then the Lieutenant-Governor submits that there are many other sources of revenue which we could better afford to dispense with than the vast sum which is now received under the head of Opium from the purses of foreigners, without expense, without difficulty, and with the greatest possible direct advantage to many thousands of the cultivating classes who are engaged in its production. Indeed, so large is the stake of these cultivators and their landlords in this matter, that in their interests alone the Lieutenant-Governor would ask the Government of India to pause before making any change, if he did not feel satisfied that, on other grounds, the change is impossible."

Views of Mr. R. B. Chapman.

48. In the course of these discussions, Mr. R. B. Chapman, Financial Secretary to Government, wrote two important notes. In the first of these he showed that the profit to Government on a chest of Bengal opium is much greater than the profit on a chestof Malwa opium. The actual cost of a chest of the former was found to be Rs. 381-7-4, or, including interest on advances, and maintenance of buildings, something under Rs. 400. Bengal opium was then selling at the Calcutta sales at over Rs. 1,200 a chest: and the profit was, therefore, over Rs. 800 a chest. The duty on a chest of Malwa opium was at the same time Rs. 600 only, which, for opium of the same consistency as Bengal, was equivalent to Rs. 483 a chest. It was therefore absurd, Mr. Chapman pointed out, to abandon a system which produces Rs. 800 a chest for one that produces only Rs. 483. In his second note Mr. Chapman pointed out two objections to the abolition of the monopoly, to which little reference had been made by the Bengal authorities. These were the following:—

(1) A free system would involve almost certainly the risk of introducing opium to our own people upon a large scale.

(2) It would involve a system of European middlemen, with the certainty that the cultivators would be deprived of all the profit they now make, just as they are left no profit in the indigo system.

49. He added, "morally and fiscally, the country would suffer in every way. Financially, I am certain that our revenue would be exposed to enormous risk, indeed to certain loss, besides being made wholly uncertain from year to year."

50. In this instance, as on the previous occasions in 1860 and 1864, no formal orders were ever passed by the Government of India on the papers and reports placed before it. The Commission asked for by Sir W. Muir was not appointed and no official action was taken. Under verbal directions from Sir John Strachey, the papers were recorded with "No orders." It is therefore evident that the Government was of opinion that no case had been made out for a change of system. This is the last occasion on which the question of abolishing the Bengal monopoly has been considered at the instance of officers of the Government in India.*

* It was briefly referred to in a Minute, dated 6th February 1870, by Sir W. Mansfield, written in connection with a conference held by the Government of India, with Sir Rutherford Alcock, regarding the opium trade with China. The question was not however discussed or considered in any way.

Discussions of 1881.

51. The last occasion on which the question of abolishing the Bengal monopoly was considered by the Government of India was in 1881. In a despatch No. 59, dated 16th June 1881, the Secretary of State (Lord Hartington) drew the attention of the Government of India to the uncertainties attending the administration of the opium revenue and indicated the influences which endangered its stability and which in his opinion demanded serious consideration. After referring to the competition of other crops with poppy in Bengal, and to the growing rivalry of Persian opium, and of the native Chinese drug with the Indian product in the Chinese market, His Lordship wrote as follows:—

Separate Revenue (Opium) Pros., July 1889, Nos. 1095 and 1096.

"9. I have no doubt that these sources of danger to the opium revenue are fully known to Your Excellency's Government, and have received due attention. But it is my duty to point out to Your Excellency another of a still more serious character, which has been perhaps less directly brought under your notice. It cannot be denied that a considerable and influential weight of opinion in this country is strongly adverse to the opium trade between India and China, and specially to the direct connection of the Government of India with that traffic, and presses more and more strenuously for its entire suppression. Although this movement is, in my opinion, founded to a great extent on misapprehension, and even on prejudice, its importance, resting on the ability, activity, and high character of those by whom it is supported, cannot and ought not to be ignored; and so long as the position of the Indian Government is not perfectly unassailable, it must be expected that it will continue rather to increase than to diminish in intensity.

"10. The two points on which the position of the Government has chiefly been attacked are—(1) their direct connection with the trade, and (2) the policy pursued towards the Chinese Government in relation to it. As regards the first, it can scarcely be contended that the subjects of Native States, or indeed our own subjects, should be entirely prohibited from growing opium for exportation, or that an export duty on such opium is not a legitimate source of Government revenue. But it is obvious that Government are placed in a very different position when, as in Bengal, they are manufacturers of, and dealers in, a drug which is at least capable of great abuse, and which is, in the opinion of many persons, the cause of much misery and evil.

* * * * *

"16. But I think it desirable that you should take into your early and serious consideration the first of the points to which I have adverted, and direct your attention to the practicability of any measures with the object of rendering the connection of your Government with the trade less direct.

"17. I am aware that one aspect of this question has been under the consideration of your Government on former occasions, notably in 1869, with reference to a proposal which was put forward by Sir W. Muir. The reasons which inclined your Government on that occasion to consider any change of system inexpedient had doubtless much force, and I am not disposed to deny that they may to a great extent still hold good.

"18. But the risks to which the revenue is exposed have been increased since that time, and I request that the arguments against any change of system, as well as the measures which might remove or diminish the disadvantages of such a change, may again be thoroughly examined with a view, if possible, of placing this important branch of your revenue on a more secure foundation."

Views of Major Baring adopted by the Government of India.

52. The various matters referred to by the Secretary of State were reviewed by Major Baring (now Lord Cromer) in an elaborate minute, dated 26th August 1881; and the conclusions arrived at were embodied in a lengthy despatch to the Secretary of State, No. 312, dated 19th December 1881.

In this despatch the views of the Government of India regarding the possibility and the expediency of discontinuing its direct connection with the cultivation, manufacture and sale of opium in Bengal were stated at length. As regards the Government monopoly from the point of view of morality the Government of India said:—

"22. It may be readily admitted, as Your Lordship stated in the House of Commons on April 29th, 1880, that the Government of India, being, as regards Bengal, manufacturers and dealers in the drug, are placed in a 'somewhat invidious and false position.' We do not conceive that any one would seriously propose to establish a direct Government connection with the manufacture and sale of opium if it did not already exist. It is also to be observed that Mr. Pease, in moving his resolution, stated to the House of Commons that he 'certainly thought it was a mistake to

make light of the distinction between the two sources from which the opium revenue was drawn,—the one being in the shape of export duties, and the other the direct profit drawn from the Bengal cultivation of the drug.' We wish, however, to observe that the resolution which Mr. Pease submitted to the House of Commons covers a very wide field. It does not specifically say that the direct connection between the Government of India and the manufacture of opium in Bengal is the chief, and still less the only, point which is to be condemned. It runs as follows :—

'That in the opinion of this House, the opium trade, as now carried on between India and China, is opposed alike to Christian and international morality, and is instrumental in affecting the physical and moral degradation of thousands of Chinese, and ought not to be continued in the manner in which it is at present conducted, etc.'

"The resolution is, we venture to think, rather loosely worded; and when in its subsequent sentences allusion is made to assistance from the English Treasury with a view to carrying into effect 'the policy indicated in the resolution' it is not very easy to understand what the precise nature of that policy is. Does the policy merely involve the cessation of the connection between the Government of India and the opium trade in Bengal? Or does it aim at a total suppression of the opium trade between India and China? We think it may be inferred that the direct connection is merely regarded as a specially objectionable incident, and that the ultimate aim of the policy is to prohibit the trade and eventually to undertake the task of suppressing altogether the use of opium in China. Mr. Pease, in his speech of April 29th, 1881, spoke of 'the crime of cultivation,' and urged the Government 'to take the initiative in putting an end to it.'

"23. The view that many—at least of those who have taken part in the agitation on this subject in England—aim at the total suppression of the opium trade is confirmed by the proceedings which took place at an influential meeting held at the Mansion House on October 21st, 1881. The Archbishop of Canterbury, though admitting that 'with regard to the commercial questions involved or the financial difficulties which might arise in India, he had no knowledge,' at the same time appealed to the meeting 'whether, in the name of consistency, they were justified in continuing in China that vicious and destructive trade which threw into the shade much of the good which England had done in other ways in the name of Christianity and justice.' Cardinal Manning was more explicit :—

*Times* report, October 22nd, 1881.

'Nero,' he said 'had wished that the Roman people had had only one neck, and it was in the same sense that he (the Cardinal) desired that the opium trade should remain a monopoly, for the sword was impending over it and he would rejoice at the time when it finally descended.'

"His Eminence added—

'Let the meeting consider for what our sway in the East was given us? . . . . . Was it to commit high treason against man himself, to violate the law of nations and nature, and to undermine the brain and mind of the poor ignorant native for the sake of raising a paltry eight millions of finance?'

"24. In point of fact, in order to be consistent, those who object to the opium revenue must of necessity go further than merely condemning the direct connection between Government and the trade. The avowed object of their policy is to stop the demoralisation consequent on the extensive use of opium in China. No one can for one moment pretend that the mere cessation of the direct connection between the Indian Government and the manufacture of opium would of itself in any way tend to bring about this result.

"25. The economic objections to the manner in which the opium revenue is raised, whether in Bengal or Bombay, may be admitted to be considerable. In the former case the Government itself engages in private trade—a course which is open to obvious objections. In the second case, a very heavy export duty is imposed. In both cases the course adopted interferes with, and restricts the free production of, and trade in, opium. It cannot be doubted that it would be highly profitable to any private trader to pay for crude opium a very much higher sum than is now paid by the Government to the cultivators of Bengal. If, therefore,—supposing such a thing to be possible,—no restriction were placed upon the cultivation of the poppy, and if at the same time the export duty were taken off, it is certain that an immense stimulus would be given to the production of opium, and that China would be flooded with the Indian drug. Thus, in the direct proportion to the removal of the economic objections, the moral objections would be intensified in degree. So long, therefore, as the plea of the Anti-Opium Society is confined to the contention that the Indian Government should cease its direct connection with the opium trade, it may be said, with perfect truth, that their policy is based purely on theory. Not only can it effect no practical good, but it almost certainly would do a great deal of harm. It would increase the consumption of opium in China. It would, by cheapening the price of the Indian drug, cause the poorer classes of Chinamen, who now smoke native opium, to substitute Indian opium in its place. It would, moreover, encourage the use of opium amongst the native population of India, some of whom, notably the Sikhs, are already addicted to the practice, and it would result in a diminution of the food-supply of India by reason of the cultivation of the poppy over tracts where cereals are now grown. If, therefore, the policy is to be not merely theoretical, but is to be productive of some practical good, it must aim, not only at the disconnection of the Indian Government with the opium trade, but at the total suppression of the trade itself.

"As to whether it be more immoral for the Government to be directly connected with the manufacture and sale of opium, than merely to derive a revenue from the manufacture and sale of the drug by others, that is a point on which, without doubt, much difference of opinion may exist. We do not think that any useful object would be gained by a discussion of this point, or of the cognate question of whether, in Mr. Fawcett's words,* there is 'much difference between raising revenue from opium and raising 26 millions as we did in this country (England) to a great extent out of the intemperance, improvidence, and vice of the people.'

*Times* report of 5th June 1880.

"27. We shall revert to his question later, when we come to deal with the possibility of substituting any other system for that which is at present in force in Bengal. In the meanwhile we hold that the following positions have been made good :—

"(1) The objections of the Anti-Opium Society, so long as their policy is confined to a mere change in the manner under which the opium revenue is raised, are purely theoretical.

"(2) In order that the policy should have any chance of effecting some practical good, it must embrace within its scope, not only the cessation of any direct connection between the Indian Government and the manufacture and sale of opium but the total suppression of the cultivation of the poppy in India.

"(3) The economical objections to the present system under which the opium revenue is raised may be admitted, but the moral objections will be increased if the economical objections are removed. Nothing would so much tend to the further demoralisation of the Chinese as free-trade in opium.

"(4) As to whether it is more immoral to raise a revenue by the direct action of Government than to raise it indirectly by taxing private individuals, the question is one on which considerable differences of opinion may exist. It is certain, however, that the mere substitution of the latter for the former system, whilst it would probably be injurious to the interests of the Indian tax-payers, would do no good, and would almost certainly do a great deal of harm to the population of China.

"28. If we have not adduced further evidence in support of these positions, it is merely because they are so obvious as scarcely to require proof."

53. The despatch then proceeded to consider whether it was practicable to adopt any measures which should render the connection of the Government of India with the opium trade in Bengal less direct. After referring to the three previous discussions on the subject in 1858-60, 1864, and 1868-69, which have been described above, the Government of India continued as follows :—

"53. In attempting to deal with this question, we are at the outset met by the difficulty to which we have already alluded (paragraph 22). Is the final object of the policy, which we are invited to adopt, to be the severance of the direct connection between the Government of India and the opium trade, and the substitution of private enterprise in the place of the Government monopoly? Or are we to aim at the total suppression of the cultivation of the poppy and of the opium trade, in so far, at all events, as British India is concerned? It is absolutely necessary to have a clear idea as to which of these two alternative policies is to guide the action of Government. It is difficult, if not impossible, to effect any compromise between them.

Appendix XI.

"54. For the reasons which we have already given (paragraphs 22 and 23), it is to be inferred that the objections to the opium traffic, being purely based on its immoral character, and on a desire, in which all alike may sympathise to raise the Chinese from the degradation consequent on the use of opium, the ultimate aim of the policy is to suppress the manufacture and sale of opium altogether, or, at all events, to limit it to the Native States of India. We proceed, therefore, in the first instance, to discuss the question of abolishing the monopoly on the hypothesis that we are to aim at a total suppression of the trade in so far as Bengal is concerned.

"55. Mr. Pease's resolution, after expressing condemnation of the 'opium trade,' goes on to say that 'the careful development of the resources of India, combined with economy in expenditure, would provide for any gradual loss of revenue, which the adoption of the policy indicated in the foregoing resolution might entail.' The average net revenue derived from the sale of Bengal opium during the last ten years is £4,357,000 (see Appendix G, Statement I). During the last three years the average revenue has been £5,450,000. In dealing with a fluctuating revenue of this sort it is difficult to speak with great accuracy, but we shall perhaps be not very far from the mark if we assume that the total abandonment of the revenue derived from opium in Bengal would cost about £5,000,000.*

"56. This, however, does not represent the whole of the case. On the one hand, the cessation of the poppy cultivation in Bengal would probably give a stimulus to the Malwa trade. It is quite impossible to frame any estimate of the degree to which we should recoup any loss of revenue by increased receipts on account of export duty; but it may be predicated with certainty that the total loss would not nearly be recouped. Moreover, it is questionable whether, in the face of the competition of the Persian and Chinese drugs, a reduction in the duty on Malwa will not, sooner or later, be forced on us.

"57. On the other hand, whilst the operation of the causes which would tend to mitigate the loss of revenue are uncertain, the same cannot be said of those which would tend in an opposite direction. In the first place, the diminution of the export trade from India to China would aggravate the exchange difficulty. It is almost needless to observe that one of the elements which regulates exchange between England and India is the balance of trade between the two countries. In proportion as the exports from India exceed in amount the imports from England, exchange will be favourable to India. The China trade, however, exercises a very important influence on exchange. England owes China a large sum of money annually, which represents the excess of imports from China over exports from the United Kingdom. China, on the other hand, owes India a large sum annually, mainly for opium.*a* This debt is, in a great measure, paid by transferring to India a portion of England's debt to China. If, therefore, the export trade from India to China were diminished by, say, £4,000,000 a year,† it is clear that the same effect would be produced, in so far as exchange is concerned, as if the exports from India were diminished or the imports from England increased by a similar sum. It is impossible to frame any estimate of the depreciatory effect which would be exercised on exchange, but it cannot be doubted that it would be considerable. In the second place, the present staff employed under the Bengal monopoly system would have to be provided for, either by pensions, gratuities, or the bestowal of other places under Government. This would probably result in a heavy charge being thrown on the Government for some years.

*a* In the 29 years from 1852-53 to 1880-81, the figures were—

| | £ |
|---|---|
| Exports to China (including treasure), | 328,881,960 |
| Imports from China (including treasure), | 121,095,869 |
| Balance | 207,786,091 |

In the last year (1880-81), for which the returns are complete, the balance of trade in favour of India was £11,281,555.

"58. For the sake of argument, however, we leave out of account these important but uncertain factors. We assume that the loss to the Indian Government would, as stated above (paragraph 55), be £5,000,000.

"59. It cannot be too clearly understood that neither by any measure tending to develop the resources of the country, nor by any increase of taxation which is practically within the range of possibility, nor by any reduction of expenditure, could the Government of India in any adequate way at present hope to recoup the loss which would accrue from the suppression of the poppy cultivation in Bengal.

"60. As regards the development of which the resources of the country are capable, it is to be observed that a great deal has been done in the last thirty years. Yet it may safely be stated that those resources are as yet only half developed. Hopes are now entertained that a stimulus may be given to the rapid construction of railways through the agency of private enterprise; but is evident that, however successful this policy may eventually prove to be, some years must elapse before its full effect can be produced. Again, it is a notorious fact that any aggregate increase of taxation is open to the strongest economical and political objections, whilst, in respect to some branches of the fiscal system, a reduction of taxation is very necessary. As regards any economy which may be effected in expenditure it is to be observed, in respect to the civil branches of the service, that even if the most radical reforms, which have from time to time been suggested, were carried into effect, any economies in this direction could bear but a slight proportion to the revenue which would have to be abandoned if the poppy cultivation in Bengal were altogether suppressed; whilst, on the other hand, it is certain that, as civilisation advances, new wants will be developed, which will involve an increase of civil expenditure. As regards military expenditure, proposals have already been made to Your Lordship which, it is hoped, will result in considerable economy. No economies in the military branches of the service could, however, be effected, which would in any adequate manner balance the total loss of the Bengal opium revenue without incurring political dangers of the most serious description. It is our duty to speak very plainly on this subject. Mr. Pease in his speech in the House of Commons on June 4th, 1880, said that he declined to judge our transactions with the Chinese in reference to this matter by the low standard of the financial wants of the East Indian Government. 'As a Christian nation, they must deal with such a question on certain laws laid down by that Gospel, in which almost every one in the country believed, by the high moral law, and by the international law which was observed among civilised nations.'

"Against the abstract principle so enunciated we have nothing to urge, save that we cannot admit for one moment that the Government of India attaches less importance to Christian morality and international law than the members of the Society for the Suppression of the Opium Trade. But the difficulties of the problem have to be fairly faced. The hard facts of the case, whether from the Chinese or the Indian point of view, have to be borne in mind. Those facts can neither be altered, nor can their significance be attenuated by any enunciation of abstract principles. It is therefore essential that all who are interested in the question should have clearly before their eyes the opinion of those who, for the time being, are responsible for the conduct of the Indian finances. That opinion, as we venture to formulate it, is that the Government of India is at present quite unable to devise any means by which the loss of revenue consequent on the suppression of the poppy cultivation in Bengal could be recouped, and that, until such means be devised, the loss of the Bengal opium revenue would result in the normal annual expenditure of the Government being greater than its receipts; that is to say, that India would be insolvent. We wish to state this fact in language which admits of no misapprehension, in order that those who may have to deal with this matter should do so with a perfect knowledge of the facts of the case, and after due warning that any present attempt to abandon the opium revenue, whilst conferring a very doubtful benefit on the population of China, would do incalculable harm to the 250 millions of people over whom we rule in India.

"From the language which is occasionally used on this subject in England, we are led to infer that many influential persons, animated by a laudable zeal to benefit the population of China, are perhaps somewhat forgetful of the duty we owe to the population of India. It has been calculated that the average income per head of population in India is not more than Rs. 27 a year; and although we are not prepared to pledge ourselves to the absolute accuracy of a calculation of this sort, it is sufficiently accurate to justify the conclusion that the tax-paying community is exceedingly poor. To derive any large increase of revenue from so poor

* We ought to explain that the receipts under the head of Opium include (1) the money realised at the Calcutta sales; (2) the receipts from the Malwa pass duty; (3) the money paid by the Excise Department to the Opium Department. The latter sell the excise opium at cost price. In addition, however, to the receipts which appear under *Opium*, a considerable sum is realised by the Provincial Governments on the sale of the opium bought at cost price from the Opium Department. These amount appear under *Excise*. The average net provincial receipts for the last ten years on account of the sale of Bengal opium, which have appeared under *Excise*, amount to £381,000. It is impossible to say how far these receipts would be affected if the monopoly were abolished. Probably Malwa would to a certain extent take the place of the Bengal crop; but if this were the case, the Imperial Government would of course lose the amount of the pass duty upon the number of chests consumed locally. All that can be said on this subject is that some loss would certainly be incurred, both by the Imperial and Provincial Governments, over and above the £5,000,000, mentioned in the text.

† This is allowing £1,000,000 by a comparison with the estimate of 5,000,000 given in paragraph 55 for the increase in the Malwa trade.

a population as this is obviously impossible, and if it were possible, would be unjustifiable. Apart from the practical issues involved, there are, indeed, two aspects of the question from the point of view of public morality. If, on the one hand, it may be urged that it is immoral to obtain a revenue from the use of opium amongst a section of the Chinese community; on the other hand, it may be replied that to tax the poverty-stricken masses of India in order to benefit China would be a cruel injustice, and is to be remembered that no large increase of revenue in India is possible unless by means of a tax which will affect the poorest classes. The present fiscal system of India benefits India and China alike. The former derives a large revenue from opium, and, in deriving that revenue, necessarily enhances the price of the drug and checks its consumption in China. India has nothing to gain and everything to lose from the suppression of the cultivation of the poppy. To tax India in order to provide a cure, which would almost certainly be ineffectual, to the vices of the Chinese would, in our opinion, be wholly unjustifiable.

"61. We turn now to the consideration of the question on the supposition that the ultimate aim of the policy is not the total suppression of the poppy cultivation in Bengal, but merely the severance of the direct connection between the Government and the opium trade, and substitution of private enterprise for the Government monopoly.

"62. The actual cost of a chest of Bengal opium, including interest on the capital employed and all indirect charges, is as follows:—

| *Behar.* | Rs. |
|---|---|
| 68 seers 2 chittacks at 75° consistence, equals 73 seers 70° consistence, at Rs. 5 per seer*. | 365 |
| Cost of manufacture and packing, interest on capital, charges for pensions and leave allowances, etc. . . . . | 71 |
| Total . | 436 |
| *Benares.* | |
| 68 seers 2 chittacks, 70° consistence, at Rs. 5 a seer . . . . . | 341 |
| Miscellaneous items as above . . . | 66 |
| Total . | 407 |

* 16 chittacks = 1 seer. 1 seer = 2¾ lbs. avoirdupois.

"63. The number of chests of Behar and Benares opium offered for sale is generally about the same. We may, therefore, base our calculations upon the average cost of the two qualities. This average cost is Rs. $\frac{436+407}{2}$ = Rs. 421½. The average price realised at the Calcutta sales for the last ten years may be taken at Rs. 1,280 per chest. The average profit, therefore, realised on a chest of Bengal opium may be taken (excluding fractions) at 1,280 — 421 = Rs. 859.

"64. The next point to be decided is the export duty which a chest of Bengal opium would stand in the event of this method of deriving revenue being substituted for the Government monopoly. It is certain that, in order to arrive at a correct conclusion on this point, we must leave a large margin of profit to the exporter. The trade will be very speculative. The risks being great, no one will embark in the trade unless a large margin of profit be left. Moreover, it is probable that a private individual would have both to give more liberal advances to the cultivators and to pay a higher price for crude opium than is paid by Government. The local officers, who have from time to time been consulted, are unanimous in thinking that the security afforded by dealing with Government is an important element in deciding the cultivators to grow the poppy. No private individuals could offer so good a security. Again, it is quite impossible to foresee the consequences on the China market of the withdrawal of the Government from the trade. Bengal opium holds its own by reason of its high quality. The Government mark is regarded as a sufficient proof of the purity of the drug. It is almost certain, therefore, that if the manufacture were in the hands of private individuals, the price of Bengal opium in China would fall. Under these circumstances, we think it is taking an optimist view to suppose that Bengal opium would stand an export duty of Rs. 600.

† The export duty on Malwa opium is at present Rs. 700 a chest; but it is to be borne in mind that, although the weight of a chest of Malwa and of a chest of Bengal opium is equal, namely, 140 lbs. avoirdupois, or a Chinese *picul* (133⅓ lbs.) *plus* 5 per cent., which is appropriated by the middlemen in the trade as perquisites, the consistence of the different classes of opium is different. Malwa opium contains generally from 90 to 95 per cent. of fine opium; that is to say, that at the lower of these two consistences, it contains 126·128 lbs. avoirdupois of pure opium. A chest of Behar opium is of 75° consistence; that is to say, it contains 105·107 lbs. of pure opium. A chest of Benares opium is of 70° consistence; that is to say, it contains 98·1 lbs. of pure opium. A duty, therefore, of Rs 700 on Malwa opium is analogous to a duty of Rs. 583 a chest on Behar opium or of Rs. 544 a chest on Benares opium.

"65. The average number of chests of Bengal opium sold in the last ten years (1870-71 to 1880-81) was 49,337. It is very difficult to say what number of chests would be exported if the Government abandoned the monopoly. Confidence in the purity of the drug would almost certainly be shaken. To what extent this would lead to a diminished demand it is impossible to say. Of course any diminution of consumption, which might be threatened on this account, might perhaps to a certain extent be met by cheapening the drug. But on the hypothesis that an export duty of Rs. 600 is charged, no very wide margin would, we think, be left for the cheapening process. It would almost certainly cost the manufacturer more than Rs. 421 (see paragraph 62) to turn out a chest of opium; and, moreover, his own profit on the transaction has to be taken into account. Further, the necessity of taking a cautious estimate based on the precarious nature of the crop and the competition of the Chinese and Persian drugs, would continue to exist even to a greater degree than at present. On the whole, we do not think that with a duty of Rs. 600 we ought to reckon on an export of more than 45,000 chests a year. We put forward this estimate under reserve, for, as we have already said, in dealing with a subject of this sort, any estimate that can be framed must be little more than a conjecture. A duty of Rs. 600 on 45,000 chests would give £2,700,000 a year. The net revenue derived from Bengal opium may be taken at about £5,000,000 (see paragraph 55). This figure, however, includes the receipts from the Excise Department on account of Abkaree opium. The average receipts on this account for the last ten years amount to £172,000. The receipts from the Calcutta sales may, therefore, be taken at £5,000,000—£172,000‡ = £4,828,000. The differences between this figure and £2,700,000, *viz.*, £2,128,000, represents the probable loss which would be incurred from the abolition of the Government monopoly.

‡ As the Abkaree opium is sold at cost price to the Excise Department, these £172,000 may be entirely left out of the calculation. On the one hand, the Imperial Government would not have to spend this sum of money: on the other hand, it would not receive it. It is, however, to be borne in mind that in addition to the loss of £2,128,000 to the Imperial Government, the Provincial would certainly lose some portion of their excise revenue (average £381,000) by the abolition of the monopoly.

"66. This calculation, however, does not represent the whole of the case. It is certain that, if the change of system under discussion were carried into effect, a very large preventive establishment would have to be maintained, and that, even with such an establishment, it would be well nigh impossible to prevent smuggling. It is a notorious fact that a good deal of opium is now smuggled from Indore, etc., into the other Native States of India and it is certain that the prevention of smuggling would be far more difficult in Bengal than in the Western Provinces of India On this subject we may quote the testimony of the Bengal Government, which is amply corroborated by the opinions of the various local officers:— 'No opium from Malwa,' it is said, 'can reach any place from which it can be exported by sea, except by routes passing over Ghats, in which the traffic can easily be watched and checked, or by such circuitous routes as would swallow up all the profits of a contraband trade. In Bengal, on the contrary, it would be almost impossible to establish a really effective *cordon*, which would prevent the smuggling of opium to the sea coast, down every water channel and along every road, if, as Sir R. Hamilton proposed, poppy were allowed to be grown and opium to be manufactured 'everywhere and anywhere' * * * * * * * On the score of expense the Lieutenant-Governor can see no limit to the cost of a really efficient preventive establishment, and the levy of the tax upon land would be also exceedingly costly. A mere cordon enclosing any given tract of country would not be sufficient; but in every district establishments would have to be formed to prevent the illicit cultivation of the poppy and retail sale of opium; and it cannot be doubted, as the Board remark, that such establishments, composed as they must be of native officers, would exercise a really harassing interference with the people.'

Letter from the Bengal Government, No. 1870 of July 14th, 1860.

It is probable, therefore, that the loss of Government would, unless a very great stimulus were given to the Malwa trade, be in excess of the figure (£2,128,000) given above.

"67. These considerations lead irresistibly to the conclusion that there is only one way by which the export duty system might possibly be substituted for the Government monopoly without a financial loss, which it would be quite impossible for the Government of India to afford. As the profit to be derived on each chest of opium would be considerably diminished, it would be necessary, in order to recoup the loss, that the number of chests produced should be largely increased; and without doubt, if the export duty

Appendix XI.

Appendix XI.

were still further lowered, production would considerably increase. In other words, the Government of India, by withdrawing from the trade, would probably intensify the evils which the Society for the Suppression of the Opium Trade so much deplore. The Chinese market would be glutted with Indian opium at a relatively cheap price.

"68. We venture to think that this is a conclusive argument against any change of system. We are in this dilemma, that if the average production of opium fell off, a loss of revenue would be involved, which it is quite out of the question that the Government should incur; and, on the other hand, if the hazardous experiment which we are invited to try should succeed, the results would be not only to increase the amount of opium-smoking amongst the Chinese but to run a very great risk that its use in India would be very much extended. On this latter point the Bengal Board of Revenue wrote as follows on the 21st November 1859:—

'When the prohibition of the cultivation of the poppy is withdrawn, it will be grown in small patches for local consumption in almost every village and hamlet in Bengal, and even those who have hitherto abstained from its use will be tempted by its cheapness to have recourse to the stimulant. What the effect of such widely-spread cultivation of the poppy would be, it is not difficult to foresee.

'The Board cannot comprehend how any persons should be found to propose the withdrawal of the only check that we have on the consumption of this so-called deleterious article, and thus to expose our own subjects to those great evils which are so deplored by them in the case of the Chinese.'

"69. We have said that the experiment would be hazardous. It is perfectly possible that it would succeed. Indeed, many competent authorities are of opinion that although the financial loss to the Government would, in the first instance, be considerable, ultimately the trade would receive so great a stimulus that a great financial benefit would arise. Any opinion on this subject must be purely conjectural. If, on the one hand, there is a chance that the experiment may succeed, it is certain that there are many chances that it would fail.

"70. In the first place, there is the danger arising from adulteration and want of confidence in the purity of the drug. On this point the Bengal Board of Revenue, writing on the 21st November 1859, observe:—

'The high price which the Bengal opium has hitherto commanded in the China market arises principally from the confidence which exists there as to its purity from adulterations and the skill, experience, and science of those by whom it is prepared. The slightest change even in the external appearance of the chests in which the opium is contained has been found to create suspicion in the minds of the brokers, and to affect the sale.'

"These remarks are even more forcible at present than they were 22 years ago by reason of the increased production and competition of the Persian and Chinese drugs.

"71. Again, it is to be observed that the manufacture of opium could never be carried on on a large scale except under the system of advances, and that no private persons would be willing to make advances to the requisite extent unless they receive some special legal protection against defaulting cultivators. On this point the Bengal Board of Revenue said that they were—

'clearly of opinion that if private speculators were armed with any special legal powers, the poppy cultivators will be most grievously oppressed, and discontent and disaffection to the Government widely spread among the peasantry wherever these specially protected manufacturers carry on their business.'

"72. It has been occasionally suggested that an experiment should be made in one district with a view to ascertaining how the system of cultivating the poppy and manufacturing opium through the agency of private enterprise would work. A very great obstacle to any such experiment would be the difficulty of preventing the traders from the neighbouring districts from purchasing opium for which Government had made advances.

"73. It has also been suggested that the Government might admit the public to a gradual participation in the trade as shareholders in a joint concern, of which Government would remain the principal stock-holder, calculating the profits after deduction of a large export duty, which would be credited exclusively to the Government. The Government share might be gradually ceded to the other co-sharers, and the monopoly left eventually in their hands. Besides other objections to this course it is to be observed that it could only ultimately succeed if every endeavour were made to extend the cultivation of the poppy. Efforts to secure such extension would necessarily devolve to a great extent on Government, both by reason of the comparatively large stake they would have in the matter, and because Government agency in India is far more powerful than that of private individuals. The result would be that the Government would be placed in precisely the position which those who object to the opium traffic so strongly deprecate.

"74. For the reasons which we have given above we deprecate, under present circumstances, any attempt to withdraw from the Government monopoly. The system at present works well. It cannot be too clearly understood that any change whatsoever would involve a great risk to the Indian revenue, whilst it would almost certainly not contribute to the objects which the Society for the Suppression of Opium Trade have in view. In fact, the greater the degree of success which attends the experiment, the less will the objects which the Society have in view be attained.

"75. Although, however, the actual financial situation of India precludes for the present any attempt to tamper with the opium revenue, it does not necessarily follow that this state of things should always prevail. Fiscal reform in other branches should, we think, for the present, engage the attention of the Government. Again, money must be found in one form or another to push on that development of the country which Mr. Pease has himself recognised must be a preliminary to any reform in the system under which the opium revenue is collected. Without taking too optimist a view of the future, we may be permitted to hope that fiscal reform, accompanied by as rapid an extension of railways and canals as the financial exigencies of the situation will permit, may eventually render the revenue of India more elastic than at present, and possibly bring within the scope of practical politics plans which cannot now be considered as otherwise than visionary. If we are ever to abandon the revenue now derived from the poppy cultivation in Bengal, by far the wisest plan will be to maintain the monopoly in our own hands. From the administrative point of view the suppression of the cultivation presents but few difficulties. We have only to diminish the price paid for crude opium, and the cultivators would substitute other crops in the place of the poppy. If, however, private enterprise be allowed to occupy the field, vested interests would be created, and the difficulties of ultimately dealing with the question will almost certainly be enhanced. In the meanwhile the best hope of ever carrying out the policy which commends itself to the Society for the Suppression of the Opium Trade, will be to derive for the present as large a revenue as possible from opium and to utilise it to the best advantage. It is just within the range of possibility that if this policy be adopted, it may ultimately place the Government of India in such a situation as will enable it to suppress the cultivation of the poppy in Bengal altogether.

"76. One further point demands attention. It cannot be doubted that native opinion in India would strongly resent any additional burdens being placed upon the tax-payers with a view to the abandonment, either whole or partial, of the opium revenue. It is, moreover, more than probable that the views of the British Government on this subject would be misunderstood. 'There must,' a Native paper said a short time ago,' be some selfish motive at the bottom of the movement made in England for the suppression of the Indian opium trade.'

"No doubt an opinion of this sort is very foolish. The high motives which guide the action of the Society for the Suppression of the Opium Trade cannot for a moment be doubted. However much we may consider that the views they express do not take sufficient account whether from the Chinese or Indian point of view—of the practical difficulties connected with the problem they have set themselves to solve, no reasonable person can fail to respect their motives. We trust that in this despatch we have said nothing which can in any way be construed in an opposite sense. Without doubt the gentlemen who take an active part in the agitation against the opium trade in England would be the first to protest if they thought the Indian ryots were suffering from any grievous injustice. But, on the other hand, it cannot be doubted that the opinions foreshadowed in the native print from which we have quoted above are prevalent in India; that they would find louder and more frequent expression if it became generally understood that there was any serious intention of moving in the direction proposed by the Anti-Opium Society; that, even supposing England were to award a considerable compensation to India, it is exceedingly improbable that such compensation would adequately meet the loss involved in the abandonment of the opium revenue; and that, in consequence, a sense of injustice would be engendered amongst the natives of this country, who would consider either that their interests had been sacrificed from selfish motives, or, at all events, that in

our regard for the Chinese, we had done an injustice to our own subjects. We do not say that undue attention should be paid to opinions of this sort. But, under the actual circumstances of the case, the fact that the measure would contribute to alienate from us the feelings of the natives of India is an element which ought not to be neglected."

54. The general conclusions arrived at on the subject were thus summarized by the Government of India (paragraph 77) :—

"IV.—The total loss of the revenue at present derived from opium in Bengal would render the Government of India insolvent, and, on that account, any proposals which would involve the loss of so large a sum cannot be considered within the scope of practical politics.

"V.—The substitution of private agency in Bengal for a Government monopoly would be possible. The change is, however, to be deprecated, inasmuch as the consequence would inevitably be either to involve a loss of revenue, which the Government of India would be quite unable to afford, or to extend the cultivation of the poppy and to intensify those evils which it is proposed to remedy. It would involve, moreover, a serious risk that the use of opium would become far more prevalent than at present in India itself. We cannot, therefore, recommend that so hazardous an experiment, which would almost certainly do a great deal of harm, and which it is very improbable would effect any good, should be tried at the expense of the Indian tax-payers. Appendix XI.

"VI.—Although the actual financial situation precludes the possibility of moving in the direction proposed by those who object to the opium trade, it is conceivable that in the future some steps in that direction may be taken. The best hope of giving effect to an anti-opium policy will be to keep the monopoly of opium in the hands of Government, and to utilise the revenue derived from it to the best advantage."

55. To this despatch no reply was received. The substance of it was, however, incorporated in the Financial Statement for * 1882-83, of which it forms Section IX, paragraphs 135 to 183. The Financial Statement was submitted to the Secretary of State with a Despatch No. 71, dated 14th March 1882, and was reviewed by him in a lengthy Despatch No. 243, dated 3rd August 1882. In this, however, no allusion was made to the Bengal opium monopoly. The question of abandoning the monopoly was apparently dropped, and it has not since then come under the consideration of Government.

* Speech by Major Baring in the Legislative Council on the 8th March 1882.

[1]

J. F. FINLAY,

*24th November 1893.*

*Secy. to the Govt. of India, in the Dept. of Finance and Commerce.*

---

## APPENDIX XII.

Appendix XII.

[PRESENTED BY MR. FINLAY, SECRETARY TO THE GOVERNMENT OF INDIA, IN THE DEPARTMENT OF FINANCE AND COMMERCE.]

No. 13 (Confidential), dated 11th April 1882.

From—W. D. SPENCE, Esq., Her Britannic Majesty's Acting Consul, Ichang,

To—The Assistant Secretary to the Government of India, Finance and Commerce Department.

I have the honour to enclose a report on opium in Western China. Some of the information given is already known to you, for, in making a comprehensive survey of the present state of opium culture, more specially in Szuchuan, I was bound to go over once more much of the ground already traversed by Mr. Baber and Mr. Parker. Should my report be deemed of sufficient importance to be printed, I beg that you will cause twenty copies to be forwarded to me.

Although it will ultimately appear in 1883 amongst the Consular reports presented by Her Majesty to Parliament, its immediate publication I respectfully commend to the Indian Government. On the subject of Indian opium there is, I need hardly inform you, an organised agitation in England. The arguments employed have commended themselves to the leaders of the National Church and to men of activity in Parliament, and on all hands the English people are being urged to the exercise of a philanthropy which they will be none the less indisposed to because it will cost them nothing. So far as regards the extent of opium cultivation in China, the attitude of the Chinese Government thereto, and the effect of opium-smoking on the people of the provinces where the habit is most rife, the arguments of the *anti*-Opium Society are absolutely untrue, and their refutation is contained in the facts of the enclosed report. Its timely publication will, I venture to think, help our countrymen to sober and intelligent views of a question more than ordinarily obscured by rhetorical misrepresentation, and throw deserved discredit on an agitation which, however well meaning, rests now on assumptions wide off the truth, and will be, if successful, most mischievous in effect not only in India, but in this country.

---

### NATIVE OPIUM.

*Introductory.*—In September last year it was my fortune to be sent on the public service to Chungking, the commercial metropolis of Szuchuan. I was four months in the province. In the course of that time I visited parts of the great opium country, questioned many people regarding opium culture, consumption, and export, and carefully noted the observations and conclusions on these subjects come to by Mr. Colborne Baber and Mr. E. H. Parker during their official residence there, with a view to giving, as far as possible, exact information in my trade report on a matter of great commercial and no little political interest at the present moment.

*1. In what districts of Szuchuan grown.*—The cultivation of the poppy is carried on in every district of Szuchuan except those on the west frontier, but most of all in the prefectures of Chungking Fu and Kueichow Fu. In all the Districts of Chunking Fu south of the Yangtsze, and in some of the districts of Kueichow Fu north of that river it is the principal crop, and in parts almost the only winter crop for hundreds of square miles. The head-quarters of the trade are at the city of Fuchow in the first of these prefectures, and in a considerably less degree at Fengtu, a district city in Kueichow Fu. Baron Richthoven, writing in 1872, says that the poppy then was cultivated only on hill slopes of an inferior soil, but one sees it now on land of all kinds, both hill and valley. Baron Richthoven himself anticipates this change when he says—

"The Government may at some time or other reduce the very heavy restrictions ; and if Szuchuan opium then should be able to command its present price at Hankow, the consequence would be an immediate increase of the area planted with the poppy."

Since he wrote the area given to the poppy has much increased, and is still increasing, though not from the cause alleged. Being a winter crop, it does not interfere with rice, the food staple of the people, displacing only subsidiary crops such as wheat, beans, and the like. When it is planted in paddy and bottom lands, which now-a-days is often the case, it is gathered in time to allow rice or some other crop to follow. It can hardly be asserted of Szuchuan that the cultivation of opium seriously interferes with the food supplies of the people. The food, or rice, supplies remain the same, and the opium produced is so much additional wealth to the province, less the value of the crops it replaces.

*2. Tenure of opium lands.*—Opium lands, like other lands in Szuchuan, are either owned by the cultivator, or held in metayer tenure by tenants, the farmer paying the owner a fraction of the summer crop. This latter is by far the most common form in the neighbourhood of towns, the wealthy inhabitants of which invest their money in land. Large estates are too not uncommon, and much land is owned by

Appendix XII. Buddhist temples, corporations and gentry as trustees to charitable or public uses. The incidents attaching to metayer tenure in Szuchuan are, in brief, these: At the commencement of the lease the tenant deposits with the landlord a sum of money as security for the rent which, when the tenancy determines, is returned to him. Leases may or may not be in writing, they specify no time, and are understood to run from year to year; and their practical effect is to give, as in England, a permanent lease to the tenant. The Government land tax is paid by the owner or his assigns, and is never paid by the tenant. The tenant's existence for purposes of land taxation is not recognized by the Government. Rent being paid on the summer crop only, the winter crop is the tenant's great source of profit, and it is this fact which makes the question of tenure important in connection with the opium cultivation. As I shall presently show, opium is a more remunerative crop than its only possible substitutes, beans or wheat, and no percentage of the opium crop being due to the landlord, its cultivation was greatly stimulated in consequence. Of late years, however, in the districts I have named as being in winter one vast poppy field, owners of land have become alive to the value to occupiers of the opium crop, and have stipulated for a share of it in addition to their share of the summer crop. Rents, in fact, where opium is in universal cultivation, have practically doubled. Before leaving the subject of tenure, I may add that, in the event of non-payment of rent from causes other than deficient harvests, the landlord helps himself from the deposit in his hands. In bad years remissions are willingly made by the Government to owners of the land tax, and by owners to occupiers of the rent produce.

*3. Opium* v. *wheat. Comparison of profits.*—The questions of the pecuniary advantage of opium over wheat received a short and somewhat erroneous notice from Baron Richthoven. He assumes that thirty ounces is a good crop of opium from a *mow* of land, that is 200 oz. per acre. In this he is far under the mark. Mr. Baber, after, one may say, years of observation, takes it to be more than double that amount. However, when Richthoven wrote, opium was apparently cultivated on poor land only, getting little attention and no manure, but now-a-days it is grown on good land carefully manured, and, under such conditions, it produces, as far as I could ascertain, an average amount only a little less than Mr. Baber's estimate. It must be remembered, too, that every single part of the poppy plant has a market value. The capsules, after the juice has been extracted, are sold to druggists, and made into medicine, oil is pressed from the seeds, and largely used for lighting and adulterating edible oils. The oil cake left in the oil press is excellent manure, as are also the leaves; and the stalks are burnt for potash. Against these advantages opium is subject to a rent, and requires, for profitable cultivation, plenty of manure; whereas wheat, where followed by a summer crop, pays little or no rent, and gets in general no manure. Into the relative profits of opium and wheat both Mr. Baber and Mr. Parker have gone very carefully, and their results correspond, in the main, with my own observations. The following are Mr. Baber's figures: A piece of land 100 feet square will give 90 oz. of opium, or 330 catties of wheat, the former worth Tls. 8·5 and the latter worth Tls. 4·2. Calculated in English money and acres, one acre will give 403 oz. of opium or 1,600 lbs. of wheat, the opium being worth 53 and the wheat only 75. The outturn of opium may be here slightly over-estimated, but at the same time, the very best case is stated for wheat, as Mr. Baber allows 26½ bushels to the acre and 23 a quarter for its market price—both excessive estimates in my opinion. To 153, the value of the opium, is to be added 20 an acre for oil capsules and other poppy products; but this may fairly be set against the expenses of manure and extra labour opium cultivation requires. So that the advantage of opium over wheat, though not so overwhelming as I estimated it to be in my report last year, is still very great, leaving abundant margin for the payment of rent. My own figures give an average of 350 ounces of opium per acre; but as I put the yield of wheat and its market price at a much lower rate, I obtain the same ratio in the values of the two crops, *viz.*, that opium is twice as valuable a crop to the farmer where he is owner as wheat, but where he is occupier, the advantage will depend on his rent. In districts remote from market towns, or hill country, where the expense of carrying wheat to a market as compared with opium is much heavier, the advantage of opium is still greater.

*4. Method of cultivation.*—The poppy is now grown on all kinds of land—hill slopes, terraced fields, paddy and bottom lands in the valleys. Since 1872, when Baron Richthoven visited the province, a great change has taken place in this respect, for it appears to have been cultivated then on hill lands only. All the country people whom I asked were agreed that opium is most profitably grown on good land with liberal manuring In India it is best grown on rich soil near villages where manure can be easily obtained, and the Szuchuan cultivator has found this out for himself. Poppy cultivation, as practised in Szuchuan, is very simple. As soon as the summer crop is reaped, the land is ploughed and cleaned, roots and weeds are heaped and burnt, and the ashes scattered over the ground. Dressings of night soil are liberally given. The seeds are sown in December in drills 1½ feet apart. In January, when the plants are a few inches high, the rows are thinned, and the drills are earthed up so as to leave a free passage between each. The plants are then left to take care of themselves, the earth round them being stirred up and kept clear of weeds. In March or April, according to situation, the poppy blooms. In the low grounds the white poppy is by far the most common, but red and purple are also grown. As the capsules form and fill, dressings of liquid manure are given. In April and May the capsules are slit, and the juice extracted. The raw juice evaporates into the crude opium of commerce, increasing in value as it decreases in weight.

*5. Taxation and Government interference.*—Government interference with the cultivation ceased some fifteen years ago, and long before that time it had been fitful and ineffective. When the present Governor General Ting Kung-Pao assumed office in 1878, he issued one of the most extraordinary proclamations on the subject that have ever appeared in China. Beginning by denouncing the poppy growth, and by ordering the destruction of the growing crop, it went on to say that native opium did not bear its fair share of local burdens, and that in future a *lekin* of Tls. 4·80 per 1,000 oz. of Szuchuan opium would have to be paid instead of Tls. 3·00 as before! Mr. Baber very justly remarks of this proclamation that it was not seriously intended to put down cultivation, it was seriously intended to raise the *lekin*. The gentry of the province sent a deputation to His Excellency, shortly after the appearance of the document, to find whether anything was meant by it, and, if necessary, to warn the Governor General of the danger of disturbing an industry so beneficial to the province. No remonstrances on their part were required, however, for they were assured that the proclamations were in all cases accompanied by private instructions to district officials to confine their attention to the increase in *lekin*, and, if possible, to prevent opium being planted along the main post roads. The *lekin* was raised, and remains at Tls. 4·80 per 1,000 oz., or 3 per cent. *ad valorem*; but the proclamation did not have, and was most probably not meant to have, any further effect. The cultivation went on increasing just as usual, along post roads as anywhere else, and to-day the poppies bloom close up to the walls of some of the principal cities, along high roads, over hill and dale, and the cultivation, so far as officials are concerned, is unfettered, free, and open to all. There is no system of excise, no licensing, and no taxation of any kind on either producers or product *in situ*. Beyond the land tax and its supplementary burdens, which fall equally on all land in cultivation and are levied on the owners thereof, opium not in transit pays nothing to the State, and the rural opium-smoker smokes the untaxed product of his district. The opium revenue of the Government is derived from *lekin* on opium in transit from one part of the province to another at the rate of 3 per cent. *ad valorem*, and from barrier dues on opium in transit to the East amounting, in the aggregate, to from Tls. 30 to Tls. 40 a picul according to route. At Fuchow the *lekin* officials reported an export eastward in 1879 of 40,000 piculs of duty-paid opium. It is greater now, and Mr. Baber reports that there is received at this city yearly over Tls. 1,000,000 *lekin* and dues on opium. At Fengtu, the centre of an opium country of much less extent than Fuchow, opium *lekin* produced in 1880 twelve times as much as it did a few years ago. Formerly only Tls. 12,000 a year was received, but latterly over Tls. 150,000 have been collected. There are many market towns, too, with periodic opium fairs, where as much as Tls. 500,000 or Tls. 600,000 of opium changes hands, and where *lekin* is received and other barriers where the opium for the East is mulcted. So that, allowing a large margin for the expense of collection and other more questionable appropriations, the Szuchuan provincial exchequer benefits by opium to an extent certainly not under Tls. 1,500,000 per annum.

*6. Smuggling.*—The Szuchuan dues, though not excessive, are a sufficiently onerous burden to make smuggling prevalent, profitable and, I may add, easy. Of the amount smuggled out of the province it is difficult to make even a guess. The *lekin* officials at Fuchow estimate it to be nearly as much as the duty paid, and at other places it is supposed to be more. In my last year's trade report I showed how common smuggling was, amongst all classes of

travellers, as additional evidence that, occasionally, the very highest officials in the Empire are not above a little opium-smuggling. I may state that when, a year or two ago, the Commander-in-Chief of one of the neighbouring provinces was transferred to a southern command, his personal luggage in passing this port consisted of four junk loads (large *passenger* boats) of Szuchuan and Yünn an opium which he sold in the east for over Tls. 300,000. He is the author of many proclamations to the troops on the west frontier on the degrading habit of opium-smoking.

*7. Transit how carried to Eastern markets.*—Szuchuan opium is not exported by the great highway from the west; the river Yangtsze and the East Szuchuan Yangtsze barrier at Kueichow gets little revenue from it. A duty of Tls. 30 per picul at that barrier, irrespective of the amount of dues paid at stations further west, and a second duty of a similar amount at Ichang are prohibitive, and send the opium export over the mountains which divide Szuchuan from Eastern China. Fear of loss by shipwreck in the rapids may also have some effect in keeping opium away from the natural trade route. Be that as it may, the officials at this port, anxious to divert it to the channel of the Yangtsze and to get a share of the taxation, now offer to pass a picul as 23 catties, thereby reducing the duty here to Tls. 6·00 a picul only, but I cannot learn that this has had any effect. It is an interesting fact, however, showing the freaks which fiscal authorities in the provinces sometimes indulge in. The opium is carried along difficult mountain paths from Szuchuan to Shashih on the backs of coolies. Each man carries 1,000 oz., receiving 7,200 cash, or Tls. 4·75, from Fuchow to Shashih. At this important river port, some 60 miles below Ichang, it is sent in regular trade channels all over the East and South. The nature of the general carrying trade to and from Szuchuan makes this laborious transportation a very easy matter. The crews of up-river junks are double or treble the size of the crews of down-river ones, and besides, no wages are paid on the downward trip. There is, therefore, no lack of mountain porters. A large number of the strongest and most active of the trackers of junks bound to Szuchuan have, as the most necessary part of their kit, a *ya pien pei lou* or back opium carrier, a peculiarly shaped basket which is strapped on the back in Alpine fashion when filled with opium. Having completed their voyage to Chungking, they walk to Fuchow, Fengtu or other mart, get a load of opium and trudge back to Hupei with it over the mountains. At Hankow, Szuchuan opium now figures to some extent in the export list of the Imperial Maritime Customs. In 1880, 927 piculs were exported to other Chinese treaty ports, and last year no less than 3,581 piculs. It pays at Hankow an *ad valorem* export and coastwise duty of 7½ per cent., the value being taken at about 300 Tls. a picul. As regards the Maritime Customs, therefore, Indian and Szuchuan opium are nearly on an equal footing. It is worthy of note that Szuchuan opium after payment of dues in Szuchuan of from 30 Tls. to 40 Tls. per picul, after further dues at one or other of the Hupei barriers, after an export duty of 7½ per cent. *ad valorem*, and after the expenses of coolie transport and river freight, is still able to bear fresh taxation in the Eastern provinces and be cheap enough to supply the poorer classes who cannot afford the high-priced Indian drug.

*8. Adulteration and price.*—The cheapness of Szuchuan opium is in some measure to be attributed to adulteration. Oil, glue, and other innocuous rubbish increase it in bulk, abominations of various kinds add to its strength, and as much as 30 per cent of these foreign matters are mixed in it by Szuchuan producers and dealers. When pure it is not inferior to any other native growth except Kansuh opium which, I may here state, is considered almost as good as Indian. Adulteration having been followed by heavy losses in 1880, an effort was made to be honest in 1881 with considerable success. The opium crop brought to market last year, though the produce of an unfavourable season, is the best Szuchuan opium that has been seen for years, because the purest. Generally speaking, Szuchuan opium is worth at Fuchow from 11 Tls. to 14 Tls. per 100 oz., 176 Tls. to 224 Tls. per picul according to the season, being dearer as it gets older. Until last year, it was considerably cheaper than Yünnan opium, as the following price list shows :—

*Price of 100 Chinese ounces native opium at Chungking in October.*

| | 1878 | 1871 | 1880 | 1881 | |
|---|---|---|---|---|---|
| | Tls. | Tls. | Tls. | Tls. | |
| Yünnan | 22 | 18 to 20 | 16 | 15 | |
| Szuchuan | 16 | 12 to 13 | 19 | 14 | (but in Dec. 15). |

The extremely high price of Szuchuan opium in October and November last year was caused by extensive purchases made in the East in fear of an immediate and large increase in taxation. This speculation had a widespread effect on the whole trade of Szuchuan, and as it was the most important commercial event in the west of China during the year, I shall give some account of it when I come to treat of the effect of Szuchuan opium on inland exchanges

Appendix XII.

*9. Yünnan opium.*—The gradual decline in the price of Yünnan opium is, in my opinion, the result of its increased production As early as 1875 the Grosvenor Mission reported that fully one-third of the whole cultivated area of the province was devoted to opium in winter. Writing in 1879, Mr. Baber, in his able report on opium, estimated, after the most careful enquiry, that 12,400 piculs of Yünnan opium came into Szuchuan yearly, that the 3,000,000 inhabitants smoke about 7,000 piculs yearly, and that 5,500 piculs are exported in other directions than by way of Szuchuan, making a total yearly yield of 25,000 piculs. Recent travellers describe the province as rapidly recovering from the desolation produced by the suppression of the Mahomedan rebellion, and opium is being grown in every field as fast as it is brought back into cultivation. The yield for 1881 is reported to me as at least 40,000 piculs, and I see no reason to doubt it. Another reason for the cheapness of Yünnan opium in 1881 is that Shensi and the North-West, to which in former years a considerable quantity of Yünnan opium was sent, now produce opium of a singularly fine quality, worth in Chungking 30 Tls. per 100 oz., in quantity sufficient to supply nearly all local requirements. This fact is a fitting commentary on the statements made last year by Tso Tsung-tang, when Governor General of the North-West, that he had uprooted the poppy throughout his jurisdiction.

*10. Prevalence of opium-smoking in west of China.*—Before giving an estimate of the amount of opium produced in Szuchuan, I must refer, in explanation of the large figures I shall be obliged to use, to the extraordinary prevalence of the habit of opium-smoking in Western Hupei, in Szuchuan, and in Yünnan. It prevails to an extent undreamt of in the other parts of China. The Roman Catholic Missionaries, who are stationed all over Szuchuan, to the number of nearly one hundred, and who, living amongst the people, have opportunities of observation denied to travellers, estimate that $\frac{6}{10}$ of the whole male adult population of the province smoke opium. Mr Parker, after travelling all over the thickly-settled parts of the province, estimates the proportion of smokers thus :—

| | |
|---|---|
| Labourers and small farmers ... ... | 10 per cent. |
| Small shopkeepers ... ... ... ... | 20 „ |
| Hawkers, soldiers ... ... ... ... | 30 „ |
| Merchants ... ... ... ... ... | 80 „ |
| Officials and their staffs ... ... ... | 90 „ |
| Actors, prostitutes, vagrants, thieves ... | 95 „ |

I agree with Mr, Parker that the proportion of smokers varies in different classes according to their means and leisure, but I feel sure his estimate of the percentage amongst the labouring classes is much too low. One of the most numerous classes of labourers in China is the coolie class, day labourers, who live by picking up odd jobs, turning their hands to any kind of unskilled work that may be offered. Certainly more than half of this class smoke. Of the labouring classes who are not "coolies" as a whole this much may be said—they only have money at stated intervals; and when out of a gang of 40 or 50 workmen or sailors, only 4 or 5 smoke opium, it does not mean that only 10 per cent are smokers. In all probability half of the whole gang squandered their wages the day they got the money, and have nothing left to buy opium or anything else until the job or voyage for which they have been engaged is finished. For example, of my junk crew of 21 men on my voyage to Chungking, only 4 smoked opium regularly; but seven others, who had spent all their wages before we started, smoked whenever I gave them a few cash.

The total abstinence of a British sailor at sea for months on end proves nothing; it is what he will do when he has ten pounds in his pocket and is in a street with fifteen public houses that decides his sobriety. So of workmen in the west of China; a large number smoke opium on the days when they have money, and do the best they can when they have none. Whatever be the exact percentage of the opium smokers in Szuchuan in the whole population, it is certain that it is many times larger than in the East. An interesting report, based on returns by the Commissioners of Customs at the various treaty ports, published by order of the Inspector General of Customs, tries to show that opium-smokers constitute only ⅔ of 1 per cent. of the population. However true this may be of the East, and the seaboard provinces generally, I do not for a moment question its accuracy—it does not apply to the west of China. The impression one actually gets in a Szuchuan city or village is that everybody smokes opium, and one is surprised to hear

Appendix XII. on good authority that 10 per cent. do not smoke. The percentage in Szuchuan is no question of fractions of one per cent. but of 30 per cent., 40 per cent, or even 60 per cent. of the whole male adult population, and thousands of women besides. The city of Chungking, for instance, where there is a population of 130,000, there are 1,230 opium shops. In winter when the two rivers are crowded with junks, and the foreshores covered with booths, the population may amount to 200,000, and Mr. Parker estimates the number of opium shops then at 2,000. At no one of these is less than 2,000 copper cash worth of prepared opium sold per day, or at the smoker's price of 32 cash for one mace, six ounces of opium. This gives a daily consumption of 12,000 ounces of opium, or 2,740 piculs per annum. Ichang again has a population, including junks, of not more than 30,000, but it has 700 odd opium shops. The minimum daily amount sold at each of these is 2,000 cash worth, or, at 48 cash for one mace, four ounces of opium, making a daily consumption for this small city of 2,800 ounces, or 410 piculs per annum. In country hamlets and villages the state of things is just as extraordinary. Passing along the main street every second house almost is an opium shop, and wherever there are two or three houses grouped together, one sees the ubiquitious opium sign-board and lantern, and smells the fumes of the drug. In some rural districts they smear the lips of their idols with it, and burn at funerals paper pipes and opium so that their dead may enjoy in the next world the comfort and solace they loved in this. In all this vast region of opium smokers Indian opium is unknown: only a few dozen piculs of it reach Chungking yearly, where it is mixed with the Yünnan drug, and, under the name of "Canton opium," used for presents or for smoking on high days and feasts by the rich.

*11. Effect of opium-smoking on people.*—As to the effect of this habit on the people amongst whom it is so widespread, there is but one opinion. Baron Richthoven, the most experienced traveller who ever visited Szuchuan, after noticing the extraordinary prevalence of the habit, says:—

"In no other province except Hunan did I find the effects of the use of opium so little perceptible as in Szuchuan."

Mr. Colborne Baber, who knows more of the province and its people than any living Englishman, says:—

"Nowhere in China are the people so well off, or so hardy, and nowhere do they smoke so much opium."

To these names of weight I add my own short experience. I found the people of Szuchuan stout able-bodied men, better housed, better clad, better fed, and healthier looking than the Chinese of the lower Yangtsze, and I did not see amongst them more emaciated faces and wasted forms than disease causes in all lands. People with slow wasting diseases, such as consumption, are, if they smoke opium, apt to be classed amongst the "ruined victims" of hasty observers, and amongst the cases of combined debility and opium-smoking, I saw in Szuchuan some who were, by their own account, pseudo-victims of this type. There were some too whose health was completely sapped by smoking combined with other forms of sensual excesses. And no doubt there were others weakened by excessive smoking simply, for excess in all things has its penalty. But the general health and well-being of the community is remarkable; to their capacity for work and endurance of hardship, as well as to the material comforts of life they surround themselves with, all travellers bear enthusiastic testimony.

*12. Consumption in Szuchuan, how calculated.*—According to the official report of the Imperial Maritime Customs alluded to above, three mace of opium is the "average" smoker's daily consumption. Although this is probably correct as expressing the amount smoked by those who are moderate, that is neither heavy nor light smokers, it must be borne in mind that while there are hundreds of heavy smokers, there are hundreds of thousands of light, and three mace is therefore quite an erroneous average to be used as the index either to the number of smokers a given quantity of opium will serve, or to the amount of opium a given number of smokers will consume. The disproportion between the numbers of heavy and of light opium-smokers is so great that such estimates must be based on an index figure only slightly above the light smoker's daily *quantum*. This, in Szuchuan, is about 20 copper cash worth, or $\frac{5}{8}$ of a mace. The average amount smoked by all grades of smokers in the province must be very much nearer one mace than three. To make sure of my not over-estimating the quantity consumed, I take the average or index figure to be one mace (costing 32 cash or $1\frac{3}{4}d.$ to $1\frac{3}{16}d.$ as against $3\frac{1}{2}d.$ paid in the East for a similar quantity of the Indian drug). It would be impossible to apply this index to the proved daily consumption of the cities of Ichang and Chungking in order to find out the number of smokers, because the master, owner, and deck hands of every junk leaving these ports buy their large amounts of opium for consumption during the voyage. But, in applying it to the whole province, it may be depended on to give the minimum possible consumption. From the amount thus arrived at due deduction will have to be made for re-smoked opium, for I must explain that three tào, or "drawings" are often smoked from one charge, and from opium unadulterated sometimes as many as five. The leavings of the rich smoker are mixed with the opium sold to the poor, the refuse of the poor is smoked by him again, and the unsmokable dregs are drunk in tea by labourers, sailors and others who have not time to knock off work for a smoke. An ounce of crude opium is often worked up in this way to weigh $1\frac{3}{4}$ of prepared, although, if unadulterated, it would only turn about $\frac{7}{10}$ oz. or even less.

*13. Amount consumed in Szuchuan.*—To come to figures of consumption. The population of the province in 1812 was given at 21,000,000. Supposing it to have been very much less than that on reality, it can hardly now, after 70 years of a prosperity less interrupted by rebellion and famine than other parts of China, be less than 26,000,000. I should be justified indeed, as far as any information I got on the subject locally goes, in putting it at 35,000,000, but I deem it the more prudent course to take a low estimate. Of these 13,000,000 would be males, and, roughly speaking, 6,500,000 male adults. I take as the number of opium-smokers 30 per cent. of the male adults, 1,950,000,; women and youths 250,000, in all 2,200,000 smokers of 1 mace per day. The total amount of opium smoked in Szuchuan is therefore not less than 50,000 piculs of prepared drug. With a very low estimate of the population, a low percentage of male adult smokers, with a small average allowance for each smoker daily not beyond the means of the poorest, I feel certain I have arrived at the minimum consumption of the province. It may be very much more, it likely is; but it cannot be less. To produce this quantity of prepared opium 71,000 piculs of crude opium at least would be required, but the Szuchuan drug is, as I have said, so adulterated with rubbish and opium already smoked that these 50,000 piculs of prepared opium are probably made from as as little as 60,000 piculs of crude. With the exception of some 5,000 piculs of Yünnan opium smoked, for the most part in districts west of Chungking, about 70 piculs of Indian opium, and a few piculs of other growths, the whole of this is grown locally. Baron Von Richthoven, following a similar line of enquiry in 1870, obtains the same result. In his calculation there are, however, two erroneous assumptions; one, that an ounce of crude opium gives an ounce of prepared, and the other, that smokers pay for prepared opium at the same rate as dealers buy crude. The effect of the first makes his result too small, of the second too large, so they probably neutralise each other.

*14. Amount exported from Szuchuan.*—The amount of opium exported from Szuchuan has increased rapidly since 1870. Mr. Baber, writing in 1879, estimates it at 130,000 piculs. The *lekin* officials at Fuchow gave the eastward export from that section of the province in 1878 as 70,000 piculs, of which 40,000 were declared and dues paid thereon. The export to Shensi across the Ta Pa shan was about $\frac{1}{4}$ of this, and in other directions and from other parts of the province 43,000 piculs were sent out. Of this total export 7,000 piculs was Yünnan opium re-exported, and 123,000 piculs locally grown. What the figures are now I cannot say, I believe the eastern export to be much larger than when Mr. Baber wrote; so large indeed last year, as I shall presently show, that its financing proved to be beyond the capabilities of the currency of the country, and brought collapse and disaster on Szuchuan trade generally. The export to Shensi and Shansi has fallen off to some extent. I have not, however, such definite and precise information as would warrant any great alteration of Mr. Baber's figures which, as giving the export of five years ago, may be taken to be as accurate as the nature of the subject will admit. As he himself says, they are not based on bald answers to leading questions, but on careful deductions from observations and inquiries lasting for months, or on information voluntarily tendered by merchants and officials, and substantiated by collateral evidence. Even allowing for the falling off in the export to the north and north-east, the total export from Szuchuan can hardly be less than it was in 1878. In all probability it is very much larger.

*15. Total production in Szuchuan, and in South-West China.*—The production of opium in Szuchuan in recent years may, with confidence, be regarded as at least 177,000 piculs per annum, of which 54,000 piculs is consumed locally, and 123,000 piculs sent to other provinces of China. Reckoning 50 ounces as the average produce of a Chinese *mow* of land, or 333 ounces per acre, an estimate which cannot be considered high since 896 English ounces (675 ounces Chinese) were gathered from an acre of poppies in Scotland

in 1830; this produce is the winter harvest of 850,000 acres, and continuing the method of calculations of the minimum at the local price of Tls. 200 per picul, it represents a money value in Szuchuan of Tls. 34,000,000. Taking the above figures for Szuchuan, and allowing to Yünnan the small increase of 10,000 piculs since 1878 instead of 15,000 as reported to me, the total production of Szuchuan and south-west China is:—

| | Piculs. |
|---|---|
| Szuchuan consumption | 54,000 |
| Szuchuan export, less Yünnan re-export | 120,000 |
| Yünnan production (consumption and export) | 35,000 |
| Kueichow, reported to be now (consumption and export) | 10,000 |
| South-West Hupei, Ichang Fu and Shih Nan Fu | 2,000 |
| | 224,000 |

or 2¼ times the whole Indian import into China. I have taken the production of South-West Hupei at the very small figure of 2,000 piculs, because last year, owing to drought at seed time and rains in April and May, the crop was a short one. The opium of this prefecture grown in the Patung district has a high reputation, and is superior even to Yünnan growth.

*16. Effect in 1881 of opium export on exchange, currency and trade.*—As I have already stated, the financing of this great export eastward, which in 1878 was of a value of Tls. 14,000,000, and was last year, in all probability, much greater, involved the general trade of the province, towards the close of 1881, in difficulties. The flow of bullion in this part of China is from west to east, and no silver comes to Szuchuan from the east. Exports from Szuchuan of local produce, where not negotiated against imports, are paid for by means of bills of exchange, payable at sight, drawn by Hankow and Sha Shih-hongs on their agents in Chungking, or in the banks of that city, where the trade of the province financially centres. This is the case especially with opium which has to be purchased at cities like Fuchow and Fengtu, where little or no import trade exists. Intending purchasers of opium in the east buy these bills and send them to their agents, the payees in Chungking. There they are cashed, and the silver sent to the opium marts. Exchanged for opium it passes to the opium cultivators and dealers throughout a wide district whose trade with Chungking is small, and whose river or overland communications with Chungking are difficult. The silver eventually finds its way back to that centre, but it is a matter of time. The uncertainty and danger of this arrangement to a financial centre like Chungking, where there exists a highly-organised system of exchange with all parts of China, is apparent. Until a year or two ago the currency available for trade purposes was ample for ordinary requirements, and even with a steady drain for eight or nine months of the year to the opium districts, no great inconvenience was felt. The present Governor General of the province, however, shortly after he came into office, instituted a new system of collecting the salt revenue, and when in 1880 his reforms and new regulations came into full operation, their effect was to withdraw from circulation and keep locked up in the Provincial Treasury a sum exceeding five millions of Tls. For nearly the whole of this Chungking was drawn upon, but the extent to which the available currency had been contracted was not discovered until the opium of the 1881 crop came to market, and the usual drain to Fuchow and other opium marts set in. In the meantime a memorial by His Excellency Tso-Tsung-tang to the Emperor, recommending a large increase in the taxation on both foreign and native opium, was published in Shanghai, and at once attracted the attention of native opium dealers in the East. The memorialist was reported to have, and at that time probably had, the highest influence with the Central Government; and in expectation that the proposed large increase in the *lekin* on native opium was certain to be inflicted, whatever happened to the duties on the foreign drug, a rush was made to buy Szuchuan opium for the anticipated rise. When I arrived in Chungking in November, the speculation was at its height. Opium had risen from Tls. 13 to Tls. 19 per 100 oz, the banks had been drawn upon in October and November for over Tls. 5,000,000, and had advices of further drafts, to be met in December, of Tls. 1,200,000, all for the purchase of the drug. A silver famine had set in, in the commercial metropolis of Szuchuan, with a plethora of it in the opium districts unavailable. Apart from the inconvenience to myself in that neither banker nor Shylock would look at the bills I drew in Hankow for my own funds, the situation was a very interesting one. It evolved itself thus The first effect was to drive the weaker merchants and bankers to the wall, some half score of whom closed their doors with liabilities including about Tls. 600,000 drafts due. So far, no great harm was done, as the dishonoured paper was promptly refused to the drawers, and most of the money recovered, no doubt, by the original purchasers of the bills. The second effect was the undue appreciation of silver, that is the undue depreciation of everything for which silver is exchanged in Chungking, foreign goods and native produce alike, and, in short, the derangement of the general trade of the province for a time. Great losses were incurred by all except the few holders of silver, especially by dealers in piece-goods. As soon as the banks had time to communicate with their eastern agents and to protect themselves by raising the exchange at Shashih and Hankow on Chungking, their special difficulties were over. But merchants suffered, and when I left in January they were looking forward to the future with apprehension. The liability of the large opium demand to fluctuations which, in the absence of telegraph, it is beyond the powers of the Chungking Banks to gauge the extent of, or to control, and the difficulties attendant on an unduly restricted currency, will, they think, put trade in a constant position of unstable equilibrium in future, and make ordinary profit calculations and forecasts impossible. These fears appear to be justifiable. Although the course of exchange and the flow of the currency may be expected to re-adjust themselves to whatever new conditions the increase in the opium export and the working of the salt regulations impose on Szuchuan trade, the difficulties of communication and the lack of ready transport, not only between east and west, but between different parts of Szuchuan, will make the re-adjustment a slow process, and one at best imperfect. Until the facilities for the interchange of products are levelled up to the highly developed system of exchange banking, the principal effect of the great opium export must remain what it is, to take money from where it is useful and lock it up for a time where it is useless for trade purposes, and the profits which the opium districts make will run a risk of being made at the expense of the general trade of the province. In other words, before Szuchuan can experience an increase of wealth and of purchasing power fully commensurate with the value of the opium she now exports in such quantity, Chungking will have to be connected by telegraph with the east, and steamers must ply, if not from Ichang to Chungking, at least along the great waters of Szuchuan.

Appendix XII.

*Resumé.*—The main facts regarding native opium on the west are in sum, these—*1st*, Szuchuan produces yearly not less than 177,000 piculs of opium; South-West China, including Szuchuan, not less than 224,000 piculs. The exact figures cannot be ascertained, but they are probably higher. The limit of profitable production is infinitely far off. *2nd*, the cultivation in Szuchuan and Yünnan is not interfered with, discouraged, or taxed by Government. It is free and open to all. It has for years been, and is now affected only by natural causes, the law of demand and supply, calculations of profit and loss, and conditions of soil and weather. *3rd*, no Indian opium is consumed in all this region, although opium-smoking, it may without exaggeration be said, is a universal practice. In addition to supplying its own wants Szuchuan exports enormous quantities to the east where it is smoked by the poorer classes. *4th*, the payment of this export at present tends to derange the currency of the province and impede trade—a state of things which can only be transitional, and which improved communications and transport would soon do away with. *5th*, a transit opium affords a valuable revenue to the Government; to the Szuchuan provincial exchequer, a net sum of not less than Tls. 1,500,000; to the Hankow Maritime Customs revenue, a yearly increasing export duty; to the exchequers of the other provinces it passes through or is smoked in, dues varying from Tls. 10 to Tls. 25. *6th*, "nowhere in China are the people so well off, or so hardy, and nowhere do they smoke so much opium." Thus, writing of Szuchuan, Baber, Richthoven, Gill and other travellers; thus, I may add, general experience up to this time.

Although these facts speak for themselves, I may be allowed to add one or two obvious inferences. Were Indian opium the fatal poison and scourge in the East, it is sometimes asserted to be, one ought to find in the West, where tenfold more opium is smoked, a debased, debilitated and impoverished people. On the contrary, it is notorious that the reverse is the case, and that the people, both in body and estate, are amongst the most prosperous in China. Unless it can be proved that Indian opium contains some noxious principle which does not exist in the Szuchuan drug, the hypothesis of the fatal poison is open to the gravest doubt. So far as my own experience goes, I have seen on Saturday night in the streets of a large town in England more vice-born misery and more emaciated faces than I did in four months in the greatest opium-smoking province of this Empire. The ordinary Chinese opium smoker is no more a "victim" to opium, than a navvy is a "victim" to his daily quart, and such part of the general flow of sympathy in England for misery in foreign lands as is given to him might well be retained at home for a

Appendix XII.

worthier object. Again, if it be remembered that a great extent of the province of Szuchuan is under opium cultivation, that the industry is now a livelihood to countless families, that its product is deemed by millions to be essential to their daily happiness, the difficulty of putting down cultivation by force is apparent. The right of the people to grow and to smoke opium has been for years unquestioned by their officials; to compel them to surrender the right now, would be to provoke a rebellion. Even if the Government were willing to incur this risk, and determined *coute que coute* to be rid of opium, which it would be at present nonsensical to affirm, success would require a vigorous executive, free from venality and opium-smoking, having under its orders armies of constables equally free from these faults. But China has no such executive and no such armies. Of the local official class, their attendants, hangers-on, and constables, it may truly be said that if there is one quality more conspicuous than their venality, it is their love of opium-smoking. Even were the prospect of a *bonâ fide* effort not a chimera, its success would be impossible.

What, under the circumstances, would be the practical effect of the rigorous prohibition of opium cultivation in India, and the attempted exclusion by China of foreign opium, it is easy to see. Its effect on opium-smoking in Yünnan, Kueichow, Szuchuan, Kansuh, Shenshi and Western Hupei, where Indian and foreign opium are all but unknown, would be *nil*. Amongst the poor smokers in the East, who now use the native drug, its effect would be equally *nil*. Many who now use Indian opium would take to native, and one effect would be to give a great stimulus to production in the West. But well-to-do smokers in the East and seaboard provinces, amongst whom I include all who at present spend 10*d*. a day on Indian opium, would everywhere seek for a high class smuggled opium. Smuggling would be organised all along the coast, Chinese desperadoes would find willing associates in running foreign opium into the country in European and American adventurers, the Maritime Customs service would have to become an armed force, quiet seaports would be turned into hells of disorder, and international relations between China and foreign powers be embittered to an intolerable degree. The opium which could not be grown in India would come in part from Turkey and Persia; new fields for its growth would be opened up in Mozambique and similar latitudes in Africa; and the profits of the trade, instead of passing as they do now to the support of our beneficent rule and civilisation in India, would become the incentive to, and the reward of, lawlessness, disorder and crime.

Chinese 10 mace=10z.=1⅓ oz. avoirdupois.
„ 16 oz.=1 catty=1⅓ lbs. avoirdupois.
„ 100 catties=1 picul=133⅓ lbs. avoirdupois.
One acre=66 Chinese *mow*.
1,500 copper cash=1 Tl.
1 Tl.=5*s*. 6*d*.
22 cash=one penny.

ICHANG, *The 1st April 1892.*

W. DONALD SPENCE, *H. M.'s Acting Consul.*

## APPENDIX XIII.

[PRESENTED BY MR. FINLAY, SECRETARY TO THE GOVERNMENT OF INDIA, IN THE DEPARTMENT OF FINANCE AND COMMERCE.]

---

# EXPORTS OF OPIUM

FROM

# INDIA TO CHINA AND OTHER FOREIGN COUNTRIES

SINCE

# 1855-56.

---

## Department of Finance and Commerce.

## October 1893.

---

Appendix XIII.

## *Quantity and Value of Opium (Indian Produce) exported from*

| Years. | China. | | Straits Settlements. | | United Kingdom. | | E. C. of Africa. | | Mauritius. | | Natal. | | Reunion. | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Quantity. | Value. | Quantity. | Value. | Quantity. | Value. | Quantity. | Value. | Quantity. | Value. | Quantity. | Value. | Quantity. | Value. |
| | *Chests.* | *R* | *Chests.* | *R* | *Chests.* | *R* | *Chests.* | *R* | *Chests.* | *R* | *Chests.* | *R* | *Chests.* | *R* |
| (1st May to 30th April.)) | | | | | | | | | | | | | | |
| 1855-56 . . | 63,427 | 5,59,25,320 | 7,108 | 60,13,570 | ... | ... | 2 | 2,100 | ... | ... | ... | ... | ... | ... |
| 1856-57 . . | 66,305 | 6,50,55,870 | 5,863 | 53,12,190 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 1857-58 . . | 68,003 | 8,24,10,320 | 6,895 | 55,99,090 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 1858-59 . . | 74,707 | 10,66,06,510 | 1,034 | 15,47,630 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 1859-60 . . | 54,863 | 8,36,63,350 | 3,675 | 66,42,310 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 1860-61 . . | 59,405 | 9,42,83,870 | 4,073 | 75,36,640 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 1861-62 . . | 60,012 | 9,70,49,720 | 5,296 | 83,83,580 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 1862-63 . . | 75,331 | 11,52,65,470 | 6,851 | 96,24,720 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 1863-64 . . | 62,025 | 9,70,49,470 | 8,771 | 1,04,64,560 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 1864-65 . . | 75,128 | 9,06,35,870 | 9,288 | 84,09,510 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 1865-66 . . | 76,863 | 9,94,36,630 | 11,549 | 1,17,62,890 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| 1866-67 . . (11 months.) | 70,360 | 9,38,15,516 | 4,461 | 54,72,877 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| (1st April to 31st March.) | | | | | | | | | | | | | | |
| 1867-68 . . | 79,654 | 11,35,85,694 | 7,461 | 96,91,170 | ... | ... | 1 | 2,250 | ... | ... | ... | ... | ... | ... |
| 1868-69 . . | 68,674 | 9,83,72,612 | 6,167 | 84,27,890 | 2 | 2,660 | 7 | 9,750 | 9 | 12,940 | ... | ... | ... | ... |
| 1869-70 . . | 81,748 | 10,88,00,839 | 6,680 | 78,32,015 | 18 | 17,495 | 7 | 10,400 | 2 | 2,380 | ... | ... | 6 | 7,275 |
| 1870-71 . . | 77,105 | 9,85,64,389 | 8,054 | 88,64,360 | 54 | 77,614 | 13 | 18,749 | 9 | 9,730 | ... | ... | 10 | |
| 1871-72 . . | 85,470 | 12,27,34,796 | 7,845 | 11,08,53,106 | 4 | 5,520 | 6 | 8,250 | 4 | 5,400 | ... | ... | 11 | 14,645 |
| 1872-73 . . | 76,331 | 10,52,96,735 | 6,458 | 88,08,520 | 60 | 79,950 | 22 | 27,745 | 2 | 2,825 | ... | ... | ... | ... |
| 1873-74 . . | 80,123 | 10,27,44,216 | 8,464 | 1,04,94,699 | 87 | 1,14,815 | 4 | 5,100 | 1 | 1,205 | ... | ... | ... | ... |
| 1874-75 . . | 85,454 | 10,86,26,944 | 8,943 | 1,05,08,050 | 165 | 2,13,500 | 22 | 28,750 | 7 | 8,450 | ... | ... | ... | ... |
| 1875-76 . . | 77,186 | 9,77,67,007 | 11,005 | 1,35,18,835 | 60 | 75,480 | 7 | 8,775 | 19 | 24,515 | ... | ... | ... | ... |
| 1876-77 . . | 86,855 | 11,17,41,208 | 9,701 | 1,19,09,695 | 100 | 1,28,990 | 10 | 13,600 | 47 | 61,160 | ... | ... | ... | ... |
| 1877-78 . . | 83,317 | 11,20,39,972 | 9,357 | 1,15,21,524 | 20 | 25,500 | 8 | 11,050 | | 35,620 | ... | ... | ... | ... |
| 1878-79 . . | 82,151 | 11,91,66,052 | 8,881 | 1,05,67,680 | 5 | 7,300 | 5 | 9,450 | 80 | 98,270 | ... | ... | 1 | 1.245 |
| 1879-80 . . | 94,835 | 13,12,34,886 | 10,586 | 1,18,96,842 | ... | ... | 6 | 8,900 | 16 | 18,745 | ... | ... | 1 | 1,310 |
| 1880-81 . . | 82,392 | 12,29,33,304 | 9,622 | 1,28,13,563 | 30 | 47,698 | 14 | 25,300 | 39 | 56,052 | 1 | 1,350 | 5 | 6,970 |
| 1881-82 . . | 78,553 | 11,01,16,575 | 10,005 | 1,31,64,205 | ... | ... | 19 | 27,148 | 50 | 66,200 | ... | ... | 2 | 2,670 |
| 1882-83 . . | 80,696 | 10,14,00,789 | 10,316 | 1,24,80,570 | ... | ... | 16 | 23,100 | 46 | 56,965 | 1 | 1,250 | 5 | 6,215 |
| 1883-84 . . | 83,728 | 10,28,84,526 | 7,320 | 89,43,170 | ... | ... | 11 | 13,035 | 44 | 55,510 | 3 | 4,200 | 3 | 3,790 |
| 1884-85 . . | 75,391 | 9,45,01,800 | 10,134 | 1,29,71,115 | ... | ... | 7 | 7,920 | 25 | 32,155 | ... | ... | 4 | 5,080 |
| 1885-86 . . | 76,115 | 9,30,12,585 | 10,728 | 1,30,12,000 | ... | ... | 7 | 8,325 | 19 | 23,535 | 2 | 1,800 | 7 | 8,890 |
| 1886-87 . . | 83,124 | 9,67,39,080 | 11,396 | 1,26,02,265 | 19 | 20,220 | 16 | 18,419 | 38 | 42,645 | 1 | 600 | 1 | 1,180 |
| 1887-88 . . | 76,815 | 8,68,42,102 | 12,368 | 1,28,73,200 | 54 | 59,475 | 19 | 24,409 | 67 | 70,255 | 1 | 1,200 | ... | ... |
| 1888-89 . . | 72,891 | 8,87,66,350 | 13,995 | 1,53,24,357 | 51 | 55,990 | 13 | 22,290 | 5 | 5,200 | 13 | 15,070 | ... | ... |
| 1889-90 . . | 70,102 | 8,42,11,433 | 13,749 | 1,54,77,660 | 48 | 56,154 | 16 | 18,370 | 60 | 68,175 | 2 | 2,500 | ... | ... |
| 1890-91 . . | 70,855 | 7,72,96,410 | 13,915 | 1,43,02,660 | 47 | 49,200 | 17 | 13,125 | 55 | 57,125 | 1 | 1,125 | ... | ... |
| 1891-92 . . | 70,805 | 7,80,38,551 | 15,035 | 1,57,73,270 | 61 | 66,035 | 6 | 5,475 | 53 | 54,870 | 6 | 6,180 | ... | ... |
| 1892-93 . . | 59,771 | 7,31,75,776 | 12,609 | 1,57,00,125 | 17 | 19,900 | 10 | 12,005 | 53 | 69,965 | 5 | 5 350 | 1 | 1,400 |
| 1893-94 . . (6 months.) | 22,380 | 2,57,26,395 | 7,735 | 87,90,990 | 33 | 38,165 | 4 | 5,400 | 32 | 33,860 | ... | ... | ... | ... |

*24th October 1893.*

## *British India by Sea to each Foreign Country.*

Appendix XIII.

| Aden. | | Ceylon. | | Cochin-China. | | Java. | | Philippines. | | Australia. | | Other Countries (a). | | Total. | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Quantity. | Value. | Quantity. | Value. | Quantity. | Value. | Quantity. | Value. | Quantity. | Value. | Quantity. | Value. | Quantity. | Value. | Quantity. | Value. |
| *Chests.* | *R* | *Chests.* | *R* | *Chests.* | *R* | *Chests.* | *R* | *Chests.* | *R* | *Chests.* | *R* | *Chests.* | *R* | *Chests.* | *R* |
| ... | 220 | 10 | 6,670 | .. | ... | ... | ... | ... | ... | 41 | 48,470 | 18 | 12,360 | 70,606 | 6,20,08,710 |
| ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 208 | 1,87,850 | 9 | 10,390 | 72,385 | 7,05,66,300 |
| ... | ... | ... | ... | ... | ... | .. | ... | ... | ... | 67 | 65,340 | 1 | 600 | 74,966 | 9,10,66,350 |
| ... | ... | 40 | 57,750 | ... | ... | ... | ... | ... | ... | 21 | 32,360 | 20 | 32,170 | 75,822 | 10,82,76,420 |
| 11 | 17,970 | ... | ... | ... | ... | ... | ... | ... | ... | 114 | 1,89,550 | 18 | 30,760 | 58,681 | 9,05,43,940 |
| ... | ... | ... | ... | ... | ... | ... | .. | ... | ... | 10 | 18,600 | 2 | 3,020 | 63,490 | 10,18,47,130 |
| ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 36 | 68,470 | 19 | 27,350 | 65,363 | 10,55,39,120 |
| ... | ... | ... | .. | ... | ... | ... | ... | ... | ... | 31 | 45,540 | 3 | 5,550 | 82,216 | 12,49,41,280 |
| ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 33 | 36,000 | 10 | 10,900 | 70,839 | 10,75,60,930 |
| ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 69 | 65,860 | 7 | 6,800 | 84,492 | 9,91,18,040 |
| ... | ... | ... | .. | ... | ... | ... | ... | ... | ... | ... | ... | 27 | 27,940 | 88,439 | 11,12,27,460 |
| ... | ... | 24 | 16,763 | ... | ... | 10 | 11,875 | ... | ... | ... | ... | ... | ... | 74,855 | 10,43,17,031 |
| ... | ... | 10 | 12,500 | ... | ... | 8 | 10,830 | ... | ... | 4 | 5,485 | 1 | 66 | 87,139 | 12,33,07,995 |
| ... | ... | 4 | 5,410 | ... | ... | 80 | 1,08,355 | ... | ... | 12 | 16,920 | ... | ... | 74,955 | 10,69,56,537 |
| ... | ... | 20 | 23,400 | ... | ... | 175 | 2,05,750 | ... | ... | 7 | 9,450 | 20 | 24,300 | 88,683 | 11,69,33,304 |
| 10 | 10,600 | 34 | 37,320 | ... | ... | 224 | 2,38,750 | ... | ... | 5 | 5,775 | ... | ... | 85,518 | 10,78,38,628 |
| ... | ... | 13 | 16,785 | ... | ... | 10 | 12,350 | ... | ... | 1 | 1,340 | ... | ... | 93,384 | 13,36,52,282 |
| ... | ... | 35 | 47,020 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 82,908 | 11,42,62,795 |
| ... | .. | 47 | 58,505 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 83,726 | 11,34,18,540 |
| ... | ... | 58 | 68,495 | 70 | 83,425 | ... | ... | ... | ... | 12 | 14,835 | 15 | 17,275 | 94,746 | 11,95,69,724 |
| ... | ... | 68 | 83,365 | ... | ... | ... | ... | ... | ... | 5 | 6,285 | ... | ... | 88,350 | 11,14,84,262 |
| 5 | 6,500 | 79 | 97,850 | ... | ... | ... | ... | ... | ... | 8 | 10,480 | 65 | 78,000 | 96,870 | 12,40,47,483 |
| ... | ... | 89 | 1,09,255 | ... | ... | ... | .. | ... | ... | ... | ... | 1 | 633 | 92,820 | 12,37,43,554 |
| 1 | 1,800 | 76 | 87,990 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 91,200 | 12,99,39,787 |
| ... | ... | 63 | 72,460 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 105,507 | 14,32,33,143 |
| 3 | 4,960 | 84 | 1,12,280 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 92,190 | 13,60,01,477 |
| ... | ... | 89 | 1,17,395 | 620 | 8,27,225 | ... | ... | ... | ... | ... | ... | ... | ... | 89,338 | 12,43,21,418 |
| ... | ... | 77 | 93,375 | 640 | 7,40,900 | ... | ... | ... | ... | ... | ... | 1 | 600 | 91,798 | 11,48,13,764 |
| ... | ... | 83 | 1,01,635 | 771 | 9,38,735 | ... | ... | ... | ... | ... | ... | ... | ... | 91,963 | 11,29,44,601 |
| ... | ... | 107 | 1,36,590 | 910 | 11,71,400 | ... | ... | ... | ... | ... | ... | ... | ... | 86,578 | 10,88,26,060 |
| ... | ... | 77 | 94,070 | 1,000 | 11,93,375 | ... | ... | ... | ... | ... | ... | 1 | 600 | 87,956 | 10,73,55,180 |
| ... | ... | 94 | 1,03,455 | 1,150 | 12,48,825 | ... | ... | ... | ... | ... | ... | ... | ... | 95,839 | 11,07,76,689 |
| ... | ... | 102 | 1,06,145 | 670 | 7,00,850 | ... | ... | ... | ... | ... | ... | ... | ... | 90,096 | 10,06,77,636 |
| ... | ... | 90 | 98,725 | 725 | 7,92,250 | ... | ... | ... | ... | ... | ... | 1 | 576 | 87,789 | 10,50,80,803 |
| ... | ... | 119 | 1,33,820 | 1,050 | 11,69,575 | ... | ... | 20 | 21,675 | ... | ... | ... | ... | 85,166 | 10,11,59,362 |
| ... | ... | 103 | 1,05,725 | 480 | 4,94,075 | ... | ... | 280 | 2,93,700 | ... | ... | ... | ... | 85,753 | 9,26,18,145 |
| ... | ... | 113 | 1,17,245 | 880 | 9,23,250 | 125 | 1,29,525 | 470 | 5,00,925 | 3 | 3,210 | 1 | 1,072 | 87,558 | 9,56,22,608 |
| ... | ... | 127 | 1,60,940 | 2,170 | 26,29,475 | 450 | 5,53,000 | 170 | 2,18,050 | ... | ... | 1 | 1,150 | 75,384 | 9,25,50,136 |
| ... | ... | 43 | 48,850 | 1,200 | 13,22,200 | 360 | 4,25,350 | 80 | 91,350 | ... | ... | 1 | 204 | 31,868 | 3,64,82,764 |

(a) Not distinguished.

# APPENDIX XIV.

Appendix XIV. [PRESENTED BY MR. FINLAY, SECRETARY TO THE GOVERNMENT OF INDIA, IN THE DEPARTMENT OF FINANCE AND COMMERCE.]

*Consumption of preparations of opium in unlicensed places in the North-Western Provinces and Oudh.*

Dated 25th November, 1892.

Demi-official from—Sir C. BERNARD, Revenue Secretary, India Office,

To—The Secretary to the Government of India, FINANCE AND COMMERCE DEPARTMENT.

Under instructions from Lord Kimberley, I enclose copy of a letter from Mr. W. S. Caine. If any Excise Circular, answering at all to the description given by Mr. Caine, was issued in the North-Western Provinces, would you, with the permission of the Government of India, send a copy of it.

If no such Circular was issued, or if a Circular of that date was issued which does not bear the meaning Mr. Caine attaches, the fact might be stated, and a copy of the actual Circular sent.

Any reply to this note had better come in the form of a despatch, so that it may be shown if necessary.

The present request goes to you in this shape, in order to save the mail which departs to-day.

---

Dated 23rd November, 1892.

Demi-official from—W. S. CAINE, Esq.,

To—G. RUSSELL, Esq., M.P., India Office.

It will be my duty when the House meets to invite your attention to a confidential Circular No. 1 of 1892, dated 26th July, 1892, issued by the Commissioner of Excise for the North-Western Provinces which appears to me to be the most barefaced evasion of a Government order that I have ever met with, even in India.

The Government with a flourish of trumpets announce that opium-smoking dens throughout India will be closed, and then issue a "Confidential" Circular instructing Commissioners and Collectors "to make no effort to suppress them" so long as they use licit opium. Yet I am rebuked for saying that the Government of India drive the sale of intoxicants for the sake of the revenue they produce.

---

No. 5083 Ex. (Confidential), dated 16th December, 1893.

From—E. N. BAKER, Esq., Deputy Secy. to the Govt. of India, FINANCE AND COMMERCE DEPT.,

To—The Secy. to the Govt. of the North-Western Provinces and Oudh, Financial Dept.

It has been alleged that the Commissioner of Excise in the North-Western Provinces and Oudh issued a confidential Circular No. 1, dated the 26th July 1892, instructing Commissioners and Collectors to make no effort to suppress opium-smoking dens so long as licit opium is used in them. I am to request that if any Excise Circular, answering at all to this description, was issued, a copy of it may be forwarded to the Government of India as early as possible. If no such Circular was issued, or if a Circular bearing No. 1 of 1892 or of the 26th July, 1892, was issued by the Commissioner of Excise which does not bear the meaning which has been attached to it, the fact should be stated, a copy of the circular, which was actually issued being furnished to this Department at the same time. I am to say that an answer to this letter should be sent with the least possible delay.

---

No. 216 (Confidential), dated 21st December, 1892.

From—T. W. HOLDERNESS, Esq., Secy. to the Govt. of the N.-W. Provinces and Oudh,

To—The Secretary to the Government of India, FINANCE AND COMMERCE DEPARTMENT.

In reply to your letter No. 5083 Ex., dated 16th December, 1892, marked "confidential," inquiring whether the Commissioner of Excise in the North-Western Provinces and Oudh issued a confidential Circular No. 1, dated the 26th July, 1892, in which he instructed Commissioners and Collectors to make no effort to suppress opium-smoking dens so long as licit opium is used in them, I am directed to submit a copy of the Circular which is evidently referred to. The copy has been obtained from the Commissioner's office, the Commissioner himself being on tour. The instructions contained in the Circular were issued without the cognisance of the Government, and though it is evident that they do not bear the meaning that has been apparently attributed to them, but merely call attention to a possible expedient by which opium-smokers can evade the law, the Lieutenant-Governor and Chief Commissioner will defer expressing an opinion as to their propriety until he has heard what the Board of Revenue and the Commissioner of Excise have to say on the subject, should the Government of India desire a further report.

2. Two other Circulars, bearing on the same subject and dated the 28th April and the 26th July, 1892, are also submitted for the information of the Government of India. Orders will be issued to prevent the issue of Circulars on excise matters without the knowledge and approval of the Government.

---

Circular Memo. No. 1 E.—II-21-1, dated 28th April, 1892.

From—T. STOKER, Esq., Commissioner of Excise, North-Western Provinces and Oudh,

To—All District Officers, North-Western Provinces and Oudh.

With reference to your reply to this office general letter No. 3909 E.—II-21, dated 17th November, 1891, I have the honour to inform you that after the current year the consumption of opium and the preparations of it in the premises licensed for sale thereof will be absolutely prohibited.

2. Licenses for the manufacture and sale of chandu, madak, etc., will be granted where they exist at present, and it is thought necessary to maintain them.

3. The amount of chandu and other preparations of opium which may be legally possessed without a license will at the same time be reduced from three tolas to one tola. Possession of unprepared opium will as before remain legal up to three tolas.

4. Information of this intended change should be given to contractors and others interested.

5. If you propose to grant chandu and madak licenses next year, you should report as soon as practicable to this office for information.

---

Circular No. 4 E., dated 26th July, 1892.

From—T. STOKER, Esq., Commissioner of Excise, North-Western Provinces and Oudh,

To—All Commissioners and District Officers, North-Western Provinces and Oudh.

In continuation of my Circular Memo. No. 1—II-21-1, dated 28th April, 1892, I am desired to inform you that it has been decided by the Board of Revenue that no new shops for the sale of chandu and madak should be licensed for the coming year, but that where you think the closing of existing shops will certainly lead to an increased consumption of illicit opium, existing licenses may be renewed for next year should you think it advisable to do so, subject to the restrictions laid down in my circular memo. above quoted.

---

No. 1 E. (Confidential), dated 26th July, 1892.

From—T. STOKER, Esq., Commissioner of Excise, North-Western Provinces and Oudh,

To—All Commissioners and Collectors in the North-Western Provinces and Oudh.

You are already aware that henceforth the chandu and madak smoking is absolutely prohibited on the premises licensed for the sale of the drug. It is impossible to doubt that this prohibition will be followed by the opening in

many places of unlicensed places of resort where smokers can obtain the facilities which they require, and that such places will have to be kept under observation both for general reasons and also with a view to prevent the use of illicit opium.

As the law now stands, the authorities have no power to suppress consumption on premises where opium or its preparations are not sold. There is nothing in the law to prevent any one opening a saloon for the accommodation of opium smokers who bring their own chandu. He can supply pipes and lamps and service and charge a fee for their use and the law cannot touch him unless he is detected selling opium or its preparations, or found in possession of more than the legal quantity. On this point the opinion of the Board is that it is not altogether advisable that such places should be suppressed. Collectors should watch such establishments carefully so as to prevent the sale thereat of illicit opium. The known conditions of chandu-smoking render the maintenance of some common place for the consumption of the drug an almost absolute necessity. No effort should be made to suppress such places, as it is better that they should be known and thus be liable to supervision.

---

No. 5190Ex., dated 24th December, 1892.

From—E. N. BAKER, Esq., Depy. Secy. to the Govt. of India, FINANCE AND COMMERCE DEPARTMENT,

To—The Secretary to the Government of the North-Western Provinces and Oudh.

With reference to your letter No. 216 (Confidential), dated the 21st December, 1892, regarding confidential Circular No. 1, dated the 26th July, 1892, issued by the Commissioner of Excise in the North-Western Provinces, I am directed to say that the Governor General in Council desires to receive a further report stating the views of His Honour the Lieutenant-Governor on the subject, together with copies of any reports which Sir Charles Crosthwaite may think it desirable to call for from the Board of Revenue and the Excise Commissioner.

I am to say that the report should be submitted at a very early date.

---

No. 11 (Confidential), dated 16th January, 1893.

From—T. W. HOLDERNESS, Esq., Secy. to the Govt. of the N.-W. Provinces and Oudh,

To—The Secretary to the Government of India, FINANCE AND COMMERCE DEPARTMENT.

In compliance with the request contained in your Confidential letter No. 5190 Ex., dated the 24th December, 1892, I am directed to submit the remarks of the Board of Revenue and the Commissioner of Excise* regarding the confidential Circular issued by the Commissioner of Excise.

* From Board of Revenue, No. 9, dated 11th January, 1893.
From Commissioner of Excise, No. 942E., dated 23rd December, 1892.

2. The Lieutenant-Governor and Chief Commissioner is advised that the interpretation of the law contained in the Circular is correct. The Circular, however, appears to be open to misinterpretation, and the Board has accordingly been asked to withdraw it and to substitute instructions pointing out the necessity for keeping a strict watch on places at which chandu-smokers may congregate, in order to guard against any attempt to evade the law.

---

No. 942 E., dated 23rd December, 1892.

From—The Commissioner of Excise, North-Western Provinces and Oudh,

To—The Secretary to the Government of the North-Western Provinces and Oudh.

In compliance with G. O. No. 215, dated 26th December, 1892, I have the honour to submit copies of two Circular letters which seem to be those referred to in the letter of the Government of India.

2. The confidential Circular No. 1 is, you will perceive, really supplementary to the other of the same date. It was put in confidential form because it was not deemed advisable to give unnecessary publicity to the statement of the existing law therein contained. A public intimation that the authorities have really no power to prevent opium-smoking except in licensed premises would not improbably lead to the open establishment of unlicensed premises for the purpose. The object of the Circular was distinctly not to encourage the use of duty-paid opium, but to secure some control and supervision of proceedings which the police have no power to suppress. Now that smoking on licensed premises is prohibited, the great evil to be dreaded is an increased consumption of illicit opium, and this it was considered can best be prevented by keeping the places where opium is consumed as much as possible under observation.

---

No. 9 E., dated 11th January, 1893.

From—The Secretary to the Board of Revenue, North-Western Provinces and Oudh,

To—The Secretary to the Government of the North-Western Provinces and Oudh.

I am directed to return the original enclosures received under cover of G. O. No. 219—XIII-301, dated the 29th December, 1892, on the subject of chandu and madak smoking, and to state as follows.

2. The Excise Commissioner's confidential Circular No. 1, dated 26th July, 1892, was issued with the sanction and under the direct orders of the Board. The special reasons which led to its issue are clearly set forth in the Circular itself. It was necessarily issued in a confidential form as it was obviously not desirable that the public should be told how chandu and madak smoking could be facilitated without breaking the law.

3. For the manufacture of chandu, the burnt refuse of the former smokings known as "inchi" is a necessity. To obtain this "inchi" and for the other reasons connected with the known conditions of opium-smoking, some form of gregarious consumption is sure to be adopted. The Board directed that no effort should be made to suppress places kept for licit chandu-smoking :—

*1st*, because there is no legal means of suppressing such places;

*2nd*, because to suppress the saloons at which the drugs are known to be consumed would inevitably lead to the establishment of private saloons where illicit opium would be sold and illicit chandu be manufactured.

4. Chandu and madak smoking is a habit not easy to shake off. As the present generation of confirmed smokers dies out, it may be hoped the difficulties now thrown in the way of obtaining and consuming the drugs may lead to their disuse. As long as there are smokers, it is better that they should smoke at known centres which can be supervised than in secret dens where illicit chandu, etc., will certainly be manufactured and sold. A saloon to which the consumer goes to smoke the chandu he has bought from the licensed dealer is a very different place from a den where chandu is sold and where it is to the advantage of the keeper to lead his customers to smoke to excess.

---

No. 39, dated 1st February, 1893.

From—The Government of India,

To—The Secretary of State for India.

With reference to the letter from Mr. W. S. Caine, dated the 23rd November, 1892 (copy enclosed), received with a letter from Sir Charles Bernard, dated the 25th November, 1892, regarding the issue of a confidential Circular by the Commissioner of Excise in the North-Western Provinces and Oudh on the subject of opium-smoking dens in those provinces, we have the honour to report that the confidential Circular No. 1 of 1892, dated 26th July, referred to in Mr. Caine's letter was issued by the Excise Commissioner for the North-Western Provinces and Oudh. This Circular was issued under the following circumstances.

2. In our Resolution No. 4033, dated the 25th September, 1891, a copy of which was forwarded to Your Lordship's predecessor with your Despatch No. 289, dated the 14th October, 1891, orders were issued prohibiting the consumption of opium or preparations of opium in any form on the premises of licensed shops. Certain facilities and a certain amount of preparation are required for the smoking of opium or compounds of opium, and it was anticipated that the prohibition of consumption on the premises of the licensed shops might lead to places other than licensed shops being resorted to for the smoking of opium or its preparations, and that dealings in illicit opium would be likely to occur in such places. Nevertheless it was decided to run the risk involved and to trust to Local Governments to adopt the preventive measures best calculated to minimise it.

The Government of the North-Western Provinces and Oudh decided to give effect to the prohibition from the 1st October, 1892, and, as a first step, the Excise Commissioner

Appendix XIV.

of those provinces issued a Circular, dated the 28th April, 1892, intimating the decision of Government to District Officers. The Excise Commissioner further stated in this Circular that licenses for the manufacture and sale of madak, chandu, etc., would be granted where they then existed, and where it was thought necessary to maintain them. At the same time, in order to place an obstacle in the way of the establishment of smoking dens in private houses, the maximum quantity of any preparation of opium which might be legally possessed was reduced from three tolas to one tola.

In a later Circular, dated the 26th July, 1882, the Commissioner of Excise informed District Officers that no new shops for the sale of madak and chandu would be licensed for the ensuing year, but that where it was thought that the closing of existing shops would certainly lead to an increased consumption of illicit opium, the licenses then in force might be renewed for another year, subject to the restrictions regarding consumption on the premises laid down in the previous Circular of the 28th April. Under the orders of the Board of Revenue, these instructions were supplemented by a confidential Circular No. 1 E., bearing the same date, namely, the 26th July, 1892, which is the Circular referred to in Mr. Caine's letter. The object of this Circular was to impress on District Officers the necessity of exercising supervision and control over the unlicensed places of resort for the smoking of madak and chandu, the opening of which was believed to be inevitable under the new system, and which, as the law stands in the North-Western Provinces and Oudh, the police have no power to suppress. Such supervision is obviously necessary, both on general grounds and in order to prevent an increased surreptitious consumption of illicit opium. The Circular was in no way designed to encourage the use of opium and could not have that effect. It was marked "confidential" because it was undesirable that the public should learn that an unlicensed house could be resorted to for the smoking of opium and its preparations without breaking the law. A public intimation that the authorities have no power to prohibit or prevent the use of unlicensed premises as a place of resort for smoking opium would have encouraged the open establishment of unlicensed premises for the purpose. A copy of each of the Circulars to which we have referred is enclosed.

4. The Lieutenant-Governor of the North-Western Provinces and Oudh, however, considers that the confidential Circular is open to misinterpretation, and he has accordingly asked the Board of Revenue to withdraw it and to substitute instructions pointing out the necessity for keeping a strict watch over places at which opium-smokers congregate, in order to guard against attempts to evade the law. The Lieutenant-Governor's action is approved by us.

5. We will continue to watch the results of the experiment of prohibiting the consumption of opium and its preparations on the premises on licensed shops, and we are anxious to give the system a full trial on an extended scale. In the Presidency-town of Madras the use of unlicensed premises for the consumption of opium is illegal under the operation of a local law. The Madras Government were of opinion that this provision of the law was attended with real hardship to a number of people, and recommended that licenses should be granted for the consumption of opium at a few places apart from premises licensed for the sale of opium and its preparations. We did not sanction this request, as we were anxious to give the experiment a further trial before agreeing to any modification of the conditions under which it was being carried on. A copy of the correspondence with the Government of Madras on this subject is enclosed for Your Lordship's information.

6. Under the circumstances explained in this Despatch, we trust Your Lordship will agree with us that there has been no attempt to evade the operation of the rule prohibiting the consumption of opium or its preparations on the premises, and no attempt to push the sale of intoxicants for the sake of the revenue they produce.

---

No. 1086 (Revenue), dated 22nd October, 1892.

From—C. A. GALTON, Esq., Secy. to the Govt. of Madras, Revenue Department,

To—The Secretary to the Government of India, FINANCE AND COMMERCE DEPARTMENT.

Adverting to the correspondence ending with my letter, dated 9th December, 1891, No. 1173, I am directed to submit, for the orders of the Government of India, the marginally-noted Proceedings of this Government relative to certain representations made by and on behalf of certain opium-smokers in the town of Madras, and to request that, in the circumstances explained in paragraph 5 of the Proceedings, the sanction of the Government of India may be obtained for the recommendation made in the concluding sentence of that paragraph, *viz.*, to permit this Government to grant a few licenses in the presidency-town for the consumption of opium in certain selected places apart from opium shops.

G. O., dated 22nd October, 1892, No. 1085.

---

Extract from the Proceedings of the Government of Madras, Revenue Department,—No. 1085, dated 22nd October 1892.

Read again the following:—

G. O., dated 27th May 1892, Mis. No. 2597 (Revenue).

Read the following:—

No. 29, dated 4th May, 1892.

From—COLONEL H. W. H. COX, Commissioner of Police, Madras,

To—The Chief Secretary to the Government of Madras.

I have the honour to inform you that I have this day received an application from S. V. Ragavulu Chetty and E. Ruthnam Moodelly, opium farmers, for a license under section 35, City Police Act (Madras Act III of 1888), for the consumption of intoxicating drugs at No. 5, Thaheer Sahib Baugh, Triplicane, and that I have declined to accede to their request on the ground that I should, by granting it, practically nullify one of the conditions under which the license has been granted to applicants by the Salt and Abkari Department, *viz.*, that the opium shall not be consumed at the place of sale. The proposed smoking shop is about 200 yards from the shop licensed for the sale of opium.

---

No. 810 (Judicial), dated 7th May, 1892.

Endorsed by the Acting Under-Secy. to the Govt., Madras.

Transferred to the Revenue Department.

---

No. 2597 (Revenue), dated 27th May, 1892.

ORDER.—Recorded.

---

Read again the following:—

G. O., dated 4th August 1892, Mis. No. 3565 (Revenue).

Read the following:—

No. 38, dated 6th July, 1892.

From—COLONEL H. W. H. COX, Commissioner of Police, Madras,

To—The Chief Secretary to the Government of Madras.

I have the honour to submit, for the consideration and orders of Government, a petition (marked A) from one John Attock, a Chinaman, requesting me either to grant him a license for the consumption of opium on his premises, or to give him an endorsement to the effect that no license is necessary.

2. For reasons given in my letter No. 29, dated 4th May 1892, I cannot grant the license; and, so long as section 35 of (Madras) Act III of 1888 remains unmodified, it is clear that no place can be used for the consumption of opium without a license.

3. On 1st June 1892 petitioner was charged before the Second Presidency Magistrate, Black Town Court, under section 37 (Madras) Act III of 1888, for using premises No. 132, Umpherson Street, for the consumption of opium without a license from the Commissioner of Police. Petitioner pleaded that it was not a place of public resort, and that it was his dwelling-house wherein a few of his friends smoked opium in seasoned pipes belonging to him. [At that time petitioner's father, C. Attock, had a license to vend opium at No. 10, Stringer Street.]

4. The case was adjourned from time to time and came on for final hearing on 21st June, when Mr. Madhava Row, High Court Vakil, applied, on petitioner's behalf, for another adjournment as he had witnesses to call for the defence. The Magistrate remarked that he would go into the case and would adjourn it if he saw reason to do so. Mr. Madhava Row appears to have then left the Court, but the case was proceeded with and petitioner, when asked whether he had any questions to put to Head Constable

Jagannadha Mudelly, made a statement to the following effect:—

"It is true the house is a smoking house. As I thought license from the Commissioner of Police was unnecessary, I did not take out one."

5. The Magistrate convicted petitioner and sentenced him to pay a fine of R25, ordering him further to take out a license on or before 25th June, failing which he would be liable to a penalty of R10 for every day the house might be used as a smoking house without a license. Petitioner represented to the Magistrate that he had applied for a license, but that it had been refused. [The application to me is dated 15th June, 1892, and was refused by me on the same date. It is attached for reference (marked B).]

6. It is certain that whether licensed or not places will be used as resorts by the smokers of opium and of preparations of ganja, for very few of these persons are in a position to devote a room in their own houses to this purpose, and no room can be used at the same time for purpose of smoking and dwelling. The consequence will be that either the police will wink at breaches of the law, or individuals will be harassed by frequent prosecutions in which public sympathy will almost certainly be with the persons prosecuted.

7. Both these consequences appear to me to be so mischievous that I have the honour to request that the Government will be pleased either to permit me to issue licenses as heretofore or to legislate for the removal of the words "or consumption" from section 35 of (Madras) Act III of 1888.

8. As a police officer I should prefer the former course, as it is desirable that these places should be under police inspection and control.

---

Read also the following:—

No. 41, dated 15th July, 1892.

From—COLONEL H. W. H. COX, Commissioner of Police, Madras.

To—The Chief Secretary to the Government of Madras.

In continuation of my letter No. 38, dated 6th July, 1892, I have the honour to submit, for the information of Government, a petition received this morning from certain opium-smokers expatiating on the hardships caused to them by my refusal to grant licenses for places for smoking opium.

---

No. 3565 (Revenue), dated 9th August, 1892.

ORDER.—Referred to the Commissioner of Salt, Abkari and Separate Revenue for early remarks.

---

Read the following:—

Proceedings of the Board of Revenue (Separate Revenue), dated 17th August, 1892, Mis. No. 3229.

Read—

Endorsement of the Secretary to Government, Revenue Department, dated 9th August, 1892, No. 3265.

---

RESOLUTION.—In reply to the reference read above, the Board begs to remark that it is not aware of the orders under which the Commissioner of Police has been and is refusing licenses for the consumption of opium on approved premises. Under section 35 of the Police Act III of 1888, no place may be used for the consumption of—among other things—opium without a license. Under section 36 of the same Act, the Commissioner of Police has power to grant such licenses.

The Board is not aware why he cannot do so, but the reason is probably contained in certain correspondence which appears to have taken place between the Commissioner and Government referred to by the former in paragraph 2 of his letter forwarded by Government with its reference read at the head of these Proceedings.

That correspondence has not been communicated to the Board.

2. The Board entirely agrees with the Commissioner of Police as to the advisability of permitting him to issue licenses for the consumption of opium on approved premises, and it considers that very real inconvenience and hardship as well as much evasion of the law must result from the prohibition of such licenses. The Board further begs to point out that the hardship now complained of was anticipated by it when, under the orders of the Government of India, the smoking of opium on the premises of licensed shops was forbidden, *vide* paragraph 8 of Board's Proceedings, No. 65, dated 17th February, 1891. Appendix XVI.

---

Order thereon by the Government of Madras.

With reference to paragraph 1 of the Proceedings last read above, the Board of Revenue will be informed that the only previous correspondence between the Commissioner of Police and the Government on the subject under consideration was his letter, dated 4th May, 1892, No. 29, which was recorded in G. O., dated 27th May, 1892, Mis. No. 2597 (Revenue), of which a copy was communicated to the Board.

2. In paragraph 2 of the Proceedings, the Board states that it entirely agrees with the Commissioner of Police as to the advisability of permitting him to issue licenses for the consumption of opium on approved premises, and that it considers that very real inconvenience and hardship as well as much evasion of the law must result from the prohibition of such licenses. The Board goes on to say that the hardship now complained of was anticipated by it when, under the orders of the Government of India, the smoking of opium on the premises of licensed shops was forbidden, and it refers Government to paragraph 8 of its Proceedings dated 17th February, 1891, No. 65, disposed of in G. O., dated 29th March, 1891, No. 210.

In making this last remark, the Board appears to confound two distinct communications from the Government of India.

In the Proceedings above referred to, the Board reported with reference to a memorial submitted to the Secretary of State by the Society for the Suppression of the Opium Trade, and the particular paragraph of the Proceedings to which the Board invites attention contained its remarks with reference to a prayer of the memorialists, that the granting of licenses for the retail sale of opium to be consumed on the premises should be discontinued even though such a measure might lead to the establishment of illicit smoking places.

3. The Resolution in which the Government of India decided to prohibit the consumption of opium on the premises of shops was issued subsequent to the date of the Board's Proceedings quoted above, and it will be noted that, while resolving to take that step, the Government of India was prepared to consider any representations which Local Governments might make for temporary exemption of any locality from the operation of the prohibition. But the Board, when consulted on the point, reported that such exemption was unnecessary in the Presidency, and the Government of India was informed accordingly,—*vide* paragraph 1 of Board's Proceedings, dated 6th November, 1891, No. 518, read in G. O., dated 9th December, 1891, Nos. 1172 and 1173.

4. The Board, however, appears to be of opinion that there is nothing to prevent the Commissioner of Police from granting licenses under section 36 of the Madras City Police Act (III of 1888), for the consumption of opium on approved premises; but the Government considers that to grant such license would be inconsistent with the policy which dictated the prohibition of smoking in licensed shops; for when the Government of India resolved to order such prohibition, it did not contemplate the licensing of places other than shops for the consumption of opium. It did, indeed, apprehend that the prohibition might lead to unlicensed places being established for the smoking of opium or its preparations, and that dealings in illicit opium would be likely to occur in such places, but the Government of India decided to accept this risk.

5. The Commissioner of Police has therefore acted rightly in refusing to grant the licenses applied for. At the same time it is clear from his reports read above and the petitions forwarded by him that his refusal is attended with a real hardship to a number of people who, having been long accustomed to the smoking of opium, find it impossible now to do without it. The hardship to these people arises from the circumstance that, while such of them as can afford to keep the expensive pipes needed for smoking, are willing to let the poorer classes of smokers come to their houses and smoke there, the Police Act requires that a license should be taken out for the consumption of any intoxicating drugs in any enclosed place or building. In these circumstances, and considering that it is not good policy to drive these people to the necessity of violating the law, His Excellency the Governor in Council resolves to refer the matter for orders of the Government of India, with the recommendation that this Government may be permitted to grant a few licenses in the Presidency town for the consumption of opium in certain selected places apart from opium shops.

6. Pending the orders of the Government of India on this reference, the Commissioner of Police will be instructed

Appendix XIV.

by the Judicial Department not to prosecute opium-smokers under section 37 of the Madras City Police Act.

---

No. 5026 Ex., dated 15th December, 1892.

From—E. N. Baker Esq., Dy. Secy. to the Govt. of India, Finance and Commerce Department,

To—The Secretary to the Government of Madras, Revenue Department.

I am directed to acknowledge the receipt of your letter No. 1086 (Revenue), dated the 22nd October, 1892, requesting permission to grant a few licenses in the presidency-town for the consumption of opium in certain selected places apart from opium shops.

2. In reply I am to say that the Government of India is aware that some hardship to individuals has resulted from the order contained in the Resolution of this Department, No. 4033, dated the 25th September, 1891, prohibiting the consumption of opium or its preparations on the premises of licensed shops. It is not, however, satisfied that the effect of the prohibition so far has been so mischievous as to require the immediate adoption of the proposal now made, and the Governor General in Council would prefer that the experiment initiated by the order of the 25th September, 1891, should be given a further trial before sanctioning any such modification of the order as is now suggested.

---

No. 35 (Revenues, dated 16th March, 1893.

From—The Secretary of State for India,

To—The Government of India.

I have received Your Excellency's letter No. 39, dated the 1st February, forwarding, with your remarks, copies of Circular orders issued in the North-Western Provinces, and of correspondence with the Madras Government on the subject of unlicensed resorts for opium-smoking. I agree with the Lieutenant-Governor of the North-Western Provinces that the Circular of 26th July 1892 was open to misinterpretation, and I am glad to learn from your Despatch that the Board of Revenue has been asked to withdraw it, and to substitute instructions that places at which opium-smokers congregate shall be strictly watched, in order to guard against attempts to evade the law.

2. Your orders of the 25th September, 1891, which were approved by my predecessor, directed that licensed opium vendors should be prohibited from permitting opium-smoking on their premises. But the present Indian law does not, as I understand, prohibit resort to unlicensed opium-smoking saloons, so long as no opium is sold there and no smoker or other person has in his possession more than the prescribed minimum quantity of opium.

3. The question arises whether the law ought not to be strengthened, so as to enable your officers to take legal steps for suppressing private opium saloons; otherwise, if unlicensed saloons for opium-smoking can be established without hindrance, the object which was sought to be attained by prohibiting opium-smoking on the premises of licensed opium vendors may be practically defeated. I shall be glad to learn the view of your Government on this point.

---

No. 162, dated Simla, the 30th May 1893.

From—The Government of India,

To—The Secretary of State for India.

We have the honour to acknowledge the receipt of Your Lordship's Despatch No. 35 (Revenue), dated the 16th March, 1893, regarding the issue of a confidential circular by the Commissioner of Excise in the North-Western Provinces and Oudh on the subject of opium-smoking dens in those provinces. In paragraph 3 of the Despatch Your Lordship points out, with reference to the explanation of the existing law contained in our Despatch No. 39, dated the 1st February, 1893, that if private unlicensed saloons for opium smoking can be established without hindrance, the object which was sought to be attained by prohibiting opium-smoking on the premises of licensed opium vendors may be practically defeated. Your Lordship therefore asks for an expression of our views as to whether the law ought not to be strengthened so as to enable our officers to take legal steps for suppressing such establishments.

2. The smoking of opium on the premises of shops licensed to sell opium or its preparations was prohibited by our Resolution of 25th September, 1891. In that Resolution we stated our opinion that it would be impossible, even if it were expedient, absolutely to prohibit the smoking of opium in India, and we recognised that a consequence of the order issued would be that the smokers would be driven to smoke in their private houses or in other unlicensed places, where police regulations could not be enforced, and where there would be much risk of the opium consumed being illicit opium, and therefore unduly cheap. We requested Local Governments to take measures to minimise the risk of the evils to be apprehended from the establishment of unlicensed places for the smoking of opium and its preparations; and we suggested as one measure the reduction of the quantity of preparations of opium used for smoking, of which the possession is legal. Most Local Governments have accepted the suggestion, and have reduced limits as shown below :—

| Province. | Original limit, in Tolas. | Present limit, in Tolas. | Date from which the present limit has been in force. |
|---|---|---|---|
| Bengal (except Calcutta) | 5 | 1 | 1st April 1892. |
| Calcutta | 5 | 1 | 1st April 1893. |
| North-Western Provinces and Oudh | 3 | 1 | 1st October 1892. |
| Punjab | 3 | 1 | 1st April 1893. |
| Madras | 3 | 1 | 1st April 1892. |
| Bombay Presidency (except Town and Island of Bombay) | 10 | 2 | 1st August 1892. |
| Town and Island of Bombay | 10 | 2 | 1st August 1893. |
| Assam | 5 | 1 | 1st April 1892. |
| Central Provinces | 2 | 1 | 1st April 1893. |
| Coorg | 3 | 1 | 1st April 1893. |

The prohibition of smoking on the premises of licensed shops came into force from the following dates :—

| | |
|---|---|
| Bengal (except Calcutta) | 1st April 1892. |
| Calcutta | 1st April 1893. |
| North-Western Provinces and Oudh | 1st October 1892. |
| Punjab | 1st April 1892. |
| Madras | 1st April 1892. |
| Bombay (except Town and Island of Bombay) | 1st August 1892. |
| Town and Island of Bombay | 1st August 1893. |
| Burma | 1st April 1892. |
| Assam | 1st April 1892. |
| Central Provinces | 1st April 1891. |
| Coorg | 1st April 1893. |
| Ajmere-Merwara | 1st April 1892. |
| Berar | 1st April 1892. |

3. The alteration in the law suggested by Your Lordship is intended to prevent the establishment of unlicensed places for the smoking of opium by several persons in company, and, we presume, to compel any person who desires to smoke opium to do so in his own house and alone. Unless, therefore, it were made a criminal offence for two or more persons to smoke opium in company, there would be some difficulty in drafting a law or rule likely to work satisfactorily in practice for the purpose of giving effect to Your Lordship's suggestion; and as the effect of such a rule would be practically to prohibit from smoking opium all but the small minority who can afford to keep trained servants to prepare their pipes, any attempt to enforce a measure of the kind would in the large majority of cases amount to the absolute prohibition of opium-smoking. The carrying out of such a policy would, however, involve the evils which we have described in paragraph 27 of our Despatch No, 289, dated 14th October 1891, and in other despatches relating to this subject, as necessarily accompanying any policy founded upon suppression, pure and simple.

4. Neither Your Lordship nor we ourselves have yet adopted the opinion that absolute prohibition is desirable; and we understand that Your Lordship agrees with us that it is not practicable. We have accepted the policy of endeavouring to restrict the facilities for opium-smoking, and our orders of September, 1891, were issued with that object.

The prohibition by those orders of the consumption of opium and its preparations on the premises of licensed shops was an experimental measure, and has not yet—as a reference to the dates given in paragraph 2 of this despatch will show—been in force a sufficiently long time to enable us to judge of its success, or of the extent to which it may require to be amended or supplemented; and we are of opinion that the time has not yet come for strengthening the law in the direction of imposing further restrictions.

5. We have thought it desirable, in order to avoid delay to reply to Your Lordship's despatch without consulting the Local Governments and Administrations; but we are prepared to consult them if Your Lordship thinks it desirable to do so. We should, however, prefer not to raise the point

yet until greater experience has been obtained of the results of prohibiting consumption in licensed shops and of reducing the quantity of the different preparations of opium which may be legally possessed. Meanwhile, we will carefully watch the effects which the existing orders prohibiting smoking in licensed shops may have on the establishment of unlicensed saloons and on the consumption of opium in them. Appendix XIV.

---

# APPENDIX XV.

[PRESENTED BY MR. FINLAY, SECRETARY TO THE GOVERNMENT OF INDIA, IN THE DEPARTMENT OF FINANCE AND COMMERCE.] Appendix XV.

Dated Simla, the 1st October 1881.

From—The Government of India,

To—Her Majesty's Secretary of State for India.

MAH KIE TCHONG, the Secretary to His Excellency Li Hung Chang, the Imperial Commissioner, Pekin, recently arrived in this country with a letter of introduction to His Excellency the Viceroy, of which we enclose a copy.

2. He was hospitably received, and during the period of his residence at Simla, had one interview with His Excellency the Viceroy and two interviews with our Hon'ble Colleague Major Baring. He was informed by His Excellency the Viceroy that no formal negotiations could take place between the Chinese Government and the Government of India direct; but that if he could place himself in communication with Major Baring, he could obtain unofficially any information on the subject of opium which might be of use to him. Major Baring has drawn up a short report of his interviews with Mah Kie Tchong, which we beg to enclose for Your Lordship's information.

3. We trust that our proceedings in this matter will meet with Your Lordship's approval.

---

Dated the 19th July 1881.

From—The Imperial Commissioner, Pekin,

To—His Excellency the Viceroy and Govrenor General of India.

YOUR EXCELLENCY will be aware that the Imperial Commissioner writing, signed five years ago at Chefoo, a Convention intended to settle sundry difficulties at the time existing in the relations between the Empires of Great Britain and China, and that amongst other things it was therein agreed to place upon a new footing the taxation of opium imported from India into China. Also Your Excellency will know that so far the provision made in the Convention respecting these matters has remained in suspense.

The Imperial Commissioner as one of the parties who signed the aforesaid Convention, and being specially interested and held responsible for its satisfactory results, has, for some time past, been endeavouring to find a solution for what is still a question in which both China and India for humane and economical reasons are deeply interested. With this end in view the Imperial Commissioner writing has now deputed the Taotai Makien Chong to proceed to Hong-Kong, Singapore, and, eventually, to India, to collect by private enquiry certain information bearing on the matter at issue. The Taotai bearer of this letter has for several years assisted the Imperial Commissioner in the transaction of foreign affairs and gained his full confidence by the prudence and discretion he has proved to possess. The Imperial Commissioner has therefore selected him for this mission, and begs that Your Excellency will give him a hearing and the facilities which he may require for the successful accomplishment of the task entrusted to him, should he visit the Great Empire confided to Your Excellency's enlightened rule.

The Imperial Commissioner avails himself of this opportunity to give expression to the friendship and admiration which the high repute of Your Excellency's righteousness and virtue evokes.

---

*Memorandum of conversations with* MAH KIE TCHONG.

1. Mah Kie Tchong, the Secretary of His Excellency Li Hung Chang, called on me twice during his recent visit to Simla. I think it is advisable to place what passed between us on record. Mah Kie Tchong, I should observe, speaks French fluently, so that we were able to converse without the aid of an interpreter.

2. At an early period of our conversation I pointed out that any diplomatic negotiations must be conducted through Her Majesty's Minister at Pekin. Anything I might say, therefore, merely represented my own personal opinion, and did not in any way pledge either Her Majesty's Government or even His Excellency the Viceroy and my Honourable Colleagues who are Members of the Government of India.

3. Mah Kie Tchong replied that he fully understood this to be the case. The object of his mission, he said, was merely to prepare the way for subsequent negotiations. He had no detailed proposal to make, but he wished to know in a general way whether, in the event of overtures being made by the Chinese Government to Her Majesty's Government on the subject of the opium question, the Government of India were prepared to consider proposals with reference to the system under which China is now supplied with opium, or whether, on the other hand, they were inclined not to enter into any arrangement, but to reject overtures altogether. The general nature of the proposal, which the Chinese Government was inclined to make, was that the Government of India should supply the whole of the opium required by China to the Chinese Government direct; that the latter should engage on their own part to pay a fixed sum for a certain term of years,—which he said might be 30, 40, or 50,—and that the amount to be paid should gradually decrease.

4. To this I replied that so far as I, as the financial adviser of the Government of India, was concerned, I could not express any definite opinion without being informed in greater detail as to the precise nature of the proposal which the Chinese Government was prepared to make; but that I should certainly, in the event of any proposal being made, advise that it should be considered with the courtesy and attention which was due to a friendly Government. In making this statement I reiterated that I was only expressing my personal opinion.

5. Mah Kie Tchong appeared to be satisfied with this declaration. This is really all of importance that occurred, although we had a good deal of desultory conversation on the opium question. Mah Kie Tchong wished to know a good deal about the system under which our opium revenue is raised both in Bengal and Western India. I explained to him the general features of the two systems.

6. I did not go much into the question of figures. Indeed, so far as I could judge, Mah Kie Tchong was not very familiar with this branch of the question. His ideas as to the difference of paying in rupees in India and in sterling in London were evidently rather vague. He was aware, however, that we only provided for a sum of £6,500,000 net on account of opium in our budget. I pointed out to him that this was merely a domestic arrangement of our own, and that the amount of revenue which we really derived from opium was usually very considerably in excess of £6,500,000, that the revenue was *rising*, and that the real amount received, and not the figure that was entered in the estimates, would have to form the basis of any negotiation. He appeared to recognise the justice of this view.

7. He asked me if I would mind putting on paper a rough sketch of the terms which the Government of India would be prepared to consider. This I declined to do. I pointed out to him that, even to form my own personal opinion, would require very careful study: and, moreover, that any written document I might give, even in my personal capacity, might very likely be considered as in some way representing the views of Her Majesty's Government or the Government of India. He did not press the point.

8. I pointed out to him that it would be exceedingly undesirable that anything should be done in China which would encourage the growth of the smuggling trade, and that experience had proved in all countries that very high duties were sure to be accompanied with smuggling. He seemed to recognise the force of these remarks.

Appendix XV.

9. I endeavoured to find out whether the true aim of the Chinese Government was really to suppress the use of opium or merely to obtain a larger revenue than at present. I could not elicit anything very definite on this point. Mah Kie Tchong explained to me that there were two parties in China,—one of whom was desirous of stopping the growth of the native poppy, and deriving as large a revenue as possible from the importation of the foreign drug, whilst the other was in favour of encouraging the use of the native drug, with a view to rendering China independent of Indian opium. The impression, however, he left on my mind was that the Chinese Government attaches very considerable importance to the opium revenue, and are by no means inclined to abandon it.

10. I pointed out to Mah Kie Tchong that if, in the first instance, an arrangement were made for 5 or 10 years, without anything definite being settled as to the subsequent relations of the two Governments, there might be considerable danger that during that period the Chinese Government might encourage the growth of native opium and then decline to make any further arrangement with the Government of India. The Government of India might then be embarrassed, for the ordinary trade having once been checked, it might be difficult to bring it back to its ordinary channel and revert to the present state of things. Mah Kie Tchong replied that he fully recognised this, and that no doubt arrangements might be made which would secure the Indian revenue from any such danger.

11. In the course of conversation I hinted to Mah Kie Tchong—with a further assurance that I was only expressing my personal opinion—that it might be in the interest of both countries that commercial intercourse should be facilitated across the Indo-Chinese frontier. The idea evidently was distasteful to him, and I did not pursue the conversation. This was the only point upon which he appeared at all to indicate that insuperable difficulties might exist.

12. On the whole, the impression Mah Kie Tchong left on my mind was rather favourable. So far as I know of the state of the case from the Chinese point of view, he appeared to represent it truthfully.

13. In the course of conversation he mentioned the existence of the Anti-Opium Society in London; but, so far as I could gather, he appeared to think that the Society was of slight political importance.

SIMLA; *12th September 1881.* E. BARING.

---

Appendix XVI.

## APPENDIX XVI.

[PRESENTED BY MR. FINLAY, SECRETARY TO THE GOVERNMENT OF INDIA IN THE DEPARTMENT OF FINANCE AND COMMERCE.]

*Statement showing total advances to opium cultivators for the five years ending 1891-92.*

| | Behar. | | | Benares. | | | Total. | | |
|---|---|---|---|---|---|---|---|---|---|
| | ₹ | a. | p. | ₹ | a. | p. | ₹ | a. | p. |
| 1887-88 | 1,21,31,668 | 12 | 11 | 1,28,24,531 | 4 | 10 | 2,49,56,200 | 1 | 9 |
| 1888-89 | 66,15,753 | 3 | 6 | 73,13,904 | 3 | 0 | 1,39,29,657 | 6 | 6 |
| 1889-90 | 87,25,242 | 7 | 7 | 1,07,76,559 | 12 | 1 | 1,95,01,802 | 3 | 8 |
| 1890-91 | 79,37,204 | 0 | 2 | 91,79,451 | 13 | 7 | 1,71,16,655 | 13 | 9 |
| 1891-92 | 65,34,745 | 9 | 0 | 79,40,831 | 5 | 8 | 1,44,75,576 | 14 | 8 |

NOTE.—The year in this statement is the opium year which is reckoned from 1st September to 31st August.

---

Appendix XVII.

## APPENDIX XVII.

### EXTRACT FROM JOINT MINUTE BY MR. ELLIOT AND MR. BUCK, PUBLISHED IN APPENDIX III TO FAMINE COMMISSIONER'S REPORT.

[PUT IN BY SIR EDWARD BUCK, SECRETARY TO THE GOVERNMENT OF INDIA, REVENUE AND AGRICULTURAL DEPARTMENT.]

p. 150.

"There are three ways in which the liquid manure washed into the ponds is eventually brought into contact with cultivated land as a fertiliser—

(1) The foul water is baled on to any adjacent fields.

(2) The mud at the bottom of the ponds is broken up and carried on to cultivated land, or is used for building and repairing walls, from which the efflorescing nitrates are scraped by cultivators:

(3) The foul water filtrates through the soil and impregnates the neighbouring wells with nitrates and other chemical compounds.

The first method is a simple, well-known, and direct use of liquid manure, and needs no illustration. The second is less known, and has been little noticed. Mr. Buck states, in a note written in 1874, that the walls of all large villages are carefully scraped at their foot every year by cultivators (though sometimes saltpetre-makers anticipate them), and the earth used as manure for opium, tobacco, and other valuable crops. Similarly (and especially for opium), cul-

tivators heap up and utilize the mud at the bottom of any pond sufficiently dry. Nitrates accumulate on a wall near its base, and the practice of scraping them out in itself necessitates more mud being brought up to plaster and repair the wall. The process is therefore enhanced in its action by the addition each year of earth freshly impregnated, and the mud walls assimilate on a small scale to the saltpetre heaps of France and Germany which are artificially built up of earth impregnated with urine. The following is an analysis of such earth sent by Mr. Buck to Dr. Waldie, of Calcutta, for examination:—

In 100 parts of earth dried at 220° Fah.

| Constituents of Salt soluble in Water. | ... | Constituents of Earthy Compound insoluble in Water, but soluble in Hydrochloric Acid. | ... |
|---|---|---|---|
| Potassa | 2·21 | Alumina and oxide of iron | 7·10 |
| Soda | 1·32 | Magnesia | ·99 |
| Lime | 1·52 | Lime | 2·66 |
| Magnesia | ·27 | Potassa | 1·00 |
| Sulphuric acid (anhydrous) | ·84 | Sulphuric acid (anhydrous) | ·07 |
| Nitric acid ( ditto ) | 2·31 | Phosphoric acid (ditto) | ·73 |
| Chlorine | 1·59 | Carbonic acid | 3·04 |
| | | Silica acid | ·07 |
| Total | 10·06 | Total | 15·86 |

| | | |
|---|---|---|
| Silica and siliceous earth insoluble in hydrochloric acid. | 70·29 | |
| Organic matter, including ·025 ammonia and a little water refined by ignition. | 3·79 | |
| Total | 100· | |
| The nitric acid is equivalent to nitrate of potassa. | 4·32 | |
| The chlorine is equivalent to common salt | 2·62 | |
| The phosphoric acid is equivalent to phosphate of lime or bone earth. | 1·60 | |
| This is a large proportion. | | |
| In the case of the salts soluble in water a portion of the bases is combined with organic acids: these are included in the organic matter. | | |
| The earth as received consisted of earth dried at 220° Fah. | 93·76 | 100· |
| Water refilled at that temperature | 6·24 | 6·65 |
| Total | 100· | 106·65 |

The third way in which liquid manure finds its way to cultivated land is by filtration to wells, of which the water is used for irrigation. Almost every village possesses one or more wells, of which the value of the water for crops, such as tobacco and opium, is known to be exceptional, while there must be a very much larger number of which the water is valuable, although not so exceptional as to be quoted as such. The following is an analysis of water from two wells made, as before, by Dr. Waldie:— Appendix XVII.

*Analysis of two Samples of Water.*

In 100,000 parts of water.

| | First sample. | Second sample. |
|---|---|---|
| Potassa | ·46 | ·60 |
| Soda | 16·58 | 37·07 |
| Lime | 12·08 | 11·69 |
| Magnesia | 11·42 | 29·00 |
| Peroxide of iron | 1·04 | ·64 |
| Sulphuric acid (anhydrous) | 4·60 | 4·26 |
| Nitric acid ( ditto ) | 4·26 | 12·19 |
| Chlorine | 19·53 | 51·83 |

Carbonic acid in excess.
Silica and organic matter not determined.

These constituents may be arranged as follows, according to the general practice of chemists combining the strongest acids with the strongest bases:—

| | First sample. | Second sample. |
|---|---|---|
| Sulphate of potassa | ·84 | 1·12 |
| Sulphate of soda | 7·49 | 7·27 |
| Nitrate of soda | 6·70 | 19·18 |
| Chloride of sodium (common salt) | 20·49 | 51·26 |
| Chloride of calcium( muriate of lime). | 11·10 | 23·17 |
| Chloride of magnesium (muriate of magnesia). | ... | 7·85 |
| Carbonate of lime | 11 57 | ... |
| Carbonate of magnesia | 23·98 | 53·97 |
| | 82·17 | 163·82 |
| Carbonate of iron (omitted) | 1·51 | ·93 |
| | 83·68 | 164·75 |

The characteristics of these waters are the large quantities of nitrates, common salts, and magnesia salt.

These waters also contain a little ammonia, but in very small quantity.

| | Parts. |
|---|---|
| For the Kachi khera | ·005 |
| „ Parauli | ·003 |

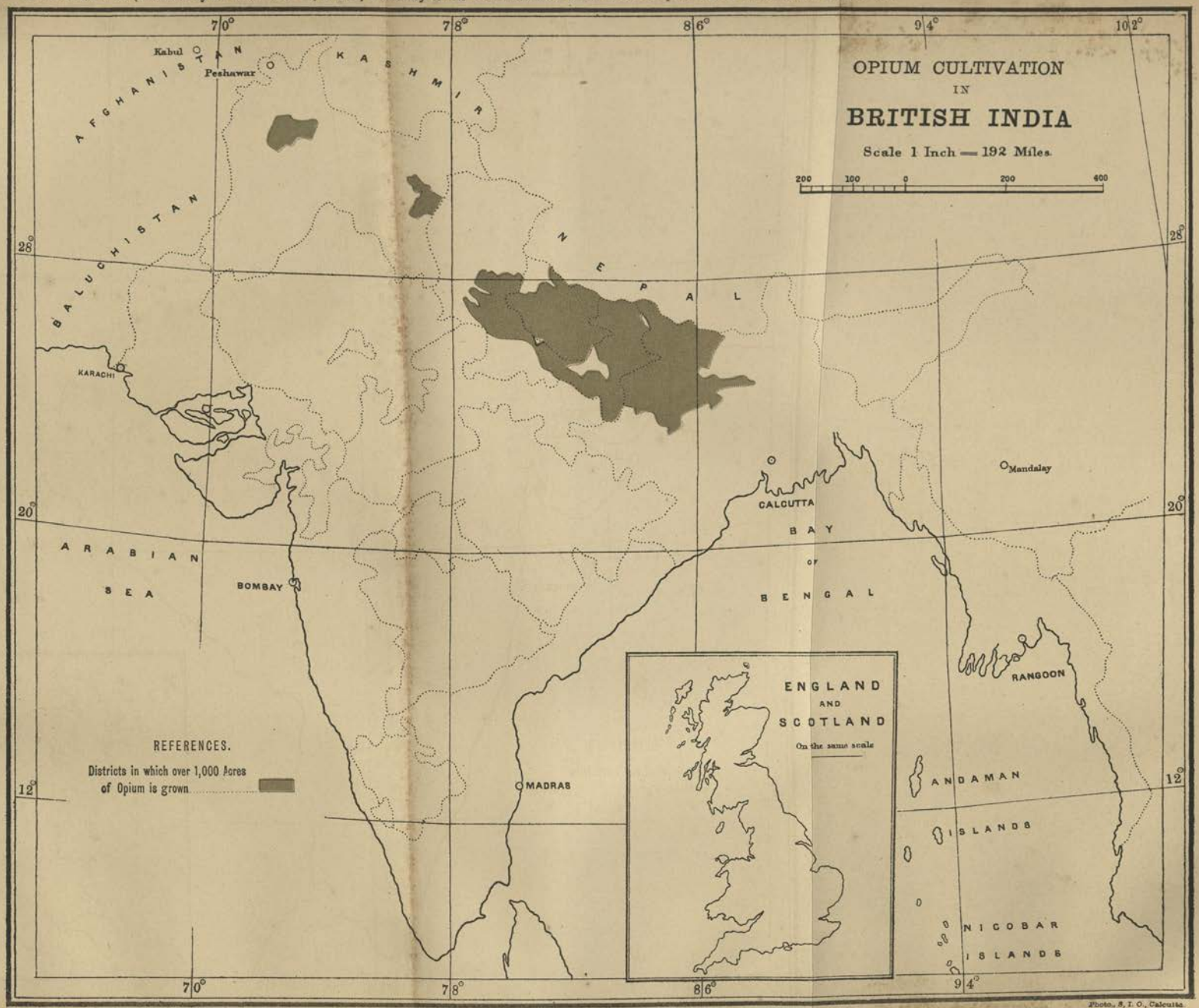
in 100,000. The ammonia has evidently been all oxidised and converted into nitric acid.

The common salt indicates the presence either of sea-water or of animal matter, or possibly of both.

Of organic matter there seems to be very little; it has been all, or almost all, oxidised. It would be very difficult to estimate from the presence of nitrates. Of silica there is probably a little, but it was not determined.

There was not a sufficient supply of water for the purpose, nor is it of much importance."

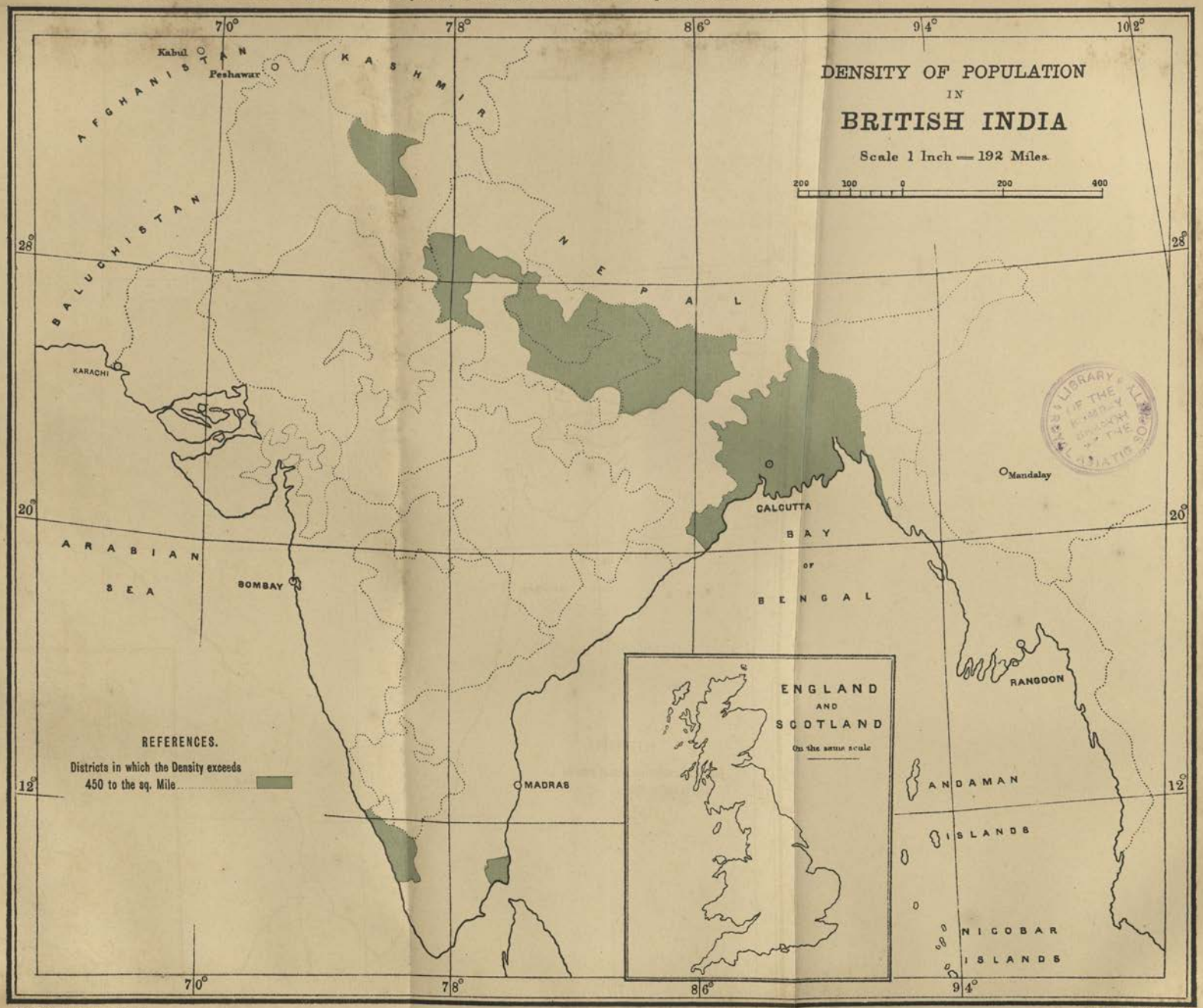
APPENDIX XVIII (Presented by Sir EDWARD BUCK, C.S.I., Secretary to the Government of India in the Department of Revenue and Agriculture).




Reg. No. 57, F. & A.—Feb. 94.—3,050.

Photo., S. I. O., Calcutta.

APPENDIX XIX (Presented by Sir EDWARD BUCK, C.S.I., Secretary to the Government of India in the Department of Revenue and Agriculture).




LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

Photo., S. I. O., Calcutta.

# APPENDIX XX

Appen XX

[PUT IN BY SURGEON CAPTAIN MAYNARD, OPIUM EXAMINER AT PATNA.]

## Table I.

*Analysis of Opium taken from the Patna Opium Factory Laboratory Records.*

| Serial Number. | Description of Opium. | Smokeable extract. | Consistence at time of analysis. | Extract per cent. from cold distilled water. | Marc per cent. by difference. | Alkaloids in Crystals per cent. | | | Alkaloids per cent. in water-free Opium, i.e., calculated for a consistence of 100.° | | | Extract obtained by treating with boiling water. | | Difference in result of | | | Remarks. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | Morphia. | Narcotine. | Total. | Morphia. | Narcotine. | Total. | Per cent. | Calculated for 100°. | Extractive as compared with average of Kothi standard, 1874-75. | Alkaloid, as compared with average of Kothi standard, 1874-75. | More or less than Kothi standard. | |
| 1 | Behar Provision Cake. | On 10th November 1893 a test gave 48·8 per cent. at 69°; or 70·72 per cent. at 100°, generally given as 54 to 60 by the Chinese Consuls. | 77·10 22nd December 1892. Dr. Owen. Cake made June 1892. No. 2, Laboratory No. | 53·33 | 23·77 | 3·98 | 6·36 | 10·34 | 5·16 | 8·24 | 13·40 | 57·26 | 74·26 | ..... | ... .. | ..... | Cake spherical and firm to even pressure. Shell thin in places, it varies from ¼ to ½" in thickness. Aroma of opium very good. Color dark brown. Absence of Pussewa. No mould or dry patches noticed. In 1838 Patna Garden opium contained 4 per cent. purified narcotine and 8·6 per cent. purified morphia. (The opium was analysed in 1875, *vide* Pharmacographia Indica, Part I, page 89), *i.e.*, Narcotine now more and morphia less than formerly. |
| 2 | Persian . | ..... | 90·90 | 61·00 | 29·9 | 3·7 | 5·95 | 9·65 | 4·86 | 6·54 | 10·6 | ... | ... | ..... | ..... | ..... | Average of 5 analyses, kind, Yezd, Ispahan, Shiraz, Kazran and Bebehan. |
| 3 | Chinese . | Generally given as 85 to 90. | 74·9 1885-86. Dr. Shepherd. | 42·16 | 32·74 | 2·31 | 4·43 | 6·74 | 3·23 | 5·9 | 9·13 | 49·47 | 66·04 | ..... | ..... | ..... | Average of four analyses—specimens from Kianjow, Younan and Chinkiang (2). |
| 4 | Smyrna . | 52·49% or 61·22 at 100°. | 85·75 21st September 1880. Dr. Shepherd. | 40·16 | 36·59 | 8·27 | 1·94 | 10·21 | 9·64 | 2·26 | 11·90 | ... | ... | ..... | ..... | ..... | ..... |
| 5 | Turkey. Grown at Deegah from seeds as an experiment, 1876. | ..... | 85·75 Dr. Durant. 14th September 1876. | 59·00 | 26·75 | 5·02 | 5·65 | 10·67 | 5·85 | 6·58 | 12·43 | ... | ... | Increase of 4·59 per cent. | Increase of 1·15 per cent. | More in morphia by ·93 per cent. Ditto narcotine by ·22 per cent. | ..... |
| 6 | Malwa. Ball | Generally given as about 75%. | 86·87 10th March 1881. Dr. Shepherd. No. 38, Laboratory No. 82·50 | 56·69 | 30·18 | 4·61 | 5·14 | 9·75 | 5·30 | 5·91 | 11·21 | 60·53 | 69·67 | ..... | ..... | ..... | ..... |
| 7 | Malwa. Seed grown at Deegah in Behar as an experiment. | ..... | | 49·25 | 33·25 | 3·03 | 6·40 | 9·43 | 3·65 | 7·75 | 11·40 | ... | ... | Decrease of 1·78 per cent. | Increase of ·44 per cent. | Less in morphia by ·6 per cent. More in narcotine by 1·04 per cent. | ..... |

## Table II.

*Comparative Analysis of Water-free Opium* (i.e., *at 100° consistence*).

| Serial Number. | Description of Opium. | Calculated at a consistence of | Cold-water extract. | Hot-water extract. | Alkaloids. | | | Difference in Result. | |
|---|---|---|---|---|---|---|---|---|---|
| | | | | | Morphia. | Narcotine. | Total. | Extractive as compared with average of Kothi standard, 1874-75. | Alkaloids as compared with average of Kothi standard, 1874-75. |
| 1 | Behar . . . . . | 100° | 67·87 | 74·26 | 5·16 | 8·24 | 13·40 | ..... | ..... |
| 2 | Persian . . . . . | 100° | 67·10 | ..... | 4·06 | 6·54 | 10·60 | ..... | ..... |
| 3 | Chinese . . . . . | 100° | 56·37 | 66·04 | 3·23 | 5·90 | 9·13 | ..... | ..... |
| 4 | Smyrna . . . . . | 100° | 57 34 | ..... | *9·64 | *2·26 | 11·90 | ..... | ..... |
| 5 | Turkey, grown in Behar . . . | 100° | 68·80 | ..... | *5·85 | *6 58 | 12·43 | Increase of 4·59 per cent. | Increase of 1·15 per cent. |
| 6 | Malwa . . . . . | 100° | 65·25 | 69·67 | †5·30 | †5·91 | 11·21 | ..... | ..... |
| 7 | Malwa, grown in Behar . . . | 100° | 59·65 | ..... | †3·65 | †7·75 | 11·40 | Decrease of 1·78 per cent. | Increase of ·44 per cent. |

* Turkey opium grown from seeds planted in Behar had gained 191 per cent. narcotine and lost 40 per cent. morphia on the amounts contained in opium from seed grown in Smryna itself.

†Malwa opium grown from seeds planted in Behar had gained 31 per cent. narcotine and lost 31 per cent. morphia on the amounts contained in opium from seed grown in Malwa itself.

Appendix XX.

## TABLE III.

*Quantity of Alkaloids and Extractive contained in* 50 grains (*at 100°*) *of the various kinds of opium.*

| Description of Opium. | Morphia, grains. | Narcotine, grains. | Ratio of Morphia to Narcotine. | Total grains alkaloids. | Cold water extract. |
|---|---|---|---|---|---|
| Behar . . | 2·58 | 4·12 | 1 to 1·59 | 6·7 | 33·93 |
| Persian . . | 2·03 | 3·27 | 1 to 1·61 | 5·3 | 33·55 |
| Chinese . . | 1·61 | 2·95 | 1 to 1·82 | 4·5 | 28·18 |
| Smyrna . . | 4·82 | 1·13 | 4·26 to 1 | 5·95 | 28·67 |
| Malwa . . | 2·65 | 2·95 | 1 to 1·11 | 5·6 | 32·62 |
| Average . | 2·73 | 2·88 | ..... | 5·61 | 31·39 |

## TABLE IV.

*Proportion of Alkaloids and Extractive contained in Behar opium as compared with other kinds of opium.*

| | Parts Morphia. | Parts Narcotine. | Parts Extractive. |
|---|---|---|---|
| Behar compared with Persian contains . . . | 1·27 to 1 | 1·26 to 1 | 1·01 to 1 |
| Ditto Chinese do. . . . | 1·59 to 1 | 1·39 to 1 | 1·2 to 1 |
| Ditto Smyrna do. . . . | 1 to 1·868 | 3·65 to 1 | 1·28 to 1 |
| Ditto Malwa do. . . . | 1 to 1·02 | 1·39 to 1 | 1·04 to 1 |

Behar opium contains more morphia than Persian or Chinese, but much less than Smyrna and slightly less than Malwa.

Behar opium contains more narcotine than any other variety, particularly Smyrna.

Ditto more extractive ditto.

# APPENDIX XXI.



## SUPPLEMENT TO "THE MEDICAL GAZETTE" FOR AUGUST 1892.

### The Calcutta Medical Society.

The Fifth Meeting of the above society was held on Wednesday, the 11th of May 1892, Dr. Koylash Chunder Bose in the chair.—

### Discussion on the Effects of the habitual use of Opium on the Human Constitution.

The discussion was opened by Surgeon-Lieutenant-Colonel A. Crombie, M.D., who spoke as follows:—

In introducing this subject for discussion by this society it is only necessary to allude in the briefest way to the history of opium, and only as far as it concerns India. According to Fulckiger and Hanbury in their Parmacographia, the medical properties of the milky juice of the poppy were known in the 3rd century B. C. under the name of "μηκωνεῖον." This name seems to have been applied to an extract of the whole plant, and it was only in the time of Dioscorides in the 1st century that the juice of the capsules came to be known as "τὸ ὄπος," or "the juice," the designation which can be traced in most of the names of the drug in Eastern countries.* During the Roman empire the only sort of opium known was that of Asia Minor, and the use of the drug was transmitted by the Arabs to Persia, where it was cultivated from a very early period, and from thence it was introduced into India and China and all Eastern countries. It had already taken a firm hold of the people of India at the beginning of the 16th century, and is spoken of by Pyres in 1516 as a highly priced and important article of merchandise, and it is by him for the first time mentioned as in use for other than purely medicinal purposes. He says that "the kings and lords eat of it, and even the common people, though not so much, because it costs dear." At that time it was grown in the kingdom of Coû (Kuch Behar) and Malwa. The dietetic use of opium in India is probably, however, much older than this, and, as is generally believed, it received a great impetus at the time of the spread of Islam, owing to the Mohamedan prohibition of wine. It is supposed to have been introduced into China as early as the 9th century by the Arabs, but more recently it was brought by the Chinese in their own junks as a return cargo from India. It seems then to have been employed by the Chinese almost exclusively as a remedy for dysentry, but in the second half of the 17th century, the habit of opium smoking was already very prevalent in China, and it was not till 100 years later that the Portuguese and afterwards the East India Company in 1773 made their first small veutures in the opium trade with China.

With this brief review of the history of opium in the East, I must be content and pass on to the subject of its habitual or dietetic use.

It is very usual among a certain class of writers on the opium question to deprecate all comparisons between the evil of opium and those of alcohol. They say that if opium eating is an evil, it is no argument against its suppression to say that spirit drinking is also an evil. Even the *Lancet* which may be regarded as the chief exponent of medical opinion in England, says that they are not comparable; first, for the reason that opium is essentially a drug, and, secondly, because of its poisonous effects in small doses, and that on these grounds, and the want of clear evidence of its utility, especially as a prophylactic against malaria, its use should be restricted to purely medicinal purposes. The implication here is that alcohol is not a drug, and that its dietetic use places it in a different category from opium, but the argument, if it can be called an argument, entirely breaks down in this country, where its application is to be made, by the complete reversal of the relative positions; for here among an overwhelming majority alcohol, if at all, it used exclusively as a drug, and opium takes its place as a dietetic article of luxury. There are many of us here who would gladly indeed see alcohol limited to its purely medicinal uses in this country if that were within the range of practical politics. As to the argument founded on mere differences of dosage, it were puerile to refuse it seriously, —especially when we reflect that there are many people in India who consume two four, six, nay, even our learned and abstemious President knows a man who eats nine ounces and 225 grains† (we may discard the odd 225 grains) of solid opium daily, without its developing any poisonous symptoms whatever.

There are two ways of conveying an idea of the size of an object to another mind; one is to detail its dimensions in feet and inches; or you may do what gives a far more complete sense of its proportions; you may draw a picture of it and introduce into the picture an object, usually a human figure, with whose size we are all familiar. If you tell me that an organism is so many micromillimetres in length, I confess that I form no conception whatever of its size, but if you tell me that it is equal to a third of the diameter of a red blood corpuscle, I immediately recognise its proportions.

This is what I purpose to do in discussing the effects of the habitual use of opium on the human constitution. I will introduce into the picture an object with which we, and not only we, but all medical men in every part of the world are unhappily only too familiar, namely, the effects of alcohol. In this way I hope that the comparative evils of opium eating will stand out in their true proportions and in a proper light.

I will institute this comparison under a series of headings; 1st, the purposes for which opium is used in India, other than those which are strictly medicinal; 2nd, the immediate effects it produces when taken in this way; 3rd, the constitutional or ultimate effects of the long continued habitual use of opium on the tissues and organs of the body; 4th, its position as a factor in the production of insanity; 5th, the individual and social evils which it gives rise to from its use or abuse; and 6th, the effect, if any, which it may have in causing degeneration of the offspring of those who habitually use or abuse it.

On some of these points I can speak with some authority; others I will leave almost entirely to the native members of the society, who have opportunities of judging of them, especially those relating to the home-life, what may be called the social evils of the habit, which we Europeans can never hope to gain. I will only point out certain particulars on which information on these subjects is urgently wanted.

We who live in India among opium-eaters, cannot have any doubt that opium is often used here for exactly the same reasons that the people of England, we will say, consume such large quantities of alcohol. In England alcohol is the outward and visible sign of hospitality and goodfellowship; and if you travel even in certain parts of India, say in Sylhet, Cachar, or Tirhoot, and enter a planter's bungalow, you will be offered a whisky peg within five minutes of your arrival, whether that be at dawn, or noon or night. So is it I believe in Rajputana, only instead of alcohol you will be offered opium, and it would be considered a great breach of hospitality not to do so. So also alcohol rounds every period of an Englishman's life in this stage of his existence. It is drunk at his birth, at his baptism, at each succeeding birthday, at his coming of age, at his marriage, and at his death. It seals every bargain and cements every friendship. So is it in certain parts of India with opium. Todd often alludes to it in his Rajasthan. The act of eating opium together was the form by which rival clans were reconciled, and personal friendships declared. "Umul lar khana," to eat opium together, is the most inviolable pledge, and an agreement ratified by this ceremony is stronger than an adjuration. On a birthday, when Rajput chiefs convene to congratulate their brother on "another knot to his years," the large cup is brought forth, a lump of opium is put therein, upon which water is poured, and by aid of a stick, stirred about till a solution is made, and each helps his neighbours, not with glasses, but, like a man, with the hollow of his hand.

Here there is surely a perfect parellelism between opium and alcohol, but whether such social uses are made of opium in other parts of India I am not prepared to say.

Then, again, there is a perfect parallelism between the purposes for which the two drugs are habitually taken. They are taken for several reasons, but probably, most frequently, at least certainly in the case of alcohol, on account of their effect on the highest functions of the

* It is not impossible, however, that the "Afyun" of the Arabs, the "Afim" of Hindustani the "Opien" or "O-fu-yung" of the Chinese may be derived from the old Sanskrit word for the drug, "Ophi-fena" or serpents's spittle."

* 22 tolahs or 2½ maunds annually, nearly 2 cwt.

Appendix XXI.

nervous system. Whether this be due to the primary effect on the circulatory system, the stimulation of the heart and vaso-motor nerves producing a more rapid circulation through the brain, or to the direct action of the drug on the cerebral grey matter after it has been absorbed into the circulation and is thus brought into immediate contact with it, the first effect in both cases seems to be one of excitation of the mental functions. Along with a feeling of warmth and flushing of the surface due to the increased circulation and dilatation of the capillary vessels common to both, the imagination is rendered brilliant, the conversational powers are brightened, the passions exalted, and the muscular force is increased. Under this excitation some of the most sparkling literary work has been bequeathed to the world as in well-known instances of Addison and DeQuincey, but as a rule, this effect is of very short duration, especially in the case of alcohol, and after an ordinary dietetic dose of that drug in most people there is very soon an obvious blunting of the highest cerebral functions. If you approach a man in that after-dinner condition with a view to some delicate piece of business, a deed of partnership, or the sale of gold-mining rights in Chota Nagpore, he will refuse to consider the matter, he will say it is not a proper time to transact business, and will ask you to come in the morning when his head is clear. This is a confession that his highest intellectual processes are perceptibly obscured. With opium the blunting effect of a moderate dose is not so clearly evinced, and, indeed, it is stated by all authorities that under the primary influence of small doses there is increased mental keenness; the individual has the power of directing his energies with greater force to any particular object, and he is enabled to do well whatever he wishes to do. If he desires to sleep, and the conditions are favourable, he goes to sleep. If, however, he wishes to work, he can do so with increased energy and precision, or if he desires to exert the mind, he finds his imagination more vivid, his thoughts more brilliant and his power of expression greater.—(Christison.) With increasing doses this stage shortens, and the subsequent torpor and depression come earlier, and are greater, but he can still be roused from this lethargy, and when roused is intelligent and capable of attending to business without confusion of ideas. When this condition is the result of alcohol, though he may be roused, the faculties are impaired, the intellect is obscured, and consecutive thought is impossible. I believe that many confirmed opium-eaters when left to themselves, and are not called upon to exercise their mental faculties pass into semi-somnolent condition, from which they can, however, be instantly roused into a state of keen mental activity by the occasion, by the necessity for it arising, to drop off again when the occasion is past. The brain sufficiently affected by alcohol to have passed into this condition is incapable of such an exercise of its powers. It must wait until the alcohol has been excreted before it can clear itself for anything like normal action. It is evident, therefore, that even in this early stage of intoxication, the effect of alcohol on the cerebral functions is more potent than that of opium in a quantity sufficient to produce a like degree of intoxication.

With an increase of dosage both drugs lead ultimately to coma, and more or less complete unconsciousness; and we have the phenomena of opium and alcoholic poisoning respectively; but I do not propose to enter on that subject which is foreign to our purpose to-night. But I wish to point out a very important difference between the action of the two drugs before this stage of coma is arrived at, and which is of the greatest possible significance in a comparison of their effects on the individual himself, and on the community in which he is a member.

When the man who indulges in opium takes more than is sufficient to produce the pleasant exhilaration and excitement of the first stage of intoxication, he passes at once to the second which is with him the final stage, that of torpidity and somnolence, of which the coma of opium poisoning is merely the exaggerated degree produced by a poisonous dose. There is no intermediary stage so far as I know, and the conditions are such that repeated doses, as in opium smoking, act automatically in preventing him from continuing to take it till it has reached an excessive quantity,—he becomes too drowsy to continue the process, drops off to sleep, and continues to sleep till the effect has passed off; when he gets up, and walks quietly home. With the man who indulges in alcohol and takes more than is sufficient to produce the pleasing exhilaration of the primary stage of intoxication, the case is very different. He passes through several very objectionable phases of intoxication, before he lapses into that of the "drunk and incapable" of the Police Courts. It is hardly necessary to enumerate what these stages of alcoholic intoxication are. They are unfortunately only too familiar. First come symptoms of loss of muscular co-ordination and there is no test, as I know well of this stage like the game of billiards, which requires the most perfect precision of co-ordination of muscular adaptation. A man in this stage, though he may be perfectly rational, is unable to make his strokes. I believe there is no such inco-ordination attributable to the action of opium. If the alcohol drinker still continues to take his intoxicant, other signs appear, showing that it is beginning not only to obscure, but to annul the highest faculties. He begins to lose control over his mental processes. The staid and steady man of business becomes expansive; he makes indiscreet admissions; he slaps your back, and tells doubtful stories, or he is easily excited to a quarrel by some trivial occurrence which he would disregard in his sober senses and he conducts the quarrel in an unseemly manner; he makes use of objectionable language and displays his passions in a manner probably perfectly foreign to his best impulses.

If he still goes on which is not improbable in his condition, more symptoms of muscular inco-ordination appear. His speech becomes thick; his hands become unsteady, and the functions of those portions of the nervous system which regulate equilibrium are impaired; he becomes ataxic, and unsteady in his gait. The intellectual faculties are now practically in abeyance, and the emotional are "let go." He swears eternal friendships, he weeps and blubbers, or he is furious and aggressive, staggers home, and assaults his wife in a brutal fashion before he sinks into the vomit and bestiality of a drunken sleep. But in opium intoxication, these objectionable manifestations are conspicuous, by their absence; it produces no muscular inco-ordination, it leads to none of the degrading scenes I have alluded to; the opium-eater is neither quarrelsome, silly and sentimental, nor aggressive; he does not assault his wife, or do anything which calls for the interference of the police. He is nobody's enemy but his own. It is evident, therefore, that the action of alcohol is not only more profound, but it affects a much larger range of the cerebral functions than opium does. Opium affects the intellectual functions only, and probably the sensory tracts, depriving these of the faculty of receiving sensory impressions. Alcohol affects most profoundly the former, but hardly the latter (except in coma), but it releases the emotional functions completely from control, and poisons the central ganglia, including probably the cerebellum, and the medulla, all of which are apparently untouched by opium, except perhaps in poisonous doses which we are not now considering. Neither does the habitual excessive use of opium give rise to any condition comparable to the *delirium tremens* of alcohol. It does not produce illusions of sight or hearing, or the tremors and terrors, or the maniacal, and often homicidal, excitement usually the logical outcome of those illusions. The habitual eater of opium in excess is, while under the influence of the drug, merely raised from a condition of depression to what may be considered his normal state. As the effect passes off, he becomes languid, torpid, and unable to apply his mind to the affairs of life. Colonel Todd tells how he often had to dismiss his Rajput men of business to refresh their intellects by a dose of opium, for when its effects are dissipating they are mere logs. Chevers however, relates several cases in which men have committed acts of violence, and have even fortified themselves to commit them under the excitement of opium; but I think general experience would show that this is very exceptional, and a more careful sifting of the evidence would probably have shown that the excitant in these cases was ganja and not opium alone. The three drugs chiefly used in this country as intoxicants, opium, alcohol, and ganja, have the following curious relationship to each other:—

1. Opium produces in full but not poisonous doses a transient and mild stage of exhilaration, passing without emotional manifestations or any intermediate stage of inco-ordination and maniacal excitement into torpor and somnolence.

2. Alcohol produces in similar doses a more prolonged and more pronounced stage of exhilaration with strongly marked emotional and ataxic manifestations, and very often an intermediate stage of maniacal excitement often prolonged but passing ultimately into torpor, and coma.

3. Ganja produces from the first a high degree of exhilaration passing without any emotional or ataxic manifestations into a condition of acute maniacal excitement, which is liable to become chronic, and generally without any subsequent stage of torpor, somnolence or coma.

I was led into this comparison of what may be called the acute symptoms of alcoholic and opium intoxication by stating that one of the reasons why they were habitually taken was the pleasurable excitement caused by the first stage of their action. It is now time to mention that they are both also taken on account of the second effect which they produce, namely, the dulling of the keen edge of the mental perceptions. Men very often take alcohol not only because of the

exhilaration it causes in a more marked degree than opium does, but also to drown their cares. Opium is also taken for this purpose, but probably not so often as alcohol and ganja. Under the influence of these drugs a man forgets his worries, his troubles, his anxieties, and perhaps his misfortunes. He is no longer able to see things in their true proportions, and the result is a false feeling of well-being, not justified by the actual conditions, which seems to be very grateful to mankind all over the world. This condition is often produced permanently by a few doses of ganja, which fills Indian asylums not only with dangerous maniacs, but with the numerous jolly, happy, singing and attitudinising lunatics who are such a frequent feature of our asylums.

In the third place they are taken, but especially opium, to dull the sensibilities not so much to mental and moral worries as to physical sufferings. Probably 90 per cent. of those of the peasantry of Bengal, who take opium, begin to do so on accounts of its power to lessen physical suffering of some kind.

Chronic rheumatism is probably the most common cause, and after that chronic diarrhœa and dysentery, and in some districts the malarial poison. It is also taken to modify the discomfort of insufficient clothing, and to allay the pangs of hunger. The late Vincent Richards found that most of the habitual opium-eaters at Balasore dated their practice from the Orissa famine of 1866. I believe that except in large towns and perhaps in Rajputana elsewhere where opium has attained a social position, similar to that which alcohol has so long enjoyed in Europe, the opium habit is very rarely begun as a pure vice. The Bengal peasant, and when I say the Bengal peasant, I am thinking of the peasant of Eastern Bengal with whom I was in daily contact for the best part of my service in India, has many faults, but a propensity to gratuitous vice is not one of them. He does not take to the use of opium except for some solid advantage which he derives from it, or seems to derive from it. The inheritor of a struggle for existence of many centuries' duration, a desperate struggle against floods, shifting rivers, famine, malaria, landlords, and money lenders, his instincts in favour of self-preservation may generally be trusted, and when some 5 to 10 per cent. of the population take to opium when they feel their vital powers beginning to fail, that is, when they are about 40 years of age, it may pretty safely be assumed that it is not generally from vice, but because it in some way mitigates their lot or gives them points in the struggle. That opium mitigates the pains of the rheumatism acquired in agricultural pursuits in a damp climate; that it keeps diarrhœa in check and often cures dysentery, are opinions that are not confined to the peasantry of Bengal; and when at the same time it seems to lessen the liability to chills, and therefore diminishes the risks of attacks of ague, the poison of which is probably never long absent from his blood, and when it seems to enable him to get through a hard day's work of fourteen hours on a single meal of a little fish and dál and much rice, one is only surprised that opium is not more often habituality taken than it is. That opium is probably not the best prophylactic against malaria, nobody is likely to deny, but it is one which he has faith in and which is within the possibilities of his very slender purse. That it is a prophylactic to some and perhaps to a considerable extent is a thesis which I know some are prepared to maintain, not only as a protection to the nervous system against chills, but as an actual preventive comparable to quinine. It was Sir W. O'Shaughnessy who published a large number of cases of ague treated successfully with narcotine, one of the alkaloids of opium, and bottles of it may still be found among the armamentarium of the dispensaries of Eastern Bengal. Opium is also a generally reliable treatment of acute diarrhœa, and the early stage of cholera, which sweeps these villages every year in November and December, and again in April with a regularity which is the most astonishing character of that disease, and in the complete absence of druggist shops and doctors to prescribe, I have no doubt that many a life is saved by the prompt exhibition of a domestic remedy which opium is to them, and which is the chief constituent of all cholera pills.

Dr. Cayley recently bore testimony in the *Lancet* to the effect of opium in enhancing the endurance of Kahars in Behar. I have often noted with wonder the same thing among the boatmen of Eastern Bengal. They begin work at 6 A.M., and will often work a large heavy "green boat" (house boat) "gooning" the greater part of the time, that is, dragging it by a rope attached to the top of the mast against the current from that hour continuously till 8 P.M. on one hasty meal snatched about 11 A.M., and an occasional chew of opium, and all the time happy, jolly and contented.

The late Vincent Richards writing in the *Indian Medical Gazette* in August 1877, gives as the result of a census he took in Balasore as the causes which first led to the use of the drug "sickness, example, and a belief in its aphrodisiacal powers. The majority are induced to begin the habit through disease – such as fever, elephantiasis, dysentery, colic, rheumatism and diarrhœa; some few the better to enable them to endure fatigue and make long journeys."

*3rd*—The constitutional of ultimate effects on the opium habit on the tissues and organs of the body.

Such being the chief purposes for which opium is popularly used in India, I will now enter on what you will perhaps feel is after all the proper subject of my remarks, namely, the effect on the constitution of the habitual use of opium continued perhaps over many years. I have searched almost in vain for any authoritative statement on the subject by a person competent to give an opinion with regard to opium eating. Turning naturally first of all to Christison at whose feet I sat and learned the elements of materia medica, I find that he begins,* by warning the scientific physician against the vague popular belief that the practice of opium eating injures the health and shortens life, and also against the statements of travellers, which, he says, are generally so vague that they cannot be used with any confidence in a scientific inquiry. He quotes Chardin who travelled in Turkey in 1671, as stating that the opium eater becomes rheumatic at fifty, and "never reaches an extreme old age" M. Chardin† would probably have been more scientifically accurate if he had said that a rheumatic man generally becomes an opium-eater before he is fifty, and often lives to an extreme old age, if I were to judge him by my own experience in India. He then complains that though the greater number of M. Chardin's successors agree in representing the practice to be hurtful, no one gives any information as to the disease which it tends to engender. He, however, quotes the allegation of a Mr. Madden, "a recent and professional authority," to the effect that it is very rare for an opium-eater at Constantinople to outlive his thirtieth year, if he begins the practice early. Surely somebody must have been drawing Mr. Madden's leg, for I recently made the acquaintance of a fine healthy muscular fireman of thirty-five, who began to eat opium when he was a baby and did not remember any time when he did not take opium. On the other hand he quotes Dr. Burnes, of the Bombay Army, whose opinion he thinks worthy of notice on account of the ample opportunities of observation he had during his residence at Cutch and at the Court of Sind for several years prior to 1831. From what he there witnessed, Dr. Burnes was inclined to think that "it will be found that the natives do not suffer much from the use of opium, and that this powerful narcotic does not seem to destroy the powers of the body, nor to enervate the mind to that degree that might be imagined." He also quotes, Dr. Macpherson, of the Madras Army, who published in 1843 his experience of opium smoking formed during a two year's residence in China. He says: "were we led away by the popular opinion that the habitual use of opium injures the health and shortens life, we should expect to find the Chinese a shrivelled, emaciated, idiotic race. On the contrary, although the habit of smoking opium is universal among rich and poor, we find them to be a powerful, muscular and athletic people, and the lower orders more intelligent and far superior in mental acquirements to those of corresponding rank in our own country."

Unable apparently to discriminate between such contradictory views, Christison says it is safer to fall back on our own observations in England and Scotland of the effects of the medicinal use of opium in disordering the nervous system and the digestive functions than to trust to the loose statements of Eastern travellers; yet he wisely say that this consideration ought not to have too much weight, and it is desirable to appeal, if possible, to precise facts. He accordingly collates the cases of twenty-five opium-eaters, thirteen of whom were then living in Edinburgh. The particulars of these twenty-five British opium-eaters I will not trouble you with especially as my friend Dr. Ram Moy Roy has drawn up for us a list of some 215 opium-eaters, whose state of health he has the best means of knowing, and which will be a most valuable addition to the literature of the opium habit. The conclusion which Sir Robert Christison came to from a consideration of these cases in Edinburgh and elsewhere, was that they tended to throw doubt on the popular belief that the habit was injurious to health and shortened life; that an opium-eater's life was not so uninsurable as is commonly thought (Sir Robert Christison was the final authority on all matters connected with Life Assurance for many years), and that an assured person, who did not make known this habit could scarcely be considered guilty of concealment to the effect of voiding his insurance. He concludes as follows:—

"From the information I have received, it appears that the British opium-eater is by no means subject to the

* Christison "On Poisons," page 717.
† Afterwards appointed Court Jweller and Knighted by Charles II.

Appendix XXI.

extraordinary excitement of mind and body described by travellers as the effect of opium eating in Turkey and Persia ; but that the common effect merely is to move torpor and sluggishness and make him in the eyes of his efriends an active and conversible man." My own opinion exactly coincides with that of Sir Robert Christison, and if the words " Indian opium-eater " was substituted for " British opium-eater " in the above paragraph, I would subscribe to it as the result of my own experience after twenty years service in India, during a great part of which I have been in charge of Native Hospitals, a Native Lunatic Asylum and Native Jails, with every opportunity of noticing the evil results of opium eating if they existed to any great extent. Notwithstanding these opportunities of observation, I can with difficulty call to mind more than one man, whose bodily or mental health was obviously wrecked by opium. Would that I could say the same with regard either to alcohol or ganja.

I have searched in vain for any precise statement as to the effect of the excessive use of opium on the tissues and organs of the body. Yet when we find 5,000 practitioners of medicine in Great Britain signing a petition to the Secretary of State for India, every one of whom is only too familar with the tissue changes produced by the excesive use of alcoholic drinks in England, the connective tissue proliferations, the cirrhoses of liver and kidney, the dropsies the arcerial degnetations and palsies which are all due to alcohol, and constitute at least at a third of the cases in any British Hospital, and a fourth of the cases in every British Lunatic Asylum — when we find these earnest men signing a petition against the dietetic use of opium in India, one would naturally expect to find that they had before them trustworthy evidence that the deleterious effects of opium where in some degree comparable with those produced by alcohol. But I can find no such evidence. For any data at all I am obliged again to fall back on Christison, for all other authors are silent on this subject. What he says* is " the ultimate effect (of the opium habit) is disorder of the stomach, sallowness of complexion, premature senile expression, decrepit form of the body, and probably shortening of life ; but the precise injury done to the constitution has not yet been, ascertained." But Christison does not give his authority for this description, nor does he says it is even a frequent effect of opium eating, nor does he state how far his authorities distinguished between the effects of the opium and those of the chronic disease for which it wae possibly taken. I, however, accept it as a fair description of an opium wreck, but I would caution all who wish to come to a fair conclusion as to the effects of the opium habit on the human constitution against the belief that it is a common picture in India, or that our hospitals and asylums are filled with such wrecks, as the hospitals and asylums of England are with the wretched objects, wrecked in body and mind by alcohol. Rather let them try to believe that the prematurely senile and decrepit opium-eater is the exception and not the rule, and that the rule is rather a godly, righteous and sober life, and a hale, hearty, and respected old age.

*4th.*—The position of opium as a factor in producing insanity.

Such then is the indictment against opium with regard to its effect on the tissues and organs of the body. In a certain proportion of instances of the long continued and excessive use of opium it leads to emaciation, to disorder of the stomach and bowels, premature senile decay and death, usually I believe by diarrhœa, as in the single instance I can distinctly recall out of my experience. How frequent these instances are, I hope to hear at the discussion which is to follow the reading of this paper. But the effects of a drug which exerts its force so distinctly and powerfully on the highest functions of the brain, would naturally lead us to look to the brain and its functions for its most obvious and constant result and we would expect that insanity, and especially dementia would, be its natural outcome, and that in an opium-eating country, opium would take the place which alcohol does in the asylum records of Europe.

What is the position which alcohol takes as a cause of insanity in Europe ? I will quote from Bucknill and Tuke's Psychological Medicine (4th edition, page 92). They say that in most asylums intemperance is the cause of insanity in 12 per cent. of the total admissions ; but calculated on the cases in which the cause is known, the percentage is of course higher. In the English asylums it amounts to 18 per cent., and in Scotch asylums to 19 per cent. They add, however, that " it will readily be admitted that these figures fall far short of presenting a true picture of the complex influence of intemperance in inducing insanity directly or indirectly. Those superintendents of asylums who estimate intemperance at 25 per cent. or higher, no doubt include those cases in which drink has been not only the proximate, but also the remote cause of the disorder. This estimate is greatly increased when we take into account the large number of cases in which intemperance of parents causes the insanity or idiocy of their offspring." Calculated on males alone alcohol is credited directly with 20 to 22·5 per cent. of the total admissions In the returns of the Service des Alienés of the Department of the Seine, which of course includes Paris, alcohol is credited with 27·5 per cent. of the total admissions. During the war of 1870-71 the admissions from this cause rose in Paris in one month (May 1871) to 55 per cent of the whole.

*"Dispenary," page 683.

Now how does opium compare with alcohol in this respect. I have for the purposes of this discussion collected the statistics of the asylums of Lower Bengal for the ten years, 1881 to 1890, with the following result: —There were altogether 2,202 admissions to the five asylums of this province during that time, and of that number it was ascertained that 641 were ganja-smokers, 117 were spirit drinkers, and 8 were opium-eaters, the percentages being ganja 29·1 spirits 5·8, opium 0·36 per cent. If we deduct the ganja-smokers and spirit-drinkers from the admissions, as being a limited number peculiarly predisposed to insanity, and calculate the effect of opium among the remainder, we find that in a province in which it would be a low estimate to calculate the opium-eaters at 5 per cent., the percentage is reduced to 0·55 among those admitted to lunatic asylums, and it would become almost justifiable to advance the theory that one of the advantages derived from the habit of eating opium is a diminished liability to insanity. Certainly there is no evidence in these figures that opium is comparable with alcohol as a cause of insanity. That distinction belongs to ganja.

I have also collated the figures of the six asylums of the Bombay Presidency for the three years, 1888 to 1890. Of 800 admissions during these three years 132 (16·5 per cent.) were ganja-smokers, 56 (7·0 per cent.) spirit-drinkers, and 6 (0·75 per cent.,) opium-eaters. Of these six cases atributed to opium, five were admitted to the Colaba asylum and were presumably from Bombay itself, leaving only one opium-eater in three years for the rest of the province, and he was admitted into the asylum at Hyderabad in Sind, where I believe the opium habit is almost universal. The great peculiarity of the Bombay returns is, as I have noted on the margin of the tables, the large number of Christians admitted to the Colaba asylum, where they constitute nearly 50 per cent. of the total admissions. The Native Christian is, as you are aware, relieved of restraint as regards indulgence in alcohol, and you will find that under these circumstances alcohol in that asylum takes its place at the head of the causes of insanity as in Europe, being credited with 15 per cent, of the admissions in 1883, 9·3 per cent. in 1889 and 7 3 per cent. in 1880.

I regret that I was unable to collate the returns for the Madras Presidency for more than one year, for the reason that previous to 1888 there were no separate figures for opium. It was included with ganja under one heading of " intoxicating drugs. ' But in 1888 they were separated for the first time, and the figures are for the whole province for that year total admissions 168, ganja 12 or 7·1 per cent., spirits 10 or 6 per cent., and opium 0.

In the Rangoon asylum, the only one in Burma, the figures for the six years 1885 to 1890, are total admissions 541, ganja 16 or 2·9 per cent,, spirits 32 or 5·91 per cent,, and opium 5 or 0·92. In Burma the conditions are peculiar. In the first place ganja is a contraband article, and can only be obtained (chiefly through the parcels post )with difficulty by smuggling. In the second place, there is a very heterogeneous population, including the Burmans themselves, the Europeans, and the Madras Native Christians who are none of them debarred by religion from indulgence in alcohol, and there is a very large population of opium-smoking Chinese. The returns distinguish Burmans, Europeans, Hindus, Mahomedans, East Indians and " other castes. " Chinamen would not, I presume, be included under any heading except " other castes, " and if so, it is a very remarkable thing that not a single Chinaman was admitted to the Rangoon asylum during the six years referred to, although in the census of 1881 they are put at 11, 314, and have no doubt enormously increased.

It is clear, therefore, from these returns that as a cause of insanity and as compared with alcohol in Europe or even in India, opium is literally " not in it."

So much for figures, and if you were to ask me as one who has been the superintendent of a native asylum for seven years, and has given much attention to the subject, especially of criminal lunatics and violent crime, what form of insanity is manifested by the few opium-eaters who are admitted to

asylums, I would answer first that, in my opinion, the opium habit does not predispose to insanity; that the form of insanity manifested is a pure accident, determined by causes other than opium, and that opium-eaters are generally sent in for safe custody for such crimes as theft and lurking house-tres pass, and that ganja, and not opium, is the drug which fills our asylums with dangerous maniacs of the aggressive kind. It is under the influence of ganja, never in my experience of opium, that those wholesale murders known as "running amok," are committed: and in the question of the safety of releasing a criminal lunatic, opium as an incentive to violence or as a cause of relapse may be disregarded. If, on the other hand, the man has previously been addicted to alcohol or ganja, the greatest caution must be exercised, and under recent rules which I assisted to draw up, he must be subjected to a prolonged period of probation as a jail warder. with access to the bazar so as to test his powers of resistance to temptation before it is considered safe to give him his final release.

The effect of alcohol in giving rise to idiocy and imbecility in the offspring is well known. It has been estimated that 50 per cent. at least of the idiots and imbeciles of large cities are born of parents who were notorious drunkards, and M. Linner considers that in the majority of cases children born of parents when drunk, or who were constitutional drunkards are weak in some way or other (*Bucknil and Tuke*). I have no data to offer on this aspect of the question as regards the effects of the opium habit, and I must ask you to give this point your consideration in the remarks you may be able to make. Two Mahomedan gentlemen whom I consulted were not aware of any such effect. There seems, however, grounds for the belief that the excessive use of opium leads to small families as shown by Vincent Richards.

Allied to the subject of insanity is that of public decency and crime. It is well known to what an extent alcohol fills not only the hospitals and lunatic asylums, but also the jails and lock-ups of European countries. I do not think it would be amiss to say that at least a third of the crime in England, and 50 per cent. of the work of the magistrates are due directly and indirectly to drink. My connection with Indian jails did not seem to me to have shown any such result of the opium habit, and I accordingly submitted a number of questions to the Commissioner of Police of Calcutta to enable me to lay before you to-night the influence which might be attributable to opium as a cause of crime and for police interference. These questions, with the replies received, I will now read to you.

*1.—Is there much crime traceable or attributable to the habitual use of opium; if so, what kind of crime; crimes of violence; or assault; or robbery, dacoity: theft, house-trespass, etc.?*

1.—The only crime that can be, in any way, attributable to the habitual use of opium is petty pilfering, but even this is rare. A petty thief, who is a habitual opium-smoker, occasionally steals a lotah, or other small articles that come handy, to enable him to satisfy his craving for the drug, No crime is known to be an after-effect of opium, and police experience goes to show that the use of opium does not tend to any crime of daring or violence.

*2—Is its excessive use a frequent cause for police interference?*

2.—The excessive use of opium is not a frequent cause for police interference, except in the cases of suicide by taking opium. During 1886 to 1890, over 32 per cent. of the suicides that occurred in the town and suburbs of Calcutta were from opium poisoning.

*3.—Is there such a thing as the "drunk and incapable" of alcohol referable to opium?*

3—There is no such thing as the "drunk and incapable" referable to opium.

*4.—What percentages (roughly) of people are "locked up" on account of alcohol, ganja, and opium, respectively?*

4.—Of persons locked up on account of alcohol, ganja and opium, 99 per cent. or even more may be put down to alcohol: the use of ganja leads to police interference only in cases when it causes acts of violence arising from temporary insanity; the use of opium does not lead to persons being locked up.

*5.—Does opium lead to any infringement of public decency?*

5.—Opium does not lead to any infringement of public decency

*6.—Would the substitution of the habitual use of alcohol or ganja for that of opium be a gain to public decency-*

6.—The substitution of the habitual use of alcohol or ganja, for that of opium, would certainly not be a gain to public decency. Signed A. W. Barnard, Deputy Commissioner of Police Calcutta.

Driven thus from insanity, infringements of public decency and crime, as reasons for suppressing the dietetic use of opium, I appealed to two native gentleman for information regarding its effect on private life, domestic, happiness, etc. The views of these gentlemen were quite unknown to me, and, indeed, I was not personally acquainted with one of them. I selected them simply because of their recognised representative position, and I chose Mahomedans, because I knew that Hindus would be very strongly represented at this society. My selection was particularly fortunate, because one of them had previously been intimately connected with excise, a fact of which I was not aware when I submitted the questions to him. I will distinguish these two gentlemen as A. and B. The questions I asked were those which I circulated at the beginning of the meeting. Their answers were these:—

*1.—To what extent does the habitual use of the opium in moderation prevail among the Mahomedan community?*

A. It varies. In Eastern Bengal only 5 per cent. I should think indulge in it. In Behar probably 20 to 30 per cent., as also in Lucknow. In Upper India, I do not think it is more than 10 per cent.

B. Yes, it does prevail to some extent in large towns and in malarious tracts of Bengal, where a portion of the Mahomedan community take to opium in order to escape the attack of malarious fever and other evil effects of a damp climate.

*2.—Does such use in your opinion lead to any evil results? To deterioration of health, neglect of business poverty, gambling, domestic unhappiness, or sensuality?*

A. As far as my experience goes, it makes them sluggish and disclined to work or mental application. But I have not observed that it develops a propensity to gambling or sensuality.

B. No, it does not as a rule. There are, however, exceptional cases which are very few indeed.

*3.—Does the moderate use of opium lead in any considerable number of instances to excessive use? Is the tendency to do so greater or less than the same tendency in moderate spirit drinkers?*

A. This is rather difficult to answer, I cannot generalise. In some instances it has led to that state.

B. No, it does not as a rule. The tendency to do so is far less than the same tendency in moderate spirit drinkers.

*4. (a)—Do you think that the prohibition of opium by Government except for purely medicinal purposes would lead to an extended use of alcoholic drinks among Mahomedans? (b) Would you regard such a substitution of alcohol for opium (apart from the religious aspect of the question) as a gain to public or private morality, or as a disaster to the Mahomedan community*

A. (*a*) It is probable. An immoderate opium-eater is his own enemy. A drunkard causes more mischief. (*b*) Looked at from this point of view, a more extended use of alcoholic drinks must be deprecated.

B. (*a*) I think it would, especially in towns or damp countries. (*b*) It would be very disastrous to the Indian community at large, and especially to Mahomedans, the majority of whom abhor the use of alcoholic drinks.

*5. (a)—Is in your experience the excessive use of opium of such frequency as to call for Government interference at all hazards? (b) Is the degradation and depravity caused by the abuse of opium in India of greater or less extent or degree than the degradation and depravity caused by the abuse of alcoholic drinks in England as regards deterioration of bodily health, mental or moral degradation, domestic misery, public decency, or the frequency and kind of crime it leads to?*

A. (*a*) I do not think so. So far as I can judge the tendency is on the decline. (*b*) Decidedly less.

B. (*a*) No, not at all. I look upon the recent agitation in England against the opium traffic as a mere sentimental outpouring of rhetoric. (*b*) The degradation and depravity, if any, caused by the abuse of opium in this country is much less in extent and degree than the degradation and depravity caused by the abuse of alcholic drink in England, as regards the evils enumerated in the question.

*6. (a)—What effect in your opinion does the opium habit have on the children of an opium-eater? It is well-known that the children of spirit-drinkers have a congenital tendency of drink. (b) They have also greater tendency to diseases of the nervous system and insanity. Is there any similar tendency among the children of opium-eaters?*

Appendix XXI.

A. (*a*) So far as I can judge none. I have not seen any so far as my experience goes. (*b*) I have not observed any.

B. I am not aware of any such tendency as a rule, but sometimes it does happen that children of an opium-eater do take to opium. (*b*) I have not observed that children of an opium-eater have a greater tendency to diseases of the nervous system and insanity.

I next determined to see for myself the depravity and degradation produced by opium-smoking, and I made arrangements to visit the unsavoury places known as opium dens or hells. I read the description of the effects of this vice by Sir William O'Shaughnessy and Waring, and I thought it wise not to enter on this discussion without satisfying myself as to the truth of these descriptions from my own personal observation. Sir W. O'Shaughnessy gives the following graphic description of opium smokers: "Stupor, reverie, and voluptuous listlessness are the immediate effects produced. In this state, the patient can be at once and easily aroused to exertion or business. No sickness, or constipation, or any other functional disturbance supervenes on each indulgence; gradually, however, the appetite diminishes, the bowels become irregular, emaciation takes place, the sexual tendencies are destroyed, and premature old age comes on." "This," he continues, "is an extreme case when the habit is but moderately followed, it appears to occasion no greater evil than a proportionate indulgence in wine or other spirituous liquors." Waring—"From this opinion I beg to dissent; nor do I consider the above picture in the least exaggerated, even for a 'moderate' opium-smoker if, indeed, such a being exists; for, when once the practice is commenced, it becomes rapidly an all absorbing passion. In all the patients, who have been smokers of opium, who have been under my care, I have found a cachectic state of the body, a premature decay both of mind and body, derangement of most of the functions; and in them the slightest scratch often degenerates into a foul and ill-conditioned ulcer. Opium smoking has been said not to shorten the term of life, but good statistics are yet wanting to support the assertion."

On the evening of the 30th of April 1892, I visited four places for smoking opium in Tiretta Bazaar. I was accompanied by Mr. Bernard, Deputy Commissioner of Police, and by a European Inspector. The Chief resort for the purpose was a chundoo* shop, kept by a respectable looking Chinaman who spoke English. The premises were divided into three departments. There was first what might be called the "bar," where chundoo was sold over the counter in the shells of some bi-valve mollusc; behind the bar was the "parlour" reserved for the landlord's countrymen; and to the back was the "smoking saloon," which at the time of my visit was fairly well filled with natives of Bengal. It looked like a disused stable or cow-byre, some forty feet long and ten broad, dirty, dark, dismal, and unswept. Light straggled in from one side and through a very dilapidated tile-roof. Along each side were four platforms with room to pass along the middle, and on each platform was an opium-lamp, and a group of customers. There were about thirty of these including one woman. Not more than three or four were, however, engaged in the arduous and difficult task of smoking opium. The others were sitting, reclining or squatting, chatting and smoking tobacco. Not a single person was asleep, or even in the condition of dreamy reverie so often described. On the contrary, they were remarkably intelligent, polite, and conversible. There was no evidence of intoxication whatever; and they were as healthy looking a set of people as one could wish to see. As regards social position there were among them four Bengali Baboos, a jeweller, a student, the proprietor of a printing press and a gentleman of no occupation; several sircars, a thatcher, a gharry-wallah, and a cook. They were nearly all over thirty years of age. One youth seemed to be about twenty, and he told us he had smoked chundoo for about a year. The place was as quiet and orderly as a prayer meeting.

I again visited this place on the following evening accompanied by Dr. Walsh, 1st Resident Surgeon of the Calcutta General Hospital. The "back shop" was not so full as on the first occasion. Only three lamps were burning, and only 16 persons were present, including one woman. As before they were sitting talking and smoking tobacco together in groups of three and four, and only three men were actually engaged in the act of smoking chundoo. No one was asleep. They were all Mahomadans with the exception of one Hindu. Thirteen of the fifteen were strong, healthy, plethoric men. One of the exceptions was a deaf-mute, who, though not in such condition as the others, was still fairly well. Only one man looked thin, ill, and below par; but his state of health was due, the others said, to his not having enough to eat, an opinion in which he appeared to acquiesce. One old man of apparently sixty-five years of age was loud and persistent in his denunciation of the opium habit. He said it destroyed the health and dried up the body. He admitted having smoked opium himself for thirty-two years, and when it was pointed out to him that his own excellent condition was not in keeping with his opinion, he said that was due to his always having enough to eat, and he then limited his remarks to those who smoked opium when their circumstances did not also enable them to buy enough food. This was an opinion which seemed to be very generally entertained by those present. Another hale old man, a lamp lighter on board ship, had smoked opium for thirty years, and the verdict seemed to be that so long as a man had enough to eat, the practice was harmless enough and their own broad frames, brawny muscles and healthy pliant skins, bright eyes and intelligent way of discussing the question, seemed to bear out the soundness of their views.

Questioned as to the comparative harmfulness of opium smoking and alcoholic drinks, these men said there could be no comparison, "Look at us; you find us here after two or three hours of opium-smoking, sitting, talking quietly together; if we had been drinking, we should have been quarelling and fighting." It was impossible not to agree with them.

We next went behind the bar, where the good-natured landlord had a new opium-pipe ready for my use. Smoking chundoo is a difficult and troublesome task; the semi-liquid nature of the preparation and the small pin-hole of the "bowl," necessitating a constant application of the pipe to the lamp to make the chundoo burn, and the choking of the hole with the bubbling mass requiring its being constantly cleared with an iron-wire. With the help of the landlord I got through three charges of chundoo: inhaling the copious smoke, which was of a perfectly non-irritating character into my lungs all the time to get the full benefit of the drug if that were possible. After a patient trial of a quarter of an hour and feeling no effect whatever, I gave it up, the game apparently not being worth the candle. I might as well have been smoking hay.

I also visited three opium-smoking clubs in the neighbourhood. These are small rooms, about 8 or 9 feet square in thatched huts. There were altogether eleven persons in these rooms. In the first in the dim light were two sleeping figures, but on revisiting the place five minutes afterwards one (whose legs had barred the way) had got up and gone away, and the other roused itself and was claimed by the proprietor as his wife. In the second was a thin old woman, racked with a cough, who had smoked opium for forty years, and said she did not know what she would do without it; a watch-maker and a Malay sailor; the latter was asleep, but awoke and sat up while we were there. In the third club were a zemindar, two sircars, a Eurasian tally-clerk, a middle aged woman (a non-smoker) and a fireman who said he ate opium, but did not smoke it. He was a healthy looking Mussulman of thirty-five, who had eaten opium since he was a baby. They were all quite intelligent and showed no signs of intoxicaton of any kind.—Indeed, I saw no one under the influence of any symptoms of the kind till we came back into the street, and there was a chamar who exhibited the familiar inco-ordination of alcohol with the added ferocity of ganja. The conclusion Dr. Walsh and I came to was that as regards effect on the constitution chundoo smoking was on a par with cigarette smoking.

Accompanied by Mr. Horace Bell, Consulting Engineer for Railways, I also visited, on the 2nd of May, a madat shop in Circular Road. Madat is the preparation used for smoking by the natives of India. It is also a watery extract of opium, from which the oily matter has not been removed, and it is mixed with the charred leaves of the vine or guava and made into balls. There is one part of opium in two of madat. It is smoked through water in a modified hookah. Theoretically, one would have supposed that madat-smoking would be even more harmless than chundoo smoking, but this did not seem to be the case. One would have expected some of the poisonous products of the combustion of the opium to be kept back by the water in the hookahs; but whether it was that the natives of this place were of a lower social grade, which certainly seemed to be the case, and consequently less well fed and cared for, a considerable proportion of them were in poor health, and a good many exhibited that peculiar dark purple appearance of the face and lips which I believe is characteristic of the madat smoker and which was entirely absent among the chundoo-smokers. There were altogether twelve persons smoking madat in this place on the occasion of my first visit, five Mussalmans and seven Hindus. Of that number two

* Chundoo is the Chinese preparation for smoking-opium. It is a watery extract from which the oily matters have been removed by heat, of the consistency of treacle, and contains 1 of opium in 2 of chundoo.

looked decidedly ill, emaciated cachectic. One of these had smoked madat for twenty and the other for fourteen years. One man showed decided symptoms of intoxication. He had a stupid, dazed appearance, like one who has had too much alcohol. I stopped him as he was walking away, and asked him how much he had. He said three pice worth, but the bystanders said he had more; that he came every day and always went away muddled.

Dr. W. J. Simpson accompanied me on my second visit to this shop on the 5th of May. One surprising thing about opium-smokers is the readiness and intelligence with which they discuss the question of its evils. A healthy-looking gharrywallah on this occasion said he thought it would be a very good thing if these madat shops were closed because it is certainly bad, though not so bad as spirit-drinking; whereas if they were closed, the people who frequented them would take to opium-eating, which would do them no harm. One man, the shop servant, said he had smoked madat for fourteen years, but gave it up six months ago, and took to opium-eating instead, and the change has done him much good. On the other hand, one man of about fifty-four years of age, healthy-looking and robust, said he had smoked madat for thirty-five years without any harm.

After certain preliminary remarks regarding the history and manufacture of opium, Dr. KOYLAS CHUNDER BOSE, President of the Society, spoke as follows: —

I cannot find from records when the drug was introduced as a social necessity in this country, but I am in a position to state that opium is indispensible in the reception of chiefs, nobles and men of rank amongst the Rajputs, the Marwarees and the Mahomedans of the Central Provinces and of Surat and Ahmedabad. The process of welcoming guests with opium either in the form of decoction or highly scented extracts is called *Kussoba*. The host himself takes the gold or silver cup filled with the preparation of opium and goes round the party, distributing spoonfuls to each one of his guests, who drinks it to the health of his host. Infants and little children's right to the *Kussoba* is not denied by the host. The process is meant to remove anxieties from the mind and to bring about a state of hilarity.

Different sects of people observe different modes of eating the drug; some take it in its crude state, whilst others soak it in water or milk, and then drink the fluid and throw away the residue. The well-to-do class keep a separate formula for preparing their own opium; they take a quantity of good opium, mix it up with the powdered seeds of cardamom, bamboo camphor, *Bangsilochun*, musk, camphor and saffron to the consistency of a pill mass, and then make pills or boluses according to the doses which they take. These ingredients are added to the drug with the view of augmenting its virtues. The zemindars and the Rajas and Nawabs of Bengal boil opium in milk, and then they eat the cream only. The process of smoking *madat*, otherwise called *goolie*, is simple, whilst that of smoking *chundu* is involved and difficult, as has been described by Dr. Crombie. *Madat*-smokers in this part of the country are of a low class, and generally shunned, whilst the *chundu*-smokers are generally better off, though of depraved morals.

Theoretically speaking, opium-eating might be thought more injurious than smoking, as the fire removes most of the deleterious effects of the narcotic, but practically we find that smokers suffer more. A marked change takes place in the physical appearance of a *madat*-smoker. His complexion and lips become dark, his limbs waste, his face becomes pinched, his abdomen protrudes, and his voice becomes hoarse. These physical changes are altogether absent in opium-eaters, who generally maintain excellent health. The question naturally arises whether these physical changes are the direct effect of the opium, for supposing such to be case, why do Chinamen who constantly smoke it escape them? The problem is solved in this way. The *madat*-smokers are all, as I have said before, lowclass people; having insufficient means they give up their work and spend their time in preparing their smoking stuff. For want of means they take only one scanty meal during the day and curtail their hours of rest and repose. Their irregular habits undermine their health, and sooner or later bring upon them the changes described above. The dark complexion is probably due to the accumulation of carbon in the exposed surfaces of the body and in the lips. The hoarseness of voice is due to a catarrhal condition of the throat, brought on by constant smoking such as occurs in cigarette smoking. The *chundu*-smokers of China, who smoke more opium than the ordinary opium-smokers of Bengal, do not as a rule suffer from all these physical changes, and hence I conclude that opium may with propriety be said to exert no influence in the production of these symptoms. From my constant contact with people who largely deal with opium and habitually take it either in the shape of medicine or as a luxury, I am not prepared to say that its action upon the human constitution is always pernicious. Although occasionally opium-eaters may be found to be dull and sleepy, still the majority of them are active and industrious. Look at the athletic make of the Marwarees and compare their hardiness and strength with those of the higher classes of Bengal; you invariably find the opium-eating Marwarees go ahead of the Bengalis in matters of energy and activity. I have known men who consume several *tolas** of opium every day and still lead active lives. I have lately seen a Sunyasee or religious mendicant take an enormous quantity of opium, 11 *tolas* (1,980 grains) every morning and evening without being even slightly affected by the drug. He would walk several miles a day without fatigue. His appearance is the very type of health, although he is over sixty years of age, and he looks much younger than his years. There are examples of centenarians and octogenarians amongst the Rajputs and Marwarees, who daily take several hundred grains of opium and retain all their faculties. One Mahomedan gentleman who takes one rupee worth of opium daily, was to have come with me to this meeting, but at the eleventh hour he declined to come. It is needless to multiply instances; suffice it to say that, with few exceptions, opium-eaters are healthy and industrious. The Chinese and the Siamese dealers in precious stones who live with the Burmese in the Colootolah section of the town are all confirmed opium-eaters, and are nevertheless very intelligent and smart.

Appendix XXI.

The action of opium on the heart and circulatory system is at first stimulant and then sedative, but when people get more or less accustomed to its use, its action is almost *nil*. Habitual opium-taking does not predispose these organs to degenerative changes such as alcohol and ganja so often do.

In cases of opium-poisoning, death is directly due to the paralysis of the respiratory centre, but the habit of opium-taking does not in the slightest degree impede the function of the lungs; on the contrary, it makes the respiratory organs less susceptible to catarrhal inflammation and to asthma.

Opium is decidedly sedative in its actions upon the stomach and intestines, but after the lapse of a few days it acts as a tonic and stimulant. Opium-eaters are less prone to heartburn and palpitation than those who take alcohol and ganja. They digest milk in very large quantity, also solid food and fruits, with perfect ease; cramps and colic are almost unknown to opium-eaters.

The liver appears to suffer from no structural change under its influence. Opium-eaters rarely suffer from cirrhosis or other diseases of the liver.

Opium checks the secretion of the kidneys when taken internally as a medicine, but the susceptibility of the urinary organs to the action of opium soon passes off under its habitual use, and the normal secretion is established. Bright's disease is rare amongst confirmed opium-eaters.

The effect of opium on the brain is slightly stimulant, but greatly hypnotic and narcotic. The hypnotic effect is more or less seen in all persons who take opium in whatever form and in whatever doses. However active and muscular the opium-eater may be, he is apt to yield to its hypnotic effect, and is drowsy at times. The Rajputs and the Kattiwars, most powerful and warlike races, are not free from this accusation. Strong tea and coffee have failed to correct this effect. In habitual opium-eaters the pupils remain normal. Hallucination, *delirium tremens*, and illusion never accompany or follow the habitual use of the drug.

Headache, which sometimes troubles an opium-eater at the commencement, leaves him entirely when he is thoroughly accustomed to its use. Convulsions, general or partial, are never noticed in men who are addicted to the use of opium. People who take opium in small quantities retain their procreating powers, but those who take larger doses suffer more or less from the arrest of this special function; but this cannot be laid down as a rule.

I will now show that it is possible that opium renders the system less prone to certain diseases. During sporadic outbreaks of cholera amongst the people of Burra Bazar the victims are those who are either abstemious in their habits or are bhang-eaters and ganja-smokers. The opium-eaters who often closely attend upon patients are not affected by the disease. A few months ago a party of twenty men of all ages one morning started from No. 9, Hanspooker Lane, to Kalighat, to visit the goddess and returned during the night. They prepared one kind of food and all of them ate it. Early next morning nine of the party got cholera and

* A *tola* 180 grains.

Appendix XXI.

succumbed to it, whilst the rest escaped. On enquiry it was found that those who escaped were habitual opium-eaters. But opium-eaters during the last epidemic of influenza suffered most severely, and some succumbed to the disease.

During the Poojah season people come to Calcutta from the Terai of Jalpaiguri and Sotatia for treatment of Terai fever and enlarged spleen. The history they give of their illness is interesting. They say that because they have not listened to the advice of opium-eaters, they are destined to suffer and to die prematurely, for in the Terai the opium-eaters are the healthiest of men.

Amongst the Rajputs and the people of Meiwar, the Central Provinces and Bombay infants are born with opium pilules in their mouths, and the practice is often observed in Calcutta amongst these classes of men. Opium of the size of a poppy seed is given to a child of one day old, and the dose is gradually increased up to one grain. The practice is continued until the child reaches its fourth year, and infant tetanus is rare. Adults contract the habit after they have attained the age of 30.

There is nothing to show that the habit of opium-eating or smoking interferes with the healing of wounds. A Chinaman living in the Colootolah section of the town of Calcutta, and whom I never saw without the opium pipe, had extravasation of urine, and after operation recovered without a hitch. During the whole period of his illness his temperature remained perfectly normal.

Another instance of a *chandu*-smoker, who was also a Chinaman, is worth notice here. The man was suffering from a disorganised testis. I removed the diseased organ, and the wound healed in seven days. Hundreds of men over 70 years can be seen amongst the opium-eaters of Burra Bazar, and they enjoy good health. I know an elderly lady who will complete her 97th year by the end of June, and who has been using opium for the last 55 years. She moves about without help and eats her food well. She is slightly deaf, but does not suffer from any other bodily infirmity.

Instances of morphia-eating amongst the Rajputs, the Marwarees, Mahomedans and the Bombay banias are indeed very rare—nay, almost unknown, but it is not so amongst the Bengali Babus of Calcutta, and amongst the enlightened class of people living in the remotest parts of the Bengal Presidency. Habit removes the susceptibility to its influences. Memory and intellect may remain uninterfered with, and we have examples of very great intelligence amongst morphia-eaters. The editor of a weekly journal, largely read by the European community, is a confirmed morphia-eater. A medical gentleman who practises independently in the suburbs of Calcutta, takes 15 grains of morphia every day and retains his memory and can quote passages from books that he read during his school-days. The late Maharaja of D—consumed 26 grains of pure morphia every day and lived to a good age, and was a man of sporting habits. He was a first-class shikaree and bagged several royal tigers. A Small Cause Court pleader used to take 90 grains of morphia every day, and his attendance in the Court was always regular.

The vices of alcohol are unknown to opium. The police returns show that opium-eaters are the most peaceful class of citizens, and the only criminal offence committed by men who take opium is petty theft, committed by the low-class *madat*-smokers. Alcohol is more expensive than opium, and the cost required for a bottle of drink would be sufficient for a year's consumption of opium. Alcohol renders a man drunk and disorderly, whilst opium makes him solemn and quiet.

If the opium trade is abolished the results will be dismal. Surreptitious trade will go on, and Malwa will be profited. The Rajputs, the Marwarees, the Kattiwars, will somehow or other manage to get their supply from Malwa, while Bengalis will substitute brandy for opium, and the lower class of people who can ill afford to take alcohol, will take to ganja-smoking, and will fill, sooner or later, our prisons and lunatic asylums. Discord and distemper will follow ganja-smoking, and criminal offences will probably augment. Many offences beyond the jurisdiction of the Penal Code will be caused by ganja or alcohol. The life and property of the peaceful citizens will be unsafe, and decency and politeness will be expunged from the new Indian history. With all due deference to the movers of the anti-opium question, I would humbly beg of them to take into consideration the alcohol question first, and then, if occasion requires, they may decide the opium matter afterwards.

At the adjourned meeting on the 18th of May, DR. BOLYE CHUNDER SEN said,—The therapeutic value of opium no one will deny—its uses in dysentery, diarrhœa, cholera, rheumatism, neuralgia, diabetes, cough, etc., are undoubted, but its value as a remedy, curative and prophylactic, in malarious fevers, is not so widely known. I will relate to you a circumstance which illustrates the value of opium in malarious districts. During an epidemic of fever in the Terai districts, near Bareilly in Rohilkund three compounders were sent with a stock of medicine. Of these three, one smoked tobacco only, and he died there of fever; the second man, who was a *bhang*-eater, returned to Bareilly with a bad type of remittent fever; while the third man, who was a confirmed opium-eater, returned after the epidemic was over, much improved in health and appearance. As to the prophylactic power of this drug in cholera, I have very grave doubts. It is usual with the victims of any intoxicant to think very highly of it: thus, *ganja*-smokers say that the use of their favourite drug prevents all slight ailments (খুচরা ব্যারাম).

There is a common belief amongst my countrymen that opium after 40 years of age, instead of doing harm, does good to the system; in fact, it acts as a prop to a tumbling house. Many no doubt commence its use for ailment of some kind or other, but many more do so for sensual purposes from early youth. A few that are well fed and lead an easy life keep their health and appearance well, but in the large majority of cases its evil effects are soon perceived. He gradually becomes pale, flabby, and emaciated; with dark lips or dark areola around the eyes, his skin harsh, dry, and furfuraceous owing to his great dread of water, especially in the case of smokers. He has a great longing for ripe fruits, especially *bael* fruit, and for sweetmeats; those made with *kheer*, such as *burfy*, *perah*, etc., are greatly to his liking. He becomes dull and lethargic, his steps slow and languid, his head bent forward or to one side as if the muscles of the neck are unable to sustain the weight; he will not, if he can help it, open his eyes; his abdomen becomes protruberant, the bowels get obstinately costive and he is obliged to sit for hours, courting them to move by kneading the abdomen, smoking the hookah, etc., and after defecation he is not himself until he takes his accustomed dose or a pull at the opium hookah with some sweetmeats. He generally cannot sleep in the early part of the night and is consequently a late riser. There is an inordinate craving for the tobacco hookah, probably to deepen the influence of the drug or to prolong its effects on the nervous system, and he may go on pulling at it with his eyes closed as if deeply absorbed in meditation. He dozes and nods at intervals even in conversation and loses the chain of his thoughts and arguments. Imagination is dull; glowing language, choice expressions, or brilliant ideas never come out of his lips or from his pen. In fact he becomes a living automaton whom it is difficult to rouse even at duty's call, and he is reduced to such a despicable condition that even Macaulay's ideal Bengali cannot help despising him. He scratches his body and loses the most prized quality in man, *viz.*, "pluck." There is a tendency to gradually increase the dose and shorten the intervals of its use till it reaches a point sufficient to poison a whole family.

You all know, gentlemen, that owing to the action of opium on the nervous system, the functional activity of every organ in the body is diminished, and so the wear and tear of the tissues is lessened, and consequently less food is required to sustain life. As a matter of fact, opium-eaters or smokers eat much less than they did before they commenced this habit, and that is how the boatmen of Eastern Bengal work hard all day with a scanty meal; but if the food be either insufficient in quantity or innutritious in quality the body suffers. There is a tolerance under its use to long steady work, as dragging a *goon*, for like an automaton he goes on when put to it; but he cannot divert his attention to a variety of subjects as can be done by ordinary people. Children both of the rich and the poor in the N.-W. Provinces, get very small quantities of opium from early infancy for different reasons. The poor do it from necessity, as both the parents are obliged to go out for work, leaving the child at home under the somnolent influence of the drug; the rich do it from the idea of averting atmospheric influences on a new-born babe, for they believe that they thereby ward off diseases. By observing this I lost the dread I had of opium in administering it to little children which I imbibed from the lecture-room and from the perusal of English books on the subject.

It cannot but be the experience of even a casual observer that the effects of smoking opium are more injurious than those of eating opium. A lean and lanky fellow with a tumid belly is put down in contempt as a *goolykhore* (*madat*-smoker); he, moreover, mixes in low society and imbibes such low habits as pilfering and theft. Not so the opium-eater. He is dirty in his habits and is therefore shunned and avoided. He is worse than the opium-eater in point of pluck.

In the above I have tried to give a faithful picture of the effects of eating and smoking opium, but in the latter I have not included the *chandu*-smoker, as I have no personal experience of that class of persons.

In writing this paper I have consulted opium-eaters and opium-smokers, and the portraiture I have drawn of the habitual consumer is not untrue to nature; they all believe that opium tends to shorten life.

*Comparative effects of Opium, Ganja, and Alcohol.*

Opium-eating is indulged in in private and is not generally detected by others till too late. Its victims are no nuisance to the community; they never come under the cognizance of the police; do not commit violent crimes of any kind; they do harm to themselves and to no one else; they lose their virile powers after a time, and yawn and writhe in agony if deprived of their accustomed stimulant. They are generally useful members of society.

*Madat*-smoking is indulged in in company, and the description applied to opium-eating will hold good in their case as well, save that the lethargy is so great that its victims will often ruin their families by laziness. It tends to shorten life very much.

The ganja-smoker is apathetic and indifferent, but is also irritable and readily excited to acts of violence; there is no loss of muscular power nor any wasting of the body. Life is not shortened. He is generally no nuisance to the community in which he lives and moves, but it leads to insanity. There is no loss of virile powers, and no peculiarity is observed in the children.

The drunkard is a positive nuisance to the community in which he lives, he is abusive and boisterous, prowls about to pick a quarrel, and commits assaults without provocation. He not only ruins his own health by his excesses, but starves his family; and many a rich family in Calcutta to my knowledge has been reduced to the lowest depths of poverty and degradation by its indulgence. The evil effects of this are more easily perceptible in a hot climate like ours, and many men of our generation who stood in the fore-front of society have died like rotten sheep; in fact, it has done more havoc in our community than any other intoxicant that I know of.

*Would suppression of Opium lead to extended use of Alcohol or Ganja?*

The subject is very difficult to answer, and whatever answer one may give is after all nothing more than a mere conjecture; but if one is to judge by human nature and past experiences, it is not only probable, but almost certain, that if the cultivation of opium be abolished, people will have recourse to other intoxicants, notably to ganja largely, and to alcohol to some extent, as the former is cheap and the latter comparatively dear, and it is very doubtful whether this will prove a blessing to the country.

DR. JOGENDRA NATH GHOSE spoke as follows:—

After the three elaborate and exhaustive papers read this evening and at the last meeting very little is left for me to say. All three papers dealt with not only the effects of opium, but more or less with the comparative effects of opium, alcohol, and ganja. As far as I understand, two questions came before us: firstly, what are the effects of opium when taken habitually; and, secondly, if opium is withheld from opium-eaters, what will be the result, and whether it will be substituted by alcoholic drinks, ganja-smoking etc., whose deleterious effects are far greater than those of opium.

It is certain that the habit of opium-eating is largely indulged in both by males and females in this country. It is generally taken in the crude form, either made liquid or, as pills, taken once, twice, or sometimes thrice a day. Why is opium taken in so many families in this country? It is taken under medical advice or advice given gratis by laymen, especially opium-eaters, for trifling complaints, or by the labouring classes for the relief of bodily pain after hard work and fatigue, or by men above 40 years of age under the belief that it will keep their health up when it is liable to break down by advanced age.

A renowned Kobiraj, who lived in my quarter and was himself an opium-eater, used to advise his patients to take opium in many chronic diseases, and would say to his friends and neighbours: "Brother! if you want to live long, take opium every day, and you will never get old or look older than your age. When you commence to take it, it will be a strong prop to your life and improve your general health." In this way persons commence to take opium once daily in small doses, which soon lose their influence on the system and are gradually increased until they reach an enormous quantity.

Now, what are the effects of opium when habitually taken? At first it produces costiveness, indigestion, loss of appetite, drowsiness, etc., then the sleep is disturbed during the first part of the night and opium-eaters become late risers. Sexual desire is increased at the commencement, then the intercourse continues for a longer time before it is satisfied and at last many opium-eaters become impotent. The bad effects of opium are especially felt when the habitual dose loses its influence, or just before the time when it is usually taken. Exhaustion, yawning, langour, fatigue, disinclination for work, etc., are the result; but no sooner is opium taken or its dose increased than the opium-eater becomes a new man, and his former vigour and energy are restored. But the most distressing symptoms appear when by accident or mistake an opium-eater who indulges largely forgets to take his opium. He becomes then greatly depressed, delirious or semi-conscious, or loses his consciousness altogether, with twitching of muscles, followed by cold, clammy perspiration, weak heart's action and pulse, and hurried or sometimes slow breathing; but these symptoms disappear after the usual dose is taken. One peculiarity is that as long as an opium-eater cannot bring back to his recollection that he has forgotten to take his opium, he does not feel any bad symptoms The earlier symptoms are obviated by good nourishing food. Opium-eaters are under the strong impression that if they take a good quantity of their favourite article of diet, milk and its preparations, no bad symptoms follow. Opium-eaters are very fond of smoking tobacco. Another deleterious effect of opium is that its victims cannot withstand intercurrent diseases, especially when opium is contra-indicated as a factor of medical treatment, or when attacked with a recurrence of the same disease for which opium was originally taken.

Many chronic diseases, such as diarrhœa, dysentery, rheumatism, habitual cough, diabetes, hernia, all sorts of colic, malarious and elephantoid fevers, are relieved, or cured, and many lives have been saved by the habitual use of opium.

Physical and mental weakness are not felt by opium-eaters if they take proper care of their health and diet and lead an active life, but the lethargic and indolent soon lose their health and become miserable. I showed to Dr. Crombie the other day two respectable opium-eaters out of half a dozen in the family. One of them was aged 60 years and has taken 90 grains of opium daily for the last 40 years, and another aged 45 years, 20 grains for the last 25 years Both of them were enjoying good health, quite hale and hearty and very hardworking men. They themselves said to Dr. Crombie that opium had done them an immense amount of good. I do not know that the offspring of opium-eaters suffer in any way in health.

When the habit of opium-eating is once indulged in, it is difficult to resist it. But I know instances in which the habit has been given up altogether, either gradually or suddenly in 24 hours.

I personally know of a case of morphia-eating, which was mentioned by our learned President at the last meeting. This respectable pleader used to take 90 grains of morphia daily for 12 years, and attend to his usual work in court. One day he forgot to take his morphia, and the most distressing symptoms soon appeared. He wrapped himself in a blanket, felt quite exhausted, semi-conscious, his abdomen became very tympanitic, his pulse was weak and there was difficulty in breathing. His usual medical friend and attendant was sent for. He was quite alarmed at the symptoms. The usual dose of morphia was administered then and there, and all these alarming symptoms disappeared. The doctor took away his phial of morphia and promised to come back with it next day, which he did rather late. The distressing symptoms were manifesting themselves, when instead of 90 only 10 grains were given, in a bolus with flour, and the same beneficial results followed. On the following day morphia was withheld from him and only a bolus of flour given, and as on the previous evening he felt no bad symptom. The boluses of flour were continued for some days and were replaced by a simple mixture containing no morphia, though the patient thought that he was taking it in solution. He was afterwards told of the change by his medical man when he substituted 5½ annas worth of bhang or ganja leaves for the morphia.

As for *madat*-smoking, I think it is less prevalent now. The deleterious effects of opium-smoking are very well described by the previous speaker, Dr. Bolye Chunder Sen. It is indulged in for the purpose of intoxication, and it always tells upon the health of the smoker. A hard smoker becomes lean and weak, with prominent belly; he walks with his heel raised and curving his spine; his habits become sedentary, and he does not speak or mix much in society. He is afraid of water like patients suffering from hydrophobia, and bathes only once or twice in a year.

The next question is what will be the result if opium is withheld from opium-eaters. In my opinion those who are

Appendix XXI.

Appendix XXI.

able to afford to pay will buy opium or its preparations from dispensaries and drug shops, others will leave off the habit altogether, and in many cases it will not be substituted by alcoholic drinks, especially in case of females. The labouring class who take opium for bodily pain and fatigue will have recourse to ganja-smoking, toddy and bhang-drinking, and a few who are able to pay, to spirit-drinking, whose pernicious effects are far greater than those of opium.

DR. DEVENDRO NATH ROY believed that the habitual use of opium in small doses was beneficial. He knew the Rajputs, Burmese and Bengalees who took opium, and in moderation it seemed to him never to do the slightest harm. In Rajputana the lords and chiefs of the country indulge in opium-eating. When they had much manual labour to perform, they took their usual dose, which kept them fit for anything. and they were never any the worse. The soldiers of the ancient kings of Rajputana took opium, as others in European countries take beer. They fought their battles better under its sustaining influence, and they could be exposed to sun and rain without any bad effects. According to his experience, opium in moderation did not injure digestion ; 3 grains of opium seemed to be the ordinary dose.

If there are ill-effects, they follow only on excess; and if an opium-eater is found in jail, he is usually found to have committed a petty theft, and he is also mostly found to take opium in excess. In large doses opium may be said to act injuriously on the mind and body. but in moderation it acts as an excellent restorative. Opium reduces respiratory action and prevents wear and tear ; and Dr. Roy thought that it was on account of this that instead of acting injuriously it preserved the body and constitution after 40 years of age. Dr. Roy did not attach so much importance to the anti-malarial properties of opium that other speakers had done. He mentioned that an editor of a paper and friend of his always produced his best articles when under the influence of opium.

Dr. Chuckravarti believed that the question before them was a simple one, *viz.*, the use and abuse of opium. As to use, the effects were certainly beneficial ; whereas as to abuse, there was no doubt in his mind as to its bad effects. Among Chinamen opium-eating is common. He knows one in Calcutta who took 90 grains a day and another 180 grains a day.

DR. D. M. MOIR thought that one point which ought not to be lost sight of is that Indian opium differed from all other varieties in its chemical composition. Indian opium contains a small amount of morphia (the chief alkoloid of the narcotic group), often under 5 per cent. and rarely over 9 per cent., whereas it contains a larger amount of narotic (which belongs to the codeine or convulsant group of the alkaloids of opium) than obtains in other varieties.

1. We must differentiate the three common modes of using the drug, and the different effects produced by each method. These are—

(1) Opium eating or drinking.

(2) Opium-smoking.

(3) The hypodermic use of morphine as a secret habit.

(1) With reference to opium-eating and its effects, Dr. Crombie in his elaborate paper has made reference to the late Dr. Vincent Richards' careful statistical investigation of the use of opium at Balasore in the district of Orissa ; but I consider that Dr. Vincent Richards' conclusion as stated in the *Indian Medical Gazette* for August 1877 are so important that, with your permission, I will read them to you—

Dr. Vincent Richards' conclusions are —

1. That opium is habitually taken by about 8 to 10 per cent. of the adult population of Balasore and that the average daily allowance for a man is 7 grains, and for a woman 5 grains.

2. That moderation is the rule.

3. That moderate doses include from 2 to 16 grains per diem, according to circumstances.

4. That opium-eating is much more common in unhealthy than in healthy localities, even though they are situated in the same district.

5. That the drug is sometimes taken in very large doses, 30 grains and upwards, without producing any very serious ill-effects, much depending on the constitution of the individual, and his habituation to its use.

6. That whatever the effects of the excessive use of the drug may be, when taken in moderation it is positively beneficial where such diseases as fever, rheumatism, elephantiasis, diarrhœa and dysentery are present, and when food is scarce.

7. That the effects of even the most excessive use of opium are harmless ; both to the individual and to society, compared with the excessive use of alcohol.

This, gentlemen, was the deliberate opinion of a trained and accurate observer given in unequivocal terms after careful personal investigation. The habit of opium-eating as a prophylactic and cure for malarial fevers is widespread and of old standing. It obtains in England as well as in India. as the subjoined extracts show, but, nevertheless, the anti-opium agitators ignore the existence of the habit in their own country.

At page 73 of the *Medical Times and Gazette* for the 19th July 1873, the following occurs :—

"The genuine opium-eating districts are the ague and fen districts of Norfolk and Lincolnshire. There it is not casual, accidental or rare, but popular, habitual, and common." * *

"In these districts it is taken by people of all classes, but especially by the poor and miserable, and by those who in districts would seek comfort from gin or beer." * * *

"The district in which it is popular show the cause, the aguish, chiefly neuralgic maladies of the district, for which opium is a remedy, and which create a kind of constitutional peculiarity that tolerates opium." * * *

Speaking of English opium-eaters he says :—

"But there is this remarkable characteristic about opium-eaters; they are probably dirty, slovenly, and lazy, lying and sanctimonious, begging of the clergy and district visitors ; but they are not uproarious and don't swear. There are none of the deeds of brutal violence that are inspired by beer, and none of the foul language. Where others say 'damn' they say 'bless,' and in fact you may almost know an opium-eater by the use of the word "blessed." Several amusing phrases are cited.

This writer, in referring to opium-eating in Madras, concludes thus :—

"I believe, from all I hear, that the hot-beds of the habit are to be found in the swampy, marshy, fever-stricken districts, where a broiling sun by day is succeeded by chill dews at night, and ague and lassitude infest the population. So that whoever wants to put down the use of opium as a luxury must drain land, improve the diet of the people, and make quinine cheaper."

The following is taken from a letter of Dr. Murell's in the *British Medical Journal* for the 2nd July 1881 :—

"Dr. Elliot (of Whittlesea) has for many years resided in Cambridgeshire, in the midst of the fen district, where opium-eating is very common, and has had unusual opportunities of forming an opinion on the subject. In Whittlesea alone the consumption is enormous ; its sale forms the chief support of the druggists."* * *

"The quantity taken by the habitual opium-eater is very variable ; but the average is about half an ounce a week of the solid opium, or from four ounces to half a pint of the tincture. A local druggist of considerable experience, whom Dr. Elliot consulted, assured him that these quantities are very often exceeded, and that he has had many customers who came in and had their four or six ounces of laudanum in the morning, and the same in the evening ; the quantity taken being often limited solely by their funds. He knew a woman who had habitually taken two quarts of laudanum a week, apparently without any ill-effect." * * *

Dr. Elliot says—"It is ridiculous to compare opium with alcohol, which, when taken in anything like excess, ruins the health and fills our jails and workhouses. We should be inclined rather to class opium with tobacco in its ill-effects (in excess) as regards the body. It is a noteworthy circumstance that phthisis is uncommon in the fen district, and is rarely met with among opium-eaters. Dr. Elliot considers it is proved beyond all doubt—

1. That the habit is extremely prevalent.
2. That the quantity consumed is very great.
3. That, after all, it does very little harm.

Dr. Lauder Brunton in his work on "Pharmacology and Therapeutics" says :—

"Opium-eaters are frequently found in the fen districts ; and in some forms of ague in the tropics opium has been of service when quinine has failed, and the two drugs combined have been more serviceable than either alone." * * *

"In malarial poisoning," he says, "there is a hypersensibility of the vaso-motor centre, so that a draught of cold air blowing on the surface, slight gastric irritation, or even slight distension of the bladder, will cause contraction of the cutaneous vessels and shivering. Opium appears to be useful in such conditions, probably by lessening the excitability of the vaso-motor centre."

Appendix XXI.

*Apropos* of the comparison between the effects of opium and alcohol, the *Lancet* in an editorial at page 892 of the number for 18th April 1891, seems to consider such a comparison as beside the mark. I have heard people say that "two blacks do not make one white," and that abusing alcohol does not exonerate opium. But such people entirely miss the point of the argument, which Dr. Crombie has so clearly demonstrated in his paper, *viz.*, that, if we prohibit the general use of opium, we shall gave an impetus to the consumption of alcohol and *Cannabis indica*, the effects of which are infinitely more deleterious to the individual and more dangerous to the community. For, indeed, the chief use of opium in India is more that of a luxury. The Sikh is forbidden to touch tobacco; but he likes opium in moderation. Many a Mussalman likes his small daily modicum of opium, but he is forbidden to drink wine or spirits. Caste prevents a Hindu from using many articles of food and drink, but he may like his opium in moderation. The Chinaman is a confirmed opium-eater, and yet he belongs to a type that is industrious and prosperous and has a vigorous physique. He prefers the Indian opium as being of better quality than that which is grown in his own country. Why should he be prevented from using the better quality?

Opium is taken very commonly with a view to lessen fatigue and hunger in prolonged hard work or long marches. The Bhutia and Gurkha coolies in Lushailand stipulated for opium in their rations, because they were accustomed to it, because they believed it lessened fatigue in carrying heavy loads long distances in that hilly country, and because they thought it lessened their susceptibility to fever and did good in fever. The authorities wisely allowed them to have a fixed daily opium ration. I never saw any of these coolies suffering from any symptoms that could be attributed to eating opium, though I have seen some of them beastly drunk.

In jail I have noticed that opium-eaters tend to fall off and lose weight after admission. I believe this is due to their being deprived of their daily supply of opium; for I have ordered such prisoners a reasonable amount of opium daily, and I have noticed that they soon get into good condition again, without the necessity of my having to order them any special diet, and without their tasks or hours of work being curtailed; nor were they brought before me for punishment on account of unfulfilled tasks after they got their opium allowance.

Professor T. Laycock recognised this use of opium, as may be seen by the following extract from the *British and Foreign Medico Chirurgical Review* for July 1885:—

"The first result of the action of opium on the tissues is to exalt the feeling of corporeal well-being; it is, therefore, congruous with the normal action of those tissues. Its powers of actually sustaining the vital powers is well illustrated by the use made of it by messengers and others in the East, when they have to undergo prolonged labour with little sustenance."

With reference to opium-smoking and its effects, it is unnecessary for me to say anything on this subject, because Dr. Crombie has entered into it very fully and has given us many interesting details.

After alluding to the notices of opium in ancient Hindu medical literature, and to some points in the history of its introduction into India and China, Dr. Ram Moy Roy spoke as follows:—

I will now describe the effects of opium when taken by the stomach, which I, an opium-eater for a good many years, have found produced in myself, as well as those which I have observed in others. Of opium-smoking I have little or no experience.

In the first place we often meet with differences of susceptibility to its influence. So remarkably is this the case that at first sight it would seem to have a totally different effect upon different people. There are some who are readily influenced by its hypnotic action, who are but little affected by its exciting effect on the brain or by depression of the vagus; while others are distressed by its excitant or depressant effects, or both, to such a degree, that its hypnotic action is altogether contracted until it has passed away. A small dose will cause excitement—a general stimulation; a somewhat larger dose the same, but is soon followed by a measure of depression; while in a still larger dose, the period of stimulation or excitement is so brief as not to be recognized, and the symptoms of depression occur at once. If the person be a calm, unemotional, unexcitable, dull, heavy individual, he is constitutionally predisposed to be soon under its full hypnotic action. If he be of an opposite disposition, symptoms of excitement are soon developed. In these constitutional peculiarities is to be found, I believe, the reason why certain people, soon after commencing to take it, go on continually increasing the dose, while others keep to almost the same dose they originally began with. The action of the drug is the same whether the dose to which they have become habituated be large or small. It produces the same amount of excitement and depression, and its different stages take the same time to develop. The action and reaction are equal in every respect—in point of time and intensity of excitement and depression—whether only one grain of the drug is taken habitually for a dose, or whether several hundred grains are the daily ration. The symptoms developed in either case are the same. An opium-eater, when under its influence, may seem to be in his normal condition, but a little talk with him will show his mind to be not only clear and active, but filled with schemes and theories, the realization of which seems to him quite easy. His faculties are remarkably keen, and his power of expression terse and convincing. His appetite is good and he sleeps well, if he does not exceed his regular dose. These pleasurable symptoms sooner or later begin to subside, and the opium-eater is thrown into an opposite condition, and becomes depressed in body and mind, necessitating a repetition of his usual dose, and then within half an hour or so, his cares are lightened, his gloominess dispelled, and his irritability removed; he is a changed man, full of spirit and energy. Within a few minutes of his taking the dose, he feels an exhilaration of spirits; the pulse, from being weak, quick, and sometimes irregular, becomes full, less frequent, and equal; an agreeable warmth is diffused over the whole frame, and he becomes capable of undergoing any amount of hardship and fatigue.

Here in India and some other eastern countries it is used very much in the same way as alcoholic drinks in Europe and elsewhere. With opium-eaters who use it habitually, it has never been known to occasion any worse results than does the proportionate indulgence in wine or other spirituous liquors. Taken in moderate doses opium is not only not injurious, but is actually beneficial, inasmuch as it has been known to improve health and to act as a prophylactic against the effects of malaria, and cure or relieve other diseases. As a stimulant in cases of nervous prostration and collapse I have seen it used in the place of alcohol with most satisfactory results.

Like any other stimulant narcotic it is liable to abuse, and its abuse or inordinate use may cause, as it has been known to do, some bodily or mental injury to persons so using it; but it has never been known to give a tendency or capability to do injury or mischief to others as alcohol does. An opium-eater never commits a violent crime. He may, during the stage of excitement, plan a mischief, but he has no power to give effect to it. By the time the plan is matured, he passes into the stage of depression, and he becomes incapable of action. Our criminal reports are singularly free from record of violent crime, committed by opium-eaters. In fact, opium-eaters are proverbially known to be timid and full of fears. They always try to avoid scenes of violence and men of violent temper. Sometimes a violent crime may be attributed to an opium-eater, but in such a case it will always be found, if careful enquiry be made, that the person so implicated takes not only opium but ganja or alcohol, or both in addition, instances of which are not uncommon. An opium-eater is in a passive, dreamy condition while under its influence. He may be useless, but he is not mischievous.

Lunacy, to which a large proportion of the spirit-drinker fall victims, is an evil unknown among opium-eaters. This matter has been treated by Dr. Crombie, and so I need not take up your time with it. Opium, as I have said, increases the power of endurance, but alcohol diminishes it; opium gives power to resist the effects of climate, alcohol lessens it. Opium-eaters are known to withstand the effects of malaria, and people in malarious places, not only in Bengal but in other countries, take to opium-eating with a view to escape from frequent relapses of the pernicious fever prevalent in such places. I am an inhabitant of the district of Hughli, one of the most, if not the most, malaria-stricken districts in Bengal, and I have had many an opportunity of watching the effects of the habitual use of opium in preventing frequent relapses of fever.

Diabetes is very common in Bengal, and so efficient is the power of opium in giving at least considerable relief, and so very easy is it to have oneself treated by opium, that almost all diabetics prefer it to any other drugs.

If instances of longevity can be adduced among spirit-drinkers, they are in this country at least exceptions to the rule. But there are good grounds for believing that opium-eating has not the same tendency to shorten life. The Tantras, the religious books of one of the large sects of Hindus, have authoritatively laid down that the practice lengthens life, and the doctrine is corroborated by every-day

Appendix XXI.

experience. Of the 215 cases of opium-eating that I have examined within the last ten or twelve days, of which an account is given in the appendix, there are two persons under 30; 29 under 40; 33 under 50; 71 under 60; 52 under 70; 18 under 80; 5 under 90; 4 under 100; and one under 110 years of age. The latter person died at the age of 106 in the full possession of his senses and was in good health, considering his age. He used to manage a large estate of his own. He used to take 180 grains of opium daily, and had taken it for 66 years. His case is No. 147 in the accompanying list.

Of the 29 persons under 40 years of age, who have been found to be in the habit of taking opium, 5 have been taking it of the weight of ¼ of an anna* for 3, 4, 5, 5 and 6 years respectively; 6 of them ½ an anna in weight for 2, 2, 5, 5, 7 and 9 years respectively; 8 persons, 1 anna in weight for 1, 2, 3, 4, 5, 7, 15 and 16 years; 1 person, 1½ annas in weight for 5 years; 3 persons, 2 annas in weight for 7, 9 and 11 years; 1, 3 annas weight for 7 years; 1, 4 annas weight for 6 years; 1, 5 annas for 10 years; 1, 7½ annas for 10 years; 1, 10½ annas for 12 years; and 1, 12 annas=135 grains for 13 years. Three of these men are clerks, 2 zemindars, 1 broker, 1 inspector of schools, 5 day-labourers, 8 traders and shopkeepers, 2 agents, 2 priests and 1 artist, and the remaining 4 having no occupation.

Of the 33 persons under 50, 4 have been taking ¼ anna for 3, 3, 7 and 12 years respectively; 7, ½ an anna for 4, 6, 7, 8, 10, 10, 10 years; 12, 1 anna for 5, 8, 9, 10, 10, 10, 10, 10, 11, 12, 12 and 12 years respectively; 1, 1½ annas for 10 years; 5, 2 annas for 9, 11, 11, 15 and 16 years; 3, 4 annas for 16, 16 and 20 years; and 1, 10½ annas for 14 years. Thirteen of these are clerks, 1 zemindar, 3 doctors, 5 traders, 1 priest, and 1 one pleader, and the rest (9), of which 5 are females, without any occupation.

Of 71 persons under 60 years 11 are taking the drug in ¼-anna doses for 1, 5, 10, 16, 21, 23, 25, 27, 28, 30 and 31 years; 9, ½ anna for 10, 17, 19, 22, 27, 29, 30, 34 and 35 years; 10, 1 anna for 7, 10, 10, 15, 16, 16, 17, 18, 21 and 22 years; 3, 1½ annas for 9, 22, and 25 years; 20, 2 annas for 5, 7, 10, 10, 15, 16, 16, 17, 18, 21, 22, 23, 23, 25, 26, 28, 29, 30 and 30 years respectively; 7, 3 annas for 10, 11, 12, 15, 24, 25 and 28 years; 8, 4 annas for 13, 13, 13, 15, 18, 21, 25 and 30 years; 3, 6 annas for 19, 20 and 23 years; 1, 8 annas for 25 years; respectively. Fifteen of these are clerks, 1 editor, 1 broker, 12 traders, 3 pleaders, 6 pensioners, 7 priests, 1 zemindar, 1 postmaster, 1 peon, 4 agents, 4 day-labourers, 1 doctor, 1 blacksmith, 1 teacher, 1 boatman, 1 compositor, 1 washerman, 1 cashier, 1 book-keeper, and the rest 7 without occupation, several of these being females.

Of the 52 under 70 years, 2 are taking ¼ annas weight for 15 and 35 years respectively; 6, ½ anna for 2, 4, 15, 20, 25 and 25 years; 14, 1 anna for 10, 10, 10, 10, 15, 16, 22, 25, 26, 28, 35, 36, 40 and 40 years; 7, 1½ annas for 17, 20, 22, 22, 26, 30 and 35 years; 12, 2 annas for 15, 20, 25, 25, 29, 29, 30, 30, 35, 35, 35 and 41 years; 1, 3 annas for 16 years; 5, 4 annas for 25, 25, 30, 30 and 35 years; 2, 5 annas for 26 and 36 years; 2, 6 annas for 15 and 20 years; 1, 1½ annas for 24 years. Nine of these are clerks, 3 zemindars, 1 book-keeper, 15 traders, 4 pensioners, 2 kavirazes, 3 day-labourers, 1 compositor, 1 broker, 1 printer, 1 artist, 2 overseers, 1 priest, 1 agent, and 1 cook, and the rest 6 women.

Of the 18 under 80 years, 1 is taking 1 anna for 25 years; 2, 1½ annas for 25 and 36 years; 4, 2 annas for 25, 35, 35 and 45 years; 2, 2½ annas for 20 and 30 years; 2, 3 annas for 30 and 35 years; 2, 4 annas for 30 and 35 years; 1, 6 annas for 51 years; 1, 10½ annas for 52 years; 1, 12 annas for 45 years; 1 1, tolah for 35 years; and 1, 1½ tolahs for 53 years, respectively. Of these, 5 are clerks, 1 book-keeper, 4 traders, 4 pensioners, 1 broker, 1 contractor, 1 Native doctor, 1 S. C. Court Judge on pension, but still leading an active life and taking part in all social and political questions.

Of the 5 under 90 years, 1 is taking 1 anna for 50 years; 1, 1½ annas for 41 years; 1, 2 annas for 35 years; 1, 2½ annas for 53 years; and 1, 6 annas for 50 years respectively. One of these is still a Bengalee mohurir, 1 zemindar, and 3 pensioners.

Of the 4 persons under 100 years, 1 is taking 1 anna for 39 years; 1, 1½ annas for 45 years; 1, 4 annas for 45 years; and 1, 1 tolah for 68 years. All of these have retired from business. Their health is very good considering their age.

With the exception of seven persons who are in indifferent health, all these persons may be said to be in good condition of body and mind, of course making allowance for the age of those who are old. The rest of the number were found to enjoy good health of body and mind, equal in every respect to that of the average native not given to this habit.

Here I would relate an account of the effects of opium on my own person, which will serve as an illustration of its effects in general on opium-eaters. In 1881, while on furlough for diabetes, I was in bed for full two months on account of acute articular rheumatism. Morphia was continued throughout the whole period in increasing doses, and the quantity of of my daily ration came to be 5 grs. or a little more. I was cured of the rheumatism and gave up the habit. The diabetes, however, increased and kept me prostrate, and I was hardly able to attend to a tenth of my private patients. My condition was really deplorable until I began taking opium. The quantity very soon rose to 24 grains a day. From the very first day I began to feel new life in me; gloominess and anxiety vanished; appetite returned; dyspepsia disappeared; the bowels gradually became regular; insomnia gave way to refreshing sleep; the power of fixing attention was restored, and that of endurance developed so much that I was better able to carry on my practice than ever before. I improved very much in health in spite of slight diabetes. My diabetes now and then increased, but opium kept me up, till in January 1889 I had another attack of rheumatic fever, which kept me in bed for 45 days. On recovering from the acute symptoms I went to the hills, and while there I reduced the quantity of my opium from 24 grs. to 6 grs a day, which I am continuing to the present day. I take the opium morning and evening, and would be quite useless and unfit for anything were it not for opium.

Dr. Amrita Lall Das said his experience was much the same as Dr. Sen's. Although no deaths could be attributed to opium, the opium-eater, he thought, died of intercurrent diseases. Moderate doses could never be kept to, larger and larger doses becoming indispensable.

Dr. Crombie in closing the discussion said that at that late hour it was impossible to do adequate justice to this most important discussion, but reserved his remarks to a few general observations, promising to complete them on the publication of the discussion.

*Summary of the discussion by Dr. Crombie.*

The late hour at which this discussion closed on the second evening prevented me from doing more there than make a few remarks as to the general direction which it had taken. I feel, however, that it would be a pity to allow this opportunity to be lost of drawing attention to the main points which the discussion seemed to establish. It is a question of vital importance to the welfare of the people of India, and these points should therefore be stated in as clear and at the same time as succinct a manner as possible in order that there may be a perfectly clear idea of what the opinions of medical men are, who are actually engaged in practice in India with a large personal experience of the effects of the opium habit on the health and morals of the people with whom they are in daily professional contact, and with opportunities of forming opinions on its effects, not from the "loose statements of Eastern travellers," but in private social life as well as in their daily rounds at the bedside, and in hospitals, jails and lunatic asylums.

There is no doubt that the ideas of the effects of the opium habit as it affects the people of India are greatly exaggerated. I recently read Kane's "Drugs that Enslave," and if the picture he draws of the opium-eater, and especially of the morphia-injector of America, is a faithful one, there must be, as there probably is, a stupendous difference between the constitution of the people of America of whom he writes, and that of the people of India among whom I live. The picture he draws of the American morphia-eater is one with which I am perfectly unacquainted, and it is apparently equally unfamiliar to the native members of the Calcutta Medical Society who describe the opium-eater of India. And here is one of the great difficulties besetting the opium question, namely, the difficulty which people living in England seems to have in realising that differences of race, of instincts, of habits, of climate, and of food, may materially modify the effects of the habitual use of the drug on the health and morals of the people of India. Unaware perhaps of the large and apparently harmless consumption of laudanum as a prophylactic in the malarious districts of England, the picture that rises in their minds of the opium-eater is vividly coloured by the exaggerated accounts they have read, and by what they know of the ruin of those who take morphia as a secret vice in the higher ranks of English society. Accustomed from their birth to the evils of alcohol, these appear natural, however, regrettable, but the use of opium seems strange and unnatural and not to be tolerated. Yet no greater stigma attaches to the daily use of a few grains of opium in India than to the daily after-dinner glass of sherry in England. If the discussion at a Calcutta

* An anna is the sixteenth part of a tolah; a tolah is equal to 180 grains and an anna is therefore 11·25 grains, and ¼ anna is 2·8 grains.

Medical Society succeeds in presenting the question in its true proportions, something will be done towards obtaining for the opium-eater of India a little more toleration.

The following propositions may be regarded as representing the gist of the discussion :—

1. That opium-eaters constitute from 5 to 10 per cent. of the people of Bengal, and that in certain parts of India, especially Rajputana, Gujerat and Sirhind, etc., the proportion is probably much larger. In some of these parts opium assumes the position in social life and ceremonial so long granted to alcohol in other countries.

2. That the purposes for which the opium habit is contracted are: as a prophylactic against, and in the treatment of, malarial fever; to alleviate rheumatic pains, to cure chronic dysentery and diarrhœa, chronic bronchitis, asthma, dyspepsia and diabetes, and very often as an aphrodisiac.

3. That the use of small daily doses of opium is probably of distinct benefit in almost all the diseases enumerated, but especially in diabetes and as a prophylactic against malaria in damp districts; and also as enabling men to undergo prolonged muscular exertion on a small allowance of food. That it is a prophylactic also against other diseases as cholera, asthma, etc., was not generally admitted.

4. That it is somewhat exceptional to begin the habit before 30 years of age, and that in the large majority it is begun between 30 and 40.

5. That the average daily ration probably does not exceed seven grains in the mofussil (Vincent Richard), but is probably larger in towns. Forty-five per cent. of the cases investigated by Dr. Ram Moy Roy consumed less than 12 grains daily, and 95 per cent less than 24 grains daily. In estimating the effect of these doses the small quantity of morphia contained in Indian opium must be kept in mind, namely, 1·5 to 7 per cent. against 10 to 21 per cent. in Turkey opium.

6. That the moderate daily consumption of opium is compatible with good health, bodily and mental, and does not obviously tend to the production of any disease, or to shorten life. Seventy-two per cent. of the cases quoted by Dr. Ram Moy Roy were over 50 years of age, and 37 per cent. over 60.

7. That the most usual ill-effects of the opium habit are hebetude, lassitude, indifference to external impressions, timidity, a tendency to neglect business and to diminution of the birth-rate; and when the quantity consumed is large, to emaciation, disorder of the bowels, and early death from some intercurrent disease. These results are, however, apparently not of frequent occurrence. It is sometimes an indirect incentive to pilfering and petty theft; but even when taken in excessive quantities, it does not lead to perceptible tissue changes, to grave or violent crime, to insanity or to infringements of public decency or order, or frequently to domestic unhappiness.

8. That the habitual use of even very large quantities (of a drachm and upwards) is often compatible with the enjoyment of excellent health, the keen and successful pursuit of business and an honoured old age. Instances were referred to of men consuming a drachm of opium daily for forty years, meanwhile accumulating large fortunes: of one man who died at the reputed age of 106 in the complete possession of all his faculties and in the management of an important business, who had eaten ninety grains of opium daily for the last sixty-six years of his life; of a Sunyasi (Hindu devotee) 60 years of age who took the incredibly large allowance of 22 tolahs (9 ounces and 225 grains) daily without obvious ill-effect.

9. That the morphia habit is extremely rare in India and is confined to large towns. Reference was made to a pleader who carried on his business for many years on a daily ration of 90 grains of morphia.

10. That *chundu* is the preparation used by Chinese in smoking opium; that it is universally smoked by Chinamen in Calcutta and also by a small and fairly well-to-do section of the native community; that the Chinamen are the healthiest, most industrious, intelligent, and orderly section of the community; and there does not appear to be any reason to think that *chundu*-smoking is more harmful bodily, mentally, or morally than tobacco-smoking.

11. That *madat* is the preparation for smoking used by natives of lower social position. Evidence was adduced to show that *madat*-smoking is capable of inducing deteriorated health in a considerable number of those indulging in it.

12. That the misery evinced by the opium-eater when deprived of his daily ration must be largely discounted; first, because of the theatrical modes of expressing grief and misery habitual with natives on all occasions; and, secondly, because of the ease with which they can be deceived by substituting gentian, etc., for the habitual opium pill. The pleader referred to above, accustomed to 90 grains of morphia and in apparent danger of imminent death when deprived of it, was completely comforted by a bolus of flour containing 10 grains of morphia on one day, and by a bolus consisting entirely of flour on subsequent days.

13. That the reduction of an opium-eater's daily ration is neither difficult nor infrequent. One of the speakers, himself an opium-eater, had without difficulty reduced his quantity from 24 to 6 grains daily.

14. That the substitution of one form of intoxicant for another is not infrequent; and that obstacles placed in the way of those accustomed to eat opium would probably lead to an extended use of alcohol and *ganja*.

15. That alcohol and *ganja* are incomparably more deleterious in their effects on the human constitution and on society than opium. Alcohol is a potent cause of tissue-changes affecting the vital organs, and its abuse leads indubitably to early death. Reference was made to several families which had become extinct in Calcutta through alcohol. That it is a direct and frequent cause of crime and violence; that of 100 persons apprehended by the police in Calcutta in a condition of intoxication over 99 per cent. are drunk with alcohol; that it is a frequent cause of poverty, insanity, and domestic misery, and of bodily and mental weakness in the progeny. That *ganja* is an excitant of the most powerful description, leading to violent crime, to acute mania of homicidal tendency, and is the most frequent cause of chronic insanity.

16. The figures of the lunatic asylums of Lower Bengal for the past ten years show that of 2,202 admissions, 641 were *ganja*-smokers, 117 spirit-drinkers, and 8 only were opium-eaters. The figures for the other provinces of India show similar results.

With regard to the age at which the habit of eating opium is begun, the valuable series of 215 cases collated by Dr. Ram Moy Roy shows that the habit was contracted between the ages of 20 and 30 in 36, between 30 and 40 in 101 (or 47 per cent. of the whole); while 60 did not begin to eat opium till between 40 and 50 years of age.

The evidence of Dr. Koylash Chunder Sen, who has a large practice among the Marwarees of Burra Bazar, with whom the habit is all but universal, is most valuable. Notwithstanding their daily consumption of opium the Marwarees are probably, without any exception, the most pushing and successful merchants and speculators in the mercantile community of Calcutta. His opinion, as well as that of Dr. Jogendra Nath Ghosh, Debendra Nath Roy and Ram Moy Roy, must be taken as discounting to a very large extent the more gloomy view taken by Dr. Kollye Chunder Sen, which cannot, I think, be accepted without considerable qualification. For instance, I am well acquainted with the opium-eating boatman of Eastern Bengal, having spent many days in his company, with nothing to do but to observe him, and I must regard the description of him as reduced to the condition of an "automaton," unable to divert his attention to anything but his dreary toil as most inapplicable to the cheery soul, ever ready for a laugh and a joke and a plunge in the river when his day's work was done, with whom my recollection is familiar. Neither is his picture of the dull apathetic man dozing and nodding at intervals of conversation, and losing the chain of his thoughts, difficult to rouse, and "despicable even to Macaulay's ideal Bengalee," a common one. It was certainly not applicable to the two opium-eaters, one taking a drachm daily for forty years, and the other twenty grains for twenty-five years, to whom I was introduced by Dr. Jogendro Nath Ghosh, standing at their own door and receiving, with the polite urbanity so characteristic of the race, the members of the "Young Men's Improvement Association," coming to listen to an address on "Culture" by the most eloquent native convert in Calcutta.

With regard to the effect of the habit on longevity, we have the authoritative opinion of Sir Robert Christison that in British opium-eaters it is so little obvious, that its concealment ought not to invalidate an assurance policy. As regards Indian opium-eaters, the question is a most difficult one on account of the absence of data and vital statistics bearing on the question. Taking Dr. Ram Moy Roy's series of opium eaters, I find that of the 36 who had begun the habit between 20 and 30 years of age, 13 had already reached the age of 55, and 4 the age of 65 or more. Compared with the same number of males in England and Wales, these numbers would indicate a very decided shortening of life. But such a comparison would be obviously

Appendix XXI.

most unfair; for, whereas, the annual death-rate of English males is under 20 per 1,000, that of Bengal is nearer 40 per 1,000. But even if we take for the comparison the death-rate of Manchester (27 per 1,000), we would find that of 36 men of the average age of 25 in that city, only 16 would reach the age of 55 against the 17 opium-eaters of Calcutta and its neighbourhood who did so according to Dr. Roy's list.

Of the 101 opium-eaters who began the practice between 30 and 40 years of age, 36 had reached the age of 55 and 17 that of 65. These again are low figures as compared with English tables, where the same number would give 71 and 50 respectively; but as the death-rate of Bengal is double that of England, they are not so far apart. The figures for England with such a mortality would be 35·5 and 25 against 36 and 17 opium-eaters who attained these ages. But it is vain to make comparisons with the vital statistics of England as data; until we can obtain similar statistics for Bengal, the question must remain one on which different opinions are possible, but it is open to any one to maintain, looking at the long list which Dr. Roy gives of healthy old men over 65 years of age who have indulged in the habitual use of opium for periods varying from 10 to 66 years, that the habit does not in India obviously tend to shorten life certainly if taken in moderation, or possibly even when the quantities consumed are relatively large.

With regard to the comparative evils of opium and alcohol, there was only one voice. They are indeed not comparable. Those of alcohol are so comprehensive, so awful, so degrading, so terrible, individually and socially, so far-reaching in their consequences not only in the diseases bodily and mental which it gives rise to, or in the destitution and misery of those dependent on the spirit-drinker, but in the physical and moral defects of his progress, while those of opium-eating are so little obstrusive, that a medical man may spend the best part of his life-time among opium-eaters in India, with every opportunity of noticing its evils if they existed to any great extent without meeting with half-a-dozen instances of opium wreckage; and the picture of England with a voice husky with alcohol and a finger shaking with drink, admonishing the mute expectant people of India on the depravity of opium-eating, and, purblind with the beam in her own eye, seeking out painfully the mote in her neighbour's, is one of the most curious of modern times.

Another point on which there was practical unanimity was as to the impetus which interference with the opium traffic would give to the habitual use of alcohol and ganja by the people of India. The appalling evils of alcohol are only too familiar already in India; especially among the better classes of our large towns the rich Baboo, and his poor, overworked and underpaid clerical brother as a consequence of the cheap liquors imported so freely from Europe; while the evils of *ganja* are clearly set forth in these papers, especially as an incentive to violent crime and as a cause of insanity. Experience shows that at present the particular intoxicant indulged in is to a considerable extent a matter of cost. The majority of the law-abiding peasantry prefer opium, because it is little harmful and seems to offer them some protection against malaria; but the excise reports show that where the policy of Government has made the price of opium nearly prohibitive, there is a "rush to alcohol" and *ganja*; and *vice versâ* where the abolition of out-stills makes country spirits dear and difficult to obtain, there is an increased consumption of *ganja* and opium (see the Excise Administration for Bengal for 1890-91, pages 36 and 40). The peasantry of Bengal take to these intoxicants, not from vice, but because of the miseries of their lives, their ague, their rheumatism and the hardness of their lot, and they will probably do so

> "As long as the heart has passions,
> As long as life has woes."

And if it is so,—if it is to be a question of alcohol, or opium, or *ganja*, a thousand times let it be opium.

Appendix XXI.

## APPENDIX—Opium-eaters in Lunatic Asylums.

### ADMISSIONS TO THE ASYLUMS OF LOWER BENGAL FOR TEN YEARS.

| | Districts. | Total Admissions. | Alleged Cause. | | | Average per cent. total admissions. | | | |
|---|---|---|---|---|---|---|---|---|---|
| | | | Ganja. | Spirits. | Opium. | | Ganja. | Spirits. | Opium. |
| 1881. | Dullunda ... ... ... | 80 | 26 | 6 | 1 | | | | |
| | Dacca ... ... ... | 46 | 8 | 3 | ... | | | | |
| | Patna ... ... .. | 52 | 24 | 4 | 1 | | | | |
| | Cuttack ... ... ... | 16 | 6 | .. | ... | | | | |
| | Berhampore ... ... ... | 19 | 5 | ... | ... | | | | |
| | Total ... ... | 213 | 69 | 13 | 2 | | 32·3 | 6·1 | ·9 |
| 1882. | Dullunda ... ... ... | 60 | 28 | 4 | ... | | | | |
| | Dacca ... ... ... | 35 | 5 | 1 | ... | | | | |
| | Patna ... ... ... | 53 | 16 | 4 | ... | | | | |
| | Cuttack ... ... ... | 17 | 8 | ... | ... | | | | |
| | Berhampore ... ... ... | 23 | 9 | 1 | ... | | | | |
| | Total ... ... | 188 | 66 | 10 | ... | | 35·1 | 5·3 | ... |
| 1883. | Dullunda ... ... ... | 76 | 22 | 5 | ... | | | | |
| | Dacca ... ... ... | 57 | 5 | 3 | ... | | | | |
| | Patna ... ... ... | 53 | 27 | 7 | 1 | | | | |
| | Cuttack ... ... ... | 22 | 10 | ... | ... | | | | |
| | Berhampore ... ... ... | 24 | 12 | 3 | ... | | | | |
| | Total ... ... | 232 | 76 | 18 | 1 | | 32·7 | 7·7 | ·4 |
| 1884. | Dullunda ... ... ... | 110 | 26 | 2 | ... | | | | |
| | Dacca ... ... ... | 39 | 4 | 1 | ... | | | | |
| | Patna ... ... ... | 46 | 15 | 8 | ... | | | | |
| | Cuttack ... ... ... | 23 | 8 | 1 | ... | | | | |
| | Berhampore ... ... ... | 14 | 9 | ... | ... | | | | |
| | Total ... ... | 232 | 62 | 12 | ... | | 26·7 | 5·1 | ... |
| 1885. | Dullunda ... ... ... | 92 | 22 | 1 | ... | | | | |
| | Dacca ... ... ... | 56 | 10 | 2 | ... | | | | |
| | Patna ... ... ... | 49 | 13 | 4 | ... | | | | |
| | Cuttack ... ... ... | 14 | 5 | ... | ... | | | | |
| | Berhampore ... ... ... | 21 | 9 | 3 | 1 | | | | |
| | Total ... ... | 232 | 59 | 10 | 1 | | 25·4 | 4·3 | ·4 |
| 1886. | Dullunda ... ... ... | 96 | 20 | 1 | ... | | | | |
| | Dacca ... ... ... | 52 | 12 | 3 | ... | | | | |
| | Patna ... ... ... | 34 | 14 | 2 | ... | | | | |
| | Cuttack ... ... ... | 16 | 6 | ... | ... | | | | |
| | Berhampore ... ... ... | 20 | 5 | 1 | ... | | | | |
| | Total ... ... | 218 | 57 | 7 | ... | | 26·1 | 3·2 | ... |
| 1887. | Dullunda ... ... ... | 58 | 13 | 4 | ... | | | | |
| | Dacca ... ... ... | 55 | 14 | 1 | ... | | | | |
| | Patna ... ... ... | 29 | 4 | 4 | ... | | | | |
| | Cuttack ... ... ... | 14 | 9 | ... | ... | | | | |
| | Berhampore ... ... ... | 25 | 14 | 1 | ... | | | | |
| | Total ... ... | 181 | 54 | 10 | ... | | 29·8 | 5·5 | ... |
| 1888. | Dullunda ... ... ... | 84 | 25 | 1 | ... | | | | |
| | Dacca ... ... ... | 57 | 8 | 1 | ... | | | | |
| | Patna ... ... ... | 41 | 13 | 4 | ... | | | | |
| | Cuttack ... ... ... | 13 | 2 | ... | ... | | | | |
| | Berhampore ... ... ... | 43 | 15 | 5 | 1 | | | | |
| | Total ... ... | 238 | 63 | 11 | 1 | | 26·4 | 4·6 | ·4 |
| 1889. | Dullunda ... ... ... | 89 | 23 | 5 | ... | | | | |
| | Dacca ... ... ... | 56 | 20 | 3 | ... | | | | |
| | Patna ... ... ... | 45 | 13 | 8 | ... | | | | |
| | Cuttack ... ... ... | 11 | 3 | 1 | ... | | | | |
| | Berhampore ... ... ... | 46 | 10 | 2 | 1 | | | | |
| | Total ... ... | 247 | 69 | 19 | 1 | | 27·9 | 7·6 | ·4 |
| 1890. | Dullunda ... ... ... | 58 | 23 | 4 | 1 | | | | |
| | Dacca ... ... ... | 62 | 24 | ... | ... | | | | |
| | Patna ... ... ... | 52 | 15 | 3 | 1 | | | | |
| | Cuttack ... ... ... | 12 | 2 | ... | ... | | | | |
| | Berhampore ... ... ... | 37 | 2 | ... | ... | | | | |
| | Total ... ... | 221 | 66 | 7 | 2 | | 29·8 | 3·1 | ·9 |
| | Grand Total ... ... | 2,202 | 641 | 117 | 8 | | 292·2 | 52·5 | 3·4 |
| | Average ... ... | ... | ... | ... | ... | ... | 29·1 | 5·3 | 0·36 |

Appendix XXI.

BOMBAY ASYLUMS—Three Years.

| | Stations. | Total Admissions. | Alleged Cause. | | | Percentage on total admissions. | | | Religion. | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | Ganja. | Opium. | Spirits. | Ganja. | Opium. | Spirits. | Hindus. | Mahomedans. | Christians. |
| 1888. | Colaba ... | 167 | 14 | 1 | 25 | | | | 48 | 28 | 75 |
| | Ratnagur ... | 25 | 2 | ... | ... | | | | 20 | 4 | 1 |
| | Poona ... | 15 | 3 | ... | 1 | | | | 9 | 6 | 0 |
| | Dharwar ... | 5 | ... | ... | 1 | | | | 3 | 2 | 0 |
| | Ahmedabad ... | 19 | 6 | ... | ... | | | | 16 | 1 | |
| | Hyderabad ... | 35 | 15 | 1 | 1 | | | | 14 | 20 | 1 |
| | Total ... | 266 | 40 | 2 | 28 | | 15·0 | ·7 | 10·5 | 110 | 61 | 78 |
| 1889. | Colaba ... | 118 | 11 | 3 | 8 | | | | 27 | 21 | 51 |
| | Ratnagur ... | 23 | 3 | ... | ... | | | | 18 | 2 | 3 |
| | Poona ... | 35 | 10 | ... | 2 | | | | 23 | 11 | 1 |
| | Dharwar ... | 19 | 6 | ... | ... | | | | 13 | 4 | 1 |
| | Ahmedabad ... | 21 | 6 | ... | 1 | | | | 17 | 4 | 0 |
| | Hyderabad ... | 26 | 9 | ... | ... | | | | 10 | 16 | 0 |
| | Total ... | 242 | 45 | 3 | 11 | | 18·5 | 1·2 | 4·5 | 108 | 58 | 56 |
| 1890. | Colaba ... | 176 | 13 | 1 | 13 | | | | 62 | 21 | 75 |
| | Ratnagur ... | 15 | ... | ... | 1 | | | | 13 | 0 | 2 |
| | Poona ... | 36 | 6 | ... | 2 | | | | 28 | 6 | 2 |
| | Dharwar ... | 10 | 4 | ... | 1 | | | | 6 | 4 | 0 |
| | Ahmedabad ... | 12 | 5 | ... | ... | | | | 7 | 5 | 0 |
| | Hyderabad ... | 43 | 19 | ... | ... | | | | 20 | 23 | 0 |
| | Total ... | 292 | 47 | 1 | 17 | | 16·0 | 3 | 5·8 | 136 | 59 | 79 |
| | Grand Total ... | 800 | 132 | 6 | 56 | | 49·5 | 2·2 | 20·8 | | | |
| | Average ... | ... | ... | ... | ... | | 16·50 | ·75 | ·00 7 | | | |

RANGOON ASYLUM—Six Years.

| | Total. | Alleged Cause. | | | Percentage. | | |
|---|---|---|---|---|---|---|---|
| | | Ganja. | Opium. | Spirits. | Ganja. | Opium. | Spirits. |
| 1885 ... ... ... | 72 | 2 | ... | 3 | 2·7 | ... | 4·1 |
| 1886 ... ... ... | 79 | 7 | ... | 7 | 8·8 | ... | 8·8 |
| 1887 ... ... ... | 96 | ... | ... | 6 | ... | ... | 6·2 |
| 1888 ... ... ... | 98 | 1 | 1 | 4 | 1·0 | 1·0 | 4·0 |
| 1889 ... ... ... | 100 | 2 | 2 | 10 | 2·0 | 2·0 | 10·0 |
| 1890 ... ... ... | 96 | 4 | 2 | 2 | 4·1 | 2·0 | 2·0 |
| Total ... ... | 541 | 16 | 5 | 32 | 18·6 | 5·0 | 35·1 |
| Average ... ... | ..... | ... | ... | ... | 2·95 | ·92 | 5·91 |

Appendix XXI.

## DR. RAM MOY ROY'S LIST OF OPIUM-EATERS.

| No. | Names. | Residence. | Age when begun. | Present age. | How long used (years). | Quantity taken.* | Occupation. | Present condition of mind and body. | |
|---|---|---|---|---|---|---|---|---|---|
| 1 | Tarruck Nath Mitter | Bhowanipur | 41 | 62 | 21 | 2 as. | Clerk | Good | Good. |
| 2 | Chundra Nath Mittra | Ditto | 44 | 60 | 16 | 2 ,, | Trader | ,, | ,, |
| 3 | Hurrish Chunder Bose | Ditto | 35 | 64 | 29 | 3 ,, | Clerk | ,, | ,, |
| 4 | Jadu Nath Chatterjee | Ditto | 40 | 62 | 22 | 3 ,, | Ditto | ,, | ,, |
| 5 | Koilash Chunder Bose | Ditto | 45 | 60 | 15 | 2 ,, | Ditto | ,, | ,, |
| 6 | Mohendro Nath Chatterjee | Ditto | 45 | 55 | 10 | 1½ ,, | Ditto | ,, | ,, |
| 7 | Bama Churn Ghose | Ditto | 44 | 58 | 13 | 4 ,, | Ditto | ,, | ,, |
| 8 | Gopal Chunder Bakshi | Ditto | 30 | 80 | 50 | 4 ,, | Ditto | ,, | Fair. |
| 9 | Haran Chunder Bose | Ditto | 45 | 62 | 17 | 2 ,, | Trader | ,, | Good. |
| 10 | Huri Nath Dutt | Ditto | 30 | 45 | 15 | 1½ ,, | Clerk | ,, | ,, |
| 11 | Ishen Chunder Banerjee | Ditto | 36 | 58 | 22 | 2 ,, | Ditto | ,, | ,, |
| 12 | Mahdhub Chunder Naug | Ditto | 45 | 46 | 1 | 1 ,, | Ditto | ,, | ,, |
| 13 | Nobin Chunder Nath | Ditto | 45 | 56 | 11 | 3 ,, | Ditto | ,, | ,, |
| 14 | Kishen Lall Bermon | Ditto | 40 | 70 | 30 | 6 ,, | Trader | ,, | ,, |
| 15 | Kader Nath Mookerjee | Bali | 25 | 55 | 30 | 2 ,, | Merchant | ,, | ,, |
| 16 | Moti Lall Serkhail | Ditto | 30 | 65 | 35 | 2 ,, | Ditto | ,, | ,, |
| 17 | Bhoobun Mohun Mookerjee | Ditto | 45 | 50 | 5 | 2 ,, | Pleader | ,, | ,, |
| 18 | Bama Churn Mookerjee | Ditto | 30 | 55 | 25 | 1½ ,, | Clerk | ,, | ,, |
| 19 | Brindabon Mookerjee | Ditto | 35 | 65 | 30 | 2 ,, | Ditto | ,, | ,, |
| 20 | Huri Prosonno Mookerjee | Ditto | 22 | 26 | 4 | 1 ,, | Merchant | ,, | ,, |
| 21 | Dharmadas Banerjee | Ditto | 28 | 35 | 7 | 1 ,, | Broker | ,, | ,, |
| 22 | Umes Chunder Gossain | Ditto | 45 | 70 | 25 | 2 ,, | Clerk | ,, | ,, |
| 23 | Radha Nath Banerjee | Ditto | 45 | 80 | 35 | 2 ,, | Ditto | ,, | Fair. |
| 24 | Gunga Churn Mukerjee | Ditto | 35 | 45 | 10 | 1½ ,, | Ditto | ,, | Good. |
| 25 | Modhu Suddun Ghose | Ditto | 40 | 75 | 35 | 4 ,, | Broker | ,, | ,, |
| 26 | Gurudass Mookerjee | Ditto | 50 | 75 | 25 | 1½ ,, | Clerk | ,, | ,, |
| 27 | Bani Madhub Bangy | Ditto | 35 | 45 | 10 | 1 ,, | Ditto | ,, | ,, |
| 28 | Koylas Chunder Mukerjee | Ditto | 30 | 65 | 35 | 4½ ,, | Ditto | ,, | ,, |
| 29 | Tarini Churn Roy | Ditto | 40 | 75 | 30 | 4 ,, | Contractor | ,, | ,, |
| 30 | Bhabodeb Chatterjee | Dukesvar | 45 | 70 | 25 | 1 ,, | Pensioner | ,, | ,, |
| 31 | Romanath Banerjee | Bali | 30 | 40 | 10 | 1 ,, | Clerk | ,, | ,, |
| 32 | Abinash Chunder Misser | Ditto | 33 | 38 | 5 | ½ ,, | Sub-Inspector of Schools. | ,, | ,, |
| 33 | Gopal Chunder Chowdry | Ditto | 45 | 75 | 30 | 2½ ,, | Money-lender | ,, | Indifft. |
| 34 | Kala Chand Ghosal | Ditto | 25 | 50 | 25 | 2 ,, | Priest | ,, | Good. |
| 35 | Punchanun Chackerbutty | Bhowanipur | 25 | 70 | 45 | 2 ,, | Pensioner | ,, | ,, |
| 36 | Raj Mohun Banerjee | Chattra | 25 | 55 | 30 | 2 ,, | Zemindar | ,, | ,, |
| 37 | Bhola Nath Gangooly | Monyrampur | 30 | 60 | 30 | 4 ,, | Pensioner | ,, | Fair. |
| 38 | Kally Dhon Gangooly | Bali | 30 | 55 | 25 | 4 ,, | Ditto | ,, | Good. |
| 39 | Nobin Chunder Banerjee | Ramkristopur | 35 | 55 | 20 | 1 ,, | Ditto | ,, | ,, |
| 40 | Tarini Churn Ghose | Bhowanipur | 45 | 60 | 15 | 1 ,, | Money-lender. | ,, | Fair. |
| 41 | Nemai Churn Srimony | Chattra | 30 | 65 | 35 | 2 ,, | Kobiraj | ,, | Good. |
| 42 | Prosunno Coomar Banerjee | Barruipur | 35 | 60 | 25 | 4 ,, | Zemindar | ,, | Indifft. |
| 43 | Preo Nath Banerjee | Kulakash District, 24-Purgunnahs. | 30 | 40 | 10 | 1 ,, | Mohurir | ,, | Good. |
| 44 | Ram Gopal Banerjee | Bokool Bagan | 40 | 50 | 10 | 2 ,, | Book-keeper | ,, | ,, |
| 45 | Jogendro Nath Mukerjee | Bankipur | 39 | 45 | 6 | ½ ,, | Clerk | ,, | ,, |
| 46 | Adoyta Nath Chowdry | Bow Bazar | 40 | 65 | 25 | 2 ,, | Book-keeper | ,, | ,, |
| 47 | Kader Nath Chatterjee | Panihati | 48 | 68 | 20 | 1 ,, | Zemindar | ,, | ,, |
| 48 | Guru Dass Naug | Puddpuker | 27 | 56 | 29 | ½ ,, | Clerk | ,, | ,, |
| 49 | Coruna Moy Banerjee | Bhowanipur | 28 | 56 | 28 | 3 ,, | Ditto | ,, | ,, |
| 50 | Heralall Sirkar | Bokool Bagan | 25 | 31 | 6 | 4 ,, | Mohurir | ,, | ,, |
| 51 | Jogendro Nath Mookerjee | Bhowanipur | 34 | 37 | 3 | 12 ,, | Clerk | ,, | ,, |
| 52 | Uma Churn Roy | Ditto | 30 | 60 | 30 | 1½ ,, | Peon | ,, | Fair. |
| 53 | Mothura Nath Banerjee | Ditto | 40 | 55 | 15 | 4 ,, | Clerk | ,, | ,, |
| 54 | Kali Kumar Dutt | Ditto | 30 | 65 | 35 | 1½ ,, | Trader | ,, | Good. |
| 55 | Mohendro Nath Bosedar | Ditto | 23 | 50 | 27 | 1 ,, | Ditto | ,, | ,, |
| 56 | Gopal Chunder Toruf | Ditto | 25 | 45 | 20 | 4 ,, | Zemindar | ,, | ,, |
| 57 | Debi Churn Chatterjee | Chuckerbare | 30 | 46 | 16 | 2 ,, | Mocktur | ,, | ,, |
| 58 | Horo Nath Chuckerbutty | Ditto | 29 | 81 | 51 | 6 ,, | Ditto | ,, | ,, |
| 59 | Bissessur Mukerjee | Bhowanipur | 22 | 23 | 1 | 1 ,, | Clerk | ,, | ,, |
| 60 | Dino Nath Ruddur | Ditto | 30 | 55 | 25 | 3 ,, | Ditto | ,, | Fair. |
| 61 | Mohabir Kahar | Goaltuli | 25 | 32 | 7 | ½ ,, | Driver | ,, | Good. |
| 62 | Radhica Nath Mullick | Sakaripara | 30 | 35 | 5 | ½ ,, | Trader | ,, | ,, |
| 63 | Brojo Nath Rudder | Ditto | 40 | 35 | 7 | 2 ,, | Ditto | ,, | ,, |
| 64 | Bhola Nath Panda | Chamrughât | 20 | 55 | 35 | ½ ,, | Priest | ,, | ,, |
| 65 | Kissori Mohun Sen | Bhowanipur | 25 | 50 | 25 | ½ ,, | Ditto | ,, | ,, |
| 66 | Sohadeb Tewari | Goaltuli | 28 | 30 | 2 | ¼ ,, | *Nil.* | ,, | Indifft. |
| 67 | Shaik Poran | Katoon Ghâti | 25 | 60 | 35 | ¼ ,, | Labourer | ,, | Good. |
| 68 | Neemy Churn Hazra | Moden Pal's Ghât | 32 | 36 | 4 | ¼ ,, | Agent | ,, | Indifft. |
| 69 | Bhogoban Ch. Bhuttacharjee | Gobind Baboo's lane | 40 | 56 | 16 | 2 ,, | Priest | ,, | Good. |
| 70 | Bhut Nath Dutt | Bhowanipur | 45 | 48 | 3 | ¼ ,, | Money-lender | ,, | Indifft. |
| 71 | Uma Churn Kundoo | Chunder N. Chatterjee's Street. | 25 | 56 | 31 | ¼ ,, | Doctor | ,, | Good. |
| 72 | Gopal Chunder Dutt | Bhowanipur | 31 | 41 | 10 | ½ ,, | Clerk merchant | ,, | ,, |
| 73 | Patit Pabon Ghose | Chetla | 52 | 60 | 8 | ½ ,, | Trader | ,, | ,, |
| 74 | Bhola Nath Ghose | Ditto | 30 | 32 | 2 | ½ ,, | Ditto | ,, | ,, |
| 75 | Ram Lall Dey | Chunder N. Chatterjee's Street. | 50 | 60 | 10 | 1 ,, | Cloth merchant | ,, | ,, |
| 76 | Raj Mohun Dutt | Goaltuli Road | 40 | 50 | 10 | 3 ,, | Blacksmith | ,, | ,, |
| 77 | Bhola Nath Kormoker | Kalighat Post Office | 30 | 52 | 22 | ½ ,, | Priest | ,, | Fair. |
| 78 | Dino Bundhu Ganguly | Sankaripara | 31 | 47 | 16 | 4 ,, | Trader | ,, | Good. |

* NOTE.—A tola equals 180 grains: an anna weight equals 11¼ grains.

Appendix XXI.

DR. RAM MOY ROY'S LIST OF OPIUM-EATERS—*continued.*

| No. | Names. | Residence. | Age when begun. | Present age. | How long used (years). | Quantity taken.* | Occupation. | Present condition of mind and body. | |
|---|---|---|---|---|---|---|---|---|---|
| 79 | Dino Nath Roy | Goaltuli | 36 | 71 | 35 | 2 as | Clerk | Good | Good. |
| 80 | Bani Madhub Mukerjee | Pokool Bagan | 35 | 50 | 15 | 1 „ | Examiner | „ | „ |
| 81 | Rakhal Chunder Ghosal | Bhowanipur | 38 | 47 | 9 | 1 „ | Clerk | „ | Fair. |
| 82 | Bepin Behary Dass | Goaltuli | 54 | 55 | 1 | ¼ „ | Trader | „ | Good. |
| 83 | Sorup Churn Nundon | Chawoolputi | 60 | 99 | 39 | 1 „ | Shop-keeper | „ | Fair. |
| 84 | Prem Chand Kormoker | Bhowanipur | 20 | 60 | 40 | 1 „ | Landholder | „ | „ |
| 85 | Ramtarun Chuckerbutty | Ditto | 26 | 42 | 16 | 4 „ | Printer | „ | Good. |
| 86 | Sree Nath Dass | Rajar Bagan | 50 | 66 | 16 | 1 „ | Pensioner | „ | „ |
| 87 | Haran Chunder Mukerjee | Strand Road | 30 | 60 | 30 | 2 „ | *Nil* | „ | „ |
| 88 | Bhola Nath Banerjee | Chawoolputi | 40 | 69 | 29 | 2 „ | Pensioner | „ | „ |
| 89 | Prossunno Coomar Banerjee | Rajar Bagan | 44 | 56 | 12 | 3 „ | *Nil* | „ | „ |
| 90 | Echamoye Dabee | Kamarparah | 45 | 60 | 15 | 6 „ | Pensioner | „ | „ |
| 91 | Nobo Chunder Dutt | Goatali | 43 | 65 | 22 | 1½ „ | Trader | „ | „ |
| 92 | Nilkomul Dutt | Ditto | 35 | 60 | 25 | 1 „ | Merchant | „ | „ |
| 93 | Modhu Suden Nundi | Sakariparah | 40 | 66 | 26 | 1½ „ | Md. servant | „ | „ |
| 94 | Bromho Moby Dassee | Ditto | 30 | 80 | 50 | 1 „ | Labourer | „ | Indifft. |
| 95 | Behary Lall Pal | Ditto | 22 | 33 | 11 | 2 „ | Clerk | „ | Good. |
| 96 | Gopal Chunder Pal | Kasariparah lane | 35 | 44 | 9 | 2 „ | Trader | „ | „ |
| 97 | Choitra Mullick | Katooakhoti | 25 | 60 | 35 | 1 „ | Recruiter | „ | „ |
| 98 | Dorgai Khan | Goaltuli | 30 | 50 | 20 | 6 „ | Mohurir | „ | „ |
| 99 | Dinobundhoo Roy | Kasariparah | 37 | 45 | 8 | ½ „ | *Nil* | „ | „ |
| 100 | Nidumoney Bewah | Ditto | 25 | 55 | 30 | ¼ „ | Labourer | „ | „ |
| 101 | Poran Chunder Ghose | Ditto | 30 | 32 | 2 | ½ „ | Pensioner | „ | Fair. |
| 102 | Gopal Kristo Pal | Ditto | 30 | 59 | 29 | ½ „ | Peshker | „ | Good. |
| 103 | Dhirbosing Dass | Sakariparah | 25 | 70 | 45 | 12 „ | Broker | „ | „ |
| 104 | Kristo Chunder Sircar | Bhowanipur | 40 | 60 | 20 | 2 „ | Clerk | „ | „ |
| 105 | Hori Money Bewah | Ditto | 50 | 65 | 15 | 1 „ | Md. servant | „ | „ |
| 106 | Gonesh Chunder Dass | Ditto | 36 | 39 | 3 | 1 „ | Kobiraj | „ | „ |
| 107 | Maloti Bewah | Ditto | 30 | 55 | 25 | 1 „ | Ditto | „ | „ |
| 108 | Kader Nath Sen | Goaltuli | 50 | 60 | 10 | 1 „ | *Nil* | „ | „ |
| 109 | Madhob's mother | Bhowanipur | 45 | 48 | 3 | ¼ „ | *Nil* | „ | „ |
| 110 | A female | Ditto | 50 | 60 | 10 | 1 „ | Printer | „ | „ |
| 111 | Jadu Nath Mannah | Ditto | 20 | 60 | 40 | 1 „ | Pensioner | „ | „ |
| 112 | Gour Chand Bose | Ditto | 45 | 90 | 45 | 1½ „ | Priest | „ | „ |
| 113 | Mohima Churn Bhuttacharjee | Kalighat | 46 | 56 | 10 | ¼ „ | Mocktur | „ | „ |
| 114 | Mohendro Nath Bose | Bhowanipur | 27 | 50 | 23 | 1 „ | Shop-keeper | „ | „ |
| 115 | Bonomally Dass | Khiderpur | 30 | 36 | 6 | ½ „ | Cooly | „ | „ |
| 116 | Khetter Nath Ghose | Kalighat | 30 | 35 | 5 | ½ „ | Shop-keeper | „ | „ |
| 117 | Bhola Nath Giripod | Bhowanipur | 25 | 30 | 5 | 1 „ | *Nil* | „ | „ |
| 118 | Bemola Bewah | Katooakhoti | 35 | 40 | 5 | 1 „ | *Nil* | „ | „ |
| 119 | Bhut Nath Boiragi | Moden Pal's lane | 50 | 65 | 15 | 1 „ | *Nil* | „ | „ |
| 120 | Projo Mohun Nundi | Goaltuli | 32 | 40 | 8 | 1 „ | Shop-keeper | „ | „ |
| 121 | Jogendro Vari | Kasaripara | 30 | 35 | 5 | 1 „ | Cooly | „ | „ |
| 122 | Noffer Chunder Chuckerbutty | Vookoilash | 32 | 33 | 1 | 1 „ | Priest | „ | „ |
| 123 | Dhonuk Dhur Pattock | Ditto | 40 | 50 | 10 | 2 „ | Ditto | „ | „ |
| 124 | Bhubon Mohun Banerjee | Ditto | 30 | 37 | 7 | 3 „ | Shop-keeper. | „ | „ |
| 125 | Guru Churn Mundle | Khiderpur | 50 | 70 | 20 | 2½ „ | Trader | „ | „ |
| 126 | Bani Madhub Banerjee | Vookoilash | 25 | 32 | 7 | 2 „ | *Nil* | „ | „ |
| 127 | Bhubon Mohun Ghosal | Ditto | 22 | 32 | 10 | 7 „ | Zemindar | „ | „ |
| 128 | Sutteshier Ghosal | Ditto | 33 | 34 | 11 | 2 „ | Ditto | „ | „ |
| 129 | Nebaran Ch. Mukerjee | Khiderpur | 35 | 35 | 10 | 5 „ | Agent | „ | „ |
| 130 | Jogendro Nath Gupta | Bowbazar | 32 | 46 | 14 | 10 „ | Kobiraj | „ | „ |
| 131 | Lokhon Vari | Kasaripara | 60 | 62 | 2 | ¼ „ | Trader | „ | „ |
| 132 | Horiprosunno Shaha | Bhowanipur | 35 | 42 | 7 | ¼ „ | Wine merchant | „ | „ |
| 133 | Lackhi Narain Mukerjee | Jeliapara | 50 | 60 | 10 | ¼ „ | Trader | „ | „ |
| 134 | Bedhu Bhusun Dass | Bamonpara | 31 | 35 | 4 | ¼ „ | Sirkar | „ | „ |
| 135 | Koilash Chunder Nundi | Katooakhoti | 35 | 50 | 15 | ¼ „ | Trader | „ | „ |
| 136 | Loke Nath Mukerjee | Gopal Ghât | 30 | 42 | 12 | 1 „ | Beggar | „ | „ |
| 137 | Choiton Pal | Katooakhoti | 25 | 55 | 30 | 1 „ | Trader | „ | Indifft. |
| 138 | Shaik Guiram | Bhowanipur | 30 | 56 | 26 | 1 „ | Cooly | „ | Good. |
| 139 | Mote Lall Dass | Kalighat | 27 | 57 | 30 | 4 „ | Teacher | „ | „ |
| 140 | Bendoo Money Bewah | Bhowanipur | 34 | 60 | 26 | 1 „ | Md. Servant | „ | „ |
| 141 | Lucki Narain Pal | Ditto | 34 | 36 | 2 | ¼ „ | Artisan | „ | „ |
| 142 | Rakhal Chunder Dass | Ditto | 21 | 36 | 15 | 1 „ | Ditto | „ | „ |
| 143 | Madhub Chunder Mookerjee | Ditto | 31 | 41 | 10 | 1 „ | Clerk | „ | „ |
| 144 | Chuni Lal Nundon | Ditto | 40 | 65 | 25 | ½ „ | *Nil* | „ | „ |
| 145 | Gopal Chunder Shaha | Kamanpota | 40 | 60 | 20 | 6 „ | Wine merchant | „ | „ |
| 146 | Nundolall Sha | Bhowanipur | 32 | 55 | 32 | 2 „ | Ditto | „ | „ |
| 147 | Gowriprosad Moitra | Maloncho | 40, died suddenly, supposed to have been poisoned. | 106 | 66 | 1 tola | Worked at Bathgate & Co. | „ | „ |
| 148 | Roop Chand Mookerjee | Ditto | 30, died. | 98 | 68 | 1 „ | Clerk | „ | „ |
| 149 | Gopal Chunder Mookerjee | Ditto | 35 | 61 | 26 | 5 as. | Overseer | „ | „ |
| 150 | Barodaprosad Chatterjee | Bhowanipur | 42 | 55 | 13 | 4 „ | Clerk | „ | „ |
| 151 | Barodaprosad Chatterjee | Sakaripara | 32 | 56 | 24 | 2½ „ | Ditto | „ | „ |
| 152 | Audher Chunder Dass | Ditto | 30 | 35 | 5 | 1½ „ | Trader | „ | „ |
| 153 | Jogobundho Chatterjee | Ditto | 35 | 60 | 25 | ½ „ | Priest | „ | Fair |
| 154 | Behari Lall Sirkar's mother | Ditto | 50 | 55 | 5 | ¼ „ | *Nil* | „ | Good. |
| 155 | Prossunno Chunder Bagish | Ditto | 31 | 65 | 34 | 10 „ | Clerk | „ | |

* NOTE.—A tola equals 180 grains: an anna weight equals 11½ grains.

DR. RAM MOY ROY'S LIST OF OPIUM-EATERS—*concluded.*

Appendix XXI.

| No. | Names. | Residence. | Age when begun. | Present age. | How long used (years). | Quantity taken.* | Occupation. | Present condition of mind and body. | |
|---|---|---|---|---|---|---|---|---|---|
| 156 | Preo Nath Mookerjee | Dhobapara | 36 | 47 | 11 | 1 as. | Clerk | Good | Good. |
| 157 | Mohesh Ch. Bhuttacharjee | Telepara | 41 | 56 | 15 | 2 „ | Priest | „ | Fair. |
| 158 | Nilkomul Dutt | Goaltuli | 40 | 56 | 16 | 2 „ | Clerk | „ | Good. |
| 159 | Nitoobonic | Bhowanipnr | 30 | 40 | 10 | ½ „ | Trader | „ | „ |
| 160 | Radha Nath Banerjee | Ditto | 40 | 55 | 15 | 2½ „ | Pensioner | „ | „ |
| 161 | Prossunno Moye Bewah | Goaltuli | 32 | 44 | 12 | ¼ „ | Trader | „ | „ |
| 162 | Hory Dass Gupto | Bhowanipur | 30 | 41 | 11 | 2 „ | Clerk | „ | „ |
| 163 | Chundra Nundun | Kasaripara road | 32 | 50 | 18 | 1 „ | Trader | „ | „ |
| 164 | Sobadar | Baligunge Circular road. | 32 | 85 | 53 | 2½ „ | Pensioner | „ | „ |
| 165 | Booth Nath Haldar | Behala Bazar | 30 | 61 | 31 | 5 „ | Zemindar | „ | „ |
| 166 | Obiram Mookerjee | Ditto | 32 | 55 | 23 | 6 „ | Trader | „ | „ |
| 167 | Prosunno Chunder Haldar | Ditto | 23 | 32 | 9 | 2 „ | Priest | „ | „ |
| 168 | Kali Podo Mookerjee | Bhowanipur | 30 | 60 | 30 | 4 „ | Gomasta | „ | „ |
| 169 | Chuni Lall Mullick | Ditto | 32 | 54 | 22 | ½ „ | Trader | „ | „ |
| 170 | Rono Lall Mookerjee | Ditto | 36 | 55 | 19 | ½ „ | Clerk | „ | „ |
| 171 | Hory Dass Moduck's wife | Gobind Bose's lane | 32 | 40 | 8 | ½ „ | *Nil* | „ | „ |
| 172 | Gupi Nath Raichowdry | Ditto | 30 | 66 | 36 | 1 „ | Hotel-keeper | „ | Fair. |
| 173 | Kherbesh Gowlah | Bhatpara | 30 | 39 | 9 | ½ „ | Labourer | „ | Good. |
| 174 | Susi Bhusun Dutt | Goaltuli | 32 | 55 | 23 | ¼ „ | Clerk | „ | „ |
| 175 | Akhoy Coomar Ghose | Bhowanipur | 40 | 57 | 17 | 2 „ | Brick-shop | „ | „ |
| 176 | Umesh Chunder Dass | Kasaripara | 55 | 67 | 12 | 1 „ | *Nil* | „ | Fair. |
| 177 | Dino Nath Biswas | Ditto | 40 | 65 | 25 | 2 „ | *Nil* | „ | Good. |
| 178 | Dino Nath Mookerjee | Bhowanipur | 41 | 77 | 36 | 1½ „ | Pensioner | „ | „ |
| 179 | Dabi Dhopa | Baligunge | 30 | 55 | 25 | 2 „ | Washerman | „ | „ |
| 180 | Troyluckhoy Nath Ghosal | Katooakhoti | 36 | 57 | 21 | 1 „ | Clerk | „ | „ |
| 181 | Modhu Sudun Mitter | Bag Bazar | 40 | 58 | 18 | 2 „ | *Nil* | „ | „ |
| 182 | Bhola Nath Mitter | Chinsura | 30 | 51 | 21 | ¼ „ | *Nil* | „ | „ |
| 183 | Poran Chunder Dhan | Belsingor | 36 | 55 | 19 | 6 „ | *Nil* | „ | „ |
| 184 | Goberdhan Dhan | Dhurumpur | 26 | 78 | 52 | 10 „ | Kobiraj | „ | „ |
| 185 | Haran Chunder Bose | Bhowanipur | 40, married 3 times 3 years ago. | 65 | 25 | 4 „ | Overseer | „ | „ |
| 186 | Taraprosunno Dutt | Ditto | 42 | 55 | 13 | 4 „ | Cashier | „ | „ |
| 187 | Preo Nath Mookerjee | Ditto | 30 | 55 | 25 | ½ tola | Clerk | „ | „ |
| 188 | Gopal Chunder Bunee | Ditto | 45 | 90 | 45 | 4 as. | *Nil* | „ | „ |
| 189 | A Woman | Ditto | 37 | 65 | 28 | 1 „ | *Nil* | „ | „ |
| 190 | Chunder Nath Mitter | Jalliapara | 30 | 65 | 35 | 2 „ | Clerk | „ | „ |
| 191 | Takur Dass Banerjee | Kalighat | 30 | 75 | 45 | 3 „ | Do. | „ | Fair. |
| 192 | Kunjo Lall Banerjee | Bhowanipur | 40 | 75 | 35 | 2 „ | Judge of s. c. c. | „ | Good. |
| 193 | Gonesh Chunder Banerjee | Ditto | 39 | 74 | 35 | 1 tola | Book-keeper | „ | „ |
| 194 | Gopal Chunder Chatterjee | Puri | 20 | 73 | 53 | 240 grs. | Clerk | „ | „ |
| 195 | Ram Gobind Roy | Bhowanipur | 40 | 81 | 41 | 1½ as. | Peshkar | „ | „ |
| 196 | Behary Lall Khoitra | Ditto | 35 | 47 | 12 | 1 „ | Pleader | „ | „ |
| 197 | Chunder C. Bibee | Ditto | 20 | 36 | 16 | ½ „ | *Nil* | „ | „ |
| 198 | Nisamoney Chuckerbutty | Ditto | 30 | 58 | 28 | 2 „ | *Nil* | „ | „ |
| 199 | Koilash Chunder Ghose | Ditto | 25 | 59 | 34 | ½ „ | Broker | „ | „ |
| 200 | Radha Nath Gooha | Ditto | 30 | 57 | 27 | ¼ „ | Ditto | „ | „ |
| 201 | Gopal Chunder Banerjee | Ditto | 25 | 48 | 23 | 1 „ | *Nil* | „ | „ |
| 202 | Kini Naptini | Ditto | 30 | 58 | 28 | ¼ „ | *Nil* | „ | „ |
| 203 | Horish Chunder Dey | Bhowanipur | 40 | 56 | 16 | ¼ „ | Trader | „ | „ |
| 204 | Bama Soondery Dassi | Ditto | 30 | 40 | 10 | ¼ „ | Ditto | „ | „ |
| 205 | Beni Madhab Addy | Ditto | 38 | 55 | 17 | ¼ „ | Ditto | „ | „ |
| 206 | Kala Chand Mistrie | Ditto | 47 | 55 | 8 | 1¼ „ | Carpenter | „ | „ |
| 207 | Prosunno Ch. Mukerjee | Ditto | 46 | 55 | 9 | 1 „ | *Nil* | „ | „ |
| 208 | Udoy Chand Mookerjee | Russa road | 40 | 60 | 20 | 1½ „ | *Nil* | „ | „ |
| 209 | Rammony Roy | Bhowanipur | 40 | 47 | 7 | 6 grs. | Asstt. Surgeon | „ | „ |
| 210 | Autool Chunder Mookerjee | Ditto | 35 | 56 | 21 | 2 as. | Pleader | „ | „ |
| 211 | Kassee Nath Mitter | Ditto | 40 | 58 | 18 | 4 „ | Ditto | „ | „ |
| 212 | Shumbhu Churn Mookerjee | Ditto | 35 | 56 | 21 | 4 „ | Editor | „ | „ |
| 213 | Bonku Behary Mondle | Duggupur | 30 | 48 | 18 | 8 „ | Zemindar | „ | „ |
| 214 | Chundi Churn Bose | Hooghly district | 40 | 60 | 20 | 2 „ | Clerk | „ | „ |
| 215 | Madhub Ch. Bhuttacharjee | Ditto | 40 | 55 | 15 | 1 „ | Priest | „ | „ |

* Note.—A tola equals 180 grains: an anna weight equals 11¼ grains.

# APPENDIX XXII.

[Presented by Mr. GUPTA, Commissioner of Excise, Bengal.]

Appendix XXII.

## BRIEF HISTORICAL SKETCH OF THE LAW AND RULES REGARDING THE SUPPLY AND SALE OF EXCISE OPIUM IN LOWER BENGAL.

Earliest reference to excise opium in Regulation X of 1813.

Although the Government monopoly in opium was established so early as in 1773, no attempt appears to have been made in these provinces to raise an excise revenue from that source till 1813, the receipts from opium having till then been confined to the sale-proceeds of provision opium or opium intended for export by sea. There is mention of excise opium for the

Appendix XXII.

first time in Regulation X of 1813, section 17. In all the earlier Regulations relating to excise, the articles dealt with apparently were country liquor and intoxicating drugs; these latter including hemp drugs, such as ganja, bhang and charas, as set forth in section 18 of Regulation XXXIV of 1793.

Intoxicating drugs included hemp drugs.

2. Hemp drugs are again specifically referred to in section 7 of Regulation VI of 1800, by which the following daily rates of duty on their sale are laid down:—

Regulation VI of 1800.

| | ₹ | a. |
|---|---|---|
| For cities (Patna, Dacca, Murshidabad and Benares) . | 1 | 0 |
| Towns or villages, 1st class . . . . . | 0 | 12 |
| Ditto, 2nd „ . . . . . | 0 | 8 |
| Ditto, 3rd „ . . . . . | 0 | 4 |

3. It is, however, noteworthy that section 8 forbids the sale of charas and *madat*, and makes it a criminal offence. From this incidental mention of madat, which is a preparation of opium, it would seem probable that opium and its preparations may have been allowed to be sold under the general license to sell intoxicating drugs, though the former were not considered to be of sufficient importance to deserve separate treatment.

Sale of madat prohibited.

4. Section 17 of Regulation X of 1813 prohibited the unlicensed sale of intoxicating drugs (*including opium*), (clause 1), and authorised the Board of Revenue to determine annually the rates of duty leviable on the sale of those drugs; sales of madat and charas were strictly forbidden, the words used being "nothing contained in this section shall be construed to authorise the sale of the articles denominated charas and madat or koppa; these articles being of a most noxious quality and highly prejudicial to health." (Clause 2.)

Provisions regarding excise opium in Regulation X of 1813.

The following special provisions in regard to opium were also enacted:—

Retail sale to be confined to one or two of the principal towns in each district, Collectors being enjoined "to discourage to the utmost extent of their means the sale and consumption of opium, except for medicinal purposes." (Clause 3.)

Excise opium to be indented for by the Collectors, and supplied under orders of the Board of Trade, by their Secretary or by the Opium Agent, the supply being limited to the medical needs of the district. (Clause 4.) In addition to the daily tax, there was to be a duty of ₹10 per 72¾ sicca equal to 1 seer of 80 tolas. (Clause 5.)

5. But the use of opium must have already been very general and the efforts of Government to keep down consumption were apparently found to be unavailing, and were soon given up, for in less than three years Regulation XIII of 1816 was passed, declaring "the retail sale of opium in the interior a branch of the abkari revenue." (Section 54.)

—in Regulation XIII of 1816.

In the subsequent sections detailed provisions are made for sale by official vendors to be remunerated by salary or commission, as well as for sale, by licensed private vendors for whom a form of license is prescribed, one of the conditions imposed for the first time being that the licensee must purchase his drug from the Collector, besides paying the daily license fee. The sale of madat is not again expressly prohibited (though the previous provisions on the subject are repealed). The direction to limit the supply of opium to a district according to its medical needs is not repeated, nor is the Collector asked to discourage consumption or required to confine the shops to the principal towns.

As regards unlicensed sale, an exception was made in favour of native doctors "*bonâ fide* administering opium as medicine in cases of actual sickness" (section 75), but they were not yet required to take out licenses. The limit of private possession was fixed at 2 tolas.

6. The above Regulation was modified by Regulation XI of 1818, which raised the limit of private possession to 5 tolas, and provided for the grant of special free licenses to native medical practitioners, and for supplying them with opium at a reduced price. This was the origin of druggists' permits.

Modifications by Regulation XI of 1818.

The farming system, which had been sanctioned in the case of spirituous liquors by Regulation X of 1813, was extended by section 8 of Regulation VII of 1824 to intoxicating drugs (including opium) and other exciseable articles.

Farming system.

7. The next important enactment regarding excise is Act XXI of 1856, which consolidates all the previous Regulations and Acts on the subject. As regards excise opium, it makes no material changes in the provisions of Regulation XIII of 1816 as amended by Regulation XI of 1818. Section 34 directs that opium shall be supplied to licensed vendors from the Government stores in such manner and at such prices as the Board of Revenue may direct, and section 36 leaves it to the Board to lay down principles on which the license fee, etc., is to be calculated. No provision is made for druggists' permits. Finally, the opium laws have been separated from the laws relating to other exciseable articles and embodied in Act I of 1878, which is the enactment now in force.

Consolidating Act XXI of 1856.

8. Since the general introduction of the farming system in 1824, direct management of the excise revenue by the District Collector was for many years the exception, but the revenue suffered, and in 1847, under the orders of Government, No.361, dated 15th September of that year, it was decided to issue licenses, free of charge, for the retail sale of opium to all respectable persons who applied for them, and who were to be supplied with opium at a fixed price from ₹16 to ₹10, according to a certain classification of the districts then adopted.

General issue of licenses free of charge for sale of opium.

9. In 1873-74, it having appeared to the Board that a fee could advantageously be charged for a license, the experiment was first tried in Calcutta. It was then extended generally during the following year, the fees being levied at different rates varying from ₹5 per mensem in Calcutta down to 8 annas in some of the districts.

A fee on licenses introduced.

The imposition of license fees proved a source of additional revenue to Government, while it led to a large reduction in the number of shops, which in one year declined from 5,524 in 1873-74 to to 3,836 in 1874-75.

10. A further advance was made in 1876-77, when the opium shops in Calcutta and its immediate neighbourhood were settled by auction, and in 1878-79 the system was extended to the rest of the province. The success of the system financially is now beyond doubt.

Auction system.

11. Druggists' permits were taken out for the first time in 1887-88 under revised Opium Rules issued in Mach 1887.

Druggists' permits.

K. G. GUPTA,
*Commissioner of Excise, Bengal.*

CALCUTTA,
*The 16th November 1893.*

---

## APPENDIX XXIII.

Appendix XXIII.

### A SHORT ACCOUNT OF THE SYSTEM UNDER WHICH EXCISE OPIUM AND INTOXICATING DRUGS MANUFACTURED FROM EXCISE OPIUM ARE SOLD IN THE LOWER PROVINCES OF BENGAL.

*Opium Law and Rules.*—The sale and possession of excise opium and of intoxicating drugs manufactured from excise opium are regulated by the Opium Act. I of 1878, and the rules framed thereunder by the Local Government (pages 10—21 of the Excise Manual, 1891, as well as by the Board's Subsidiary Rules (pages 22—27 of the Manual).

2. *Supply of Excise Opium to District Officers for sale.*—Excise opium is of 900 consistence, and is made into cakes

weighing one seer each, 60 of which are packed in a case. The Board keep a sufficient stock of excise opium in their godowns in Calcutta, and supply it on indent to District Officers for sale to licensed vendors. In the case of districts situated close to Patna, the opium is supplied direct from the factory by the Opium Agent.

3. *Indents for Opium.*—Only excise opium may be lawfully sold. District Officers are required to submit indents for excise opium wanted for consumption in their districts at least two months before a fresh supply is needed. Indents are so regulated as to leave in hand on the 31st March of each year a stock equal to five months' consumption.

4. *Manner in which Opium is stored in the Collector's Office.*—Ordinary opium is kept in the treasury, under double lock, and in the joint custody of the Treasury Officer and the Treasurer. If there is no room in the Treasury it is kept in some other safe place, which is secured and guarded in the same manner as a treasury. With the sanction of the Divisional Commissioner, opium is also kept at sub-divisional treasuries for sale.

5. *Wholesale and retail vend of Opium.*—The sale of opium in any quantity not exceeding five tolas in weight is sale by "retail," and when any larger quantity is sold, it is deemed "wholesale."

6. *Persons to whom Excise Opium can be sold wholesale.*—Excise opium can be sold wholesale to the following persons only:—

(1.) A farmer of fees leviable on licenses for the retail sale of opium or of any intoxicating drug.
(N.B.—The farming system is not in force in Bengal.)
(2.) A holder of license for the retail sale of opium or of any intoxicating drug.
(3.) A druggist who holds a permit for the retail sale of opium and intoxicating drugs *bonâ fide* for medicinal purposes only.

No more than one seer may be sold to a licensed druggist at one time.

7. *Sale of Excise Opium by Government.*—Excise opium is only sold wholesale at Sadar and sub-divisional treasuries and in quantities of not less than one seer in weight or with the special sanction of the Board of Revenue, in any smaller quantity to the persons enumerated in the preceding paragraph.

8. *Wholesale vend by a licensed vendor.*—A licensed retail vendor is also permitted to sell opium wholesale to another licensed vendor of opium or of an intoxicating drug, or to a licensed druggist, provided that the quantity so sold does not exceed one seer.

9. *Transport of Opium.*—Transport of opium by a licensed vendor or licensed druggist has to be protected by a pass granted by the Collector.

10. *Government selling price.*—The duty or rate at which opium is sold from the treasury varies in the different districts, and is fixed by Government from time to time by notification in the "Calcutta Gazette." The treasury price is low in the opium-growing area, and rises as the distance of each district from it increases. It ranges at present between 16 Rs. in the Patna Division and 32 Rs. in Orissa.

11. *Opium Accounts.*—An account of the daily sales and balance of stock of opium is kept at the treasury of each district.

12. *Persons by whom Opium is sold by retail.*—Retail sale of opium is not permitted except by a person to whom a license for retail vend has been granted by the Collector or a licensed druggist. The sale of opium by a licensed druggist is, however, allowed for medicinal purposes only.

13. *Special rules for Calcutta.*—The holder of a retail license in Calcutta or its suburbs is required to take out a further license from the Commissioner of Police in Calcutta, under section 39 of Bengal Act IV. of 1866, or in the suburbs of Calcutta, under section 22 of Bengal Act II. of 1866.

14. *How retail licenses are settled.*—Licenses for retail sale are settled by public auction. Such licenses also cover wholesale sales to another licensed vendor. The number of shops to be opened, their sites, and the minimum or upset fee at which each shop is to be let are finally fixed by the Commissioner of Excise under the orders of the Board of Revenue. Appendix XXIII.

15. *Exception.*—In six of the opium-producing districts of the Patna Division named on the margin, shops for the retail sale of opium, madak and chandu are settled at nominal fees varying from 1 R to 12 Rs. a year, with the object of checking the use of illicit opium, *i.e.*, opium kept by opium growers and illicitly disposed of by them.

Muzaffarpur, Gaya, Darbhanga, Saran, Shahabad, Champaran.

16. *Chief features of the auction system.*—The chief features of the auction system are—

(1.) That the Collector binds himself not to issue a license in the course of the year under settlement save under rare and exceptional circumstances, for any shop other than those specified in the list of shops to be settled for the year, which list is put up for public inspection at the Collectorate some days before the sale. A person intending to bid has thus the means of forming an estimate of the amount of competition he may likely expect in carrying on his business.
(2.) That on each license being sold the licensee is required to pay two months' fees in advance as a guarantee against loss to the revenue from sudden relinquishment and consequent closure of the shop or resettlement at lower rate.
(3.) That the Collector does not bind himself to accept the highest or any bid.

17. *Term of retail license.*—Licenses are generally current for twelve months, except in Calcutta, where the term is three years.

18. *A license holder is bound to abide by the conditions of his license.*—The holder of a retail license is bound to abide by the conditions specified in his license, the principal of which are that he take his supply of opium from the Collector's office, or from another licensed vendor, and that he do not sell by retail more than five tolas of opium to any person at one time or permit any person to consume opium in his shop premises.

19. *Madak and Chandu.*—Madak and chandu are intoxicating drugs manufactured from opium. A license is required for the manufacture and retail sale of each of these articles.

20. *Wholesale and retail vend of Madak and Chandu.*—Madak or chandu when sold in any quantity not exceeding one tola in weight is deemed to be sold by "retail," and when sold in any larger quantity, is deemed to be sold "wholesale."

21. *Sale of Madak or Chandu wholesale.*—A licensed vendor of madak or chandu may sell the drug wholesale to another licensed vendor thereof.

22. *How Madak and Chandu licenses are settled.*—Licenses for the manufacture and retail sale of madak and chandu are settled like opium licenses by public auction and under similar conditions.

23. *Manufacture of Madak or Chandu for domestic use.*—The manufacture of madak or chandu for domestic use is not permitted without a special license. The fee of each such license is 50 Rs. a year, which is payable in advance, and the holder thereof is allowed to manufacture and possess not more than one tola of the drug at a time.

24. *Druggists' permits.*—Permits are issued to druggists for the retail sale of opium, intoxicating drugs, and poppy-heads for *bonâ fide* medicinal purposes, and for the use of the same in *bonâ fide* medical preparations or prescriptions at a fixed fee of 1 R. per annum. The holder of a permit is allowed to sell by retail five tolas weight of opium or any intoxicating drug or five seers of poppy-heads.

25. *Poppy-heads.*—Licenses for the retail sale of poppy-heads in quantities not exceeding five seers in weight are granted at a fixed fee of 1 R. per annum. The license-holder must obtain his supply of poppy-heads from a cultivator licensed under Act XIII. of 1857 or from a licensed vendor thereof.

26. *Register of licenses.*—The Collector is required to keep a register showing the number of licenses and permits issued by him, and the quantity of opium passed out in each month to the respective holders thereof.

Appendix XXIII.

| | |
|---|---|
| Opium - - - | Five tolas. |
| Madak or chandu - - | One tola. |
| Poppy-heads - - | Five seers. |

28. *Sales by licensed vendors not interfered with.*—No interference is exercised in the direction of authoritatively fixing the quantity of opium or intoxicating drug to be sold under each license or of regulating retail prices. Consumption, is, however, checked by limiting the number of licenses, and by raising the retail price by means of enhanced duty and license fees.

*Exception.*—The maximum quantity of opium to be issued from the treasury to each licensed vendor is fixed in the district of Chittagong with a view to check smuggling into Arakan in Burma.

*Forms of retail licenses.*—Forms of licenses for the retail sale of opium, madak, chandu, and poppy heads, and of druggists' permit are appended.

30. The accompanying statement A and subsidiary statements B and C give statistics of the number of licenses in force, consumption, and the revenue derived from opium and its preparations for the last 20 years.

K. G. GUPTA,
Commissioner of Excise,
Bengal.

Calcutta,
The 10th November 1893.

---

STATEMENT showing the NUMBER of LICENSES, CONSUMPTION, and the REVENUE derived from OPIUM, and PREPARATIONS of OPIUM, such as MADAK and CHANDU, during the last Twenty Years (1873–74 to 1892–93) in the PROVINCE of BENGAL.

| Year. | Population. | Maximum Number of Licenses in Force. | | | | | | Quantity of Opium sold. | License Fee and Duty paid per Seer, including Cost Price Rs. 7-4 of Opium sold. | | | Revenue. | | | Consumption per Head in Fractions of a Seer, Col. 9 — Col. 2. | Incidence of Revenue per Head, Col. 15 — Col. 2. | Population per License (excluding Druggists' Permits and Licenses for the Sale of Poppy-heads). |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Opium. | Poppy-heads. | Druggists' Permits. | Madak. | Chandu. | Total. | | License Fee, Col. 13 — Col. 9. | Duty, Col. 14 — Col. 9. | Total. | License Fees. | Duty. | Total. | | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 |
| | | | | | | | | Mds. s. c. | Rs. | | | Rs. | Rs. | Rs. | | | |
| 1873-74 | 60,398,117 | 5,534 | — | — | 513 | 94 | 6,131 | 1,750 37 11 | 1·20 | 23·80 | 25·00 | 84,602 | 16,67,237 | 17,51,839 | ·006 | ·029 | 9,851 |
| 1874-75 | 60,398,117 | *3,836 | — | — | 496 | 98 | 4,430 | 1,752 28 7 | 1·68 | 23·76 | 25·44 | 1,17,841 | 16,65,894 | 17,83,735 | ·001 | ·029 | 13,633 |
| 1875-76 | 60,398,117 | 3,270 | — | — | 427 | 76 | 3,773 | 1,752 17 0 | 1·69 | 24·06 | 25·75 | 1,18,856 | 16,86,686 | 18,05,542 | ·001 | ·029 | 16,008 |
| 1876-77 | 60,398,117 | 3,099 | — | — | 412 | 69 | 3,580 | 1,736 19 4 | 2·02 | 24·17 | 26·19 | 1,40,546 | 16,79,141 | 18,19,687 | ·001 | ·030 | 16,871 |
| 1877-78 | 60,415,224 | 3,086 | — | — | 432 | 69 | 3,587 | 1,767 31 8 | 2·16 | 24·91 | 27·07 | 1,53,356 | 17,61,926 | 19,15,282 | .001 | ·031 | 16,842 |
| 1878-79 | 60,432,487 | 2,868 | — | — | 409 | 68 | 3,345 | 1,755 28 6 | 3·45 | 16·25 | 20·70 | 2,42,811 | 18,44,004 | 20,86,815 | ·001 | ·034 | 18,066 |
| 1879-80 | 60,486,398 | 2,772 | 24 | — | 425 | 74 | 3,295 | 1,796 38 0 | 3·95 | 26·20 | 30·15 | 2,84,486 | 18,83,514 | 21,68,010 | ·001 | ·035 | 18,491 |
| 1880-81 | 60,486,398 | 2,794 | 6 | — | 428 | 80 | 3,308 | 1,763 24 0 | 5·00 | 27·02 | 32·02 | 3,53,097 | 19,06,527 | 22,59,624 | ·001 | ·037 | 18,318 |
| 1881-82 | 66,589,859 | 2,375 | 6 | — | 430 | 82 | 2,893 | 1,723 15 7 | 5·97 | 28·24 | 34·21 | 4,12,228 | 19,47,106 | 23,59,334 | ·001 | ·035 | 23,065 |
| 1882-83 | 66,589,859 | 2,322 | 5 | — | 433 | 89 | 2,849 | 1,802 2 0 | 5·60 | 28·12 | 33·72 | 4,04,243 | 20,26,692 | 24,30,935 | ·001 | ·036 | 23,414 |
| 1883-84 | 66,589,859 | 2,362 | 6 | — | 445 | 90 | 2,843 | 1,918 18 0 | 5·59 | 28·00 | 33·59 | 4,20,339 | 21,48,767 | 25,78,096 | ·001 | ·038 | 23,471 |
| 1884-85 | 66,589,859 | 2,218 | 7 | — | 426 | 92 | 2,743 | 1,876 0 12 | 5·90 | 28·04 | 33·94 | 4,43,247 | 21,04,306 | 25,47,553 | ·001 | ·038 | 24,348 |
| 1885-86 | 66,589,859 | 2,127 | 5 | — | 398 | 93 | 2,623 | 1,841 28 8 | 5·97 | 28·08 | 34·05 | 4,40,452 | 20,69,204 | 25,09,656 | ·001 | ·037 | 25,425 |
| 1886-87 | 66,591,453 | 2,032 | 8 | — | 394 | 94 | 2,528 | 1,887 37 0 | 5·94 | 28·03 | 33·97 | 4,40,306 | 21,17,340 | 25,66,646 | ·001 | ·038 | 26,425 |
| 1887-88 | 66,703,481 | 1,927 | 9 | 384 | 367 | 87 | 2,774 | 1,939 20 12 | 6·43 | 27·97 | 34·40 | 4,99,477 | 21,70,696 | 26,70,176 | ·001 | ·046 | 28,014 |
| 1888-89 | 66,703,481 | 1,911 | 10 | 453 | 366 | 88 | 2,828 | 1,925 16 12 | 6·90 | 28·00 | 34·90 | 5,31,686 | 21,56,826 | 26,88,512 | ·001 | ·040 | 28,204 |
| 1889-90 | 66,703,481 | 1,834 | 41 | 1,522 | 346 | 89 | 3,832 | 1,905 22 0 | 6·57 | 27·92 | 34·49 | 5,01,409 | 21,28,733 | 26,30,142 | ·001 | ·039 | 29,397 |
| 1890-91 | 66,703,481 | 1,700 | 41 | 1,230 | 309 | 81 | 3,861 | 1,942 26 0 | 6·60 | 27·84 | 34·44 | 5,12,953 | 21,63,462 | 26,76,415 | ·001 | ·040 | 31,915 |
| 1891-92 | 71,069,643 | 1,698 | 44 | 1,168 | 302 | 72 | 3,284 | 2,005 31 14 | 7·05 | 28·12 | 35·17 | 5,65,842 | 22,56,339 | 28,22,181 | ·001 | ·039 | 34,300 |
| 1892-93 | 71,271,080 | 1,714 | 47 | 1,264 | 263 | 71 | 3,359 | 1,934 18 10 | 7·57 | 28·05 | 35·62 | 5,86,249 | 21,70,553 | 27,56,802 | ·001 | ·038 | 34,800 |

Licenses were issued free till 1873-74. The falling off in the number in the following year was due to the introduction of a system of monthly license fees.

27. *Limit of possession.*—The limit of private possession is regulated by the limit of retail sale and is as follows:— Appendix XXIII.

*Revenue from License Fees.*

| Year. | Opium. | Poppy-heads. | Druggists' permits. | Madak. | Chandu. | Total. |
|---|---|---|---|---|---|---|
| | Rs. | Rs. | Rs. | Rs. | Rs. | Rs. |
| 1873–74 | 3,929 | — | — | 65,885 | 14,788 | 84,602 |
| 1874–75 | 38,924 | — | — | 62,356 | 16,561 | 1,17,841 |
| 1875–76 | 37,085 | — | — | 62,410 | 19,361 | 1,18,856 |
| 1876–77 | 60,024 | — | — | 63,175 | 17,347 | 1,40,546 |
| 1877–78 | 66,024 | — | — | 68,178 | 19,154 | 1,53,356 |
| 1878–79 | *1,48,092 | — | — | 74,166 | 20,553 | 2,42,811 |
| 1879–80 | 1,91,108 | 78 | — | 73,986 | 19,324 | 2,84,496 |
| 1880–81 | 2,48,868 | 29 | — | 81,771 | 22,429 | 3,53,097 |
| 1881–82 | 3,00,210 | 75 | — | 85,863 | 26,080 | 4,12,228 |
| 1882–83 | 2,91,788 | 43 | — | 85,025 | 27,387 | 4,04,243 |
| 1883–84 | 3,13,015 | 50 | — | 90,048 | 26,216 | 4,29,329 |
| 1884–85 | 3,23,618 | 53 | — | 91,027 | 28,549 | 4,43,247 |
| 1885–86 | 3,22,822 | 39 | — | 86,702 | 30,889 | 4,40,452 |
| 1886–87 | 3,35,872 | 39 | — | 83,649 | 29,746 | 4,49,306 |
| 1887–88 | 3,74,058 | 44 | 2,655 | 85,305 | 37,415 | 4,99,477 |
| 1888–89 | 4,05,000 | 83 | 4,596 | 85,753 | 36,254 | 5,31,686 |
| 1889–90 | 3,81,766 | 59 | 1,543 | 82,825 | 35,216 | 5,01,409 |
| 1890–91 | 3,93,916 | 67 | 1,236 | 81,467 | 36,267 | 5,12,983 |
| 1891–92 | 4,42,915 | 67 | 1,185 | 86,343 | 85,332 | 5,65,842 |
| 1892–93 | 4,74,239 | 71 | 1,258 | 79,659 | 31,032 | 5,86,249 |

* Increase due to the introduction of the auction system in the place of fixed rates.

C.

*Duty on Opium.*

| Year. | Total Duty. | Cost price at Rs. 7–4 per Seer. | Net Duty. |
|---|---|---|---|
| | Rs. | Rs. | Rs. |
| 1873–74 | 16,67,237 | 5,07,773 | 11,59,464 |
| 1874–75 | 16,65,894 | 5,08,286 | 11,57,608 |
| 1875–76 | 16,86,686 | 5,08,203 | 11,78,483 |
| 1876–77 | 16,79,141 | 5,03,580 | 11,75,561 |
| 1877–78 | 17,61,926 | 5,12,658 | 12,49,268 |
| 1878–79 | 18,44,004 | 5,09,156 | 13,34,848 |
| 1879–80 | 18,83,514 | 5,21,116 | 13,62,398 |
| 1880–81 | 19,06,527 | 5,11,444 | 13,95,083 |
| 1881–82 | 19,47,106 | 4,99,782 | 14,47,324 |
| 1882–83 | 20,26,692 | 5,22,595 | 15,04,097 |
| 1883–84 | 21,48,767 | 5,56,351 | 15,92,416 |
| 1884–85 | 21,04,306 | 5,44,045 | 15,60,261 |
| 1885–86 | 20,69,204 | 5,34,097 | 15,35,107 |
| 1886–87 | 21,17,340 | 5,47,498 | 15,69,842 |
| 1887–88 | 21,70,699 | 5,62,460 | 16,08,239 |
| 1888–89 | 21,56,826 | 5,58,371 | 15,98,455 |
| 1889–90 | 21,28,733 | 5,52,610 | 15,76,123 |
| 1890–91 | 21,63,462 | 5,63,369 | 16,00,093 |
| 1891–92 | 22,56,339 | 5,81,681 | 16,74,658 |
| 1892–93 | 21,70,553 | 5,60,995 | 16,09,558 |

K. G. GUPTA,
Commissioner of Excise, Bengal.

Appendix XXIII.

Board's Excise Opium Form No. I.

License for the Retail Sale of Opium.

RULE 30 (1).

Number

District

Register number

Name of vendor

Locality of shop

Current from

to

Monthly fee, Rupees

Paid in advance, Rupees

*The* _____ *189* .

*Collector.*

Board's Excise Opium Form No. I.

# License for the Retail Sale of Opium.

RULE 30 (1).

WITHIN THE _____ OF _____

NOTE.—*Counterfoil of this license is to be signed by the licensee with the words "Received the license and agreed to its conditions," and filed in the Collector's Office.*

No. of License in Register No. 7 (49 "Board's Rules, 1888").

BE it known that _____

resident of _____

is hereby authorised by the Collector of _____ to open a shop at _____ for the retail sale of OPIUM from the date of this license to the _____ day of _____.

It is required of the holder of this license, as a condition of this license remaining in force, that he duly and faithfully perform and abide by the following articles :—

I.—That he pay to Government in advance a monthly fee of Rupees _____ in the following manner :—

Two months' fees at the time of engaging to take this license, together with the fee due for the month or portion thereof in which the currency of this license commences ; and

One months' fees on the first day of every succeeding month until the whole of the fees due on this license shall have been paid.

II.—That he open his shop within 15 days from 1st April 189 , or from the commencement of the term of this license.

III.—That in the event of his failure to do so, this license shall be cancelled and the sum paid in advance forfeited, and the license fee for the month shall be levied from him.

IV.—That he have constantly fixed up, at the entrance of his shop, a sign-board bearing the following inscription, legibly painted, in the English and Vernacular languages :—

(*Name of Vendor.*)

"LICENSED TO RETAIL OPIUM."

V.—That he do not open his shop, or effect sales therein, before sunrise, not keep it open, or effect sales therein, after 8 P.M. in the cold season (16th October to 15th March) ; and 9 P.M. in the hot season (16th March to 15th October) ; and that he do not harbour any suspected person therein.

VI.—That he do not sublet his shop or transfer this license to any other person.

VII.—That he sell OPIUM only in the shop for which this license is granted, and that he do not sell OPIUM in any other place ; or establish a second shop without another separate license.

VIII.—That he purchase all the OPIUM to be sold under this license from the Collector's Office, or from a Farmer or Licensed Vendor thereof ; that all such OPIUM be brought to the place of vend under passes granted by the Collector ; and that he do not receive, or have in his possession, OPIUM obtained otherwise.

IX.—That in respect of OPIUM purchased from a Licensed Vendor thereof he do not at any time possess more than one seer weight.

X.—That he do not store any OPIUM to be obtained under this license in any PREMISES other than those named therein.

XI.—That he do not, except to a Vendor of Opium or of an Intoxicating Drug licensed by the Collector or to a Licensed Druggist, sell more than five tolas weight of OPIUM to any person at one time, nor permit any person to consume OPIUM on the premises of his shop.

XII.—That he do not sell to a Vendor of Opium or of an Intoxicating Drug licensed by the Collector or to a Licensed Druggist any OPIUM purchased from a Licensed Vendor thereof, or more than one seer weight at one time of OPIUM purchased from the Collector's Office or a Farmer.

XIII.—That he do not sell any OPIUM to a Vendor of Opium or of an Intoxicating Drug licensed by a Farmer.

XIV.—That he keep a daily correct account in the following form, to be balanced at the close of each day ; this account to be kept in a printed account-book, to be purchased at the Collector's Office.

| Date. | Quantity of Opium remaining in Store yesterday. | Quantity received this day, and whence received. | Total quantity to be accounted for. | Quantity sold this day. | Quantity remaining in Store. |
|---|---|---|---|---|---|
| | M. S. C. | M. S. C. | M. S. C. | M. S. C. | M. S. C. |
| | | | | | |

XV.—That he at once produce his license and correct accounts for inspection, on the demand of any officer of any of the Departments of Excise, Police, Customs, Salt, Opium, or Revenue, superior in rank to a peon or constable, empowered under section 14 of the Opium Act ; and that he do not prevent any such officer, of whatever rank, from entering his shop at any hour of the day or night.

XVI.—That he do not adulterate or deteriorate any OPIUM in his possession or sell the same in an adulterated or deteriorated state, or have in his possession ostensibly for sale any OPIUM in an adulterated or deteriorated state.

XVII.—That he do not receive any wearing apparel or other goods in barter for OPIUM.

XVIII.—That he do not permit persons of notoriously bad character to resort to his shop ; that he prevent gaming and disorderly conduct therein ; and that he give information to the nearest Magistrate or Police Officer of any suspected person who may resort to his shop.

XIX.—That on the infringement of any of the above articles, or of any of the conditions imposed by the Opium Act, 1878, or by the Rules made thereunder, or if there be reason to believe that the license is used as a cloak for illicit sales, or if he be convicted of breach of the peace or of any other criminal offence, this license and any other license or licenses that he may have obtained for the sale of OPIUM or Poppy-heads or for the manufacture and sale of Madak or Chandu, may be cancelled by the Collector, and he shall not be entitled to the refund of any fee payable under the license which he has paid in advance, and he must pay the fee for the month in which the license is cancelled.

COLLECTORATE, _____

*The* _____ *189* .

*Collector of* _____.

Board's Excise Opium Form No. II.

License for the Manufacture and Retail Sale of MADAK or CHANDU.

RULE 30 (1).

Number

District

Register number

Name of vendor

Locality of shop

Current from

to

Monthly fee, Rupees

Paid in advance, Rupees

*The* _____ *189* .

*Collector.*

Board's Excise Opium Form No. II.

Appendix XXIII.

# License for the Manufacture and Retail Sale of MADAK (or CHANDU).

RULE 30 (1).

WITHIN THE _____ OF _____

*NOTE.—Counterfoil of this license is to be signed by the licensee with the words "Received the license and agreed to its conditions," and filed in the Collector's Office.*

License in Register No. 7 B. (49 " Board's Rules, 1888 ").

BE it known that _____

resident of _____

is hereby authorised by the Collector _____ to open a shop at _____

for the retail sale of MADAK (or CHANDU *as the case may be*) from the date of this license to the _____ day of _____.

It is required of the holder of this license, as a condition of this license remaining in force, that he duly and faithfully perform and abide by the following articles :—

I.—That he pay to Government in advance a monthly fee of Rupees _____ in the following manner :—
Two months' fees at the time of engaging to take this license, together with the fee due for the month or portion thereof in which the currency of this license commences ; and
One month's fee on the 1st day of every succeeding month until the whole of the fees due on this license shall have been paid.

II.—That he open his shop within 15 days from 1st April 189 , or from the commencement of the term of this license.

III.—That in the event of his failure to do so, this license shall be cancelled and the sum paid in advance forfeited, and the license fee for the month shall be levied from him.

IV.—That he have constantly fixed up, at the entrance of his shop, a sign-board bearing the following inscription, legibly painted, in the English and Vernacular languages :—

(*Name of Vendor.*)

"LICENSED VENDOR OF MADAK (OR CHANDU)."

V.—That he do not open his shop, or effect sales therein, before sunrise, nor keep it open, or effect sales therein, after 8 P. M. in the cold season (16th October to 15th March) ; and 9 P. M. in the hot season (16th March to 15th October) ; and that he do not harbour any suspected person therein.

VI.—That he do not sublet his shop or transfer this license to any other person.

VII.—That he manufacture and sell MADAK (or CHANDU) only in the shop for which this license is granted, and that he do not manufacture or sell MADAK (or CHANDU) in any other place, or establish a second shop without any other separate license.

VIII.—That he purchase all the Opium to be used in the manufacture of MADAK (or CHANDU) from the Collector's Office, or from a Farmer or Licensed Vendor of Opium, and that he do not receive, or have in his possession, Opium obtained otherwise.

IX.—That he do not possess or sell any MADAK (or CHANDU) except that purchased from a Farmer or a licensed Vendor thereof or manufactured from Opium purchased in accordence with Article VIII.

X.—That he do not at any time possess more than one seer weight of Opium, purchased from a Licensed Vendor thereof ; nor more than one seer weight of MADAK (or CHANDU) purchased from a Licensed Vendor thereof or manufactured from Opium purchased from a Licensed Vendor thereof.

XI.—That all Opium to be used in the manufacture of MADAK (or CHANDU) and all MADAK or (CHANDU) to be sold under this license be brought to the place of manufacture and vend under passes granted by the Collector.

XII.—That he do not store any Opium to be used in the manufacture of MADAK (or CHANDU) or any MADAK (or CHANDU) to be sold under this license in any PREMISES other than those named herein.

XIII.—That he do not, except to a Vendor of MADAK (or CHANDU) licensed by the Collector or to a Licensed Druggist, sell more than one tola weight of MADAK (or CHANDU) to any person at one time, nor permit any person to consume MADAK (or CHANDU) on the premises of his shop.

XIV.—That he do not sell to a Vendor of MADAK (or CHANDU) licensed by the Collector or to a Licensed Druggist any MADAK (or CHANDU) purchased from a Licensed Vendor thereof manufactured from Opium purchased from a Licensed Vendor thereof, or more than one seer weight at one time of MADAK (or CHANDU) purchased from a Farmer or manufactured from Opium purchased from the Collector's Office, or from a Farmer.

XV.—That he do not sell any MADAK (or CHANDU) to a Vendor thereof licensed by a Farmer.

XVI.—That he keep a daily correct account in the following form, to be balanced at the close of each day ; this account to be kept in a printed account-book, to be purchased at the Collector's Office.

*I.—Opium.*

| Date. | Quantity remaining in store yesterday. | Quantity received this day, and whence received. | Total quantity to be accounted for. | Quantity used in the preparation of Madak (or Chandu.) | Quantity remaining in store. |
|---|---|---|---|---|---|
| | M. S. C. | M. S. C. | M. S. C. | M. S. C. | M. S. C. |

*II.—Madak (or Chandu).*

| Date. | Quantity remaining in store yesterday. | Quantity manufactured from opium this day or purchased, and from whom. | Total quantity to be accounted for. | Quantity sold this day. | Quantity remaining in store. |
|---|---|---|---|---|---|
| | M. S. C. | M. S. C. | M. S. C. | M. S. C | M. S. C. |

XVII.—That he at once produce his license and correct accounts for inspection, on the demand of any officer of any of the Departments of Excise Police, Customs, Salt, Opium or Revenue, superior in rank to a peon or constable, empowered under section 14 of the Opium Act ; and that he do not prevent any such officer, of whatever rank, entering his shop at any hour of the day or night.

XVIII.—That he do not adulterate or deteriorate any MADAK (or CHANDU) in his possession, or sell the same in an adulterated or deteriorated state.

XIX.—That he do not receive any wearing apparel or other goods in barter for MADAK (or CHANDU).

XX.—That he do not permit persons of notoriously bad character to resort to his shop ; that he prevent gaming and disorderly conduct therein ; and that he give information to the nearest Magistrate or Police Officer of any suspected person who may resort to his shop.

XXI.—That on the infringement of any of the above articles, or of any of the conditions imposed by the Opium Act, 1878, or by the Rules made there under, or if there be reason to believe that the license is used as a cloak for illicit sales, or if he be convicted of breach of the peace or of any other criminal offence, this license and any other license or licenses that he may have obtained for the sale of Opium or Poppy-heads or for the manufacture and sale of MADAK (or CHANDU), may be cancelled by the Collector, and he shall not be entitled to the refund of any fee payable under the license which he had paid in advance, and he must pay the fee for the month in which the license is cancelled.

_____ COLLECTORATE.

*The* _____ *189* .

*Collector of* _____

Board's Excise Opium Form No. III.

License for the Retail Sale of POPPY-HEADS.

RULE 30 (3).

Number

District

Register number

Name of vendor

Locality of shop

Current from

to

Monthly fee, Rupees

Paid in advance, Rupees

*The* 189 *Collector.*

Board's Excise Opium Form No. III.

# License for the Retail Sale of POPPY-HEADS.

RULE 30 (3).

WITHIN THE _____ OF _____

NOTE.—*Counterfoil of this license is to be signed by the licensee and filed in the Collector's Office.*

No. of License in Register No. 54—No. _____

BE it known that _____,
resident of _____,
is hereby authorised by the Collector of _____ to open a shop at _____ for the retail sale of POPPY-HEADS from the date of this license to the _____ day of _____.

It is required of the holder of this license, as a condition of this license remaining in force, that he duly and faithfully perform and abide by the following articles :—

I.—That he pay to Government in advance a fee of one rupee for the year or for any broken period thereof.

II.—That he open his shop within 15 days from 1st April 189 , or from the commencement of the term of this license.

III.—That in the event of his failure to do so, this license shall be cancelled and the fee of one rupee paid in advance shall be forfeited.

IV.—That he have constantly fixed up, at the entrance of his shop, a sign-board bearing the following inscription, legibly painted, in the English and Vernacular languages:—

[*Name of Vendor.*]
"LICENSE TO RETAIL POPPY-HEADS."

V.—That he do not open his shop, or effect sales therein, before sunrise, nor keep it open, or effect sales therein, after _____ P.M., and that he do not harbour any suspected person therein.

VI.—That he do not sub-let his shop or transfer this license to any other person.

VII.—That he sell POPPY-HEADS only in the shop for which this license is granted, and that he do not sell POPPY-HEADS in any other place or establish a second shop without another separate license.

VIII.—That he purchase all the POPPY-HEADS to be sold under this license from a Cultivator licensed under Act XIII of 1857, or from a Farmer or Licensed Vendor thereof; that all such POPPY-HEADS be brought to the place of vend under passes granted by the Collector ; and that he do not receive, or have in his possession, POPPY-HEADS obtained otherwise.

IX.—That in respect of POPPY-HEADS purchased from a licensed Vendor thereof, he do not at any time possess more than ten seers weight.

X.—That he do not store any POPPY-HEADS to be sold under this license in any PREMISES other than those named herein without previously obtaining the written sanction of the Collector on the reverse of this license.

XI.—That he do not, except to a Vendor of Poppy-heads licensed by the Collector or to a Licensed Druggist, sell more than five seers weight of POPPY-HEADS to any person at one time.

XII.—That he do not sell to a Vendor of Poppy-heads licensed by the Collector, or to a Licensed Druggist, more than ten seers weight of POPPY-HEADS at one time.

XIII.—That he do not sell any POPPY-HEADS to a Vendor thereof licensed by a Farmer.

XIV.—That he keep a daily correct account in the following form, to be balanced at the close of each day ; this account to be kept in a printed account-book, to be purchased at the Collector's Office :—

| Date. | Quantity of Poppy-heads remaining in store yesterday. | Quantity received this day, and whence received. | Total quantity to be accounted for. | Quantity sold this day. | Quantity remaining in store. |
|---|---|---|---|---|---|
| | M. S. C. | M. S. C. | M. S. C. | M. S. C. | M. S. C. |
| | | | | | |

XV.—That he at once produce his license and correct accounts for inspection, on the demand of any officer of any of the Departments of Excise, Police, Customs, Salt, Opium or Revenue, superior in rank to a peon or constable, empowered under section 14 of the Opium Act ; and that he do not prevent any such officer, of whatever rank, from entering his shop at any hour of the day or night.

XVI.—That he do not receive any wearing apparel or other goods in barter for POPPY-HEADS.

XVII.—That he do not permit persons of notoriously bad character to resort to his shop; that he prevent gaming and disorderly conduct therein ; and that he give information to the nearest Magistrate or Police Officer of any suspected person who may resort to his shop.

XVIII.—That on the infringement of any of the above articles, or any of the conditions imposed by the Opium Act, 1878, or by the Rules made thereunder, or if he be convicted of breach of the peace or of any other criminal offence this license and any other license or licenses that he may have obtained for the sale of Poppy-heads or Opium, or for the manufacture and sale of Madak or Chandu, may be cancelled by the Collector, and he shall not be entitled to the refund of the fee payable under the license which he has paid in advance.

_____ COLLECTORATE;
*The* _____ 189 .

*Collector of* _____

Board's Excise Opium Form No. IV.

## Druggist's Permit.

RULE 30 (1).

No.

District

Register No

Name of vender

Locality of shop

Current from

Monthly fee, Rupees

Paid in advance, Rupees

*The* ——— *189*

*Collector*

Boards Excise Opium Form No. IV.

## Druggist's Permit.

E 30 (4).

WITHIN THE ——— OF ———

NOTE.—*Counterfoil of this permit is to be signed by the Druggist and filed in the Collector's Office.*

Number of License in Register No. 54—No. ———

BE it known that ———

resident of ———

is hereby authorised by the Collector of ———

to sell by retail OPIUM, INTOXICATING DRUGS, and POPPY-HEADS *bonâ fide* as medicine, and use the same *bonâ fide* in medical preparations or prescriptions at the premises ———

called or styled ———

It is required of the holder of this Permit, as a condition of this Permit remaining in force, that he duly and faithfully perform and abide by the following articles:—

I.—That he pay to Government in advance a fee of one rupee for the year or for any broken period thereof.

II.—That he do not transfer this Permit to any other person.

III.—That he sell or use OPIUM, INTOXICATING DRUGS or POPPY-HEADS only in the PREMISES for which this Permit is granted, and that he do not sell or use OPIUM, INTOXICATING DRUGS or POPPY-HEADS in any other place without another separate Permit.

IV.—That he purchase all the OPIUM, MADAK, CHANDU or POPPY-HEADS to be sold or used under this Permit from the Collector's Office or from a Farmer or Licensed Vendor thereof; that all such OPIUM, MADAK, CHANDU, and POPPY-HEADS be brought to the PREMISES under passes granted by the Collector; and that he do not receive or have in his possession OPIUM, MADAK, CHANDU or POPPY-HEADS obtained otherwise.

V.—That he do not sell OPIUM, INTOXICATING DRUGS or POPPY-HEADS otherwise than for *bonâ fide* medicinal purposes; and that he do not sell more than five tolas weight of OPIUM or of an INTOXICATING DRUG, nor more than five seers weight of POPPY-HEADS to any person at one time.

VI.—That he do not manufacture more than one seer weight of an INTOXICATING DRUG at any one time.

VII.—That he do not have more than one seer weight of OPIUM or of an INTOXICATING DRUG, nor more than ten seers weight of POPPY-HEADS in his possession at one time.

VIII.—That he do not store any OPIUM, INTOXICATING DRUG or POPPY-HEADS to be sold or used under this Permit in any PREMISES other than those named herein.

IX.—That he at once produce his Permit and correct accounts for inspection, on the demand of any officer of any of the Departments of Excise, Police Customs, Salt, Opium, or Revenue, superior in rank to a peon or constable, empowered under Section 14 of the Opium Act; and that he do not prevent any such officer from entering his PREMISES at any hour of the day or night.

X.—That on the infringement of any of the above articles, or any of the conditions imposed by the Opium Act, 1878, or by the Rules made thereunder, this Permit may be cancelled by the Collector, and he shall not be entitled to the refund of the fee payable under the license which he has paid in advance.

*The* ——— COLLECTORATE, ——— *189*.

*Collector of* ———

*Statement showing the population and the number of licenses, consumption and revenue from opium in the districts of Lower Bengal in 1892-93.*

| Divisions. | Districts. | Population. | | | Number of licenses. | | | | | | Quantity consumed. | Revenue. | | | Consumption per head in fraction of a seer. | Revenue per head in fraction of a rupee. | Remarks. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Muhammadans. | Hindus and others. | Total. | Opium. | Poppy-heads. | Druggists' permits. | Madak. | Chandu. | Total. | | License fees. | Gross duty. | Total. | | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 |
| | Bengal. | | | | | | | | | | Mds. s. c. | Rs. | Rs. | Rs. | | | |
| | *Western District.* | | | | | | | | | | | | | | | | |
| Burdwan | Burdwan | 267,224 | 1,124,656 | 1,391,880 | 54 | ... | 3 | 7 | 2 | 66 | 55 7 0 | 19,398 | 61,794 | 81,192 | ·001 | ·05 | |
| | Bankura | 45,312 | 1,024,356 | 1,069,668 | 19 | ... | ... | ... | ... | 19 | 15 18 0 | 5,048 | 17,303 | 22,351 | ·0005 | ·02 | |
| | Birbhum | 169,752 | 628,081 | 797,833 | 23 | ... | ... | 4 | ... | 27 | 22 3 0 | 8,208 | 24,724 | 32,932 | ·001 | ·04 | |
| | Midnapore | 171,412 | 2,460,104 | 2,631,516 | 112 | 31 | 6 | 19 | ... | 168 | 114 3 0 | 26,316 | 136,889 | 163,205 | ·001 | ·06 | |
| | Hooghly | 192,685 | 884,025 | 1,076,710 | 67 | ... | 55 | 16 | 3 | 141 | 77 17 0 | 22,249 | 86,716 | 108,965 | ·1002 | ·1 | |
| | Howrah, exclusive of the towns of Howrah and Bali | 152,806 | 568,405 | 721,211 | 28 | ... | 2 | 4 | ... | 34 | 31 3 0 | 6,366 | 34,804 | 41,170 | ·001 | ·05 | |
| | Total | 999,191 | 6,689,627 | 7,688,818 | 303 | 31 | 66 | 50 | 5 | 455 | 315 11 0 | 87,585 | 362,230 | 449,815 | ·001 | ·05 | |
| | *Central Districts.* | | | | | | | | | | | | | | | | |
| Presidency | 24-Parganas, exclusive of Suburbs | 690,960 | 1,201,173 | 1,892,033 | 105 | ... | 31 | 29 | 3 | 168 | 104 2 0 | 24,692 | 116,534 | 141,226 | ·002 | ·07 | |
| | Calcutta, inclusive of Suburbs and the towns of Howrah and Bali | 396,063 | 478,387 | 874,450 | 57 | 3 | 104 | 30 | 11 | 205 | 419 9 0 | 88,389 | 469,531 | 557,920 | ·01 | ·63 | |
| | Nadia | 947,390 | 696,718 | 1,644,108 | 49 | ... | 5 | 12 | ... | 66 | 31 8 0 | 12,588 | 34,944 | 47,532 | ·0007 | ·02 | |
| | Jessore | 1,150,135 | 738,692 | 1,888,827 | 49 | ... | 187 | 2 | ... | 238 | 24 7 0 | 10,404 | 27,076 | 37,480 | ·0005 | ·01 | |
| | Khulna | 603,985 | 573,667 | 1,177,652 | 38 | ... | 7 | ... | ... | 45 | 20 26 0 | 6,333 | 23,326 | 29,659 | ·0007 | ·02 | |
| | Murshidabad | 618,653 | 632,293 | 1,250,946 | 32 | 1 | 16 | 13 | 4 | 66 | 51 5 0 | 19,890 | 57,260 | 77,150 | ·0001 | ·06 | |
| | Total | 4,407,086 | 4,320,930 | 8,728,016 | 330 | 4 | 350 | 86 | 18 | 788 | 650 17 0 | 162,296 | 728,671 | 890,967 | ·002 | ·102 | |
| Rajshahi | Dinapur | 802,597 | 753,238 | 1,555,835 | 38 | ... | 113 | 8 | 1 | 160 | 38 38 0 | 13,761 | 43,626 | 57,387 | ·001 | ·03 | |
| | Rajshahi | 1,033,927 | 279,409 | 1,313,336 | 39 | ... | 70 | 16 | ... | 125 | 30 16 0 | 11,065 | 34,048 | 45,113 | ·0009 | ·03 | |
| | Rangpur | 1,295,411 | 770,053 | 2,065,464 | 106 | ... | ... | 1 | ... | 107 | 74 6 0 | 20,159 | 88,980 | 109,139 | ·001 | ·05 | |
| | Bogra | 611,100 | 156,394 | 817,494 | 25 | ... | 20 | 4 | 1 | 50 | 16 39 0 | 7,416 | 19,691 | 27,107 | ·0008 | ·03 | |
| | Pabna | 999,809 | 362,583 | 1,362,392 | 23 | ... | 8 | 6 | ... | 37 | 15 24 0 | 7,472 | 18,095 | 25,567 | ·0004 | ·01 | |
| | Darjeeling | 10,010 | 213,304 | 223,314 | 5 | 4 | 4 | ... | 1 | 14 | 6 5 0 | 1,684 | 6,860 | 8,544 | ·001 | ·03 | |
| | Jalpaiguri | 222,475 | 458,877 | 681,352 | 20 | ... | ... | 1 | ... | 21 | 7 3 0 | 2,900 | 8,490 | 11,390 | ·0004 | ·01 | |
| | Total | 5,025,329 | 2,993,358 | 8,019,187 | 256 | 4 | 215 | 36 | 3 | 514 | 189 11 0 | 64,457 | 219,790 | 284,247 | ·0009 | ·03 | |
| | *Eastern Districts.* | | | | | | | | | | | | | | | | |
| Dacca | Dacca | 1,406,889 | 1,013,767 | 2,420,656 | 34 | 1 | 93 | ... | 3 | 131 | 21 27 0 | 7,516 | 25,143 | 32,659 | ·0003 | ·01 | |
| | Faridpur | 1,095,848 | 701,472 | 1,797,320 | 20 | ... | 2 | 2 | 1 | 25 | 6 35 0 | 3,600 | 7,424 | 11,024 | ·0001 | ·006 | |
| | Bakergung | 1,462,712 | 691,253 | 2,153,965 | 45 | ... | 7 | ... | ... | 52 | 28 38 0 | 12,119 | 31,265 | 43,384 | ·0005 | ·02 | |
| | Mymensingh | 2,386,299 | 1,085,887 | 3,472,186 | 69 | ... | 240 | ... | 15 | 324 | 35 7 0 | 21,700 | 42,221 | 63,911 | ·0004 | ·01 | |
| | Total | 6,351,748 | 3,492,379 | 9,844,127 | 168 | 1 | 342 | 2 | 19 | 532 | 92 27 0 | 44,935 | 106,043 | 150,978 | ·0003 | ·01 | |
| Chittagong | Chittagong | 924,849 | 365,318 | 1,290,167 | 32 | ... | 3 | 2 | 8 | 45 | 71 7 2 | 69,249 | 79,899 | 149,148 | ·002 | ·1 | |
| | Noakhali | 760,669 | 249,125 | 1,009,794 | 6 | ... | 169 | ... | ... | 175 | 1 37 0 | 1,657 | 2,155 | 3,812 | ·00007 | ·003 | |
| | Tippera | 1,224,336 | 558,599 | 1,782,935 | 7 | ... | ... | ... | ... | 7 | 2 26 0 | 2,462 | 3,179 | 5,641 | ·00005 | ·003 | |
| | Total | 2,909,854 | 1,173,042 | 4,082,896 | 45 | ... | 172 | 2 | 8 | 227 | 75 30 2 | 73,368 | 85,233 | 158,601 | ·0007 | ·03 | |

| Divisions. | Districts. | Population. | | | Number of Licenses. | | | | | | Quantity consumed. | Revenue. | | | Consumption per head in fraction of a seer. | Revenue per head in fraction of a rupee. | Remarks. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Muhammadans. | Hindus and others. | Total. | Opium. | Poppy-heads. | Druggists' permits. | Madak. | Chandu. | Total. | | License fees. | Gross duty. | Total. | | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 |
| | | | | | | | | | | | Mds. s. c. | Rs. | Rs. | Rs. | | | |
| | **Bihar.** | | | | | | | | | | | | | | | | |
| Patna | Patna | 200,989 | 1,568,015 | 1,769,004 | 30 | 1 | 51 | 4 | 1 | 87 | 45 22 0 | 2,350 | 29,152 | 31,502 | ·0005 | ·01 | |
| | Gaya | 226,705 | 1,911,626 | 2,138,331 | 50 | 1 | 1 | 10 | 5 | 67 | 19 19 0 | 389 | 12,443 | 12,832 | ·0002 | ·005 | |
| | Shahabad | 148,488 | 1,914,849 | 2,063,337 | 27 | ... | 23 | 2 | 2 | 54 | 7 8 0 | 995 | 4,608 | 5,593 | ·0001 | ·002 | |
| | Muzaffarpur | 332,788 | 2,378,657 | 2,711,445 | 25 | 2 | 5 | 1 | 1 | 34 | 12 16 0 | 906 | 7,936 | 8,842 | ·0001 | ·003 | |
| | Darbhanga | 338,667 | 2,463,288 | 2,801,955 | 20 | ... | 3 | 1 | ... | 24 | 14 25 0 | 258 | 9,359 | 9,617 | ·0002 | ·003 | |
| | Saran | 291,013 | 2,176,464 | 2,467,477 | 26 | 3 | 5 | ... | ... | 34 | 3 39 0 | 232 | 2,544 | 2,776 | ·00006 | ·001 | |
| | Champaran | 267,319 | 1,592,146 | 1,859,465 | 8 | ... | 3 | 1 | 1 | 13 | 2 23 0 | 298 | 1,649 | 1,947 | ·00005 | ·001 | |
| | Total | 1,805,969 | 14,005,045 | 15,811,014 | 186 | 7 | 91 | 19 | 10 | 313 | 105 32 0 | 5,398 | 67,711 | 73,109 | ·0002 | ·004 | |
| Bhagalpur | Monghyr | 191,765 | 1,844,256 | 2,036,021 | 16 | | ... | 4 | 1 | 21 | 8 33 8 | 3,083 | 7,070 | 10,153 | ·0001 | ·004 | |
| | Bhagalpur | 195,599 | 1,837,097 | 032,696 | 41 | ... | 6 | 3 | 5 | 55 | 22 1 0 | 6,579 | 19,382 | 25,961 | ·0004 | ·01 | |
| | Purnea | 805,271 | 1,139,387 | 1,944,658 | 33 | ... | ... | 4 | 2 | 89 | 46 23 0 | 18,524 | 52,164 | 70,688 | ·0009 | ·03 | |
| | Maida | 384,651 | 430,268 | 814,919 | 36 | ... | 5 | 24 | ... | 65 | 47 39 0 | 22,031 | 53,732 | 75,763 | ·0012 | ·09 | |
| | Sonthal Parganas | 146,092 | 1,608,104 | 1,754,196 | 15 | ... | 6 | ... | ... | 21 | 10 6 0 | 5,650 | 9,744 | 15,394 | ·0002 | ·008 | |
| | Total | 1,723,378 | 6,859,112 | 8,582,490 | 191 | ... | 17 | 35 | 8 | 251 | 135 22 8 | 55,867 | 142,092 | 197,959 | ·0006 | ·02 | |
| | **Orissa.** | | | | | | | | | | | | | | | | |
| Orissa | Cuttack | 52,895 | 1,384,776 | 1,937,671 | 82 | ... | 9 | 10 | ... | 101 | 125 39 0 | 35,095 | 161,248 | 196,343 | ·002 | ·1 | |
| | Puri | 15,597 | 929,401 | 944,998 | 34 | ... | ... | 4 | ... | 38 | 45 9 0 | 11,933 | 57,887 | 69,820 | ·001 | ·07 | |
| | Balasore | 22,250 | 972,375 | 994,625 | 72 | ... | ... | 9 | ... | 81 | 149 3 0 | 27,344 | 190,816 | 218,160 | ·005 | ·2 | |
| | Total | 90,742 | 3,786,552 | 3,877,294 | 188 | ... | 9 | 23 | ... | 220 | 320 11 0 | 74,372 | 409,951 | 484,323 | ·003 | ·1 | |
| | **Chota Nagpur.** | | | | | | | | | | | | | | | | |
| | *South-West Frontier Agency.* | | | | | | | | | | | | | | | | |
| Chota Nagpur | Hazaribagh | 114,532 | 1,049,789 | 1,164,321 | 13 | ... | 1 | 3 | ... | 17 | 7 24 0 | 2,258 | 6,080 | 8,338 | ·0002 | ·007 | |
| | Lohardaga | 36,246 | 1,101,085 | 1,137,331 | 8 | ... | 1 | 3 | ... | 12 | 18 6 0 | 6,856 | 18,875 | 25,731 | ·0006 | ·02 | |
| | Palamau | 50,445 | 546,325 | 596,770 | 6 | ... | ... | 2 | ... | 7 | 3 4 0 | 191 | 2,480 | 2,671 | ·0002 | ·004 | |
| | Singhbhum | 3,333 | 542,155 | 545,488 | 8 | ... | ... | 2 | ... | 10 | 10 28 0 | 4,475 | 11,127 | 15,602 | ·0007 | ·02 | |
| | Manbhum | 53,255 | 1,140,073 | 1,193,328 | 13 | ... | ... | ... | ... | 13 | 9 35 0 | 4,191 | 10,270 | 14,461 | ·0003 | ·01 | |
| | Total | 257,811 | 4,379,427 | 4,637,238 | 47 | ... | 2 | 10 | ... | 59 | 49 17 0 | 17,971 | 48,832 | 66,803 | ·0004 | ·01 | |
| | Grand Total | 23,571,108 | 47,699,972 | 71,271,080 | 1,714 | 47 | 1,264 | 263 | 71 | 3,359 | 1,934 18 10 | 586,249 | 2,170,553 | 2,756,802 | ·001 | ·03 | |

*November 22nd, 1893.*

K. G. GUPTA,
*Commissioner of Excise, Bengal.*

Appendix XXIV.

# APPENDIX XXIV.

## OPIUM-EATING.

BY THE LATE DR. VINCENT RICHARDS.

[Extracted from the *Indian Medical Gazette* of 1st August 1877.]

IN the January, 1872. number of the *Indian Medical Gazette* is an article on "Opium," written by Dr. Moore, wherein that gentleman states that, from personal observation, he arrives at the conclusion, "that opium-eating when moderately indulged in—as it generally is—produces no decided or even appreciable ill effect." Moreover, that the use of opium, under certain circumstances, is beneficial. Dr. Eatwell, in his report to the Government of Bengal, on the cultivation of the poppy, 1851, while affirming that no injurious effects of the habitual use of the drug are visible on the mass of the people (Chinese) maintains that "the question can never be settled in a manner to satisfy impartial and philosophical enquirers, until the demonstrative evidence of statistics shall be brought to bear upon the subject." In the hope, therefore, of being able to contribute some further information, and to test the accuracy of Dr. Moore's conclusions, I directed my attention specially to the subject, and now venture to place on record the results of my enquiry. There is no habit, or even vice, that has been the subject of such fiery declamation as opium-eating. I have met with many specimens, but few to equal the following in bitterness, and I may add in absurd extravagance. It is written by the Rev. A. T. Thelwall, whose knowledge of the subject was derived from the perusal of "documents and papers," contributed by individuals who seem to have credited Mr. Thelwall with unlimited gullibility. "It is said," remarks this gentleman, "to materially shorten the term of life; to stupify and destroy the intellectual powers; to utterly corrupt the moral sense; to deprave and brutalise the heart; to shut up all the avenues to conscience, and make its victim the easy prey to every temptation that presents itself. In short, it is said to annually demoralize millions and to destroy myriads." After reading this it is somewhat startling to find that Mr. Thelwall's only object was to place "a statement of the facts of the case" before the public. If you are inclined to suggest that many of these remarks apply with more truth to habitual drunkenness, you are informed that "there is but one point of difference between the intoxication of ardent spirits and that of opium deserving of particular attention, and that is, *the ten-fold force with which every argument against the former applies to the latter.*" It must be confessed these are sentiments pretty strongly and authoritatively expressed for a writer who admittedly never in his life saw a man under the influence of opium.

The following highly imaginative picture of a Turkish opium-eater, extracted from "Carne's Letters from the East, 1826," is of interest, though one, of an enquiring turn of mind, might be led to ask how Carne came to know so much about the feelings of the Theriakie while under the influence of opium. "The practice of eating opium does not appear to be so general with the Turks as is commonly believed. But there is a set of people at Constantinople devoted to this drug; and the Theriakies, as they are called, have that hollow and livid aspect; the fixed dulness of the eye at one time, or the unnatural brightness at another, which tell too plainly of this destructive habit. They seldom live beyond thirty, lose all appetite for food, and as their strength wastes, the craving for the vivid excitement of opium increases. It is useless to warn a Theriakie that he is hurrying to the grave. He comes in the morning to a large coffee-house, a well known resort for this purpose, close to the superb mosque of Suleimanieh. Having swallowed his pill he seats himself in the portico in front, which is shaded by trees. He has no wish to change his position, for motion would disturb his happiness, which he will tell you is indescribable; then the most wild and blissful reveries come crowding on him. His gaze fixed on the river beneath covered with the sails of every nation, or on the majestic shores of Asia opposite, or vacantly raised where the gilded minarets of Suleimanieh ascend on high—if external objects heighten, as is allowed, the illusions of opium, the Turk is privileged. There till the sun sets on the scene the fancy of the Theriakie revels in love, in splendor, or pride. He sees the beauties of Circassia striving whose charms shall most delight him, the Ottoman fleet sails beneath his flag as the Capitan Pacha; or seated in the divan, turbaned heads are bowed before him and voices hail the favoured of Alla and the Sultan. But evening comes and he awakes to a sense of wretchedness and helplessness, to a craving hunger which is an effect of his vice, and hurries home to supper till the morning sun calls him to his paradise again." Supposing all this to be true, it is very sad, no doubt, but the debauched creature here depicted is virtuous in comparison with the habitual drunkard.

The statistics with which I am about to deal were collected by me when I was in medical charge of Balasore, in Orissa, where opium-eating is extremely common. I estimated that about one in every twelve or fourteen of the adult population used the drug, but I believe the habit is somewhat increasing. The greatly increased consumption of the drug dates from the famine year 1866, when it was, if I remember rightly, nearly trebled, since when it has, I believe, pretty steadily increased. This is not the result of a growing abuse of the drug by individual consumers, but of a more extended use of it amongst the general population. There can be no doubt that opium-eating was greatly resorted to in the famine year, because it mitigated the sufferings arising from hunger and sickness and enabled the poor people to exist on less food. The number of opium-eaters examined by me was 613, of whom 444 were men and 169 women. Of the 444 men, 29 were between 15 and 25 years of age, 87 between 25 and 35 years, 165 between 35 and 45 years, and 163 above 45 years. Thus, then, by far the greater number were over 35 years of age. Of those above 45 years, 56 were between 45 and 50 years, 74 between 50 and 60 years, and 33 above 60 years. Of the 169 women, 10 were between 15 and 25 years of age, 33 were from 25 to 35 years; 47 from 35 to 45 years, and 79 were above 45 years of age. Here, also, the proportion of those above 35 years of age is greater. Many were over 50 years of age and not a few 60. It must be understood that the ages are not given as exact; they are, however, approximately correct and arrived at after careful inspection and enquiry.

The remarks apply equally to the following, though the periods are not likely to be very inaccurate as they embrace such a number of years. Not a few mention the famine year, 1866, as the time at which they first contracted the habit. Of the men, 274 are said to have taken the drug for from 3 to 10 years; 100 for from 10 to 20 years; 48 from 20 to 30 years; and 22 for more than 30 years. Of the women, 104 for from 3 to 10 years; 43 for from 10 to 20 years; 14 from 20 to 30 years, and 8 for more than 30 years. The average ages at which the habit was commenced were amongst the men from 20 to 26 years, and amongst the women from 24 to 30 years. The majority of eaters take their opium twice daily, morning and evening, but not a few, in the evening only. Much depends upon the dose, and whether the person has been long addicted to the habit. The well-to-do people mix the drug with water and strain before drinking, but poor people probably on the principle that they like as much as they can get for their money, swallow it just as it is sold by the opium-vendor. The quantity taken varies from 2 grains to 45 grains or more daily; but as I shall show, large doses are quite the exception especially amongst the poorer classes. Of the 444 men, 266 took from 2 to 4 grains daily, 151 from 4 to 12 grains, 18 from 12 to 16 grains, and only 9 more than 16 grains; average 7 grains. Of the 169 women, 132 took from 2 to 4 grains, 33 from 4 to 12 grains, and 4 only from 12 to 16 grains—not one took more than 16 grains; average 5 grains. The dose when large has always been gradually increased from the beginning, but it is not at all unusual to find, when the dose is small, that there has been no increase at all. There is not, therefore, that craving for increasing doses, which is generally supposed to exist. Nor do the 5 or 7 grains as sold by the vendors, represent the actual amount of pure drug, as it is not unfrequently adulterated with catechu and other substances.* How insignificant are these doses compared with the 380 grains taken daily by De Quincey. I think it must be conceded that the foregoing data prove

* *It is stated in the Ulfáz Udwiyeh, compiled by Noureddeen Mahomed Abdullah, Shirazy, Physician to the Emperor Shah Jehan, that the quality of opium is cold 4, and dry 3. (The 1st degree,—makes imperceptible impression unless recite dated; 2nd degree, more powerful, but not so much as to occasion any visible injury; 3rd degree, essentially hurtful, but not so as to destroy; 4th kills or materially injures.) The dose is given as the weight of a pea.*

Appendix XXIV.

conclusively that excessive use of opium amongst the numbers of the agricultural classes—and they are the chief consumers - in Orissa is very rare indeed, and that its moderate use may be, and is indulged in for years, without producing any decided or appreciable ill effects, except, perhaps, one to which I shall allude hereafter, though it is a question whether the fact is not rather a blessing, from a humanitarian point of view, when we consider how prone destructive agents, such as war, famine and pestilence, are to begin their work of destruction immediately the process of population proceeds too rapidly. As to the causes which first lead to the use of the drug, they may be summed up as follows :—Sickness, example, and a belief in its aphrodisiacal powers, etc The very great majority are induced to begin the habit through disease, such as fever, elephantiasis,* dysentery, colic, rheumatism, and diarrhœa. Some few asserted that they took the drug to enable them the better to undergo fatigue, and to make long journeys.

There is one almost inevitable result of a prolonged indulgence in opium-eating, especially if immoderate, namely, a weakening of the procreative powers. In no fewer than 99 cases out of 125, into which I particularly enquired with a view to ascertaining the fact, was this the case; moreover, of the 125 married men averaging 36 years of age, the average number of children to each was 1·11, after 11 years of married life. The average dose taken by these men was 14 grains *per diem*, and the length of time they had been addicted to the habit, 12 years.

Opium-eating, at any rate in Balasore, does not conduce to either crime or insanity, since the inhabitants are a particularly law-abiding race, and the insanes are only ·0069 *per cent.* of the population. There is one thing in connection with this subject that has always struck me as remarkable, and that is, that while so much literary powder and shot are wasted in attacking opium-eating, gunjah smoking passes almost unnoticed, though I am certain this fearful habit would not find a single advocate outside the smokers. It not only causes crime, but helps to fill our lunatic asylums with its wretched victims. It was only the other day that I examined a wretched creature—a gunjah smoker for insanity—who had most brutally murdered his father, grandmother, brother, and three sisters, and then set fire to the hut! Even the hob-nailed boots of the drunken coal-heaver are not the instruments of a more horrible crime than this! Excessive use or abuse of opium may debase, may make a sot, but never a raving maniac, or a great criminal.

The conclusions I arrive at are :—

1*st*. That opium is taken habitually by about 8 or 10 *per cent.* of the adult population of Balasore, and that the average daily allowance for a man is 7 grains, and for a woman 5 grains.

2*nd*. That moderation is the rule.

3*rd*. That moderate doses include from 2 to 16 grains *per diem* according to the circumstances.

4*th* That opium-eating is much more common in unhealthy localities than in healthy ones, even though they are situated in the same district.

5*th*. That the drug may be, and is sometimes, taken in very large doses—30 grains and upwards—without producing any very serious ill effect, much depending on the constitution, etc., of the individual, and his habituation to its use.

6*th*. That whatever the effects of the excessive use of the drug may be, when taken in moderation it is positively beneficial, where such diseases as fever, elephantiasis, rheumatism, etc., are prevalent, and when food is scarce.

7*th*. That the effects of even the most excessive use of opium are harmless, both to the individual and to society compared with those of the excessive use of alcohol.

* *In an article on Elevhantiasis Arahum—"Indian Annals of Medical Science, No. XXX."—I shewed that of 636 persons who suffered from this disease, no fewer than 247, or 38·83 per cent. were in the habit of taking opium, and that it materially diminished the febrile action which attends the disease, I shewed, moreover, through the kindness of Mr. Harrison, of the Bengal Civil Service, that opium-eating was much more prevalent in the southern part of the District of Midnapore, which is notoriously the least healthy part, and where elephantiasis was most common.*

Appendix XXV.

## APPENDIX XXV.

[ RECEIVED FROM THE BISHOP OF CALCUTTA. ]

To

THE RIGHT HONOURABLE LORD BRASSEY,
*President of the Opium Commission.*

MY LORD,

We, the Bishop and undersigned clergy of the Church of England in this city, being deeply interested in all that concerns the moral welfare of the people of this country, and watching at all times with much sympathy and anxiety the many difficult questions which arise in regard to administrative measures affecting the same, desire to show our special interest in the subject now under examination before the Opium Commission, by giving expression to the views which our residence in this country and our general enquiries upon the subject have led us to form.

I.—It seems to us that while it is most natural that philanthropists in England should have a general horror of the habitual use of opium, the climate, conditions of life, etc., in India are so entirely different from those prevailing in England, that the question assumes in this country a totally different aspect.

II.—While admitting that there are evils arising from the abuse of opium, we are of opinion that they are not sufficiently great to justify us in restricting the liberty which all men should be permitted to exercise in such matters, medical testimony seeming to show that opium used in moderation is in this country harmless, and under certain conditions of life distinctly beneficial.

III.—Holding these views, while we regard the Government as most seriously responsible for any measures bearing upon the moral well-being of the people, and trust that a careful watch will be kept against any irregularities of administration tending to encourage the excessive consumption of opium in the country, we consider it our duty to add that, in our opinion, the system adopted by the Government in regard to the production and distribution of the drug is on the whole less liable to abuse than any other that could be devised.

EDWARD R., CALCUTTA,
*Metropolitan.*

WELBORE MACCARTHY,
*Archdeacon of Calcutta.*

H. O. MOORE,
*Bish op's Chaplain.*

H. WHITEHEAD,
*Principal of Bishop's College, and Superior of the Oxford Mission in Calcutta.*

E. F. BROWN,
*Oxford Mission.*

H. T. OTTLEY,
*St. Stephen's, Kidderpore.*

A. N. BANERJEA,
*Cathedral Missionary.*

M. L. GHOSE,
*S. P. G. Missionary.*

A. C. SEAL,
*Incumbent of St. Barnabas' Church, Kidderpore.*

C. W. JACKSON,
*St. Paul's, Scott's Lane.*

B. C. CHOUDHURY,
*S. P. G. (Retired).*

JAMES L. PEACH,
*Rector, St. James' High School.*

ARTHUR G. LUCKMAN,
*Cathedral Chaplain.*

W. J. WICKINS,
*Chaplain of St. James', Calcutta.*

ARTHUR D. GREEN,
*Curate of St. Paul's, Scott's Lane, Calcutta.*

A. EDWARD FRANKLIN,
*Oxford Mission.*

GEORGE LONGRIDGE,
*Oxford Mission.*

EDWARD MANLEY,
*Oxford Mission.*

T. W. DOUGLASS,
*Oxford Mission.*

H. D. WILLIAMSON,
*Church Missionary Society.*

HERBERT GOULDSMITH,
*Incumbent of the Old Church, Calcutta.*

ARTHUR E. STONE,
*Garrison Chaplain.*

GRAHAM SANDBERG,
*Chaplain of St. Thomas', Calcutta.*

---

## APPENDIX XXVI.

Appendix XXVI.

[RECEIVED FROM THE SECRETARY TO THE GOVERNMENT OF INDIA, FINANCE AND COMMERCE DEPARTMENT.]

Dated 28th December 1893.

From—THE MOST REVD. DR. P. GOETHALS, S.J., Archbishop of Calcutta,

To—His Excellency the Viceroy and Governor-General of India in Council.

I have followed with a certain amount of interest the work of the Opium Commission which is now coming to a close. One statement has particularly attracted my attention. It has been urged by some that the use of opium is a serious obstacle to the success of Missionary work. Looking back with an experience of more than fifteen years of Indian missionary life, and having consulted several priests of longer standing in the country, I have been forced to the conclusion, as far as Catholic Missions are concerned, that facts do not tally with this assertion. As representing a church that has lasted longer than any other in India, where it has made more converts and employs more Missionaries than all the other Christian sects put together, I can conscientiously affirm that, to the best of my knowledge, not a single case has fallen under my observation in which the use of opium has stood in the way of conversion to Christianity. Further, I do not remember having ever heard complaints on that subject either from my colleagues in the Indian Episcopate, or from any of the numerous missionaries whom I have met since my arrival in India.

I trust that what I have here expressed as my decided opinion, and, I may add, that of my clergy also, may serve to throw some more light on this question and permit to arrive at a decision on this much controverted subject.

(Signed) P. GOETHALS, S.J.,
*Archbishop of Calcutta.*

# APPENDIX XXVII.

Appendix XXVII.

[RECEIVED FROM THE SECRETARY TO THE GOVERNMENT OF BENGAL.]

No. 1236-'93, dated the 4th December 1893.

From—S. E. J. CLARKE, Esq., Secretary, Bengal Chamber of Commerce,

To—The Hon'ble H. J. S. COTTON, C.S.I., C.S., Chief Secretary to the Government of Bengal.

THE arrival in India of a Royal Opium Commission renders it necessary for the Committee of this Chamber to place on record the views of the mercantile community they have the honour to represent, upon the questions involved in the investigation now to be undertaken. The Resolution, in consequence of which the Commission has been appointed, was, on the motion of Her Majesty's Government, adopted by the House of Commons on the 30th June 1893, and runs as follows:—

"That, having regard to the strong objections urged on moral grounds to the system by which the Indian opium revenue is raised, this House presses on the Government of India to continue their policy of greatly diminishing the cultivation of the poppy, and the production and sale of opium, and desires that an humble address be presented to Her Majesty, praying Her Majesty to appoint a Royal Commission to report as to—

(1) Whether the growth of the poppy and manufacture and sale of opium in British India should be prohibited, except for medical purposes, and whether such prohibition could be extended to the Native States.

(2) The nature of the existing arrangements with the Native States in respect of the transit of opium through British territory, and on what terms, if any, these arrangements could be with justice terminated.

(3) The effect on the finances of India of the prohibition of the sale and export of opium, taking into consideration—

(*a*) the amount of compensation payable;
(*b*) the cost of the necessary preventive measures;
(*c*) the loss of revenue.

(4) Whether any change, short of total prohibition, should be made in the system at present followed for regulating and restricting the opium traffic and for raising a revenue therefrom.

(5) The consumption of opium by the different races, and in the different districts of India, and the effect of such consumption on the moral and physical condition of the people.

(6) The disposition of the people of India in regard to—

(*a*) the use of opium for non-medical purposes;
(*b*) their willingness to bear in whole or in part the cost of prohibitive measures."

2. The Bengal Board of Revenue, calling for evidence to be given before the Commission, have asked witnesses, in order to facilitate the work of the Commission, to submit a short abstract of the evidence they propose to give; the points to which their attention has been drawn are the following:—

(1) "The consumption of opium by the different races and in the different districts of this Province, and the effect of such consumption on the moral and physical condition of the people, and

(2) The disposition of the people of this Province in regard to—

(*a*) The use of opium for non-medical purposes, and
(*b*) Their willingness to bear in whole or in part the cost of prohibitive measures.

(3) Whether the growth of the poppy and manufacture and sale of opium in British India should, in your opinion, be prohibited, and whether you consider such prohibition possible.

(4) Whether any change, short of prohibition, should, in your opinion, be made in the existing arrangements for regulating and restricting the opium traffic in Bengal and raising a revenue therefrom.

(5) The magnitude of the interests bound up with opium in those districts in which the poppy is cultivated, the extent of cultivation, the money which it brings into the pockets of cultivators and landholders, and the manner in which its prohibition would affect rents and the revenue derived from land.

(6) The views of the classes who, as landholders, cultivators or factory hands are concerned in the opium industry."

3. Now it will be observed that the Resolution of the House of Commons discloses no sufficient grounds for so strong a measure as the appointment of a Royal Commission to investigate a branch of Indian trade yielding a long established and important contribution to the revenues of this country. It is not advanced in the Resolution that the Commission is appointed in the interests of the people of India or in those of the people of the United Kingdom. It is wholly based upon the "strong objections urged on moral grounds" to the system by which the Indian Opium Revenue is raised. It is not stated by whom these strong objections have been urged, nor to what extent they represent the deliberate convictions, or the wishes and will of the English people. At the outset, therefore, the Resolution fails in the important obligation to the people of India of placing before them a sufficient or commanding reason for action on the part of Her Majesty's Government calculated to have far-reaching consequences, and to essentially alter the attitude of that Government and of the people of England towards the people of this country, their requirements, and their best interests as they themselves comprehend them. In order, therefore, to arrive at an intelligent understanding of the causes of the appointment of the Royal Commission, it is necessary to trace back the action of those to whose influence and persistence the decision come to by Her Majesty's Government must ultimately be referred.

4. From papers published in the Supplement of the *Gazette of India* of the 9th January 1892, the Committee observe that the Secretary of State forwarded to the Government of India, for such observations as they might see fit to offer, a memorial presented to him by an influential deputation on the consumption of opium and other drugs in India. In the papers published with that memorial, the Committee find copies of the Resolutions passed at the Annual Meeting of the Society for the Suppression of the Opium Trade held on the 3rd June 1890. The first of those Resolutions is as follows:—

"That, in the opinion of this meeting, the alarming "spread of the opium vice in the Queen's Indian "dominion is an established fact, which calls for the "immediate and serious attention of Parliament and "of Her Majesty's Government, and that the Gov-"ernment of India should be directed to use the "absolute discretion conferred on it by the Indian "Opium Act of 1878 by closing the licensed opium "dens throughout India, and by the adoption of "measures, having for their object to limit the sale "of opium to that which is necessary for medical use "in accordance with the spirit and intention of the "Pharmacy Act in force in this country. That "copies of this Resolution be sent to the Prime "Minister, the Secretary and Under-Secretary of "State for India, and Her Majesty's Governor "General of India."

The second resolution is to the following effect:—

"That in view of the widespread misery and demora-"lisation caused by opium-smoking throughout the "Chinese Empire, the Dutch East Indies, and other "parts of the Eastern hemisphere, and in considera-"tion of the serious hindrance to missionary work "caused by British connection with the opium trade, "this meeting deems the cultivation of the poppy in "Bengal by Government license, and under the stimu-"lus of Government advances without interest, the "preparation of opium in Government factories ex-"pressly to gratify the appetites of those who indulge "in this vicious habit, and the sale by auction of the "opium so prepared to be a mode of raising revenue "contrary to the elementary principles of morality, and "utterly inconsistent with the Gospel of Christ. This "meeting, therefore, calls upon Parliament no longer "to permit the continuance of this evil system. A

Appendix XXVII.

"copy of this resolution to be sent to each of the members for metropolitan constituencies, as well as to "the Officers of State mentioned in the previous resolution."

As a result of the passing of these Resolutions, Sir Joseph Pease succeeded, on the 10th April 1891, in snatching a vote of the House of Commons on the following Resolution moved by him and seconded by Mr. M. J. Stewart :—

"That this House is of opinion that the system by "which the Indian Opium Revenue is raised is morally "indefensible, and would urge upon the Indian Government that they should cease to grant licenses for the "cultivation of the poppy and sale of opium in British "India, except to supply the legitimate demand for "medical purposes, and they should at the same time "take measures to arrest the transit of Malwa opium "through British India."

Going further back than the annual meeting at Exeter Hall, the Committee find that a large and influential meeting was held at the Mansion House on October 21st, 1881, under the Presidency of the Lord Mayor of London. The first part of the first Resolution passed at that meeting was moved by the Archbishop of Canterbury, and is to this effect :—

"That, in the opinion of this meeting, the opium trade as now carried on between India and China is opposed alike to Christianity and international morality and to the commercial interest of the country."

In proposing that Resolution, His Grace commenced his speech by saying :—"With regard to the commercial "questions involved or the financial difficulties which "must arise in India, I have no knowledge, and my "opinion would be of very litle value, but I have come, "after very serious consideration, to this conclusion, "that the time has arrived when we ought most distinctly to state our opinion that the present course "pursued by us in this matter is one that ought to be "abandoned at whatever cost."

The Earl of Shaftesbury, following the Archbishop of Canterbury, read out the second and third paragraphs contained in the Resolution as follows :—

"That, in the opinion of this meeting, it is the duty of this country not only to put an end to the opium trade as now conducted, but to withdraw all encouragement to the growth of the poppy in India, except for strictly medicinal purposes, and to support the Chinese Government in its efforts to suppress the traffic."

"That, in the opinion of this meeting, it will be the duty of this country to give such aid to the Government of India as may be found reasonable, in order to lessen the inconvenience resulting to its finances by the adoption of the policy advocated in the present Resolution."

His Lordship remarked, incidentally, at the outset of his speech, that he had moved the question—"forty years ago—in the House of Commons."

His Eminence Cardinal Manning moved the second Resolution, which was :—

"That, in the opinion of this meeting, the results of the sale of opium in British India are a disgrace to our Government of India and demand the most thorough and immediate remedy."

5. From what has been quoted above it is clear that the Opium question cannot be considered as affecting India solely. The opposition to the trade is put forward primarily in the interests of China, and the plea, when condemned, is that India by her opium traffic, is demoralising and destroying the Chinese people and preventing the spread of Christianity in, as well as retarding the development of British trade with, that country. The Committee regret that it will be necessary for them to address you at some length, *first*, as to the manner in which the opium question affects China, and *second*, as to how it may affect India.

### As it affects China.

6. It has been urged that England is responsible for the opium traffic with China, and attention is sought to be confined entirely to the trade in opium with the Chinese sea-board ; but Chinese records, referred to by Dr. Macgowan, show that during the reign of the last Mongol Emperor, an effort was made to discourage and suppress the use of opium by the Chinese people, and that the Emperor was only diverted from his purpose because his advisers were of opinion—"that rebellion would follow any attempt of the kind." This would carry back the question as between the Government of China and the Chinese people to the end of the 13th century (1280-1295 A.D.). The founder of the Ming Dynasty (1368 A.D.), which ousted the Mongols, made an effort in the same direction which would appear to have met with a temporary degree of success.

7. Rafael Perestello, in 1516, was the first Portuguese to visit China, and the information brought back by him led to the first expedition under De Andrade in 1517, so that it would appear China was called upon to deal with an opium question at least 200 years before any Europeans visited the country.

8. As to how opium was introduced into China it is not pertinent to enquire ; it may be that it was introduced by the Mongols, who became acquainted with it in Persia ; or it is probable that a plant, which is indigenous to the temperate regions of Asia, and is widely scattered through all the countries from Asia Minor to China, should have been known to the Chinese and its qualities turned to account.

Mr. Montgomery Martin, at page 175 of his work on China, admits it is probable that, subsequent to the Tartar conquest, a deterioration of morals took place throughout the empire, and that this refers to use of the opium by the Chinese people. His words are somewhat remarkable :—

"It is probable that subsequent to the Tartar conquest (A.D. 1644) a great deterioration of morals took place throughout the Empire, and the complete subjugation and despotism exercised by the conquerors destroyed public energy and private enterprise, leaving to the wealthier classes no other source of enjoyment than what may be temporarily, but dearly obtained from sensual indulgence. This is also manifest in the opium consuming countries of Turkey and Persia ; indeed, whenever the vital and ennobling springs of human action are subdued, baneful passions take root and among a materialist people like the Chinese, almost devoid of religion and without hope of the future, every species of present enjoyment necessarily ensues. The fatally delicious intoxication of opium offered, therefore, a transient pleasure and oblivion of woes, which it was difficult to resist."

The same writer on the preceding page (174) of his work, published in 1847, enunciates the opinion that the "true remedy for our deficient trade with China" is not to be found in the reduction of the tea duties, but in (*a*) "a perfect freedom of intercourse with China ; (*b*) in facilities of access to the interior of that vast country ; and (*c*) in the abolition of the pernicious opium traffic which absorbs the money (£4,000,000 sterling) that would otherwise be devoted to the purchase of British manufactures."

9. Mr. Martin must be accepted as a strong opponent of the Opium trade, yet in the extract given above, he proves that the opium anciently used by the Chinese was of native growth, and that the habit among them was based, in his opinion, upon causes, every one of which exists in full and active operation to-day just as much as it did when the sceptre passed into the hands of the Mantchus. In 1847 Mr. Martin appealed against the trade on the ground of its retarding the development of British trade with China ; in April 1891 Sir Joseph Pease declared—"our general trade with China was not increasing, and we were probably destroying that trade, and impoverishing those who might be our customers by supplying them with opium." Can the real object of the Ophiophobists be to secure a sacrifice of an Indian interest in order to replace it by a British advantage ? Curiously enough a similar idea has been a matter of regret to the Portuguese. At page 151 of the "Historical Sketch of the Portuguese Settlements in China," printed at Boston in 1836 by Sir Andrew Ljungstedt, it is said :—

"Had liberal measures been pursued at the time when the English Company could no longer check the manufacture of opium in India, any quantity might now be landed at Macao ; but about 20 years ago (*i. e.*, 1816) the abuse of individual influence strained every nerve to compel foreign dealers in that drug to submit to restrictions, to which they neither could nor would submit. The scheme failed. A convenient harbour was found at Lintin."

The opportunity which the Portuguese regretted in 1836 it is only reasonable to suppose they would now welcome should England, in the belief that she could thus secure an extended market for British manufactures, decree the abolition of an important branch of the trade of India.

10. The first import of Indian opium into China was made in 1720 when "a few chests" from the Coast of Coromandel formed part of a Portuguese venture. Down to

1767 the import had increased to only 200 chests. It was not till six years later, in 1773, that opium yielded any revenue to the East India Company. From that time the growth of the trade has been described by Sir R. Alcock and Mr. J. E. O'Conor. The figures as arranged by the former authority are—

1781, 1,600 chests found to be unsaleable were re-exported.

1790, importation about 4,000 chests.

1820, for 30 years the importation had not exceeded 5,000 chests.

1820 to 1830, the importation increased to 16,877 chests.

At the time of the war of 1840 the importation was about 20,000 chests.

Taking given periods, the Indian exports of opium to China in chests have been as under:—

| | | |
|---|---|---|
| 1850 | about | 52,925 |
| 1860 | „ | 89,744 |
| 1870 | „ | 95,043 |
| 1880 | „ | 96,839 |
| 1884 | „ | 86,578 |
| 1886 | „ | 95,839 |
| 1890 | „ | 87,753 |
| 1892 | „ | 75,384 |

A large portion of the opium exported to the Straits Settlements finds its way to China; the figures for this trade are—

| | | |
|---|---|---|
| 1887 | chests. | 12,368 |
| 1888 | „ | 13,995 |
| 1889 | „ | 15,749 |
| 1890 | „ | 13,915 |
| 1891 | „ | 16,035 |
| 1892 | „ | 12,609 |

11. Now this trade has been almost entirely confined to the Eastern or Sea-board Provinces of the Chinese Empire. It may be asserted, as a fact, that Indian opium has never yet penetrated into Yunnan or Sz-chuen, the two western-most provinces, and the provinces, which have been, in a special manner, the seats of the native opium industry. Up to about 1885, the Empire was, as regards provinces, divided between the native and imported drug thus—

Nine provinces chiefly supplied from India,—Chili, Shantung, Shansi, Honan, Kiangsi, Nganhui Kiangse, Shensi, Kansu.

Nine provinces using the drug of native culture—Sz-chuen, Yunnan, Kwangsi, Kwantung, Kweichow, Hu-nan, Hu-pih, Cheh-kiang, Fuh-kien.

| Drug. | Provinces. | Area. | Population. |
|---|---|---|---|
| Imported | 9 | 563,270 sq. m. | 255,209,189 |
| Native | 9 | 971,283 „ | 179,913,963 |

These figures give no ground for the statement that the imported drug is destroying the Chinese as a people, or for the bland assertion that to abolish the Indian trade in opium would stop the use of the drug in China, or divert millions of Chinese money to the purchase of British manufactures.

12. In 1860 the opium trade was legalised by the Chinese Government, and again about 1885 it was relieved of restictions, and placed under the Imperial customs. Opium was allowed to be imported in bond, while the Imperial revenue benefited by a charge of 30 taels as duty and 80 taels as likin, or 110 taels per chest. It is therefore at present on the footing of a recognised article of commerce, yielding a considerable revenue to the Chinese Government, but such a result had been long foreseen. In 1880 Mr. W. Donald Spence estimated the native crop for that year as under—

| | | |
|---|---|---|
| Western Hu-pih | . . . | 2,000 piculs. |
| Eastern Sz-chuen | . . . | 45,000 „ |
| Yunnan | . . . . | 40,000 „ |
| Kweichow | . . . . | 10,000 „ |

So that these four provinces produced more opium than the total, 96,830 piculs, imported in 1880 from India into China. As illustrative of the manner in which Chinese statesmen can adapt themselves to circumstances, the Committee would point to the appeal made by Li-Hung-Chang, the Chinese Secretary of State, to the Anti-Opium Society only about five years before the Imperial Government made the native cultivation free and placed the imported drug on its tariff list as a permanent contributor to its customs revenue.

13. The Committee desire to draw your attention to the facts of the trade disclosed in the Consular reports for the past few years:— Appendix XXVII.

### Reports for 1890.

In this year 1,500 piculs of native-grown opium were consumed in the district served by the port of Amoy. This opium reached Amoy from such distant seats of cultivation as Wen-Chow and Sz-chuen.

At Foochow the native drug had come into competition with the imported article and cultivation had become more extensive in the district to the north of the city.

At Hankow the growth of opium attracted increased attention, its exportation had also increased.

As regards the island of Hainan, it is noted that whilst the import of opium decreased by nearly £26,000, the export of treasure increased by nearly £50,000. The explanation given by the Consul is that the bulk of the opium consumed in the island is not imported by steamer from Hong-Kong, but rather in junks from Singapore plying to ports not yet open to foreign trade. It is also noticed that since 1887 a considerable portion of the trade had passed from the hands of foreigners into the hands of native Chinese merchants.

The Consular Report of the Trade of Formosa for 1890 shows that the poppy had begun to be cultivated in at least two districts in Mid-Formosa, and that Persian opium was strongly competing with the Indian drug, and this too at an increased cost per chest.

In Wenchow the Consul reports an increase in the use of the drug, although there was a decline in the import of Indian opium. The result was due to a marked increase in the poppy cultivation in the Wenchow District.

In the trade of Wuhu a steady decline in the import of opium was recorded during 1887-1890, but was checked in 1890 owing to a fall in the price of the drug. In 1889 the import of native opium into Wuhu was 80,000 lb, and in 1890, 200,000 lb., a fact which requires no comment.

### Reports for 1891.

In Amoy the decrease in the import of the Indian drug is given at 92,19. lb., and yet the Consul states that "smoking is everywhere on the increase" and "the Chinese are themselves producing the article in ever-increasing quantity."

At Chefoo the Commissioner of Customs gives the annual produce of opium by the province of Shangtung at about 3,786,666 lb., which would exceed one-third of the whole importation into all China of the foreign drug; this, in 1890, was stated to be 10,215,460 lb.

As against this produce of 3¾ million pounds in Shangtung, the import of Indian opium into Chefoo was in 1890 41,249 lb. At Foochow, as in Hainan, in 1890, the most remarkable fact connected with opium was the reported tendency of the trade to revert to native hands.

The Consul at Ichang stated that, in October of 1890, certain new regulations came into force by which Chinese opium could be shipped in junks chartered by foreigners after paying the following charges—19 shillings per picul local duty, foreign customs duty £4-16-8 per picul, and duty at port of discharge £9-13-4 per picul. Ichang is situated a long way above Hankow, and all opium grown in the western provinces must pass it: it is, therefore, important to the discussion of the opium question to note that between October and December 1890 the following quantities of native opium came down the river in chartered junks:—

| | | lb. |
|---|---|---|
| From | Sz-chuen . . . . | 3,150,666 |
| „ | Yunnan . . . . | 4,533 |

At Kiukiang the Consul notices that the equalisation of taxes at all the ports is leading to a re-distribution of the drug in the direction of the trade following the lines of the cheapest supply.

In Wenchow the report states that, as large surplus stocks were left over from 1892, a large acreage was devoted to Wheat, Barley and Beans. It is noticed, too, that the opium does not affect the rice crop, as paddy is only transplanted after the opium crop has been gathered. At the beginning of 1891 native opium was selling £35 per picul, and at the close of the year the price had risen to about £50, but this is still about half the cost of the Indian drug; so that there was considerable room for competition.

At Hankow the export of native opium increased from 1,384 lb. in 1890 to 45,106 lb in 1891, and the cultivation was largely on the increase.

Appendix XXVII.

REPORTS FOR 1892.

Almost all foreign houses were beginning to withdraw from the trade which was passing into the hands of the Chinese. The estimate for the consumption of native opium in Amoy during 1892 was 266,667lb. Improvements in the native drug had brought its quality closely up to that of Persian.

At Foo Chow a partial failure of the native crops led to an increase of business in the foreign drug, chiefly in Persian; the practice of mixing Persian opium with that from India was reported to be on the increase.

At Swatow the import of Sz-chuen opium increased from 353 taels in 1891 to 12,611 taels in 1892.

14. It is noticed in the Consular Reports that where opium enters into competition with such crops as wheat or rape-seed, the area under cultivation has a direct relation to the increased cost of the particular crop which has suffered from the cultivation; a rise in the price of wheat or rape-seed is followed at once by a decrease in the acreage under opium. It is also noticed that since the publication of new regulations affecting opium, the cultivation has a direct tendency to extend itself in the Eastern districts, and to increase in the Western Provinces, where it has been grown from time immemorial. The dealers in opium are also careful to consult the taste of their customers, and hence there is springing up wherever Indian opium is used in China a practice of adulterating it with the best sorts of native opium. As a consequence there is a marked extension of the use of the drug in almost every district. The effect of the new regulations regarding opium on the Chinese Customs duties is shown in the increase of those duties from Haikwan taels 15,144,678 in 1886 to H. T. 23,518,021 in 1891. This is entirely due to the opium duties which in 1887 produced H. T. 4,645,842 and in 1891 H. T. 6,197,906.

15. It may be safely assumed that having obtained a large and increasing revenue from the regulation of the foreign opium trade, the Chinese Government will be at all events reluctant to abandon that revenue even at the persuasion of those who may endeavour to convince it that foreign opium is unworthy of being included in the commerce of the Middle Empire. It has been pointed out that, in many Chinese ports, foreign opium is largely used to mix with the native product. The following figures giving the import of Indian and Persian opium go to show that, if India were to abandon the trade, Persia would be a strong bidder for its succession :—

| 1888. | 1892. |
|---|---|
| (Piculs) Indian 78,167 | (Piculs) Indian 63,012 |
| Persian 4,445 | Persian 7,770 |

In 1871-72 the exports of Persian opium to China were only 870 chests.

16. From what has been stated it is abundantly plain that the action of the Chinese Government has converted the native grown opium into a keen and formidable competitor with the Indian drug, and that the latter can only hold its ground by reason of its undoubted superiority of preparation, and by a reduction in its cost to the consumer. Further, it is placed beyond doubt or question that if the trade with India were stopped to-morrow, the only effect would be to stimulate the production of native and Persian opium, and even to create, now that steam transit is available, a direct trade in opium between Asia Minor and China. The sums annually spent by the Chinese are about £14 millions, on Indian, and £10 millions on Persian and native opium. It is as certain as anything commercial can be, that not one penny of those £24 or 25 millions would or could be diverted to the purchase of British cloths or hardware to the deprivation to the opium smoker of his habitual indulgence.

17. The Committee have now to investigate the real grounds of the opposition of the Chinese Government to the trade in opium. That opposition first manifested itself in 1799-1800, when the Emperor issued an edict—the importation was then only about 5,000 chests—forbidding the Chinese to engage in the trade because of the waste of time it occasioned, and the loss of money and goods given by his subjects in exchange of this "vile foreign ordure;" yet Lord Macartney, who was ambassador to China in 1793, noted that the upper ranks of the Chinese "indulge at home in the use of opium." It is not necessary to mention the various Imperial proclamations against opium. It is sufficient to note that being opposed to an ancient habit and fashion, and to the self-interest of powerful officials far removed from the central authority, they remained a dead-letter, or served temporarily to swell the gains of the Provincial Governors and Comptrollers of Customs.

18. The Committee pass on to a remarkable controversy which took place in the year 1836. This controversy is selected by the Committee because it preceded the war of 1840. It opens with a Memorial to the Emperor from a high official, Heu Naetse, Vice-President of the Sacrificial Court. He states that in the reign of Keenlung, "as well as previously," opium was inserted in the tariff of Canton as a medicine subject to a duty "of three taels per 100 catties with an additonal charge of 2 taels 4 mace and 5 candareens under the name of charge per package." It was then prohibited and the prohibition was renewed in the first year of the Emperor Keaking. The memorialist points out that—"latterly the barbarian merchants have clandestinely sold opium for money, which has rendered it unnecessary for them to import foreign silver. Thus foreign money has been going out of the country, while none comes into it." This statement is amplified in the following passage:—"Always in times past, a tael of pure silver exchanged for nearly about 1,000 coined cash, but of late years the same sum has borne the value only of 1,200 or 1,300 cash; thus the price of silver rises but does not fall. In the salt agency the price of salt is paid in cash, while the duties are paid in silver; now the salt merchants have all become involved, and the existing state of the salt trade in every Province is abject in the extreme. How is this occasioned but by the unnoticed oozing out of silver? If the easily exhaustible stores of the central spring go to fill up the wide and fathomless gulf of the outer seas, gradually pouring themselves out from day to day, and from month to month, we shall shortly be reduced to a state of which I cannot bear to speak." He went on to argue that "it would be impossible to close the ports of China against all trade." He, therefore, submitted that—"the only method left is to revert to the former system," and to "permit the barbarian merchants to import opium paying duty thereon as a medicine, and to require that after having passed the custom house it shall be delivered to the Hong merchants wholly in exchange for merchandise and no money be paid for it." He also recommended that whilst officers, civil and military, scholars, and common soldiers should be forbidden to smoke opium on pain of being immediately dismissed from public employ "without being made liable to any other penalty," no regard should be paid "to the purchase and use of opium on the part of the people generally." On the 12th June 1836 an edict was issued ordering the local authorities at Canton to deliberate on this Memorial and to report to the Grand Council of Ministers at Pekin.

19. The report submitted in reply to that decree was dated September 7th, 1836. The Canton authorities admitted that the decrees against opium were inoperative, and they also admitted that the repeal of the prohibitions and return to the former plan of levying a duty on opium was such as the circumstances of the time rendered necessary, and such as it was their duty to solicit His Majesty to sanction. They then went on to draw up nine regulations for giving effect to Heu Naetse's suggestions, because in their opinion—"it is of the very first consequence that effectual measures should be taken to prevent the exportation of Sycee silver."

20. But the suggestions were opposed by Cheo Tsun, a member of the Council and of the Board of Rights. Choo Tsun went most fully into the matter and advocated the strictest carrying out of the penalties prescribed against the importation and the use of opium. Dealing with the Currency Question, Choo Tsun pointed out that in Kiang Su, Chekiang, Fuhkien, and Kwang-tung the people would not use the money of the Empire—"but must needs make use of foreign money; and this foreign money, though of an inferior standard, is nevertheless exchanged by them at a higher rate than the Native Sycee silver, which is pure." Then follows a paragraph which is important as bearing on the question of the wide native cultivation of the poppy at that date (1836) :—

"From Fuhkien, Kwangtung, Chekiang, Shangtung, "Yunnan and Kweichow, memorials have been presented "by the censors and other officers requesting that prohi- "bitions should be enacted against the cultivation of the "poppy and against the preparation of opium; but while "nominally prohibited, the cultivation of it has not been "really stopped in those places. Of any of the Provinces, "except Yunnan, I do not presume to speak; but of that "portion of the country I have it in my power to say that "the poppy is cultivated all over the hills and the open "champaign, and that the quantity of opium annually pro- "duced there cannot be less than several thousands of chests, "and yet we do not see any diminution in the quantity of "silver exported as compared with any previous period; "while, on the other hand, the lack of the metal in Yunnan, "is double in degree to what it formerly was."

21. This Memorial was followed by a similar document submitted by Heu Kew, sub-censor for the Military Department, who pointed out that a tael of pure silver which had always passed for 1,000 of the standard coin "now costs from 1,400 to 1,500 of the same coins." He goes on to say that "this fine silver is daily lessening in quantity and the price still rising from day to day, so that for want of it the officers of Government and the people are both alike crippled." Again, "the amount annually lost out of the country is about ten and some odd millions of money. The money thus lost was at first, the foreign money wherewith foreigners had previously purchased goods; now, it is entirely the fine silver of the inner land cast into a different form at Macao;" and he complains that the foreigners "now openly carry away Sycee silver." The aim of Heu Kew's memorial was that regulations should be rendered conspicuous and the prohibitions strictly enforced. In the Imperial edict ordering a report from Canton on Heu Kew's memorial, reference is for the first time made to the 'baneful influence of opium.'

22. The opinions put forward by Heu Naetse in 1836 continued to find supporters in China. A memorial was published in the *Peking Gazette*, on January 4th, 1853, in which a Censor named Wooting-Poo strongly advocated that the importation of opium and its growth should be made a source of revenue, and dwelt upon the extent of the cultivation which, without censure, was permitted in Western and South Western China. Wooting-Poo urged that a duty should be levied on imported opium, and observed that—"as the production of native opium increases, the importation of foreign opium will diminish and ultimately cease altogether." He supported his arguments by pointing out that tobacco and liquor which were prohibited under the Ming dynasty "now (1853) yield a large revenue." It is clear that the advocates of the policy formulated by Heu Naetse in 1836, and urged in 1853 by Wooting-Poo, found themselves in 1885 in a position to carry with them the Imperial Council of Ministers. It is also clear throughout this controversy, extending over so long a period, that the opposition of the Chinese Government was based upon a continued effort to prevent the balance of trade being against China. Even Wooting-Poo in 1853 urged that if his counsel were followed,—"the source of English wealth would be dried up, whilst that of China would become more abundant."

The Committee feel themselves, therefore, justified in disregarding the assertion, which appears to be nothing more than an assertion, that the Chinese Government were opposed to the opium trade on moral grounds. It was, and it has been, a question of the Chinese currency. If they were so opposed to the trade, their opposition has been abandoned all along the line, and whilst seeking, by legalising the trade, to convert it into a fruitful source of revenue, they see in the extension of the trade in the native drug a step towards that exclusion of foreign doctrines from China which has been, from the beginning of the eighteenth century, a cardinal object of Chinese policy.

As bearing on China's currency difficulties, it may be pointed out that the Consular Report on the trade of 1890 for Hankow mentions the singular fact that silver in masses of "from 68 to 70 ounces each" is used in the interior as currency, and that Malwa opium itself which can be easily subdivided, "in parts of this district is used as a medium of exchange."

23. It is also contended that the opium trade prevents the development of the general trade of China. It becomes necessary, therefore, to examine the figures of that trade, giving the value in Haikwan taels:—

| Year. | Net imports. | Exports. |
|---|---|---|
| 1869 . . | 67,108,533 . . | 60,139,237 |
| 1875 . . | 67,803,247 . . | 68,912,929 |
| 1881 . . | 91,910,877 . . | 71,452,974 |
| 1886 . . | 87,479,323 . . | 77,206,568 |
| 1887 . . | 102,263,669 . . | 85,860,208 |
| 1891 . . | 134,003,863 . . | 100,947,849 |

Now as regards opium; the value of foreign opium imported into China in 1881 was Haikwan taels 37,592,208; and in 1891 Haikwan taels 28,333,156.

These figures show a falling off in the opium trade, and display at the same time a remarkable and steady advance in trade as a whole. Clearly, therefore, the contention put forward by Sir Joseph Pease must be abandoned. He said—"our general trade with China was not increasing, and we were probably destroying that trade and impoverishing those who might be our customers by supplying them with opium." Sir Joseph Pease must have overlooked the following:—

| | Haikwan taels. |
|---|---|
| British imports into China, 1881 . | 76,882,477 |
| " " 1891 . | 91,895,420 |

A report, dated Shanghai, the 5th August 1893, has been submitted to the London Foreign Office. It is therein stated that China produces but few articles needed by foreign countries. The export of wheat and other grains is not only prohibited, but effectually prevented by the Government. If these restrictions were removed, the general trade would quickly improve, and exports would soon show a large increase. The special want of China is capital. If the policy of the Central Government afforded sufficient security, foreign capital would flow into the country where it would find a field more promising and profitable than in India. Difficulties with the currency, an adverse balance of trade, severely enforced restrictions on special articles, and a want of capital are sufficient reasons for a slow growth of trade, without dragging in opium. The general trade, as the Committee have shown, does increase, and the wonder is that with so many and such serious drawbacks it does so. Appendix XXVII.

24. It is further urged against the opium trade that it operates to prevent the spread of Christianity amongst the Chinese. Yet Mr. Montgomery Martin, in the passage already quoted, describes the Chinese as "a materialist people, almost devoid of religion, and without hope of the future," and he draws the inference that amongst them "every species of present enjoyment" will be pursued. With such a people Christianity has ever been regarded as a mere system of philosophy, and not as the message of a saving faith. The whole course of the history of missions in China illustrates the readiness of the people and *literati* to discuss matters of ethics and manners, and their suspicion and dislike of any new sect. The Emperor Kung-he, on 22nd March 1692, authorised the exercise of the Roman Catholic religion in China, but modified his sanction in 1706 to an approval of "those who preach the doctrine of Ricci." His successor Yung-Ching, in January 1723, made a determined effort to put down Christianity: the result of that edict was it is said that 300,000 Christians were deprived of their churches and priests. The main objection urged against the early missionaries was that they obeyed the Papal Legate instead of the Emperor. But long before this, in 1589, Matthew Ricci and Anthony Almeida were arraigned (Sir A. Ljungstedt's work, page 167) for "using all sorts of imposture, false reasoning, and impious books to entice the rudest and most uncultivated class of the community." The priests were accused of "teaching a spurious and pernicious doctrine; of building churches at the expense of their dupes; of introducing young girls to monasteries; of forgetting their parents when dead; of paying respect neither to the departed nor to Confucius, but merely to a stranger called Jesus." Burlesques were got up in which "buffoons represented Christians going to church, the sword girt, praying with a string of beads in their hands, adoring God, bending on one knee, disputing, wrangling, and women worshipping at the same place as men." This last is a practice abhorrent to Chinese notions of propriety. These libellous accusations became a standing cause of quarrel with the Christians. Started in 1589, they formed the basis of the 'Sacred Edict,' which was begun in 1676 by the Emperor Kung-he, and completed by his son Yung-Ching in 1724. The son of Yung-Ching, Keenlung, who came to the throne in 1736, persecuted and outraged the Christians, and on the 26th May 1744 beheaded Bishop Stanz. It is thus demonstrated that, for nearly two hundred years before the East India Company (1773) had anything to do with opium the Chinese Government influenced by the *literati* had established an irreconcileable quarrel with the Christians and with Christianity. The facts set out above are specially important, when it is borne in mind that the libels on Christians contained in the Sacred Edict were renewed and enlarged in 1870 in a book called "A Death-blow to Corrupt Doctrines," professing to be published by the "Gentry and People," and the publication of which was followed by the massacre, accompanied with the grossest outrages of the Christians at Tientsin. That book is still working evil amongst the Chinese populations, and links the difficulties which to-day stand in the way of missionary effort to the libels which, three centuries ago, preclude the long feud of the Chinese Government and people against the Christian religion and its votaries. But where there is so plainly a known historical cause for rancour and animosity, it appears to be scarcely honest to lay the blame of failure upon a traffic, for the discrediting of which any assertion is deemed good enough to be risked.

25. The simple fact is that the hatred and dislike of the Chinese Sovereign and Cabinet to Christianity has for three hundred years stood in the way of trade. It is the missionary who has embarrassed and retarded the merchant, not the merchant, whether dealing in opium or otherwise, who has interfered with the work of the missionary. If the whole history of the external relations of China do not prove this, it has no meaning whatsoever. If the European powers

Appendix XXVII.

would guarantee—as they ought not to do—that no missionary should visit China, the whole country would be thrown open to traders as it was in fact by the Emperor Kung-he (1661-1722). He declared in 1698 that "everybody who is civilised and comes to his dominions shall be considered a son of the Emperor."

26. Sir Joseph Pease, in the peroration of his speech in the Commons, declared that the opium traffic "demoralised and destroyed humanity." He seems to have got this idea from a remark made by Cardinal Manning at the Mansion House Meeting in 1881—"We have been forcing upon the Chinese population the consumption of a poisonous drug which is a destroyer, as we are told, possibly of two millions of people." The original of this remarkable accusation will be found in an anonymous pamphlet, "Remarks on the Opium Trade with China" to which Archdeacon Dealtry prefixed a preface, dated Calcutta, August 11th, 1836. The writer somewhat hysterically exclaims.—"Oh what a wail of misery would awaken your remorse and compassion, could the dying agonies of one poor opium victim reach your soul? Think them of THE MILLIONS (*sic*) who have already thus perished." The enormous population of China is here lost sight of. To talk of "dying agonies" in connection with opium is opposed to all experience of the action of the drug. There is a vast mass of experienced medical testimony to the effect that opium is not harmful when taken in moderation, and all the figures and facts bearing upon the condition of the people and the growth of population in China support the inference that the use of opium in some way confers unusual qualities of endurance.

Population of China.

| | | |
|---|---|---|
| 1753 ... ... ... ... | 102,328,258 | (Martin) |
| 1792 ... ... ... ... | 307,467,200 | ,, |
| 1812 ... ... ... ... | 361,221,900 | ,, |
| 1880 ... ... ... ... | 415,123,152 | (Alcock) |

27. China has been ravaged by destructive civil wars, by foreign wars, by famines and by inundations, yet she is to-day a colonising Empire, and her surplus population finds its way to all the neighbouring islands and countries, and to North and South America, whilst in North America and Australia their presence and their competition have given rise to Chinese Questions. They carry with them the opium habit, and just as in Calcutta they are remarkable for their patient industry and endurance, so they are distinguished by these qualities wherever a community of them is found. The fecundity and endurance of the Chinese people, the character of the opium-smoking Chinese emigrant wherever found, place the generalities about the "demoralisation and destruction of humanity" on a par with the rest of the calm, but unsubstantial denunciations it has become a fashion in some quarters to use against the traffic.

28. So far, then, as the question relates to China, the Committee of the Chamber of Commerce compelled to come to the conclusion that the case against the opium trade fails, when brought to the test of facts on every point advanced at the meeting in the Mansion House, and in the House of Commons; while the actual position of the rate to-day makes it as legitimate a branch of Commerce—which indeed it has ever been—as the trade of China itself in tea.

Finally, reviewing this part of the subject,—and setting aside the popular error that the Chinese leaders are ignorant and barbarous savages, instead of men of high ability, splendidly trained to the administration of their system, profoundly learned, and experienced in the wiles of a statecraft which would have charmed a Machiavelli or a Metternich,—setting aside this error and drawing conclusions from the past history and present condition of China, and from the past growth of the trade and its present recognition by the Chinese Government, the Committee hold—

(*a*) there is nothing whatever to support the assertion that opium has in any way hindered, or harmed British trade with China,

(*b*) that the abolition of the Indian opium trade would be followed by largely increased imports of opium from Turkey, Persia, and perhaps the Phillipines, and by a large increase in the price of the native drug. There would not be one cash more to spend on English manufactures,

(*c*) that there would not be one Chinese convert the more if £4,000,000 of Indian revenue were given up on the chance of his conversion; and that it is nothing less than raising a distinctly false issue to drag opium into a religious controversy which has already lasted 300 years,

(*d*) that if all the suggestions of the Anti-Opium Society were adopted, China would receive no benefit whilst India would suffer irreparable injury.

The view of the Committee is in short that, so far as China is concerned, the abandonment of the cultivation of opium by India is neither necessary nor desirable.

### SECOND.—AS IT AFFECTS INDIA.

29. The Committee have now to examine the Opium question as it affects India. They are not interested in the controversy whether the drug was introduced into this country by the Arabs, or whether its use was discovered by the natives for themselves. It is not mentioned in the most ancient medical works 'Charak' and 'Susruta' but in the Tantras, the composition of which may be referred to the 8th century, it is noticed as a component in some of the remedies prescribed for chronic diarrhœa, dysentery, incontinence of urine, and fevers. Its properties and its use are dealt with at great length in the 'Bhavaprakash,' a learned medical work of the 14th century. Besides ordinary names of aphin, aphook, apeem, afyun, afim, tiryak, it is known under the Sanscrit names of ahiphen, serpent venom, phaniphen, venom of the hooded serpent, pushtu-nirjasa, the juice of the pustu. It is also known as khusphulakheer and khakhasikheer, and is described as 'the mucilagenous substance or juice of the pushtu fruit.' In the encyclopædia, the Shabdakalpadruma, of the late learned and venerable Rajah Sir Radhakant Deb, it is described as a remedy against the effects of extreme cold, as tonic, soothing, and as increasing virility. Four kinds are there spoken of, which is described as a carminative, the black which is poisonous, the yellow which increases virility, and the reddish which can be used as a mild aperient. It has for several centuries been used in India, where it is eaten and not smoked as is the habit in China. In the 28th section of the Ain-i-Akbari, "the fruitery"—it is said that whenever the Emperor Akbar desired "to take wine, opium, or kukuna, which he calls *sabras*, the servants in charge placed before him stands of fruits of which he ate but little, but most of which he distributed." Its use was common amongst the many able men who surrounded the great Emperor. Of Shahbeg Khan, Governor of Candahar, it is said—"He was much given to wine drinking. He drank in fact, *wine, cannabis, opium* and *kuknar* mixed together, called his beverage of four ingredients *char bughra*, which gave rise to his nickname of *char bughra khor*." Of another, Jalaluddin Masud, called *tuzuk* or "pomp," it is remarked that "he ate opium like cheese out of the hands of his mother." (Goa was captured by the Portuguese in 1510, and in 1547 opium appears in the revenue list of the Viceroy of that dependency. In the story of Sooja Bae, Princess of Boondi, it is told that her father, Raja Narayandas, who died in 1534 was a great opium eater, and that "he could at one time eat the weight of seven pice and feel very little the worse for it." One pice equals half a pennyweight, "and is a common dose for an ordinary Rajput." These instances shew that the habit of eating opium has been known in India for at least 400 years, whilst if regard be had to the time when it had a recognised and important place in the Pharmacopœia of India, that time would have to be very seriously extended.

30. The drug is extensively used in the Punjab, in the Dekkan, in Assam, in the Central, Eastern, and South-Western Districts of the Lieutenant-Governorship of Bengal, and is everywhere throughout the country accepted as the sheet-anchor of those who practise medicine of the use of simples. As in China so in India theory is powerfully against the opium habit, and ophiophobists have in the ranks of the medical profession many supporters who are, perhaps, unconsciously governed by the repugnance which those who use, or are familiar with the use of, alcohol manifest to the resort to a potent narcotic. But experience of the effects of opium on those who habitually indulge in it, and a comprehension of the circumstances and surroundings which have induced its use, as in India and China, have caused those medical men who actually know best, to protest against the extreme views urged by those who would abolish in India the cultivation of the poppy. No matter to what province attention is directed, it is found that the people suffer in a tremendous degree from fever, dysentery, diarrhœa, dampness, malaria, and the effects of chills. Take the case of Central Bengal: so terrible were the ravages of a special epidemic fever that it become known as the "Burdwan" fever, and the Government of Bengal felt compelled to seriously investigate its causes and its spread. The vital statistics of the North-Western Provinces again disclose a terrifying mortality from fever, and the same can be said of every province and every district in the country. The common experience of every European in the land proves the eagerness with which the natives everywhere seek for medical relief. Is it to be supposed that with its small medical staff on the one side, and the average poverty

of the people on the other, Government can possibly place within reach of the masses an easy means of relief against the common and widespread maladies of the country? The vast majority of the people must be left to do what they can for themselves. It is fortunate that a beneficent instinct has taught them how to appreciate the prophylactic qualities of opium, and to resort to it as the most efficient remedy and preventative within their reach. In this view it is a matter far beyond questions of revenue that persons far removed from the stress and strain of common life in India should venture to urge with persistent vehemence that the Government of India must deprive the people of India of an article, the value of which to them cannot possibly be comprehended by those who are foreigners to the people, and strangers to their habits, their customs and their necessities.

In illustration of what has been said above of the value of opium to the people, I am to give such figures for 1891-92 as are available to the Committee :—

| | Population. | Registered mortality. |
|---|---|---|
| Assam . . . . | 5,634,258 | 150,156 |
| Central Provinces . . | 9,516,146 | 287,395 |
| Punjab . . . . | 20,553,982 | 598,789 |
| North-Western Provinces . | 43,722,745 | 1,460,732 |
| Bengal . . . . | 70,368,267 | 1,896,261 |
| TOTALS . . | 149,795,398 | 4,393,353 |

The figures for the more common diseases as fever, cholera, dysentery are—

| Provinces. | Registered mortality. | | | |
|---|---|---|---|---|
| | Fever. | Cholera. | Dysentery and Diarrhœa. | TOTAL. |
| Assam . . | 75,965 | 23,882 | 14,418 | 114,265 |
| Central Provinces | 177,358 | 19,823 | 18,805 | 215,986 |
| Punjab . . | 442,254 | 10,107 | 12,152 | 464,513 |
| North-Western Provinces . | 1,033,059 | 169,013 | 49,586 | 1,141,658 |
| Bengal . . | 1,333,395 | 229,575 | (not given separately.) | 1,562,970 |

Taking, then, the principal disease the result for the five provinces given is :—

| Population. | Mortality. | Mortality from fever |
|---|---|---|
| 149,795,398 | 4,393,353 | 3,062,031 |

The natives, everywhere, believe opium affords them protection: these figures serve to show how grave a matter it must inevitably be for Government, after diminishing that protection, to deprive them of it altogether.

31. A very serious question, which the Committee have not seen discussed anywhere is what substitute would be allowed, or recommended, or provided to the people of India supposing that by the action of Government,—action taken as the result of pressure from without,—they were to be deprived of opium. It must be remembered there is already an agitation directed against the Indian Excise Department which, in its methods, closely copies the opium agitation, and it is only reasonable to suppose that any success obtained against opium will be followed by a sharper and more clamorous attack than any yet made upon Indian Excise. This being so, the question of a substitute for opium assumes a particular and grave importance.

32. Under the Mogul Emperors of India opium was farmed out, as it is to-day in Asia Minor, under the Government of the Sultan; the cultivation, however, was not restricted. The effect of farming the revenue was that the producer had to sell his opium to the farmer and the vend was conducted under permissions granted by the monopolist. The headquarters of the farmers in the subahdari of Bengal were situated at Patna, a fact which led to the extension of the cultivation in the neighbouring districts of Behar, and probably determined the selection of the site of the agency when the English Government determined to make a change in the system. The revenue which accrued to the Mogul Government was large enough to deserve and obtain the attention of the English Government when it received the Firman of the Dewani of the Lower Provinces. The control of the contract for opium passed into the hands of the English Government in 1773, and the system was continued under the Board of Revenue till towards the end of 1790 when, according to the Fifth Report, "Regulations for the sayer revenue, for the opium contract and the salt monopoly were at this time introduced and calculated to promote the interests of the Government as well as to ameliorate the conition of the different classes of natives to whom they were applicable." The following paragraph taken from the Fifth Report shows the place filled by opium in the revenue system of the East India Company's territories at the foundation of British power in India :—

> "The monopoly of the opium produced from the culture of the poppy is the *third* principal branch of the East India Company's territorial revenue in India. In considering this as a financial resource it appears that the practice of the Mogul Government has been adopted, under which the opium was farmed out on an exclusive privilege for a *peiscush* or annual payment in advance."

Appendix XVII.

The reasons which guided the Government of the day, under the advice of Sir John Shore, to a change of system, will be found in the following extract, also taken from the Fifth Report :—

> "Your Committee cannot but notice the singular principle on which these contracts must have proceeded wherein the Government, on contracting for the price at which they were to receive the opium, at the same time prescribed the price at which it should be purchased by the contractor; more especially when it appears, that as the latter was to exceed the former, it might be supposed that the contractor agreed to supply opium to the East India Company at a lower rate than he would purchase it himself. Though the result will sufficiently demonstrate the erroneous tendency of these contracts, yet the mistakes committed in them were not discovered soon; and the present contract for four years had its course, and another contract for the same period was entered into and had continued to the end of its term, before the ill-consequences discovered themselves in the depression in the trade, which, under judicious management, was calculated to be and which has since shewn itself to be, a very considerable financial resource."

Strange to say, opium which, in 1793, held the third place in the financial resources of the Government, to-day occupies the same position, its contribution being only exceeded by the land revenue and the income from railways.

33. The change from a system of farming to an agency of the Government itself, contracting the growth of the poppy, and resorting to auction sales for the public and unimpeachable disposal of the proceeds of the cultivation was introduced by Regulation VI of 1799 passed by the Vice-President in Council on the 11th July 1799. By Section 3 of that Regulation, it is enacted that—

> "III.—The cultivation of the poppy in the Provinces of Pengal, Behar, Orissa and Benares, excepting on account of Government, or with their sanction, is prohibited."

The Government was new and powerful, its military prestige placed it above remonstrance or resistance; the natives were not yet accustomed to its fairer and juster methods of ruling, whilst they were still under the dominance of the fears, and the habits of submission learnt under the arbitrary administration of the native courts. Hence they accepted what was perhaps one of the most astounding instances of interference with the rights of property ever perpetrated by a civilised government. The regulation was far, indeed, from being the dead-letter it would have been in China, or that it would be to-day in India itself. Rungpore and Central Bengal suffered severely, but the cultivation was stamped out except in selected tracts in Behar and the Upper Provinces. As usual, the preamble of the Resolution sufficiently sets forth the motives of the Government in making the change :—

> "The revenue arising from opium having considerably declined during the latter years of the late contracts for the provision of that article, the Governor General in Council, with a view of restoring and improving this important branch of the public resources, resolved that the opium should in future be provided by agency. The following rules for securing to Government all the opium produced in the four provinces; for preventing the agents and their officers from compelling any person to cultivate the poppy, or committing oppression or injustice; for ensuring to persons who may voluntarily enter into engagements for the cultivation of the poppy, the full price of the opium which they may agree to deliver; of guarding the agents against fraud on the part of the cultivators; and for punishing persons concerned in the illicit cultivation of the poppy, or in the illicit importation of, or traffic in, opium, are accordingly enacted, and are to be considered in force in the Provinces of Bengal, Behar, Orissa and Benares."

34. As the result of this regulation, two opium Agencies were established, one at Patna as the Behar Agency and the other at Ghazipur as the Benares Agency. Under the Behar Agency there are the following divisions:—Tirhoot, Hajipur, Chupra, Aliganj, Motihari, Bettiah, Shahabad, Gya, Tehta, Patna and Monghyr, in all eleven. In the Ghazipore Agency there are the following divisions:—Ghazipur, Azamgarh, Gorakhpur, Basti, Mirzapur, Allahabad, Etawah, Fatigarh, Mainpuri, Bareilly, Sitapur,

Appendix XVII.

Lucknow, Faizabad, Gonda, Pertabgarh and Rai Barelli, in all sixteen. The system pursued in both Agencies is very much the same. Good land is selected and arrangements made with the cultivators to grow opium which they have to deliver at the head-quarters of their division or sub-division at a fixed rate. The price paid to them for opium of standard consistency, that is, containing 70 per cent. of solid matter and 30 per cent. of moisture, is about Rs. 5 per seer of two pounds of opium. But the cultivator can obtain from the Department an advance against his cultivation which may amount to more than the value of his produce. Opium will grow on sandy and even on brackish soil; but, as a rule, the best land near a village is selected, and this enables the field to be well manured. The ryot or cultivator does not give up the whole of his holding to opium, but such portions only as may be agreed upon between himself and the officers of the Department. In the North-Western Provinces no difficulty is experienced in procuring lands, and opium is not found to interfere with other crops. In Behar the case is somewhat different. There opium enters into competition with indigo, and there is sometimes a rivalry for the same lands between the Indigo planters and the Department. The planter, however, very frequently has the advantage, because, while the Department only engages fields, or parts of fields, he first leases a whole village and then makes his arrangements as to the lands he may require for his cultivation. It is found that indigo will grow well upon land which has been first cropped with opium, probably because the land has been well manured, and the indigo absorbs constituents not assimilated by the poppy. There is not, however, any real difficulty as between the Department and the planters. Complaints by the cultivators are far from common, and experience shows that this is not likely to be the case, because opium is a good paying crop. Indeed it is not too much to say that as a monopoly, the present cultivation of opium under Government control and regulation, and its preparation and sale, are conducted on business principles which would command approval from all men engaged in commercial or individual interprises. So far, then, as the working of the Department is concerned, nothing can be urged against it.

35. It might be said that the cultivation presses harshly upon the population and upon the general cultivation, and on these points the Committee will now proceed to give some figures, premising that, taking the two agencies together, the percentage of poppy cultivation to the general cultivation is as under:—

In four districts, Gya, Sarun, Chumparun, and Rai Barelli it is more than three per cent.

In two districts, Patna and Lucknow, it is more than two per cent., and in the remaining districts it is about one per cent.

| Year. | Behar. | Benares. | Behar. | Benares. |
|---|---|---|---|---|
| | Bighas. | Bighas. | Population. | Population. |
| 1882-83 | 394,232 | 398,951 | | |
| 1883-84 | 399,518 | 409,831 | | |
| 1884-85 | 433,161 | 471,232 | | |
| 1885-86 | 453,514 | 498,360 | | |
| 1886 87 | 458,266 | 441,018 | 9,300,560 | 15,496,277 |
| 1887-88 | 447,759 | 410,813 | | |
| 1888-89 | 405,866 | 329,917 | | |
| 1889-90 | 398,230 | 373,861 | | |
| 1890-91 | 407,960 | 394,791 | | |
| 1891-92 | 375,586 | 366,277 | | |

The total population, therefore, of the opium divisions in the two Agencies working under the general control of the Opium Department of the Board of Revenue of the Lower Provinces is 24,796,837.

36. To show that the system does not work oppressively as regards its relations with the peasantry, it will be sufficient to set out in the following table the amount of advances made to the cultivators as compared with the actual cost of the opium delivered:—

| Year. | Behar. | | Benares. | |
|---|---|---|---|---|
| | Advances. | Actual cost of opium delivered. | Advances. | Actual cost of opium delivered. |
| | Rs. | Rs. | Rs. | Rs. |
| 1882-83 | 59,56,652 | 54,11,179 | 86,19,862 | 84,39,691 |
| 1885-86 | 1,20,02,188 | 1,19,69,676 | 1,24,14,735 | 1,23,09,890 |
| 1887-88 | 1,20,34,772 | 1,20,23,497 | 1,26,87,942 | 1,25,54,563 |
| 1890-91 | 78,40,672 | 77,45,110 | 90,09,087 | 85,56,658 |
| 1891-92 | 64,79,479 | 63,86,845 | 78,43,539 | 76,96,604 |

From the above it is apparent that the amount of advances is always slightly in excess of the value of the opium delivered by the cultivators. If a comparison is instituted between the small percentage which opium bears to the general cultivation, and the assistance rendered to the people by the sums advanced on account of the crop, it is not difficult to believe that in the Bengal opium districts, landlords and cultivators alike are adverse to a change of system and would severely feel the abolition of the cultivation. Weavers in India have bitterly to deplore the ousting of their productions by the power-loom manufactures of Lancashire. More recently the falling-off in the silk trade in the district of Midnapore has converted the tootias or mulberry cultivators into a dangerous class by depriving them of their ordinary employment. Judging by what has happened to these men and to the weavers, no misfortune to the people of the opium districts could well be greater than the sudder cessation under Government orders of the cultivation of the poppy.

37. Rickards in his work published in 1828 thus describes what happened in Malwa:—

> "At the close of the Mahratta war in 1818, Government found itself in possession, of "a new territory, Malwa yielding a large quantity of opium; and it naturally occurred to our Eastern rulers that this also must be monopolised. Measures were accordingly taken for that purpose. The traffic in opium was prohibited to individuals. Large advances were made for the cultivation of the article in Malwa, and the whole produce stipulated to be delivered to the Company's Agents."

This is but an imperfect statement of the case. Up to 1818 the cultivation was unrestricted; the management, owing to the ancient character of the cultivation, was skilful and, it was found, the quality was exceptionally good. This opium was shipped through the Portuguese ports of Diu and Daman, and threatened, by its competition, the prosperity of the Bengal monopoly. It also found its way across the Indian desert to Karachi and thence to Daman from whence it was shipped to China. The Government, therefore, deemed it necessary to enter into arrangements with as many of the Native Chiefs as could be influenced in this direction, to restrict the cultivation and to allow the transport to be controlled. This system was found to be the only one capable of being worked with any effect, and it was admittedly impossible, owing to the many frontiers presented by the Native States of Rajputana, the portability of the drug, and the wide extent of country which would have to be placed under surveillance, to introduce any effective measures to prevent smuggling. The Chiefs of Udaipur, Boondi, Kotah, Dhar, Ratlam, Indore, and many others came into arrangements with the Government, which provided that the British Agent was to buy up the whole crop and send it to Bombay for re-sale at a profit. In 1820 the Gaekwar joined the opium federation, and a number of petty Chiefs followed his example. The result was that Bombay became the port of shipment, and, to a large extent, shipment through foreign ports was prevented. Various regulations between 1818 and 1827 were enacted, providing rules relating to import duty, treatment of illicit importation, the supply of opium for internal consumption and its transit from place to place. But Scindia, Jeypore and other leading Chiefs had declined to come into the arrangements initiated in 1818, and it was found in 1828 that the *entrepôt* for illicit trade established at Daman received annually several thousand chests of Malwa opium, through Sindh, for direct export to China. The Chiefs with whom arrangements had been made, and the native merchants in whose hands the trade was, were both discontented, especially at having to sell the drug to the British Agent at a fixed price. The result was that, by Regulation 20 of 1830, the monopoly of Malwa opium was abandoned, and, in its place, the system of granting passes at a special rate to cover the transit of opium through British territory was resorted to; the pass fee was at first fixed at Rs. 175 per chest of 140 lbs. Practically the system established by that Regulation is the system which now prevails. The picul is 133⅓lbs., the weight of a chest therefore to allow for drying has been fixed at 140lbs., or rather 70lbs. 2 oz. for the half chests in which Malwa opium is packed. The Agent, Governor-General in Central India, is *ex-officio* Opium Agent at Indore, and he has under him assistants at Rutlam, Ujjain, Chitore, Bhopal, Mundisaur and Dhar. The fee per chest has varied from time to time and is now Rs. 600 for exported, and Rs. 650 for opium going into internal consumption. There are some slight variations. Thus, Ajmere opium pays Rs. 25 and Ahmedabad opium Rs. 50 more per chest, and has paid this addition since 1878-79.

38. The following table, the figures in which are taken from the 27th November of the "Statistical abstract relating to India" presented to both Houses of Parliament will show the actual course of the Export Trade:—

| Year. | Bengal. | | Bombay. | |
|---|---|---|---|---|
| | Chests sold. | Average prices. | Chests paying duty. | Duty per chest. |
| 1882-83 . . . | 56,400 | 1,221 | 36,327 | 700 |
| 1883-84 . . . | 54,400 | 1,250 | 38,586 | 650 |
| 1884-85 . . . | 46,698 | 1,295 | 39 039 | 650 |
| 1885-86 . . . | 50,994 | 1,234 | 37,677 | 650 |
| 1886-87 . . . | 54,750 | 1,122 | 39,745 | 650 |
| 1887-88 . . . | 57,000 | 1,059 | 34,884 | 650 |
| 1888-89 . . . | 57,000 | 1,120 | 30,208 | 650 |
| 1889-90 . . . | 57,000 | 1,135 | 29,029 | 650 |
| 1890-91 . . . | 57,000 | 1,057 | 28,591 | 650 |
| 1891-92 . . . | 56,250 | 1,057 | 30,654 | 650 |
| Averages. | 54,749 | 1,153 | 34,747 | 650 |

In the next table the revenue derived by Government is given in tens of rupees:—

| Year. | Bengal. | | Bombay. | |
|---|---|---|---|---|
| | Yield. | Cost of production. | Yield. | Cost of collection. |
| 1882-83 . . | 7,103,925 | 2,280,628 | 2,395,669 | 603 |
| 1883-84 . . | 7,046,444 | 1,852,484 | 2,510,157 | 926 |
| 1884-85 . . | 6,277,111 | 2,960,939 | 2,539,358 | 1,593 |
| 1885-86 . . | 6,490,619 | 3,048,746 | 2,451,896 | 2,735 |
| 1886-87 . . | 6,356,220 | 2,724,054 | 2,586,756 | 2,458 |
| 1887-88 . . | 6,245,267 | 2,420,760 | 2,270,195 | 2,478 |
| 1888-89 . . | 6,593,804 | 2,594,164 | 1,968,515 | 2,608 |
| 1889-90 . . | 6,692,202 | 1,609,915 | 1,890,854 | 2,681 |
| 1890-91 . . | 6,125,094 | 2,177,841 | 1,754,088 | 2,436 |
| 1891-92 . . | 6,188,099 | 1,856,871 | 1,844,281 | 3,901 |
| Total for 10 years | 65,098,685 | 23,517,405 | 22,211,769 | 22,419 |

The total net receipts during the ten years covered by this table amounted to, in tens of rupees, Rs. 63,748,717.

The Committee are not acquainted with any source of revenue, other than the re-imposition of the import duties, from which the loss of nearly 64 millions of rupees per annum could be made up. They are convinced that new sources of revenue capable of yielding such a return as this cannot be found in India.

39. The population of India according to the census of 1891 as compared with that of 1881 is thus stated—

| | 1881. | | 1891. |
|---|---|---|---|
| British Territory ... | 198,860,606 | ... | 221,172,952 |
| Native Territory ... | 54,932,908 | ... | 66,050,479 |
| Totals ... | 253,793,514 | | 287,223,431 |

The percentages of increase are—

| | |
|---|---|
| In British Territory . . . | 11 per cent. |
| In Native Territory . . . | 20 per cent. |

Even after making all allowances for a better enumeration in 1891 in the native states, there will still remain the fact that population increases in those states more rapidly than it does in the British Provinces. Yet it is a notorious fact that the opium habit is much more prevalent in native than in British territories. Turning again to the "Statistical Abstract" the Committee venture to draw attention to the figures relating to the issue of Bengal opium to the Excise and Medical Departments—

| Year. | Chests. | Weight. Mds. of 82·28 lbs. |
|---|---|---|
| 1882-83 . . | 4,910 | 7,364 „ 20 |
| 1883-84 . . | 4,370 | 6,554 „ 20 |
| 1884-85 . . | 5,522 | 8,283 „ 7 |
| 1885-86 . . | 4,441 | 6,661 „ 20 |
| 1886-87 . . | 4,497 | 6,745 „ 20 |
| 1887-88 . . | 4,559 | 6,838 „ 20 |
| 1888-89 . . | 4,052 | 6,078 „ 0 |
| 1889-90 . . | 4,949 | 7,423 „ 20 |
| 1890-91 . . | 5,255 | 7,882 „ 20 |
| 1891-92 . . | 5,478 | 8,217 „ 20 |
| Averages . | 4,803 | 7,204 „ 36 |

The population of Bengal alone increased as from 66,750,520 in 1881 to 70,346,987 in 1891. Can it be seriously argued in the face of the population returns that the issue of this quantity of the drug to the Excise and Medical Departments is a reproach to the Government of India? Appendix XXVII.

40. If reference be made to the Statistics relating to the different provinces, it is found that Assam, with a population increased from 4¾ to 5½ millions, took opium as under—

| | | | | |
|---|---|---|---|---|
| 1874-75 . . . | Mds. 1,837 | Duty per seer Rs. | 23 |
| 1879-80 . . . | „ 1,618 | „ „ „ „ | 26 |
| 1885-86 . . . | „ 1,446 | „ „ „ „ | 32 |
| 1889-90 . . . | „ 1,494 | „ „ „ „ | 32 |

The duty was raised in 1890-91 to Rs. 37 per seer.

In Burma the consumption of opium has been restricted to the greatest possible extent. Before the annexation of Upper Burma that country drew its supplies from the Chinese Provinces of Sz-chuen and Yunnan. It is surrounded by hilly tracts notorious for their malaria, and if the Burmese desire to have opium they can, looking to the difficulties of their own province and the utter impossibility of controlling smuggling, secure any quantity they may demand at a price infinitely below that at which the drug can be issued from the Excise Department. Quite recently the settlement of the Eastern Frontier of Upper Burma has brought British Officers in contract with a tribe called "Wahs" who are excessive opium-eaters and smokers, who are given to head hunting, but who carry agriculture to a very high pitch, and who are remarkable for their admirable physique. They grow opium in large quantities, and would find no difficulty in supplying all the requirements of their neighbours. It is worthy of remark that the reason given by the Chinese and other opium consumers in Upper Burma for their resort to the drug, is that without it they could not exist in the malarious districts where the jade, amber, and tin mines are situated.

But the consumption in Burma is, after all, not very remarkable. The country is very extensive and the population only about 7½ millions. In 1878-79 the issue from the Excise Department was 46,603 seers, in 1885-86, 38,710 seers, in 1887-88, 48,226 seers, in 1889-90, 53,348 seers. The conclusion is almost irresistible that whilst the open importation from China has fallen off, there must most probably be an increased supply from smuggling.

In Madras the population has increased from 33¾ to 35½ millions. But while in 1880-81 the quantity of opium consumed was 53,942 lbs., giving a revenue of Rs. 6,33,751 in 1889-90 the quantity was 63,224 lbs., giving a revenue of Rs. 5,93,967. Here again it does not appear that the opium habit has reached any formidable porportions.

In the Punjab the population has increased from 18¾ to 20¾ millions, but it is found in that province that a large weight of poppy heads is consumed. So far as figures are available it would appear that the average annual consumption of opium, during eleven years ending 1889-90, was 1,460 maunds, about one-fourth of a tolah (40 tolahs equal 1 seer of 2·057 lbs.) per head per annum. This is infinitesimal, yet it is known that the Punjabis are much given to the use of opium.

In Bengal Mr. Cotton, when Secretary in the Financial Department, adduced figures to show that from 1880 to to 1890 there was an increase of only 142 maunds in the quantity consumed. The figures are—

| | |
|---|---|
| 1880-81 . . . | maunds 1,763 |
| and in 1889-90 . . . | „ 1,905 |

In Bombay the population has increased from 16 to nearly 20 millions. This included Sindh, Aden and Perim. In 1879-80 the consumption of licit opium in the Bombay Presidency was 63,028 lbs., in 1883-84, 117,440 lbs., and in 1888-89, 148,295 lbs., but the figures for this year include returns from the Upper Sindh Frontier. It would be difficult to obtain correct returns from Bombay, because of the character of its internal frontier which rests upon the Native States, where the cultivation of the poppy is chiefly carried on. But as regards this Presidency the Committee find Mr. H. E. M. James, Commissioner of the Northern Division of the Presidency, an officer with experience of other provinces, drawing attention to the consumption of 'kusumba' or liquid opium among Rajputs. His opinion on the subject generally is thus expressed: "Opium eating is a healthy practice especially in feverish districts, and in cold weather, and its abuse is therefore rare." Mr. James points out that with a duty of R700 a chest the cost price of the drug to the consumer is doubled, and that any increase in the Excise rate on so portable an article would not diminish consumption, but would stimulate smuggling.

Appendix XXVII.

41. This review of the actual consumption of the drug in the various provinces of India leads the Committee to the conviction that there is no foundation for the exaggerated accusations brought against the Government of fostering the consumption of a deleterious product for the sake of revenue, that the use of licit opium is abnormally and unexpectedly small, and that the system of the State, whether as regards Bengal or Malwa opium, cannot be changed with advantage, and cannot be removed without producing evils beyond comparison worse than any at present said to arise from the use of the drug in India.

42. The Committee feel they could not do better than reproduce here the weighty observations on the opium trade generally, made by Mr. Samuel Laing in his Financial Statement brought forward in Council on 16th April 1862. Mr. Laing was the second, Mr. James Wilson being the first, of those English financiers who were sent to this country to re-organise resources crippled by the war of the mutiny, and to rescue the people from the consequences of what at one time threatened to be an experience of chronic deficits. Although thirty-one years have elapsed since Mr. Laing gave expression to his views, they are almost as applicable to the state of things which obtains to-day as they were to the circumstances with which he was called upon to deal.

[*Extract from Mr. S. Laing's Budget Statement delivered, the 16th April 1862.*]

"In any estimate of the financial prospects of India, opium necessarily demands our first consideration. We are deriving a net income of £4,000,000 a year from this source, and if, as is sometimes asserted, this income is altogether precarious, our position is still one of great hazard.

"I have thought it right, therefore, to take every means in my power of thoroughly satisfying myself on this head before I venture to propose any reductions of existing revenue.

"The result is, that I can see no reason why the revenue derived by India from opium should be considered more precarious than that derived by England from gin or tobacco.

"I believe the cry of the precariousness of the opium revenue has been originated very much from the strong aversion felt to it in certain quarters on moral grounds.

"This is not the place to go into any lengthened argument as to the moral bearings of the question. I have heard the most contradictory opinions advanced in perfect good faith by respectable men who had been in China, some denouncing opium as a deliberate poisoning of the Chinese for the sake of filthy lucre, others contending that it had produced a most beneficial effect by substituting a comparatively tranquil stimulus for the wilder excitement of intoxicating drinks which led to bloodshed and crimes of violence.

"My own belief is that the truth lies between the two extremes, and that opium is neither very much better nor very much worse than gin.

"This much seems certain on speculating on the probable continuance of a demand for opium in China. Every civilized or semi-civilized race of mankind seems to affect some peculiar form of nervous stimulant, and as the natives of Northern Europe take to alcohol, so the Chinese take to opium. Possibly, in each case, the craving is for some thing to supply an innate want. The Englishman, the Dane, the German, and the Russian resort to that, the specific effect of which is to raise the spirits, and produce temporary exhilaratio.

"The Chinese, whose greatest deficiency, as shown by the whole history, religion, and literature of the race, is in the imaginative faculities, resorts to that which stimulates the imagination and makes his sluggish brain see visions and dream dreams.

"Be this as it may, the fact is certain, that under all circumstances and in all climates, as the Englishman is a drinker of beer, so is the Chinaman a smoker of opium.

"We have, therefore, at the bottom of our opium revenue one of those great natural instincts of a large population upon which English Chancellors of the Exchequer confidently rely for half their revenue.

"It is of course theoretically possible, in the case of gin, whisky, rum, and tobacco, that the exhortations of the temperance advocates in the former case, and of the ladies in the latter, might at any moment, so far prevail, as to induce the population generally to abstain from habits which are in many cases pernicious, and in many more wasteful and disagreeable.

"Should they so prevail the finances of England, and indeed, of almost every country of the civilized world, would collapse far more suddenly and hopelessly than ours would, in India, by the failure of opium.

"But, as I have said, an English Chancellor of the Exchequer goes on with equanimity, relying on a taxation of 400 or 500 per cent., *ad valorem* on spirits and tobacco for £20,000,000 of his revenue, and while this is the case, I can see nothing in any general considerations as to opium to prevent us from doing the same.

"The question is altogether a specific one of selling price and cost of production. Is there anything in the actual condition of our opium revenue to render precarious the continuance of that which has gone on steadily growing for the past ten or fifteen years?

"With the short supply and excessive prices of the last two years, no doubt this was the case.

"We were not in the least degree weaning the Chinese from the use of opium, but we were stimulating the production of a native article, which, although inferior in quality, was fast entering into competition with us.

"But the question is not one of maintaining a price of 2,000 or even 1,5 0R a chest for Indian opium.

"Measures have already been taken which will increase the average production of Bengal opium to about 50,000 chests a year, while that of Malwa exceeds 40,000, and the question is, at what price is China likely to take this quantity off our hands?

"On referring to the returns of the last ten years, I find the following results as to the supply of Indian opium exported to China each year, the average price, and the approximate amount which China has paid to India each year for opium:—

| Year. | No. of Chests. | | | Average price of Calcutta sales. | Approximate sum paid for Opium by China. |
|---|---|---|---|---|---|
| | Bengal. | Malwa. | Total. | | |
| | | | | R | £ |
| 1852-53 . . . | 35,521 | 27,111 | 62,632 | 1,104 | 6,800,000 |
| 1853-54 . . . | 42,403 | 28,473 | 70,876 | 887 | 6,200,000 |
| 1854-55 . . . | 49,979 | 24,672 | 74,651 | 711 | 5,250,000 |
| 1855-56 . . . | 49,399 | 25,999 | 75,398 | 834 | 6,225,000 |
| 1856-57 . . . | 42,272 | 29,589 | 71,861 | 891 | 6,300,000 |
| 1857-58 . . . | 40,128 | 39,797 | 79,925 | 1,285 | 10,240,000 |
| 1858-59 . . . | 30,871 | 42,000 | 72,871 | 1,487 | 10,500,000 |
| 1859-60 . . . | 25,253 | 44,002 | 69,255 | 1,675 | 11,500,000 |
| 1860-61 . . . | 21,263 | 40,703 | 61,966 | 1,921 | 11,750,000 |
| 1861-62 . . . | 24,063 | 36,000 | 70,063 | 1,600 | 11,200,000 |
| Average of first five years 1852—57 . . . | ... | ... | 71,083 | 885 | 6,120,000 |
| Average of second five years 1857—62 . . | ... | ... | 70,600 | 1,593 | 11,000,000 |

"This table shows that, notwithstanding great fluctuations of price and of supply from year to year, the opium trade with China is amenable to certain general laws.

"There has been a progressively increasing demand, which, being met by a stationary supply of about 70,000 chests a year, has, in ten years, nearly doubled the price, and called into existence a supplemental native supply, estimated by those acquainted with the trade at from 20,000 to 30,000 chests, selling at perhaps two-thirds of the price of Indian opium.

"There is conclusive evidence, therefore, that as matters stand, China requires every year a supply of 100,000 chests of opium, and is prepared to spend from £12,000,000 to £15,000,000 on the article.

"When I say China, I mean that part of the vast Empire with which we have commercial relations, for of the interior we know very little. It is probably supplied largely by native opium, as the late expedition saw an extensive poppy cultivation above Hong-Kow.

"Now to maintain our existing revenue all we require is not to maintain existing prices, but that China shall, one year with another, take from us either 80,000 chests at ₹1,000 a chest, or 100,000 chests at ₹800 a chest We can produce opium in Bengal, even with the present high price to the cultivator, at ₹400 a chest, and experience has proved that with a pass duty of ₹400 a chest, Malwa opium admits of rapid extension.

"In fact, the cultivation of opium is so profitable to the ryot and so popular that we can get almost any quantity we like at those prices, especially in our own territories, where the profit to the cultivator is not curtailed by excessive land assessments, transit duties, profits to middlemen, and usurious interest on advances.

"This year our net revenue from opium is at a low point, for we are paying a high price for double the production which we are bringing into the market.

"Our gross receipts are about £6,000,000, but we are paying, not £1,000,000, which would suffice for the quantity we have to sell this year, but £2,000,000 for the crop which will only come into the market next year

"The conclusion, therefore, is irresistible, that there is no risk of our actual opium revenue diminishing, unless the demand in China should so far fall off as to be unable to spend £8,000,000 a year on Indian opium, while this year, and for the average of the last five years they have been spending £11,000,000.

"Should they continue to spend £11,000,000, our net revenue from opium must infallibly improve, and if, as some think, Indian opium, if it could be sold at about 450 dollars a chest in China, would almost supersede the native article, there is really no limit to the progressive increase of revenue from this source. I think myself, viewing the matter as dispassionately as I can, that the probabilities are rather in favour of an increase than a decrease of opium revenue for the next few years, but I am satisfied if I have established that the existing revenue is not more precarious than any other revenue depending on a widely diffused artificial taste among a vast population."

43. As bearing on the argument of Mr. Laing that all nations affect some nervous stimulant, it may be useful to see in what way Governments have turned this habit to the general purposes of their various states :—

Percentage of Excise revenue to the general revenues—

| | |
|---|---|
| Germany | 56·59 per cent. |
| Russia | 34·96 „ |
| England | 28·19 „ |
| Austria | 17·09 „ |

Percentage of opium revenue to the general revenues—

| | |
|---|---|
| China | 8·27 per cent. |
| India | 9·06 „ |

44. If the Government of States is to proceed only upon the dictates of philanthropy, there is here disclosed a wide field for efforts in the so called cause of humanity. The Committee, however, contend that to bring forward questions of this sort is to raise false issues of the duties of States towards their subjects, to set up standards impossible of adoption by the majority of mankind, and to lay down rules as certain to fail of lasting effect as the Maine law, the condemnation of hops by Queen Elizabeth, of tobacco by James 1st, or of opium by the Chinese Emperors. But though they abstain from dwelling upon this class of argument, they feel themselves free to draw attention to the trade of the United Kingdom in opium.

Appendix XXVII.

Imports of Opium.

| Countries whence imported— | 1891. lb | 1892. lb |
|---|---|---|
| Holland | 3,790 | 3,130 |
| France | 61,626 | 26,249 |
| Turkey | 367,468 | 431,299 |
| Egypt | 2,395 | ... |
| Persia | 52,238 | 59,712 |
| Other foreign countries | 1,820 | 354 |
| Total | 489,337 | 520,744 |

| | 1891. lb | | 1892. lb |
|---|---|---|---|
| British East Indies | | | 2,261 |
| Bombay | 10,414 | | 8,000 |
| Bengal | 5,344 | | 122 |
| Hong-Kong | 5,598 | | 6,403 |
| Other British Possessions | 581 | Canada, New South Wales | 1,680 |
| Total British possession | 21937 | | 18,466 |
| GRAND TOTAL | 511,274 | | 539,210 |

In judging of the value of these figures it is as well to recollect that Turkish opium contains at least three times as much morphia as the Indian drug. Further, that while England levies an import duty on such articles as tea, coffee, cocoa and fruit, opium is admitted in to the United Kingdom as an article "not subject to duty."

Exports of Opium.

| Countries to which exported | 1891. lb | 1892. lb |
|---|---|---|
| Holland | 10,409 | ... |
| United States of America | 89,669 | 168,792 |
| Spanish West Indies | 88,320 | 53,026 |
| Columbia | 4,973 | 8,750 |
| Peru | 37,075 | 81,268 |
| Chile | 7,308 | 6,439 |
| Mexico | ... | 3,837 |
| Other foreign countries | 7,913 | 8,603 |
| TOTAL | 245,667 | 330,715 |
| Hong-Kong | 24,433 | 93,465 |
| British West Indies and British Guiana | 26,549 | 16,741 |
| Other British Possessions | 885 | 1,649 |
| Total British possessions | 51,867 | 111,675 |
| GRAND TOTAL | 297,534 | 442,890 |

| | lb 1891. | lb 1892. |
|---|---|---|
| So far then as the United Kingdom is concerned the result is— | | |
| Imports | 511,274 | 539,210 |
| Exports | 297,534 | 442,390 |
| Difference | 213,740 | 96,820 |

From this it appears the United Kingdom acts as a distributing Agency for opium, including in its operations even Hong-Kong to which colony it sent—

| | |
|---|---|
| In 1891 | 24,433 |
| In 1892 | 93,645 |

This was most probably an export of the patent Turkish drug intended to be used for mixing with native Chinese opium.

46. The Committee have already pointed out that, in their opinion, there are no internal sources of taxation to which resort could be had to recoup the amount of the opium revenue if that revenue is to be abandoned, and that the only device open to Government would be the re-imposition of the import duties, that is to say, the Opiophobists would have to reconcile their demands with the presumed interests and requirements of Lancashire. There is, however, the further question whether, supposing within India new taxation for Imperial purposes to be possible, the people are in any way disposed to accept the burden. Such taxation would go to them condemned by several serious arraignments; it would have its origin not in the

Appendix XXVII.

requirements of the Government in India, but in the persistent demands of a section of the English people claiming to be especially guided by the dictates and principles of the Christian religion; it would not and could not offer the people any compensation for an undoubted sacrifice; and it would go to them as an exercise of unmixed and undisguised tyranny and oppression, for it would compel them to pay for being deprived of what has been accepted for many generations as a necessity—as indeed a fortunate alleviation and remedy for the most common of their ailments. Those who desire to see created, or to create, embarrassments for the Government may possibly profess a spurious and safe willingness—in the knowledge that their professions are never likely to be converted into practice to bear such taxation, but the people, as a mass, would be filled with reasonable fears, and just discontents would be the inevitable result. Suspicion would take the place of confidence, and British administration would have to be enforced instead of being accepted. The enormous and insuperable difficulties in the way of the imposition of such taxation must have been present to the minds of those who supported the resolution against the opium trade by declarations of their readiness to assist India to bear the loss. They thus raised the question, vital to their hopes of success, of the character and extent of the assistance India would have a right to expect in giving effect to schemes subversive of her interests and antagonistic to her wishes and requirements. It is next to impossible to estimate, except in the most general and approximate manner, the obligations India would expect England to meet and satisfy; but they may be indicated at a measure of the impracticable and preposterous character of the suggestion :—

1st.—India would look for compensation for the loss of four millions sterling of Indian revenue; that is, the general body of her tax-payers would have to be saved from bearing a new taxation to that extent uncalled for by any Indian necessity.

2nd.—India would look to be reimbursed for the enormous Police and Preventive establishments she would have to keep up in all the provinces.

3rd.—Ryots and landlords, as individuals, affected, would demand and expect compensation for disturbance and actual distress.

4th.—The Chiefs and people of the native states interested would only come into an agreement with the Government of India if they were made to see, by the aid of a liberal scale of compensation, it was their immediate interest to do so; that is, if their easily awakened jealousy of their authority in their own states did not lead them to adopt the attitude assumed by Scindia and Jeypore in 1818-28.

5th.—France and Portugal would each expect to be indemnified, the one for her right to be supplied with a fixed number of chests, and the other because England has no right to deprive Portugal of a trade with the native states against the carrying on of which she herself may have some tenderness of conscience, some moral distaste, or some philanthrophic or religious doubt.

46. If all these several claims to consideration were capitalised, 300 millions sterling would not suffice to meet them. Even if England consented to a sacrifice so far above the capabilities of human-kind, she would not satisfy India; she would not be appreciated, she would provoke discontents and dissatisfaction, and would permanently alienate instead of winning the affections of the Indian peoples. Her rule would be too high above their heads for comprehension, and therefore it would be high enough for dislike, misconception, and hatred. They accept English rule because they understand it rests upon fairness and justice, and because they so accept it, they prove they have no interest in disorder. Their maintenance of order is the measure of the stability of the rule. But can any reasonable man expect England to accept any portion of this vast sacrifice? Is that the lesson taught by the way the expenses of recent wars have been divided between the two countries? Is it the lesson taught during the war in Egypt by Lord Ripon's timely admission of a debt of two millions sterling the auditors of the India Office had been unable to authenticate? To compare great things with small, is it the lesson taught by the suggestion that a moiety of the cost of the present Royal Opium Commission should be borne by India?

The mere statement of the case excludes the idea of India being asked to contribute to any demands for compensation; yet the wording of the Commons' Resolution might bear even this construction.

47. Could then the cultivation be prohibited? If the Government chose to display a fatal and suicidal exercise of its power, the open cultivation of the poppy in British territories could undoubtedly be suppressed. The poppy is a plant which cannot be hidden; its cultivation would therefore be certain to be observed. But in the native states the case would be different. Even if there suppressed by force, the sympathy of the chiefs and their officials being with the cultivator, the withdrawal of the force would be followed by the wider revival of the growth of the obnoxious plant. Opium is now grown in Nepal, in Independent Tipperah, and almost all round the British frontier where that frontier rests upon native states. The salt line could not be maintained and had to be abolished. It was an intolerable provocation to smuggling. In the case of opium the Preventive line would simply be an undertaking beyond the resources of any Empire, and because of the portability of the article prohibited, beyond even the hope of success.

Inside British territories, again, the prohibition of the growth of the poppy would be certain to provoke an ever-increasing opposition because it would be a cause of ever-intensifying irritation between the people on the one side, and the Police and the Magistracy on the other. At first, while the people were under the stupefying influence of surprise and fear, the measure would be successful, but the recklessness induced by destruction of the belief in the honesty and beneficence of the Government would gradually and surely create in India that habitual disregard of laws and edicts which has for so many ages kept alive the native cultivation of the poppy in China. Can it be seriously urged that it is the duty of the people of England at the instance of a fractional section of their community to compel the Government of India to take this risk? The right of England, under Providence, to govern India is "the Divine right of good government" and the unselfish care of the interests of the Indian people as those people understand those interests. The duty of the statesmen to whom England commits the awful responsibility of ruling 250 millions of aliens is to turn things Indian to the best account for India, and to avoid measuring Indian requirements by standards of which the people are ignorant, or which they would only profess to know in order to repudiate.

48. There is, however, another side to this particular question; it is that the Government might abandon its monopoly and withdraw from the cultivation of the poppy. It would then confine itself to the levy of an ordinary export duty. At present in Bombay the Government has practically a fixed export duty, while in Bengal the amount of the export duty is uncertain and depends upon the engagements or requirements of the exporting merchant. If Government desired to kill the export trade in the drug, it would fix its duty at such a rate as to leave the exporter no margin of profit. This would be oppressive, and would compel a resort to smuggling, involving a formidable array of preventive measures, but it would leave India without any claim on Great Britain for assistance or compensation. There remains only the course suggested by the opening remarks of Cardinal Manning in his speech at the Mansion House Meeting in 1881. His Eminence said—

"If it is possible for me to differ in any matter of benevolence or public utility from my noble friend Lord Shaftesbury, it would be in believing that it is better, safer, and more expedient, that the Government of India should retain in its hands that pernicious monopoly which it now possesses, than that it should break it up and distribute it into the hands of multitudes of traders, who will hereafter not only stimulate that trade, but render the control of it as impossible in that country as what I may call the monopoly of one hundred and fifty millions of money makes another trade uncontrollable in England."

Evidently Cardinal Manning considered only two natives were possible. The cultivation of opium footing of indigo or any other staple of t tivation under a monopoly; and of the t monopoly of Government as more effe he was advocating.

49. So far back as 1824, Mr. J the financial position of the Eas to the strictures of M. Say, created by Lord Teignmouth i

[redacted] review of y, in reply the monopoly

"The manufacture of opiu [redacted]l is a strict monoploy, and I have to vindicate t [redacted] against the same prejudices, which the very term m [redacted]ly never fails to excite; but although I cannot, in a manner quite satisfactory to myself, get over one objection to which the monopoly is liable, namely, that the Government have been compelled,

as a means of securing it, to prohibit the cultivation of the poppy in particular districts, and thus to trench upon the rights of property; yet, even for this stretch of power, some of excuse may be found, since the general use of an intoxicating drug is not only productive of physical evil but is moreover calculated to have a prejudicial effect upon the morals and good order of society."

The fact that the opium monopoly is an interference with the private rights of property was, however, admitted by those who interested themselves in the affairs of India from the very outset of the connection of the Government with the cultivation. The 12th article of the charges against Warren Hastings makes this clear:—

"That it appears that the opium produced in Bengal and Behar is a considerable and lucrative article in the export trade of those provinces; that the whole produce has been for many years monopolised, either by individuals, or by the Government; that the Court of Directors of the East India Company, in consideration of the hardship imposed on the native owners and cultivators of the lands, who are deprived of their natural right of dealing with many competitors, and compelled to sell the produce of their labour to a single monopolist, did authorise the Governor-General and Council to give up their commodity as an article of commerce."

50. The only defence to be urged in favour of a monopoly is that, whilst it directly secures to the State the advantages of much that might arise from the individual enterprise of its subject, it preserves those subjects from the consequences of an unrestricted resort to what might interfere with their well-being, comfort and happiness. In the case of the Bengal monopoly it has been seen in the preamble of Regulation 6 of 1799 that the Government acted—"With a view of restoring and improving this important branch of the public resources." This was six years after the Permanent Settlement had declared that the Government secured to the zemindars and ryots alike not only the proprietary right in their lands, but the right to benefit by their own industry and by the use to which they might put their lands.

If it is admitted that the cultivation of opium could not be left to find its own level, then it is admitted that the present monopoly must be kept up, and the attack upon that monopoly must be abandoned. It is quite clear that if in 1799, for its own purposes Government set aside private rights it is under an obligation to restore those rights when it gives up the purpose for which they were superseded. The argument cannot but proceed in a circle, and this being so, it appears to the Committee of the Chamber of Commerce that its discussion can serve no real purpose, and is in fact merely making a new contribution to the embarrassments which beset the Government of India in dealing with the finances of this Empire.

51. Viewing the whole matter as it affects India, the Committee are of opinion that interference with the existing opium system is unnecessary, and could only be mischievous; whilst its abolition would revolutionise the attitude of the people to the Government, and would be ultimately productive of unappeasable discontent and of disaster.

52. The Committee have pointed out that the Resolution of the House of Commons, of the 30th July 1893, appointing the present Royal Commission, omits to give to the people of India a reason why such a Commission should have been formed. This is the more noteworthy inasmuch as so late as 1883 the questions connected with opium in India were considered by an Opium Commission. They were again considered, to some extent, in 1887 by a Sub-Committee of the Public Service Commission, and so late as the 17th of December 1891 the Secretary of State in his despatch No. 94 Revenue, acknowledged the review of the "Consumption of Opium in India" submitted by the Government of India in their No. 289, dated 14th October 1891. In the concluding sentence of his despatch the Secretary of State says:—"I recognize fully that it is the wish" and the policy of your Government to check and limit the habit of consuming licit opium among "Indian populations, as far as possible, without driving them to smuggling or to the use of more "harmful narcotic drugs." It would, therefore, appear that up to the end of 1891 the Government in India had satisfied Her Majesty's Government as to their attitude towards the consumption of opium in India, and, so far as the Committee are aware,—Sir Joseph Pease's motion having been brought forward on April 10th 1891—there is absolutely nothing, either in the condition of India or the circumstances of the trade, to call for such serious action as the appointment, only eighteen months after the date of the despatch just quoted, on the motion of Her Majesty's Government, of a Royal Commission on Opium. This being so, the Committee would fail in their duty if they did not protest against any portion of the cost of such a Commission being born by India. It has been appointed in obedience to demands altogether external to the affairs of India, and altogether antagonistic to the interests of the people of India.

53. The appointment of the Commission, however, in the view of the Committee, must cause all thinking men to consider what are *the relations which must in future subsist between the Parliament and people of England on the one hand, and the people and princes of India on the other. Hitherto it has been the boast of Englishmen that the empire acquired by valour and skill has been preserved by* wisdom and prudence, and that the rule of England has been distinguished by a spirit of moderation of and justice, so that the subjects placed by Providence under that rule have enjoyed a tranquillity and a prosperity heretofore unknown to them or to their forefathers. It has been the boast that the spirit which actuated the House of Commons in impeaching Warren Hastings was a spirit which held that the honour and dignity and prosperity of England were bound up with the bestowing upon India of an administration which, by its honesty, wisdom and justice, should faithfully reflect the intentions with which the British people accepted the responsibility placed upon them by their conquests. It has been held that the people of India, though unrepresented in the Parliament of Great Britain, would yet find that in consequence of the high sense of duty entertained towards a subject empire pervading that assembly, their rulers in India would be constrained to be their friends and protections—friends, acquainted with their necessities and customs and protectors resolved to maintain their rights and interests and to develop, in every legitimate way, their prosperity and their civilization. The question to-day is, however, whether this high ideal is to remain an ideal whilst in practice the Parliament of Great Britain shall rest content to subordinate Indian to British interests, and whether, going even further than this, Indian Imperial interests are to be a mark for the agitations and sentimental or selfish demands of mere sections of the inhabitants of the United Kingdom.

54. The committee regret that a religious aspect has been mistakenly introduced into the question, but without going into that matter they pass to the wider and more solid ground of policy and interest upon which the statesman can alone base measures intended to apply to all classes of persons, the Committee are alarmed at the tendency shown in England to start an Indian question and then refer it to a Commission. Commissions seldom, if ever effect solid improvements or do more than record the characteristics of certain stages of the growth of the administration; yet they create widespread alarm, and give rise to wild and baseless anticipations of change; they unsettle the minds of the people, and when appointed over the head of the Viceroy, they discredit and belittle the administration in India, destroy the confidence of the people in its action, and their respect and obedience to its prestige. If resorted to at all, they should be charged with the consideration of constitutional changes or constitutional procedure, or should be appointed chiefly at the instance of the Indian Government as a means of bringing to its help, in the interests of the people of India, the ripened wisdom and extended experience of the mother country. They should not, at the outset, appear before the people of India, as for all practical purposes, a condemnatory and investigating agency into the feasibility of changes which might involve sacrifices on the part of this country. Such Commissions are open to accusations of ignorance of Indian customs, habits of thought and commercial and social requirements; in fact they accentuate what all the best friends of England and India deplore, the feeling of indifference to Indian affairs on the part of the people of England, and indifference directly ascribable to the fact that the ignorance of India, common to the mass of Englishmen, is due to their distaste for anything strange and foreign. It is a drawback and a danger, to paraphrase the words of Lord Salisbury, that owing to the peculiar position of India in Parliament decisions vitally affecting large questions may really be given on very small occasions. In the present case the Royal Commission cannot but appear to the people of India to proceed upon what is, to this Empire generally, a dangerous and repugnant ground. There is nothing in its appointment calculated to conciliate, whilst there is everything likely to alarm a jealous, a fanatic, and a suspicious population. There is already, as the Committee have noticed, a too widespread belief that Indian interests must give way to British demands, and they are bound to draw the conclusion that anything calculated to strengthen this belief is to be strongly deprecated, and, as far as possible, avoided. They note

Appendix XXVII.

too, especially, that the history of India, since the Salem riots in 1882, is full of indications that questions connected with religion are gradually growing into most serious and disastrous prominence. If the people of England can be made to understand the embarrassments which to day beset English rule in India, the Committee believe that the spirit which has for a hundred years—a spirit of unselfishness and justice—guided the views entertained by them as to their duty to India will revive, and be more strongly than ever impressed upon the relations of the two countries; and that such a result should come to pass must be the aspiration of every patriotic Englishmen.

I have the honour to be,
SIR,
Your most obedient Servant,
S. E. J. CLARKE,
*Secretary.*

---

## APPENDIX XXVIII.

Appendix XXVIII.

### CORRESPONDENCE REGARDING THE SUPPLY OF OPIUM TO NATIVE TROOPS ON SERVICE.

Dated the 30th November 1893.

From—The Secretary to the Royal Commission on Opium.

To—The Secretary to the Government of India, Military Department.

I am directed by the Chairman of the Royal Commission on Opium to ask the Government of India to be kind enough to furnish the Commission with a copy of any rules or regulations regarding the issue of rations of opium to troops on active or field service. Should there be no regulations on the subject it would be convenient if a concise statement of the practice could be furnished.

2. Lord Brassey would also be obliged if information could be given as to the actual quantities issued in recent expeditions showing—

(1) the class of men supplied with opium;

(2) the number of that class engaged in the particular expedition referred to;

(3) the number of that class actually supplied with opium during the expedition referred to;

(4) the amount of opium actually supplied during the expedition referred to;

(5) the period over which the supply of opium was continued during the expedition referred to;

---

No. 5687-D., dated Fort William, the 5th December 1893.

From—Colonel M. J. KING-HARMAN, Deputy Secretary to the Government of India in the Military Department,

To—The Secretary to the Royal Commission on Opium.

I am directed to acknowledge the receipt of your letter asking for certain information regarding the issue of opium to troops on field service.

2. In reply, I am to forward a copy of paragraph 169, Field Service Department Code, Commissariat-Transport, from which it will be seen that opium is supplied to troops and followers on field service by the Commissariat Department, monthly indents being submitted by corps for their actual requirements at a rate not exceeding 20 grains per man per diem; 2lb per 100 men is estimated as a month's supply by the Commissariat Department when providing for probable demands.

3. The information required by paragraph 2 of your letter under reply will be collected, as far as practicable; but this will probably take some time; and it may be found that all the particulars required are not on record. Moreover, as some regiments arrange for their supplies independently of the Commissariat Department, the figures to be furnished by that Department will not represent the total quantities consumed.

*Extract paragraph 169, Field Service Departmental Code, Commissariat-Transport.*

"169. Opium will be supplied by the Commissariat Department on payment at rate fixed in Appendix 56. Corps should indent monthly for their actual requirements at a rate not exceeding 20 grains per man per diem, which will be the maximum allowance per man.

---

APPENDIX 56.

*Rates at which recoveries are to be effected for issues on payment on field service.*

| Articles. | Per | Value. | REMARKS. |
|---|---|---|---|
| | | ₹ a. p. | |
| * * * | * * | * | |
| Opium . . . . . | Per ration of 20 grains. | 0 1 0 | |
| * * * | * * | * | |

No. 5920-D., dated the 16th December 1893.

Memo. from—Colonel M. J. KING-HARMAN, Deputy Secretary to the Government of India in the Military Department,

To—The Secretary to the Royal Commission on Opium.

Statement showing the supply of opium to Native troops and followers on recent field and other operations.

Forwarded, * in continuation of paragraph 2 of Military Department letter No. 5687-D., dated 5th December 1893.

A further communication on the subject will follow.

Appendix XXVIII

*Particulars in respect to the supply of Opium to Native Troops and Followers on recent field and other operations.*

| Service. | Arrangement for supply made by | Quantity supplied by Commissariat Department. | Other particulars. |
|---|---|---|---|
| Hazara, 1888 | Regiment | ... | |
| Do. 1891 | Do. | ... | |
| Miranzai, 1891 | Do. | ... | |
| Isazai, 1892 | Do. | ... | |
| Kajuri Kuch, 1892 | Do. | ... | |
| Kurram Force, 1892 | Do. | ... | |
| Troops proceeded to Gilgit in 1891 | Do. | ... | |
| 23rd Pioneers in Gilgit, 1893 | Commissariat Department. | 42 lb | A three-months' supply, at 2lb per 100 men per mensem. The retail issues will be made regimentally, and this department is not in possession of particulars as to the numbers to whom issues will actually be made. |
| Manipur, 1891 | Do. | ... | The Commissary General, Eastern Circle, has been instructed to furnish particulars; the Commissariat Examiner has informed him that this will take about a month. |
| Party of Sikhs proceeded to British Central Africa, February 1893. | Do. | 10lb | On indent by Officer Commanding the party. Strength of party, 110. |
| Do. August 1893 | Do. | 10lb | On indent by Officer Commanding the party. Strength of party, 109. |

Dated the 20th December 1893.

From—The Secretary to the Royal Commission on Opium.
To—The Secretary to the Government of India, Military Department.

I have the honour to ask whether it is possible to supply the Royal Commission on Opium with information as to the nature of the regimental supply in the expeditions referred to in the statement which was forwarded with your memorandum No. 5920 D., dated the 16th instant.

---

No. 375-D., dated Fort William, the 19th January 1894.

From—Colonel M. J. KING-HARMAN, Deputy Secretary to the Government of India in the Military Department,
To—The Secretary to the Royal Commission on Opium.

I am directed to acknowledge receipt of your letter, dated 20th December 1893, asking for information as to the nature of the regimental supply of opium in the expeditions referred to in the statement forwarded with Military Department memorandum No. 5920-D., dated 16th idem, and in reply to state that—

(i)—No regimental arrangements were made by the following regiments for the supply of opium while on service, *viz.*:—

11th, 15th, 14th, 18th, 19th, 20th, 22nd, 24th, 25th, 27th, 28th, 29th, 30th, 34th, 37th, and 45th Regiments of Bengal Infantry; 1st, 2nd, 4th, 5th, and 6th Regiments of Punjab Infantry; 2nd and 4th Regiments of Sikh Infantry.

(ii)—*The 15th Bengal Infantry.*—Each man took opium with him according to his requirements.

(iii)—*The 23rd Bengal Infantry.*—Three pounds taken up by the Commissariat Department, sufficient for two years.

(iv)—*The 32nd Bengal Infantry.*—One pound taken regimentally, to be issued when ordered, but was brought back unused.

(v)—*The 3rd Sikh Infantry.*—A small quantity was taken up by the regimental chowdhri for use if required, but was brought back untouched.

*Particulars furnished to the Military Department by the Commissary General-in-Chief in respect to the supply of Opium to Native Troops and Followers on field and other operations equipped from the Eastern Circle, Bengal.*

| Service. | Arrangements for supply made by | Quantity supplied by Commissariat Department. | Remarks. | | | | |
|---|---|---|---|---|---|---|---|
| | | lb oz. dr. gr. | Detail of Issues. | lb | oz. | dr. | gr. |
| Manipur, 1891 | Commissariat Department. | 65 14 11 17½ | Issued to the Public Works Department | 44 | 0 | 0 | 0 |
| | | | Issued to the Field hospitals | 10 | 0 | 15 | 0 |
| | | | Issued to the Transport animals | 3 | 14 | 0 | 0 |
| | | | Issued to the animals, coolies, and followers of the Civil and Commissariat-Transport Department including 10 oz. loss | 7 | 15 | 12 | 17½ |
| | | | Total lb | 65 | 14 | 11 | 17½ |
| | | | This department cannot furnish particulars regarding the class of men supplied with opium, the number of that class engaged in the expedition or the number of that class actually supplied with opium during the expedition, as the particulars are not obtainable from the vouchers on record. | | | | |

A. R. BADCOCK, *Major-General,*
*Commissary General-in-Chief.*

Appendix XXIX.

## APPENDIX XXIX.

NOTE BY MR. K. G. GUPTA, COMMISSIONER OF EXCISE IN BENGAL.

At the close of my examination before the Royal Commission on Opium, I was asked by Mr. Wilson verbally for information on the following points:—

(1) Number of druggists' licenses refused in the last five years.

(2) Prosecutions and convictions for keeping unlicensed smoking dens in 1892-93 and in the first half of 1893-94.

(*N.B.*—The order prohibiting the smoking of *chandu* and *madat* on the premises of licensed shops came into force in all the districts of Bengal, except Calcutta, on the 1st April 1892, and in Calcutta, where the term of the last triennial settlement expired with 1892-93, on the 1st April 1893).

2. As regards the first point, it appears that no applications for druggists' licenses were refused. The licenses were issued to *baids*, *hakims*, and other native practitioners who generally are personally known to the district excise officials. They do not always come forward willingly to take out licenses, but require a certain amount of urging.

3. The statement below gives the information asked for under the second head:—

| YEAR. | Number of licensed vendors prosecuted for allowing smoking. | | Number convicted. | | Other persons prosecuted for keeping unlicensed smoking dens. | Number convicted. |
|---|---|---|---|---|---|---|
| | 1 | 2 | 3 | 4 | 5 | 6 |
| | A On the premises of the licensed shops. | B Elsewhere in the immediate neighbourhood of the shops. | A | B | | |
| 1892-93— | | | | | | |
| Calcutta | ... | ... | ... | ... | 38 | 30 |
| Rest of the province | 4 | 1 | 3 | ... | 11 | 10 |
| TOTAL | 4 | 1 | 3 | ... | 49 | 40 |
| First half of 1893-94— | | | | | | |
| Calcutta | ... | 3 | ... | 2 | 16 | 14 |
| Rest of the province | 13 | ... | 12 | ... | 36 | 26 |
| TOTAL | 13 | 3 | 12 | 2 | 52 | 40 |

CALCUTTA,
*The 8th January 1894.*

K. G. GUPTA,
*Commissioner of Excise, Bengal.*

## APPENDIX XXX.

Appendix XXX.

### HISTORICAL ACCOUNT OF THE ADMINISTRATION OF OPIUM IN ASSAM.

[PUT IN BY MR. DRIBERG, COMMISSIONER OF EXCISE IN ASSAM.]

Previous to the British occupation of Assam Proper, there was absolutely no restriction on the cultivation and consumption of opium. Every villager grew it freely in his own compound, and the cost of production was so small that there was no check on consumption, and it was eaten everywhere to excess. When Captain Welsh reached Gauhati in 1792, deputed by Lord Cornwallis to assist Gaurinath Singh, the Ahom King, he reported that the latter was so addicted to an excessive consumption of the drug as to be practically unfit for transacting public business. Assam was acquired by us after the Burmese War in 1826, and for 34 years no steps were taken to restrict the use of opium. In 1835, it appears, from a series of reports submitted by district officers to the Commissioner of Assam, that the use of the drug was still everywhere indulged in to excess, and in 1850 the area under cultivation in Nowgong alone was returned at about 2,500 acres, at which rate not less than 12,500 acres must have been devoted to the production of the drug in the five upper districts of the Assam Valley alone.

In 1860 the home cultivation of opium was put a stop to, and the system of issuing it at a high price from the Government treasury introduced. Since that date the system under which the consumption of opium is regulated has from time to time undergone considerable changes. Previous to the year 1874, when the province was formed into a separate Administration, licenses for the retail vend of opium were granted free of charge to all respectable persons applying for them, and opium was issued to them from the treasury, for retail sale on payment of a fixed price, which was then Rs. 23 per seer (having been previously raised from Rs. 14 in 1860 to Rs. 20 in 1862, to Rs. 22 in 1863, and to Rs. 23 in 1873). In 1874, the system of levying fees on licenses granted for the retail vend of opium was for the first time introduced into Assam. It is known as the "fixed license-fee system," and under its provisions any persons could open any number of shops for the retail sale of the drug on the payment of a fixed sum for each shop. The rates of fees noted in the margin were, in the first instance, fixed in all districts, except Sylhet, where licenses were granted at Rs. 3 for a half-year.

Rs. 4 for three months.
„ 7 „ four „
„ 10 „ nine „
„ 12 „ one year.

During the years 1875 and 1876, the price at which opium was issued from the treasury was raised to Rs. 24 per seer, and the rate of license-fee for each shop was enhanced, the new rate being Rs. 18 instead of Rs. 12 per annum. In 1877, instead of issuing licenses for the retail vend of opium at a fixed rate for individual shops, the so-called *mahal* system was introduced. Under this system each district was divided into a number of *mahals*, which were conterminous with the revenue mauza in Assam Proper, and with thana jurisdictions in the remaining districts of the province. The right to retail opium in each *mahal* was sold by auction, and the purchaser was given the exclusive right to sell opium at a definite number of places, the sites of which were movable, within the area purchased by him. Subject to the control of the Deputy Commissioner, he was allowed to sublet the right of selling at each of these places.

From the 1st April 1879, the treasury price of opium was raised from Rs. 24 to Rs. 26 per seer throughout the province. As it was found that, under the *mahal* system, there was no sufficient control over the consumption of the drug, and that smuggling was considerable, it was decided, in 1883, to revert to the system of licensing individual shops. The number of shops to be opened in each district was fixed, and the right to sell at each was sold by auction at an upset price. The treasury price of the drug was at the same time raised from Rs. 26 to Rs. 32 per seer, and the price was again, in 1890, raised to Rs. 37, at which it still remains.*

The system of selling by auction the right to retail opium at fixed sites is still in force, but improvements in the same have been gradually effected. Of these, the most important is the steady reduction in the number of shops in each district, with a view to allowing shops to be maintained only in places where the consumption in previous years shows that there is a real demand for them. The extent to which the number of shops has been reduced of late years will be seen from the following table, in which all important statistics connected with the consumption of opium and the regulation of the trade in it have been collected in a convenient form.

* The cost of production in the Government factories is charged for at Rs. 7-4 per seer. If made at home, the cost to the consumer would probably not exceed Rs. 2 or 3 per seer. So that at the present time we are imposing a tax of not less than Rs. 30 on each seer of opium sold.

J. J. S. DRIBERG,
*Commissioner of Excise, Assam.*

SHILLONG, ASSAM:
*The 3rd November 1893.*

*Statement showing the number of licenses for the vend of opium and its preparations, consumption of opium, revenue collections, rate of duty on opium, population of the province, and incidence of consumption of opium per head of population.*

| Year. | Maximum number of shops licensed for the vend of | | Consumption of opium. | Revenue collections from | | | | Rate of duty on opium per seer. | Population. | Incidence of consumption per head of population. | Remarks. |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | Opium. | Madak and Chandu. | | License fee for the vend of opium. | License fee for the vend of madak and chandu. | Duty on opium net price. | Total. | | | | |
| | | | M. S. C. | R | R | R | R | R | | Tolas. | |
| 1873-74 | 5,070 | 67 | 1,856 32 0 | *Nil* | 5,377 | 11,66,439 | 11,71,816 | 22 & 22 | 4,094,972 | 1·45 | (Year following census year.) |
| 1874-75 | 3,977 | 58 | 1,837 11 0 | 37,470 | 4,851 | 11,56,362 | 11,98,683 | 22 & 23 | ... | ... | |
| 1875-76 | 3,151 | 62 | 1,874 38 0 | 36,428 | 5,510 | 11,83,203 | 12,25,141 | 23 & 24 | ... | ... | |
| 1876-77 | 2,833 | 55 | 1,793 38 0 | 45,546 | 5,160 | 11,82,594 | 12,33,300 | 24 | ... | ... | |
| 1877-78 | 1,271 | 52 | 1,634 16 6 | 2,82,855 | 8,195 | 10,94,501 | 13,85,551 | ... | ... | ... | |
| 1878-79 | 1,342 | 55 | 1,655 19 0 | 4,38,959 | 12,513 | 11,09,170 | 15,60,642 | ... | ... | ... | |
| 1879-80 | 1,367 | 56 | 1,618 32 0 | 3,53,499 | 16,330 | 12,14,098 | 15,83,927 | 26 | ... | .. | |
| 1880-81 | 1,397 | ... | 1,685 33 7 | 3,73,008 | 110* | 12,64,392 | 16,37,510 | ... | 4,881,426 | 1·11 | (Census year.) |
| 1881-82 | 1,404 | .. | 1,582 37 6 | 3,66,307 | 90* | 11,87,203 | 15,53,600 | ... | ... | ... | |
| 1882-83 | 1,373 | ... | 1,738 10 13† | 3,43,595 | ... | 13,04,612 | 16,48,207 | ... | ... | ... | |
| 1883-84 | 1,318 | 34 | 1,404 9 7 | 2,60,499 | 4,118 | 13,90,087 | 16,54,704 | 32 | ... | ... | |
| 1884-85 | 1,283 | 34 | 1,482 10 0 | 2,24,807 | 7,032 | 14,67,509 | 16,99,348 | ... | ... | ... | |
| 1885-86 | 1,250 | 35 | 1,446 16 5 | 2,35,049 | 8,362 | 14,31,952 | 16,75,363 | ... | ... | ... | |
| 1886-87 | 1,175 | 38 | 1,446 36 1 | 2,33,507 | 9,207 | 14,32,433 | 16,75,147 | ... | ... | .. | |
| 1887-88 | 1,067 | 37 | 1,416 32 3 | 2,24,828 | 6,856 | 14,02,629 | 16,34,313 | ... | ... | ... | |
| 1888-89 | 989 | 36 | 1,411 17 15 | 2,38,273 | 7,054 | 13,97,325 | 16,42,652 | ... | ... | ... | |
| 1889-90 | 990 | 36 | 1,494 24 15† | 2,56,629 | 7,553 | 14,80,184 | 17,44,366 | ... | ... | ... | |
| 1890-91 | 946 | 33 | 1,308 13 8 | 2,46,935 | 7,756 | 15,56,919 | 18,11,610 | 37 | 5,433,199 | ·77 | (Census year.) |
| 1891-92 | 953 | 24 | 1,369 25 4 | 2,80,095 | 6,407 | 16,29,867 | 19,16,369 | ... | ... | ... | |
| 1892-93 | 866 | 16 | 1,333 29 2 | 2,82,358 | 3,608 | 15,87,097 | 18,73,063 | ... | ... | ... | |

* Arrear collection.
† The increase in these two years was due to licensed vendors and consumers laying in a supply of opium in view of the increase in duty in the following year.

J. J. S. DRIBERG,
*Commissioner of Excise, Assam.*

Appendix XXXI.

# APPENDIX XXXI.

## NOTES ON THE PROVINCIAL SYSTEM OF EXCISE IN ASSAM.

[PUT IN BY MR. DRIBERG, COMMISSIONER OF EXCISE IN ASSAM.]

The law in force in this province in regard to opium is the Opium Act, I of 1878.

2. The system by which revenue is raised from opium and its compounds, *madak* and *chandu*, is given below.

3. Opium is supplied to the province of Assam from the Benares and the Patna stores at a fixed rate of R7-4 per seer. It is issued from every treasury in the province (except that at Tura) for retail sale at R37 a seer. Besides this, the monopoly of retail vend at fixed sites is sold annually by auction. Opium up to 5 tolas only can be sold at one time to one person. The consumption of opium on the premises of licensed shops is prohibited. Licenses for the preparation and sale of *madak* and *chandu* are sold annually by auction as in the case of opium. The limit of possession and sale is one tola only, and consumption in the shops is prohibited.

4. Retail shops for opium and its preparations, *madak* and *chandu*, are put up to auction at fixed upset prices and sold separately to the highest bidder, but in a few cases two or more shops are permitted to be sold in one lot for the sake of convenience. In a few cases special permission is given to opium shops to manufacture and sell *madak* and *chandu* in addition to crude opium.

5. The settlements of opium, *madak*, and *chandu* shops are made in February and March each year. In December the Deputy Commissioners prepare lists of shops of each class for the ensuing year, and forward them to the Commissioner of Excise for approval. When that is obtained, notices showing the dates of sale, sites of the proposed shops, sanctioned upset prices, etc., are circulated throughout the district, as also in the adjoining districts. The dates of sale are fixed in consultation with the Deputy Commissioners of the neighbouring districts, so that the sales may not clash with each other, and opportunity is thereby given to intending bidders in the other districts to be present at the sales. The sales on being completed are submitted to the Commissioner of Excise for confirmation, and no settlement is final unless confirmed by him.

6. The upset price of each shop is determined with reference to the average license-fee of the previous three years, the license-fee of the preceding year, the business done by each shop, and the estimated profits, and, subject to a minimum limit, which varies according to the circumstances of each district, the fixed minimum upset price of opium shops for each district of the province is noted below:—

| District. | Minimum upset price (Annual). |
|---|---|
| | R |
| Cachar | 60 |
| Sylhet | 60 |
| Goalpara | 36 |
| Kamrup | 36 |
| Darrang | 60 |
| Nowgong | 40 |
| Sibsagar | 60 |
| Lakhimpur | 120 |
| Naga Hills | 180 |
| Khasi ,, | 180 |
| Garo ,, | 100 |

In the case of *madak* and *chandu* shops, the fixed minimum is R100 a year throughout the province. No shop is settled below the declared upset price, except under special circumstances, and with the previous sanction of the Commissioner of Excise.

7. The following system of payment for licenses is in force:—

When security is given, one-fourth on the day of sale, one-fourth on 30th June, one-fourth on 30th September, and one-fourth on 31st December. When no security is given, half on the day of sale, one-fourth on 30th June, and one-fourth on 30th September.

8. Local option is, as far as possible, consulted in licensing new shops, which are very rarely sanctioned, except on the application of local men, and only after very careful enquiries have been made to see if there is any real demand for the shop, or any objection to it. Complaints made against existing shops are invariably enquired into, and the grievances, if any, redressed.

9. Under the conditions of their licenses, licensed vendors of opium, *madak*, and *chandu*, when they require opium, are required to present themselves before or send a duly authorized agent, with the duplicate copy of the license supplied to them for the purpose, to the officer of the Revenue Department charged with the supervision of excise. On payment of the prescribed rate of duty, the requisite amount of opium is issued, and the amount issued is entered on the back of the duplicate copy of the license.

10. Opium is issued from the treasury in cakes weighing one seer each. Ordinarily each vendor receives his opium from the treasury within the jurisdiction of which his shop is situated. But this rule is relaxed in some cases for the convenience of vendors residing in outlying tracts, and under the special sanction of the Commissioner of Excise such vendors of one district are allowed to obtain their supplies from the treasury in another district.

11. Each licensed vendor of opium, *madak*, and *chandu* is required to keep an account of his receipts and sales in the prescribed printed book, which is purchased from the Deputy Commissioner's office. These accounts are inspected ed and carefully examined.

12. Shops are regularly inspected by the Deputy Commissioners, Sub-divisional Officers, and also by the police.

J. J. S. DRIBERG,

*Commissioner of Excise, Assam.*

SHILLONG, ASSAM:
*The 3rd November, 1893.*

Appendix XXXI.

# LICENSE FOR RETAIL SALE OF OPIUM.*

District
Number of license in register
Name of retailer
Locality of shop

BE it known that , resident of pargana / mauza district, is hereby authorised by the Deputy Commissioner of to sell opium by retail at in from the date of this license to the day of 189 upon the following conditions:—

I. That he shall pay to Government the purchase-money of the license in the following instalments:—

| | | | |
|---|---|---|---|
| Day of sale, one-fourth . . R | | 30th September, one-fourth . . R | |
| 30th June „ . . „ | | 31st December „ . . „ | |

and shall also deposit security before the 1st April for half the balance due.

II. That he shall sell no opium but such as he may purchase directly from Government, and that he shall not receive, or have in his possession, opium obtained otherwise.

III. That he shall not allow any portion of the opium sold to be consumed on the premises.

IV. That he shall not receive any wearing apparel or other goods in barter for opium

V. That he shall not open his shop, or make sales therein, before sunrise; that he shall not keep it open, or make sales therein, after 8 P. M. in the cold season (16th October to 15th March) and 9 P. M. in the hot season (16th March to 15th October); and that he shall not harbour any person therein during the night.

VI. That he shall not permit persons of notoriously bad character to resort to his shop; that he shall prevent gaming and disorderly conduct therein; and that he shall give information to the nearest Magistrate or Police Officer of any suspected person who may resort to his shop.

VII. That he shall have constantly fixed up, at the entrance of his shop, a signboard bearing the following inscription, in legible characters, in the vernacular language of the country:—

(*Name of Vendor.*)

"LICENSED TO RETAIL OPIUM."

IX. †That he shall keep up daily an account in this form, showing the receipts and deliveries of opium at his shop each day, and the balance in store:—

| Date. | Quantity of opium in store from yesterday. | Quantity of opium received this day, and whence received. | Total quantity to be accounted for. | Quantity sold this day. | Quantity left in store. |
|---|---|---|---|---|---|
| | M. S. C. | M. S. C. | M. S. C. | M. S. C. | M. S. C. |

X. That he shall at once produce his license and accounts for inspection, on the demand of any officer of any of the Departments of Excise, Police, Customs, Salt, Opium, or Revenue, superior in rank to a peon or constable; and that he shall not prevent any such officer, of whatever rank, from entering his shop at any hour of the day or night.

XI. That he shall not transfer or sublet the license, without the order of the Deputy Commissioner, or the Sub-divisional Officer, previously obtained.

XII. This license and any other license or licenses that the holder may have obtained for the sale of opium, or for the manufacture or sale of *madak* or *chandu*, may be recalled by the Deputy Commissioner—

(*a*) for default of punctual payment of the duty stipulated to be paid in clause I;
(*b*) for violation of any of the conditions specified in this license, or of any of the provisions of the Opium Act of 1878, or of the rules issued under that Act;
(*c*) if the holder of this license be convicted of breach of the peace or of any other criminal offence;
(*d*) if the holder of this license omits to open his shop within 15 days of the license coming into force.

Should the license be recalled for any of these causes, the license-holder shall have no claim to any compensation whatever, or to any refund of any duty, or instalment of duty, already paid. But it shall be in the discretion of the Deputy Commissioner to make such compensation or refund, should he consider it necessary or advisable to do so.

XIII. Should the Deputy Commissioner desire to recall this license, before the expiry of the period for which it has been granted for any cause other than those hereinbefore specified, (*a*), (*b*), (*c*) and (*d*), he shall give 15 days' previous notice, and remit a sum equal to the duty for 15 days, or, if notice be not given, shall make such further compensation, in any default of notice as the Chief Commissioner may direct.

XIV. This license may be surrendered by the license-holder on his giving one quarter's notice to the Deputy Commissioner and paying such fine, not exceeding the amount of the duty for six months, or the loss caused to Government by the re-sale of the license, as the Deputy Commissioner may adjudge.

Should the Deputy Commissioner be satisfied that the reason for resigning the license is adequate, he may, with the sanction of the Chief Commissioner, remit the fine.

XV. Whenever the holder desires to obtain opium from the Government treasury, he must present himself, or send a duly authorised agent, with the duplicate copy of this license supplied to him for the purpose, before the officer in the Revenue Department charged with the supervision of excise, and must see that the amount of opium to be issued to him is duly entered on the back of the duplicate copy of the license.

*The* *189* . } *Deputy Commissioner.*

* The counterfoil of this will be signed by the license-holder with the words "received the license and agreed to its conditions," and deposited in the Deputy Commissioner's Office.

† Omitted under the Chief Commissioner's Circular No. 26 R., dated 4th October 1892.

## *Statement showing the population, consumption of opium, and the chief opium-eating races in Assam.*

| District. | Population. | Sales of opium in 1892-93. | Consumption of opium per head of population in tolas. | Principal opium-eating races and castes. | | | | | | | | | | | | | | | | | | | | | | | | | | | | | Total of opium-eating races. | Proportion of opium-eating to total population. | Remarks. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | M. S. C. | | Chutiya. | Hojai. | Maria. | Matak. | Dom. | Ahom. | Ganak. | Kalita. | Keot. | Lalung. | Mikir. | Miri. | Saisi. | Jugi. | Kooh. | Rajbansi. | Tanti. | Hira. | Kumar. | Moran. | Phakials. | Hari. | Teli. | | | |
| Cachar . . | 367,542 | 26 27 0 | 0·23 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Sylhet . . | 2,154,593 | 24 12 4 | 0·04 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Goalpara . . | 452,304 | 13 13 3 | 0·09 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Total . | 2,974,439 | 64 12 7 | ... | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| North Cachar . | 18,941 | 5 26 0 | 0·95 | In the Surma Valley and Goalpara and in the Hills Districts the consumption of opium is so small that details in these columns are not given. | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Naga Hills . | 122,867 | 12 34 0 | 0·33 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Khasi and Jaintia Hills . | 197,904 | 6 32 0 | 0·11 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Garo Hills . | 121,570 | 1 9 0 | 0·03 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | 43,634 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Total . | 504,916 | 26 21 0 | ... | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Kamrup . . | 634,249 | 150 17 8 | 0·76 | 1,036 | ... | 118 | ... | 14,826 | 475 | 5,967 | 129,939 | 32,239 | 2,375 | 13,595 | 218 | 7,832 | 17,406 | 97,641 | 21 | 78 | 4,491 | 6,658 | ... | ... | 3,725 | 558 | 339,598 | 53·38 per cent. | |
| Darrang . . | 307,781 | 200 14 0 | 2·08 | 3,546 | 2 | 265 | ... | 7,988 | 3,135 | 8,121 | 19,468 | 14,239 | 22 | 2,362 | 2,749 | 1,065 | 13,795 | 54,045 | 250 | 1,162 | 1,894 | 1,542 | 3 | ... | 1,846 | 324 | 142,823 | 46·41 ,, | |
| Nowgong . | 344,141 | 211 13 4 | 1·06 | 10,468 | 3,750 | 585 | 20 | 26,223 | 5,265 | 248 | 24,034 | 20,553 | 46,658 | 47,881 | 243 | 207 | 21,792 | 49,790 | 116 | 284 | 1,256 | 319 | ... | ... | 2,997 | 117 | 262,806 | 76·37 ,, | |
| Sibsagar . . | 457,274 | 351 3 10 | 2·46 | 54,487 | ... | 621 | 252 | 23,564 | 97,465 | 2,081 | 34,470 | 20,615 | 5 | 1,144 | 15,579 | 6 | 6,221 | 25,554 | 152 | 2,401 | 31 | 1,738 | 1,676 | 1 | 2,595 | 904 | 291,562 | 63·76 ,, | |
| Lakhimpore . | 254,053 | 329 27 5 | 4·15 | 17,206 | ... | 88 | 485 | 12,185 | 46,869 | 170 | 4,694 | 2,457 | 569 | 21 | 18,640 | 5 | 948 | 6,005 | 169 | 2,214 | 57 | 481 | 4,130 | 564 | 879 | 868 | 119,731 | 47·13 ,, | |
| Total . | 1,997,478 | 1,242 35 11 | ... | 86,743 | 3,752 | 1,677 | 757 | 84,786 | 153,209 | 16,587 | 212,605 | 90,103 | 49,629 | 65,003 | 37,429 | 9,115 | 65,162 | 233,035 | 735 | 6,139 | 7,729 | 10,138 | 5,809 | 564 | 12,042 | 2,771 | 1,155,520 | 57·85 ,, | |
| GRAND TOTAL | 5,476,833 | 1,333 29 2 | 0·78 | 87,691 | 3,780 | 1,681 | 24 | 205,053 | 153,528 | 23,739 | 222,599 | 91,121 | 52,423 | 94,829 | 37,430 | 9,356 | 177,746 | 250,897 | 123,751 | 11,002 | 10,065 | 5,441 | 5,812 | 565 | 13,620 | 35,624 | 1,638,577 | ..... | |

*Note.*—Against Lakhimpur, the hill people who come down and purchase opium in the cold weather months are excluded from the figures relating to population and opium-eaters; this makes the consumption per head of population larger than it really is.

CAMP GAUHATI;
*The 19th November 1893.*

J. J. S. DRIBERG,
*Commissioner of Excise, Assam.*

# APPENDIX XXXII.



[PUT IN BY MR. DRIBERG, COMMISSIONER OF EXCISE IN ASSAM.]

No. 891, dated Fort William, the 31st May 1862.

From—E. H. LUSHINGTON, Esq., Secretary to the Government of Bengal,

To—MAJOR W. AGNEW, Officiating Commissioner of Assam.

I am directed to acknowledge the receipt of your letter No. 65, dated the 2nd instant, enclosing the report submitted by you to the Sudder Court in your capacity of Judicial Commissioner of the Province relative to the proceedings held in the trial of Nursing Lalong and eight others for the wilful murder of Lieutenant Singer, late Assistant Commissioner at Nowgong; and in reply to communicate to you as follows:—

2. It now appears that Lieutenant Sconce, the Deputy Commissioner of Nowgong, having heard that large bodies of ryots were in the habit of holding meetings at Phoolgooree, ordered the Darogah on the 14th October to disperse them and arrest their leaders as well as those who refused to disperse, and that a Jemadar and four Burkundauzes were accordingly despatched to Phoolgooree, and arrived there on the morning of the 15th. It is not stated precisely when Lieutenant Sconce first heard of these assemblies, or when the people first began to congregate, but it seems to have become habitual before Lieutenant Sconce took action in the matter. On the 15th, when the people had assembled to the number of 1,000, the Police called on them to separate, but instead of obeying they abused and attacked the Police, and drove them all away, except one, who remained a prisoner in their hands. This was reported to Lieutenant Sconce on the night of the 15th by the Jemadar, and the Darogah himself with a party of police and militia was then sent to the spot. The Darogah reported the following day that 500 or 600 men, most of them armed, had met, and when ordered to disperse had made, what you justly term, the following remarkable reply, that "to go to Cutcherry to complain, and hope to bring their grievances to the ears of the Huzoor, was out of the question, for if they attempted to enter the Court-house they were thrust out by peadahs and fined; consequently they had thus assembled in a body to look after their interests, and would remain consulting for five days till all the people, who had still to arrive from very many other villages, had collected also."

3. The leaders were recognised, but the Darogah dared not attempt to arrest them. No order was passed by Lieutenant Sconce on this report, or on the other reports sent in up to the time of the final outbreak. On the 17th between 3,000 and 4,000 men collected as usual, 500 or 600 of them being armed with latties, and on the Darogah arresting some of the leaders they were rescued. He then reported that he could do no more, and that, unless timely measures were taken to disperse the people and capture their leaders, no one would be able to do so without risk of losing his life. It was upon this that Lieutenant Singer was sent out to Phoolgooree the following morning. When the people assembled, Lieutenant Singer went to the spot with the Police, and addressed the crowd asking the objects of their meeting. Upon this one of them who acted as spokesman got up and stated, "respectfully enough," their grounds of complaint, namely, the stoppage of opium cultivation and the Income and Pan Taxes, adding that, as they could not get their grievances attended to by the officer in charge of the district, they were consulting as to the means of carrying their complaints before higher authority. The illegal method they had taken for doing this was then pointed out to them, and they were told to lay down their weapons and disperse. Some of them complied, but most of them showing no inclination to do so, Lieutenant Singer ordered the Police to take away their latties, he himself assisting. During this process a Militia Sepoy, while occupied in disarming a group of people, was assaulted. Lieutenant Singer ran to his assistance, and attempted to wrest a lattie out of the hands of one of the crowd. A scuffle ensued, the cry of "mar dhor" was raised, and Lieutenant Singer was struck to the ground. He was deserted by the Police, who all ran away and escaped with their lives, though the firing of a single musket caused the crowd to fall back, and was afterwards cruelly murdered at the instigation of one of the leaders, who said: "the Saheb did not come to redress our grievances, but to put us in bonds, he is still alive, kill him."

4. Of Lieutenant Singer's conduct it is unnecessary to speak. He has paid the forfeit of his imprudence with his life. But of Lieutenant Sconce you justly remark as follows:—"The danger of meddling with a mob, without proper support, is so obvious that I am surprised, I confess, that Lieutenant Sconce should not either have placed a military guard at his Assistant's disposal, or have given him positive instructions, not to resort to coercive measures, for it is to be remembered the Darogah's reports, which subsequent events shew were not exaggerated, had warned him of the temper of the people and the magnitude of their movement."

5. As regards the origin of the disturbance, the evidence taken on the trial of the persons concerned in the murder of Lieutenant Singer fully bears out the remarks in the Judicial Commissioner's letter of the 2nd, and leaves little doubt in the mind of the Lieutenant-Governor that this tragical event is owing primarily to Lieutenant Sconce's inaccessibility to the people and to his treatment of those who came, noisily perhaps, to lay their grievances before him. If he had patiently listened to their complaints, and, instead of fining them wholesale as it were for making a disturbance in Cutcherry, had treated them with kindness, and had endeavoured to remove their misapprehensions, and calm their excited feelings, the strong probability is that the meetings at Phoolgooree would never have taken place, the people would have regarded the District Officer as a friend, instead of an enemy, and the unavoidable financial measures of the Government would have been accepted in Nowgong in the same spirit of loyal acquiescence and submission to authority as in the rest of the valley of Assam. It is therefore to Lieutenant Sconce's inaccessibility and harsh treatment of the people in the first instance, and to his subsequent imprudence in dealing with them when driven as it were to resort to illegal combination, that the occurrences of the 18th October at Phoolgooree are to be attributed; it is owing to these causes that the life of a young British Officer has been sacrificed, and that a number of ignorant and misguided people have been condemned, some to death and others to long periods of imprisonment, justly indeed, but under circumstances which cannot fail to make them objects of sympathy to their fellow villagers and of compassion to all.

6. The facts elicited on the trial clearly show that the meetings at Phoolgooree and their grave results were owing entirely to local causes, and afford no ground for the sweeping conclusions in regard to the feelings of the people of Assam at which Major Hopkinson arrived, and which have already been noticed in the orders of the 19th December last. And that those local causes might have been removed by judicious treatment may be conclusively inferred from the alarm which pervaded the neighbourhood of Phoolgooree after the murder of Lieutenant Singer, and from the readiness with which the people returned to their ordinary occupations, as reported in Major Hopkinson's letters of the 25th and 30th October.

7. But there is one feature in the case which tells even more unfavourably against Lieutenant Sconce than those already commented on. In none of his letters, from the brief notes he wrote to Lieutenant Phaire on the day of Lieutenant Singer's murder to his last official communication, is there any clear statement of the important fact elicited in the trial that he had been aware of these meetings for some days before the 14th, and that on the 16th he was informed that the villagers had assigned his inaccessibility and severe treatment of them as the reason why they assembled to consult about their affairs. Notwithstanding this knowledge, he alludes, in his notes of the 18th, to the attack on Lieutenant Singer as a serious rising of the people caused by the License Act, and states that Lieutenant Singer went into the district to see what it was about, when, in fact, Lieutenant Singer had been sent by him to do that which the Darogah had been ordered, but reported himself unable to do, namely, to disperse the people and capture their leaders. Again, in his letter of the 20th October to Major Hopkinson, Lieutenant Sconce says that he heard yesterday, that is on the 19th, for the first time, that he was personally an object of revenge on account of the Income-tax, the stopping of the poppy cultivation, and the License tax, and that he was quite unprepared for this, the fact being that he had heard from the Darogah on the 16th that it was because of his (Lieutenant Sconce's) inaccessibility, and of the fines he inflicted on the people when they complained to him, that they had been led to have recourse to their mels, or consulting assemblies.

8. Considering that these assemblies are represented to be recognised features in the administration of Assam, and that the authorities of the province are favourable to them, it is

Appendix XXXII.

evident that no danger was to be apprehended from the people collected at Phoolgooree if they were properly dealt with, and that, if the District Officer himself had gone among them, had quieted their alarms, and had given that attention to their grievances which they were unable to obtain from him in Cutcherry, they would, in all probability, have peaceably dispersed. That he did not do so, but sent instead first the Police, and then an inexperienced assistant, with orders to do that which with so small a force was a manifest imprudence to attempt, must, in the judgment of the Lieutenant-Governor, be taken as the proximate cause of the untoward events which followed. The more remote cause was the infliction of numerous fines on the people for their importunity in urging their grievances on Lieutenant Sconce's attention.

9. Under these circumstances, the Lieutenant-Governor is unable to allow Lieutenant Sconce to remain at Nowgong, or to have charge of any District until he has thoroughly learned his duty under a more experienced officer, and within the immediate personal cognizance of the Commissioner. There is ground for more severe notice of his conduct; but considering Lieutenant Sconce's ability, and giving due weight to the fact of his having been placed in a position of responsibility before he was qualified for it, his temporary reduction to a lower grade will meet the exigency of the case. He is therefore hereby reduced to the rank and pay of an Assistant Commissioner from the date on which he is relieved of his duties at Nowgong, and will be employed for the present in the District of Kamroop. You are requested to submit a special report on his qualification after he has served for six months in a subordinate position at Gowhatty. With reference to your letter No. 50, dated the 2nd instant, I am directed to request that, as neither the services of Lieutenant Sconce nor those of Major Rowlatt are now available for the charge of a district, you are further requested to make other provision for the districts of Nowgong and Gowalparrah as soon as possible. Your orders placing Captain Morton's services at the disposal of Major-General Showers for employment in the Khassia Hills are approved and sanctioned.

---

Aprendix XXXIII.

## APPENDIX XXXIII.

[Received by the Chairman by Post.]

American Baptist Mission.

*Gauhati, Assam*;

Dated 9th December 1893.

Seventeen representatives of the American Baptist Missionary Union, stationed in Assam, in conference at Gauhati on the 9th December 1893, unanimously adopted the following resolution for communication to the Royal Opium Commission:—

Whereas we are led by observation to see and believe that the consumption of opium by the people of Assam undermines veracity, honesty, ambition and thrift in the consumer and his descendants; and because we have seen and known cases where the body was, within a few years, wrecked, and death ensued, evidently as a result of the abuse of this drug, which the law compels druggists of other lands to label "*Poison*," we are, therefore, unanimously of the opinion that the present system of the sale of opium is wicked, is ultimately unprofitable to Government, is an abomination in the sight of Almighty God, and should be abolished.

M. C. MASON,
P. K. MOORE,
C. D. KING,
} *Committee.*

---

Appendix XXXIV.

## APPENDIX XXXIV.

### STATEMENT BY CHARLES J. HANCOCK, M.R.C.S., L.R.C.P., L.S.A.L.

[Received from Surgeon-Major-General Rice, C.S.I., Surgeon General with the Government of India.]

I am a fully qualified English Physician and Surgeon, and registered under the Act. I have been in private practice in the district of Dibrughar more than seventeen (17) years, and have no connection with Government, except as Surgeon Captain in the Assam Valley Mounted Rifles. I have medical charge of many thousands of natives of all classes, Assamese, Bengalis, and people from "Jungly" districts, Central, and North-Western Provinces.

I have watched the opening out of a large portion of the country between Sibsagar and Sudyia I have had cosiderable opportunities of seeing the effects of opium upon individuals of the classes mentioned, and am in the habit of prescribing it largely, and in greater doses than those recommended in the British Pharmacopœia.

The opinion forced upon me by practical observation is that not only is opium the great stand-by (either by itself or in combination with other drugs) in the treatment of almost all diseases the result of malaria, damp, exposure and hardship, but also is a powerful prophylactic, and enables men to labour and live in malarious forests, swamps, and jungle, where otherwise they could not exist.

Without opium I have little doubt the Assamese *as a race* would long ago have become extinct. Opium-eaters are, as a rule, and practically always when under influence of the drug, peaceable and harmless. I have never heard of its use as an aphrodisiac, or in any immoral way. My opportunities for observation have been greatest amongst Assamese engaged in cutting down forests and clearing jungle and swamp land, for tea and rice cultivation, and thus my experience has been practically confined to men leading laborious lives under unhealthy conditions. I have not been brought in contact with the opium-eaters of towns; nor to any great extent with the upper or educated classes. I do know, however, that of Assamese clerks and the like living under healthy conditions, many do not take it; but even they will acknowledge that, as they reach middle life, they are apt to adopt the use of the drug, not as an indulgence but as they say, to ward off attacks of fever and especially rheumatism. It must be noted that the habit at whatever age formed is rarely afterwards broken off, and when thoroughly established an opium-eater would commit almost any crime of a mild nature, such as lying and stealing, to obtain his daily allowance. The labouring classes among Assamese are eventually opium-eaters almost to a man, though a proportion may not become so until some years on in adult life. It is only therefore among very young men that a comparison between consumers and non-consumers can be made. I am unable to detect any difference between them; but those accustomed to the drug must have it to preserve their normal condition of health, strength, and intelligence. I never to my knowledge saw an Assamese jungle labourer over middle age who was not a consumer. This would seem to show that in the jungle it either preserves or lengthens life. It certainly in a way recoups its consumer by the economy exercised in tissue waste, amount of food required (that is, they seem to be able to go without food for a longer period without any evil apparent effect), and time saved by the retention of health and ability to

work; and certainly no comparison can be made between the effects of constantly recurring attacks of malarious disease upon the constitution, and those ever suggested as caused by opium-eating.

The greater number, if not all, of the neighbouring tribes who work for European, such as Miris, boatmen and timber suppliers, Kamptis, hunters and *shikaris*, are opium-eaters, as are all wild elephant-catchers and trainers. In all such work requiring the greatest possible amount of endurance under long sustained exertion; quickness combined with the greatest coolness and pluck, where a false move or action may cause death or disaster; clearness of vision, and steadiness of nerve and muscle, we find practically the whole are opium-consumers, some in large quantities, as in a well-known (here) Kampti *shikari*, who takes half a tola weight of opium every day when out on *shikar*. Amongst Assamese servants, I can speak from common experience, on journeys and in camp, the opium-eaters are the only men to be depended upon, and give no trouble so long as they get their supply. An old opium-eating, but thoroughly trustworthy bearer, for many years in charge of my children, was useless until he had eaten his opium.

Again, the skilled labourers. Assamese, and sometimes other labourers, carpenters, blacksmiths, etc., employed on tea estates, almost all are opium-eaters, and so long as they get their supply, rarely make mistakes or accidents.

On inquiry among free labourers, as opposed to coolies under contract, in the most unhealthy districts of this country, it will be found that all Assamese are opium-eaters, as also are the bulk of those who survive and labour of North-Western Provinces and up-country coolies generally. Bengalese show a large proportion. Young, vigorous so-called "Junglies," inhabitants of Chota Nagpur and its neighbourhood, are not on arrival opium-eaters, nor until after some years' residence in the country, when many gradually take to the habit, not from choice or vice, but because they see its good effects upon those around them, and eventually their inability to do without it. At first they only take very small quantities, gradually increasing up to two (2) annas' (silver) weight per diem, which here costs one anna; or almost two rupees worth of opium = 4 tolas per mensem, which quantity is rarely exceeded by ordinary labourers. A very large proportion of old time-expired coolies, who have settled in the country, are opium-eaters or smokers. Appendix XXXIV.

The above statement, I believe I am correct in saying, is the opinion of Native Doctors in this district; and it is well known to deprive an opium-eater of his opium means misery, disease, and death within a short time.

It would be waste of time for me to recapitulate the uses of opium in disease; but the treatment of disease, such especially as dysentery, is greatly modified and altered in an opium-eater. Ordinary treatment is generally useless.

My practice is from the commencement to find out and give the full amount of opium the patient is in the habit of taking, and then treat symptoms.

With regard to the means of distribution of opium by Native Doctors, I am of opinion that, although they may often be trusted in their treatment and care of patients, they would be guided only and entirely by their own pecuniary interest; and not at all by the actual wants and, requirements of those seeking to obtain the drug.

In my humble opinion to prevent or even greatly to restrict the sale of opium to Assamese and labourers generally in the jungle would be a cruel injustice, and if attempted, would fail to carry out its object.

Of hemp in any form I have nothing but evil to speak; but once the habit is formed, it seems difficult, or even impossible, to live without it.

I consider in malarious districts, such as Assam, opium is as great a blessing as alcohol, especially in the form coolies get it, is a curse.

---

## APPENDIX XXXV. Appendix XXXV.

STATEMENT BY SURGEON-MAJOR J. MULLANE, M.D., CIVIL SURGEON, LAKHIMPUR.

I have had opportunities of observing opium-eaters both in the Punjab and in Assam. Generally speaking, the Sikhs are great opium-eaters, and as a fighting race few better exist in this world. In Assam I have daily, for the last 13 years, been brought into contact with opium-eaters. In several portions of the country opium is absolutely a necessity of life with the elder portion of the community. Its power as a prophylactic in malaria is, as far as my experience goes, universally admitted, while its effects in dysentery and diarrhœa are known to the most ignorant of the community. Quinine would certainly replace opium in the case of malaria, but it should be remember d that quinine, as an article of common every-day use amongst the rural population of Assam, is unknown. In fact, the drug to the vast bulk of the inhabitants has never been heard of. The total disuse of the opium would, in the present condition of affairs lead to enormous suffering among the people, and would result in the depopulation of extensive areas. I do not intend it to be understood that I imply that opium is quite an unmixed blessing; for, although opium-eaters do undoubtedly enjoy a marked degree of immunity from malarial fever, dysentery, and diarrhœa, still an old opium-eater attacked with dysentery or diarrhœa enjoys a smaller chance of recovery than a non-opium-eater.

---

STATEMENT BY BABU HEM CHANDRA BARUA, RETIRED SUPERINTENDENT OF THE COMMISSIONER'S OFFICE, ASSAM VALLEY DISTRICT, GAUHATI (DISTRICT KAMRUP).

Sale of opium by the Government should not, I think, be prohibited for non-medical purposes.

Such prohibition is not, in my opinion, practicable.

The consumption of opium is not confined to any particular race or races, but the people of almost all races take it more or less in the different districts of Assam; and such consumption, I think, in some cases injuriously affects the physical condition of the people, and many of the poorer opium-eaters become thieves, and give false evidence in our courts for what they get for perjuring themselves.

The people of Assam, in my opinion, are naturally disposed to use opium for non-medical purposes, and are not, I believe, willing to bear any part of the cost of prohibitive measures, nor can they afford to do so.

---

STATEMENT BY BABU BENUDHAR BARUA, PLEADER AND VICE-CHAIRMAN OF THE MUNICIPALITY, GAUHATI (DISTRICT KAMRUP).

Sale of opium ought, in my opinion, not to be prohibited, such prohibition is, I believe, not practicable.

Opium is consumed by almost all races, mostly by the aboriginal ones, in the different districts of Assam, either by smoking or eating. Smoking affects, to a certain extent, the physical condition of the consumer, specially when taken at early age and without good food. Many of the poorer opium-eaters commit thefts, but they are generally of petty nature, and, as far as I know, such opium-eaters do not commit heinous offences.

Some people of Assam are naturally disposed to use opium for non-medical purposes, but certainly they are not willing to bear any part of the cost of prohibitive measures, nor can they afford to do so.

Appendix XXXVI.

# APPENDIX XXXVI.

[RECEIVED THROUGH THE SECRETARY TO THE GOVERNMENT OF INDIA IN THE DEPARTMENT OF FINANCE AND COMMERCE.]

From—THE PRESIDENT AND SECRETARY, Jorhat Sorbojanik Sobha,

To—WILLIAM ERSKINE WARD, ESQ., M.A., I.C.S., C.S.I., Chief Commissioner of Assam.

## THE HUMBLE MEMORIAL OF THE JORHAT SORBOJANIK SOBHA.

That your memorialists beg, on behalf of themselves and of the general public, desire to approach you with this memorial and to give expression to the feeling of regret and alarm which they believe is shared in by the people of this province at the proposed enquiry into the cultivation and consumption of opium with a view to its prohibition and suppression.

2. That the people of Assam, in common with those of other provinces of India, have been in the habit of using opium and other narcotics from the remotest times. Opium is an invaluable medicine in many disorders of the stomach; it alleviates pain and possesses a sedative power of restoring health. It is useful after 40 years of age in prolonging life and is an undoubted preventive against malaria. The hard-working classes in the malarious plains of Assam require some stimulant to keep up their powers. On the whole, opium taken in a moderate quantity is beneficial, and positively necessary for a large number of the people earning their livelihood by manual labour in the swampy rice fields and in the tea gardens of Assam and of boatmen and others.

3. That amongst the inhabitants of the province of Assam the aboriginal tribes, such as the Kacharis, Mikirs, Noras, Tooroongs, Sawdangs, Muttucks, Miris, etc., consume more opium than other races, and yet these aboriginal tribes are the strongest and the hardiest amongst the population, and no degeneration has been observed amongst them. The thousands of Kachari coolies from Kamroop and Goalpara Districts, who come every year to Upper Assam tea gardens for work, use opium for the most part, and they are those who work hardest and the least liable to illness. They build wretched houses, and the sanitation of their lines is never necessary to be looked into. As a rule they don't take English medicines and don't suffer from diseases.

4. That some of the hardiest races in India, such as the Sikhs and Rajputs, indulge in opium, and there appears to be no deterioration in the physique or the vitality of those races.

5. That the prohibition of the cultivation of opium will deprive a large number of Her Majesty's subjects of the means of livelihood, and set free a large quantity of land which would be unfit for other purposes, the misery and distress thereby caused to the people concerned being very serious indeed.

6. That the prohibition of the sale of opium to China will not do the least benefit to that country, there being already large areas under opium cultivation which again admits of unlimited expension. The only result of the stoppage of opium from India will be that China will have to be content with her own opium of an inferior quality, while Persia and other Non-British countries will be afforded an opportunity of pushing their opium into the Chinese market, and while the Indian exchequer will suffer a loss of about seven crores of rupees per annum.

7. That the taxation of the people of India has reached the highest possible limit, and that no further addition can be made to it without generating serious distress and discontent, and how far this would be wise and politically sound, your memorialists would leave to the Government to decide.

8. That so far as the people of Assam are concerned, the case is still stronger. A large proportion of the people have been in the habit of using the drug for centuries. In the time of the Native Government the higher classes of the people also indulged in opium, but when the cultivation of opium in Assam was abolished about 1859, the use of opium has almost gone out of fashion from the higher classes, but the working classes largely make use of the drug as a necessity of life. It is positively advantageous in advanced age and also to those who worked hard and are constantly exposed to the inclemencies of the weather. There is very little abuse of opium.

9. That if the sale of opium be stopped in Assam, those who now indulge in opium are certain to take to some other stimulant, and they would in natural course take to spirits. The consumption of spirits, it is hardly necessary to remark, would be hundred-fold more injurious than opium. Drinking is liable to excess, and the misery and distress that would be caused by excessive drinking in a hot climate would be simply appalling.

10. That the stoppage of the sale of opium will drive the inveterate users of opium of advanced age to certain death and the others to the use of spirits. The energy said to be wasted in opium will be again despoiled by the use of spirits. The amount of money spent by the Assam people in buying opium will not be saved and invested in reproductive industry, but will be squandered away in purchasing a positive poision. It may be alleged that religious scruples will come in the way of any large use of spirits. To this the simple answer would suffice that the bulk of those who use opium in Assam have no objection to, and often indulge in, spirits, and have no religious scruples on that score.

11. That your memorialists would, however, welcome any measures that Government may adopt for the suppression of madak-khanas where chandoos are sold and for the discouragement of the consumption of opium by persons of tender age as a luxury, and your memorialists should not omit to mention that the number of young persons indulging in opium is very limited.

12. That your memorialists would respectfully submit that, even if the Government of this country adopt any measures for the limitation and restriction of the sale of this drug to any extent in this province, under instructions from the Home Government, the people of this province are not able, and would not be willing, to make up by the contribution of other taxes, any deficit in the revenues of the province caused by such measures holding as they do the views above set forth. The Government of this country will no doubt see the injustice of levying a tax upon the whole population for the supposed benefit of a minority who now use opium of their own accord for their own benefit and satisfaction, and on whom Government has not forced the consumption of opium.

13. That the policy hitherto pursued by the British Government in respect to opium is the soundest imaginable. The restrictions imposed on the sale of opium and the gradually increasing price fixed on it have the effect of gradually diminishing the quantity consumed in each year. In the opinion of the people of this province there is no reason whatever to make any departure from the policy above described.

14. That your memorialists would in conclusion respectfully request that you may be pleased to submit this memorial for the consideration of the Government of India and of the Royal Commission appointed by Her Majesty's Government.

JAGANNATH BARUA,
*President.*

DEBICHARAN BARUA, B.A., B.L.,
*Secretary.*

---

*Extract from the Proceeding of the Jorhat Sorbojanik Sobha, held on the 11th November 1893.*

The chair was taken by the President Mr. Jagannath Baruah, B.A. About 300 members were present on the occasion, all classes of the people were represented including tea-planters, pleaders, landholders, Marwari merchants, Mahomedans and ryots, etc. The chairman fully explained to the audience the object of the meeting.

Proposed by Mr. Debi Charan Baruah, B.A., B.L. Seconded by Srijat Benund Ram Baruah and carried unanimously. That the memorial read in this meeting be adopted for submission to the Chief Commissioner of Assam.

JORHAT SORBOJANIK SOBHA,
*21st December 1893.*

DEVI CHARAN BARUAH,
*Secretary.*

# APPENDIX XXXVII.



[HANDED IN BY MR. C. B. BAYNE, REVENUE SECRETARY TO THE CHIEF COMMISSIONER OF BURMA.]

## NOTE ON THE SYSTEM OF OPIUM ADMINISTRATION IN BURMA.

*Introductory.*—The system described in this note has not yet been introduced, but it will be introduced from the 1st January 1894, and the rules which embody it have been published. The system being thus on the eve of introduction, it has been thought advisable to describe it as the existing system rather than to describe the system which it will supersede in a few weeks. The arrangements actually in force in Upper and Lower Burma are sufficiently described in the note headed "Opium produced or consumed in India" presented to the Commission by the Secretary to the Government of India in the Finance and Commerce Department. A statement giving statistics of opium licenses and opium revenue in Lower Burma is contained in the note above referred to. A statement giving similar statistics for Upper Burma is appended to this note.

The only kinds of opium or of narcotic preparations of the poppy which are permitted in Burma are—

(1) raw opium;
(2) *beinsi, i.e.*, clarified opium prepared for smoking;
(3) *beinchi, i.e.*, a mixture of pure opium and refuse opium collected from pipes which have been smoked;
(4) poppy-heads;
(5) preparations or admixtures of opium intended for medical purposes only.

All other preparations, *e.g.*, *kunhôn* (betel leaf cooked with opium) and *beienye* (opium water), are prohibited. In Lower Burma no opium except Government opium is permitted as a general rule, but chemists are permitted to import Turkish opium for medical purposes, and travellers from beyond the Eastern frontier are permitted to possess small quantities of opium brought with them for private use; in Upper Burma both Government opium and opium imported from the Shan States and China and opium prepared from the poppy grown in Upper Burma are permitted. The reason for this distinction between the two parts of the province is that until the annexation the opium consumed in Upper Burma was for the most part trans-frontier opium and that consumers are accustomed to it. If such opium were prohibited in Upper Burma, it would be impossible to prevent it from being smuggled across the land frontier from the Shan States and Yunnan, where it is grown in large quantities. It is therefore necessary to permit its importation under restrictions. In Lower Burma, on the other hand, there has never been a large market for foreign opium, and it is not necessary to permit its introduction into the lower province for sale or distribution, although the rules permit import of foreign opium by travellers for private use. The system of opium administration in force in Burma is that prescribed by the rules published in Financial Department Notification No. 42, dated the 23rd November 1893, and in the subsidiary rules and instructions published in Financial Commissioner's Notification No. 23, dated the 30th November 1893. Copies of these rules and instructions are attached. The following note gives an account of the system.

2. The cultivation of opium is prohibited throughout Burma except in Kachin villages in the Katha, Bhamo, and Upper Chindwin districts and in such other local areas as the Chief Commissioner may prescribe.* A duty of 8 annas is levied on each quarter of a pèt† of land under poppy cultivation in these Kachin villages. Land under poppy cultivation is measured by the village headman. If any opium cultivated in these areas is taken beyond one of the areas to another part of Upper Burma, duty is levied on it at the same rate as on foreign opium imported into Upper Burma. The area of land under poppy cultivation in these Kachin villages is not known because the localities in which the cultivation is carried on are for the most part beyond the sphere of regular administration. They are situated in remote Kachin hills which are usually visited once a year by Government officers. Such information as is possessed regarding cultivation is derived from reports of these officers, and is briefly as follows:—

Cultivation.

*Katha district.*—Opium is grown in only a few Kachin villages. Other Kachin villages are said to procure opium from Mogaung Kachins (Bhamo district) who obtain it from China.

*Bhamo district.*—Opium is cultivated in small patches near most Kachin villages in the Kachin uplands, which lie on the eastern boundary of Burma at and above the latitude of Bhamo town. Opium is also cultivated in nearly every village in the Hukong valley, which was visited by a column in 1891-92, but has since been left outside the sphere of administration.

There is no information as to the extent of poppy cultivation in the Upper Chindwin district, but it is believed to be very small.

3. The manufacture of opium is prohibited in Burma except—

Manufacture.

(*a*) for medical and tattooing purposes by professional persons;
(*b*) by licensed vendors. Licensed vendors are permitted to manufacture *beinsi** and *beinchi** from raw opium;
(*c*) by non-Burmans† in localities in which the cultivation of the poppy is permitted (*see* preceding paragraph). In these localities non-Burmans† are permitted to manufacture opium grown in the localities.

4. The possession of opium is prohibited in Burma, except by the following persons under the following circumstances:—

Possession.

(*a*) any person may possess for medical purposes limited‡ quantities of opium, poppy-heads, and medical preparations of opium which he has bought from medical practitioners, pharmacists, or doctors;§
(*b*) medical practitioners may possess such quantities of opium as they require for the purposes of their profession, and pharmacists, doctors, and tattooers‖ may possess limited¶ quantities of opium, etc., for the same purposes;
(*c*) travellers and horse dealers entering Burma by land from the Shan States or foreign territories may possess opium in limited** quantities which was produced in those territories and which they have brought with them for their private use or as medicine for their horses, and not for sale or barter;
(*d*) non-Burmans may possess opium, etc., in limited†† quantities which has been procured from Government or licensed vendor or from medical practitioners, etc., or, in Upper Burma from a cultivator of opium in Kachin tracts in Bhamo, Katha, or the Upper Chindwin;

* No other local areas have been prescribed.

† A pè is the Upper Burma land measure and equals 1·75 acres.

* *See* paragraph 1.

† "Non-Burman" means every person who is not a Burman.

"Burman" means any person born of parents, both of whom belong to races indigenous to Burma, except a Kachin or a Shan or a Palaung. Every person who ordinarily wears a dress commonly worn by persons of any race indigenous to Burma and speaks Burmese, Karen or Talaing as his vernacular language, is presumed to be a Burman until the contrary is proved. Kachins, Shans, and Palaungs are excluded from the definition of Burman, because they are in the habit of consuming opium without evil results and because, owing to the remoteness and inaccessibility of the country in which they live, it would be impossible to prevent them from obtaining opium. Palaungs are a tribe allied to Shans who are found in the Ruby Mines district. Karens are an indigenous race who are found in large numbers in many parts of Burma. Talaings are the race which formerly inhabited the kingdom of Pegu, which was destroyed by Alompra in the middle of the last century. They are now merged in the Burmese except in the Amherst district, where a considerable number are still found speaking the Talaing language and maintaining the distinctive Talaing customs.

‡ Namely, popy heads up to 5 seers in weight, opium up to 3 tolas in weight, and medical preparations up to 6 tolas in weight.

§ The term "medical practitioner" means a person who has registered under an English Medical Act or who has received a medical diploma from an Indian University and who practises medicine according to European methods. Persons of this class are exempted from all restrictive provisions regarding opium. Their number is small, and as they are all men of education and good position, it is certain that they will not embark in illicit dealings with opium. It is therefore considered unnecessary to subject them to any restrictions with reference to opium.

"Pharmacist" means a person who deals in European medicines and drugs as a means of livelihood.

"Doctor" means a person who practises medicine according to Asiatic methods as a means of livelihood.

‖ "Tattooer" means a Burman who practises tattooing of the human body according to Burmese methods. It is the universal practice of the Burmese to tattoo boys from the waist to the knees. The operation is performed by a professional class of tattooers, who administer opium to allay the pain of the operation. The number of tattooers in Burma, according to the census of 1891, was 4,280.

¶ Namely, a pharmacist up to 10 seers of poppy-heads, 1 seer of opium, and 1 seer of medical preparations from opium; a doctor up to 10 seers of poppy-heads, 10 tolas of opium, and 10 tolas of medical preparations from opium; a tattooer up to 10 tolas of opium and 10 tolas of medical preparations from opium.

** Namely, not exceeding 5 tolas in weight.

†† Namely, poppy-heads up to 5 seers in weight and opium up to 3 tolas in weight.

Appendix XXXVII.

(e) non-Burmans in the Kachin tracts referred to in the preceding clause may possess any quantity of opium, etc, the produce of poppy-plants grown in those tracts;

(f) Burmans in Lower Burma who have been registered under the system explained hereafter may possess opium in limited* quantities which has been procured from Government or a licensed vendor;

(g) persons to whom special licenses are granted, with the sanction of Commissioners, may possess opium in accordance with the licenses.

The above provisions of law may be summarized in the statement that—

(i) Burmans in Upper Burma may not possess opium except for medical purposes.

(ii) Burmans in Lower Burma who have not been registered may not possess opium except for medical purposes.

(iii) Non-Burmans may possess opium for private consumption.

(iv) Foreigners entering Burma by land may possess foreign opium which they have brought with them for private consumption.

(v) Persons to whom special licenses have been granted may possess opium in accordance with those licenses.

Registration of Burmans in Lower Burma.

5. The system of registering Burmans was introduced in the beginning of 1893. It was resolved in February 1893 to introduce into Lower Burma the principle which has always been enforced in Upper Burma, namely, the prohibition of the possession of opium by Burmans except for medical purposes. In order to avoid inflicting hardship on Burmans who have become habituated to the use of opium notices were issued in March 1893 to the effect that, after the new system (*i.e.*, the system explained in this note) had been introduced, no Burmans would be permitted to possess opium, save for medical purposes, except such as had registered themselves. The notices stated further that Burmans of 25 years and upwards, who wished to be permitted to possess opium after the new system had been introduced, must register themselves, and that Burmans under 25 years of age were not permitted to register themselves. The register will remain open until the 30th June 1894. Up to that date any Burman consumer of 25 years of age and upwards can register himself. After that date no Burman will be registered unless he can prove that he was prevented by absence or other reasonable cause from registering himself before the 30th June 1894. The rules regarding registration provide that the names of registered consumers shall be entered in general registers called township registers, and that extracts from these registers containing the names of registered consumers from his village or ward shall be given to the headman† of every village or ward. Every headman is thus acquainted with the names of registered consumers in his jurisdiction. A combined register for the whole of his district is also kept by each Deputy Commissioner. Each registered consumer is furnished with a certificate of registration and is required to produce it when buying opium, as a proof that he may legally possess it. The rules further provide for the removal from the register of the names of consumers who desire to have their names removed or who have died, and for the transfer from one register to another of consumers who change their place of residence. In order to secure that the registers are kept up to date district officers are required to verify them every six months.

Transport.

6. Persons, other than licensed vendors, may transport opium which they may legally possess from one place to another. Licensed vendors may transport opium for the purposes of their business under a pass issued by a Deputy Commissioner or a Township Officer.

Import.

7. Opium may be imported by sea into Burma only by—

(a) Government.

(b) a medical practitioner or pharmacist.‡

On opium imported by sea by medical practitioners and pharmacists* a duty of Rs. 24 a seer is levied under schedule II of the Indian Tariff Act, 1882.

8. Opium may be imported by land into both Upper and Lower Burma by—

(a) Government,

(b) a Shan or foreign horse dealer or traveller entering Burma from a Shan State or a foreign country. Such persons are permitted to bring a small† quantity of opium into Burma as medicine for their ponies or for their private consumption, and not for sale or barter.

Opium may be imported into Upper Burma only by—

(a) Government;

(b) a licensed vendor in Upper Burma for the purposes of his business. Opium thus imported must be imported under cover of a pass and must be taken to an opium warehouse ‡ or treasury, where it is weighed in order to ascertain that none has been abstracted in transit. Duty at the rate of Rs. 15 a viss§ has then to be paid on it, and the licensed vendor is then permitted to remove it to his shop.

Export.

8. Opium may be exported by Government only.

Wholesale sale.

9. "Wholesale sale" means, in the case of opium, a sale of any quantity exceeding 3 tolas in weight, and, in the case of poppy-heads, a sale of any quantity exceeding 5 seers in weight. Wholesale sale may be effected only by—

(a) Government;

(b) licensed vendors;

(c) cultivators of opium in local areas in Upper Burma in which the cultivation|| of opium is permitted.

Opium may be sold wholesale only to—

(a) licensed vendors;

(b) medical practitioners, pharmacists, doctors, and tattooers;

(c) non-Burmans in local areas in which the cultivation of the poppy is permitted.

In Upper Burma special licenses for the vend of opium, wholesale, may be granted to non-Burmans by the Commissioner on payment of a fee of Rs. 20. These licenses are issued to persons importing foreign opium from the Shan States and Yunnan, and are usually held by the same persons as hold retail licenses. The number of such licenses is not allowed to exceed the number of retail licenses (*see* next paragraph).

Retail sale.

10. "Retail sale" means a sale of opium in quantities not exceeding 3 tolas in weight and of poppy-heads in quantities not exceeding 5 seers in weight.

Retail sales may be made only by—

(a) Government;

(b) ¶medical practitioners, pharmacists, doctors, and tattooers;

(c) licensed vendors.

Medical practitioners, for the reasons explained in the footnote on page 3, are not required to take out licenses. Pharmacists, doctors, and tattooers are required to take out licenses to deal in opium. These licenses remain in force up to the 1st April next following the date on which they are granted.

The fees charged for them are—

(a) for pharmacists' licenses ₹10;

(b) for doctors' licenses ₹5;

(c) for tattooers' licenses ₹3.

The licenses authorize the holders to possess small quantities** of opium for the purposes of their profession and in the case of pharmacists and doctors, to sell them to patients. Tattooers may not sell opium, but may use it in operating on patients. Licenses for retail sale to ordinary

* Namely, poppy-heads up to 5 seers and opium up to 3 tolas.

† Under the Lower Burma Villages Act, 1889, and Lower Burma Towns Act, 1892, a headman is placed in charge of every village in the province and, in the case of towns, of each of the wards into which towns are divided.

‡ See definition in foot note on page 3.

* The quantity of opium, which a pharmacist may import by sea is opium or medical preparations of opium up to one seer in weight and poppy-heads up to 10 seers in weight.

† Not more than 5 tolas of opium for each pony or person.

‡ The rules provide for the establishment of opium warehouses, but as a matter of fact no separate warehouses have been established. All opium imported by licensed vendors into Upper Burma is taken to the treasury.

§ 1 Viss = 3·65 pounds.

** Namely, quantities not exceeding those mentioned in the footnote on page 2.

consumers are sold by auction in Upper and Lower Burma, and the auction purchasers are permitted to open shop in selected places and to sell opium retail to persons permitted to possess it, namely, medical practitioners, pharmacists, doctors, tattooers, non-Burmans, and registered Burmans in Lower Burma. The localities at which shops are opened are fixed by Government, and have varied little during the last few years. The principle followed in licensing shops is to license them in places in which there is a considerable population of non-Burmans addicted to the consumption of opium. The places at which shops are established are—

*Upper Burma.*

| Divisons. | District. | Locality of shops. |
|---|---|---|
| Northern | Mandalay | Mandalay. |
| | | Maymyo. |
| | Bhamo | Bhamo. |
| | | Mogaung. |
| | | Jade mines. |
| | Katha | Katha. |
| | | Wuntho. |
| | | Banmauk. |
| | Ruby Mines | Mogôk. |
| | | Kyatpyin. |
| | | Twingè. |
| Central | Lower Chindwin | Mônywa. |
| | Upper Chindwin | Paungbyin. |
| Southern | Pakôkku ... | Pakôkku. |
| | Minbu | Minbu |
| | | Sinbyugyun. |
| Eastern | Thayetmyo ... | Thayetmyo. |
| | Myingyan ... | Myingyan. |
| | Kyauksè ... | Kayuksè. |
| | Yamèthin ... | Yamèthin. |
| | Pyinmana ... | Pyinmana. |

*Lower Burma.*

| Division. | District. | Locality of shops. |
|---|---|---|
| Arakan ... | Akyab ... | Akyab. |
| Pegu | Rangoon Town | Rangoon (three shops). |
| | Pegu ... | Pegu. |
| | Prome ... | Prome. |
| Tharrawaddy. | Thôngwa ... | Yandoon, |
| | Bassein ... | Bassein. |
| | Henzada ... | Henzada. |
| Tenasserim. | Amherst ... | Moulmein. |
| | Tounghoo ... | Toungoo. |
| | Tavoy ... | Tavoy. |
| | Mergui ... | Mergui. |
| | | Maliwun. |
| | | Bôkpyin. |

Opium is sold retail by direct Government agency at the following places in Lower Burma :—

| Division. | District. | Locality of shop. |
|---|---|---|
| Arakan ... | Kyaukpyu ... | Kyaukpyu. |
| | Sandoway ... | Sandoway. |
| Irrawaddy ... | Wakèma ... | Wakèma. |
| Tenasserim ... | Shwegyin ... | Shwegyin. |

The procedure following in selling licenses is as follows:—The localities at which shops will be permitted during the following year is fixed by Government shortly before the close of the financial year (31st March). Government at the same time fixes the maximum quantity of opium which the licensed vendor will be permitted to possess during the whole of the year. The amount of this maximum quantity is announced, and the auction of licenses is held just before the beginning of the next financial year. The highest bidder becomes the owner of the license and receives a license in Form VIII in Lower Burma and Form IX in Upper Burma. The license permits him to sell opium during the next financial year in accordance with the Act and Rules, and, for this purpose, to possess throughout the term of his license a quantity of opium not exceeding the maximum fixed as explained above. No minimum is fixed. A licensed vendor may therefore possess and sell as little opium as he pleases, but he may not possess or sell more than the maximum. In case of the four places mentioned above, where opium is sold by direct Government agency, the sales are conducted by the Treasury Officer who sells to any persons entitled to possess opium who apply to him. The reason for selling retail by Government agency in these four places instead of licensing shops is that there is a considerable body of registered consumers in each place, but not a sufficiently large number to justify the opening of a shop. All four places are remote from a licensed shop, and it is believed that it would be impossible to prevent smuggling if an agency were provided for supplying opium legally. The number of consumers not being sufficiently large to justify the opening of a shop, it is necessary to sell opium by direct Government agency. A maximum is fixed in the case of these places as well as in the case of licensed shops, *i.e.*, a quantity is fixed as the maximum quantity which may be sold to consumers at each place in the whole year. The maximum in the case both of licensed shops and of the four sale centres mentioned above is fixed by Government on a consideration of the number of persons legally entitled to possess opium living in the area served by the shop or sale centre. In Upper Burma local officers report the number of consumers, their estimated consumption, and the quantity of opium, calculated on these data, which they require. The quantities are then fixed by Government. For the year 1893-94 the quantities fixed are as follows:— Appendix XXXVII.

| | Maunds. |
|---|---|
| (i) Mandalay | 50 |
| (ii) Bhamo (Bhamo 11 and Mogaung 8) | 19 |
| (iii) Katha | 10 |
| (iv) Ruby Mines | 15* |
| (v) Lower Chindwin | 3 |
| (vi) Upper Chindwin | 4 |
| (vii) Myingyan | 8 |
| (viii) Pakôkku | 6 |
| (ix) Mugwe | 6 |
| (x) Minbu (Minbu 5 and Sinbyugyun 3) | 8 |
| (xi) Pyinmana | 14 |
| (xii) Yamethin | 10 |

In Lower Burma the maximum quantity is fixed on a§ consideration of the number of registered Burmans and of the number of non-Burmans (who are not required to register themselves) in the province. The number of Burmans who have registered themselves up to date is 7,513. The number of opium-consuming non-Burmans is estimated at 6,819. The total number of legal consumers is estimated at 17,000.† It is further calculated, on data collected by district officers, that an opium-consumer eats or smokes one-fourth of a tola of opium daily. The total quantity of opium now required to supply the legal demand of ordinary consumers in Lower Burma is thus, in round numbers, 19,500 seers (namely, ¼ of a tola × 365 × 17,000). Provision has further to be made for the requirements of doctors and tattooers.

‡

This total is distributed over the various shops and sale centres as follows :—

§

The new opium system will be introduced in Lower Burma from the 1st January 1894. Shops will be sold in the latter part of December for the remaining three months of the official year on the understanding that the maximum quantities of opium to be possessed by vendors must not exceed one-fourth of the above mentioned quantities. For the year 1894-95 shops will be sold in March next. The amounts specified above will be fixed as the maxima for the year. In future years the maxima will be fixed on a consideration of the reports of district officers. These officers will report the number of registered Burman consumers, the estimated number of non-Burman consumers, and the quantities of opium required by doctors and tattooers, and on these data the maxima will be fixed. As the number of Burman con-

* This quantity is now being increased to 20 maunds in consequence of the large increase which has lately taken place in the opium-consuming non-Burman population of the Ruby Mines district.

† Namely, 7,513 Burman registered consumers.
6,819 non-Burman consumers.
2,668 added as a margin.

‡ Information on this point is now being collected. The amount to be provided for doctors and tattooers will probably be communicated to the Commission before it leaves Burma.

† The distribution over shops and sale centres will be settled as soon as the quantity to be provided for doctors and tattooers is known. It will probably be communicated to the Commission before it leaves Burma.

[§ See note at the end of this paper regarding this paragraph.]

Appendix XXXVII.

sumers will be reduced each year by deaths and other causes, the maxima will probably diminish yearly.

Supply of opium to licensed vendors.

11. The opium which licensed vendors sell is in Upper Burma either foreign opium or Government opium, and in Lower Burma Government opium only. Foreign opium is, as explained in paragraph 9, imported from the Shan States and Yunnan and pays a duty of R5 a viss. Government opium is received from Bengal, stored in the treasury, and issued to licensed vendors at the following price, namely, R28 a seer in Arakan and R32 a seer in Upper Burma and in the rest of Lower Burma.

## FINANCIAL DEPARTMENT.

NOTIFICATION.

*Dated Rangoon, the 23rd November 1893.*

No. 42.—In exercise of the power conferred by sections 5 and 13 of the Opium Act, 1878, and in supersession of the notifications in the Financial Department cited in the margin and of all notifications superseded thereby, the Chief Commissioner, with the previous sanction of the Governor-General in Council, makes the following rules to regulate the matters referred to in the said sections. These rules shall come into force on the 1st January 1894.

No. 62, dated the 29th August 1891.
No. 24, dated the 27th October 1892.
No. 1, dated the 13th January 1893.

### *Definitions.*

1. In these rules, unless there be something repugnant in the subject or context—

(i) "India" means the territory included within the British frontier lines on the extreme west, north, and east of British India.

(ii) "Lower Burma" means the territories for the time being comprised in Lower Burma under sub-sections (1) and (2) of section 2 of the Upper Burma Laws Act, 1886; "Upper Burma" means the whole of Burma, except Lower Burma and the Shan States.

(iii) "Opium" means the inspissated juice of the poppy and *beinsi* and *beinchi*, but does not include poppy-heads, nor *kunbon*, nor *beinye*, nor any preparation or admixture th reof, nor any other intoxicating or narcoticepreparation of opium or of the poppy.

(iv) "Government opium" means opium sold or issued by a Government officer empowered to sell or issue opium, and includes *beinsi* and *beinchi* made or prepared from such opium.

(v) "Medical preparation" means any preparation of admixture of opium intended for medical purposes only.

(vi) "Poppy-heads" means the capsules of the poppy plant.

(vii) "Tola" means a weight of 180 grains Troy.

(vii) "Seer" means a weight of 80 tolas.

(ix) "Viss" means 3·65 pounds Avoirdupois.

(x) "Pé" means 1·75 of an acre.

(xi) "Opium" "Government opium," and "medical preparations," when sold in any quantity not exceeding 3 tolas in weight, shall be deemed to be sold "by retail" and when sold in larger quantities shall be deemed to be sold "wholesale." Poppy-heads, when sold in any quantity not exceeding 5 seers in weight, shall be deemed to be sold "by retail," and when sold in larger quantity shall be deemed to be sold "wholesale."

(xii) "Licensed vendor" used with reference to opium or to poppy-heads, means a person to whom a license for the sale of opium or poppy-heads, or both, by retail, has been granted by the Deputy Commissioner under Rule 60.

(xiii) "Medical practitioner" means a person who has been registered under an English Medical Act or who has received a medical diploma from an Indian University and who practises medicine according to European methods.

(xiv) "Pharmacist" means a person who deals in European medicines and drugs as a means of livelihood, and to whom a license has been granted by the Deputy Commissioner under Rule 62.

(xv) "Doctor" means a person who practises medicine according to Asiatic methods as a means of livelihood, and to whom a license has been granted by the Deputy Commissioner under Rule 62.

(xvi) "Tattooer" means a Burman who practises tattooing of the human body according to Burmese methods, and to whom a license has been granted by the Deputy Commissioner under Rule 62.

(xvii) "Import," "export," and "transport" have the respective meanings assigned to them in the Opium Act, 1878.

(xviii) "Upper Burma-grown opium" means opium manufactured from the poppy-plant grown in those parts of Upper Burma in which the cultivation of the plant is permitted.

(xix) "Civil Surgeon" means a Civil Surgeon or other principal medical officer of a district.

(xx) "Burman" means any person born of parents both of whom belong to races indigenous to Burma, except a Kachin, or a Shan, or a Palaung.

Every person who ordinarily wears a dress commonly worn by persons of any race indigenous to Burma and speaks Burmese, Karen, or Talaing as his vernacular language, shall be presumed to be a Burman until the contrary is proved.

(xxi) "Non-Burman" means any person who is not a Burman.

(xxii) "Village" means a village as defined in the Lower Burma Village Act, 1889, and the Upper Burma Village Regulation, 1887.

(xxiii) "Town" means an area declared to be a town for the purposes of the Lower Burma Towns Act, 1892, or the Upper Burma Towns Regulation, 1891.

(xxiv) "Headman" means, in the case of villages, a headman as defined in the Lower Burma Village Act, 1889, or the Upper Burma Village Regulation, 1887, and in the case of towns a headman of a ward appointed under the Lower Burma Towns Act, 1892, or the Upper Burma Towns Regulation, 1891, as the case may be.

### *Cultivation.*

2. Subject to the payment of the duty and to the conditions laid down in the following rules, the poppy-plant may be grown in the Kachin villages in the Katha, Bhamo, and Upper Chindwin districts, and in other local areas in which the Chief Commissioner may, from time to time, by notification in the *Burma Gazette*, permit such cultivation.

3. A duty of 8 annas shall be levied for each quarter of a pé of a poppy cultivation. A fraction of a quarter of a pé shall be charged as a quarter of a pé. The above duty may, with the sanction of the Commissioner of the division, be commuted to a lump-sum payment by any village or tribe, or may be remitted entirely by the Financial Commissioner.

4. The local Government may, at any time by notification in the *Burma Gazette*, giving six months' notice, enhance the rate of duty in any local area up to any rate not exceeding Rs. 1 for a quarter of a pé or fraction thereof.

5. The measurement of the area under poppy cultivation shall be effected by headmen under such rules as to supervision and otherwise as the Financial Commissioner may, from time to time, prescribe.

### *Manufacture.*

6. Opium may be manufactured on account of Government.

7. Opium and medical preparations may be manufactured by a medical practitioner.

8. In any local area in Upper Burma in which the cultivation of the poppy-plant is permitted, Upper Burma-grown opium and medical preparations therefrom may be manufactured by any non-Burman from poppy grown in such area.

9. (*a*) in Upper Burma—

(i) Opium may be manufactured by a licensed vendor subject to the conditions of his license.

ii) Opium and medical preparations may be manufactured by a pharmacist, doctor, or tattooer, subject to the conditions of his license.

(*b*) In Lower Burma—

(i) Government opium may be manufactured by a licensed vendor subject to the conditions of his license.

(ii) Government opium and medical preparations therefrom may be manufactured by a doctor or tattooer, subject to the conditions of his license.

(iii) Opium and medical preparations may be manufactured by a pharmacist, subject to the conditions of his license.

*Possession.*

10. Any person duly authorized in that behalf may possess opium, medical preparations and poppy-heads on account of Government.

11. A medical practitioner may possess opium, poppy-heads, and medical preparations.

12. Any person may possess poppy-heads not exceeding 5 seers in weight, opium not exceeding 3 tolas in weight, and medical preparations not exceeding 6 tolas in weight provided that he has bought the poppy-heads, opium or medical preparations from a medical practitioner or pharmacist or doctor, and requires them for medical purposes only.

13. In Upper Burma any non-Burman may possess poppy-heads not exceeding 5 seers in weight which have been bought from a cultivator in a local area in which the cultivation of the poppy-plant is permitted, or from Government or a licensed vendor, and opium not exceeding 3 tolas in weight which he has bought from a cultivator in a local area in which the cultivation of the poppy-plant is permitted, or from Government, or a licensed vendor.

14. In Lower Burma—

(i) Any Burman whose name has been entered in, and has not been removed from, the register prescribed in Rule 26, may possess poppy-heads not exceeding 5 seers in weight and Government opium not exceeding 3 tolas in weight which he has bought from Government or from a licensed vendor.

(ii) Any non-Burman may possess poppy-heads not exceeding 5 seers in weight and Government opium not exceeding 3 tolas in weight which he has bought from Government or from a licensed vendor.

15. In any local area in which the cultivation of the poppy-plant is permitted, any non-Burman may possess any quantity of poppy-heads or opium being the produce of poppy-plants grown in such local area, or medical preparations manufactured therefrom.

16. Subject to the conditions of his license, a licensed vendor in Lower Burma may possess any quantity of Government opium and poppy-heads obtained by him from Government, or from any other licensed vendor who has sold the same to him in accordance with the conditions of his license.

17. Subject to the condition of his license, a licensed vendor in Upper Burma may possess any quantity of opium and poppy-heads obtained by him from Government or from a holder of a license for wholesale vend, and sold to him by such vendor in accordance with the conditions of his license, or from a cultivator authorized to sell the same under Rule 53 (ii).

18. Subject to the conditions of the pass, a holder of a pass for a transport or import may possess the poppy-heads or opium covered by the pass.

19. Subject to the conditions of his license, a pharmacist may possess any quantity of poppy-heads not exceeding 10 seers in weight, and of opium not exceeding one seer in weight, and of medical preparations not exceeding one seer in weight. But in special cases the Financial Commissioner may authorize the possession of such larger quantities of opium and of medical preparations as he may think necessary.

20. Subject to the conditions of his license, a doctor in Upper Burma may possess any quantity of poppy-heads not exceeding 10 seers in weight, and of opium or of medical preparations not exceeding 10 tolas in weight.

21. Subject to the conditions of his license, a doctor in Lower Burma may possess any quantity of poppy-heads or medical preparations made therefrom not exceeding 10 tolas in weight.

22. Subject to the conditions of his license, a tattooer may possess in Upper Burma any quantity of opium and of medical preparations not exceeding 10 tolas in weight, and in Lower Burma any quantity of Government opium and of medical preparations made therefrom not exceeding 10 tolas in weight.

23. A traveller or visitor entering Burma by land from the Shan States or from a country out of India may, while in Burma, possess opium produced in the Shan States or out of India for the personal use of himself and his attendants, and not for sale or barter, in any quantity not exceeding in weight 5 tolas for each person.

24. A horse-dealer importing horses or ponies into Burma from the Shan States or a country out of India may, while in Burma, possess opium produced in the Shan States or out of India in any quantity not exceeding in weight 5 tolas for each horse or pony for the time being in his possession.

25. Any person specially licensed in that behalf by the Deputy Commissioner of the district in which he resides or trades may possess in Upper Burma opium and medical preparations, and in Lower Burma Government opium and medical preparations made therefrom, in such quantity and for such period as may be specified in the special license: Provided that no such special license shall be granted without the previous sanction of the Commissioner.

*Registration of persons in Lower Burma who are permitted to possess Government opium.*

26. A register in the form prescribed in the appendix to these rules shall be maintained in each township of every district in Lower Burma, showing the names of Burmans resident in the township, who desire to be registered as consumers of opium. An extract of the register for each village or ward, called the Village Register, shall be given to the headman of the village or ward, and shall be maintained by him. A combined register for the entire district, called the District Register, shall be maintained by the Deputy Commissioner.

In this register shall be entered only the names of Burmans of 25 years of age or upwards. To every person whose name is entered in the register a certificate in the following form, signed by the Deputy Commissioner or by an Assistant Commissioner, who has a competent knowledge of the English language, and to whom the Deputy Commissioner may delegate the power of signing certificates, shall be given:—

"Certified that the name of , a Burman, son of , of village, has been entered in the register prescribed by Rule 26 of the rules framed under the Opium Act, 1 of 1878, for Burma, for the registration of Burmans who desire to be registered as consumers of opium, of the township of and that the licensed vendor of the opium shop located at* or any other licensed vendor in Lower Burma, is authorized to sell to the said poppy-heads or opium in the quantities permitted by or under the said rules on the production of this certificate."

* Here enter the shop provided for the supply of the township.

27. In the Rangoon Town district the Deputy Commissioner shall exercise the powers and perform the duties assigned by these rules to a Township Officer in addition to those of a Deputy Commissioner.

28. When six months or such longer period as the Chief Commissioner may prescribe by notification in the *Burma Gazette* shall have elapsed from the date on which these rules come into force, the register shall be closed and no new name shall be entered in it, except as provided below in this rule or in the subsequent rules providing for transfer of names from the register of one township or district to that of another. Provided that any Burman of 25 years of age or upwards who may have been prevented by absence or other reasonable cause from registering his name before the prescribed date shall be entitled to have his name registered at any time if he is otherwise eligible for registration.

29. Any person whose name is borne on the register may at any time apply orally or in writing to the Township Officer to have his name struck off the register, and the Township Officer shall forthwith, after recovering the certificate granted to him under Rule 26, cause his name to be struck off the Township and Village Register, and shall report to the Deputy Commisssioner, who shall strike his name off the District Register. But no such person shall be entitled to have his name restored to the register.

Appendix XXXVII.

30. When any person whose name is borne on the register dies, the headman of the village or ward shall report his death to the Township Officer, who shall thereupon recover and destroy the certificate granted to him under Rule 26, cause his name to be struck off the Township and Village Register, and make report to the Deputy Commissioner who shall cause his name to be struck off the District Register.

31. When any person whose name is borne on the register intends permanently to leave the township or district, he shall inform the headman of the village or ward. The headman shall make report to the Township Officer, who shall thereupon endorse on the certificate granted to him under Rule 26 the words "The name of may be transferred to the register of township " and shall cause his name to be struck off the Township and Village Register, and shall report to the Deputy Commissioner. If the person aforesaid is leaving the district, the Deputy Commissioner shall strike his name off the District Register. If he is changing his residence to another township of the same district, the Deputy Commissioner shall cause the District Register to be corrected accordingly, and shall direct the person to report himself to the officer in charge of the township in which he intends to reside.

32. Any person whose name has been struck off the register under Rule 31 may apply to the officer in charge of the township to which he has changed his residence to have his name entered in the register, and on production by such person of the certificate granted under Rule 26, duly endorsed under Rule 31, the Township Officer shall, after such enquiry as he may consider necessary, cause his name to be entered in the Township and Village Register, and shall cause his name to be entered in the District Register. The Township Officer shall also cause to be delivered to such person as aforesaid a new certificate to be exchanged for the old one, which shall be destroyed. If a person produces before a Township Officer a document purporting to be a certificate granted under Rule 26, duly endorsed under Rule 31, the Township Officer shall, if he doubts the genuineness of the document, make such enquiries as he considers necessary, and, if he finds that the document is not genuine, shall refuse to enter the applicant's name in the register.

33. The Township Officer and, in the Rangoon Town District, the Deputy Commissioner shall annually, during the months of February and March, test the entries in the register by verifying the existence of the persons whose names are borne on the register and the death or removal of the persons whose names have been struck off the register during the year, and shall, if necessary, correct the register.

*Transport.*

34 Any person, other than a licensed vendor, or holder of a license for wholesale vend, may transport opium medical preparations, and poppy-heads, which he may legally possess, from one place to another.

35. (i) A licensed vendor or holder of a license for wholesale vend under Rule 55 may transport, under a transport pass granted in such form as the Financial Commissioner may, from time to time, prescribe, opium or poppy-heads —

(*a*) from one district to another; or
(*b*) from one township to another township of the same district.

(ii) A transport pass must be obtained for each consignment.

(iii) The transport pass shall be granted
in case (*a*), by the Deputy Commissioner of the district; and
in case (*b*), by the Township Officer of the township
from which, as the case may be, the opium or poppy-heads is or are to be transported.

36. (i) The transport pass shall specify—

(1) the name of the consignor;
(2) the name of the person in charge of the consignment;
(3) the place from which the consignment is to be transported;
(4) the name of the consignee;
(5) the number of packages and the weight and contents of each;
(6) the destination of the consignment; and
(7) the period for which the pass shall remain in force.

Each package in the consignment shall be stamped in the presence of the officer granting the pass with his official seal across the seams.

(ii) Such transport pass shall be granted only on production by the person applying for it of a written permission to apply for such pass—
in case (*a*) from the Deputy Commissioner of the district: and
in case (*b*), from the township Officer of the township
to which, as the case may be, the opium or poppy-heads is or are to be transported.

(ii) In the case (*a*), if the officer granting the written permission thinks fit, he may expressly permit the application to be made for transport direct to the township of destination, and in this case he shall send a copy of the written permission to the Township Officer of the township.

(iv) A copy of the transport pass shall be sent—
in case (*a*), to the Deputy Commissioner of the district;
in case (*b*), to the Township Officer of the township to which, as the case may be, the consignment is to be transported.

(v) Every pass granted for the transport to another district of opium or poppy-heads shall show on the face of it whether it is to be presented for examination to the Deputy Commissioner of the district to which the consignment is to be transported, or to the Township Officer of the township of destination. Such a pass may be enfaced for presentation to the Township Officer of the township of destination only when the written permission to apply for the pass expressly allows this. If the pass is so enfaced, the Deputy Commissioner of the district to which the consignment is being transported shall, without delay, forward on receipt the copy of the transport pass referred to in sub-rule (iv) to the Township Officer of the township of destination.

(vi) On arrival at its destination the transport pass and the consignment shall be presented for examination and weightment to, and shall without delay be examined and weighed by—
in case (*a*), the officer named in this behalf on the face of the pass; and
in case (*b*), the Township Officer of the township to which the consignment has been transported.

37. Any Deputy Commissioner may extend the period for which a transport pass under Rule 35 has been granted upon application for such extension by the person in charge of the consignment of opium or poppy-heads covered by the pass.

Provided that—
(i) due cause, satisfactory to such Deputy Commissioner, be shown for such extension; and
(ii) the package or packages of the consignment is or are intact.

Any extension so granted shall be endorsed upon the pass by the Deputy Commissioner granting it.

38. An officer granting a transport pass may make it a condition of the pass that the bulk of the consignment shall not be broken in transit.

If no such condition is made, the holder of a license for wholesale vend under Rule 55, who is transporting a consignment under a transport pass obtained in accordance with Rule 35, may break bulk in transit for the purpose of effecting, within the area specified in his license, a wholesale sale of the whole or part of the opium or poppy-heads covered by the said pass: Provided that such sale shall be recorded and attested on the transport pass by an officer not below the rank of a Township Officer. An officer attesting a sale shall re-seal the packages as required by Rule 36 after re-examining and re-weighing them.

On all Upper Burma-grown opium or poppy-heads transported from a local area in which the cultivation of the poppy-plant is permitted to a district or township in which such cultivation is not permitted, there shall be levied the same duty as may for the time being be leviable on opium or poppy-heads imported by land into Burma.

*Import.*

39. Government may import opium, medical preparations, and poppy-heads on its own account.

40. A Shan or foreign horse-dealer importing horses or ponies into Burma may import into Burma opium produced in the Shan States or out of India in any quantity not exceeding 5 tolas for each horse or pony in his possession.

41. A Shan or foreign traveller or visitor entering Burma by land from the Shan States or from a country out of India may import into Burma opium produced in the Shan

States or out of India for the personal use of himself and his attendants, and not for sale or barter in any quantity not exceeding in weight 5 tolas for each such person.

42. (i) Subject to the payment of the duty which may for the time being be imposed by the Governor-General in Council, opium or poppy-heads produced out of India may be imported by land into Upper Burma by a licensed vendor or holder of a license for wholesale vend under and subject to the conditions of an import pass granted in such form as the Financial Commissioner may, from time to time, prescribe.

(ii) An import pass must be obtained for each importation.

(iii) Opium or poppy-heads imported into Upper Burma under a pass shall be taken as soon as possible to the opium warehouse or treasury office of the district into which the opium or poppy-heads is or are first imported.

(iv) The import pass shall be granted by the Deputy Commissioner of the district into which the opium or poppy-heads is or are imported, or by some officer authorized by him to grant such passes :—

(v) The import pass shall specify—

(1) the name of the importer ;
(2) the name of the person in charge of the importation ;
(3) the route by which the importation is to be brought ;
(4) the number of packages and the weight and contents of each ;
(5) the warehouse or treasury to which the opium or poppy-heads must be taken ;
(6) the period for which the pass shall remain in force ; and
(7) the amount of duty paid or payable.

(vi) A copy of every import pass granted by an officer, other than the Deputy Commissioner of the district, shall be forthwith sent by the officer granting it to the Deputy Commissioner.

43. On arrival at the opium warehouse or treasury, the opium or poppy-heads shall be examined and weighed and compared with the pass by the officer in charge of the warehouse or treasury who shall retain the pass, and give the person bringing the opium or poppy-heads a receipt for the same in such form as the Financial Commissioner may prescribe.

44. No opium shall be removed from an opium warehouse or treasury until the full duty payable on it has been paid.

The officer in charge of an opium warehouse or treasury shall report to the Deputy Commissioner of the district the arrival of each importation, and shall send him the pass under which the opium or poppy-heads has or have been imported as soon as possible after the arrival of each importation.

45. The officer in charge of an opium warehouse or treasury shall keep a register of arrivals ; deliveries, and other transactions under his charge in such form as the Financial Commissioner may, from time to time, prescribe.

46. Opium, medical preparations and poppy-heads produced out of India may be imported by sea by a medical practitioner.

47. Opium, medical preparations and poppy-heads produced out of India, and not exceeding one seer in weight in the case of opium, one seer in the case of medical preparations and 10 seers in weight in the case of poppy-heads, may be imported by sea by a pharmacist holding a license under Rule 62. But in special cases the Financial Commissioner may authorize the import of such large quantities of opium and of medical preparations as he may think necessary.

*Export.*

48. Government may export opium, medical preparations and poppy-heads on its own account.

*Further general provisions regarding Opium and Poppy-heads in transit.*

49. Every Deputy Commissioner and other Revenue Officer not below the rank of a Myook, every Police Officer not below the rank of a Head Constable, and every Customs Officer not below the rank of a Preventive Officer, is authorized to detain, so long as may be reasonably necessary for the inspection of the same, and to inspect any consignment of opium or poppy-heads in transit passing through his jurisdiction, and to call for production of the pass under which such opium or poppy-heads is or are transported or imported.

50. No railway administration or steam-boat company shall receive or convey opium or poppy-heads not covered and accompanied by a pass issued by an officer competent under these rules to grant the same, or shall convey opium or poppy-heads otherwise than in the immediate custody of its own officers to the station or landing place at which, according to the route prescribed in such pass, it should leave the railway or vessel. Opium or poppy-heads in transit by railway or steam-boat may be detained so long as may be reasonably necessary for the examination of the same and the weight of each package and the number (when there are more than one) of the packages may be verified at any railway station or landing-place at which the Chief Commissioner may, either generally or specially, direct such detention or examination.

51. (i) On weighment of transported opium on its arrival at its destination, or by an officer attesting a sale during transit, an allowance for dryage may be made by the officer making the weighment up to such extent as the Financial Commissioner may, from time to time prescribe by notification in the *Burma Gazette*.

(ii) If on inspection of a consignment under Rule 43 or Rule 49, or on the arrival of a consignment at its destination, any deficiency is found that cannot be accounted for by dryage or by any wholesale sale as permitted by Rule 38, the fact shall be reported to the Deputy Commissioner of the district.

*Wholesale Sale.*

52. In Lower Burma Government opium in quantities exceeding 3 tolas and poppy-heads in quantities exceeding 5 seers in weight may be sold by one licensed vendor to another, and by Deputy Commissioners, Township and Treasury Officers, and by such other Government officers, as may be specially empowered by the Financial Commissioner so to do, to any licensed vendor, or medical practitioner, or pharmacist, or doctor, or tattooer.

53. (i) In Upper Burma opium in quantities exceeding 3 tolas or poppy-heads in quantities exceeding 5 seers in weight may be sold under such conditions as the Financial Commissioner may prescribe by Deputy Commissioner of districts or Township Officers to any licensed vendor, to any holder of a license for wholesale vend, to any medical practitioner, to any pharmacist, to any doctor, and to any tattooer.

(ii) In local areas in Upper Burma in which the cultivation of the poply-plant is permitted, a cultivator may sell to any non-Burman any quantity of opium or poppy-heads, the produce of his cultivation.

(iii) Subject to the conditions of his license, a holder of a license for wholesale vend in Upper Burma may sell opium in quantities exceeding 3 tolas or poppy-heads in quantities exceeding 5 seers to Government, or to a licensed vendor, or to a holder of a license for wholesale vend, or to a medical practitioner, or to a pharmacist, doctor, or tattooer.

54. A medical practitioner may sell opium and medical preparations in quantities exceeding 3 tolas and poppy-heads in quantities exceeding 5 seers in weight to any person who is authorized to possess the same in such quantities.

55. Subject to the payment of the fee for the time being prescribed under Rule 56 and to the conditions laid down in the Opium Act, 1878, and in these rules, a Commissioner of a division in Upper Burma may grant to any non-Burman a license for the wholesale vend of opium and poppy-heads within his division or any part thereof.

56. The Financial Commissioner may, with the previous sanction of the Chief Commissioner, fix the fee to be paid in each district for such a license and may, from time to time, subject to the same sanction, alter, in the case of any district or districts, the fee so fixed.

57. Such license shall specify the district or districts in which the sale of opium and poppy-heads may be made under it. It shall be in force from the date on which it is issued until the 1st April next following such date, and it shall then be returned to the Commissioner who issued it.

*Retail Sale.*

58. (i) A Deputy Commissioner within his district, or a Township Officer within his township, or any other officer of Government specially empowered by the Financial Commissioner, may sell by retail, at such price as the Financial Commissioner may fix, Government opium or poppy-heads to any person in Lower Burma who is permitted to possess opium.

Appendix XXXVII.

(ii) A medical practitioner may sell by retail opium, medical preparations, and poppy-heads for medical purposes only.

(iii) Subject to the conditions of his license, a licensed vendor may sell by retail Government opium or poppy-heads to any person in Lower Burma who is permitted to possess opium, and opium or poppy-heads to any non-Burman in Upper Burma.

(iv) Subject to the conditions of his license, a pharmacist may sell by retail opium, medical preparations, or poppy-heads to any person for medical purposes only.

(v) Subject to the conditions of his license, a doctor in Upper Burma may sell by retail opium, medical preparations, or poppy-heads to any person for medical purposes only.

(vi) Subject to the condition of his license, a doctor in Lower Burma may sell by retail Government opium, medical preparations therefrom, or poppy-heads to any person for medical purposes only.

59. Unless the Financial Commissioner otherwise specially direct, a license for sale by retail shall be granted for one year only.

60. (i) Such limited number of shops in Upper Burma for the sale by retail of opium or poppy-heads, or both, and in Lower Burma for the sale by retail of opium or poppy-heads, or both, as the Financial Commissioner may from time to time determine, may be allowed in each district, and the exclusive right of selling opium or poppy-heads by retail at one or more of these shops, under a license to be granted by the Deputy Commissioner, may be sold by or under the orders of the Deputy Commissioner before the commencement of each official year by public auction, or in such other mode as the Financial Commissioner, with the sanction of the local Government, may direct. The Deputy Commissioner shall not be bound to accept the highest or any other bid. But if he refuses to accept any bid, he shall record his reasons for such refusal in writing. He shall not be bound to inform any bidder of his reasons for refusing his bid.

(ii) Such sale, whether by auction or otherwise, shall not be deemed to be complete until it has been confirmed by the Commissioner of the division. If the Commissioner declines to confirm the sale, he may order a fresh sale, or he may authorize the Deputy Commissioner to grant a license to any person to carry on the sale by retail on behalf of Government in the whole or in any part of a district.

61. Every person taking out a license for sale by retail under Rule 60 shall sign a counterpart of the same in token of an engagement by him to duly observe and perform all the conditions expressed in the said license and in these rules, and shall give such security for the performance of his engagement or make such deposit in lieu of security as the Deputy Commissioner may require.

62. A Deputy Commissioner may grant a license—

(*a*) to any pharmacist for the sale by retail of opium, medical preparations, or poppy-heads, or all or any of them for medical purposes only;

(*b*) to any doctor in Upper Burma for the sale by retail of opium, medical preparations, or poppy-heads, or all or any of them for medical purposes only;

(*c*) to any doctor in Lower Burma for the sale by retail of Government opium, medical preparations therefrom, or poppy-heads, or all or any of them, for medical purposes only;

(*d*) to any tattooer in Upper Burma for the possession of such quantity of opium, or medical preparations, not exceeding 10 tolas in weight, as may be necessary for the ordinary practice of his profession, to be used only for tattooing purposes;

(*e*) to any tattooer in Lower Burma for the possession of such quantity of Government opium or medical preparations therefrom, not exceeding 10 tolas in weight, as may be necessary for the ordinary practice of his profession, to be used only for tattooing purposes.

63. Every person to whom a license is granted under Rule 62 for the sale by retail of opium or medical preparations, or poppy-heads, or all or any of them, shall pay for his license such fee as may, from time to time, be fixed with the sanction of the Financial Commissioner, or a fee regulated in such manner and in accordance with such rules as the Financial Commissioner may prescribe, and the fee shall be specified in the license and shall be payable in such instalments, and the instalments shall be payable at such times and places as the Financial Commissioner may direct.

64. (i) A license for sale by retail of opium or poppy-heads, or both, granted under Rule 60, may be recalled by the Deputy Commissioner if the holder violates any of the provisions of the Opium Act, 1878, or of the rules made thereunder, or any condition entered in the license, or if the holder of the license is convicted of breach of the peace, or of any other criminal offence during the term of the license.

(ii) If the license is recalled for any of these causes, the holder will have no claim to any compensation whatever, or to refund of any duty or instalment of duty already paid or to remission of any sum due from him to Government.

But it shall be in the discretion of the Deputy Commissioner to make such compensation, refund, or remission as he may think right.

(iii) If the Deputy Commissioner desires to recall a license before expiry of its term for any cause not specified in sub-rule (i), he may do so, subject to the conditions that—

(*a*) he shall give 15 days' previous notice of his intention to recall the license, and shall remit a sum equal to the duty for 15 days; or

(*b*) if notice be not given, he shall remit a sum equal to the duty for 15 days, and shall also make such further compensation in consideration of want of notice as the Commissioner may think fit.

65. A person who has been granted a license for the sale by retail of opium or poppy-heads, or both, under Rule 60, may surrender his license on giving one month's notice to the Deputy Commissioner and on paying such fine, not exceeding the amount of duty for six months, or the amount of the loss caused to Government by the surrender, as the Deputy Commissioner may adjudge. If the Deputy Commissioner is satisfied that the reason for surrendering the license is adequate, he may, with the consent of Financial Commissioner, remit the fine.

66. The Financial Commissioner may, from time to time, fix the maximum and minimum price at which in any district holders of licenses for sale by retail may sell opium or poppy-heads to the public.

If such maximun and minimum prices are fixed, they shall be specified in the license.

*Manner in which retail sales are to be made in Lower Burma.*

67. In every township and in the Rangoon Town district, the retail vendor of opium shall be furnished with a copy of the register of Burmans registered as consumers of opium in that township or district. A vendor may sell opium and poppy-heads within the prescribed limits of quantities—

(i) to non-Burmans;

(ii) to Burmans who produce certificates under Rule 26.

If any Burman produces a certificate the name in which is not included in the extract from the register received by the licensed vendor, he should at once report the particulars of the sale, as entered in the daily account of retail sales, to the Deputy Commissioner for such inquiry as that officer may consider necessary.

68. Every retail vendor, whether official or licensed vendor, shall keep in Burmese or English a daily account of sales of opium in the forms prescribed in the appendix to these rules, and shall record therein, immediately after making each sale, the amount of opium daily sold to each person.

*Disposal of articles remaining with a licensed vendor after expiration of his license.*

69. If any person who has been a licensed vendor or holder of a license for wholesale vend under Rule 55, has, in his possession, on the expiration of his license, any opium or poppy-heads which he is unable to dispose of to the satisfaction of the Deputy Commissioner by private sale to other licensed vendors, or holders of licenses for wholesale vend under Rule 55, or to a medical practitioner or pharmacist, he shall surrender the same to the Deputy Commissioner or to the officer in charge of the excise revenue.

And the incoming licensed vendor, or holder of a license for wholesale vend under Rule 55, or if the license has not

been renewed, any licensed vendor, or holder of a license for wholesale vend under Rule 55 within the district, shall, on the requisition of the Deputy Commissioner, be bound, under penalty, if the Deputy Commissioner sees fit, of forfeiting his license, to buy the opium or poppy-heads, as the case may be, at such price as the Deputy Commissioner may adjudge, and in any quantity not exceeding that which the Deputy Commissioner may determine to be ordinarily saleable in two months by the persons in whose favour the license has been renewed, or by the licensed vendor, or holder of a license for wholesale vend under Rule 55, as the case may be :

Provided that, if the opium or poppy-heads, or any part thereof, be declared by the Civil Surgeon to be unfit for use, the Deputy Commissioner shall cause it or them, or that part, to be destroyed.

*Disposal of things confiscated.*

70. (i) All things confiscated under the Opium Act, 1878, except opium, medical preparations, poppy-heads and the preparations and admixtures provided for in clause (iv) of this rule, shall be disposed of by the Deputy Commissioner by public auction.

(ii) Opium and medical preparations so confiscated shall be sent for examination to the Civil Surgeon, and, if declared by him to be fit for use, shall be disposed of in such manner as the Financial Commissioner may by general or special order direct. If declared to be unfit for use, it or they shall be immediately destroyed in the presence of the Deputy Commissioner, or some other officer deputed by him for the purpose. Such officer shall not be below the rank of a Township Officer.

(iii) Poppy-heads so confiscated shall be disposed of as may be directed by the Deputy Commissioner or the officer in charge of the excise revenue of the district in which the confiscation is made.

(iv) All preparations and admixtures of opium or of the poppy not included in the definition of "opium" or of "medical preparations" in these rules shall, when so confiscated, be immediately destroyed.

*Rewards to be paid out of the proceeds of Fines and Confiscations.*

71. (i) Any Magistrate convicting an offender under section 9, or any Magistrate or other authorized officer ordering the confiscation of anything under section 12 of the Opium Act, 1878, may grant, in such proportions as he thinks fit, to any person or persons who have contributed to the conviction of the offender or to the seizure of the thing or things confiscated, a reward or rewards not exceeding in the aggregate the value of the things confiscated, plus the amount of any fine imposed.

(ii) If in any case the fine is not realized, or is only realized in part, or if the value of the confiscated articles is not realized, or is only realized in part, and if the total sum realized appears to the convicting Magistrate or to the Magistrate or officer ordering confiscation, as the case may be, to be insufficient for the purpose of rewarding the person or persons who have contributed to the conviction of the offender or to the seizure of the thing or things confiscated, the Deputy Commissioner may, on the application of the said Magistrate or officer, as the case may be, grant to the said person or persons any reasonable reward or rewards not exceeding Rs. 100 in the aggregate as may seem fit. In like manner the Commissioner may grant rewards not exceeding Rs. 200, and the Financial Commissioner may grant rewards not exceeding Rs. 500.

72. The Financial Commissioner may direct by general order what classes of excise officers shall receive rewards and what classes shall have no title to share therein.

*Forms of Licenses, Passes, Permits, and other Documents.*

73. (i) The Financial Commissioner may, with the sanction of the local Government, from time to time, prescribe the forms in which licenses and passes under these rules shall be granted by the Deputy Commissioner.

(ii) The Financial Commissioner may also, from time to time, of his own authority, prescribe the forms of all registers, returns, accounts, and other documents not mentioned in sub-rule (i) for which he considers that forms should be provided.

(iii) The Forms referred to in sub-rules (i) and (ii) shall be consistent with the provisions of the Opium Act, 1878, and with these rules. Appendix XXXVII.

*Miscellaneous.*

74. (i) Suspensions and remissions of demand on account of pè duty or on account of any other fees or duties leviable under these rules may be made under the sanction of the Commissioner of the division.

(ii) In the case of suspensions, a date or dates for payment shall be fixed.

(iii) Refunds of pè duty, or of any other fees or duties levied under these rules, may be made under the rules for the time being applicable to refunds on account of land revenue.

(iv) All suspensions, remissions, and refunds sanctioned by Commissioners shall be reported at once to the Financial Commissioner.

*Appeal and Revision.*

75. (i) An appeal shall lie from an order of a Deputy Commissioner or from an original or appellate order of a division as follows, namely, —

(*a*) to the Commissioner of the division when the order is made by a Deputy Commissioner;

(*b*) to the Financial Commissioner when the order is made by a Commissioner of a division: Provided that when a Commissioner of a division confirms on appeal the order of a Deputy Commissioner, a further appeal shall not lie.

(ii) The period of limitation for an appeal under sub-rule (i) shall run from the date of the order appealed against, and shall be as follows :—

(*a*) when the appeal lies to the Commissioner of the division, 30 days.

(*b*) when the appeal lies to the Financial Commissioner, 60 days.

76. The Financial Commissioner may revise any order passed by a Deputy Commissioner or a Commissioner under these rules.

77. A petition of appeal from, or an application for revision of, an order must be accompanied by an authenticated copy of the order, or the omission to produce such copy must be explained.

78. Any officer who has passed an order under these rules, other than an order in the course of a judicial proceeding may, of his own motion, or on the application of any person, concerned, cancel or modify such order.

# OFFICE OF THE FINANCIAL COMMISSIONER, BURMA.

NOTIFICATION.

**Subsidiary Rules framed by the Financial Commissioner, Burma, under the Rules under the Opium Act, 1878.**

*Dated Rangoon, the 30th November 1893.*

No. 23.—With the approval of the Chief Commissioner and in supersession of the rules and amendments published in the notfications cited in the margin, the following rules, orders, and forms prescribed by the Financial Commissioner under the rules* framed under the Opium Act, 1878, are published for general information. They will come into force on the 1st January 1894.

(1) No. 5, dated 19th March 1892.
(2) No. 8, dated 2nd May 1892
(3) No. 17, dated 12th October 1892.
(4) No. 23, dated 23rd November 1892.
(5) No. 26, dated 7th December 1892.

* Finance and Commerce Department Notification No. 42, dated the 23rd November 1893.

(1)—*Rules under Rule 5.*

"(1) The measurement of the area cultivated with the poppy plant in Kachin villages in the Katha, Bhamo, and Upper Chindwin districts, and in any other local areas in which poppy cultivation may hereafter be permitted, shall, where this is practicable, be checked annually by the District Surveyor, or, if there be no District Surveyor, by the Township Officer under the orders of the Deputy Commissioner. The area of each field or plot cultivated with poppy shall be separately ascertained and recorded in pès or fractions of a pè, and also in acres or fractions of an acre.

Appendix XXXVII.

"(2) The District Surveyor or Township Officer, as the case may be, shall, where practicable, inspect the area in each village which is cultivated with poppy twice in each year, once when the land is being prepared for sowing, and again when the plants are ripening. The checking of measurements shall be made at the first visit and verified at the second visit."

(2)—*Rule under Rule 51 (i).*

No allowance shall be made for dryage in respect of Government opium. In respect of Upper Burma grown opium and opium imported from the Shan States or out of India an allowance not exceeding 2 per cent shall be made.

(3)—*Rule under Rule 56.*

The fee for a license for the wholesale vend of opium in districts in Upper Burma shall be R20.

(4)—*Rule under Rule 63.*

The fees hereinafter named shall be charged for the following licenses granted under Rule 62:—

| | R |
|---|---|
| (1) To a pharmacist . . . . | 10 |
| (2) To a doctor . . . . | 5 |
| (3) To a tattooer . . . . | 3 |

Every such fee shall be paid on the day and at the place where the license is granted, and no license shall be granted until the fee is paid in full.

(5)—*Rule under Rule 70 (ii).*

Opium which has been declared by the Civil Surgeon to be fit for use, shall be disposed of in the following way:—

(*a*) If the confiscated opium is Government opium, it shall be taken into stock and may be sold at treasury prices to any licensed vendor in the district or, in Lower Burma, it may be issued to any official vendor empowered to sell by retail in the district under Rule 58 (1).

(*b*) If the confiscated opium is foreign opium—

(i) in Upper Burma, it shall be taken into stock and sold to any licensed vendor in the district at a price which shall not be less than 75 per cent. of the price at which Government opium is issued from the treasury;

(ii) in Lower Burma, it shall be immediately destroyed.

(*c*) If the confiscated opium is *beinsi* or *beinchi*, it shall be taken into stock and may be sold to the local licensed vendor, or, if there be more than one local licensed vendor, to such one of the licensed vendors as may make the highest tender for it at a price which shall not be less than the price of Government opium issued from the treasury.

If there is no local licensed vendor, it shall be destroyed. "Local licensed vendor" in this rule means a licensed vendor within the district in which the opium has been confiscated.

(*d*) If the confiscated thing be a medical preparation of opium, it shall be taken into stock and may be sold to any medical practitioner, pharmacist, doctor or tattooer in the district who is entitled to possess it.

(*e*) All other opium shall be destroyed.

In districts where there are no licensed vendors of opium and no official vendors, the confiscated things, not being *beinsi* or *beinchi*, shall be forwarded to the nearest district where a licensed vendor or official vendor exists, and the receiving treasury shall deal with them in the manner provided for in clauses (*a*), (*b*), and (*d*):

*Provided* that no sales to license vendors and no issues to official vendors in any district shall be made in excess of the maximum quantities of opium permitted by the Financial Commissioner to be sold or issued to these vendors in such district.

(6)—*Rule under Rule 72.*

The following classes of Excise Officers shall not be entitled to receive rewards for having contributed to the conviction of an offender against the Opium Act or Rules or to the seizure of anything confiscated under such Act or Rules:—

(i) Myoôks and other Civil Officers of similar or higher rank.

(ii) Assistant Collectors of Customs and Customs Officers of higher rank.

With the above exceptions all classes of Excise Officers may receive rewards.

NOTE.—The Chief Commissioner has directed that Police Officers of and below the rank of Inspector shall be eligible for rewards.

---

*Forms under Rule 73 (i).*

The following forms of (i) licenses, (ii) import and transport passes, and (iii) receipt are prescribed under the above-mentioned rule:—

FORM No. I.

BURMA.

*License for the retail vend of opium, medical preparations or poppy-heads, or all or any of them, for medical purposes only, granted under Rule 62 (a) to a pharmacist.*

A LICENSE is hereby granted to following the profession of a pharmacist at in the district of for the retail vend of opium, medical preparations, and poppy-heads for medical purposes only, subject to the following conditions and to all other provisions relating to the possession and retail vend of these articles contained in the Opium Act and in the rules published thereunder.

1. That he shall not have in his possession at any one time poppy-heads in excess of 10 seers in weight, opium in excess of 1 seer in weight, and medical preparations in excess of 1 seer in weight.

2. That the opium and poppy-heads shall be either procured from the Government treasury or a licensed or official vendor or imported from beyond British India under the provisions of Rule 47, and that the medical preparations be manufactured from Government opium or imported or manufactured from opium imported under Rule 47.

3. That the opium, medical preparations, and poppy-heads be possessed, used, and sold *bonâ fide* solely for medical purposes.

4. The fee payable for this license is Rs. 10, which shall be paid to the Deputy Commissioner of the district at the time of the issue of this license.

5. This license remains in force from the date of issue until the 1st April 189 , and shall be returned on expiry to the Deputy Commissioner of the district.

*Dated*
*The* *189* , *Deputy Commissioner.*

---

FORM No. II.

LOWER BURMA.

*License for the retail vend of Government opium, medical preparations made therefrom, or poppy-heads, or all or any of them for medical purposes only under Rule 62 (c) to a doctor in Lower Burma.*

A LICENSE is hereby granted to following the profession of doctor at in the district for the retail vend of Government opium, medical preparations made therefrom, or poppy-heads, or all or any of them, for medical purposes only, subject to the following conditions and to all other provisions relating to the possession and retail vend of these articles contained in the Opium Act, 1878, and in the rules published thereunder.

1. That he shall not have in his possession, at any one time, poppy-heads in excess of 10 seers in weight, and Government opium or medical preparations made therefrom in excess of 10 tolas in weight.

2. That the opium and poppy-heads be procured either from the Government treasury or from a licensed or official vendor, and that the medical preparations be manufactured from such opium.

3. That the opium, poppy-heads, and medical preparations be possessed, used, and sold *bonâ fide* solely for medical purposes.

4. The fee payable for this license is Rs. 5, which shall be paid to the Deputy Commissioner of the district at the time of the issue of this license.

5. This license remains in force from the date of issue until the 1st April 189 , and shall be returned on expiry to the Deputy Commissioner of the district.

*Dated*
*The* *189* . } *Deputy Commissioner.*

---

## FORM No. III.

### Upper Burma.

*License for the retail vend of opium, medical preparations, or poppy-heads, or all or any of them for medical purposes only granted under Rule 62 (b) to a doctor in Upper Burma.*

A License is hereby granted to following the profession of a doctor at in the district, for the retail vend of opium, medical preparations, or poppy-heads, or all or any of them, for medical purposes only, subject to the following conditions and to all other provisions relating to the possession and retail vend of these articles contained in the Opium Act, 1878, and in the rules published thereunder.

1. That he shall not have in his possession at any one time poppy-heads in excess of 10 seers in weight and opium or medical preparations in excess of 10 tolas in weight.

2. That the opium, poppy-heads, and medical preparations be possessed, used, and sold *bonâ fide* solely for medical purposes.

3. The fee payable for this license is Rs. 5, which shall be paid to the Deputy Commissioner of the district at the time of the issue of this license.

4. This license remains in force from the date of issue until the 1st April 189 , and shall be returned on expiry to the Deputy Commissioner of the district.

*Dated*
*The* *189* . } *Deputy Commissioner.*

---

## FORM No. IV.

### Lower Burma.

*License for the possession of Government opium, or medical preparations therefrom, under Rule 62 (c) to a tattooer in Lower Burma.*

A License is hereby granted to following the profession of a tattooer at in the district to possess Government opium or medical preparations manufactured therefrom, to be used only for tattooing purposes, subject to the following conditions, and to all other provisions relating to the possession of these articles contained in the Opium Act, 1878, and in the rules published thereunder.

1. That he shall not have in his possession at any one time opium and medical preparations in excess of 10 tolas in weight.

2. That the opium be purchased either from the Government treasury or from a licensed or official vendor, and that the medical preparations be manufactured from such opium.

3. That the opium or medical preparation be possessed and used *bonâ fide* solely in the course, and for the purpose, of the operation of tattooing.

4. The fee payable for this license is Rs. 3, which shall be paid to the Deputy Commissioner of the district at the time of the issue of this license.

5. This license remains in force from the date of issue until the 1st April 189 , and shall be returned on expiry to the Deputy Commissioner of the district. Appendix XXXVII.

*Dated*
*The* *189* . } *Deputy Commissioner.*

---

## FORM No. V.

### Upper Burma.

*License for the possession of opium or medical preparations under Rule 62 (d) to a tattooer in Upper Burma.*

A License is hereby granted to following the profession of tattooer at in the district, to possess opium or medical preparations to be used only for tattooing purposes, subject to the following conditions and to all other provisions relating to the possession of these articles contained in the Opium Act, 1878, and in the rules published thereunder.

1. That he shall not have in his possession at any one time opium and medical preparations in excess of 10 tolas in weight.

2. That the opium or medical preparations be possessed and used *bonâ fide* solely in the course, and for the purpose, of the operation of tattooing.

3. The fee payable for this license is Rs. 3, which shall be paid to the Deputy Commissioner of the district at the time of the issue of this license.

4. This license remains in force from the date of issue until the 1st April 189 , and shall be returned on expiry to the Deputy Commissioner of the district.

*Dated*
*The* *189* . } *Deputy Commissioner.*

---

## FORM No. VI.

### Burma.

*Form of special license under Rule 25.*

A special license is hereby granted to residing at in the district, and following the profession of to possess
(Lower Burma) Government opium and medical preparations made therefrom
(Upper Burma) opium and medical preparations
subject to the following conditions and to all other provisions relating to the possession of these articles contained in the Opium Act, 1878, and in the rules published thereunder.

(1) That he shall not have in his possession at any one time more than the quantities mentioned below :—

(a) { (Lower Burma) Government opium . } Weight.
{ (Upper Burma) opium . . . }

(b) { (Lower Burma) medical preparations made from Government opium . . } .
{ (Upper Burma) medical preparations . }

(2) (Lower Burma). That the Government opium be purchased either from the Government treasury or from a licensed or official vendor, and that the medical preparations be manufactured from Government opium.

(3) That he shall not sell any (Lower Burma) Government opium / (Upper Burma) opium or (Lower Burma) medical preparations made from Government opium / (Upper Burma) medical preparation to any person.

(4) That he possess and use the (Lower Burma) Government opium / (Upper Burma) opium and opium and medical preparations made therefrom / medical preparations solely for the purpose of

(5) That he pay a fee of Rs. at the time of delivery of this license.

(6) This license remains in force from the date of issue till the 189 , and shall be returned on the 189 , to the Deputy Commissioner of the district.

*Dated*
*The* *189* . } *Deputy Commissioner.*

Appendix XXXVII.

## FORM No. VII.

### UPPER BURMA.

*License for wholesale vend of opium granted under Rule 55.*

LICENSE to sell opium* and poppy-heads is granted to subject to the undermentioned conditions and to all other provisions relating to the wholesale vend of these articles contained in the Opium Act, 1878, and in the rules published thereunder.

(1) That he shall only sell opium and poppy-heads in the districts and places specified below.

* "Opium" means the inspissated juice of the poppy and *beinsi* and *beinchi*, but does not include poppy-heads, nor *kunbon*, nor *beinye*, nor any preparation or admixture thereof, nor any other intoxicating or narcotic preparation of opium or of the poppy.

*Districts and places in which opium and poppy-heads may be sold.*

..... .....

.....

.....

.....

.....

(2) That he shall only sell these articles to other holders of licenses for wholesale vend, to licensed vendors, to Government, to medical practitioners, pharmacists, doctors, tattooers, or other persons specially licensed under Rule 25 in quantities not less than 3 tolas in the case of opium and not less than 5 seers in the case of poppy-heads.

(3) That he shall not sell these articles to Burmans not being medical practitioners, pharmacists, doctors, or tattooers.

(4) That he shall not permit opium to be eaten or smoked or consumed in any way on the premises of his shop.

(5) The fee payable for this license is Rs. 20, which shall be paid to the Deputy Commissioner of the district at the time of the issue of this license.

(6) This license remains in force from date of issue until the 1st April 189 , and shall be returned on expiry to the Commissioner of the division.

*Dated The* 189 . } *Commissioner, Division.*

---

## FORM No. VIII.

### LOWER BURMA.

*License for the retail vend of Government opium and poppy-heads under Rule 60 (1).*

Counterpart of this will be signed by license-holder and deposited in Deputy Commissioner's office.

District.—
No. of license in register.—
Name of vendor.—
Locality of shop.—

BE it known that resident of town, township, district, is hereby authorized by the Deputy Commissioner of to sell Government opium* and poppy-heads by retail under Rule 60 (1) of the Rules under the Opium Act, 1878, at ..... in the ..... district, from the date of this license to the 1st day of April 189 upon the following conditions :—

* "Government opium" means opium sold or issued by a Government officer empowered to sell or issue opium and includes *beinsi* and *beinchi* made or prepared from such opium, but does not include poppy-heads nor *kunbon* nor *beinye* nor any preparation or admixture thereof, nor any other intoxicating or narcotic preparation of opium or the poppy.

(1) That he shall pay to Government a fee of Rs. (if not exceeding Rs. 100) on the date of delivery of this license ; (if exceeding Rs. 100) as follows :—

One-fourth or Rs. of license. on the date of delivery

One-fourth on the—..... ..

One-fourth on the—..... .....

One-fourth on the—..... .....

(2) That he shall sell by retail Government opium and poppy-heads only in the shop for which this license is granted.

(3) That except to a licensed vendor he shall not sell to one person at one time more than 3 tolas in weight of Government opium and 5 seers in weight of poppy-heads.

(4) That he shall not sell Government opium or poppy-heads except to persons permitted to possess opium and poppy-heads under Rule 14 of the Rules published under the Opium Act, 1878, or to medical practitioners, pharmacists, doctors, or tattooers.

(5) That he shall not receive any wearing apparel or other goods in barter for Government opium or poppy-heads.

(6) That he shall not open his shop, or make sales therein, before sunrise ; that he shall not keep it open, or make sale therein, after 9 P.M. ; and that he shall not harbour any person therein during the night.

(7) That he shall not adulterate the Government opium sold by him.

(8) That he shall not permit persons of notoriously bad character to resort to his shop ; that he shall prevent gaming and disorderly conduct therein ; and that he shall give information to the nearest Magistrate or Police officer of any suspected person who may resort to his shop.

(9) That he shall not permit opium to be eaten or smoked or consumed in any way on the premises of his shop.

(10) That he shall have constantly fixed up, at the entrance of his shop, a signboard bearing the following inscription, in legible characters, in the vernacular language of the country :—

(*Name of licensed vendor*).
"Licensed to sell Government opium and poppy-heads by retail."

(11) That he shall keep up daily an account of sales of Government opium and poppy-heads in English or Burmese in the form prescribed under Rule 68 of the Opium Rules, and that each entry of sale shall be made immediately on the sale being effected.

(12) That if any Burman purchasing opium from him produces a certificate, the name in which is not included in the register furnished by Government to him, he shall at once report the particulars of the sale as entered in the daily account of sales to the Deputy Commissioner.

(13) That he shall at once produce his license and accounts for inspection on the demand of any officer of any of the departments of Excise, Police, Customs, Salt, Opium, or Revenue, superior in rank to a peon or constable empowered under section 14 of the Opium Act, 1878, and that he shall not prevent any such officer, of whatever rank, from entering his shop at any hour of the day or night.

(14) This license shall have effect from the day of 189 to the 1st April 189 and, unless renewed by the order of the Financial Commissioner by the day of 189 , on which day period for which it was granted expires, shall cease to remain in force, notwithstanding that a special order recalling it has not been issued by the Deputy Commissioner, and this license shall then be surrendered to the Deputy Commissioner.

(15) This license may be recalled by the Deputy Commissioner—

(*a*) for default of punctual payment of the fee stipulated to be paid in clause 1 ;

(*b*) for violation of any of the conditions specified in this license ;

(*c*) if the holder of this license be convicted of breach of the peace, or any other criminal offence during the currency of this license.

Should the license be recalled for any of these causes, the license-holder shall have no claim to any compensation whatever, or to any refund of any fee, or instalments of fee, already paid. But it shall be in the discretion of the Deputy Commissioner to make such compensation or refund, should he consider it necessary or advisable to do so.

Should the Deputy Commissioner desire to recall this license before the expiry of the period for which it has been granted for any cause other than those hereinbefore specified, (*a*), (*b*), and (*c*), he shall give in writing 15 days' previous notice and remit a sum equal to the fee for 15 days, or, if notice be not given, shall make such further compensation in default of notice, as the Commissioner may direct.

(16) This license may be surrendered by the license-holder on his giving in writing one month's notice to the Deputy Commissioner and paying such fine, not exceeding the amount of the fee for six months, or the amount of loss

caused to Government by the surrender of this license, as the Deputy Commissioner may adjudge.

Should the Deputy Commissioner be satisfied that the reason for surrendering the license is adequate, he may, with the sanction of the Financial Commissioner, remit the fine.

(17) On the infringement of any of the above articles or of any conditions imposed by the Opium Act, 1878, or by the rules made thereunder, this license and any other license or licenses that the holder may have obtained for the sale of opium and poppy-heads shall be forfeited. He will also be liable to the punishment prescribed by law for the specific offence committed.

---

## FORM No. IX.

### UPPER BURMA.

*License for the retail vend of opium and poppy-heads under Rule 60 (i).*

Counterpart of this will be signed by license-holder and deposited in Deputy Commissioner's Office.

District—
No. of license in register —
Name of licensed vendor—
Locality of shop—

Be it known that , resident of town, township, district, is hereby authorized by the Deputy Commissioner of to sell opium* and poppy-heads by retail under Rule 60 (1) of the Rules under the Opium Act, 1878, at in the district, from the date of this license to the 1st day of April 189 upon the following conditions:—

*"Opium" means the inspissated juice of the poppy and *beinsi* and *beinchi*, but does not include poppy-heads, nor *kunbón*, nor *beinye*, nor any preparation or admixture thereof, nor any other intoxicating or narcotic preparation of opium or of the poppy.

(1) That he shall pay to Government a fee of ₹ (if not exceeding ₹100) on the date of delivery of this license (if exceeding ₹100) as follows:—

One-fourth on the date of delivery of license.
One-fourth on the.....
One-fourth on the.....
One-fourth on the.....

(2) That he shall sell by retail opium and poppy-heads only in the shop for which this license is granted.

(3) That he shall not sell to one person at one time more than 3 tolas in weight of opium and 5 seers in weight of poppy-heads.

(4) That he shall not sell opium or poppy-heads to any Burman not being a medical practitioner, pharmacist, doctor, or tattooer.

(5) That he shall not receive any wearing apparel or other goods in barter for opium or poppy-heads.

(6) That he shall not open his shop, or make sales therein before sunrise; that he shall not keep it open, or make sales therein, after 9 P.M., and that he shall not harbour any person therein during the night.

(7) That he shall not adulterate the opium sold by him.

(8) That he shall not permit persons of notoriously bad character to resort to his shop; that he shall prevent gaming and disorderly conduct therein; and that he shall give information to the nearest Magistrate or Police Officer of the presence of any suspected person who may resort to his shop.

(9) That he shall not permit opium to be eaten or smoked or consumed in any way on the premises of his shop.

(10) That he shall have constantly fixed up, at the entrance of his shop, a signboard bearing the following inscription, in legible characters, in the vernacular language of the country:— Appendix XXXVII.

(*Name of licensed vendor.*)
"Licensed to sell opium and poppy-heads by retail."

(11) That he shall keep up daily an account of the sales of opium and poppy-heads in English or Burmese in the form prescribed under Rule 68 of the Opium Rules, and that each entry of sale shall be made immediately on the sale being effected.

(12) That he shall at once produce his license and accounts for inspection on the demand of any officer of any of the departments of Excise, Police, Customs, Salt, Opium, or Revenue, superior in rank to a peon or constable, empowered under section 14 of the Opium Act, 1878, and that he shall not prevent any such officer, of whatever rank, from entering his shop at any hour of the day or night.

(13) This license shall have effect from the day of 189 to the 1st April 189 and, unless renewed by the order of the Financial Commissioner by the day of 189 , on which day period for which it was granted expires, shall cease to remain in force notwithstanding that a special order recalling it has not been issued by the Deputy Commissioner, and the license shall then be surrendered to the Deputy Commissioner.

(14) This license may be recalled by the Deputy Commissioner—

(*a*) for default of punctual payment of the fee stipulated to be paid in clause 1;
(*b*) for violation of any of the conditions specified in this license;
(*c*) if the holder of this license be convicted of breach of the peace, or of any other criminal offence during the currency of this license.

Should the license be recalled for any of these causes, the license-holder shall have no claim to any compensation whatever, or to any refund of any fee or instalment of fee already paid. But it shall be in the discretion of the Deputy Commissioner to make such compensation or refund, should he consider it necessary or advisable to do so.

Should the Deputy Commissioner desire to recall this license before the expiry of the period for which it has been granted for any cause other than those hereinbefore specified (*a*), (*b*), and (*c*), he shall give in writing 15 days' previous notice, and remit a sum equal to the fee for 15 days, or, if notice be not given, shall make such further compensation in default of notice as the Commissioner may direct.

15. This license may be surrendered by the license-holder on his giving in writing one month's notice to the Deputy Commissioner and paying such fine, not exceeding the amount of the fee, for six months or the amount of the loss caused to Government by the surrender of this license as the Deputy Commissioner may adjudge. Should the Deputy Commissioner be satisfied that the reason for surrendering the license is adequate, he may, with the sanction of the Financial Commissioner, remit the fine.

16. On the infringement of any of the above articles, or any of the conditions imposed by the Opium Act, 1878, or by the rules made thereunder, this license and any other license or licenses that the holder may have obtained for the sale of opium and poppy-heads shall be forfeited. He will also be liable to the punishment prescribed by law for the specific offence committed.

NOTE.—In the case of licenses in Form IX, granted in the Bhamo and Ruby Mines districts, the following condition shall for the present be omitted, namely:—

*Condition 9*—"That he shall not permit opium to be eaten or smoked or consumed in any way on the premises of his shop."

Appendix XXXVII.

## FORM No. X.

### UPPER BURMA,

*Form of Import-pass under Rule 42 (i).*

, resident of , holding a license for the vend of opium and poppy-heads, is hereby authorized to import into Upper Burma maunds seers tolas of opium and maunds seers tolas of poppy-heads from by the route described below. He is bound to show this pass and the opium or poppy-heads or both covered by it to any Revenue, Excise, or Police Officer, and to deliver it with the opium or poppy-heads or both covered by it at the opium warehouse or treasury at

| Name and residence of the person in charge of the importation. | Place from which importation is to be made. | Mode of conveyance of importation. | Route by which the importation is to be brought including the large villages and towns through which it is to pass. | QUANTITY OF OPIUM OR POPPY-HEADS TO BE IMPORTED. Number of packages. / Contents of each package. | Weight of each package in maunds, seers, and tolas. | Warehouse or treasury to which opium or poppy-heads must be taken | Period for which pass shall remain in force, *i.e.*, date from which and to which the pass shall remain in force. | Total amount of duty. | Amount of duty paid in advance, if any. | Balance payable at warehouse or treasury. | Date of arrival of opium or poppy-heads at warehouse or treasury. | [TO BE FILLED IN BY THE OFFICER IN CHARGE OF THE WARE HOUSE OR TREASURY TO WHICH THE OPIUM OR POPPY-HEADS ARE BROUGHT.] Actual weight of opium or poppy-seeds in maunds, seers, and tolas imported after weighment by officer in charge of warehouse or treasury. | Difference + or − compared with the weight of opium or poppy-seeds for which the pass was issued. | Signature of Officer. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 |
| | | | | | | | | Rs. | Rs. | Rs. | | | | |

*Dated*
*The*

## FORM No. XI.

### UPPER BURMA.

*Form of Receipt to be granted to importer of opium or poppy-heads (Rule 43).*

RECEIVED from in [*to be filled in according to condition*] this day the of 189 me Rs.
packages of opium weighing maunds seers tolas, and packages of poppy-heads weighing maunds seers tolas, on which the duty, amounting to Rs. , has been paid [as follows : { in advance / this day to Rs.

*Dated* 189
*Opium Warehouse or Treasury District.*

*(Signature of officer in charge of Warehouse or Treasury.)*

Appendix XXXVII.

## FORM No. XII.

### UPPER BURMA.

*Form of Transport-pass under Rule (35) (1) (a) or (b).*

, resident of , being a licensed vendor under Rule 58 (iii), is hereby authorized to transport Government opium or poppy-heads as specified hereunder:—

| Name and residence of the person in charge of the consignment. | Place from which the consignment is to be transported. | Mode of conveyance of consignment. | Date on which the consignment is to be transported. | Name and occupation of the consignee. | QUANTITY OF GOVERNMENT OPIUM OR POPPY-HEADS. | | | | Destination and purpose of the consignment. | Whether the consignment may or may not be broken in transit (Rule 38). | Period for which pass shall remain in force, i.e., date from and date to which the pass shall remain in force. | Route by which the transport is to be effected, including the large villages or towns through which it is to pass. | Officer to whom and place at which the pass and consignment are to be presented under Rule 36 (v). | [TO BE FILLED IN BY THE OFFICER TO WHOM PASS PRESENTED UNDER RULE 36 (v).] | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | Number of packages and contents of each package as verified by the officer granting the pass. | Gross weight of each package in maunds, seers, tolas, as verified by the officer granting the pass. | Actual or approximate weight of each receptacle. | Net weight of Government opium or poppy-seed in each package. | | | | | | If bulk broken in transit, weight of opium or poppy-seed said by holder of pass to have been sold by him. | Weight of actual quantity of opium reaching its destination after re-examination and re-weighing. | Signature of Officer. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| | | | | | | | | | | | | | | | | |

(*Place where this pass has been given.*)

*Dated* *The* 189 .

(*Signature of Deputy Commissioner or Township Officer.*)

Appendix XXXVII.

## FORM No. XIII.

### UPPER BURMA.

*Form of transport-pass under Rule (35), (1), (a) or (b).*

, resident of , being a licensed vendor under Rule 58 (iii), or holder of a license for wholesale vend under Rule 55, is hereby authorized to transport opium or poppy- heads as specified hereunder :—

| Name and residence of the person in charge of the consignment. | Place from which the consignment is to be transported. | Mode of conveyance of consignment. | Date on which the consignment is to be transported. | Name and occupation of the consignee. | Quantity of opium or poppy-heads, | | | | Destination and purpose of the consignment. | Whether the consignment may or may not be broken in transit (Rule 38). | Period for which pass shall remain in force, *i.e.* date from and date to which the pass shall remain in force. | Route by which the transport is to be effected, including the large villages or towns through which it is to pass, | Officer to whom and place at which the pass and consignments are to be presented under Rule 36 (v). | [To be filled in by the Officer to whom pass presented under Rule 36 (V)] | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | Number of packages and contents of each package as verified by the officer granting the pass. | Gross weight of each package in maunds, seers, tolas, as verified by the officer granting the pass. | Actual or approximate weight of each receptacle. | Net weight of opium or poppy-head in each package. | | | | | | If bulk broken in transit, weight of opium or poppy-head said by holder of pass to have been sold by him. | Weight of actual quantity of opium reaching its destination after re-examination and re-weighing. | Signature of Officer. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |

(*Place where this pass has been given.*)

*Dated* } (*Signature of Deputy Commissioner*
*The* 189 . } *or Township Officer.*

### FORMS UNDER RULE 13 (ii).

THE following forms of register and security bonds are prescribed under the abovementioned rule :—

## FORM No. XIV.

### UPPER BURMA.

*Register of arrivals, deliveries, and other transactions at the Opium Warehouse or Treasury at.....*
(*Rule 45*).

| Date of receipt of opium or poppy-heads. | Quantity. | | From whence imported. | Name and designation of importer. | Designation of Officer granting pass under which opium or poppy-heads received in store and date of pass. | Duty. | | Signature of officer in charge of warehouse or treasury. | Delivery. | | | | | | | | Signature of Officer in charge. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Opium. | Poppy-heads. | | | | Amount paid in advance as shown in pass. | Balance due. | | Date. | Name and designation of person to whom delivered. | Quantity delivered, | | Purpose for which delivered. | Amount of duty paid. | Balance. | | |
| | | | | | | | | | | | Opium. | Poppy heads. | | | Opium. | Poppy-heads. | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 |
| | M. s. t. | M s. t. | | | | Rs. | Rs. | | | | M. s. t. | M. s. t. | | Rs. | M. s. t. | M. s. t. | |
| 5th June. | 20 1 0 | 10 5 0 | Momein | Ah Chy | Deputy Commissioner, Mogok, 8th May 1893. | 100 | 350 | Maung Tun. | 12th June. | Ah Chy, importer. | 10 1 0 | 20 1 0 | For retail vend. | ... | 9 30 0 | 20 5 0 | Maung Tun. |
| | | | | | | | | | 30th June. | Do. | 5 10 0 | 10 0 0 | Do. | ... | 4 20 0 | 10 5 0 | Do. |
| | | | | | | | | | 3rd August. | Do. | 4 20 0 | 10 5 0 | Do. | ... | *Nil* | *Nil* | Do. |

NOTE.—(i) A separate series of pages should be kept for each importer's transactions.
(ii) The entries in each page should be totalled when the page is completed, and the totals carried forward to the next page.

## FORM No. XV.

BURMA.

*Form of Security bond.*

[To be used where property, moveable and immoveable, is hypothecated.]

WHEREAS of has accepted from the Deputy Commissioner of a license for the retail vend of opium in the town of from the day of 189 to the 1st day of April 189 at a fee of ₹ of which a sum of ₹ has been paid to the Deputy Commissioner before the signing of these presents and whereas the said has further agreed to pay the balance of the fee amounting to ₹ in the following manner that is to say—

| | Rs. | Date. |
|---|---|---|
| First instalment ... | | |
| Second instalment ... | | |
| Third instalment ... | | |

we do hereby jointly and severally bind ourselves and our respective heirs executors administrators and assigns to the said Deputy Commissioner to pay the said instalments of the license fee punctually on the days above specified and as further security for the due payment of such instalments we do hereby mortgage to the said Deputy Commissioner the property of the descriptions and value specified and declared in the schedule hereto attached over which the said Deputy Commissioner shall have an immediate right of sale if the said instalments are not punctually paid: and we do hereby declare that we are entitled to mortgage the said property and that it is free from encumbrances of any description.

In witness whereof we have set our hands this day of 189 .

Signed in the presence of us

*Surety.*

*Witnesses.* *Surety.*

*Schedule referred to above.*

## FORM No XVI.

Appendix XXXVII.

BURMA.

[*To be used where personal security is given.*]

REVENUE

Excise 64.

KNOW ALL MEN by these presents that we (*a*) of and of and held firmly bound to the Secretary of State for India in Council in the sum of ₹ to be paid to the said Secretary of State or his successors in office or his or their assigns: FOR which payment to be well and truly made we bind ourselves and each of us doth bind himself his heirs and legal representatives firmly by these presents.

(*a*) Names and residence of sureties.

In witness whereof we have hereunto set our hands this day of in the year

(*b*) _____

_____

(*b*) Signature or marks of sureties.

WHEREAS (*c*) of has been granted a (*d*) license for for the term of year from the to the upon certain terms and conditions in the said license set forth.

(*c*) Name and residence of license-holder.

(*d*) Here describe license.

Now the condition of this bond is such that if the said (*e*) and their heirs and legal representatives shall from time to time and at all times save and keep harmless the said Secretary for India his successors and assigns against all losses costs charges and expenses whatsoever consequent upon or resulting from any failure by the said to perform and abide by (*f*) any of the terms and conditions of his license aforesaid: THEN and in such case the above written bond shall be void otherwise the same shall remain in full force and virtue.

(*e*) Names of sureties.

(*f*) Name of license holder.

W. F. NOYCE,

*Secretary to the Financial Commissioner.*

---

## SUPPLEMENTARY NOTE BY MR. BAYNE.

*Introductory.*—In the latter part of paragraph 10 of the note on the system of opium administration in Burma, which was presented to the Royal Commission on Opium on the 9th December, some blanks were left which would, it was said, be filled in as soon as the required information was obtained. The required information has now been obtained and is embodied in the following note which should be substituted for the latter part of paragraph 10 of the note presented on the 9th December (beginning from the words "In Lower Burma the maximum quantity").

In Lower Burma the maximum quantity is fixed on a consideration of the number of registered Burmans and of the number of non-Burmans (who are not required to register themselves) in the province. The number of Burman consumers who have registered themselves is, according to the latest returns, 6,912. The number of opium consuming non-Burmans is estimated at 6,954. The total number of legal consumers is estimated at 17,000.* It is further calculated, on data collected by district officers, that an opium consumer eats or smokes one-fourth of a tola of opium daily. The total quantity of opium now required to supply the legal demand of ordinary consumers in Lower Burma is thus, in round numbers, 19,500 seers (namely, one-fourth of a tola × 365 × 17,000. Provision has further to be made for the requirements of doctors and tattooers, of whom there are, according to district officers' reports, 5 241 in Lower Burma. The following statement shows the number of registered consumers and doctors and tatooers in each district, the number of licensed shops and sale centres, and the quantity of opium fixed as the maximum to be issued to or sold at the sale centre during the year. The quantity of opium provided for consumers has been fixed in the manner explained above. The quantity provided for doctors and tattooers has been fixed in accordance with estimates given by district officers of the quantity required.

C. G. BAYNE,

*Revenue Secretary.*

* Namely, 6,912 Burman registered consumers.
6,954 non-Burman consumers.
3,123 added as a margin.

It will be observed that the number of Burmans here shown as registered is several hundreds less than the number shown in the former note. The reason is that several hundred doctors and tatooers registered themselves. These are excluded from the above as they are not consumers in the ordinary sense of the term *i.e.*, they do not ordinarily consume opium themselves, but use it for professional purposes.

| Division. | District. | Place of shop or sale centre. | Number of shops or sale centres. | Number of registered consumers. | Number of consumers with addition of margin to provide for consumers who were not registered. | Number of doctors and tattooers. | Quantity of opium to be provided on account of consumers. | | Quantity to be provided on account of doctors and tattooers. | | Total quantity of opium to be issued to the shops or sold at the sale centres during the year. | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | Maunds. | Seers. | Maunds. | Seers. | Maunds. | Seers. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| Arakan | Akyab | Akyab | 1 | 1,641 | 2,000 | 1,140 | 57 | 1 | 3 | 23 | 60 | 24 |
| | Kyaukpyu | Kyaukpyu | 1 | 724 | 900 | 50 | 25 | 27 | ... | 10 | 25 | 37 |
| | Sandoway | Sandoway | 1 | 354 | 400 | 63 | 11 | 16 | ... | 17 | 11 | 33 |
| Pegu | Rangoon, Hanthawaddy, Tharrawaddy | Rangoon | 3 | 5,183 | 6,500 | 1,200 | 185 | 14 | 5 | ... | 190 | 14 |
| | Pegu | Pegu | 1 | 592 | 600 | 42 | 17 | 4 | ... | 7 | 17 | 11 |
| | Prome | Prome | 1 | 294 | 400 | 454 | 11 | 16 | 1 | 17 | 12 | 33 |
| Irrawaddy | Bassein | Bassein | 1 | 892 | 1,100 | 271 | 31 | 15 | 1 | 18 | 32 | 33 |
| | Thôngwa | Yandoon | 1 | 479 | 550 | 240 | 15 | 27 | ... | 30 | 16 | 17 |
| | Wakèma* | Wakèma | 1 | 297 | 350 | 37 | 9 | 39 | ... | 24 | 10 | 23 |
| | Henzada | Henzada | 1 | 654 | 800 | 1,000 | 22 | 33 | 3 | ... | 25 | 33 |
| | Thayetmyo† | Thayetmyo | 1 | 344 | 400 | 50 | 11 | 16 | ... | 10 | 11 | 26 |
| Tenasserim | Amherst | Moulmein | 1 | 960 | 1,200 | 220 | 34 | 9 | ... | 21 | 34 | 30 |
| | | Thatôn | 1 | 309 | 400 | | 11 | 16 | ... | 7 | 11 | 23 |
| | Toungoo | Toungoo | 1 | 254 | 300 | 80 | 8 | 22 | ... | 9 | 8 | 31 |
| | Shwegyin | Shwegyin | 1 | 366 | 450 | 72 | 12 | 33 | 2 | 28 | 15 | 21 |
| | Tavoy | Tavoy | 1 | 82 | 100 | 195 | 2 | 34 | .. | 3 | 2 | 37 |
| | Mergui | Mergui | 1 | 243 | 200 | 124 | 5 | 28 | ... | 2 | 5 | 30 |
| | | Bokpyin | 1 | | 100 | | 2 | 34 | ... | 1 | 2 | 35 |
| | | Maliwun | 1 | 197 | 250 | 3 | 7 | 5 | ... | $\frac{1}{8}$ | 7 | $5\frac{1}{8}$ |
| | Salween | ..... | ... | 11 | ... | ... | ... | ... | ... | ... | ... | ... |
| | | Total | 21 | 13,877 | 17,000 | 5,241 | 484 | 29 | 20 | $27\frac{1}{8}$ | 505 | $16\frac{1}{8}$ |

* The Wakèma district is a new district, which has recently been formed out of portions of the Bassein and Thôngwa districts.

† Thayetmyo is part of Upper Burma for administrative purposes, but is legally (with the exception of a small portion) part of Lower Burma and is (with the exception of a small portion) under the Lower Burma opium system.

The new opium system was introduced in Lower Burma from the 1st January 1894. Shops were sold in the latter part of December for the remaining three months of the official year 1893-94 on the understanding that the maximum quantities of opium to be possessed by vendors must not exceed one fouth of the quantities shown in columns 8 and 9 of the aboae statement. For the year 1894-95 shops will be sold in March next. The amount specified above will be fixed as the maxima for the year. In future years the maxima will be fixed on a consideration of the reports of district officers. These officers will report the number of registered Burman consumers, doctors, and tattooers, and the estimated number of non-Burman consumers, and on these data the maxima will be fixed. As the number of Burman consumers will be reduced each year by deaths and other causes, the maxima will probably diminish yearly. Appendix XXXVII.

---

# APPENDIX XXXVIII. Appendix XXXVIII.

## PAPERS REGARDING THE USE OF OPIUM BY BURMANS.

[HANDED IN ON BEHALF OF THE SECRETARY TO THE CHIEF COMMISSIONER OF BURMA AT RANGOON.]

Dated Rangoon, the 29th August 1891.

From—C. G. BAYNE, Esq., C.S., Secretary to the Chief Commissioner,

To—The Secretary to the Government of India, Department of Finance and Commerce.

I am directed to acknowledge the receipt of your letter No. 3166, dated the 29th July 1891, concerning opium in Burma and to submit herewith a copy of Resolution No. 10E., dated the 29th August 1891, which shows the action which the Chief Commissioner is taking in the matter. A further report will follow hereafter.

2. I am to add that the revised opium rules referred to in the first paragraph of the Resolution were not published immediately on their receiving the sanction of the Government of India, but were kept back by the present Financial Commissioner who wished to suggest further amendments. The Chief Commissioner has now published them as sanctioned, in order to strengthen the hands of our administration in Upper Burma. The question of further revision can be considered hereafter.

Extract from the Proceedings of the Chief Commissioner, Burma, in the Financial Department,—No. 10E., dated the 29th August 1891.

READ—

Letter No. 3166, dated the 29th July 1891, from the Secretary to the Government of India in the Finance and Commerce Department.

RESOLUTION.—The Chief Commissioner has been in communication with the Government of India regarding the checking of the use of opium by Burmans. Hitherto the sale of opium to Burmans has been illegal in Upper Burma, but possession of opium by Burmans was not prohibited. In the revised Opium Rules published in Notification No. 62, dated the 29th August 1891, this defect in the law has been remedied, and the effect of Rules 39 (i) and 10 of those Rules* is to prohibit both sale to and possession by Burmans in Upper Burma. The Chief Commissioner recommended that similar prohibitions should be extended to Lower Burma.

* 10. In Upper Burma any person other than a Burman may possess poppy-heads not exceeding 5 seers in weight which have been bought from a cultivator in a local area in which the cultivation of the poppy plant is permitted, or from Government, or a farmer, licensed vendor, or medical practitioner, and opium not exceeding 10 tolas in weight, which he has bought from Government, or a farmer, licensed vendor, or medical practitioner.

32 (i) Subject to the conditions of his license or lease, a licensed vendor or farmer may sell by retail opium or poppy-heads to any person in Lower Burma, and to any person other than a Burman in Upper Burma.

2. The Governor-General in Council, while admitting that public opinion in Burma is unanimous in pronouncing the use of opium to be specially deleterious to Burmans as a race, considers that more conclusive proof of the correctness of this opinion is necessary to justify the adoption of the stringent measure suggested by Sir Alexander Mackenzie. "The papers on the subject," it is remarked, "while they contain numerous statements of opinion, do not contain "many facts in support of the opinion." The Chief Commissioner desires, therefore, that an effort should be made to collect statistics, facts, and figures bearing on the question of the difference in the effect of opium on non-Burmans and Burmans respectively. For the last eight years Superintendents of Jails have recorded statistics, showing the number of prisoners in the jails of the province who are consumers of opium. The Chief Commissioner now desires a special return to be prepared, showing the proportion of (*a*) Burmese and (*b*) non-Burmese criminals in the jails of Upper and Lower Burma who have been addicted to the use of opium, and the proportion of such (*a*) Burmese and (*b*) non-Burmese opium-consuming criminals who appear to have suffered physically or mentally from the habit. The return will be in the form appended hereto and will be in two parts —(*a*) for Burmans and (*b*) for non-Burmans. The return should be submitted on the 1st October to the Inspector-General of Jails, by whom it will be transmitted, with his remarks, to the Financial Commissioner. The column which is provided for showing the effects of opium should be subdivided by Superintendents in such manner as may to them seem fit, so as to show as far as possible the main forms of physical or mental deterioration from which consumers of opium suffer. Full remarks should be added, elucidating, where necessary, the entries in this column. The Chief Commissioner desires that all Civil Surgeons and Officers in charge of Hospitals and Dispensaries will collect similar statistics. District Officers should also be called upon by Commissioners to institute similar enquiries into the effects of the use of opium by Burmans through their Subdivisional and Township Officers. A certain number of towns or large villages should be selected in each district and an attempt be made through the headmen and lugyis, or otherwise, to get at statistics of the number of Burmans who have taken to the use of opium and the number of such who have been physically wrecked thereby, or have taken to crime.

3 Both in the jail and district statistics it is desirable that, if possible, a distinction may be drawn between opium-eating and opium-smoking Information is required as to which of the two is the common form of consumption in Burma,

4. The next point for report by Commissioners and District Officers is whether it would be possible to enforce the suggested prohibition. The Chief Commissioner proposed not to interfere with the use of opium by Chinese, Shans, and cognate races, in whose case it has not been shown to have any very deleterious effect. The Government of India anticipate great difficulty in applying a prohibition to Burmans which would not apply to other races living in the country The preventive agency of the province has not, it is urged, even under present arrangements, been able to stop illicit sales and watch the small number of persons engaged in the traffic. How then could it watch the enormously larger body of Burmese who consume opium and prosecute them for illegal possession? The Chief Commissioner quite felt the force of this objection. But it appeared to him that, if Government was ready to face the difficulty in Upper Burma, there was no sufficient reason for shirking it in Lower Burma. Government is at present in a false position as regards opium in Lower Burma. The Burmese themselves—all their leaders and respectable men —admit that it is specially bad for Burmans, and the use of it is condemned by their religious law. It appeared to Sir Alexander Mackenzie that, if the Government declared that the use of opium by Burmese was also recognized as illegal by Anglo-Burmese law, we should bring over to the side of that law the good-will of the majority of the population; and the elders, pongyis, and religious teachers would have firmer ground to stand upon. Further, it appeared to the Chief Commissioner that it would be much more easy to check illicit sale *when the only authorized consumers are members of readily identifiable races* than when sales to, or possession by, the population generally are recognized as licit. If, for instance, it is known that there are only 100 Chinese in a town or district and that the rest of the population are Burmese, it is easy to ascertain what amount of opium the Chinese can probably consume annually and to restrict the issues accordingly. We should of course have to contend with illicit importation from beyond our frontier

Appendix XXXVIII.

and by sea; but that we have to do in any case, and it does not appear to the Chief Commissioner that this difficulty would be increased by the restriction of the number of avowed consumers. The Chief Commissioner desires, however, to have a well-considered expression of opinion on this question of the possibility of enforcing the prohibition of the possession of opium by Burmans in Lower Burma.

5. It will assist in coming to a conclusion on this matter if Commissioners in Upper Burma will report how far the prohibition of the use of opium by Burmans in that part of the province has been, or (now that the rules are amended) promises to be, effectual

6. In the next place the Government of India fear that the measure proposed would place in the hands of the police an engine for the general black-mailing of the Burman population, and that the vendors paying less for their licenses would be placed in funds to bribe the police to overlook illicit sales to Burmans. This objection must apply to the prohibition already sanctioned in Upper Burma just as strongly as in Lower Burma. But, without insisting on that, the Chief Commissioner would be glad to receive advice as to how this anticipated evil can best be met. Is it necessary that the police should be "the only preventive agency?" If so, what checks on their action would be desirable and feasible? Could nothing be done to utilize the strong anti-opium feeling of the Burmese lugyis as a preventive agency?

7. The Chief Commissioner suggested to the Government of India that some measure would be necessary to mitigate the effect of the sudden stoppage of opium in the case of Burmans of the present generation, who are too old to break themselves of the habit. It was proposed to provide by rule that Burmans of, say, not less than 40 years of age, who were accustomed to opium, might register themselves "foreigners" for the purpose of the Opium Act and Rules and receive a certificate entitling them to purchase and possess the legal quantity which foreigners were under the rules to be permitted to possess. The registers once made up would be finally closed and no such exception would be made hereafter. This suggestion does not commend itself to His Excellency in Council. The objections to it are not stated; but the Chief Commissioner is invited to "consider further the means of alleviating the proposed prohibition in the case of Burmans who have become accustomed to the use of opium. Opinions are desired on the Chief Commissioner's suggestion, and, if any other measure occurs to any officer, should be submitted.

8. Lastly, the Chief Commissioner proposed, if the main suggestion put forward by him was not accepted, to close the opium taverns to men of Burmese race, so as to take away from them at any rate the temptation of gregariousness in vice. If they must smoke or eat opium, let them do it at home. The Government of India asks why the opium shops should not be closed to all consumption on the premises? This appeared to the Chief Commissioner to involve a serious interference with the habits of the Chinese and other non-Burman opium-smokers, who are accustomed to having their opium prepared for them and administered by professional hands, and with whose habits it was *ex hypothesi* considered unnecessary to meddle.

Opinions are invited on the desirability of either—

(*a*) prohibiting altogether the consumption of opium on the premises of licensed shops; or

(*b*) prohibiting the use of such shops to Burmans only.

9. It is requested that the reports called for in these orders may be submitted through the Financial Commissioner before the end of November next at latest. The Financial Commissioner is requested to transmit them to this office with his remarks thereon, and with his opinion and advice on the whole question.

ORDER.—Ordered that copies be forwarded to the Financial Commissioner, the Inspector-General of Jails with Civil Medical Administration, to all Commissioners and to all Superintendents of Jails, and to all Civil Surgeons, for early report as indicated.

COPY of the above forwarded to the Inspector-General of Police, for favour of his opinion and of the opinion of selected Police Officers on the questions discussed, particularly on paragraph 6.

By order,

C. G. BAYNE,
*Secretary.*

(*a*)—**BURMESE.**

| Total number of convicts in jail on the | Number who admitted that previous to admission they had been | | Number who appear to have suffered physically or mentally from opium. | Remarks. |
|---|---|---|---|---|
| | Opium-smokers. | Opium-eaters. | | |
| | | | | |

—**NON-BURMESE.**

| | | | | |
|---|---|---|---|---|
| | | | | |

Appendix XXXIX.

# APPENDIX XXXIX.

## NOTE ON EXCISE ESTABLISHMENTS IN BURMA.

[HANDED IN BY MR. C. G. BAYNE.]

I APPEND a statement showing the existing excise establishments in Upper Burma and the existing and proposed excise establishments in Lower Burma. By "proposed" is meant the establishment which it is proposed to entertain on the introduction of the new opium rules. It is not proposed to make any change in the establishments in Upper Burma.

2. The establishments entertained solely for excise purposes are small, as these statements show. But the prevention and detection of offences against the opium and liquor laws are part of the duties of the regular and village police, and in the greater part of the province these police are the only agencies for enforcing the law. The following statement shows the existing strength of Civil Police* in Burma:—

| | District Superintendents on Rs. 500 to Rs. 900 a month, and Assistant District Superintendents on Rs. 250 and Rs. 400 a month. | Inspectors on Rs. 140 and Rs. 175 a month, and Head Constables on Rs. 100 a month. | Head Constables on Rs. 65 and Rs. 85 a month, and Sergeants on Rs. 50, Rs. 30, and Rs. 19-6-0 a month. | Constables on Rs. 15-8-0, Rs. 14-8-6, and Rs. 13-9-0 a month. |
|---|---|---|---|---|
| † Lower Burma . . | 49 | 92 | 732 | 5,188 |
| † Upper Burma . . | 50 | 70 | 524 | 6,559 |
| TOTAL . | 99 | 162 | 1,256 | 11,747 |

3. In addition to the regular police, the village police and in Lower Burma, thugyis (revenue collectors) have duties in connection with the detection and suppression of offences against the opium law. The village police consists of village headmen appointed under the Upper Burma Village Regulation in Upper, and the Village Act in Lower, Burma. Every village or group of hamlets has its village headman whose duty it is to report crimes, try petty offences, and keep order generally within his jurisdiction. The thugyi in Lower Burma is primarily a revenue officer, and his main duty is to collect the revenue in his circle, which is an area of varying size, but always containing a considerable number of villages. These officials, village headmen and thugyis, are expected to report offences against the opium law and all have been empowered, under section 14 of the Opium Act, 1878, to search houses for opium and to arrest persons suspected of opium offences. Under section 15 of the Act they have power to seize illicit opium in transit and to arrest persons carrying it. In September 1891 District Officers were specially instructed as to the excise duties of these village officials and were requested to see that they carried them out. The orders issued ran as follows:—

"In view of the special efforts which are now being made to check the spread of opium smoking and drunkenness in Burma, it is a matter of much importance that thugyis and village headmen should understand and exercise their powers under the excise laws The Chief Commissioner accordingly desires that District Officers will pay particular attention to instructing them in their duties and in seeing that they attend to them properly."

In 1892 a special form was prescribed for the appointment of these officials to be excise officers under the excise, or liquor, law. On the back of these appointment orders was written a short statement in popular language of their duties in connection both with liquor and opium.

The references to opium which this statement contained were as follows:—

"*Instructions to Taikthugyis* and Ywathugyis† regarding their powers and duties under the Excise and Opium Acts.*

"ALL ywathugyis and taikthugyis are appointed excise officers under section 24 of the Excise Act The following memorandum showing their powers and duties under the Excise and Opium Acts is circulated for their instruction:—

"Ywathugyis and taikthugyis may stop and detain any person carrying any opium in excess of the weight allowed by law or any opium which the person possessing it has bought from any person other than a licensed vendor and may seize such smuggled opium, together with any vessels, packages, or coverings in which it is contained, and any animals and conveyances used in carrying it, and may arrest the persons in whose possession such opium is found, and may also arrest any other persons in the company of the person in whose possession illicit opium is found.

"If any ywathugyi or taikthugyi has reason to believe from personal knowledge or from information given by any person and taken down in writing, that opium is manufactured, or that illicit opium is kept or concealed in any building, vessel, or enclosed place, he may, without a warrant between sunrise and sunset, enter into any such building, vessel, or place, and may, in case of resistance, break open any door and remove any obstacle to such entry, and seize any such opium and all materials used in the manufacture thereof, and any other thing which he has reason to believe to be liable to confiscation under any law in force relating to opium, and detain and search and, if he thinks proper, arrest any person whom he has reason to believe to be guilty of any offence relating to such opium.

"Before making any search for illicit opium the officer about to make it shall call on two or more respectable inhabitants of the locality in which the place to be searched is situate to attend and witness the search. The search shall be made in their presence, and a list of all things seized in the course of such search, and of the places in which they were respectively found, shall be prepared by such officer and signed by such witnesses; but no person witnessing a search under this rule shall be required to attend the Court as a witness of the search unless specially summoned by it.

"The occupant of the place searched, or some person in his behalf, shall be permitted to attend during the search, and a copy of the list prepared under this rule signed by the said witness, shall be delivered to such occupant or person at his request.

"All Police and Revenue Officers are required to aid taikthugyis and and ywathugis in the due execution of their duties under the Excise and Opium Acts upon request made by such officers

"Whenever a taikthugyi or ywathugyi arrests any person, or seizes any article liable to confiscation, or enters any place for the purpose of searching for such article, he shall within 48 hours make a full report of all the particulars of such arrest, seizure, or search to the Township Officer and shall forward every person arrested and everything seized without delay to the officer in charge of the nearest police station."

4. I also append a statement showing the number of opium consumers registered in each district of Lower Burma in April to September 1893.

C. G. BAYNE,

*13th December 1893.* *Revenue Secretary.*

* The police of Burma is divided into civil and military. The military police is a *quasi*-military force and is not employed in enforcing excise laws.

† Besides the police given in this statement 8 officers and 58 constables are employed as cantonment and water police in Rangoon, and 53 officers and 627 constables are employed as municipal and cantonment police in Upper Burma.

* Circle thugyi.
† i.e., Village headman.

## *Statement of Excise Establishment in Lower Burma.*

| PRESENT. | | | | PROPOSED. | | | |
|---|---|---|---|---|---|---|---|
| District. | No. | Details of appointment. | Monthly pay. | District. | No. | Details of appointment. | Monthly pay. |
| | | | *R a. p.* | | | | *R a. p.* |
| Akyab | 1 | Excise Inspector | 175 0 0 | Akyab | 1 | Superintendent | 250 0 0 |
| | 1 | Assistant Excise Inspector | 125 0 0 | | 1 | Assistant Inspector | 120 0 0 |
| | 1 | Sergeant | 50 0 0 | | 2 | Sergeants at R50 each | 100 0 0 |
| | 1 | Do. | 30 0 0 | | 1 | Sergeant | 30 0 0 |
| | 5 | Peons at R12 each | 60 0 0 | | 14 | Peons at R12 each | 168 0 0 |
| | | | | | 1 | Tindal | 30 0 0 |
| | | | | | 1 | Do. | 20 0 0 |
| | | | | | 11 | Lascars at R12 each | 132 0 0 |
| | 1* | Officer in charge of Spirit depôt | 60 0 0 | | 1* | Officer in charge | 60 0 0 |
| | 2* | Peons at R12 each | 24 0 0 | | 2* | Peons at R12 each | 24 0 0 |
| TOTAL | 12 | ..... | 524 0 0 | TOTAL | 35 | ..... | 934 0 0 |
| Sandoway | 1 | Excise Sergeant | 50 0 0 | Sandoway | 1 | Excise Sergeant | 50 0 0 |
| | 1 | Do. | 30 0 0 | | 1 | Do. | 30 0 0 |
| | | | | | 6 | Peons at R12 each | 72 0 0 |
| TOTAL | 2 | ..... | 80 0 0 | TOTAL | 8 | ..... | 152 0 0 |
| Kyaukpyu | ... | *Nil.* | ... | Kyaukpyu | 1 | Inspector | 150 0 0 |
| | | | | | 1 | Sergeant | 30 0 0 |
| | | | | | 3 | Peons at R12 each | 36 0 0 |
| | | | | | 1 | Tindal | 15 0 0 |
| | | | | | 5 | Lascars at R12 each | 60 0 0 |
| | | | | TOTAL | 11 | ..... | 291 0 0 |
| Rangoon | 1 | Excise Officer | 250 0 0 | Rangoon | 1 | Excise Officer | 250 0 0 |
| | 1 | Assistant Excise Officer | 150 0 0 | | 1 | Assistant Excise Officer | 150 0 0 |
| | 4 | Sergeants at R50 each | 200 0 0 | | 4 | Sergeants at R50 each | 200 0 0 |
| | 3 | Peons at R12 each | 36 0 0 | | 3 | Peons at R12 each | 36 0 0 |
| | 4 | Boatmen at R12 each | 48 0 0 | | 4 | Boatmen at R12 each | 48 0 0 |
| TOTAL | 13 | ..... | 684 0 0 | TOTAL | 13 | ..... | 684 0 0 |

* Employed solely in connection with liquor.

*Statement of Excise Establishment in Lower Burma.*

| Present. | | | | Proposed. | | | |
|---|---|---|---|---|---|---|---|
| District. | No. | Details of appointment. | Monthly pay. | District. | No. | Details of appointment. | Monthly pay. |
| | | | R a. p. | | | | R a. p. |
| Pegu | 2 | Excise Officers at R65 each | 130 0 0 | Pegu | 2 | Excise Officers at R65 each | 130 0 0 |
| Total | 2 | ..... | 130 0 0 | Total | 2 | ..... | 130 0 0 |
| Amherst | 1 | Resident Excise Officer | 150 0 0 | Amherst | 1 | Resident Excise Officer | 150 0 0 |
| | 4 | Peons at R12 each | 48 0 0 | | 4 | Peons at R12 each | 48 0 0 |
| | 1 | Superintendent | 190 0 0 | | 1 | Superintendent | 200 0 0 |
| | 1 | Patrol Officer | 100 0 0 | | 1 | Inspector | 125 0 0 |
| | 4 | Excise daroghs at R30 each | 120 0 0 | | 1 | Do. | 100 0 0 |
| | | | | | 2 | Sergeants at R50 each | 100 0 0 |
| | | | | | 2 | Sergeants at R40 each | 80 0 0 |
| | | | | | 1 | Sergeant | 30 0 0 |
| Total | 11 | ..... | 608 0 0 | | 12 | Peons at R14 each | 168 0 0 |
| | | | | Total | 25 | ..... | 1,001 0 0 |
| Toungoo | | Excise Officer | 70 0 0 | Toungoo | 1 | Excise Officer | 70 0 0 |
| | | Peons at R12 each | 36 0 0 | | 3 | Peons at R12 each | 36 0 0 |
| Total | | ..... | 106 0 0 | Total | 4 | ..... | 106 0 0 |
| Tavoy | ... | *Nil* | | Tavoy | 1 | Superintendent | 150 0 0 |
| | | | | | 1 | Inspector | 100 0 0 |
| | | | | | 3 | Sergeants at R25 each | 75 0 0 |
| | | | | | 6 | Peons at R12 each | 72 0 0 |
| | | | | | 1 | Tindal | 16 0 0 |
| Total | ... | ..... | ..... | | 5 | Lascars at R14 each | 70 0 0 |
| | | | | Total | 17 | ..... | 483 0 0 |
| Grand Total per mensem | 44 | ..... | 2,132 0 0 | Grand Total per mensem | 115 | ..... | 3,781 0 0 |
| Grand Total per annum | ... | ..... | 25,584 0 0 | Grand Total per amount | ... | ..... | 45,372 0 0 |

Note.—It is not possible to state what portion of this establishment is employed in connection with opium and what portion in connection with liquor. Excise establishment is ordinarily employed in connection with both. The establishment shown under the head "Proposed," which is additional to that shown under the head "Present," is intended to be employed to check opium smuggling on the introduction of the new rules.

*Statement of Excise Establishments in Upper Burma.*

Appendix XXXIX.

| District. | No. | Details of appointment. | Minimum. | Maximum. | Present pay. |
|---|---|---|---|---|---|
| | | | ₹ | ₹ | ₹ |
| | | *Messrs. E. Dyer & Co.'s Distillery.* | | | |
| Mandalay | 1 | *Resident Excise Officer | 100 | 100 | 100 |
| | 2 | *Peons at ₹12 each | 24 | 24 | 24 |
| | | *Central Distillery.* | | | |
| | 1 | *Resident Excise Officer | 100 | 100 | 10 |
| | 2 | *Peons at ₹12 each | 24 | 24 | 24 |
| Pakôkku | 1 | *Excise Officer | 100 | 100 | 100 |
| | 2 | *Peons at ₹12 each | 24 | 24 | 24 |
| Mandalay and the Eastern Division. | 1 | Excise Officer | 140 | 140 | 140 |
| | 2 | Sergeants at ₹30 each | 60 | 60 | 60 |
| | 1 | Excise Officer | 140 | 140 | 140 |
| | 2 | Sergeants at ₹30 each | 60 | 60 | 60 |
| | 1 | Excise Officer | 140 | 140 | 140 |
| | 2 | Sergeants at ₹30 each | 60 | 60 | 60 |
| | 1 | Excise Officer | 100 | 100 | 100 |
| | 2 | Sergeants at ₹30 each | 60 | 60 | 60 |
| | 1 | Excise Officer | 175 | 190 | 190 |
| | 1 | Ditto | 100 | 100 | 100 |
| | 6 | Sergeants at ₹30 each | 180 | 180 | 180 |
| | | Total per mensem | | | 1,602 |
| | | Total per annum | | | 19,224 |

* Employed in connection with distilleries. The rest of the establishment shown in this statement is employed principally to deal with opium smuggling.

*Statement showing the number of persons registered as opium consumers in each district of Lower Burma.*

| Division. | District. | Number of persons registered. | | |
|---|---|---|---|---|
| | | Burmans. | Non-Burmans. | Total. |
| Arakan | Akyab | 1,435 | 214 | 1,649 |
| | Kyaukpyu | 711 | 38 | 749 |
| | Sandoway | 331 | 36 | 367 |
| | Total | 2,477 | 288 | 2,765 |
| Pegu | Rangoon Town | 275 | 3,765 | 4,040 |
| | Hanthawaddy | 447 | 140 | 587 |
| | Pegu | 465 | 231 | 696 |
| | Tharrawaddy | 428 | 120 | 548 |
| | Prome | 246 | 90 | 336 |
| | Total | 1,861 | 4,346 | 6,207 |
| Irrawaddy | Thôngwa | 410 | 247 | 657 |
| | Bassein | 579 | 444 | 1,023 |
| | Henzada | 604 | 112 | 716 |
| | Thayetmyo | 315 | 54 | 369 |
| | Total | 1,908 | 857 | 2,765 |
| Tenasserim | Amherst | 746 | 596 | 1,342 |
| | Shwegyin | 257 | 157 | 414 |
| | Toungoo | 199 | 78 | 277 |
| | Tavoy | 50 | 60 | 110 |
| | Mergui | 14 | 427 | 441 |
| | Salween | 4 | 10 | 11 |
| | Total | 1,267 | 1,328 | 2,595 |
| | Grand Total, Lower Burma | 7,513 | 6,819 | 14,332 |

Appendix XL.

# APPENDIX XL.

[HANDED IN ON BEHALF OF THE GOVERNMENT OF INDIA BY MR. DANE AT RANGOON.]

No. 112 (Revenue), dated 31st August 1893.

From—The Secretary of State for India (EARL OF KIMBERLEY),

To—The Government of India.

I forward herewith, for the information of Your Excellency's Government, copy of a letter from the Secretary of the Society for the Suppression of the Opium Trade, dated 27th July last, with accompanying memorial of the same date, praying that the restrictions recently enforced in Lower Burma as regards the use and possession of that drug may be extended to the non-Burmese population.

2. I have caused the Society to be informed* that the memorial will be sent to you for consideration, and I shall be glad to receive an early expression of your views upon the suggestion which it contains.

* Letter dated 24th August 1893.

---

Dated 27th July 1893.

From—J. G. ALEXANDER, Esq., Secretary of the Society for the Suppression of the Opium Trade,

To—The Secretary of State for India.

By direction of my Committee, I forward herewith memorial referring to the telegram which appeared in the *Times* of 17th July, with regard to the new opium regulations for Lower Burma.

I am afraid it may seem that the Committee have been tardy in expressing its thanks to Your Lordship for your powerful assistance in inducing the Indian Government to accept Sir Alexander Mackenzie's suggestion of a register, which we regard as a most valuable and important measure. We should have done this before now, had we not thought it desirable to wait till the rules as finally settled should be before us. I explained this in a note to Mr. Russell soon after the appearance of the original circulars in the *Burma Gazette*. But the alteration referred to in the *Times* telegram appears to us to be too vital to allow of our further deferring to approach you on the subject.

---

Dated 27th July 1893.

From—The Chairman and the Secretary of the Society for the Suppression of the Opium Trade,

To—The Secretary of State for India.

On behalf of the Committee of the Society for the Suppression of the Opium Trade, we beg to address you on the subject of the new regulations for the sale of opium in Lower Burma.

1. We desire to express our sincere thanks for Your Lordship's intervention with the Government of India, in response to the request made to you in our memorial presented in November last, to put an end to the injury caused to the Burmese people by the open sale of opium in Lower Burma.

2. The measures proposed by the Provincial Government of Burma, as set forth in a Supplement to the *Burma Gazette*, of 18th March 1893, appear to us well adapted to abolish the non-medical consumption of opium in Lower Burma, whilst making provision for the requirements of those who have already become so completely the slaves of the opium habit that it might be dangerous to deprive them altogether of the drug. We should, however, greatly have preferred that non-Burmese inhabitants of the province had been placed on the same footing as those of Burman race.

3. The following telegram from the *Times* corresponden at Rangoon, which appeared in that paper on the 17th instant, calls attention to a modification in the regulations which is, in our opinion, calculated to render them wholly ineffective:—

"*Rangoon, 16th July.*

"The new opium rules, as amended by the Government of India, vary in one important particular from the original proposals, namely, that non-Burman consumers are not compelled to register. This alteration will materially increase the difficulties of the policy of suppression, which are already almost insuperable."

4. It is quite obvious that in the case of a drug so costly and portable as opium, for which a considerable proportion of the population has unhappily acquired a strong craving, a permission granted to non-Burman inhabitants to buy and possess opium freely is certain to be used as a means of illicit sale to the Burmans themselves. It appears to us by no means reasonable that the interests of the native population, which admittedly require that they should be prevented from obtaining the drug, should be sacrificed to those of immigrants, many of them subjects of a foreign power.

5. The apprehensions which we entertain on this point, in common with the correspondent of the *Times*, are strongly confirmed by the experience already gained in Upper Burma, where the attempt to enforce a measure of prohibition to Burmese only, accompanied by free sale to Chinese and other non-Burman residents, has already been made, and has completely failed. The following paragraphs of the Burma Excise Report for 1890-91 refer to the Upper Province:—

"§ 63. The consumption of liquors and opium is theoretically confined to the above-mentioned population." (Paragraph 62 gives "the approximate non-Burman population of each town in which the sale of opium or of liquor, other than tari or palm juice, is permitted.") "*But there can be no doubt that a considerable amount of both finds its way into the hands of the Burmans.*"

"§ 65. There is a considerable difference of opinion among officers as to whether a taste for opium and liquor is spreading among the Burmans or not. The licenses for the sale of opium and liquor are intended for the convenience of the non-Burman population of Upper Burma, and the sale of either (except tari) or opium to Burmans is prohibited by law. *But there can be no doubt that the prohibition is in practice inoperative.*"

6. We trust that Your Lordship will promptly make such representations to the Indian Government as may ensure the withdrawal of the objectionable provisions, and make it a universal rule that no inhabitant of Burma, whatever his race, shall be able to purchase or possess opium unless his name is entered on the register of opium consumers, and then only in such quantity as may be shown by sufficient evidence to be necessary for his personal use.

---

Dated 24th August, 1893.

From—SIR HORACE WALPOLE, Under-Secretary of State for India,

To—The Secretary of the Society for the Suppression of the Opium Trade.

I am directed by the Secretary of State for India in Council to acknowledge the receipt of your letter of the 27th ultimo, with accompanying memorial of the same date from the Society for the Suppression of the Opium Trade, praying that the restrictions recently enforced in Lower Burma as regards the use and possession of that drug may be extended to the non-Burmese population.

In reply, I am to state that no official information has yet been received from the Government of India on this subject, but a copy of this correspondence and of your memorial will be sent to them for their consideration.

No. 387, dated the 6th December 1893.

From—The Government of India,

To—The Secretary of State for India.

We have the honour to acknowledge the receipt of Your Lordship's Revenue Despatch No. 112, dated 31st August 1893, with its enclosures, including a memorial from the Society for the Suppression of the Opium Trade, regarding the new regulations which are now in course of being introduced for the restriction of the use of opium in Lower Burma.

2. The memorialists state that the measures proposed by the Provincial Government of Burma, as set forth in a Supplement to the *Burma Gazette*, of the 18th March 1892, appear to be well adapted to abolish the non-medical consumption of opium in Lower Burma, while making provision for the requirements of those who have been habituated to its use: although they would greatly have preferred that non-Burman inhabitants of the province should be placed on the same footing as those of Burmese race. They have, however

been informed by a telegram in the *Times* of the 17th July 1893, that the new opium rules, as amended by us, differ from the original proposals in one important particular, namely, that non-Burman consumers are not compelled to register their names. The memorialists urge that a permission granted to non-Burman inhabitants to buy and possess opium freely is sure to be used as a means of illicit sale to the Burmans themselves; and they represent that their apprehensions are confirmed by the experience gained in Upper Burma, "where the attempt to enforce a measure of prohibition to Burmese only accompanied by free sale to Chinese and other non-Burmese residents has already been made and has completely failed." They therefore pray that it may be made a universal rule that no inhabitant of Burma, whatever his race, shall be able to purchase or possess opium unless his name is entered in the register of opium consumers, and then only in such quantity as may be shown by sufficient evidence to be necessary for his personal use.

Your Lordship desires an early expression of our views upon this suggestion.

3. In our telegram dated the 9th February 1893, we informed Your Lordship that the latest recommendations made by the Chief Commissioner, Burma, were "to assimilate the rules in Lower Burma to those in force in Upper Burma: that is, to prohibit sale to and possession by Burmans," special provision being made for the case of habitual consumers, and we explained that we were prepared to authorise the Chief Commissioner to try this arrangement, if Your Lordship so desired. In Your Lordship's telegram, dated the 21st February 1893, we were desired to authorise the Chief Commissioner to "assimilate rules in Lower Burma to those in force in Upper Burma." It will be seen, therefore, that our action in introducing into Lower Burma the Upper Burma system, under which the use of opium is prohibited for Burmans only, was in accordance with Your Lordship's instructions. We have never recommended, nor has Your Lordship approved, any proposal for extending the prohibition to non-Burmans.

4. The proposal to treat Burmans and non-Burmans alike, prohibiting the use and possession of opium by both classes equally, subject to provision for those who have become habitual consumers, is substantially the same as that which was put forward by Sir A. Mackenzie in his minute of the 30th April 1892, which forms an enclosure of our Despatch No. 104, dated the 22nd March 1893. In this despatch we fully consider Sir A. Mackenzie's proposals and the reports and statements on which they were based. Our conclusions, the grounds of which were set forth at length in the despatch, were stated in paragraph 15 as follows:—

> For these reasons we are convinced that it would not be justifiable to adopt Sir A. Mackenzie's later proposals for the entire prohibition of the sale and possession of opium throughout both the provinces of Burma. We are satisfied that the extent of the evil has been exaggerated: that the enforcement of prohibition would be quite impracticable: and that the attempt to enforce it would be accompanied by harassment of the people and risk of oppression to an extent for which there can be no justification.

5. The memorialists are correct in stating that the draft rules originally framed by the Chief Commissioner, Burma, to give effect to the new arrangements have been modified by us, by the omission of provisions for the registration of non-Burman consumers. The reasons why this has been found necessary are as follows.

6. The proposals made by Mr. Fryer, the Officiating Chief Commissioner, which were those referred to in our telegram to Your Lordship, dated the 9th February 1893, were that the use of opium should be prohibited to Burmans in Lower Burma; and that those who were habitual consumers should be permitted to register themselves as such, and should receive certificates from the Deputy Commissioner authorising them to purchase the drug. As regards non-Burmans, Mr. Fryer wrote as follows: "non-Burmans I would allow to possess opium as before, though they also should be registered and receive certificates binding them to purchase from specified shops, as in the case of Burmans. This is necessary in order to enable us to check the consumption of shops." The object with which the registration of non-Burmans was required was therefore to enable the Government to ascertain the aggregate licit consumption, and thereby to fix the maximum amount of opium to be issued to each licensed shop. This was more fully indicated in the last of Mr. Fryer's three formal proposals which was expressed as follows, namely, "to fix a maximum quantity of opium to be issued by each shop, based on the number of its legitimate customers which would be ascertained from the registered number of Burman and non-Burman opium consumers."

7. In the draft rules, however, which were submitted for our approval by the Chief Commissioner, no provision was made for the issue of certificates to registered consumers: and, on the other hand, registration was made a condition precedent to lawful possession of opium in the case of non-Burmans, as in the case of Burmans, the object with which registration of the former class had been proposed and approved by us having apparently been lost sight of.

8. These provisions of the draft rules appeared to us to go beyond what was intended or had been sanctioned. Opium is considered to be specially injurious to persons of Burmese race, and for this reason we had decided, with Your Lordship's approval, to attempt to restrict and ultimately prevent the use of opium by such persons. But this consideration does not apply in the case of non-Burmans. In Upper Burma, non-Burmans are permitted to use opium subject only to restrictions similar to those in force in other Indian provinces. It is not in accordance with our instructions communicated to the Chief Commissioner to impose on non-Burmans in Lower Burma restrictions materially more stringent than those to which they are subject in Upper Burma. In order to ascertain the consumption and thereby facilitate the detection and prevention of smuggling, we should have been willing to approve rules requiring the registration of non-Burman consumers of opium for information merely, and not as a condition of possession. We were, however, advised that such rules are not authorised by the Opium Act, would possess no legal validity, and could not be enforced if disregarded. We therefore decided to omit or recast those provisions of the draft rules which required the registration of non-Burmans, and to instruct the Chief Commissioner to obtain by executive measures the information required to enable him to limit the quantity of opium to be issued to each licensed shop. We invite attention to the correspondence* which has passed between the Chief Commissioner and ourselves regarding the new rules, and which contains a full expression of our views upon this matter, and our reasons for the decision arrived at. In the latest communication which we have received from the Chief Commissioner on the subject, Mr. Fryer admits that restrictions on the use of opium by non-Burmans in Lower Burma should not be made more stringent than they are in Upper Burma or in other Indian provinces. He hopes that it will be found possible to obtain by executive measures the information necessary for fixing the issues of Government opium: but, if not, he considers that it may become necessary to authorise the registration of non-Burmans by a special law.

* *Vide* Proceedings in the Finance and Commerce Department Separate Revenue (Opium), July 1893, Nos. 763 to 775.

9. We forward herewith, for Your Lordship's information, a copy of the new rules in the form in which they have been finally approved by us. Your Lordship's attention is invited to the very complicated nature of the rules, and the amount of interference which they inevitably involve with the habits and life of the people of Burma. The experiment which we have thus resolved to try is of much difficulty and uncertain success. To widen its scope by extending prohibition to the non-Burman population would, in our opinion, not merely enhance the difficulties to be overcome, and largely increase the chances of failure, but would also involve an amount of harassment of the people and risk of oppression for which there is no justification.

*Schedule of Papers.*

Letter from the Chief Commissioner, Burma, No. 146—3 O.-4, dated the 12th September 1893, and enclosures.

Letter to the Chief Commissioner, Burma, No. 4949 Ex., dated the 14th November 1893, and enclosure.

No. 146—3 O.-4, dated 12th September 1893.

From—C. G. BAYNE, Esq., Revenue Secretary to the Chief Commissioner, Burma,

To—The Secretary to the Government of India, FINANCE AND COMMERCE DEPARTMENT.

In reply to your letter No. 2567 Ex., dated the 28th June 1893, I am directed to submit a final draft of rules under the Opium Act, which has been prepared after publication for criticism of the rules forwarded with that letter. The rules were published during the first week of July in English in the official Gazette and in the principal Rangoon English newspapers, and in Burmese in the principal

Appendix XL.

Rangoon vernacular newspaper. Criticisms were invited up to the 7th August. The only criticisms which have been received from non-officials have been a memorial, to which 555 signatures were attached, which was received by post without any indication of the locality from which it came, and a letter from the Burma Branch of the British Medical Association. Copies of these communications are enclosed. I am also to enclose a copy of a letter from the Financial Commissioner, cited in the margin, in which he gives his opinion on the criticisms of the Association and on the draft rules.

Memorial dated 24th July 1893.
Letter, dated 12th August 1893, from the Honorary Secretary, Burma Branch of the British Medical Association.
Letter No. 731—59E, dated 22nd August 1893.

2. With reference to paragraph 7 of your letter, the Officiating Chief Commisssioner admits that restrictions on the use of opium by non-Burmans in Lower Burma should not be made more stringent than they are in Upper Burma or in other Indian Provinces. The object which Mr. Fryer had in view in requiring the registration of non-Burmans was to secure that issues of Government opium should be limited as nearly as possible to the licit demand, and this licit demand can, he considered, be ascertained with accuracy only by the registration of consumers. It having been decided that non-Burmans are not to be registered, the issues of Government opium, so far as they are concerned, will have to be fixed during the present year on a consideration of the numbers registered in April—June last, and in future years after examination of the registers of sales which will be kept up by licensed vendors of opium. It is impossible to say at present whether the information thus obtained will be sufficient for the purposes of Government. Mr. Fryer hopes that it will. If it is found to be insufficient, it may become necessary to authorise the registration of non-Burmans by a special law in order to secure the necessary information.

3. Mr. Fryer accepts the changes made in the rules as stated in paragraphs 8 and 9 of your letter. These changes will make it more difficult to regulate the issue of opium, but, on the other hand, by giving all habitual consumers ample opportunity to register themselves, and by enabling such consumers to obtain opium legally without difficulty, they will tend to diminish the difficulty of enforcing the opium law by reducing the numbers of unregistered consumers.

4. In reply to paragraph 11 of your letter I am to solicit a reference to the remarks made regarding draft rule 57 (1)* in my letter No. 22—3 O.-1, dated the 2nd May 1893. After fully considering the objection to the rules which you point out, the Officiating Chief Commissioner considers it expedient that they should be retained. It is desirable for the reasons stated in my letter of May that Government should have the power of selling opium itself. The Financial Commissioner and many experienced officers advocate the abolition of the licensed vendor system altogether and the substitution for it of a system of retail vend by the agency of Government alone. Mr. Fryer does not accept this view, because he considers that in places where the number of consumers is large it would be impracticable and undesirable to arrange for the sale of opium retail by direct Government agency. But he is of opinion, for the reasons already stated, that in a few places sale by direct Government agency will be the best method of supplying the licit demand for opium. From the beginning of the introduction of the new rules there will probably be places where the licit demand cannot well be met from a licensed shop, but where the number of registered consumers, though not large enough to justify the opening of a shop, is yet large enough to render it expedient to provide means for procuring opium legally. Year by year, as the number of registered consumers diminishes, the number of such places will increase. In such places it is advisable to sell opium by direct Government agency. If no means of procuring opium are provided, the temptation to smuggle and the profits of smuggling will be so great that Government will be unable to suppress the practice. It is clearly expedient, therefore, that means should be provided of procuring opium legally. It is not expedient to license shops in such places, and it follows that the best means of meeting the licit demand is for Government to sell opium itself. Mr. Fryer accordingly recommends that the rules quoted in paragraph 11 of your letter should be retained.

* Original number.

5. I am to submit the following remarks in explanation of certain alterations made in the rules forwarded with your letter. The numbers quoted in these remarks are the numbers in the draft now submitted. For convenience of reference the numbers of the rules, as given in your draft, are entered in brackets, where they differ from the present numbers. The alterations are printed in italics.

*Rule I (xiii) and (xiv).*—In view of the representations of the Burma Branch of the Medical Association, "medical practitioners" and "pharmacists" have been separately defined. The definition of "medical practitioner" is designed to embrace all medical practitioners qualified under the English Medical Acts as well as those holding medical diplomas of Indian universities. Foreign medical practitioners are not included, but as such practitioners rarely, if ever, come to Burma, it is unnecessary to include them. The Officiating Chief Commissioner agrees with the Association that there is no risk that professional men of the class to which the new definition of "medical practitioner" applies will use opium for any but medical purposes, and it is consequently unnecessary to put any restrictions on their dealings with the drug. In order to give effect to this view the terms "medical practitioner" and "pharmacist" have been separately defined and amendments have been made in subsequent rules, as will be explained hereafter, authorising medical practitioners to deal in opium, etc., without restriction. Mr. Fryer does not think it necessary to limit by rule the quantities of opium, etc., which medical practitioners may possess or to make any rule regarding the verification of their titles as suggested by the Financial Commissioner. If it is conceded, as Mr. Fryer thinks it may be conceded, that there is no danger that gentlemen of this class will deal in opium illicitly, no useful purpose is served by subjecting them to rules which are unnecessary and which they will probably regard as offensive. The definition of "pharmacist" includes dealers in European drugs, who should be required, as they have hitherto been required, to take out licenses. The Officiating Chief Commissioner considers it unnecessary to change the term "doctor" as recommended by the Association, as it is the most convenient word for describing the class to which it refers. The Burmese word "sayah" would be unsuitable, because it includes many classes, *e. g.*, schoolmasters and jugglers, which have nothing to do with medicine. The term "hakim," being an unknown word in Burma, is equally unsuitable.

*Rule 1 (xx).*—The first clause of this definition has been amended on the recommendation of the Commissioner of the Northern Division. The Commissioner has represented that Shans and Palaungs.* as well as Kachins, are in the habit of consuming opium in certain districts. It is inadvisable to attempt to prevent them from doing so, both because there is no reason to suppose that they suffer evil effects from the use of the drug, and because it would be impossible in these wild parts to enforce the rules. The words "residing in any district in which the cultivation of the plant is permitted" have been omitted because on consideration, the Chief Commissioner is of opinion that it is inexpedient that the exception of Kachins, etc., from the rules applicable to Burmans should be *limited* to certain districts. The second clause of the definition has been altered, because in its original shape it excluded large numbers of Karens and Talaings. Karens are scattered over the greater part of Lower Burma and usually speak some dialect of Karen as their vernacular. Talaings are the original inhabitants of Pegu and Tenasserim. In the greater part of Pegu they have become completely Burmanised, but there are some Talaings in the Amherst District who still speak Talaing as their vernacular. It is desirable that these races should be treated in the same way as Burmans in the matter of opium, because, unlike the wild tribes which inhabit the extreme north of the province, they are not accustomed to consume opium and suffer equally with Burmans from its evil effects. The object of the alteration which has been made is to place them on precisely the same footing as Burmans.

*Rules 7 and 11.*—These rules have been added in pursuance of the intention, stated above, of excluding medical practitioners from the scope of the rules.

*Rules 9 (8) (a) (ii) and (b) (iii).*—The term "pharmacist" has been subsitituted for "medical practitioner" in order to bring the rule into accordance with the change in definitions.

*Rule 12 (10).*—The words "or pharmacist" have been inserted in the last line. With refereuce to paragraph 6 of your letter, the Chief Commissioner, concurring with the Financial Commissioner, considers that the quantities of opium, etc., prescribed by rule 12 (10) are suitable.

* Palaungs are a semi-savage race, akin to Shans, inhabiting the Ruby Mines District. The number of Palaungs according to the Census of 1891 was 8,684 (Burma Census Report, Volume II, page 264, and Volume I, Appendices, page xxxviii).

*Rule 19 (17).*—This rule has been amended in view of the representation of the Medical Association that a limit of one seer is too low a limit of possession in the case of chemists. The limit has accordingly been raised to five seers, which the Chief Commissioner considers sufficient.

*Rule 26 (24).*—An addition has been made in the second paragraph of this rule providing that certificates shall be signed by Deputy Commissioners, or by an Assistant Commissioner, or Extra Assistant Commissioner, whose language is English, to whom the Deputy Commissioner may delegate the power of signing certificates. The addition is made in order to diminish the risk of certificates being forged. If certificates are issued by Township Officers, they will ordinarily be signed by Burmese officers whose signatures can be much more easily forged than English signatures. The form of certificate has been amended so as to provide for the entry in it of the name of the father and of the village of the person registered. These additions are required to enable enquiries to be made, when necessary, under rule 67 (63). There is little variety in Burmese names, and it is very difficult to trace a Burman by his name only.

*Rule 27 (25).*—The Officiating Chief Commissioner has re-inserted in this rule the words regarding consumers sentenced to imprisonment which were entered in the rules submitted in May and were expunged by the Government of India. These words were inserted for the following reasons. Opium is not given to prisoners in jail except in very rare instances, when it is administered medicinally in order to facilitate the breaking of the opium habit. Consequently a man who enters on a term of imprisonment is deprived of opium under jail rules. If his imprisonment lasts for any length of time, the craving for opium ceases, the habit is broken, and no hardship is caused by prohibiting him from possessing opium after his release. On the contrary, by removing his name from the list of registered consumers, Government facilitates the reformation of his character. As the opium habit is considered to have a prejudicial effect on the moral character of Burmans, an *ex*-criminal who is prohibited by law from consuming opium will, it is supposed, have a better chance of becoming a reformed character than one who is still permitted to consume opium. The period of six months was fixed on the advice of the late Officiating Inspector General of Jails, Surgeon-Major Dalzell, who remarked as follows :—

"In my experience it has generally been found practicable to break prisoners of the opium habit within three months; there are, however, cases which require a longer time, and I therefore consider it advisable to fix the limit at six months."

In view of these considerations the Officiating Chief Commissioner thinks that the clause should stand as originally drafted, and it has been inserted in the rules now submitted. A sentence has been added to provide for cases in which sentences are reversed on appeal. Arrangement will be made by executive order for the communication to Deputy Commissioners of the names of prisoners to whom the rule applies.

*Rule 32 (30).*—Words have been added to the first sentence of this rule corresponding to the addition made to rule 26 (24).

*Rule 46.*—This rule has been inserted in order to enable medical practitioners to import opium. As the only kind of opium used in medicine is Turkish opium, it is not necessary to authorise the importation of medical preparations otherwise than by sea.

*Rule 47 (44).*—Amendments have been made in this rule corresponding to those made in rule 19 (17).

*Rules 52 (49) and 53 (50) (i) and (iii).*—The words "or pharmacist" have been inserted in the last line.

*Rules 54 and 58 (54) (ii).*—These rules have been added in order to legalise the sale of opium by medical practitioners. Their object would be effected in shorter language by a single rule authorising medical practitioners to sell opium, etc., for medical purposes. As, however, the sale rules are divided into rules regarding wholesale sale and rules regarding retail sale, it has been thought better to make separate rules under each head. Cases of wholesale sale by medical practitioners would be rare, but they may occur, as when a practitioner is retiring and wishes to sell his stock at once to a brother practitioner or a pharmacist.

*Rules 58 (54) (iv) and 62 (58) (a).*—"Pharmacist" has been substituted for "medical practitioner."

*Rule 67 (63).*—The last sentence of this rule has been modified for reasons which are explained in the remarks in a latter part of this letter regarding the "daily account of retail sales."

*Rule 68 (64).*—The words "in Burmese or English" have been inserted in the first line for the purpose of securing that vendors make entries of sales in a language intelligible to inspecting officers. As the rule first stood, the licensed vendor, who would almost invariably be a Chinaman, might make the entries in Chinese if he chose. The words "immediately after making each sale" have been inserted in the last line for the purpose of securing that sales are entered without delay. Appendix XL.

*Rule 69 (65).*—The words "or pharmacist" have been inserted after "medical practitioner."

*Rule 71 (67).*—The latter part of this rule has been amended so as to authorise Deputy Commissioners to grant rewards up to ₹100, Commissioners up to ₹200, and the Financial Commissioner up to ₹500. The Financial Commissioner has represented that considerable hardship is occasionally caused to Excise officers who have made important seizures by the delays which must occur before the Financial Commissioner's sanction can be obtained to rewards. Excise officers are compelled to advance money to informers out of their own pocket, and it is hard on them that they should have to wait a month or more before they are reimbursed. It must be borne in mind that the task of repressing smuggling will be very difficult when the new rules come into force. It is accordingly desirable that the zeal of Excise officers should be stimulated by the prompt payment of rewards.

*Daily account of retail sales to Burmans.*—The first column has been expanded into three for the reasons stated in the remarks under rule 26 (24). The particulars to be entered in the new columns would be taken from the purchaser's certificate. The original second column has been expanded into two and the words "in township, district, in Lower Burma," in the heading of the form have been transposed. The first of these changes has been made in order to provide for the entry in the register of sales both to Burmans registered in the township of sale and to Burmans registered in other townships. The second change has been made in order to avoid ambiguity. The heading of the form, in its original shape, might be held to mean that sales may be made only to persons registered in the township in which the shop is established or that no sales need be registered except sales to such persons. If the register is amended as suggested above, it will contain sufficient information to enable a Deputy Commissioner to trace purchasers under rule 67 (63). That rule has therefore been modified so as to provide that vendors shall communicate to the Deputy Commissioner the particulars in his register. It is expedient to define precisely what a vendor shall communicate. Otherwise he may, ignorantly or designedly, communicate particulars which are not sufficient for the purpose for which they are supplied.

*Daily account of retail sales to non-Burmans.*—The first column of this appendix has been expanded into three columns. It having been decided that Non-Burmans are not to be registered, this modification is expedient in order to facilitate the tracing of purchasers where necessary.

---

## DRAFT RULES.

### *Definition.*

1. In these rules, unless there be something repugnant in the subject or context,—

(i) "India" means the territory included within the British frontier lines on the extreme west, north, and east of British India.

(ii) "Lower Burma" means the territories for the time being comprised in Lower Burma under sub-sections (1) and (2) of section 2 of the Upper Burma Laws Act, 1886; "Upper Burma" means the whole of Burma, except Lower Burma and the Shan States.

(iii) "Opium" means the inspissated juice of the poppy and beinsi and beinchi, but does not include poppy-heads, nor kunthôn, nor beinye, nor any preparation or admixture thereof, nor any other intoxicating or narcotic preparation of opium or of the poppy.

(iv) "Government opium" means opium sold or issued by a Government officer empowered to sell or issue opium, and includes bensi and beinchi made or prepared from such opium.

(v) "Medical preparation" means any preparation or

Appendix XL.

admixture of opium intended for medical purposes only.

(vi) "Poppy-heads" means the capsules of the poppy-plant.

(vii) "Tola" means a weight of 180 grains Troy.

(viii) "Seer" means a weight of 80 tolas.

(ix) "Viss" means 3·65 pounds Advoirdupois.

(x) "Pé" means 1·75 of an acre.

(xi) "Opium," "Government opium" and "medical preparations," when sold in any quantity not exceeding 3 tolas in weight, shall be deemed to be sold "retail," and when sold in larger quantities shall be deemed to be sold "wholesale." Poppy-heads, when sold in any quantity not exceeding 5 seers in weight, shall be deemed to be sold "retail," and when sold in any larger quantity shall be deemed to be sold "wholesale."

(xii) "Licensed vendor," used with reference to opium or to poppy-heads, means a person to whom a license for the sale of opium or poppy-heads, or both, by retail has been granted by the Deputy Commissioner under rule 60.

(xiii) "Medical practitioner" means a person who *has been registered under an English Medical Act, or who has received a medical diploma from an Indian University and who* practises medicine according to European methods.

(xiv) "*Pharmacist*" *means a person* who deals in European medicines and drugs as a means of livelihood, and to whom a license has been granted by the Deputy Commissioner under rule 62.

(xv) "Doctor" means a person who practises medicine according to Asiatic methods as a means of livelihood, and to whom a license has been granted by the Deputy Commissioner under rule 62.

(xvi) "Tattooer" means a Burman who practises tattooing of the human body according to Burmese methods, and to whom a license has been granted by the Deputy Commissioner under rule 62.

(xvii) "Import," "export" and "transport" have the respective meanings assigned to them in the Opium Act, 1878.

(xviii) "Upper Burma-grown opium" means opium manufactured from the poppy-plant grown in those parts of Upper Burma in which the cultivation of the plant is permitted.

(xix) "Civil Surgeon" means a Civil Surgeon or other principal medical officer of a district.

(xx) "Burman" means any person born of parents both of whom belong to races indigenous to Burma except a Kachin *or a Shan or a Palaung*.

Every person who ordinarily wears a dress commonly worn by persons of any race indigenous to Burma and speaks Burmese, *Karen or Talaing* as his vernacular language, shall be presumed to be a Burman until the contrary is proved.

(xxi) "Non-Burman" means any person who is not a Burman.

(xxii) "Village" means a village as defined in the Lower Burma Village Act, 1889, and the Upper Burma Village Regulation, 1887.

(xxiii) "Town" means an area declared to be a town for the purposes of the Lower Burma Towns Act, 1892, or the Upper Burma Towns Regulation, 1891.

(xxiv) "Headman" means in the case of villages a headman as defined in the Lower Burma Village Act, 1889, or the Upper Burma Village Regulation, 1887, and in the case of towns a headman of a ward appointed under the Lower Burma Towns Act, 1892, or the Upper Burma Towns Regulation, 1891, as the case may be.

*Cultivation.*

2. Subject to the payment of the duty, and to the conditions laid down in the following rules, the poppy-plant may be grown in the Kachin villages in the Katha, Bhamo and Upper Chindwin Districts, and in other local areas in which the Chief Commissioner may, from time to time, by notification in the *Burma Gazette*, permit such cultivation.

3. A duty of 8 annas shall be levied for each quarter of a pé of poppy cultivation. A fraction of a quarter of a pé shall be charged as a quarter of a pé. The above duty may, with the sanction of the Commissioner of the Division, be commuted to a lump-sum payment by any village or tribe, or may be remitted entirely by the Financial Commissioner.

4. The Local Government may, at any time, by notification in the *Burma Gazette* giving six months' notice, enhance the rate of duty in any local area up to any rate not exceeding R1 for a quarter of a pé or fraction thereof.

5. The measurement of the area under poppy cultivation shall be effected by headmen under such rules as to supervision and otherwise as the Financial Commissioner may from time to time prescribe.

*Manufacture.*

6. Opium may be manufactured on account of Government.

*7. Opium and medical preparations may be manufactured by a medical practitioner.*

8. In any local area in Upper Burma in which the cultivation of the poppy-plant is permitted, Upper Burma-grown opium and medical preparations therefrom may be manufactured by any non-Burman from poppy grown in such area.

9. (*a*) In Upper Burma—

(i) Opium may be manufactured by a licensed vendor, subject to the conditions of his license.

(ii) Opium and medical preparations may be manufactured by a *pharmacist*, doctor, or tattooer, subject to the conditions of his license.

(*b*) In Lower Burma—

(i) Government opium may be manufactured by a licensed vendor, subject to the conditions of his license.

(ii) Government opium and medical preparations therefrom may be manufactured by a doctor or tattooer, subject to the conditions of his license.

(iii) Opium and medical preparations may be manufactured by a *pharmacist*, subject to the conditions of his license.

*Possession.*

10. Any person duly authorized in that behalf may possess opium, medical preparations, and poppy-heads on account of Government.

11. *A medical practitioner may possess opium, poppy-heads, and medical preparations.*

12. Any person may possess poppy-heads not exceeding 5 seers in weight, opium not exceeding 3 tolas in weight, and medical preparations not exceeding 6 tolas in weight, provided that he has bought the poppy-heads, opium, or medical preparations from a medical practitioner or *pharmacist* or doctor, and requires them for medical purposes only.

13. In Upper Burma any non-Burman may possess poppy-heads not exceeding 5 seers in weight which have been bought from a cultivator in a local area in which the cultivation of the poppy-plant is permitted, or from Government, or a licensed vendor, and opium not exceeding 3 tolas in weight which he has bought from a cultivator in a local area in which the cultivation of the poppy-plant is permitted or from Government, or a licensed vendor.

14. In Lower Burma—

(i) Any Burman whose name has been entered in, and has not been removed from, the register prescribed in rule 26 may possess poppy-heads not exceeding 5 seers in weight, and Government opium not exceeding 3 tolas in weight, which he has bought from Government or from a licensed vendor.

(ii) Any non-Burman may possess poppy-heads not exceeding 5 seers in weight, and Government opium not exceeding 5 tolas in weight, which he has bought from Government or from a licensed vendor.

15. In any local area in which the cultivation of the poppy-plant is permitted, any non-Burman may possess any quantity of poppy-heads or opium being the produce of poppy-plants grown in such local area, or medical preparations manufactured therefrom.

16. Subject to the conditions of his license, a licensed vendor in Lower Burma may possess any quantity of Government opium and poppy-heads obtained by him from Government or from any other licensed vendor who has sold the same to him in accordance with the conditions of his license.

17. Subject to the conditions of his license, a licensed vendor in Upper Burma may possess any quantity of opium and poppy-heads obtained by him from Government or from a holder of a license for wholesale vend and sold to him by such vendor in accordance with the conditions of his license, or from a cultivator authorized to sell the same under rule 53 (ii).

18. Subject to the conditions of the pass, a holder of a pass for transport or import may possess the poppy-heads or opium covered by the pass.

19. Subject to the conditions of his license, a *pharmacist* may possess any quantity of poppy-heads not exceeding 10 seers in weight, and of opium *not exceeding* 5 *seers in weight*, and of medical preparations not exceeding 5 seers in weight.

20. Subject to the conditions of his license, a doctor in Upper Burma may possess any quantity of poppy-heads not exceeding 10 seers in weight, and of opium or of medical preparations not exceeding 10 tolas in weight.

21. Subject to the conditions of his license, a doctor in Lower Burma may possess any quantity of poppy-heads not exceeding 10 seers in weight, and of Government opium or of medical preparations made therefrom not exceeding 10 tolas in weight.

22. Subject to the conditions of his license, a tattooer may possess in Upper Burma any quantity of opium and of medical preparations not exceeding 10 tolas in weight, and in Lower Burma any quantity of Government opium and of medical preparations made therefrom not exceeding 10 tolas in weight.

23. A traveller or visitor entering Burma by land from the Shan States or from a country out of India may, while in Burma, possess opium produced in the Shan States or out of India for the personal use of himself and attendants and not for sale or barter in any quantity not exceeding in weight 5 tolas for each person.

24. A horse dealer importing horses or ponies into Burma from the Shan States or a country out of India may, while in Burma, possess opium produced in the Shan States or out of India in any quantity not exceeding in weight 5 tolas for each horse or pony for the time being in his possession.

25. Any person specially licensed in that behalf by the Deputy Commissioner of the district in which he resides or trades may possess in Upper Burma opium and medical preparations, and in Lower Burma Government opium and medical preparations made therefrom, in such quantity and for such period as may be specified in the special license: provided that no such special license shall be granted without the previous sanction of the Commissioner.

*Registration of persons in Lower Burma who are permitted to possess Government opium.*

26. A register in the form prescribed in the appendix to these rules shall be maintained in each township of every district in Lower Burma, showing the names of Burmans resident in the township who desire to be registered as consumers of opium. An extract of the register, for each village or ward, called the Village Register, shall be given to the headman of the village or ward, and shall be maintained by him. A combined register for the entire district, called the District Register, shall be maintained by the Deputy Commissioner.

In this register shall be entered only the names of Burmans of 25 years of age or upwards. To every person whose name is entered in the register a certificate in the following form, *signed by the Deputy Commissioner or by an Assistant or Extra Assistant Commissioner whose language is English to whom the Deputy Commissioner may delegate the power of signing certificates*, shall be given:—

"Certified that the name of , a Burman, *son of* *of* *village*. has been entered in the register prescribed by rule 26 of the rules framed under the Opium Act, I of 1878, for Burma, for the registration of Burmans who desire to be registered as consumers of opium, of the township of , and that the licensed vendor of the opium shop located at* or any other licensed vendor in Lower Burma, is authorized to sell to the said poppy-heads or opium in the quantities permitted by or under the said rules on the production of this certificate."

*Here enter the shop provided for the supply of the township.

27. In the Rangoon town district the Deputy Commissioner shall exercise the powers and perform the duties assigned by these rules to a Township Officer in addition to those of a Deputy Commissioner.

28 When six months, or such larger period as the Chief Commissioner may prescribe by notification in the *Burma Gazette*, shall have elapsed from the date on which these rules come into force, the register shall be closed and no new name shall be entered in it, except as provided below in this rule or in the subsequent rules providing for transfer of names from the register of one township or district to that of another. Provided that any Burman of 25 years of age or upwards who may have been prevented by absence or other reasonable cause from registering his name before the prescribed date shall be entitled to have his name registered at any time if he is otherwise eligible for registration.

29. Any person whose name is borne on the register may at any time apply orally or in writing to the Township Officer to have his name struck off the register, and the Township Officer shall forthwith, after recovering the certificate granted to him under rule 26, cause his name to be struck off the Township and Village Register, and shall report to the Deputy Commissioner, who shall strike his name off the District Register. But no such person shall be entitled to have his name restored to the register. *If any person whose name is borne on the register is sentenced to imprisonment for six months or more, his name shall be struck off the register. If there is no appeal against the sentence, his name shall be struck off at once. If the sentence is appealable, his name shall be struck off after the sentence has been confirmed.*

30. When any person whose name is borne on the register dies, the headman of the village or ward shall report his death to the Township Officer, who shall thereupon recover and destroy the certificate granted to him under rule 26, cause his name to be struck off the Township and Village Register, and make report to the Deputy Commissioner, who shall cause his name to be struck off the District Register.

31. When any person whose name is borne on the register intends permanently to leave the township or district, he shall inform the headman of the village or ward. The headman shall make report to the Township Officer, who shall thereupon endorse on the certificate granted to him under rule 26 the words "the name of may be transferred to the register of township ," and shall cause his name to be struck off the Township and Village Register, and shall report to the Deputy Commissioner. If the person aforesaid is leaving the district, the Deputy Commissioner shall strike his name off the District Register. If he is changing his residence to another township of the same district, the Deputy Commissioner shall cause the District Register to be corrected accordingly, and shall direct the person to report himself to the officer in charge of the township in which he intends to reside.

32. Any person whose name has been struck off the register under rule 31 may apply to the officer in charge of the township to which he has changed his residence to have, his name entered in the register, and on production by such person of the certificate granted under rule 26, duly endorsed under rule 31, the Township Officer shall, after such enquiry as he may consider necessary, cause his name to be entered in the Township and Village Register, and shall report to the Deputy Commissioner, who shall cause his name to be entered in the District Register, *and shall cause to be delivered to him a new certificate to be exchanged for the old one, which shall be destroyed.* If a person produces before a Township Officer a document purporting to be a certificate granted under rule 26, duly endorsed under rule 31, the Township Officer shall, if he doubts the genuineness of the document, make such enquiries as he considers necessary, and, if he finds that the document is not genuine, shall refuse to enter the applicant's name in the register.

33. The Township Officer and in the Rangoon town district the Deputy Commissioner shall annually, during the months of February and March, test the entries in the register by verifying the existence of the persons whose names are borne on the register and the death or removal of the persons whose names have been struck off the register during the year, and shall, if necessary, correct the register.

*Transport.*

34. Any person, other than a licensed vendor, or holder of a licence for wholesale vend, may transport opium, medical preparations, and poppy-heads which he may legally possess from one place to another.

Appendix XL.

Appendix XL.

35. (i) A licensed vendor or holder of a license for wholesale vend under rule 55 may transport, under a transport pass granted in such form as the Financial Commissioner may, from time to time, prescribe, opium or poppy-heads—

(*a*) from one district to another; or

(*b*) from one township to another township of the same district

(ii) A transport pass must be obtained for each consignment.

(iii) The transport pass shall be granted—

in case (*a*), by the Deputy Commissioner of the district and

in case (*b*), by the Township Officer of the township,

from which, as the case may be, the opium or poppy-heads is or are to be transported.

36. (i) The transport part shall specify—

(1) the name of the consignor;

(2) the name of the person in charge of the consignment;

(3) the place from which the consignment is to be transported;

(4) the name of the consignee;

(5) the number of packages and the weight and contents of each;

(6) the destination of the consignment; and

(7) the period for which the pass shall remain in force.

Each package in the consignment shall be stamped in the presence of the officer granting the pass with his official seal across the seams.

(ii) Such transport pass shall be granted only on production by the person applying for it of a written permission to apply for such pass—

in case (*a*), from the Deputy Commissioner of the district; and

in case (*b*), from the Township Officer of the township,

to which, as the case may be, the opium or poppy-heads is or are to be transported.

(iii) In case (*a*), if the officer granting the written permission thinks fit, he may expressly permit the application to be made for transport direct to the township of destination, and in this case he shall send a copy of the written permission to the Township Officer of the township.

(iv) A copy of the transport pass shall be sent—

in case (*a*), to the Deputy Commissioner of the district; and

in case (*b*), to the Township Officer of the township,

to which, as the case may be, the consignment is to be transported.

(v) Every pass granted for the transport to another district of opium or poppy-heads shall show on the face of it whether it is to be presented for examination to the Deputy Commissioner of the district to which the consignment is to be transported, or to the Township Officer of the township of destination. Such a pass may be enfaced for the presentation to the Township Officer of the township of destination only when the written permission to apply for the pass expressly allows this. If the pass is so enfaced, the Deputy Commissioner of the district to which the consignment is being transported shall, without delay, forward, on receipt, the copy of the transport pass referred to in sub-rule (iv) to the Township Officer of the township of destination.

(vi) On arrival at destination the transport pass and the consignment shall be presented for examination and weighment to, and shall without delay be examined and weighed by—

in case (*a*) the officer named in this behalf on the face of the pass; and

in case (*b*), the Township Officer of the township,

to which the consignment has been transported.

37. Any Deputy Commissioner may extend the period for which a transport pass under rule 35 has been granted upon application for such extension by the person in charge of the consignment of opium or poppy-heads covered by the pass. Provided that—

(i) due cause satisfactory to such Deputy Commissioner be shown for such extension; and

(ii) the package or packages of the consignment is or are intact.

Any extension so granted shall be endorsed upon the pass by the Deputy Commissioner granting it.

38. An officer granting a transport pass may make it a condition of the pass that the bulk of the consignment shall not be broken in transit.

If no such condition is made, the holder of a license for wholesale vend under rule 55, who is transporting a consignment under transport pass obtained in accordance with rule 35, may break bulk in transit for the purpose of effecting, with in the area specified in his license, a sale by wholesale of the whole or part of the opium or poppy-heads covered by the said pass: Provided that such sale shall be recorded and attested on the transport pass by an officer not below the rank of a Township Officer. An officer attesting a sale shall re-seal the packages as required by rule 36 after re-examining and re-weighing them.

On all Upper Burma-grown opium or poppy-heads transported from a local area in which the cultivation of the poppy-plant is permitted to a district or township in which such cultivation is not permitted, there shall be levied the same duty as may for the time being be leviable on opium or poppy-heads imported by land into Burma.

*Import.*

39. Government may import medical preparation, poppy-heads on its own account.

40. A Shan or foreign horse-dealer importing horses or ponies into Burma may import into Burma opium produced in the Shan States or out of India in any quantity not exceeding 5 tolas for each horse or pony in his possession.

41. A Shan or foreign traveller or visitor entering Burma by land from the Shan States or from a country out of India may import into Burma opium produced in the Shan States or out of India for the personal use of himself and his attendants and not for sale or barter in any quantity not exceeding in weight 5 tolas for each such person.

42. (i) Subject to the payment of the duty which may for the time being be imposed by the Governor General in Council, opium or poppy-heads produced out of India may be imported by land into Upper Burma by a licensed vendor or holder of a license for wholesale vend under and subject to the conditions of an import pass granted in such form as the Financial Commissioner may, from time to time, prescribe.

(i) An import pass must be obtained for each importation.

(ii) Opium or poppy-heads imported into Upper Burma under a pass shall be taken as soon as possible to the opium warehouse or treasury office of the district into which the opium or poppy-heads is or are first imported.

(iv) The import pass shall be granted by the Deputy Commissioner of the district into which the opium or poppy-heads is or are imported, or by some officer authorised by him to grant such passes.

(v) The import pass shall specify—

(1) The name of the importer;

(2) The name of the person in charge of the importation;

(3) The route by which the importation is to be brought;

(4) The number of packages and the weight and contents of each;

(5) The warehouse or treasury to which the opium or poppy-heads must be taken;

(6) The period for which the pass shall remain in force; and

(7) The amount of duty paid or payable.

(vi) A copy of every import pass granted by an officer, other than the Deputy Commissioner of the district, shall be forthwith sent by the officer granting it to the Deputy Commissioner.

43. On arrival at the opium warehouse or treasury the opium or poppy-heads shall be examined and weighed and compared with the pass by the officer in charge of the warehouse or treasury, who shall retain the pass and give the person bringing the opium or poppy-heads a receipt for the same in such form as the Financial Commissioner may prescribe.

44. No opium shall be removed from an opium warehouse or treasury until the full duty payable on it has been paid.

The officer in charge of an opium warehouse or treasury shall report to the Deputy Commissioner of the district the arrival of each importation, and shall send him the pass under which the opium or poppy-heads has or have been imported as soon as possible after the arrival of each importation.

45. The officer in charge of an opium warehouse or treasury shall keep a register of arrivals, deliveries, and other transactions under his charge in such form as the Financial Commissioner may, from time to time, prescribe.

*46. Opium, medical preparations, and poppy-heads produced out of India may be imported by sea by a medical practitioner.*

47. Opium, medical preparations, and poppy-heads produced out of India, and not exceeding 5 seers in weight in the case of opium, 5 *seers in weight in the case of* medical preparations, and 10 seers in weight in the case of poppy-heads, may be imported by sea by a *pharmacist* holding a license under rule 62.

*Export.*

48. Government may export opium, medical preparations and poppy-heads on its own account.

*Further general provisions regarding opium and poppy-heads in transit.*

49. Every Deputy Commissioner and other revenue officer not below the rank of a Myoôk, every Police officer not below the rank of a Head Constable, and every Customs officer not below the rank of a Preventive officer is authorized to detain, so long as may be reasonably necessary for the inspection of the same, and to inspect any consignment of opium or poppy-heads in transit passing through his jurisdiction, and to call for production of the pass under which such opium or poppy-heads is or are transported or imported.

50. No railway administration or steam-boat company shall receive or convey opium or poppy-heads not covered and accompanied by a pass issued by an officer competent under these rules to grant the same, or shall convey opium or poppy-heads otherwise than in the immediate custody of its own officers to the station or landing place at which, according to the route prescribed in such pass, it should leave the railway or vessel. Opium or poppy-heads in transit by railway or steam-boat may be detained so long as may be reasonably necessary for the examination of the same, and the weight of each package and the number (when there are more than one) of the packages may be verified at any railway station or landing place at which the Chief Commissioner may, either generally or specially, direct such detention or examination.

51. (i) On weighment of transported opium on its arrival at its destination, or by an officer attesting a sale during transit, an allowance for dryage may be made by the officer making the weighment up to such extent as the Financial Commissioner may, from time to time, prescribe by notification in the *Burma Gazette*.

(ii) If on inspection of a consignment under rule 43 or rule 49, or on the arrival of a consignment at destination, any deficiency is found that cannot be accounted for by dryage or by any sale by wholesale as permitted by rule 38, the fact shall be reported to the Deputy Commissioner of the district.

*Wholesale sale.*

52. In Lower Burma Government opium in quantities exceeding 3 tolas and poppy-heads in quantities exceeding 5 seers in weight may be sold by one licensed vendor to another, and by Deputy Commissioners, Township and Treasury Officers, and by such other Government officers as may be specially empowered by the Financial Commissioner so to do, to any licensed vendor, or medical practitioner, *or pharmacist*, or doctor, or tattooer.

53. (i) In Upper Burma opium in quantities exceeding 3 tolas or poppy-heads in quantities exceeding 5 seers in weight may be sold, under such conditions as the Financial Commissioner may prescribe, by Deputy Commissioners of districts or Township Officers to any licensed vendor, to any holder of a license for wholesale vend, to any medical practitioner, to *any pharmacist*, to any doctor, and to any tattooer.

(ii) In local areas in Upper Burma in which the cultivation of the poppy-plant is permitted, a cultivator may sell to any non-Burman any quantity of opium or poppy-heads, the produce of his cultivation.

(iii) Subject to the conditions of his license, a holder of a license for wholesale vend in Upper Burma may sell opium in quantities exceeding 3 tolas or poppy-heads in quantities exceeding 5 seers to Government, or to a licensed vendor, or to a holder of a license for wholesale vend, or to a medical practitioner, *or to a pharmacist*, or to a doctor, or tattooer.

*54. A medical practitioner may sell opium and medical preparations in quantities exceeding 3 tolas and poppy-heads in quantities exceeding 5 seers in weight for medical purposes only.*

55. Subject to the payment of the fee for the time being prescribed under rule 56 and to the conditions laid down in the Opium Act, 1878, and in these rules, a Commissioner of a division in Upper Burma may grant to any non-Burman a license for wholesale vend of the opium and poppy-heads within his division or any part thereof. Appendix XI.

56. The Financial Commissioner may, with the previous sanction of the Chief Commissioner, fix the fee to be paid in each district for such a license, and may, from time to time, subject to the same sanction, alter, in the case of any district or districts, the fee so fixed.

57. Such license shall specify the district or districts in which sale of opium and poppy-heads may be made under it. It shall be in force from the date on which it is issued until the 1st April next following such date, and it shall then be returned to the Commissioner who issues it.

*Retail sale.*

58. (i) A Deputy Commissioner within his district, or a Township Officer within his township or any other officer of Government specially empowered by the Financial Commissioner may sell by retail, at such price as the Financial Commissioner may fix, Government opium or poppy-heads to any person in Lower Burma who is permitted to possess opium.

(ii) *A medical practitioner may sell by retail opium medical preparations, and poppy-heads for medical purposes only.*

(iii) Subject to the conditions of his license, a licensed vendor may sell by retail Government opium or poppy-heads to any person in Lower Burma who is permitted to possess opium, and opium or poppy-heads to any non-Burman in Upper Burma.

(iv) Subject to the conditions of his license, *a pharmacist* may sell by retail opium, medical preparations, or poppy-heads to any person for medical purposes only.

(v) Subject to the conditions of his license, a doctor in Upper Burma may sell by retail opium, medical preparations or poppy-heads to any person for medical purposes only.

(vi) Subject to the conditions of his license, a doctor in Lower Burma may sell by retail Government opium, medical preparations therefrom, or poppy-heads to any person for medical purposes only.

59. Unless the Financial Commissioner otherwise specially direct, a license for sale by retail shall be granted for one year only.

60. (i) Such limited number of shops in Upper Burma for the sale by retail of opium or poppy-heads or both, and in Lower Burma for the sale by retail of Government opium or poppy-heads, or both, as the Financial Commissioner may from time to time determine, may be allowed in each district, and the exclusive right of selling opium or poppy-heads by retail at one or more of these shops, under a license to be granted by the Deputy Commissioner, may be sold by or under the orders of the Deputy Commissioner before the commencement of each official year by public auction or in such other mode as the Financial Commissioner, with sanction of the Local Government, may direct. The Deputy Commissioner shall not be bound to accept the highest or any other bid. But if he refuses to accept any bid, he shall record his reasons for such refusal in writing. He shall not be bound to inform any bidder of his reasons for refusing his bid.

(ii) Such sale, whether by auction or otherwise, shall not be deemed to be complete until it has been confirmed by the Commissioner of the division. If the Commissioner declines to confirm the sale, he may order a fresh sale, or he may authorize the Deputy Commissioner to grant a license to any person to carry on the sale by retail on behalf of Government in the whole or in any part of a district.

61. Every person taking out a license for sale by retail under rule 60 shall sign a counterpart of the same in token of an engagement by him to duly observe and perform all the conditions expressed in the said license and in these rules, and shall give such security for the performance of his engagement or make such deposit in lieu of security as the Deputy Commissioner may require.

62. A Deputy Commissioner may grant a license—

(*a*) to any *pharmacist* for the sale by retail of opium, medical preparations, or poppy-heads, or all or any of them for medical purposes only;

(*b*) to any doctor in Upper Burma for the sale by retail of opium, medical preparations, or poppy-heads, or all or any of them for medical purposes only;

Appendix XL.

(*c*) to any doctor in Lower Burma for the sale by retail of Government opium, medical preparations therefrom, or poppy-heads, or all or any of them for medical purposes only;

(*d*) to any tattooer in Upper Burma for the possession of such quantity of opium or medical preparations, not exceeding 10 tolas in weight, as may be necessary for the ordinary practice of his profession, to be used only for tattooing purposes;

(*e*) to any tattooer in Lower Burma for the possession of such quantity of Government opium or medical preparations therefrom, not exceeding 10 tolas in weight, as may be necessary for the ordinary practice of his profession, to be used only for tattooing purposes.

63. Every person to whom a license is granted under rule 62 for the sale by retail of opium or medical preparations, or poppy-heads, or all or any of them, shall pay for his license such fee as may, from time to time, be fixed with the sanction of the Financial Commissioner, or a fee regulated in such manner and in accordance with such rules as the Financial Commissioner may prescribe, and the fee shall be specified in the license and shall be payable in such instalments, and the instalments shall be payable at such times and places as the Financial Commissioner may direct.

64. (i) A license for sale by retail of opium or poppy-heads, or both, granted under rule 60 may be recalled by the Deputy Commissioner if the holder violates any of the provisions of the Opium Act, 1878, or of the rules made thereunder, or any condition entered in the license, or if the holder of the license is convicted of breach of the peace, or of any other criminal offence during the term of the license.

(ii) If the license is recalled for any of these causes, the holder will have no claim to any compensation whatever, or to refund of any duty or instalment of duty already paid or to remission of any sum due from him to Government.

But it shall be in the discretion of the Deputy Commissioner to make such compensation, refund, or remission as he may think right.

(iii) If the Deputy Commissioner desires to recall a license before expiry of its term for any cause not specified in sub-rule (i), he may do so subject to the conditions that—

(*a*) he shall give 15 days' previous notice of his intention to recall the license and shall remit a sum equal to the duty for 15 days; or

(*b*) if notice be not given, he shall remit a sum equal to the duty for 15 days, and shall also make such further compensation in consideration of want of notice as the Commissioner may think fit.

65. A person who has been granted a license for the sale by retail of opium or poppy-heads, or both, under rule 60, may surrender his license on giving one month's notice to the Deputy Commissioner and on paying such fine, not exceeding the amount of duty for six months, or the amount of the loss caused to Government by the surrender, as the Deputy Commissioner may adjudge. If the Deputy Commissioner is satisfied that the reason for surrendering the license is adequate, he may, with the consent of the Financial Commissioner, remit the fine.

66. The Financial Commissioner may, from time to time, fix the maximum and minimum price at which in any district holders of licenses for sale by retail may sell opium or poppy-heads to the public.

If such maximum and minimum prices are fixed, they shall be specified in the license.

*Manner in which retail sales are to be made in Lower Burma.*

67. In every township and in the Rangoon town district the retail vendor of opium shall be furnished with a copy of the register of Burmans registered as consumers of opium in that township or district. A vendor may sell opium and poppy-heads within the prescribed limits of quantities—

(i) to non-Burmans;

(ii) to Burmans who produce certificates under rule 26. If any Burman produces a certificate the name in which is not included in the extract from the register received by the licensed vendor, he should at once report the *particulars of the* sale, *as entered in the daily account of retail sales*, to the Deputy Commissioner for such inquiry as that officer may consider necessary.

68. Every retail vendor, whether official or licensed vendor, shall keep *in Burmese or English* a daily account of sales of opium in the forms prescribed in the appendix to these rules, shall record therein, *immediately after making each sale*, the amount of opium daily sold to each person.

*Disposal of articles remaining with a licensed vendor after expiration of his license.*

69. If any person who has been a licensed vendor or holder of a license for wholesale vend under rule 55 has in his possession, on the expiration of his license, any opium or poppy-heads which he is unable to dispose of to the satisfaction of the Deputy Commissioner by private sale to other licensed vendors, or holders of licenses for wholesale vend under rule 55, or to a medical practitioner *or pharmacist*, he shall surrender the same to the Deputy Commissioner or to the officer in charge of the excise revenue.

And the incoming licensed vendor, or holder of a license for wholesale vend under rule 55, or, if the license has not been renewed, any licensed vendor, or holder of a license for wholesale vend under rule 55 within the district, shall on the requisition of the Deputy Commissioner, be bound, under penalty, if the Deputy Commissioner sees fit, of forfeiting his license, to buy the opium or poppy-heads, as the case may be, at such price as the Deputy Commissioner may adjudge, and in any quantity not exceeding that which the Deputy Commissioner may determine to be ordinarily saleable in two months by the person in whose favour the license has been renewed, or by the licensed vendor, or holder of a license for wholesale vend under rule 55, as the case may be.

Provided that, if the opium or poppy heads, or any part thereof be declared by the Civil Surgeon to be unfit for use, the Deputy Commissioner shall cause it or them, or that part, to be destroyed.

*Disposal of things confiscated.*

70. (i) All things confiscated under the Opium Act, 1878, except opium, medical preparations, poppy-heads, and the preparations and admixtures provided for in clause (iv) of this rule, shall be disposed of by the Deputy Commissioner by public auction.

(ii) Opium and medical preparations so confiscated shall be sent for examination to the Civil Surgeon, and, if declared by him to be fit for use, shall be disposed of in such manner as the Financial Commissioner may by general or special order direct. If declared to be unfit for use, it or they shall be immediately destroyed in the presence of the Deputy Commissioner, or some other officer deputed by him for the purpose. Such officer shall not be below the rank of Township Officer.

(iii) Poppy-heads so confiscated shall be disposed of as may be directed by the Deputy Commissioner or the officer in charge of the excise revenue of the district in which the confiscation is made.

(iv) All preparations and admixtures of opium or of the poppy not included in the definition of "opium" of "medical preparations" in these rules shall, when so confiscated, be immediately destroyed.

*Rewards to be paid out of the proceeds of Fines and Confiscations.*

71. (i) Any Magistrate convicting an offender under section 9, or any Magistrate or other authorized officer ordering the confiscation of anything under section 12 of the Opium Act, 1878, may grant in such proportions as he thinks fit, to any person or persons, who have contributed to the conviction of the offender or to the seizure of thing or things confiscated, a reward or rewards not exceeding in the aggregate the value of things confiscated, plus the amount of any fine imposed.

(ii) If in any case the fine is not realized or is only realized in part, or if the value of the confiscated articles is not realized, or is only realized in part, and if the total sum realized appears to the convicting Magistrate or to the magistrate officer ordering confiscation, as the case may be to be insufficient for the purpose of rewarding the person or persons who have contributed to the conviction of the offender or to the seizure of the thing or things confiscated, the *Deputy Commissioner* may, on the application of the said Magistrate or officer, as the case may be, grant to the said person or persons any reasonable reward or rewards not exceeding ₹100 in the aggregate as may seem fit. *In like manner the Commissioner may grant rewards not exceeding ₹200, and the Financial Commissioner may grant rewards not exceeding ₹500.*

72. The Financial Commissioner may direct by general order what classes of Excise officers shall receive rewards and what classes shall have no title to share therein.

*Forms of Licenses, Passes, Permits, and other Documents.*

73. (i) The Financial Commissioner may, with the sanction of the Local Government, from time to time, prescribe the forms in which licenses and passes under these rules shall be granted by the Deputy Commissioner.

(ii) The Financial Commissioner may also, from time to time, of his own authority, prescribe the forms of all registers, returns, accounts, and other documents not mentioned in sub-rule (i) for which he considers that forms should be provided.

(iii) The forms referred to in sub-rules (i) and (ii) shall be consistent with the provisions of the Opium Act, 1878, and with these rules.

*Miscellaneous.*

74. (i) Suspensions and remissions of demand on account of pé duty or on account of any other fees or duties leviable under these rules may be made under the sanction of the Commissioner of the division.

(ii) In the case of suspensions, a date or dates for payment shall be fixed.

(iii) Refunds of pé duty, or of any other fees or duties levied under these rules, may be made under the rules for the time being applicable to refunds on account of land revenue.

(iv) All suspensions, remissions, and refunds sanctioned by Commissioners shall be reported at once to the Financial Commissioner.

*Appeal and Revision.*

75. (i) An appeal shall lie from an order of a Deputy Commissioner or from an original or appellate order of a Commissioner of a division as follows, namely,—

(*a*) to the Commissioner of the division when the order is made by a Deputy Commissioner;

(*b*) to the Financial Commissoner when the order is made by a Commissioner of a division:

Provided that when a Commissioner of a division confirms on appeal the order of a Deputy Commissioner, a further appeal shall not lie.

(ii) The period of limitation for an appeal under sub-rule (i) shall run from the date of the order appealed against, and shall be as follows:—

(*a*) when the appeal lies to the Commissioner of the division, 30 days;

(*b*) when the appeal lies to the Financial Commissioner, 60 days.

76. The Financial Commissioner may revise any order passed by a Deputy Commissioner or a Commissioner under these rules.

77. A petition of appeal from, or an application for revision of, an order must be accompanied by an authenticated copy of the order, or the omission to produce such copy must be explained.

78. Any officer who has passed an order under these rules, other than an order in the course of a judicial proceeding, may of his own motion, or on the application of any person concerned, cancel or modify such order.

## APPENDIX.

*Register of Burmans of 25 years of age or upwards who are registered as consumers of opium in township, district, in Lower Burma.*

| Name of village or town. | Name of headman in charge of village or ward of town. | Serial number of person registered as a consumer of opium. | Name of person registered as a consumer of opium. | Parentage and name of wife or husband of person. | Age of person. | Profession or occupation of person. | Remarks. |
|---|---|---|---|---|---|---|---|
| | | | | | | | |

*Daily Account of Retail Sales of Opium in township, district, in Lower Burma, to Burmans, who are registered as consumers of opium.*

[To be kept in Book Form.]

| *Person to whom sale made.* | | | *Name of township in which registered.* | *Serial Number in register.* | Amount of opium sold on | | | | | | |

Memorial, dated 24th July 1893.

With reference to the draft rules under sections 5 and 13 of the Indian Opium Act, 1878, published for information and criticism, we respectfully and earnestly beg to make the following suggestions :—

(1) All opium consumers, whether Burmans or non-Burmans, are to have their names registered.

(2) Possession and use of opium in *any form* by any person in Lower Burma, subject to the restriction as to the quantity, shall be lawful only if the name of such person is registered.

(3) No licenses for the sale of opium ought to be permitted to any private person besides medical practitioners, doctors, or tattooers

(4) No cultivation of poppy and manufacture of opium ought to be permitted either in Upper or Lower Burma, as this would tend to the spread of opium and encourage opium smuggling, laying great difficulties in the way of stamping out opium from Burma.

We beg to point out that the above propositions have been arrived at after long and serious deliberation, having regard to the interest of the country and the welfare of the people.

Dated 12th August, 1893.

From—DR. N. N. PARAKH, Honorary Secy., Burma Branch of the British Medical Association.

To—The Under-Secretary to the Chief Commissioner, Burma.

In continuation of my letter of the 8th instant, *re* the draft opium rules, I have the honour to submit herewith memorandum drawn up at the instance of Burma Branch of the British Medical Association for consideration by the Local Government.

Memorandum of the Burma Branch of the British Medical Association on the rules proposed to be framed under sections 5 and 13 of the Indian Opium Act, 1878.

*Section* 1 (*xiii*).—This definition confounds qualified medical men with pharmacists. The latter sell medicine including preparations of opium to all buyers, while qualified medical practitioners do not, but some of them dispense their own prescriptions. It is submitted that a proper distinction should be drawn between qualified medical practitioners on the one hand and chemists and druggists, or pharmacists—to use a wider term—on the other.

*Section* 1 (*xiv*) —"Doctor" is now a well-understood and commonly-used word for a qualified man, and the application of it to unqualified persons is misleading and may lead to inconvenience and mischief. It is suggested that the word "sayah" and "hakim" be used instead.

Having regard to the objects of the Opium Act, qualified medical men should not be restricted in the free use of opium in their practice or in the making of medical preparations in which opium is an ingredient. They are already licensed to practise medicine and to dispense opium and other drugs for medical purposes, and as the Medical Practitioners Act is now in force, there seems to be no reason why they should be licensed again under the Opium Act.

It is submitted that the provisions for licensing should be limited to pharmacists only.

*Section* 8 (*a ii*).—All preparations of opium used in English medicine must, under the law of England, be made from opium grown in Asia Minor, *i.e.*, Turkish opium, the reason being that Indian opium is only half as strong as Turkish opium in morphia. The provisions in these rules would therefore conflict with the English law and cause confusion.

There are 28 official and about 12 non-official preparations of opium in use common, and most of these are prepared in England.

*Section* 17.—This section is somewhat vague. Is the quantity "one seer" in weight to include opium and all preparations of opium taken together? If so, considering the number of preparations in use, the quantity allowed would not be enough for a man with the smallest practice. In the case of pharmacists this provision would simply render their business impossible.

It has been before submitted that these rules should not affect qualified medical practitioners, and it is now submitted that in the case of pharmacists the quantity mentioned in this rule should be largely raised.

*Section* 44.—Opium as used in medicine and medical preparations of opium being prepared from Turkish opium, it is conceived that it would not be consistent with the Opium Act to make rules with regard to their importation. Appendix XL.

The uncertainty as to the quantity intended in section 17 applied to this section.

In the case of pharmacists it will be necessary to raise the quantity a great deal more than is suggested in section 17.

*Section* 58.—The Association are strongly of opinion that qualified medical men should not be restricted in their practice. It has never yet been suggested that they assist or are otherwise instrumental in the use of opium as an intoxicant.

The Act aims at preventing, reducing, and controlling the use of opium as an intoxicant only, and it would be inconsistent with the Act to frame rules restraining and hampering the use of opium as a medicine.

As pointed out above qualified men hold licenses which entitle them to registration under the Medical Act. It is submitted that it is not necessary or desirable to interfere with their practice by any provision of the Opium Act.

N. N. PARAKH,

*Honorary Secretary, Burma Branch of the British Medical Association, Rangoon.*

*The 12th August* 1893.

No. 731-59 E., dated 22nd August, 1893.

From—W. F. NOYCE, Esq., Secretary to the Financial Commissioner, Burma,

To—The Revenue Secretary to the Chief Commissioner, Burma.

In reply to your letter No. 23—30.-4, dated the 3rd July last, I am directed by the Financial Commissioner to convey the following remarks and suggestions on the draft rules under the Opium Act as revised by the Government of India.

2. "Medical practitioners," properly so called, may, with advantage, be considered and dealt with in the rules separately from persons who sell medicinal drugs, and who may be styled druggists or (more technically) pharmacists. Medical practitioners who are "persons who practise medicine according to European methods" may be trusted not to trade illicitly in opium, and the obligation on them to take out a license under the rules may therefore be cancelled. They may be permitted to possess any quantities of poppy-seeds, opium and medical preparations not exceeding those fixed for druggists or pharmacists. But it would appear advisable that every such practitioner should be required to produce his diploma or other certificate of qualification as a practitioner to the Head of the Medical Administration in the Province. The Financial Commissioner would therefore make a separate definition (as above) of "medical practitioners," and would make a separate rule permitting them to possess poppy-heads, opium, and medical preparations in the quantities suggested in the next succeeding paragraph, subject to vertification of their title to be "medical practioners" by the Inspector General of Prisons with Civil Medical Administration.

3. "Druggist or pharmacist" would be separately defined as now (medical practitioner), omitting the words "who practises medicine according to European methods, or" but the limits of possession of opium and medical preparations may be raised to 5 seers. The limit of 10 seers of poppy-seeds may be retained. In practice the quantity of 1 seer is found inconveniently small.

4. The additions and alterations made by the Government of India, described in paragraphs 5 and 6 of their letter, appear reasonable, and quantities, namely 5 seers of poppy-heads, 3 tolas of opium, and 6 tolas of medical preparations permitted to be possessed, do not seem open to objection at present.

5. Mr. Smeaton regrets the material alteration described in paragraph 7 of the letter from the Government of India. But as the proposed rules, restrictive of possession by non-Burmans, would have no legal validity under the law as it now stands, there is now nothing further to be said at present. Time will show whether the alteration is prejudicial or otherwise. That it will render the enforcement of restrictions on Burmans much more difficult and far less certain goes without saying. Some of the worst smugglers have been found to be natives of India.

Appendix XL.

6. The concession to Burman consumers described in paragraph 8 of the letter of the Government of India appears to be unavoidable, and the Financial Commissioner can see no sufficient reason present for opposing it.

7. The Financial Commissioner concurs in the view expressed in paragraph 9 of the letter of the Government of India and would accept the additions and modifications of the original draft rules in that connection.

8. The alteration of the original draft rules 20 and 21 by omission of the word "Upper" is to be regretted. The Financial Commissioner purposely, a ter consideration, inserted the word "Upper" in order to forestall the probable attempts at importation of Shan or Chinese opium into Lower Burma by traders when they came to discover that a profitable trade in the drug might be carried on with Lower Burma districts, where, owing to the stringent restrictions the price of the drug had largely risen.

9. The Financial Commissioner has no objection to the alterations proposed in the form of original draft rules 52, and 53 embodied in new rules 49 and 50.

10. In regard to paragraph 10 of the letter of the Government of India, I am to say that the Financial Commissioner considers the retention of the rules therein named specially rule 54 (1), to be of great importance. In Mr. Smeaton's opinion (in which many experienced officers entirely concur) the continuance of the present system of private licensed vendors is not unlikely to thwart the Local Government in its efforts to carry out the reforms contemplated by the new rules. Do what we may the private licensed vendor under the screen of his license will use every means in his power to extend his sales, and he will find agents ready to help him. The private licensed vendor is, and always has been, the most daring smuggler of opium. The possible gains are worth the risks. Experience has proved beyond all doubt that the private licensed vendor is the most dangerous enemy which a reform of the kind now proposed can have.

11. The reports and proposals of District Officers to give effect to the new arrangements have not yet been all received, the replies from the Commissioners of Arakan, Irrawaddy, and Tenasserim being still due.

No. 4919 Ex., dated 11th November 1893.

From—J. F. FINLAY, Esq., Secretary to the Government of India, Finance and Commerce Department,

To—The Chief Commissioner of Burma.

I am directed to acknowledge the receipt of your letter No. 146-30.-4, dated the 12th September 1893, submitting a revised draft of rules under the Opium Act for Burma.

2. In reply I am directed to say that the Governor General in Council accepts the revised rules with a few alterations as shown in the copy enclosed. Of the alterations the only ones of any importance are the following:—

*First.*—Those made in rules 19 and 47. His Excellency in Council is of opinion that it is not necessary to permit the possession by pharmacists generally of so large a quantity as five seers each of opium and medical preparations, and thinks that ordinarily the quantity should be one seer of each. In special cases the possession of a larger quantity might be allowed by the Financial Commissioner.

*Second.*—That in Rule 29. I am directed to say that the Governor General in Council is not satisfied that the names of persons sentenced to imprisonment should be struck off the register of consumers.

3. A copy* of the rules as finally approved is enclosed. The alterations made in the draft as submitted with your letter are shown in red ink. I am to convey the sanction of His Excellency the Governor General in Council to these rules and to request that they may be brought into operation from an early date.

[* NOTE.—These rules as finally approved are printed in Appendix XXXVII.]

Appendix XLI.

# APPENDIX XLI.

## MEMORANDUM ON THE SMUGGLING OF OPIUM INTO BURMA.

[HANDED IN BY MR. FRYER, CHIEF COMMISSIONER OF BURMA, AT RANGOON.]

SMUGGLED opium comes into Burma in the following ways:—

(*a*) Non-Government opium—
  (i) from the Shan States;
  (ii) from Yünnan;
  (iii) from Siam and the Straits;
(*b*) Government opium—
  (i) by land from Chittagong;
  (ii) by sea through the Post Office;
  (iii) by sea through the Custom-house.

The following memorandum deals with each of these sources of supply:—

(*a*) (*i*) *Opium in the Shan States.*—The cultivation of the poppy and the manufacture of opium are carried on in the Shan States. In the Southern States there apparently is little manufacture or cultivation. In 1891 the Superintendent reported that in only 4 out of 16 States visited was opium cultivated, and that in these States there was little of it. In one State (Maingshu) the cultivation was confined to one circle, and the poppy was cultivated solely for local consumption. In the three remaining States the extent of cultivation was—

| | Acres. |
|---|---|
| Yatsauk ... ... ... ... ... | 12 |
| Maingkaing ... ... ... ... ... | 20 |
| Legya ... ... ... ... ... | 8 |

In a later report the Superintendent reported that "the small amount of opium produced appears to be consumed entirely in the Southern Shan States, and there is no export to Burma."

In the Northern Shan States the cultivation of opium is extensively carried on. In his report for 1890-91, on the administration of the Shan States (paragraph 32), the Superintendent, Mr. Daly, says: "the quantity of opium produced in Theinni and in the Trans-Salween tracts which I visited last season is enormous, and although by far the greater part is exported to China or consumed locally, there can be little doubt that large quantities find a way to Burma. As the opium can be bought from the producers for from Rs. 15 to Rs. 20 the *viss*, and is of proverbially excellent quality, the temptation to smuggle is very great." During the cold weather of 1891-92 Mr. Hillier, the Superintendent of the Lashio* Experimental Farm, made a tour through a part of Theinni. He confirms Mr. Daly's reports regarding the growth of the poppy in the Northern Shan States. His report contains the following information on the subject:—

*Maungyôn Circle.*—"The Kachins and Palaungs grow large quantities of poppy from which opium is extracted. * * Opium here is sold at Rs. 14 to Rs 16 a *viss*, or 140 tolas."

*Kokang Circle (Trans-Salween)*—"Poppy is grown to a very large extent, and most of the hill slopes represent nothing but large poppy fields. I am of opinion that at least 75,000 acres must be under poppy per annum. The opium is sold at Rs. 6 to Rs. 10 per *viss*, and is exported both to China and to the Shan States."

In his report for 1891-92, Mr. J. G. Scott, C.I.E., the Superintendent of the Northern Shan States, remarks regarding opium in *Kokang*: "Opium is the chief commodity, and is sold at an average price of Rs. 10 the *viss*, though in the harvest season it is often much less, Rs. 7 or even Rs. 6. Again—

"Kokang is divided into nine *kang*, or townships, whence its name. These are (1) Taw Nio; (2) Yang Fang (in which Satlhsu is situated); (3) Pang Song; (4) Pang Yung; (5) Kenngè (mainly inhabited by "La"—Ken is a

* Lashio is the head-quarters of the Superintendent of the Northern Shan States.

La word signifying townships); (6) Kenfan (also La); (7) Kenpwi (also La); (8) Maw Htai; (9) Monghawm which lies west of the salween. It seems improbable that there is anywhere so hilly a district as Kokang with so large a population. Except near Taw Nio, there is no level land whatever, and there the population is comparatively small because water is very scarce. Cotton and paddy are the chief crops here, but elsewhere opium is by a long way the chief cultivation. Whole stretches of hillside are covered with the poppy, and the total area cannot be very far short of 10,000 acres The average return per acre is a *viss* and a third, so that the amount of crude opium produced annually must reach something like 40,000 pounds. It is gathered in the usual way by slitting the poppy-head and collecting the sap on a plantain leaf. It is sold in this crude state to the consumer. The bulk of the flowers are white, but six varieties are noticeable—dead white, ribbed white, white with red tips, wine red, purple, and purple turned up with red. The labour spent in cultivating the field is enormous. Some of these are several miles from the villages, often several thousand feet above or below them. The absurdity of the clamour against opium cultivation and opium smoking is nowhere more conspicuous than in Kokang. Every one in Kokang smokes opium habitually and at all hours. Burma and the Shan country are free enough from weaklings and deformed persons, but in all Kokang, and I marched painfully through the whole of it, I saw none who were not creditable, and few who were not stalwart human beings; they are athletic; they will carry the heaviest loads up the longest ascents without a halt, if they have an opium pipe at the top; they are energetic; they will travel several days' journey to sell a few loads of produce and to buy some petty lengths of cloth, and they smoke opium all the way; they are intelligent and resourceful, as their methods of cultivation and their various farm devices show and they know when to stop short of excess, even in opium. Their women are buxom and faithful and fertile, and they all smoke opium."

There is little room for doubt that opium is smuggled into Burma from the Northern Shan States. A committee of Deputy Commissioners and District Superintendents of Police which met at Mandalay in 1891 to devise measures for stopping smuggling recorded the following remarks on the subject:—

"As regards Mandalay district itself, it is asserted on all sides that opium is smuggled from the Shan States, both Shan and Yünnan opium; the former probably in larger quantities than the latter, as it is said to be better liked and fetches a higher price, Yünnan being about Rs. 28 and Shan opium Rs. 35 a viss. * * * The extensive smuggling which, it is asserted, goes on was, it appears, put forward as one reason for the small price offered for the opium license at Mandalay. * * * The Commissioner of the Northern Division has recorded that large quantities of opium have been seen on pack-oxen across the frontier, and it might be taken as a matter of course that this opium finds its way in somehow into British territory. * * * The Deputy Commissioners of Mandalay and Kyauksè and the District Superintendent of Police, Mr. Martin, have no doubt of the existence of the smuggling to a considerable extent."

(*a*) (*ii*) *Yünnan opium.*—Opium is grown in Yünnan and also among the Kachin hills of the Bhamo district which border on Yünnan. The following extracts from the reports of the three columns which visited the frontier from below Bhamo to the Nmaikha* in the cold weather of 1891-92 deal with the subject:

*I.—Extract from report of Mr. Ross, who visited the most southern section of the frontier.*

"*Opium.*—I found this plant growing in small garden patches at almost every village, especially towards the east. It was only on the hills near the Chinese border that I found it cultivated in any considerable quantity I did not try to tax the small patches, but I levied at the rate of Rs 2 per pé on the large fields where I found them. My method of assessment was necessarily very faulty and will, I should say, merely drive the Kachins to cultivate the poppy in places not easily accessible, or which cannot be seen from the main roads.

The Kachins stated that the opium was grown for private consumption only and was never sold. I do not suppose that any large quantity is obtained but I should doubt the Kachin not selling any, and in the neighbourhood of Bhamo there would be no difficulty in finding buyer."

*II.—Extract from the report of Mr. Herts, who visited the middle section of the frontier.* Appendix XLI.

"The plant is very extensively cultivated near Hpunrapum (Pumlong) and in the new tract added to our man, the Sadan, "Kumlao" country. No th of this, too, it is grown in small quantities in nearly every village.

In the plains near Manmain I noticed two small fields of it, about 4 pès.

Near Hpunrapum and in the "Kumlao" country the opium extracted is sold across the border in Chinese towns and villages, but chiefly in Santa, where it is refined and re-sold. The small patches found near villages are grown for local consumption. Opium smoking or eating did not seem more prevalant in the poppy-growing tracts than in other parts, and ill-effects from persistent use of the drug, such as is seen in the Burman and Chinaman, were not noticeable among the Kachins.

*III.—Extract from the report of Captain Eliott, who visited the northern section of the frontier.*

"A very large amount of liquor and opium must be smuggled every year through the country north of the upper defile, and the posts we have established on the Upper Irrawaddy from which the traffic can be watched are few and far between, so that difficulties of dealing with the opium and excise questions in the country north of Bhamo are very real. The caravan people are now aware that we are trying to suppress smuggling, and that caravans are liable to be searched. This will undoubtedly make their task of smuggling more hazardous and unpleasant. Whether it will appreciably diminish the traffic remains to be seen."

The Civil Officer, Mr. Rae, with the South-Eastern column, which visited a part of the Kachin highlands in the interior of the Bhamo district, found that the Kachins consumed opium procured from Yünnan. His remarks on the subject are as follows:—

"*Opium.*—The poppy, as I have already stated in the body of this narrative, is not cultivated by any of the tribes visited by the column; the drug consumed by them is obtained from petty Shan traders of Namkham and Mungmow. The consumption is not as general as I expected to find it, and from personal observation and enquiry I should say that not more than 20 per cent. of the population are addicted to it.

The quantity consumed by each individual is small (*i. e.*, about from 1 to 3 annas worth daily), and is taken in the form known as *kunbon*, but instead of the betel-leaf they use that of the wild banana. This mode appears to me to be less injurious than that of the Chinese who smoke it in the shape of solid little pills."

It is a notorious fact that Yünnan opium is imported into Burma. The Irrawaddy column found in 1891-92 that a sort of confederacy of Sawbwas existed, extending from Sansi in China to Thama to the west of the Irrawaddy. The *raison d'etre* of this confederacy was opium and liquor-smuggling, and it offered a stubborn resistance to the British advance, because it was understood that the British Government proposed to suppress smuggling. The Committee which met at Mandalay, to which reference is made above, recorded that there was much smuggling of Yünnan opium, and the Deputy Commissioner of Mandalay remarked as follows on the subject:—

"The cases brought to light by the Excise Superintendent, together with information received from many sources clearly show that illicit manufacture and sale of liquor and illicit traffic in Yünnan opium goes on to a very large extent, and, notwithstanding the efforts of the Superintendent and his staff, they fail, I believe, to get hold of half the cases of illicit manufacture of liquor and opium-smuggling that goes on."

(*a*) (*iii*)—*Opium from Siam and the Straits.*—It is well known that opium is largely consumed in Siam, and it is occasionally smuggled across the frontier. It is also brought into Maliwun in the Mergui district from the adjoining Siamese town of Renong for use by the Chinese and Malay tin-miners of those parts In a letter written in 1873 the Deputy Commissioner of Mergui remarked "opium is to be had both at Renong and on the Siamese side of the frontier at Pakchan, so that it will require careful watching to prevent its being smuggled into the country." The Financial Commissioner, when he visited Maliwun in 1890, found that such smuggling was carried on on a considerable scale.

* The 'Nmaikha is one of the two confluents of the Irrawaddy which join to form the Irrawaddy a little below latitude 26.°

Appendix XLI.

(*b*) (*i*)—*Government opium from Chittagong.*—Opium is sold under Bengal regulations in the Chitagong district adjoining Akyab, and if the price in Akyab tis much higher than in Chittagong, opium is and must be smuggled. The prevalence of smuggling was noticed in 1884. In that year the opium revenue of Bengal increased by Rs. 1,09,553, of which Rs. 54,550 was contributed by Chittagong. The increase was attributed to the extension of smuggling into Arakan. In the end of 1885 the Government of Bengal again called attention to the prevalence of smuggling from Chittagong into Akyab, where the price of opium was nearly three times as high as in Chittagong. The half-yearly returns of opium-smuggling which are submitted to the Government of India contain numerous cases of smuggling from Chittagong into Arakan.

(*b*) (*ii*)—*Opium through the Post Office.*—Cases have occurred in which opium has been sent by post.

(*b*) (*iii*) *Opium imported through the Custom-house.*—Cases of this description of smuggling occur from time to time and are reported to the Government of India in the half-yearly returns of opium smuggling. Thus, the report of cases for the first six months of 1890 mentioned two cases of smuggling from Madras, one from Coconada, and one from Chicacole. The report for the last six months of 1890 mentions another case of smuggling from Madras. The report of the first six months of 1891 mentions five such cases. The report for the last six months of that year mentions seven such cases. The report for the first six months, 1892, mentions two such cases and one case of import from Shanghai.

3. The facts stated in the foregoing paragraph show that there are various sources of illicit supply of opium, and that illicit opium is at present supplied from those sources. The effect of the new opium regulations will be that the supply of Government opium will be far less in future than hitherto. Smuggling will therefore be stimulated. The difficulties of checking smuggling are very great. So far as Shan States and Yünnan opium is concerned it is impossible to cut off the supply at its source by stopping cultivation. Government cannot stop cultivation in China, nor can it do so in the Shan States. It interferes little with the internal administration of these States, and even if it did interfere to the extent, of requiring Sawbwas to stop opium cultivation in their States, it would be unable to enforce obedience to its orders. The Shan States are of enormous extent, and the number of Government officers in them are very few. Sawbwas might no doubt be compelled to issue orders that opium was not to be cultivated in their States but the orders would be dead letters. The Sawbwas would issue them against their will and would take no trouble to enforce them. Government could not enforce them because it has not the machinery to do so. It must therefore be accepted as a fact that Yünnan and the Shan States will continue to produce opium in large quantities. Is it possible to prevent the introduction of this opium into Burma? It is doubtful. The eastern frontier of Burma is of enormous length, extending from the 26th to the 11th parallel of latitude. Opium can be brought to the Irrawaddy and can thence be brought down in boats or by steamers, or it can be brought by road to Mandalay and other stations along the railway, and can be brought down thence by train. The bulk of opium is so small that it is an extremely easy article to smuggle. The efforts made to suppress smuggling have so far been only partially successfull and the new arrangements will increase the inducement to smuggle. A suggestion has been made with a view to checking the smuggling of opium from the Shan States, namely, that the Sawbwas should be allowed to charge a heavy duty on opium exported from their States. The idea is that Sawbwas would thus be interested in preventing the export of opium except on payment of duty, and that the trade would thus be brought under control. It is doubtful whether this expedient would be successful. In the first place it is open to the objection that it would give Sawbwas an interest in the cultivation of opium. They might promote cultivation in order to increase their gains from the export duty. In the second place exporters of opium from the Shan States would try to evade the duty and smuggle their opium into Burma duty-free. In view of the large extent of their frontiers, it is improbable that the Sawbwas could effectually prevent evasion of the export duty.

The difficulties of preventing the smuggling of Government opium into Burma from India are also very great. Such opium might come into Burma—

(*a*) through the post office;
(*b*) through the Custom-house;
(*c*) by Chittagong.

(*a*) Imports through the post office are not likely to be large, and there should not be much difficulty in stopping them.

(*b*) Imports through the Custom-house do not appear to be common at present, but they occur, and there is always a danger that an organized system of smuggling by sea may be set on foot. If the price of opium in Burma rises high enough to make it worth their while to run the risk, smugglers will certainly try to bring opium into Burma through the Custom-house. Such opium might be brought by sea from Indian ports or from Penang or Singapore.

(*c*) There can be no doubt that, with the introduction of the new regulations, the smuggling of opium from Chittagong into Burma will be stimulated. The frontier between Burma and Chittagong is about 160 miles long, and it is difficult to see how smuggling across it can be stopped. Something can of course be done by means of preventive establishments, but the local officers are generally agreed that preventive establishments cannot entirely suppress opium-smuggling. So long as the price in Chittagong is much lower than the price in Akyab, so long will opium be smuggled. It might be possible to raise the price in Chittagong, or to reduce issues in Chittagong. But the Government of Bengal remarks: "Any such action would be neutralized by the smugglers immediately by bringing the districts of Noakhally and Tipperah under contribution; nor is there any reason to suppose that they would not have recourse to districts even further removed from the frontier of Burma."

The Officiating Chief Commissioner has always held that in any endeavours to restrict the use of opium in Burma the probability of an increase in smuggling must be considered, and in a note dated 8th December 1890, written when he was Financial Commissioner, he stated in the last paragraph: "My opinion, however, is that if Government were to declare for the total prohibition of the use of opium, the large income it now derives from the control of the drug would pass to smugglers and illicit dealers, and in certain localities, such as the borders of China and of the Shan, Chin, and Kachin hills, I believe the price of opium would fall and its use would become more general than it is now. My reason for holding this opinion is because our preventive establishment would become less efficient if deprived of the aid of the opium farmers and their agents who would be enlisted against the Government instead of for it."

---

## SUPPLEMENTARY NOTE ON STATEMENT OF OPIUM SMUGGLING INTO BURMA RECEIVED FROM THE SECRETARY TO THE CHIEF COMMISSIONER.

At their sitting of the 19th December 1893 the Opium Commission requested to be furnished with a statement showing cases of smuggling of opium from China or the Shan States into Burma, which had occurred during the last three years. Appended to this note is a statement showing cases of smuggling from China, the Shan States, Eastern Karenni and Siam, from the 1st January 1890 to the 30th June 1893. Cases from Siam and Eastern Karenni have been included, as these territories adjoin the Shan States and with China, and the Shan States form the whole eastern border of Burma. The statement has been prepared from the half-yearly returns of opium smuggling from other provinces and from foreign and native States which are submitted to the Government of India under standing orders. These returns include only cases in which convictions have been obtained, and in which information is obtained as to the place whence the opium came. Many cases of opium smuggling across the Eastern Frontier are, therefore, omitted from the returns. The returns for 1890 and 1891 are for Lower Burma only. Returns began to be submitted for Upper Burma from the 1st January 1892.

Appendix XLI.

*Statement of Opium-smuggling across the Eastern Frontier of Burma.*

| 1 | 2 | 3 | 4 | | 5 |
|---|---|---|---|---|---|
| Name of District. | Name and residence of accused. | Quantity of smuggled opium. | Province or foreign State or village whence the opium was brought. | | Supposed destination of the opium. |
| | | | (a) As stated by accused. | (b) As shown by the evidence. | |
| | **1890.** | | | | |
| Amherst | Nga Tu, of Moulmein | 1 seer 46 tolas, Siamese opium | ..... | Probably brought from Bangkok | Moulmein. |
| Salween | Nandaya, of Papun | 8½ tolas | ..... | ..... | Supposed to have come from Eastern Karenni. |
| | **1891.** | | | | |
| Salween | A Mi, Panhaik village | 4 seers 43 tolas | Eastern Karenni | Eastern Karenni | Papun. |
| Do. | Nga Twa, Kyauknyat | 1 seer 78 tolas | Ditto | Ditto | Do. |
| | **1892.** | | | | |
| Amherst | Ibrahim, of Yenanshun, Chinese territory | 8 seers 62 tolas of Government refuse opium. | China | ..... | |
| Mergui | Tan Wan Choo, of Pulotôntôn | 1 seer 38 tolas | Namchut, Siamese territory | Namchut, Siamese territory | Maliwun. |
| Do. | Hnan Ah Sein, Maliwun Tin-mines | 39 tolas | Kraburi, Siamese territory | Kraburi, Siamese territory | Bhankwa, Maliwun Tin-mines. |
| Salween | San Kan, Mainglôngyi | 5 seers 11 tolas | Chiengmai | ..... | |
| Mandalay | Nag Set Hok and Li Yan Hok, of Mandalay | 6 seers 31 tolas | Shan States | ..... | Mandalay. |
| Do. | Law Chin, of Mandalay | 1 seer 67 tolas | ..... | Shan States. | |
| Do. | Mahomed, of Mandalay | 1 seer 12 tolas | ..... | Ditto. | |
| Mandalay | Siko Tôk, of Winchu | 17 tolas cooked and 32 tolas raw opium | Winchu, China | Winchu | China |
| Do. | Nga Po Kin, of Mandalay | 1 seer 51 tolas raw opium | Lashio, Northern Shan States | Lashio | Shan States. |
| Bhamo | Nanda, of Namkham | 4 seers 1 tola | Shan States | ..... | |
| Do. | Ko Ai, of Nampaung | About 1 seer 57 tolas | Maila, China | ..... | |
| Do. | Ma An, of Bhamo | 2½ tolas | China | ..... | |
| Do. | Law Se, of Mohlaing | 1 seer 67 tolas, foreign | Chinese-Kachin village | Chinese-Kachin village | Sinbo, Mogaung. |
| Do. | Tun Shwe and Yan Tun Swe, of Hantet | 8 seers 17 tolas, foreign | ..... | Shan States | Hantet and Shwegu. |
| Do. | Law Wan and Law Yan, of Bhamo | 42½ tolas, foreign | Momein, China | ..... | Bhamo. |

*Statement of Opium-smuggling across the Eastern Frontier of Burma*—concluded.

| 1 | 2 | 3 | 4 | | 5 |
|---|---|---|---|---|---|
| Name of District. | Name of residence of accused. | Quantity of smuggled opium. | Province or foreign State or village whence the opium was brought. | | Supposed destination of the opium. |
| | | | (*a*) As stated by accused. | (*b*) As shown by the evidence. | |
| | **1892**—concluded. | | | | |
| Bhamo | Sakyan, Lawto, Lawka, and Lawle, all of Manaung | 1 pot of cooked and 1 seer 67 tolas of half-cooked opium, foreign | ..... | China (supposed) | Manaung. |
| Do. | Pawaing, of Chifan | 1 seer 67 tolas, foreign | Chifan, China | ..... | Bhamo. |
| Do. | Le Maung, of Katun | 1 seer 49 tolas, foreign | Katun* | ..... | Do. |
| Do. | Lichencho, of Talimyo | 4½ tolas, foreign | Shan States, Talimyo | ..... | Do. |
| Katha | Nga Lan Hu, of Bhamo | 17 tolas | Chinese territory | Chinese territory | Katha. |
| Do. | Nga Lan Hu, of Bhamo | 1 seer | Ditto | Ditto | Do. |
| Do. | Nga Law Aing, Nga Law Pan, Nga Aing Sein, Nga San An, Nga Law Saw, residents of Nanpaing | 5 seers 47 tolas | Nanpaing, China | Nanpaing | Do. |
| Do. | Ma Shaung Gyi, of Sadôn village | 2 seers 40 tolas or more | Namkhan, Northern Shan States | Bhamo | Wuntho. |
| Do. | Ma Shaung Gale, of Sadôn village | 2 seers 40 tolas or more | Ditto | ..... | |
| Do. | Ma Kain, of Sadôn village | 1 seer 20 tolas or more | Lachenkong, Northern Shan States | ..... | |
| Do. | Ma Naw, of Sadôn village | 2 seers 40 tolas or more | Namkham, Northern Shan States | ..... | |
| Ruby Mines | Kun San, San Kan, and Law Loo, of Mogôk | 2 seers 51 tolas | Taungbaing, Northern Shan States | ..... | Mogôk. |
| Do. | Chiyin Shwe, of Taungbaing | 1 seer 65 tolas | Ditto | ..... | Do. |
| Meiktila | Nga Wa Ya, of Lonpo village, Shan States | 17 seers 25 tolas | Kalaw, Shan States | Kalaw, Shan States | Moulmein. |
| Do. | Ramasawmy and Dutchana, of Mandalay | 14 seers 29 tolas | Ditto | Ditto | Mandalay. |
| Do. | Nga Thwe, of Yengan, and Nga Po Ya, of Maingkaing | 11 seers 56 tolas | Shan States | ..... | Mandalay and Kyauksè. |
| Do. | Abdul Hamid, of Fort Stedman, and Mi Mya, of Meiktila | 2 seers 46 tolas | ..... | Shan States | Meiktila. |
| Yamèthin | Nga Po Gyi, of Shanwaing, and Nga Pyo, of Pyawbwè | 1 seer 13 tolas | Paunglaung, Shan States | ..... | Pyawbwè. |
| | **1st January to 30th June 1893.** | | | | |
| Mergui | Mi Nin, of Maliwun | 4 tolas | Maliwun opium vendor | Siam, Namehut, Muang Krabwin. | |
| Ruby Mines | Paw Po, of Mogôk | 46 tolas | China, Mongma, Sanda | ..... | Ruby Mines. |
| Do. | Po Sin Wa, of Mogôk | 44 tolas | Ditto | ..... | Do. |
| Do. | Law Hoo, of Mogôk | 70 tolas | China, Môngsa | ..... | Do. |
| Do. | Law U, of Mogôk | 29 tolas | Namkham, Northern Shan States | ..... | Do. |

| | | | | | |
|---|---|---|---|---|---|
| Do. | Law San, of Mogôk | 33 tolas, foreign† | ..... | ..... | Do. |
| Do. | Paw E, of Bernardmyo | 70 tolas | Mongmit (Momeik), Northern Shan States | ..... | Do. |
| Do. | Law Yan, of Bernardmyo | 2 seers 50 tolas | Ditto | ..... | Do. |
| Do. | Law Ma, of Mogôk | 35 tolas | Taungbaing, Northern Shan States | ..... | Do. |
| Do. | Law San, of Bernardmyo | 1 seer 13 tolas | China, Mangsa | ..... | Do. |
| Do. | Law Yi, of Mogôk | 2 seers 61 tolas | Namkham, Northern Shan States | ..... | Do. |
| Do. | Paw E, of Mogôk | 2 seers 81 tolas | China | ..... | Do. |
| Do. | Pu Soon, of Mogôk | 1 seer 55 tolas, foreign† | ..... | ..... | Do. |
| Do. | Paw E, of Mogôk | Ditto† | ..... | ..... | Do. |
| Do. | Paw Saung, of Mogôk | 27 tolas raw and 8 tolas cooked opium, foreign | Môngmaw, China | ..... | Mogôk. |
| Do. | Paw Te, of Mogôk | 39 tolas | Woonda, Shan States | ..... | Do. |
| Do. | E Kwè, of Kyatpyin | 63 tolas | Mainghta State, China | ..... | Mogôk or Kyatpyin. |
| Katha | Law Pon, of Shan States | 21 tolas | Shan States | Shan States | Shan States. |
| Do. | La Him of Maingla | 3 seers 53 tolas | China | ..... | Mogaung. |
| Do. | Lauk Pa, of Maingla | 1 seer 8 tolas | Maingla, China | ..... | Do. |
| Do. | Jabir and Chandrabir | 1 seer 51½ tolas | Naukham, Northern Shan States | ..... | Taungyi. Kachin Hills, Shwegu Sub-division. |
| Kyauksè | Mi Nee, of Inlèywa | 23¼ tolas | Baw, Southern Shan States | Baw State | Inlèywa. |
| Meiktila | Mahomed Akbar, of Fort Stedman | 73 tolas | Fort Stedman, Southern Shan States | Fort Stedman | Meiktila. |

* Believed to be in China or the Shan States.

† Supposed to be opium from China

Appendix XLII.

# APPENDIX XLII.

[HANDED IN BY MR. FRYER, CHIEF COMMISSIONER OF BURMA, AT RANGOON.]

## STATEMENT I.

*Statement showing the number of persons arrested, convicted, and imprisoned under the Opium Act and the amount of opium confiscated in Upper Burma since 1889-90, the first year for which statistics are available.*

| DIVISION. | District. | Number of offences reported. | Number of persons arrested. | Number of persons convicted. | Number of persons imprisoned. | Amount of fines imposed. | Amount of fines realized. | Amount disbursed as rewards. | Amount of opium confiscated. |
|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| | | | | | | R | R | R | |
| | | **1889-90.** | | | | | | | |
| NORTHERN | Mandalay | 65 | 70 | 50 | 3 | 2,850 | 839 | 293 | 1,715 tolas. |
| | Bhamo | ... | ... | ... | ... | ... | ... | ... | 22,180 tolas. |
| | Katha | 11 | 11 | 10 | ... | 1,240 | 899 | 460 | 658 tolas. |
| | Shwebo | 1 | 1 | 1 | ... | 50 | 50 | ... | 177 tolas. |
| | Ruby Mines | 5 | 15 | 6 | 1 | 295 | 145 | 45 | 3,782 tolas. |
| | TOTAL | 82 | 97 | | 4 | 4,435 | 1,933 | 798 | 28,512 tolas. |
| CENTRAL | Ye-u | ... | ... | ... | ... | ... | ... | ... | 18 tolas. |
| | Sagaing | ... | ... | ... | ... | ... | ... | ... | ..... |
| | Lower Chindwin | 2 | 2 | ... | 2 | 100 | ... | * | 26 tolas. |
| | Upper Chindwin | ... | ... | ... | ... | ... | ... | ... | 277 tolas. |
| | TOTAL | 2 | 2 | 2 | 2 | 100 | ... | * | 321 tolas. |
| SOUTHERN | Myingyan | 8 | 8 | 8 | 1 | 1,045 | 1,045 | 10 | 685 tolas. |
| | Pakôkku | 1 | 1 | 1 | 1 | 100 | 50 | ... | 28 tolas. |
| | Minbu | 8 | 8 | 7 | 2 | 550 | 465 | 390 | 175 tolas. |
| | Magwè | 4 | 4 | 4 | ... | 300 | 300 | 100 | 3 tolas. |
| | TOTAL | 21 | 21 | 20 | 4 | 1,995 | 1,860 | 500 | 891 tolas. |
| EASTERN | Kyauksè | 1 | 4 | 3 | 1 | 450 | 450 | 200 | 374 tolas. |
| | Meiktila | ... | ... | ... | ... | ... | ... | ... | 3,150 tolas. |
| | Yamèthin | 3 | 5 | 4 | 2 | 250 | 250 | 75 | ... .. |
| | Pyinmana | 18 | 18 | 9 | 5 | 675 | 275 | 75 | 706 tolas. |
| | TOTAL | 22 | 27 | 16 | 8 | 1,375 | 975 | 350 | 4,230 tolas. |
| | GRAND TOTAL | 127 | 147 | 105 | 18 | 7,905 | 4,768 | * | 33,954 tolas. |
| | | **1890-91.** | | | | | | | |
| NORTHERN | Mandalay | 38 | 38 | 20 | 5 | 623 | 1,675 | 200 | 1,040 tolas. |
| | Bhamo | 22 | 26 | 25 | 13 | 810 | 540 | 245 | 13,680 tolas. |
| | Katha | 11 | 14 | 8 | 2 | 680 | 660 | 390 | 2,480 tolas. |
| | Shwebo | 1 | 2 | 1 | ... | 150 | 150 | 150 | 100 tolas. |
| | Ruby Mines | 6 | 9 | 9 | 9 | 150 | ... | 492 | 4,960 tolas. |
| | TOTAL | 78 | 89 | 63 | 29 | 2,413 | 3,025 | 1,477 | 22,260 total. |
| CENTRAL | Ye-u | ... | ... | ... | ... | ... | ... | ... | ..... |
| | Sagaing | ... | ... | ... | ... | ... | ... | ... | 42 tolas. |
| | Lower Chindwin | 1 | 3 | 2 | 2 | 450 | 150 | 100 | 160 tolas. |
| | Upper Chindwin | 1 | 1 | 1 | 1 | 50 | 50 | .. | 4 tolas. |
| | TOTAL | 2 | 4 | 3 | 3 | 500 | 200 | 100 | 260 total. |
| SOUTHERN | Myingyan | 1 | 1 | 1 | ... | 100 | 100 | 50 | 48 tolas. |
| | Pakôkku | 9 | 11 | 9 | 3 | 1,760 | 1,222 | 50 | 1,650 tolas. |
| | Minbu | 12 | 12 | 9 | 1 | 955 | 755 | 250 | 58 tolas. |
| | Magwe | 6 | 7 | 5 | 4 | 200 | 200 | 60 | 107 tolas. |
| | TOTAL | 28 | 31 | 24 | 8 | 3,015 | 2,277 | 410 | 1,863 tolas. |
| EASTERN | Kyauksè | 2 | 2 | 1 | 1 | 100 | 100 | 50 | 35 tolas. |
| | Meiktila | 9 | 9 | 7 | 2 | 335 | 335 | 45 | 1,230 tolas. |
| | Yaméthin | 6 | 6 | 6 | 4 | 650 | 100 | 50 | 2,660 tolas. |
| | Pyinmana | 10 | 9 | 7 | 5 | 1,000 | 120 | ... | 536 tolas. |
| | TOTAL | 27 | 26 | 21 | 12 | 2,085 | 655 | 145 | 4,461 tolas. |
| | GRAND TOTAL | 135 | 150 | 111 | 52 | 8,013 | 6,157 | 2,132 | 28,790 tolas. |

*Figures not available.

*Statement showing the number of persons arrested, convicted, and imprisoned under the Opium Act and amount of opium confiscated in Upper Burma*—concluded. Appendix XLII.

| Division. | District. | Number of offences reported. | Number of persons arrested. | umber of persons convicted. | Number of persons imprisoned. | Amount of fines imposed. | Amount of fines realized. | Amount disbursed as rewards. | Amount of opium confiscated. |
|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | | 9 | 10 |
| | | | | | | R | R | R | |
| | | **1891-92.** | | | | | | | |
| Northern | Mandalay | 44 | 46 | 30 | 18 | 900 | 590 | 553 | 995 tolas. |
| | Bhamo | 25 | 28 | 19 | 13 | 2,162 | 532 | 165 | 3,201 tolas. |
| | Katha | 23 | 31 | 24 | 12 | 3,575 | 1,990 | 1,519 | 1,500 tolas. |
| | Shwebo | 2 | 2 | ... | ... | ... | ... | ... | 7 tolas |
| | Ruby Mines | 28 | 32 | 24 | 15 | 2,240 | 680 | 160 | 3,483 tolas. |
| | Total | 122 | 139 | 97 | 58 | 8,877 | 3,792 | 2,397 | |
| Central | Ye-u | 2 | 2 | 2 | 1 | 125 | 25 | ... | 9 tolas opium and 12 tolas ganja. |
| | Sagaing | 2 | 2 | 2 | ... | 400 | 400 | 150 | 35 tolas. |
| | Lower Chindwin | ... | ... | ... | ... | ... | ... | ... | |
| | Upper Chindwin | 6 | 8 | 6 | 4 | 250 | 250 | 90 | 30 tolas. |
| | Total | 10 | 12 | 10 | 5 | 775 | 675 | 240 | |
| Southern | Myingyan | 10 | 10 | 10 | 2 | 935 | 169 | ... | 36 tolas. |
| | Pakôkku | 8 | 8 | 5 | ... | 310 | 200 | ... | 226 tolas. |
| | Minbu | 23 | 23 | 19 | 10 | 975 | 556 | 365 | 187 tolas. |
| | Magwe | 18 | 21 | 19 | 6 | 860 | 475 | 425 | 295 tolas. |
| | Total | 59 | 62 | 53 | 18 | 3,080 | 1,400 | 790 | |
| Eastern | Kyauksè | 3 | 7 | 4 | 4 | 1,100 | 55 | 25 | 1,767½ tolas. |
| | Meiktila | 6 | 8 | 7 | 4 | 480 | 418 | 233 | 512 tolas. |
| | Yamèthin | 27 | 30 | 23 | 17 | 470 | 75 | 102 | 174¾ tolas. |
| | Pyinmana | 10 | 12 | 8 | 4 | 450 | 450 | 225 | 554 tolas. |
| | Total | 46 | 57 | 42 | 26 | 2,500 | 998 | 585 | |
| | GRAND TOTAL | 237 | 270 | 202 | 110 | 15,232 | 6,865 | 4,012 | |
| | | **1892-93.** | | | | | | | |
| Northern | Mandalay | 53 | 51 | 42 | 28 | 1,051 | 688 | 250 | 2,200 tolas. |
| | Bhamo | 37 | 41 | 31 | 21 | 1,674 | 1,003 | 252 | 3,000 tolas. |
| | Katha | 42 | 47 | 39 | 23 | 1,833 | 1,039 | 309 | 3,760 tolas. |
| | Shwebo | 4 | 4 | 3 | ... | 100 | 100 | 50 | 1 seer 1 chittack. |
| | Ruby Mines | 40 | 52 | 42 | 21 | 3,277 | 1,789 | 1,403 | 3,584½ tolas. |
| | Total | 176 | 195 | 157 | 93 | 7,935 | 4,619 | 2,264 | |
| Central | Ye-u | 2 | 4 | 3 | 3 | 550 | 50 | ... | 14⅛ tolas opium and 2,000 tolas ganja |
| | Sagaing | 6 | 6 | 5 | 1 | 20 | ... | ... | 6½ tolas. |
| | Lower Chindwin | 1 | 1 | ... | ... | ... | ... | ... | |
| | Upper Chindwin | 11 | 13 | 12 | 4 | 1,320 | 1,320 | 580 | 309 tolas opium an 532 tolas ganja. |
| | Total | 20 | 24 | 20 | 8 | 1,890 | 1,370 | 580 | |
| Southern | Myingyan | 23 | 25 | 22 | 8 | 489 | 119 | ... | 148 tolas. |
| | Pakôkku | 12 | 11 | 6 | 2 | 314 | 314 | 110 | 42 tolas. |
| | Minbu | 14 | 16 | 12 | 8 | 380 | 120 | 163 | 127½ tolas. |
| | Magwe | 36 | 38 | 35 | 10 | 930 | 718 | 447 | 246 tolas. |
| | Total | 85 | 90 | 75 | 28 | 2,113 | 1,271 | 720 | |
| Eastern | Kyauksè | 1 | 1 | 1 | ... | 25 | 195 | ... | 7½ tolas opium and 327 tolas ganja. |
| | Meiktila | 12 | 17 | 13 | 6 | 782 | 382 | 935 | 5,267½ tolas. |
| | Yamèthin | 28 | 29 | 21 | 5 | 147 | 137 | 46 | 43 7/16 tolas. |
| | Pyinmana | 13 | 19 | 10 | 4 | 350 | 125 | 77 | 155 tolas. |
| | Total | 54 | 66 | 45 | 15 | 1,304 | 839 | 1,058 | |
| | GRAND TOTAL | 335 | 375 | 297 | 144 | 13,242 | 8,099 | 4,622 | |

Appendix XLII.

## STATEMENT II.

*Statement showing offences against the Opium Act in Lower Burma.*

| YEAR. | Number of offences committed. | Number of persons actually brought before a Magistrate. | Number of persons acquitted or discharged. | Number of persons finally convicted. |
|---|---|---|---|---|
| 1884 | 680 | 768 | 221 | 512 |
| 1885 | 1,259 | 1,456 | 408 | 997 |
| 1886 | 1,155 | 1,283 | 309 | 941 |
| 1887 | 1,295 | 1,464 | 371 | 1,060 |
| 1888 | 1,012 | 1,153 | 319 | 818 |
| 1889 | 1,279 | 1,475 | 331 | 1,116 |
| 1890 | 1,211 | 1,292 | 290 | 958 |
| 1891 | 1,943 | 2,250 | 509 | 1,681 |
| 1892 | 1,894 | 2,122 | 435 | 1,625 |

NOTE.—These figures are taken from the Police reports. There are no statistics for Lower Burma similar to those for Upper Burma given in the preceding table. Figures for an earlier date than 1884 are not available.

Appendix XLII.

## STATEMENT III.

*Statement showing the number of persons arrested, convicted, and imprisoned under the Excise Laws (both opium and liquor) in Lower Burma.*

| Division. | District. | Number of persons arrested. | Number of persons convicted. | Number of persons imprisoned. | Amount of fines imposed. | Amount of fines realized. | Amount disbursed as rewards. |
|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| | | | | | R a. p. | R a. p. | R a. p. |
| | | **1883-84.** | | | | | |
| Arakan | Akyab | 99 | 72 | 46 | 4,062 0 0 | 2,494 12 6 | 1,388 5 4 |
| | Northern Arakan | ... | ... | ... | ... | ... | ... |
| | Kyaukpyu | 92 | 70 | 52 | 2,988 0 0 | 1,913 8 6 | 1,799 8 6 |
| | Sandoway | 27 | 19 | 10 | 1,423 0 0 | 901 3 3 | 636 8 3 |
| | Total | 218 | 161 | 108 | 8,473 0 0 | 5,309 8 3 | 3,824 1 1 |
| Pegu | Rangoon Town | 85 | 71 | 34 | 6,105 0 0 | 1,985 0 0 | 958 0 0 |
| | Hanthawaddy | 75 | 65 | 30 | 2,375 6 3 | 1,855 6 3 | 1,787 8 0 |
| | Pegu | 51 | 40 | 10 | 2,711 0 0 | 1,827 14 0 | 1,246 0 0 |
| | Tharrawaddy | 100 | 74 | 31 | 3,125 0 0 | 2,176 0 0 | 878 0 0 |
| | Prome | 152 | 132 | 20 | 4,319 0 0 | 3,019 0 0 | 1,875 8 0 |
| | Total | 463 | 382 | 125 | 18,635 6 3 | 10,863 4 3 | 6,745 0 0 |
| Irrawaddy | Thôngwa | 101 | 94 | 17 | 4,685 0 0 | 3,447 0 0 | 1,536 0 0 |
| | Bassein | 159 | 121 | 32 | 10,352 0 0 | 6,376 0 0 | 4,948 0 0 |
| | Henzada | 125 | 92 | 38 | 3,025 0 0 | 1,814 0 0 | 996 0 0 |
| | Thayetmyo | 105 | 72 | 26 | 2,685 0 0 | 1,837 0 0 | 920 0 0 |
| | Total | 490 | 379 | 113 | 20,747 0 0 | 13,474 0 0 | 8,400 0 0 |
| Tenasserim | Moulmein | 264 | 171 | 21 | 2,560 0 0 | 1,303 0 0 | 731 8 0 |
| | Amherst | 138 | 112 | 44 | 4,940 0 0 | 3,183 0 0 | 2,410 0 0 |
| | Tavoy | 17 | 11 | 3 | 640 0 0 | 240 0 0 | 25 0 0 |
| | Mergui | 41 | 41 | 6 | 830 0 0 | 774 9 0 | 427 8 0 |
| | Toungoo | 18 | 17 | 8 | 1,015 0 0 | 676 0 0 | 440 0 0 |
| | Shwegyin | 43 | 21 | 4 | 1,615 0 0 | 1,165 0 0 | 223 0 0 |
| | Salween | 3 | 3 | 1 | 250 0 0 | 200 0 0 | 50 0 0 |
| | Total | 524 | 376 | 87 | 11,850 0 0 | 7,541 9 0 | 4,312 0 0 |
| | GRAND TOTAL | 1,695 | 1,298 | 433 | 59,705 6 3 | 37,188 5 6 | 23,281 1 1 |
| | | **1884-85.** | | | | | |
| Arakan | Akyab | 96 | 74 | 58 | 3,125 3 0 | 2,032 9 0 | 1,776 0 0 |
| | Northern Arakan | ... | ... | ... | ... | ... | ... |
| | Kyaukpyu | 135 | 107 | 71 | 5,910 0 0 | 2,809 8 9 | 2,036 3 6 |
| | Sandoway | 21 | 16 | 11 | 935 0 0 | 359 13 6 | 268 9 0 |
| | Total | 252 | 197 | 140 | 9,970 3 0 | 5,201 15 3 | 4,080 12 6 |
| Pegu | Rangoon Town | 121 | 93 | 9 | 6.022 0 0 | 2,997 0 0 | 1,275 0 0 |
| | Hanthawaddy | 65 | 52 | 15 | 3,115 0 0 | 1,213 0 0 | 982 0 0 |
| | Pegu | 64 | 42 | 15 | 2,920 0 0 | 1,596 4 6 | 1,019 8 6 |
| | Tharrawaddy | 208 | 146 | 47 | 8,180 0 0 | 5,684 7 9 | 3,894 2 6 |
| | Prome | 220 | 171 | 28 | 7,848 0 0 | 4,921 0 0 | 3,278 0 0 |
| | Total | 678 | 504 | 114 | 28,035 0 0 | 16,411 12 3 | 10,448 11 0 |
| Irrawaddy | Thôngwa | 110 | 106 | 25 | 4,598 0 0 | 3,330 0 0 | 1,843 0 0 |
| | Bassein | 232 | 188 | 54 | 14,740 0 0 | 9,786 0 0 | 6,426 0 0 |
| | Henzada | 268 | 191 | 42 | 5,760 0 0 | 4,919 0 0 | 4,275 0 0 |
| | Thayetmyo | 75 | 67 | 17 | 1,244 0 0 | 892 0 0 | 368 0 0 |
| | Total | 685 | 552 | 138 | 26,342 0 0 | 18,936 0 0 | 12,912 0 0 |
| Tenasserim | Moulmein Town | 124 | 82 | 41 | 3,233 0 0 | 2,127 0 0 | 981 8 0 |
| | Amherst | 80 | 77 | 34 | 3,895 0 0 | 1,675 0 0 | 1,195 0 0 |
| | Tavoy | 11 | 7 | 4 | 375 0 0 | 200 0 0 | ... |
| | Mergui | 28 | 25 | 6 | 1,980 0 0 | 1,180 0 0 | 474 0 0 |
| | Toungoo | 43 | 25 | 7 | 1,542 0 0 | 1,227 0 0 | 550 0 0 |
| | Shwegyin | 25 | 20 | 11 | 1,140 0 0 | 770 0 0 | 300 0 0 |
| | Salween | ... | ... | ... | ... | ... | ... |
| | Total | 311 | 236 | 103 | 12,165 0 0 | 7,179 0 0 | 3,500 8 0 |
| | GRAND TOTAL | 1,926 | 1,489 | 495 | 76,512 3 0 | 47,728 11 6 | 30,941 15 6 |

Appendix XLII. *Statement showing the number of persons arrested, convicted, and imprisoned under the Excise Laws (both opium and liquor) in Lower Burma*—continued.

| Division. | District. | Number of persons arrested. | Number of persons convicted. | Number of persons imprisoned. | Amount of fines imposed. | Amount of fines realized. | Amount disbursed as rewards. |
|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| | | | | | ₹ a. p. | ₹ a. p. | ₹ a. p. |
| | | **1885-86.** | | | | | |
| Arakan | Akyab | 337 | 229 | 134 | 9,495 0 0 | 6,400 0 0 | 5,228 0 0 |
| | Northern Arakan | ... | ... | ... | ... | ... | ... |
| | Kyaukpyu | 205 | 174 | 106 | 6,011 0 0 | 2,860 11 10 | 1,501 8 9 |
| | Sandoway | 68 | 59 | 52 | 1,520 0 0 | 1,021 0 0 | 400 0 0 |
| | Total | 610 | 462 | 292 | 17,026 0 0 | 10,281 11 10 | 7,129 8 9 |
| Pegu | Rangoon Town | 154 | 127 | 19 | 8,655 0 0 | 3,569 7 7 | 2,535 1 3 |
| | Hanthawaddy | 169 | 152 | 77 | 9,110 0 0 | 5,145 0 0 | 1,731 8 0 |
| | Pegu | 93 | 64 | 29 | 3,755 0 0 | 1,407 9 6 | 1,212 0 0 |
| | Tharrawaddy | 235 | 168 | 55 | 6,124 0 0 | 3,863 2 0 | 2,505 0 0 |
| | Prome | 264 | 198 | 72 | 8,008 1 0 | 4,685 7 0 | 2,486 2 9 |
| | Total | 915 | 709 | 252 | 35,652 1 0 | 18,670 10 1 | 10,469 12 0 |
| Irrawaddy | Thôngwa | 138 | 116 | 29 | 6,576 0 0 | 5,380 0 0 | 3,517 0 0 |
| | Bassein | 299 | 233 | 64 | 17,487 0 0 | 10,244 10 0 | 6,714 2 6 |
| | Henzada | 427 | 127 | 65 | 2,272 0 0 | 2,272 0 0 | 1,982 0 0 |
| | Thayetmyo | 72 | 51 | 24 | 1,233 0 0 | 568 0 0 | 317 8 0 |
| | Total | 636 | 527 | 182 | 27,568 0 0 | 18,464 10 0 | 12,530 10 6 |
| Tenasserim | Moulmein Town | 131 | 55 | 12 | 1,825 0 0 | 1,525 0 0 | 1,925 0 0 |
| | Amherst | 115 | 107 | 31 | 5,469 0 0 | 2,975 0 0 | 1,086 0 0 |
| | Tavoy | 24 | 20 | 2 | 585 0 0 | 560 0 0 | 147 0 0 |
| | Mergui | 62 | 44 | 10 | 2,081 0 0 | 1,436 0 0 | 614 8 0 |
| | Toungoo | 34 | 25 | 5 | 1,007 0 0 | 677 0 0 | 317 8 0 |
| | Shwegyin | 14 | 14 | 4 | 666 0 0 | 466 0 0 | 107 0 0 |
| | Salween | 1 | 1 | ... | 100 0 0 | 100 0 0 | 50 0 0 |
| | Total | 381 | 266 | 64 | 11,733 0 0 | 7,739 0 0 | 4,247 8 0 |
| | GRAND TOTAL | 2,542 | 1,964 | 790 | 91,979 1 0 | 55,155 15 11 | 34,377 7 3 |
| | | **1886-87.** | | | | | |
| Arakan | Akyab | 193 | 145 | 84 | 5,111 0 0 | 3,501 0 0 | 3,196 0 0 |
| | Northern Arakan | ... | ... | ... | ... | ... | ... |
| | Kyaukpyu | 69 | 59 | 1 | 1,596 0 0 | 1,285 0 0 | 762 0 0 |
| | Sandoway | 52 | 42 | 25 | 875 0 0 | 548 0 0 | 233 0 0 |
| | Total | 314 | 246 | 110 | 7,582 0 0 | 5,334 0 0 | 4,191 0 0 |
| Pegu | Rangoon Town | 143 | 115 | 40 | 3,601 0 0 | 1,230 0 0 | 780 0 0 |
| | Hanthawaddy | 98 | 71 | 37 | 3,445 0 0 | 1,733 8 0 | 642 2 0 |
| | Pegu | 96 | 71 | 26 | 4,550 0 0 | 2,670 2 0 | 905 0 0 |
| | Tharrawaddy | 117 | 86 | 17 | 3,105 0 0 | 1,770 11 0 | 1,549 8 0 |
| | Prome | 451 | 354 | 64 | 11,885 0 0 | 7,472 3 9 | 3,674 1 0 |
| | Total | 905 | 697 | 184 | 26,586 0 0 | 14,876 8 9 | 7,550 11 0 |
| Irrawaddy | Thôngwa | 96 | 92 | 27 | 8,762 0 0 | 5,932 0 0 | 1,950 0 0 |
| | Bassein | 222 | 178 | 40 | 10,025 0 0 | 6,585 12 0 | 4,090 1 11 |
| | Henzada | 134 | 118 | 24 | 3,394 0 0 | 2,754 1 3 | 1,933 10 9 |
| | Thayetmyo | 59 | 44 | 30 | 1,126 0 0 | 487 0 0 | 269 8 0 |
| | Total | 511 | 432 | 121 | 23,307 0 0 | 15,758 13 3 | 8,243 4 8 |
| Tenasserim | Moulmein Town | 124 | 59 | 24 | 2,345 0 0 | 1,580 0 0 | 1,022 8 0 |
| | Amherst | 100 | 106 | 36 | 4,619 0 0 | 2,449 0 0 | 1,229 8 0 |
| | Tavoy | 26 | 20 | 1 | 720 0 0 | 640 0 0 | 247 8 0 |
| | Mergui | 30 | 25 | 12 | 850 0 0 | 516 10 0 | 402 8 0 |
| | Toungoo | 40 | 24 | 7 | 1,280 0 0 | 890 0 0 | 580 0 0 |
| | Shwegyin | 55 | 37 | 29 | 319 0 0 | ... | ... |
| | Salween | 9 | 7 | 4 | 450 0 0 | 286 0 0 | 186 0 0 |
| | Total | 390 | 278 | 113 | 10,583 0 0 | 6,361 10 0 | 3,668 0 0 |
| | GRAND TOTAL | 2,120 | 1,653 | 528 | 68,058 0 0 | 42,331 0 0 | 23,652 15 8 |

*Statement showing the number of persons arrested, convicted and imprisoned under the Excise Laws (both opium and liquor) in Lower Burma*—continued. Appendix XLII.

| Division. | District. | Number of persons arrested. | Number of persons convicted. | Number of persons imprisoned. | Amount of fines imposed. | Amount of fines realised. | Amount disbursed as rewards. |
|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| | | | | | R a. p. | R a. p. | R a. p. |
| | | 1887-88. | | | | | |
| Arakan | Akyab | 355 | 295 | 83 | 12,711 0 0 | 8,996 0 0 | 8,241 0 0 |
| | Northern Arakan | ... | ... | ... | ... | ... | ... |
| | Kyaukpyu | 39 | 32 | 5 | 540 0 0 | 446 1 6 | 160 0 0 |
| | Sandoway | 89 | 81 | 55 | 1,926 0 0 | 1,154 15 0 | 922 9 3 |
| | Total | 483 | 408 | 143 | 15,177 0 0 | 10,597 0 6 | 9,323 9 3 |
| Pegu | Rangoon Town | 152 | 118 | 53 | 3,937 0 0 | 3,227 0 0 | 637 0 0 |
| | Hanthawaddy | 106 | 75 | 39 | 5,095 0 0 | 2,543 6 3 | 1,312 3 9 |
| | Pegu | 146 | 100 | 45 | 4,900 0 0 | 3,112 12 0 | 2,201 14 6 |
| | Tharrawaddy | 173 | 99 | 26 | 3,330 0 0 | 2,449 11 0 | 1,411 0 0 |
| | Prome | 610 | 453 | 93 | 15,310 0 0 | 11,493 0 0 | 7,367 7 1 |
| | Total | 1,187 | 845 | 256 | 32,572 0 0 | 22,325 13 3 | 12,929 9 4 |
| Irrawaddy | Thôngwa | 100 | 91 | 16 | 6,606 0 0 | 4,252 4 0 | 1,012 8 0 |
| | Bassein | 119 | 93 | 13 | 5,284 0 0 | 3,491 0 9 | 2,255 0 0 |
| | Henzada | 135 | 96 | 14 | 2,995 0 0 | 2,845 0 0 | 1,678 0 0 |
| | Thayetmyo | 63 | 45 | 17 | 1,370 0 0 | 1,050 0 0 | 232 0 0 |
| | Total | 417 | 325 | 60 | 16,255 0 0 | 11,638 4 9 | 5,177 8 0 |
| Tenasserim | Moulmein Town | 54 | 35 | 11 | 1,115 0 0 | 730 0 0 | 656 0 0 |
| | Amherst | 153 | 153 | 40 | 4,294 0 0 | 2,837 0 0 | 1,359 0 0 |
| | Tavoy | 8 | 5 | ... | 180 0 0 | 155 0 0 | 50 0 0 |
| | Mergui | 25 | 22 | 8 | 941 0 0 | 661 0 0 | 142 8 0 |
| | Toungoo | 33 | 27 | 8 | 1,386 0 0 | 1,115 0 0 | 572 0 0 |
| | Shwegyin | 62 | 34 | 19 | 437 0 0 | 199 0 0 | 75 0 0 |
| | Salween | ... | ... | ... | ... | ... | ... |
| | Total | 335 | 276 | 86 | 8,353 0 0 | 5,697 0 0 | 2,854 8 0 |
| | GRAND TOTAL | 2,422 | 1,854 | 545 | 72,357 0 0 | 50,758 2 6 | 30,285 2 7 |
| | | 1888-89. | | | | | |
| Arakan | Akyab | 233 | 197 | 85 | 5,643 0 0 | 3,467 0 0 | 3,126 0 0 |
| | Northern Arakan | ... | ... | ... | ..... | ..... | ..... |
| | Kyaukpyu | 156 | 125 | 25 | 2,086 0 0 | 1,562 0 0 | 451 12 0 |
| | Sandoway | 71 | 67 | 45 | 2,205 0 0 | 1,051 7 9 | 406 8 0 |
| | Total | 460 | 389 | 155 | 9,934 0 0 | 6,080 7 9 | 3,984 4 0 |
| Pegu | Rangoon Town | 135 | 84 | 31 | 2,880 0 0 | 1,760 0 0 | 897 0 0 |
| | Hanthawaddy | 81 | 57 | 25 | 2,715 0 0 | 1,668 0 0 | 645 12 0 |
| | Pegu | 88 | 60 | 25 | 3,165 0 0 | 2,820 0 0 | 1,097 8 0 |
| | Tharrawaddy | 182 | 121 | 36 | 3,405 0 0 | 3,130 0 0 | 1,895 0 0 |
| | Prome | 456 | 369 | 38 | 9,414 8 0 | 6,685 2 3 | 3,493 0 0 |
| | Total | 942 | 691 | 155 | 21,579 8 0 | 16,063 2 3 | 8,028 4 0 |
| Irrawaddy | Thôngwa | 99 | 89 | 26 | 4,925 0 0 | 3,393 7 0 | 1,189 0 0 |
| | Bassein | 77 | 51 | 6 | 1,685 0 0 | 1,171 0 0 | 362 8 0 |
| | Henzada | 180 | 141 | 23 | 3,808 0 0 | 2,976 6 0 | 1,516 0 0 |
| | Thayetmyo | 58 | 49 | 21 | 763 0 0 | 713 0 0 | 347 8 0 |
| | Total | 414 | 330 | 76 | 11,181 0 0 | 8,258 13 0 | 3,415 0 0 |
| Tenasserim | Moulmein Town | 60 | 40 | 7 | 1,175 0 0 | 875 0 0 | 500 0 0 |
| | Amherst | 162 | 162 | 19 | 6,681 5 0 | 3,481 5 0 | 1,960 9 0 |
| | Tavoy | 31 | 18 | 5 | 2,085 0 0 | 994 0 0 | 210 0 0 |
| | Mergui | 35 | 29 | 8 | 1,770 0 0 | 1,596 0 0 | 661 0 0 |
| | Toungoo | 42 | 32 | 1 | 686 0 0 | 621 0 0 | 230 0 0 |
| | Shwegyin | 79 | 49 | 18 | 904 0 0 | 630 0 0 | 205 0 0 |
| | Salween | 1 | 1 | 1 | 250 0 0 | ..... | ..... |
| | Total | 410 | 331 | 59 | 13,551 5 0 | 8,197 5 0 | 3,766 9 0 |
| | GRAND TOTAL | 2,226 | 1,741 | 445 | 56,245 13 0 | 38,599 12 0 | 19,194 1 0 |

Appendix XLII. *Statement showing the number of persons arrested, convicted, and imprisoned under the Excise Laws (both opium and liquor) in Lower Burma*—continued.

| Division. | District. | Number of persons arrested. | Number of persons convicted. | Number of persons imprisoned. | Amount of fines imposed. | Amount of fines realised. | Amount disbursed as rewards. |
|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| | | | | | R a. p. | R a. p. | R a. p. |
| | | | | **1889-90.** | | | |
| Arakan | Akyab | 298 | 238 | 73 | 6,075 0 0 | 5,018 0 0 | 4,045 0 0 |
| | Northern Arakan | ... | ... | ... | ... | ... | ... |
| | Kyaukpyu | 70 | 63 | 18 | 1,093 0 0 | 715 15 9 | 366 0 0 |
| | Sandoway | 46 | 41 | 25 | 841 0 0 | 475 14 0 | 172 0 0 |
| | Total | 414 | 342 | 116 | 8,014 0 0 | 6,209 13 9 | 4,583 0 0 |
| Pegu | Rangoon Town | 141 | 88 | 14 | 2,973 0 0 | 1,806 13 6 | 980 8 0 |
| | Hanthawaddy | 108 | 87 | 42 | 4,925 0 0 | 3,092 8 0 | 1,290 0 0 |
| | Pegu | 213 | 97 | 33 | 6,923 0 0 | 4,638 0 0 | 1,965 0 0 |
| | Tharrawaddy | 103 | 76 | 13 | 2,546 0 0 | 2,446 0 0 | 1,066 0 0 |
| | Prome | 340 | 258 | 63 | 7,621 0 0 | 4,982 1 9 | 2,407 8 0 |
| | Total | 905 | 606 | 165 | 24,988 0 0 | 16,965 7 3 | 7,709 0 0 |
| Irrawaddy | Thôngwa | 110 | 105 | 31 | 4,317 0 0 | 3,574 12 6 | 1,363 11 6 |
| | Bassein | 88 | 55 | 14 | 2,821 0 0 | 2,148 8 0 | 1,135 0 0 |
| | Henzada | 132 | 100 | 15 | 2,430 0 0 | 2,060 0 0 | 204 0 0 |
| | Thayetmyo | 60 | 51 | 9 | 1,660 0 0 | 1,500 8 9 | 246 8 0 |
| | Total | 390 | 311 | 69 | 11,228 0 0 | 9,323 13 3 | 2,949 3 6 |
| Tenasserim | Moulmein Town | 102 | 67 | 10 | 2,488 0 0 | 1,655 0 0 | 703 0 0 |
| | Amherst | 104 | 104 | 12 | 3,815 0 0 | 2,106 9 0 | 942 3 0 |
| | Tavoy | 17 | 13 | 2 | 860 0 0 | 630 0 0 | 165 0 0 |
| | Mergui | 19 | 18 | 9 | 850 0 0 | 390 0 0 | 80 0 0 |
| | Toungoo | 75 | 49 | 16 | 2,410 0 0 | 1,017 11 7 | 640 0 0 |
| | Shwegyin | 81 | 69 | 19 | 1,400 4 0 | 865 4 0 | 289 0 0 |
| | Salween | 6 | 6 | 6 | 600 0 0 | 100 0 0 | 50 0 0 |
| | Total | 404 | 326 | 74 | 12,423 4 0 | 6,764 8 7 | 2,869 3 0 |
| | GRAND TOTAL | 2,113 | 1,585 | 424 | 56,653 4 0 | 39,223 10 10 | 18,110 6 6 |
| | | | | **1890-91.** | | | |
| Arakan | Akyab | 186 | 161 | 71 | 5,083 0 0 | 2,912 0 0 | 1,767 0 0 |
| | Northern Arakan | ... | ... | ... | ..... | ..... | ..... |
| | Kyaukpyu | 138 | 104 | 56 | 2,321 0 0 | 1.023 10 3 | 778 6 9 |
| | Sandoway | 60 | 45 | 21 | 660 0 0 | 551 0 0 | 20 0 0 |
| | Total | 384 | 310 | 148 | 8,064 0 0 | 4,486 10 3 | 2,565 6 9 |
| Pegu | Rangoon Town | 137 | 96 | 16 | 3,376 0 0 | 1,506 0 0 | 933 0 0 |
| | Hanthawaddy | 119 | 89 | 33 | 4,145 0 0 | 3,845 0 0 | 2,465 13 4 |
| | Pegu | 154 | 121 | 26 | 4,576 0 0 | 4,191 0 0 | 2,211 0 0 |
| | Tharrawaddy | 161 | 131 | 26 | 4,367 0 0 | 8,667 0 0 | 1,443 0 0 |
| | Prome | 281 | 219 | 59 | 7,013 0 0 | 4,739 4 0 | 1,763 15 0 |
| | Total | 852 | 656 | 160 | 23,477 0 0 | 17,948 4 0 | 8,816 12 4 |
| Irrawaddy | Thôngwa | 131 | 127 | 41 | 6,298 0 0 | 4,796 3 0 | 1,170 0 0 |
| | Bassein | 119 | 86 | 30 | 4,608 0 0 | 2,799 14 0 | 1,926 0 0 |
| | Henzada | 121 | 100 | 25 | 2,230 4 0 | 1,992 12 0 | 729 8 0 |
| | Thayetmyo | 119 | 97 | 65 | 997 0 0 | 997 0 0 | 80 0 0 |
| | Total | 490 | 410 | 161 | 14,133 4 0 | 10,585 13 0 | 3,905 8 0 |
| Tenasserim | Amherst | 261 | 162 | 31 | 5,660 0 0 | 4,263 2 0 | 1,289 0 0 |
| | Tavoy | 15 | 14 | 3 | 550 0 0 | 460 0 0 | 162 0 0 |
| | Mergui | 34 | 29 | 5 | 851 0 0 | 768 2 0 | 237 10 0 |
| | Toungoo | 40 | 31 | 8 | 960 0 0 | 290 9 6 | 194 15 6 |
| | Shwegyin | 91 | 64 | 11 | 4,505 0 0 | 2,460 0 0 | 677 8 0 |
| | Salween | 5 | 5 | 1 | 205 0 0 | 205 0 0 | 102 8 0 |
| | Total | 446 | 305 | 59 | 12,731 0 0 | 8,446 13 6 | 2,663 9 6 |
| | GRAND TOTAL | 2,172 | 1,681 | 528 | 58,405 4 0 | 41,467 8 9 | 17,951 4 7 |

*Statement showing the number of persons arrested, convicted and imprisoned under the Excise Laws (both opium and liquor) in Lower Burma*—concluded.

Appendix XLII

| Division. | District. | Number of persons arrested. | Number of persons convicted. | Number of persons imprisoned. | Amount of fines imposed. | Amount of fines realised. | Amount disbursed as rewards. |
|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| | | | | | R a. p. | R a. p. | R a. p. |
| | | **1891-92.** | | | | | |
| Arakan | Akyab | 368 | 273 | 98 | 8,242 0 0 | 5,850 0 0 | 4,233 0 0 |
| | Northern Arakan | ... | ... | ... | ... | ... | ... |
| | Kyaukpyu | 130 | 96 | 40 | 3,866 0 0 | 2,852 8 6 | 1,736 0 0 |
| | Sandoway | 112 | 94 | 34 | 4,229 0 0 | 1,957 8 3 | 1,564 0 0 |
| | Total | 610 | 463 | 172 | 16,337 0 0 | 10,660 0 9 | 7,533 0 0 |
| Pegu | Rangoon Town | 157 | 107 | 13 | 5,120 0 0 | 2,526 0 0 | 979 8 0 |
| | Hanthawaddy | 201 | 153 | 49 | 6,659 0 0 | 5,694 0 0 | 2,968 0 0 |
| | Pegu | 121 | 104 | 22 | 5,050 0 0 | 3,740 0 0 | 1,662 8 0 |
| | Tharrawaddy | 496 | 429 | 134 | 15,114 0 0 | 10,420 10 3 | 5,658 4 0 |
| | Prome | 283 | 215 | 34 | 6,263 0 0 | 4,764 2 0 | 1,833 4 0 |
| | Total | 1,258 | 1,008 | 252 | 38,206 0 0 | 27,144 12 3 | 13,101 8 0 |
| Irrawaddy | Thôngwa | 215 | 195 | 52 | 6,678 6 9 | 5,633 6 9 | 1,275 13 4 |
| | Bassein | 272 | 208 | 92 | 6,789 8 0 | 5,548 11 0 | 3,843 8 0 |
| | Henzada | 206 | 180 | 38 | 4,673 8 0 | 4,163 8 0 | 1,642 8 0 |
| | Thayetmo | 108 | 91 | 35 | 1,097 0 0 | 997 0 0 | 328 12 0 |
| | Total | 801 | 674 | 217 | 19,238 6 9 | 16,342 9 9 | 7,090 9 4 |
| Tenasserim | Amherst | 392 | 286 | 31 | 7,640 0 0 | 6,072 12 0 | 2,900 8 0 |
| | Tavoy | 64 | 41 | 8 | 2,600 0 0 | 1,830 0 0 | 1,249 2 8 |
| | Mergui | 39 | 38 | 7 | 947 0 0 | 697 0 0 | 216 0 0 |
| | Toungoo | 94 | 64 | 19 | 2,054 0 0 | 1,050 9 9 | 299 11 2 |
| | Shwegyin | 86 | 67 | 9 | 4,210 0 0 | 3,360 0 0 | 767 8 0 |
| | Salween | 2 | 2 | 1 | 50 0 0 | 50 0 0 | 75 0 0 |
| | Total | 677 | 498 | 75 | 17,501 0 0 | 13,060 5 9 | 5,507 13 10 |
| | GRAND TOTAL | 3,346 | 2,643 | 716 | 91,282 6 9 | 67,207 12 6 | 33,232 15 2 |
| | | **1892-93.** | | | | | |
| Arakan | Akyab | 270 | 198 | 68 | 6,770 0 0 | 4,883 0 0 | 3,794 0 0 |
| | Northern Arakan | ... | ... | ... | ... | ... | ... |
| | Kyaukpyu | 153 | 115 | 24 | 4,488 0 0 | 3,282 0 0 | 2,397 0 0 |
| | Sandoway | 126 | 97 | 31 | 3,865 8 0 | 3,731 8 0 | 1,976 0 0 |
| | Total | 549 | 410 | 123 | 15,123 8 0 | 11,896 8 0 | 8,167 0 0 |
| Pegu | Rangoon Town | 137 | 84 | 21 | 2,860 0 0 | 1,575 0 0 | 730 0 0 |
| | Hanthawaddy | 139 | 102 | 29 | 2,404 0 0 | 2,239 0 0 | 1,053 0 0 |
| | Pegu | 124 | 105 | 21 | 3,114 0 0 | 2,815 0 0 | 1,165 0 0 |
| | Tharrawaddy | 444 | 387 | 118 | 12,652 6 0 | 8,550 12 0 | 4,589 4 0 |
| | Prome | 300 | 211 | 63 | 7,983 0 0 | 4,903 3 9 | 1,510 0 0 |
| | Total | 1,144 | 889 | 252 | 29,013 6 0 | 20,082 15 9 | 9,047 4 0 |
| Irrawaddy | Thôngwa | 244 | 232 | 70 | 11,313 0 0 | 7,038 0 0 | 1,837 6 0 |
| | Bassein | 323 | 212 | 77 | 10,323 0 0 | 9,202 8 0 | 6,386 4 0 |
| | Henzada | 293 | 246 | 22 | 5,743 0 0 | 4,961 14 0 | 1,283 0 0 |
| | Thayetmyo | 71 | 53 | 16 | 1,283 0 0 | 1,153 0 0 | 278 0 0 |
| | Total | 936 | 743 | 185 | 28,662 0 0 | 22,355 6 0 | 9,784 10 0 |
| Tenasserim | Amherst | 258 | 181 | 30 | 5,960 0 0 | 3,530 13 4 | 2,317 8 0 |
| | Tavoy | 63 | 49 | 7 | 996 0 0 | 916 0 0 | 377 8 0 |
| | Mergui | 28 | 28 | 8 | 875 0 0 | 875 0 0 | 511 0 0 |
| | Toungoo | 70 | 46 | 15 | 1,335 0 0 | 1,275 0 0 | 805 0 0 |
| | Shwegyin | 129 | 93 | 15 | 4,594 4 0 | 3,654 4 0 | 1,770 0 0 |
| | Salween | 1 | 1 | 1 | 100 0 0 | ... | 84 0 0 |
| | Total | 549 | 398 | 76 | 13,860 4 0 | 10,251 1 4 | 5,865 0 0 |
| | GRAND TOTAL | 3,178 | 2,440 | 636 | 86,659 2 0 | 64,585 15 1 | 32,863 14 0 |

Appendix XLIII.

# APPENDIX XLIII.

## FURTHER NOTE BY MR. F. R. W. FRYER, C.S.I., CHIEF COMMISSIONER OF BURMA ON OPIUM MATTERS IN BURMA.

This note deals with two topics—

(*a*) the policy of former Burma Administrations in connection with opium matters;

(*b*) the existence and prevalence of opium smuggling in Burma in former years.

2. Appended to the note are a series of extracts from the excise reports of the last 25 years, which, in my opinion, establish the fact that the Burma Administration, as also the Government of India, has always realized the importance of checking the consumption of opium in Burma, and has always endeavoured to keep consumption down. During the seventies, the generally accepted view was that it was useless for Government to prohibit the consumption of opium, as such a prohibition would, it was considered, be a dead letter, and would lead to smuggling without reducing the consumption of opium. The policy then followed was to establish licensed shops, where there was a considerable demand for opium, in order that people who used opium might procure it without breaking the law and that licit opium might drive out the smuggled drugs. At the end of the seventies enquiries set on foot by Mr. Aitchison led the Burma Administration to adopt the policy of reducing the number of licensed shops and of maintaining such shops at a few places only. It is unnecessary for me to discuss the measures taken at the beginning of the eighties, as their nature and the reasons for them are fully stated in the Burma Opium pamphlets to 1881 and later years. What I desire to make clear to the Commission is that the policy adopted by the Burma Administration with reference to opium has always been one of repression, and that the statements made by ill-informed persons from time to time that Government has wantonly dispensed opium freely among the people and has spread the consumption of the drug in order to raise revenue and thereby disregard the real interests of the people are entirely without foundation.

3. My second object in presenting this note is to make clear the difficulties with which the Burma Administration has to deal in connection with the smuggling of opium. In the note on this subject, which I presented to the Commission in Rangoon I dealt with present facts rather than with the previous history of smuggling. I now desire to supplement the former note by the extracts appended to this note, which show that opium has been smuggled into Burma for many years past, and that the statements which I made as to the difficulties of dealing with smuggling were based on the actual experience of over 20 years. I invite particular attention to the letter from the Resident at Mandalay, which I quote on page 5. It will be observed that the Burmese Government used to levy a duty of 12 annas or Re. 1 a viss on opium imported into Upper Burma from Yunnan. The British Government levies a duty of Rs. 15 a viss on such opium.

4. In explanation of the various references made in the extracts appended hereto to excise rules and systems, I give the following brief account of the systems for the disposal of opium which have been in force in Lower Burma for the last 25 years. The first rules applicable to the whole of Lower Burma came into force on the 1st May 1866. They provided that the right of selling opium within certain towns should be farmed to an opium farmer, and that the number of shops in each farm and their distribution should be determined yearly by the Commissioner. They further provided that these farms should be sold by tender or by auction, and that at the time of selling the farms the Collector should determine the whole quantity of opium which the farmer would be allowed to purchase during the year from Government. This quantity was divided into 12 parts, and the farmer might be required to purchase one part each month. The second set of opium rules in force in Lower Burma were introduced with effect from the 1st April 1872 in supersession of the rules of 1866. These rules provided that Deputy Commissioners should sell by auction licenses for the sale of opium and its preparations. The number of shops was to be fixed by the Collector with the Commissioner's sanction. The licensed vendor was not required to take any specified quantity of opium from Government, nor was any limit placed on the quantity which he might take. He was, however, bound to account satisfactorily to the Deputy Commissioner if the quantity of opium which he took from the treasury was much less than the estimated sales from his shop. The rules of 1872 were superseded by new rules in 1879 which were again superseded by revised rules in 1891, which remained in force till the rules which are now the law were introduced. The rules of 1879 and 1891 introduced no radical change in the system of disposing of opium, and it is therefore unnecessary to give an account of them here. It may, however, be noted that in March 1885 the sale of opium by any but licensed vendors was made penal and the possession of the smallest quantity of the drug unless obtained from a licensed-vendor was made a punishable offence, *vide* extract from the Excise Report for 1885-86 at page 9 (Extract XVIII) of the extracts appended to this note.

5. It may be truly said, I think, that the persistent aim of the Government of Burma has been to check the use of opium by every means in its power short of total prohibition, which successive Chief Commissioners, from Major-General Fytche to Sir Charles Crosthwaite, have always hesitated to recommend because of the apprehension that they entertained that any such measure would lead to an increase of smuggling with which the local Government would not be able to contend successfully. My own views on the subject have been fully expressed already, so that it is not necessary for me to repeat them in this note.

## EXTRACTS FROM EXCISE REPORTS FROM THE YEAR 1867-68 TO 1889-90.

[NOTE.—From the year 1867-68 to the year 1883-84, and in the year 1886-87, the report was written under the Chief Commissioner's direct orders. In 1884-85 and 1885-86, the report was written by the Excise Commissioner. The Chief Commissioner's views are stated in the Resolution which precedes the report. Similarly the reports for 1887-88 and following years were written by the Financial Commissioner, and the Chief Commissioner's views are stated in the Resolutions.]

F. W. R. F.

### *I.—Extracts from the Administration Report of the Excise Department of British Burma for the year 1867-68.—Chief Commissioner, Major General Fytche.*

3. The object of the Excise Department in this province is to raise for the public benefit the greatest possible amount of revenue from the smallest consumption of spirituous and other liquors used by the European and Native population.

* * * * *

5. At the seaport towns and at large stations where there is generally a considerable foreign population already accustomed to the use of stimulants, the right to sell by retail, for consumption on the premises, intoxicating liquors and drugs is farmed or leased out annually. At no places in the interior of the country is the unrestricted sale of liquor or drugs allowed, except on the extreme northern and southern borders of the province, where it has been found impossible, except by the enforcement of measures which would prove vexatious to the whole population, to prevent the illicit sale of opium brought from other countries.

* * * * *

Opium—Provincial increase.

25. The extensive consumption of opium among the inhabitants of this province is to be deprecated in every way. Any addition to the general Imperial reve-

nues which an extensive increase in the consumption of this drug could bring would assuredly be ill-compensated by the increase of crime, such increased consumption, among a race where gambling and dacoities are a pastime, would bring in its trail. And not only so, but it may assuredly be accepted that every additional man who takes to this insidious drug withdraws not only his atom of industry from the general weal and consequently contributes less to the general revenue, but an entire family are in all probability influenced for the worse. The total consumption, however much it may be regretted, is steadily advancing. Over one thousand seers were taken in 1867-68 in excess of the previous year. Possibly repressive measures would rather advance than retard its onward progress. Under these circumstances the best that can be done is to offer no inducement for the extensive vend of the drug. Every Chinaman, however, considers opium as a necessary of life, and as the Chinese population is rapidly increasing in the province, a portion of enhanced consumption is doubtless due to them.

---

## *II.—Extract from the Administration Report of the Excise Department of British Burma for the year 1868-69.—Chief Commissioner, Major-General Fytche.*

2. The financial results of the working of the Department during 1868-69 have been very satisfactory, showing an increase of 22 per cent. over the previous year, and at the same time the object of the Department, namely, to raise for the public benefit the greatest possible amount of revenue upon the smallest consumption of spirituous and other liquors and drugs, has been fully carried out, especially in the case of opium, of which a smaller quantity was sold in the year, although the amount obtained as rent for the farms was no less than ₹1,54,511 in excess of the sum procured in the preceding year.

---

## *III.—Extracts from the Administration of the Excise Department of British Burma for the year 1870-71.—Chief Commissioner, Mr. (afterwards Sir) Ashley Eden.*

5. The following statement shows the details of the revenue during the last five years and a comparison between the average of the four years preceding 1870-71 and the demand in that year :—

| Source of revenue. | 1866-67. | 1867-68. | 1868-69. | 1869-70. | Average. | 1870-71. | Increase. |
|---|---|---|---|---|---|---|---|
| OPIUM AND OTHER DRUGS. | ₹ | ₹ | ₹ | ₹ | ₹ | ₹ | ₹ |
| Amount paid by farmer for privilege of sale. | 1,99,850 | 2,08,704 | 3,63,215 | 2,99,620 | 2,67,847 | 3,11,720 | 43,873 |
| Net profit, or difference between rate at which opium is received by Deputy Commissioners of districts and that at which it is sold to the farmer. | 2,43,521 | 2,61,352 | 2,60,216 | 2,47,696 | 2,53,196 | 2,85,014 | 31,818 |
| * * | * | * | * | * | * | * | * |

Here it will be observed that whilst the amount paid by the farmers for the privilege of selling opium, and which really amounts to a license fee for the privilege of vend, has much increased, the consumption of the drug supplied from the stores of the Government, excepting the supply required for the new farm at Myanaung, and the increase in the town of Rangoon has somewhat decreased. In 1886-67 the number of seers sold was 14,703 and in 1870-71, omitting the increase in Rangoon and Myanaung, 14,580 seers. This would be a gratifying result were it not an unquestionable fact that smuggling into the seaport towns from Madras and Bengal, and probably from Penang takes place; so that although the sales from the Government stores in this province show a decrease, it is feared that there has been no falling off in the consumption of the drug.

* * * * *

Decrease in Tavoy and Mergui.

10. The falling off in Tavoy and Mergui is very large, only 15 seers having been purchased for the former place against 365 in 1869-70, and 705 for the latter against 901. These decreases are explained by the Commissioner as follows :—

*Tavoy*—"It was stated last year that the opium farm at Tavoy was leased for three years from 1868-69 at an annual rent of Rs. 3,150 and that the farmer who was bound to take 30 seers of opium monthly during the term of the lease failed to do so in the first year, that is, he took only 250 seers (being less by 110 seers of the full quantity); he was accordingly compelled in the second year, 1869-70, to take an excess quantity to make up the deficiency, but about the middle of the same year he appealed to the Chief Commissioner and got the monthly quantity reduced from 30 to 15 seers. Then, again, about the commencement of the third year, 1870-71, he obtained a further sanction of the Chief Commissioner to abstain purchasing any more opium until the quantity he held was consumed. He had then taken only 15 seers and availing himself of the order he purchased no more; hence the quantity shown in the year's return is 15 against 365 seers in last year."

*Mergui*—"It is not unlikely that this decrease is a good deal owing to the facilities held out among the islands of the Archipelago of smuggling the drug into the town of Mergui from the Straights or from Junk Ceylon by the farmer at a far cheaper rate than the Government opium can be purchased for. Besides, the Chinese as a rule prefer the opium procurable at Penang to the drug supplied by Government."

Not a part of our system to force the sale of the drug. Supply fixed with a view to prevent illicit trade.

11. This liability to take a certain amount of opium from the Government stores not unnaturally gives rise to the idea that it is a part of our system to force the sale of the drug. This, however, is not the case. It is one of the evils of the system under which a sub-monopoly is established in a small circle of country and which is called in Burma the farming system. The farmer being without competition, and it being no one's interests to inform against him, would use his license as a means of carrying on an enormous illicit trade in opium were he not compelled to take from the Government stores an amount which is calculated to equal the year's consumption. The farms in Burma, it must be recollected, have this advantage over the farming system as it used to exist in India,—no farmer can open a new shop without such shop being specially licensed. The shops in his circle are limited at the time of granting the license.

Smuggling of opium.

12. That much smuggling of opium takes place there can be no doubt, there being many facilities for bringing the drug into the province by means of the crews of the steamers continually trading to Rangoon and Moulmein. Some time ago a considerable quantity was seized in course of being landed from the Madras steamer, and it is believed that the lascars of the Calcutta steamers frequently smuggle small quantities. Every endeavour should be made by the officers concerned

Appendix XLIII.

to put a stop to smuggling; but while the Chief Commissioner desires to prevent the introduction of opium illicitly, he has no wish to increase the consumption of the Government drug. His views on this matter will be found in the following extract from a letter which he has recently had occasion to address to the Commissioner of Pegu:—"There is no sort of doubt that the consumption of opium and intoxicating drugs has an injurious effect upon the excitable, self-indulgent Burman, which it has not upon the Indian or Chinese. Wherever its use has been adopted in this country, it has led to the immediate demoralization of the people. 'Opium-eater' has become among the Burmese themselves a term synonymous with that of thief. When they have said that a man eats opium, they think that nothing more is required to establish the proof of his belonging to the criminal classes.

Chief Commissioner's views regarding the consumption of opium.

Obviously, then, the establishment of new opium shops under license or farm in the interior of the country is to be avoided, as far as it possibly can be, without giving an uncontrollable impulse to smuggling opium in from the town circles. The Chief Commissioner would wish you to consider whether it is necessary to have any opium shops in the interior, except those already established for many years, or in places where there are large settlements of Chinese or Indians. Opium-eating is not a Burman habit; it is a new vice, and though unfortunately spreading fast through the evil influence of petty Chinese traders and pedlars, it has not as yet taken such a hold upon the people that any great hardship is involved by such a limit being placed on the number of places of vend as shall prevent the temptation of opium-eating being thrown in the way of idle young men in large towns and villages by too great facility of supply."

---

## *IV.—Extracts from the Administration Report of the Excise Department of British Burma for the year 1871-72.—Chief Commissioner, Mr. (afterwards Sir) Ashley Eden.*

10. The Chief Commissioner sees every reason to hope that the increase of the consumption of duty-paying opium, which is apparent in the report, is not the result of a largely extended use of the drug, but of a check to the importation of illicit opium from India. It has been the desire of the Chief Commissioner to do everything to discourage the use of opium by the people, but the natural result of the farming or monopoly system has been to encourage smuggling, as it was from the smuggled opium no doubt that the farmer's chief profit was made. Mr. Eden's views on the baneful effects of the use of this drug by the Burmese were given in the report for 1870-71, and have been fully accepted by the Government of India, as will be seen from the following extract from despatch No. 1538, dated the 31st July 1872, from the Financial Secretary:—

Increase of consumption not the result of a largely extended use of the drug, but of a check on illicit importation.

Chief Commissioner's views as to baneful effects of use of drug accepted by the Government of India.

"The Governor General in Council cordially agrees with "you that the consumption of opium ought not to be "encouraged in Burma. The importation of opium cannot "perhaps be altogether prohibited, but it should be re-"stricted as far as may be practicable.

"The loss of revenue will not be heavy as Burma does not "grow opium for home consumption, but obtains a supply "by diverting a portion of the Indian produce from the "China market."

11. Under the new rules framed for carrying out the provisions of Act X of 1871, the farming system has been abolished, and each shop or group of shops is disposed of separately by auction; and the system of demanding from vendors stipulations to take a given quantity of the drug per mensem has also been abolished; but at the same time, with a view to prevent the sale of smuggled opium by license-holders, a clause has been inserted in the form of license binding them to account satisfactorily to the Deputy Commissioner should the quantity of opium taken fall considerably short of what might be expected from the experience of past years to be the average sale. The Chief Commissioner hopes that these new arrangements will have a beneficial effect. District officers should use their utmost endeavours to prevent the spread of the consumption of this narcotic, bearing in mind that, as stated in the concluding paragraph of the despatch above quoted, no purely fiscal considerations should be allowed to interfere with the arrangements which may be thought best for the interest of the people committed to their charge. In large towns, where there is already a considerable and an increasing Chinese population, there will always be a large demand for the drug, but at some stations in the interior it is thought that the consumption might be diminished with strict supervision. At the same time the error should be avoided of limiting sources of supply to such an extent as to make smuggling a remunerative occupation.

Abolition of farming system.

Endeavours should be used to prevent the spread of consumption of opium.

---

## *V.—Extracts from the Administration Report of the Excise Department of British Burma for the year 1872-73.—Chief Commissioner, Mr. (afterwards Sir) Ashley Eden.*

2. The following extract from the new excise rules describes the general features of the present system, which is a close adaptation of that in force in the Lower Provinces of Bengal:—

"I.—The object of an excise system is to raise as large an "amount of revenue from intoxicating liquors and drugs as "is compatible with the greatest possible discouragement of "their use. Experience has proved that if the tax on such "articles and the difficulty of procuring them be raised "above a certain limit, the inevitable result is not that their "consumption is checked, but that their illicit manufacture "is resorted to."

* * * * *

8. On the 27th June 1873 a proposal was made to the Government of Bengal, "that the narrow strip of land on the west side of the Naaf estuary should be transferred from the Chittagong division to the Arakan division." This narrow tract of land is full of opium shops, the system now pursued in Bengal of having an opium shop in nearly every large village being in full force there. The Chief Commissioner, in support of this proposal, made the following remarks, which may be suitably extracted in the report on the Excise Administration for the year:—

"The evil of the arrangement as regards excise will be "apparent when it is considered that the opium-vendors in "the Akyab district are only four in number and that in "addition to the excise price of opium, the Local adminis-"tration receives from them no less than ₹20,600 for the "privilege of being licensed to sell opium. The Chief Com-"missioner desires to make opium as dear as possible; but "with the cheap opium of Chittagong procurable in the "shops of this strip of land, there is obviously great tempta-"tion to the Akyab consumers to supply themselves from "the Chittagong shops. The Chittagong officials, it will "be seen, are strongly impressed with the idea that opium "from that district is largely exported into Akyab, and that "the Arakanese supply themselves from these shops. In "addition to the difference arising from cost of the license "in the part of the district near the Chittagong frontier, "opium has to be sold at a reduced rate of ₹22, to assimi-"late it to the Chittagong excise price. In the rest of "Arakan the excise selling price is ₹24."

The proposition has been favourably received by the Government of Bengal, but certain minor details connected with the transfer of this tract of land are still under consideration.

---

## *VI.—Extracts from the Administration Report of the Excise Department of British Burma for the year 1873-74.—Chief Commissioner, Mr. (afterwards Sir) Ashley Eden.*

6. The following statement shows the details of the revenue during the last seven years with the annual average of the five years preceding the introduction of the revised system of excise and the increase in 1873-74 over the average and over the collections in 1872-73:—

| Heads of receipts. | 1867-68. | 1868-69. | 1869-70. | 1870-71. | 1871-72. | Annual average. | 1872-73. | 1873-74. | 1873-74 AS COMPARED WITH 1872-73. | | | | 1873-74 AS COMPARED WITH ANNUAL AVERAGE OF 5 YEARS PRIOR TO 1872-73. | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | Increase. | | Decrease. | | Increase. | | Decrease. | |
| *Opium.* | ₹ | ₹ | ₹ | ₹ | ₹ | ₹ | ₹ | ₹ | ₹ | Per cent. | ₹ | Per cent. | ₹ | Per cent. | ₹ | Per cent. |
| License fees for the vend of opium. | 2,08,704 | 3,63,215 | 2,99,620 | 3,05,345 | 2,66,053 | 2,88,585 | 2,90,478 | 2,78,555 | ... | ... | 11,923 | 4·10 | ... | ... | 10,030 | 3·47 |
| Net profits after deducting the actual cost of opium (including carriage). | 2,60,526 | 2,59,482 | 2,41,135 | 2,85,016 | 3,45,117 | 2,79,455 | 3,88,010 | 4,56,802 | 68,792 | 17·98 | ... | ... | 1,77,347 | 63·46 | ... | ... |
| | * | * | * | * | * | * | * | * | * | * | * | * | * | * | * | * |

Appendix XLIII.

7. This table shows at a glance the practical results of the introduction of the new system of excise under Act X of 1871, which superseded the old farming system in the month of April 1872. It was admitted at the time that the change of system might very possibly lead to a temporary falling off of revenue, and it was considered that it was well worth while to risk this with the object of placing the excise system on a less objectionable basis. Large sums were paid for farms, but naturally the chief object of the farmers was to obtain facilities for the introduction and sale of illicit opium and spirits. Since the abolition of the opium farms in 1872, the profits from the sale of duty-paid opium have increased by ₹1,77,347, or 63 per cent., which shows clearly what an enormous amount of smuggled opium must have been used under the old system, while the loss on substituting licenses for the old opium farm is only ₹10,030.

* * * * *

10. The Commissioner of Tenasserim comments in his report on the action of some of the Chinese inhabitants of the province in spreading the use of opium and liquors amongst the indigenous population, and in smuggling, distilling, and selling illicitly, in the following terms: "Our greatest difficulty is the Chinamen; they have combinations among them by which a fine inflicted on one is chiefly made up by many contributions from others. From these combinations they have strength, and they often carry on illicit distillation and smuggling in a most reckless way. They will make a tempting offer for an opium license in an out-of-the-way place where opium has not been much used, and they will, if they get it, set their agents to work; give the people at first, opium for nothing, induce them to use it, and when the habit has been once acquired, they trust to their after profits to repay them all outlay. The Chinamen should be watched, and we should take care not to increase too rapidly the number of opium and liquor shops." The Chief Commissioner agrees with Colonel Brown that the Chinamen should be watched and that no new licenses should be granted for the sale of either opium or spirits without careful enquiry as to the necessity; but Mr. Eden is nevertheless of opinion that where a real demand exists for licenses, it is much better that they should be granted than that the wants of the people should be supplied illicitly, as they certainly will be if too great difficulties are thrown in the way of licit supply. Large quantities of opium are shown by the reports* of the Resident at Mandalay to be brought into Upper Burma, and this would be smuggled across the frontier if duty-paid opium is not to be got by those really in want of it.

---

[* NOTE.—The report here referred to is probably that contained in the letter.]

F. W. R. F.

---

*From the Political Agent, Mandalay, to the Officiating Assistant Secretary to the Chief Commissioner, British Burma,—No. 214, dated Mandalay, the 6th December 1872.*

With reference to your letter No. 1544-466, dated the 14th November, forwarding an extract of a letter from the Collector of Customs, Rangoon, respecting the importation of opium from Upper Burma, I have the honour to report, for the information of the Chief Commissioner, that in my opinion the smuggling of opium into British territory is carried on to a considerable extent.

2. This drug is freely imported to Mandalay *vid* Bhamo and Theinni: it is grown in the Shan States, the Kachin hills, and in Yunnan, where the cultivation of the poppy would appear to be on the increase. It is subject to a duty of about 12 annas or 1 rupee per viss on passing into Burmese territory, and I am informed is at times shipped on board British steamers and conveyed as far as Magwe or Minhla, or some other town near the frontier, from whence it is smuggled by land and water to British territory.

---

*VII.—Extract from the Administration Report of the Excise Department of British Burma for the year 1874-75.—Chief Commissioner, Mr. (afterwards Sir) Rivers Thompson.*

Remarks by the Commissioner of Tenasserim.

7. * * * * * As regards the working of the department in the Tenasserim Division, the Commissioner observes:—"There is a general tendency to increase in the Excise revenue of this division, but whether this is to be looked on as a matter of progress—showing increase of wealth—or of regret—as showing greater demoralization among the people—is to me doubtful. There can be no doubt that there is a large demand both for spirits and for opium among the people. If we had no licensed shops for the sale of spirits and drugs, I think distillation of spirits and smuggling of opium would be extensively carried on; people would be supplied at a cheaper rate than they now are, and would probably use more spirits and opium than they now do. That the use of opium is demoralizing to the Burmese there is no shadow of doubt, but, while we have a large and increasing Chinese population, it is hopeless to try and check it. Chinamen are now over the length and breadth of the province; do what we can, they will circumvent us; now and then they are caught in illicitily distillng liquor or in smuggling opium. There are combinations among these men. The small fry are generally caught by the police, while the big fish escape punishment; but they or some secret club pay the fine inflicted, and are quite ready to begin again, hoping that, with greater caution, they will next time have better luck and evade the law." The general tendency to the increase in the Excise revenue is, the Chief Commissioner observes, not peculiar to the Tenasserim division of British Burma, or to this province as compared with other Administrations. The use of stimulants is common to a certain portion of the people, and the yearly increase of the population and the rapid and constant improvement in their position create demands which, if Government did not supply them under certain restrictions in a legitimate manner, would be met by illicit distillation and wholesale smuggling. As it is it would appear that our best efforts in this direction are sometimes evaded.

---

*VIII.—Extracts from the Administration Report of the Excise Department of British Burma for the year 1875-76.—Chief Commissioner, Mr. (afterwards Sir) Rivers Thompson.*

* * * * *

14. The Deputy Commissioner [of Bassein] reports:—"There can be no doubt that a very large quantity of opium is sold illicitly from the shops, and that a much larger revenue might be raised from an increased number of shops; but I fear that an unrestricted trade in opium would merely lead to an increased number of miserable opium-eaters. The check on *illicit* sale is very small, but, nevertheless, wholesome in its effects, as a large number of shops would be at once looked upon as an encouragement and sanction to a most degrading vice." In these remarks the Chief Commissioner concurs. There is no wish on the part of the Government to extend the sale of opium, and shops should only be opened as a preventative to illicit sale and with a view to exercising direct control over the vend of the drug.

* * * * * *

17. The Deputy Commissioner [of Thayetmyo] reports that * * "Large quantities of Yünnan opium have been reported as brought down the river and landed at Minhla, within Burmese territory.

Appendix XLIII.

## *IX.—Extracts from the Administration Report of the Excise Department of British Burma for the year 1876-77.—Chief Commissioner, Mr. (afterwards) Sir Rivers Thompson.*

Satisfactory increase in the revenue of the department.

1. The financial results from this branch of the revenue of the province during the year 1876-77 were again most satisfactory, the income having aggregated R18,51,673, being R2,13,903, or 13·06 per cent., in excess of the collections in the preceding year. The results may also be considered satisfactory from other points of view, for, while the consumption of opium increased by 7 per cent. only, the license-fees for the privilege of vending it increased by nearly 28 per cent., thus adding to the first cost of the drug considerably.

* * * * *

It is evident, therefore, that during the year under review, the tendency was to make both opium and spirituous liquors more expensive to the consumers, which led to decreased consumption comparatively; and thus, notwithstanding the large increase of revenue which has taken place since the province was formed into a Chief Commissionership, namely, in 1861-62 R7,90,115, in 1876-77 R18,51,673, or 135 per cent. in a decade and-a-half, the object with which the department was established—"to raise for the public benefit the greatest possible amount of revenue from the smallest consumption of spirituous and other liquors and intoxicating drugs used by the European and Native population"—is still kept in view.

Thayetmyo district.

19. The license for the town of Thayetmyo was renewed in the year of report, and an additional license, recommended by the Deputy Commissioner for Allanmyo, which is the frontier customs station situated on the opposite bank of the river was granted "as a check on illicit traffic in Yünnan opium large quantities of which were said to have found their way into the district. Yunnan opium has been constantly smuggled into this district in small quantities for some years past; but, notwithstanding its cheapness, it cannot compete directly with Indian opium,—those who have been accustomed to the latter drug being unable to take the Chinese article as a substitute. It is smuggled in small quantities to supply the wants of the few people who have been addicted to its use, and it is impossible to prevent the introduction of it in small quantities across the long line of land frontier." Upon this it may be stated that, if the reports of the Preventive Officers on the Irrawaddy Flotilla Company's steamers are to be credited, very large quantities of Chinese opium are regularly brought down from Upper Burma and landed at Minhla and other river stations immediately beyond our frontier. The Preventive Officers are of course powerless to check: it is beyond British jurisdiction; but there is too much reason to fear that the greater part of this opium finds its way in small boats and by land to villages in British Burma. Our only remedy against the incursion is by stimulating the Frontier Police to do their duty by the full amount of reward for detective success and by promotion.

Remarks on the increased consumption of opium in the Pegu division.

20. In regard to the increased sales of opium from the treasuries in the Pegu division, the Commissioner has made the following observations:—"That there was an increased consumption of 2,626⅞ seers of this pernicious drug during the last year may be satisfactory from a revenue point of view, but, looked at from a broader point of view, it is exactly the reverse. The physical constitution of a Burman is so ill-adapted to resist the enervating effects of opium-smoking, that, with them, indulgence in the vice invariably leads to crime. The increased consumption in the Henzada district, which has such a purely Burman and Karen population, is particularly unsatisfactory." The Chief Commissioner, while fully agreeing with the views expressed by Colonel Browne, and regretting the increased consumption of opium—especially in the Henzada district, where the only abnormal increase occurred would point out that the quantity sold during the year under report in the division was not equal to that disposed of in 1874-75, and that the drug has not been cheapened, but considerably enhanced in price, as far as the Government is concerned, by the increase in license-fees, as will be seen from the following figures:

| | 1873-74. | 1874-75. | 1875-76. | 1876-77. |
|---|---|---|---|---|
| Quantity delivered from the treasuries. | Srs. 17,373 | 20,213 | 17,327 | 19,963¼ |
| License-fees paid for the vend of the drug. | R1,47,120 | 1,41,320 | 1,54,240 | 2,07,838 |
| Additional to original cost of R24 per seer by license-fees. | R8-7-0 | 7-0-0 | 8-14-0 | 10-6-0 |

It must not be forgotten, too, that the foreign population of Pegu is ever on the increase, and that both Chinese and natives of the Madras coast, who are the principal consumers of the drug, are, by the opening of the railway, being more spread over the division. The regret is that, with this inroad of opium-using foreigners into the province, the taste for opium is spread amongst the Burmese; and that our efforts hitherto have failed properly to control the smuggling propensities of the Chinese, who bring in opium both from the sea and across our northern frontier.

---

## *X.—Extract from the Report on the Excise Department of British Burma for the year 1877-78.—Chief Commissioner, Mr. (afterwards Sir) Charles Aitchison.*

11. * * * * *Bassein District.*—There were again four opium licenses sold in this district, two at Athegyi and Talaingyaung quarters of the town of Bassein, one at Ngathainggyaung, and a fourth at Labuta, fetching R28,275 against R 28,200 in the year before. The total quantity of opium taken out by these shops was 3,682$_{16}^{9}$ seers against 3,483⅞ seers in 1876-77, the net profit to Government on its sale being R 61,576 compared with R 58,416 in that year. There is nothing in these figures that calls for any special remark. The increase indicates chiefly the fact that the use of the drug is spreading, and any falling off in the consumption will depend very much on the strictness with which the vendors are looked after and compelled to act up to the terms of their license as to the quantity that can be sold to any one person at a time. This extension of opium consumption is anything but matter for congratulation. Attention has been drawn in the report on the administration of criminal justice to the intimate connection between opium-smoking and crime in Burma, and steps are being taken to ascertain the opinions of educated and intelligent natives on this great social question. * * *

---

## *XI.—Extract from the Report on the Excise Department of British Burma for the year 1878-79.—Chief Commissioner, Mr. (afterwards Sir) Charles Aitchison.*

Excessive use of opium.

7. Representations having been made to the Chief Commissioner of the alarming extent to which the use of opium has spread in certain parts of the country, especially in Arakan, information on the subject was called for from the three divisions of the province, and special reports from each Commissioner are now before the local Government as to the best measures to be adopted to control the opium traffic. It appears to be chiefly in the Arakan division that the vice of excessive opium-eating has become formidable. The evil appears to have been fostered in its infancy by the cheaper rate at which opium was, until 1873, sold in the neighbouring division of Chittagong in Bengal, namely, R 22 a seer instead of R 24 a seer in Arakan, thus, assisted by the proximity of Chittagong to the Akyab district, holding out easy and tempting inducements to smugglers. An additional incentive to illicit operations was the fact that while only small license-fees were paid on the Chittagong side for the right to sell opium, in Arakan, on the other hand, the licenses were sold by auction fetching prices which added something like R 7 or R 8 to the cost of each seer of

Appendix XLIII.

opium. This matter was brought prominently forward in the British Burma Excise Report of 1876-77, with the result that from 1st April 1878 the opium licenses in Chittagong have been sold by auction as in Arakan. * * *

10. * * * * *Kyaukpyu.*—The use of opium in this district has reached excessive proportions, and the subject is now engaging the attention of the local Government with a view to the enforcement of such checks as will arrest the rapidly growing demoralization of a large section of the community. * *

11. * * * *Rangoon Town.*— * * There has been a more effectual look-out kept for smuggling from the Madras coast, some of the cleverer devices employed in which may here be mentioned :—

Opium was found in one case placed between slices of sheepskin cut in the shape and size of salt fish, amongst which it was distributed in the basket. In another instance it was found in a bamboo basket, which had double sides. In a third, as a ball of hooka mixture (*goorakoo*), shaped like a Dutch cheese (the sides of which were hollow and filled with opium), and placed alongside three cheeses. In a fourth, a cocoanut shell was found filled with opium. In a fifth, a Madrassee ghee bottle was detected filled with ghee in the centre, with opium in the hollow sides, and the ghee leaking freely from the neck of the bottle.

---

## *XII.—Extracts from the Report on the Excise Department in British Burma for the year 1879-80.—Chief Commissioner, Mr. (afterwards Sir) Charles Bernard.*

9 * * * * The number of opium shops open in the province was 67, against a similar number in 1878-79. The subject of the traffic in opium and of the effect of the use of the drug upon the people of Burma engaged the serious attention of the Chief Commissioner during the year, and in May last a memorandum on the question by Mr. Aitchison, with the reports of Commissioners and district officers, and the opinions of a large number of persons, Native and European, was submitted for the consideration of the Government of India. One point raised was the extent to which the consumption of opium was promoted by the establishment of shops for the sale of the drug and Commissioners were called on to report on the various shops in their divisions, and to offer recommendations, with reasons for their maintenance or abolition. When all these reports have been received, the number of shops to be kept open for the future will be regulated. * * *

11. * * * * In Rangoon town, where the licenses realized exactly the same sum as in 1878-79, and were held by the same men, against whom no competitors appeared, 481 seers more opium were taken than in the previous year. The Deputy Commissioner ascribes this result to the Excise and Customs Departments having been successful in keeping smuggled opium out of the town. But it is quite as probable that the additional quantity was taken to meet a growing demand for the drug. Opium smuggling was attempted nevertheless. In one case two ordinary copper water-jars, fitted with false bottoms, were found filled with opium, over which Madras curry-powder had been placed. These jars were double from a little way below the neck. In another case opium was found concealed in the hollow of a bamboo such as coolies sling across their shoulders when carrying two baskets. Over the hollow a piece of bamboo had been so well fitted that the joining was scarcely visible. * * *

---

## *XIII—.Extracts from the Report on the Excise Department in British Burma for the year 1880-81.—Chief Commissioner, Mr. (afterwards Sir) Charles Bernard.*

14. For some years past a conviction has been forcing itself on the local Government that the use of opium was increasing to an excessive extent. More particularly was this the case in Arakan, from which province year after year alarming accounts continued to be received of the ravages that opium was working amongst certain sections of the people. Opinions were not entirely alike as to the absolute extent of the evil that had been done, but there were sufficient grounds for admitting that restrictive measures must be adopted. Accordingly, beginning with the year 1881-82, the number of opium licenses in the province has been reduced from 68 to 28, that is, three in Arakan, fifteen in Pegu, and ten in Tenasserim. At the same time the price of opium at the Government treasuries has been raised from R 24 per seer throughout the province generally to R 28 per seer in Arakan and R 32 per seer in Pegu and Tenasserim.

15. It is too soon to judge yet of the financial effect which measures so sweeping will produce on the opium revenue, but the estimates have been taken in the budget of the present year at about three lakhs of rupees less than the actuals of 1879-80. "The loss falls entirely on the provincial finances. It is anticipated that gradually countervailing increases in the customs, land, and capitation revenue may accrue in consequence of the reduction in the consumption of opium. Such increases will benefit mainly the Imperial and not the Provincial sources of revenue."†

16. * * * * Smuggling of opium from Upper Burma, where the use and almost the mention of opium is supposed to be contraband, has been detected on rather a large scale. Seizures have also been recently made of opium smuggled into Rangoon from the Madras coast. The effort to check opium traffic and opium consumption in Burma is thus beset with difficulties, and as yet the police and the preventive officials are unable to cope successfully with smugglers of opium.

---

## *XIII.—Extracts from the Report on the Excise Department in British Burma for the year 1881-82.—Chief Commissioner, Mr. (afterwards Sir) Charles Bernard.*

4. For the reasons explained in 1st year's report, endeavours have been made to restrict the use of opium among the native population of Burma by reducing the number of places where the drug can be procured and by raising its price. The number of opium shops licensed in 1881-82 was only 28 against 68 in the previous year. The wholesale cost of opium was raised from R24 a seer to R28 a seer in Arakan and R32 a seer in the rest of the province. The result of these measures has been that the quantity of opium issued for consumption has fallen from 54,265 seers in 1880-81 to 41, 857 seers in 1881-82, or by 12,408 seers, a decrease of nearly R23 per cent. Owing to the rise in price, however, the net proceeds of sale, after deducting the actual cost of opium and charges, have increased by R82,151, from R9,04,783 in 1880-81 to R9,86,934 in the year of report. If opium is not largely smuggled into the province by sea or land, these results may be considered satisfactory. So far as detection shows, smuggling by sea does not appear to have occurred except in one instance, and no mention is made of smuggling from Bengal into Arakan by the Naaf. Smuggling has taken place across the frontier from Upper to Lower Burma of the opium which generally goes by the name of Yünnan opium. A recent capture of Yünnan opium in the Shwegyin district showed that the drug had been packed in tins so as to resemble Swiss milk. How much of this article has been actually imported, it is impossible to say. The few cases which are now and then brought to light go to show the existence of an illicit traffic, but they fail to disclose its extent or the manner in which it is carried on. It would be profitable, in the absence of detection, for an opium farmer to obtain Yünnan opium and retail it like the Government drug in his shop. But it would be difficult to carry on such a business on any large scale for a length of time. Entrance to the country without attracting notice is so easy from Upper Burma by land or river that it is practically impossible to prevent

† Resolution by the Chief Commissioner, No. 2E. (Financial), dated the 25th January 1881.

some quantity of Yünnan opium from finding its way in. Measures have, however, been taken to extend and improve the previous arrangements for imposing a check on frontier smuggling.

7. In the absence of systematic and thorough enquiry, it is not possible to form a correct opinion of the effect of the restrictive measures adopted on the opium-consuming habits of the general population. *A priori* the increased cost of the drug and the increased difficulty of procuring a supply must lessen, where it does not altogether stop, the use of opium. Some district officers express their belief that this result has actually taken place. The reformed opium-consumer is said to emphasize his change of life by his plump condition. One thing is quite certain, and that is that the policy now pursued tends to remove temptation, especially from the path of the young. With opium dear and hard to get, young lads are much less likely than formerly to acquire the habit of taking opium. In the case of adults, the latter difficulty is also apt to act powerfully The same man who would readily smoke opium if he found it at his door, would never think of going 10 miles from his house to get it.*

* It seems that much of the opium in Burma is consumed by Indians. Last season, when the customers at the Rangoon and Pegu opium shops were counted on different days, the following figures give the average results obtained for a single day:—

| Total number of customers at the opium shop in the day. | Of whom there were | | Percentage of Indians, Chinese, and other foreigners. | |
|---|---|---|---|---|
| | Burmans. | Indians, Chinese, and other foreigners. | To the total population of the town. | To the total number of customers at opium shops. |
| Rangoon 4,093 | 171 | 3,607 | 50·31 | 88 |
| Pegu . 296 | 189 | 106 | 10·00 | 36 |

The proportion of foreigners who consume opium is much larger than the proportion of Burman consumers to the total Burman population. Indians in Burma are often single men without wives and children; but this circumstance does not account for all the difference. Among the opium shop daily customers at Rangoon were 32 women and 3 children; at the Pegu shop were counted 9 women and 10 children per diem. It was not ascertained whether the women and children were buying opium for themselves or for adult male relatives at home. At the Rangoon shop no Karen customers were seen during either day.

[NOTE.—The above note is part of the excise report of 1881-82.—F. W. R. F.]

## *XV.—Extracts from the Report on the Excise Department in British Burma for the year 1882-83.—Chief Commissioner, Mr. (afterwards Sir) Charles Crosthwaite.*

4. The number of opium shops, which was reduced from 68 to 28 in 1881-82, was reduced to 18 in 1882-83, but the amount of Government opium sold in the latter year (41,349 seers) was almost as great as that sold in the former (41,857 seers).

5. Though the total quantity of opium sold was less than in 1881-82, the proceeds were more. This is accounted for by the fact that decrease in sales which occurred in Arakan, where the selling price is ₹ 28 a seer, was more than counterbalanced by increased sales in the rest of the province, where the selling price is ₹ 32 a seer. Deducting the cost of the drug and the charges for conveying it to the various treasuries, the net proceeds of its sale were ₹ 9,89,620 against ₹ 9,86,934 in 1881-82. As stated above, only 18 licenses were granted for the sale of opium in 1882-83, the sole remaining license in the Kyaukpyu district being withdrawn, as also three in Rangoon Town, one in Thongwa, two in Bassein, one in Moulmein, and two in Amherst. * * *

8. * * * Since May 1882 a special preventive staff has been employed on the river at Thayetmyo with the object of intercepting boats bringing down smuggled opium [from Upper Burma], but it is not stated whether any smuggling has been detected by this agency. The land frontier police are said to keep an active look-out, and it is not thought that much opium finds its way down from Upper Burma.

9. * * * Some cases of opium smuggling from Chittagong into the Akyab district, and from Upper Burma into the Toungoo district, were carried to conviction during the year and penalties were inflicted. * * * In the Pegu division three cases of opium smuggling were reported during the year, one in Prome, where a seizure was made of 399 tolas which had been brought down from Upper Burma, and two in the town of Rangoon. In one of the latter the opium rolled up in cheroots was supposed to have been brought from Madras, in the other it was found concealed in a bale of tobacco shipped at Cocanada.

## *XVI.—Extracts from the Report on the Excise Department in British Burma for the year 1883-84.—Chief Commissioner, Mr. (afterwards Sir) Charles Bernard.*

5. * * * In the Kyaukpyu and Sandoway, where licenses for the sale of opium have been abolished, a certain amount of smuggling, as might naturally be expected, continues to come to light, the opium being brought chiefly from Bengal *vid* Akyab into Kyaukpyu, and from Akyab and Bassein districts into Sandoway. The Commissioner of Arakan observes that notwithstanding these illicit practices, it is certain that the efforts of Government to suppress the opium traffic in these districts have been so far successful since the withdrawal of the licenses as to have reduced consumption to an extent which is already apparent in the improved physique of the people and the altered state of the labour market. The consumption of Government opium in the Arakan division decreased in the year under report by 5 per cent.

6. * * * The decline in the quantity taken out by the Prome license-holder is remarkable and might indicate that much opium was smuggled into the district from Upper Burma. On the other hand, Thayetmyo, which lies between Prome and the frontier and, presumably, would smuggle most easily, took three times as much opium from the Government stores as it did in the previous year. Chinese opium is smuggled through Upper Burma, where the consumption is prohibited, but where opium can be more easily and more cheaply bought than in British Burma. Regarding this trade in contraband opium from China into Burma, Mr. P. J. Hughes, of the Chinese Consular Service, in his report for the year 1882-83, writes:—

"It is not only in Western and South-Western China, that the foreign drug is gradually giving way to the native but also on the coast. As in the west Chinese opium is overflowing into Burma, so on the east Formosa and other islands now draw part of their supply from the mainland."

* * * * * * *

"Mr. Hosie, of Her Majesty's Consular Service, who has been travelling extensively in Yünnan, Kweichew, and Sechewen, estimates the total annual production of crude opium in these provinces to be about 225,915 *piculs*, of which less than one-half is annually exported to other provinces and to Burman."

## *XVII.—Extracts from the Resolution on the Report on the Excise Department in British Burma for the year 1884-85—Chief Commissioner, Mr. (afterwards Sir) Charles Bernard.*

3. *Opium.*—The receipts from opium have decreased greatly in Arakan, where only two shops are now open, and the issues of opium from the stores in that province are now little more than one-third of what they were in the year 1880-81. The habit of indulging in opium is said to be disappearing in Sandoway and to be abating in Kyaukpyu. Much opium is smuggled in to Arakan from the adjacent districts of Bengal. The local authorities are contending

Appendix XLIII.

against this smuggling and have made several successful seizures. The sentiment of the people is against this illicit traffic, but as yet we have not succeeded in getting the people to work actively with us against contraband dealing in opium. * * * * *

4. * * * A certain quantity of China opium was smuggled from Upper Burma, and some large seizures of the Yünnan drug were made. But the worst phase of the illicit traffic in opium is that the drug is secretly sold in villages many miles from a licensed shop, and even in districts like Tharrawaddy and Shwegyin, where no licensed shop exists. Special preventive establishments were organized last year to put down smuggling. With the help of the ordinary and rural police something is being done. Some officers advocate a complete change in the opium excise system; others ask for a more stringent law; others, again, advise that the possession and consumption of opium be forbidden and made punishable. As at present advised, the Chief Commissioner does not see the way to useful radical changes in the matter of opium management. If the special establishments, the police, and the respectable classes, under constant pressure from District and Township Officers, contend against the opium-smuggling nuisance, it will gradually abate, and the habit of using opium will not spread among the rising generation. If all opium were suddenly made contraband, general illicit traffic would set in, such as now exists in China and Ava. The opening of a large number of new shops under the present system might check illicit consumption, but every such shop would be a fresh centre, from which the abuse and use of opium would spread among the people. The expedient of having a number of shops where highly-paid, trustworthy Government servants should sell by retail for consumption on the premises, would be most costly, and would be otherwise unsuitable. Hereafter it may be possible to prohibit all consumption of opium outside the premises of a licensed shop; but at present the country and the administration are not ripe for such a measure.

---

## *XVIII.—Extract from the Resolution on the Report on the Excise Department in Lower Burma for the year 1885-86.—Chief Commissioner, Sir Charles Bernard.*

2. *Opium.*—The opium shop at Maungdaw in the Akyab district was closed, and the total number of such shops in the province was thus reduced from 18 to 17. Five years ago there were 28 opium shops in the province. Effort to reduce the illicit consumption of opium was continued. In March 1885 the rules were so altered as to render penal the sale of opium by any but the licensed vendors, and the possession of the smallest quantity of the drug, unless obtained from a licensed vendor, is now a punishable offence. There was a reduction of 78·2 per cent. in the total quantity of Government opium sold during the year, but it is to be feared that considerable quantities of the drug were smuggled into the country from Chittagong and from Upper Burma. * * * * * * *

---

## *XIX.—Extract from the Report on the Excise Department in Lower Burma for the year 1886-87.—Chief Commissioner, Mr. (afterwards Sir) Charles Crosthwaite.*

5. * * * *Arakan.*— * * * This subject of opium-smuggling from Bengal is a much vexed one and has engaged attention both here and in India from time to time for many years past, but no satisfactory solution of the matter has been arrived at. The profits on smuggled opium are so large that the temptation to smuggle is irresistible. In Kyaukpyu and Sandoway districts, where no opium licenses are allowed, smuggling is also carried on to a considerable extent In the Kyaukpyu district more especially the numerous creeks and small waterways admit of a secret traffic which it is hard to check. The opium, it is believed, is for the most part bought from the Akyab shop. Sandoway, it is said, gets supplies from the districts in the Pegu division beyond the Yoma. In the interests of the excise revenue, no less than in the interests of the people, it behoves the local officers in Arakan to devote their personal efforts to preventing illicit traffic in opium. The Chief Commissioner fears that there is some tendency on the part of the local officers to look upon the evil as inevitable, and, no doubt, it is impossible to prevent the smuggling of opium if the people want to get it. But it can be checked, and every effort must be made to check it.

---

## *XX.—Extract from the Resolution on the Report on the Excise Department in Lower Burma for the year 1887-88.—Chief Commissioner, Sir Charles Crosthwaite.*

2. * * * The opium revenue of Lower Burma is steadily increasing. This the Chief Commissioner regards as a natural consequence of the better regulation of the opium traffic, and, when the traffic in Upper Burma is brought under supervision and the smuggling of Yünnan opium into Lower Burma is checked, the opium revenue will still further increase. The increase of the opium revenue does not necessarily indicate an increase of the consumption of opium, but only that those who use opium are compelled to procure it openly from the licensed dealers. The use of opium is condemned by public opinion in Lower Burma no less than in Upper Burma, and the Chief Commissioner agrees in the opinion that the more the consumption of opium is regulated and the more illicit consumption of opium is repressed, the less will persons not already habituated to its use take to it for the first time.

---

## *XXI.—Extract from the Resolution on the Report on the Excise Department in Lower Burma for the year 1888-89.—Chief Commissioner, Sir Charles Crosthwaite.*

Opium.

5. It was shown last year in paragraph 2 of the Resolution on the Excise Report that it is not possible to prevent the use of opium in districts where there is a demand for it by refusing to open shops for its sale. On this principle five new shops for the sale of opium were opened in 1889-90, and yet the income obtained from the licenses for the retail sale of opium decreased. This fact is not connected immediately with the report now under review, but it is mentioned to show that an increase in the number of shops does not always mean increased consumption or increased revenue. When people want opium they will get it, and, in a country where much of the traffic is carried on by boats plying in out of the way streams and creeks, opium can be hawked about for sale with impunity and with greater profit than if it is sold in a licensed shop. The question whether there is a demand requires careful consideration, and the increase of the number of shops is not easily allowed. Any indication of an increase in the habit of taking opium must be closely watched. * *

# APPENDIX XLIV.



LETTER ADDRESSED BY

J. GEORGE SCOTT, Esq., C.I.E., Superintendent of the Northern Shan States (on deputation as Chargé d'Affaires, and Acting Consul-General, Siam),

To—The Secretary to the Opium Commission, Rangoon, Burma,—dated Bangkok, 8th December 1893.

With reference to the telegrams of yesterday and the day before from the Chief Commissioner, Burma, to my address, regarding the consumption of opium by Shans, I have the honour to state that I wrote on this subject in September or October 1892, but am unable here either to quote the number of the letter or to give its date. Notes which I have accumulated on the subject are all also in Lashio, so that I cannot give details which might otherwise be of interest and possibly of value.

2. As regards the consumption of opium by the Shans and the various hill races in the Shan States, I may claim to speak with some authority, as far as opportunities of observing are concerned, whatever may be thought as to the value of my opinion. Except for three months in 1890, I have lived uninterruptedly in the Shan States from December 1886 until August of this year, and during these six and-a-half years visited every State west of the Salween and all those east of that river which have been visited by Europeans.

The consumption of opium is a question in which I have always been personally interested, and I have made notes and personal experiments in China, Tongking, Cochin-China, and other parts of the world. The subject therefore engaged my attention specially wherever I went in the Shan States.

3. Opium is consumed everywhere throughout the Shan States. In the west it is not generally smoked, and those who indulge are, in deference to the prejudice which public opinion considers religious, or at any rate moral, looked upon as no better than the damned.

Towards the Salween and in the more northerly States consumption steadily becomes more general, and between the Salween and the Mekhong, it may be asserted confidently that those who do not smoke are the exception.

The only people who eat rather than smoke opium are the Wās, and among them, chiefly the Wild Wās. A few of the "Tame" Wās smoke occasionally as well as eat opium, but the Wā Pwi apparently invariably follow the Sikh habit.

The Shan States might thus be divided into three tracts with respect to the consumption of opium—

(*a*) All west of a line following the hill range immediately east of Fort Stedman, on which Taung-gyi stands, and prolonged north and south in an easily traceable line. This includes the Myelat, Yawng Hwe, the country south to Mong Pai, Lawk Sawk and Hsi Paw, but not the country north of Hsi Paw. This area, I may note, is much more cleared of jungle and has been much longer under outside influences than any other part of the Shan States. Burmese is more commonly spoken than Shan, and a considerable proportion of the people are métis. Here opium-smoking is looked upon as a crime, and the opium-smoker is abashed and smokes in secret.

(*b*) The country east of this range as far as the Salween, which is the true Shan country, looking on the name "Shan" as meaning the British members of the Tai race. Here smoking becomes much more general; especially as one goes eastwards. Most people, in fact, smoke who can afford it, but they bow to prejudice and tacitly admit that it is a vice.

(*c*) The country east of the Salween up to the Mekhong. Here everybody smokes and is not ashamed, except of excess.

To this class of habitual opium-smokers may as a rule be added the Kachins, wherever they are, and almost invariably the Palaungs also. Both races are scattered widely over all three areas.

4. The growth of the poppy is roughly indicated by this division. Only small garden patches are cultivated west of the Salween, and these by Kachins, Palaungs, or Chinamen rather than by Shans. In the north of Hsen Wi State, where the country is practically Kachin, and in Ko Kang where it is Chinese, opium cultivation is perhaps the chief agricultural industry.

East of the Salween in many places nothing but opium is grown, and the rice on which the people live is obtained in exchange for it. Certainly it may be said that looking at the Trans-Salween country broadly, the area under poppy is equal to that of almost any food grain, even rice.

Throughout the Shan States as a whole the opium industry is almost certainly not inferior to any other in quantity, and is probably the first in money value.

5. As to the amount of opium consumed by the Shans—I assume the name Shans to imply all races living in the Shan States, and not merely the Tai proper—it is difficult to go beyond vague conjecture. I calculated roughly in 1891-92 that seventeen tons of opium were produced in Ko Kang District of North Hsen Wi alone. At least as much and probably far more must be turned out annually in the Wā States, in Möng Lem and in Kēng Tūng. To the west of the Salween in Möng Lün, on the Loi Lan range, in the Chinese Settlement on Loi Mau and in the various Kachin and Palaung townships, the amount of opium produced is almost entirely consumed in the immediate neighbourhood, and the amount of crude opium yearly collected cannot possibly be estimated.

If one were to say that the opium crop of the Shan States under British authority rose to a total of fifty tons weight of crude drug, it would be a matter of equal difficulty to prove that the statement was an over or an under estimate. A great deal of the Ko Kang, Wā and Kēng Tūng opium, however goes to China.

6. The only Shans who are harmfully affected by the consumption of opium, whether by smoking or swallowing it, are those who take it to excess, and these are usually men of the ruling or official class, and, therefore, the most prominent. It is unnecessary to urge that excess in anything, even in such a harmless and necessary thing as sleep, for example, is injurious, and there are indisputably men who are ruined by excessive opium-smoking. The common idea that victims of opium-smoking die of emaciation, is, of course, erroneous. Those who perish of exhaustion are men who are too poor to indulge in both opium-smoking and eating, and who prefer the opium to the food, with the result that they really die of starvation, and not of the effects of the drugs. Such cases are rare anywhere, and do not occur at all among the Shans. The heaviest smokers I have seen among them are flabby enough certainly, but are certainly not emaciated.

Except the Sawbwa of Tawng Peng (Loi Lōng) and the t'u ssu of Mêng-nao, I can think at the moment of no one who can really be called a victim to opium, and these men are slaves rather than victims.

There are many other men among the ruling and official class who would be all the more efficient if they did not smoke so much opium, but who, nevertheless, have lost to all appearance none of their natural ability or vigour. All they waste is their time, and perhaps all they ruin is their zeal or their enthusiasm, but that can be ruined by age as well as by drugs.

Such instances are the Sawbwa of Lawk Sawk and Sau Möng Hkak, the uncle and Chief Minister of the King Tūng Sawbwa.

Among the great mass of the people I have seen no evil effects. The greatest opium-smokers are those who grow the poppy themselves, and the labour which this cultivation implies in the hills of the Shan States is sufficient guarantee that the farmers are no worn-out debauchees. The people are naturally shrewd, and the amount of opium they consume has no perceptible effect on their natural abilities. The only very obvious result is that they rise very late in the morning. This, however, is a characteristic of very many hill races nearly everywhere, and even if it were the direct result of opium-smoking could hardly be looked on as a serious matter.

The most heavy opium-smokers in the Shan States (and I presume information is desired not specially about the actual Shans but regarding all opium-smokers who reside in the British Shan States) are the Chinese, the Chinese Mahomedans (*Huitzū*), the Kachins, Palaungs and the Wās.

Appendix XLIV.

The Chinese and *Huitzŭ* as a rule smoke perpetually, when they are not working. They live an extraordinarily hard life. For half the year they travel about with mule caravans which covet sometimes 30 miles in the day and ordinarily average 15 miles over all sorts of hilly country for many days at a stretch. They themselves maintain that they could not endure these fatigues without the soothing power of opium. The Kachins, who smoke opium mixed with plantain leaves all day long, display the most remarkable endurance in long hill marches and in their annual toil of clearing forest ground on the hill sides for their crops. The Palaungs have an equally laborious and toilsome existence in tending their tea gardens and the Wās, who eat opium in large quantities, are perhaps the most industrious and hard-working of all.

All of these races, without exception, are stalwart and healthy, some of them of very exceptional physique and all of them are remarkable for the absence of weak or deformed offspring. Most villages contain a number of persons of very considerable are (still smoking opium) and the number of children is sufficent proof that opium-smoking does not injuriously affect the propagation of the race.

Neither does it, so far as such a matter is capable of proof, affect the consumers mentally or morally. None of the hill races, not even the Shans, can be said to be educated, and most of them are not a great way above savagery; but the use of opium does not seem in any degree to dull their natural faculties, or to in any way impair what reasoning powers they may have developed.

As far as moral effect is concerned what influence the drug has is undeniably good. Ferocity and violence are the chief characteristics of the hill men, when provoked, and any anodyne that softens or does away with these passions is a blessing. Opium has in this way an enormous advantage over alcohol. Instead of exciting it tranquilizes; instead of stupifying it soothes; instead of brutalising at the very worst it only deadens the sensibilities.

So far indeed from being a curse to the people I believe opium to be a real boon to the hill men. The valleys and straths are hot and malarious; the hills are subject to extraordinarily great variations of temperature; the forest jungles are laden with fever; the streams at certain seasons are mere decoctions of dysentery and cholera; the people with all this lead a terribly laborious life. For all these ills they have only one remedy—opium—and without this many of them could not exist. The Kachin felling forest trees on the side of a streamy, hot valley; the Wās hœing the ground on a blazing hill slope; the Chinese muleteer marching his 20 miles with three or four passes of 4,000 feet in his day's journey; the Shan standing half the day up to his knees in mud and water with a tropical sun overhead: not one of these men would last out the year if they were deprived of their opium pipe. They retain their health because of their daily allowance of opium. They lose no strength by the use of the drug; they lose none of their faculties; they are soothed rather than excited, and though both husband and wife have their opium pipes, the number of their children is usually above the European average; the health of the children is infinitely better and the sturdiness of the race generally has not been affected by the habitual smoking of opium by their ancestors for many generations.

To deprive the Shan and the hill man of opium would be to put him to death. To forbid him to grow the poppy would be to court defiance and revolt.

---

## APPENDIX XLV.

Appendix XLV.

DETAILED STATEMENT, DATED 7TH JANUARY 1894 OF—
(*a*) FACTS OBSERVED WITH REFERENCE TO THE CONSUMPTION OF OPIUM BY SHANS,
(*c*) OF ITS EFFECTS ON THEIR PHYSICAL AND MORAL FACULTIES—

BY MR. HILDEBRAND, C.I.E., SUPERINTENDENT AND POLITICAL OFFICER, SOUTHERN SHAN STATES.

[ RECEIVED FROM THE REVENUE SECRETARY TO THE CHIEF COMMISSIONER OF BURMA. ]

To commence with (*b*), my opinion as to the extent of the consumption of opium by Shans—

I came to the Shan States first in January 1887, since which date I have annually spent from 5 to 6 months under canvas travelling among the villages of Shans and cognate races, except in the years 1890 and 1891, when I was away on furlough. During the many months thus spent I can only call to mind having seen, west of the Salween, one Shan villager who undoubtedly used opium, and he was a physical wreck. I have seen perhaps a dozen other men, "Ahmudans" or petty officials of sorts, about the Chiefs, who used opium habitually and who showed it in their apathetic movements, their slovenliness and their dirt. How many hundreds of others I have seen that took opium habitually and showed no signs, I have no means of ascertaining, except from casual enquiries from time to time. From these enquiries and my own personal observation, if the group of small States bordering on South Hsenwi are excepted, *viz*—

(1) Hki si Mansam,
(2) Möng Hsu,
(3) Möng Sang,
(4) Keng Lun,

I am of opinion that those who habitually use opium or use it at all except as a medicine, would be over-rated at 1 per cent. of the total population and that one-half per cent. would be a fairer estimate to take. Of the aforesaid one-half per cent., at least 50 per cent. would be found among the "Ahmudans" of the Chiefs, leaving 50 per cent for the general population.

The habitual use of opium is a habit which, west of the Salween, comes from the Kachin-China border and has extended through Hsenwi to the four States abovementioned bordering on Hsenwi. In those States perhaps from 2 to 3 per cent. are addicted to the habitual use of opium.

In the Kēngtūng State east of the Salween the bulk of the population is composed of the two races "Kung" and "Lu", and the greater part of these are habitual opium consumers; and their habit is not confined to the males, but is indulged in equally by the women, and I am told by the children also occasionally.

I have no means of forming any trustworthy estimate of the population of the Kēngtūng State, but of the total population at least 25 per cent. must be habitual consumers of opium.

The habit has no doubt come across from China as in the case of Hsenwi, and there being but little intercourse between the villagers on either side of the Salween, the habit has not extended to the States to the west of that river.

Under the heading (*a*) of facts I have observed with reference to the consumption of opium by Shans, as already recorded, what I have seen of the habit west of the Salween is practically nothing at all, as the use of it is confined to so few, except in the four Northern States abovementioned, and these States I have not been able to visit since I went there to settle them in 1888, when I had other matters than opium-smoking to occupy my time and attention.

On the east of the Salween, where opium-smoking in some tracts is universal to whole village communities, male and female, I could not fail to note that there was practically no difference in the general appearance of the population, and of their habits with reference to industry, or to their fondness of and care of their children. If there was any difference observable between these village communities and village communities in the same condition of life and habit on the west of the Salween (with the exception of the use of opium), for robustness and cheerfulness, the balance would be in favour of the habitual opium-consuming community. As regards the fertility of the women, no difference on so imperfect an observation could be detected.

Under heading (c), the effects on their physical and moral faculties, no difference was observable between the two communities. The business of the Kēngtūng State is conducted by some 15 to 25 Ministers. Most of them are habitual consumers of opium. In the conduct of business with them personally, there was nothing observable as to which of them used opium and which did not, and their method of doing business and its results on the State was certainly in no way inferior to the exertion in a similar way of the Ministers of the Chiefs of the several Southern Shan States west of the Salween, who rarely, if ever are opium-consumers. Appendix XLV.

## APPENDIX XLVI.

[ RECEIVED FROM THE SECRETARY TO THE GOVERNMENT OF INDIA IN THE DEPARTMENT OF FINANCE AND COMMERCE. ] Appendix XLVI.

Copy of G. O. No. 320 XIII—326 A., dated 24th November 1893.

From—The Secretary to the Government of the North-Western Provinces and Oudh,

To—The Secretary, Upper India Chamber of Commerce, Cawnpore.

I am directed to inform you that the Royal Commission on Opium will hold sittings at Lucknow on the 8th to 11th of January 1894. This Government has been asked to produce before them evidence as to—

(1) the consumption of opium by the different races and in the different districts of India, and the effect of such consumption on the moral and physical condition of the people ; and

(2) the disposition of the people of India in regard to—
(*a*) the use of opium for non medical purposes; and
(*b*) their willingness to bear in whole or in part the cost of prohibitive measures.

2. I am to inquire whether the Upper India Chamber of Commerce desire to nominate any one to represent them as a witness before the Commission on one or more of the points above noted. An early reply is requested, as the list of witnesses in these provinces is already under preparation.

---

Dated the 28th December 1893.

From—W. B. WISHART, Esq., Secretary, Upper India Chamber of Commerce, Cawnpore,

To—The Secretary to the Government, North-Western Provinces and Oudh.

With further reference to your letter No. 320 of 24th November, I am directed to submit herewith copy of letter from the Bengal Chamber of Commerce, dated 4th December 1893, to the address of the Government of Bengal.

My Committee consider—

(*a*) the letter an able and exhaustive review of the whole question ;

(*b*) that it clearly demonstrates the opium habit to be practically innocuous;

(*c*) that any interference with the cultivation of the plant or the Government monopoly would be fraught with a degree of danger, both social and financial, to over-estimate which is impossible.

Under these circumstances the Committee feel that it will be superfluous for the Chamber either to tender evidence before the Commission, or to make any further representation on the subject.

They purposely refrain from comment on the injustice and absurdity of the representatives of a beer-drinking country like England proposing to interfere with the freedom, rights and habits of the most sober, patient, industrious, tractable and long-suffering peasantry existent, although they feel assured that any like attempt by the mother-country, in the case of the colonies, to prohibit the cultivation of a given crop, or to impose legislation regarding the use of stimulants and intoxicants, would immediately result in an outcry for absolute independence if not for actual separation.

One fact has apparently been overlooked in the controversy, *viz.*, the importance of the trade between India and Europe in poppy-seed. The Committee think it hardly likely that European consumers of the seed are willing to abandon its use, and most certainly growers, as well as the mercantile community in this country, will not tamely submit to the cultivation being classed as a penal offence, and it is obvious that nothing short of such a measure could possibly be expected to stop the production of the drug, since, if the plant is permitted to be grown like any other crops, opium will inevitably be extracted from it as has been the custom for centuries past.

---

## APPENDIX XLVII.

Appendix XLVII.

[TRANSLATION OF A PETITION PRESENTED BY MEMBERS OF THE CHINESE COMMUNITY IN RANGOON.]

Rangoon, the 14th December 1893.

To

HER MAJESTY'S COMMISSION ON OPIUM NOW VISITING BURMA.

The humble Memorial of the undersigned Chinese inhabitants of Rangoon respectfully sheweth as follows:—

That amongst the Chinese it is a fact that opium is considered as poison of very subtle power, which plays a sad havoc among its consumers. The use of opium brings countless miseries upon men. One given to opium, however rich he may be at first, is sure to get very poor afterwards through using the drug. If a poor man happens to be fallen into the use of opium, his ruination commences immediately; he becomes a complete wreck of humanity, emaciated in form and corrupted in morals in no time. When an opium-smoker has got no means to gratify his craving for the infernal drug, he generally takes to thieving. The use of opium envelopes the smoker in rapturous dreams of false sensual pleasures. An exceptionally robust man, using opium at first, may not lose his physical

Appendix XLVII.

strength, so much for a while, but his moral character at once changes for the worse, and depending upon his physical strength, he commits dacoity; in fact he becomes a bully and blusterer of the quarter of the town he locates and generally lives upon the earnings by extortion, intimidation, levying black mail, etc. Opium consumers are apt to neglect their duties towards parents and towards children. They disregard their usual work and business, their minds are continually set upon having a dose or a pill of opium every now and then. It is unnecessary for us, we think, to point out in further details the disastrous effects of the use of opium upon men at large. The ruination opium has brought upon all people is manifest enough. Almost every one of the Chinese people is cognisant of the fact that opium has injurious effect upon those who make use of it. It is not only the Chinese who are affected by the baneful influence of the indulgence in opium, but other nations who use opium must suffer also. Should the benign Government prohibit the use of opium, the opium-consumers would be able to cut off their bad practice easily enough. They will regain health and become prosperous. Because opium is obtainable with facilities, and opium-consumers having that strong temptation in their way, cannot give up using opium, although they may try their utmost to stop the bad habits they have contracted by all kinds of means. We are very glad to know that the Royal Commission are on a visit to Burma and are making enquiries about opium. We shall be very thankful if opium is suppressed entirely. When there is no opium to be had, mankind will live in prosperity and peace, free from certain maladies peculiar to the use of opium. We beg to humbly lay the above facts before your honours.

1 Tan Cheang Yean.
2 Khoo Swee Hean.
3 Chin Moh and Co.
4 Joo Moh and Co
5 Kan Pwan Choon and Co.
6 Chip Lee and Co.
7 Sin Soon Lye and Co.
8 Joo Seng and Co.
9 Wee Cheong Geok.
10 Tan Chin Lwee.
11 Lwan Taik and Co.
12 Taik Hoe and Co.
13 Khoo Hock Teang.
14 Heap Chin Moh and Co.
15 Hock S on and Co.
16 Khay Cheang and Co.
17 Lee Taik Hock.
18 Eng Swee Bee and Co.
19 Eng Leong and Co.
20 Hock Le ng and Co.
21 Saw Chin Seng.
22 Sin Ghee Lee and Co.
23 Sin Soon Ann and Co.
24 Sin Seng Gwan and Co.
25 Ong Choat.
26 Eng Lee and Co.
27 Taik Soon Chan and Co.
28 Hoe Hwat Chan and Co.
29 Seng Hin and Co.
30 Chwar Hwat and Co.
31 Heap Taik and Co.
32 Lye Taik and Co.
33 Khoo Khy Hee.
34 Seng Bee and Co.
35 Kim Taik Eng and Co.
36 Sin Ban Ann and Co.
37 Gwan Bee and Co.
38 Eng Heap Seng and Co.
39 Lim Took Seng and Co.
40 Ban Eng and Co.
41 Chin Hoe and Co.
42 Gwan Chan and Co.
43 Eng Seang and Co.
44 Aik Chiang and Co.
45 Khay Seng and Co.
46 Thye Lam and Co.
47 Lim Kong Chye.
48 Taik Ann and Co.
49 Khoo Khwat Siew.
50 Kheng Gwan and Co.
51 Khoon Seng and Co.
52 Aik Hin and Co.
53 Hock Ann and Co.
54 Sin Soon Seng and Co.
55 Joo Hwat and Co.
56 Yeam Hin and Co.
57 Swee Choang and Co.
58 Eng Cheang and Co.
59 Taik Gwan and Co.
60 Lee Hong and Co.
61 Hock Hoe Moh and Co.
62 Sin Lean Hwat and Co.
63 Tan Leong Chin.
64 Hup Lee and Co.
65 Haw Var Kain.
66 Kong Hip Saing.
67 Kom Pow How.
68 Phoo Khin Koon.
69 Yu Puck Mun.
70 Kong Hain.
71 Kong Wain Nagoon and Co.
72 Hone Tye Hong and Co.
73 Lee Foke Shain.
74 Hone Kyun and Co.
75 Lee Hpway Too.
76 Leon Yin.
77 Poh Ann Tong and Co.
78 Hway Tye Min.
79 Kyew Chone.
80 Htow Woon Hain.
81 Lee Leong.
82 Chin Seng and Co.
83 Htow Ah Wah.
84 Hung Hain Chung and Co.
85 Koon Lone and Co.
86 Kain Wah and Co.
87 Tyung Wah and Co.
88 Wong Kain Lyut.
89 Lee Foon Han.
90 Lay Kyee Han.
91 Lee Chin How.
92 Lee Pain Khan.
93 Lee Lam.
94 Hum Yoe.
95 Lee Eu.
96 Ngan Wah Hong and Co.
97 Lee Ham.
98 Foke Leong.
99 Lee Tow.
100 Chee Yain Khee.
101 Sam Htoon.
102 Kyan Khee and Co.
103 Chip Hwat and Co.
104 Sin Hup Seng and Co.
105 Kone Kee and Co.
106 Chung Shun.
107 Eng Seng Bee and Co.
108 Tsan How Shain.
109 Mee Num Kway and Co.
110 Seng Hwat and Co.
111 Sin Gwan Hoe and Co.
112 Kain Kyee How.
113 Haw Choon.
114 Haw Wah.
115 Haw Kyee.
116 Khoo Cheng Thock.
117 Kyew Kee.
118 Kong Kah Wor and Co.
119 Kong Hip Lone and Co.
120 Wain Chun Lone and Co.
121 Choon Hwat and Co.
122 Chan Tone.
123 Ah Oon.
124 Cum Low Fong.
125 Win Ker Khin.
126 Lom Foke Shun.
127 Taik Leong and Co.
128 Eng Leong Moh and Co.
129 an Seok.
130 Tan Hoe Swee.
131 Sin Chi Seang and Co.
132 Heng Moh and Co.
133 Hock Bee and Co.
134 Gwan Thong and Co.
135 Eng Keat and Co.
136 Tan Kim Chye.
137 Keat Seng and Co.
138 Wee Lean Teow.
139 Sin Eng Byan and Co.
140 Eng Gwan and Co.
141 Seng Choon and Co.
142 Ban H e and Co.
143 Eng Joo and Co.
144 Seng Hong Hwat and Co.
145 Waing Mee.
146 Taik Hwat and Co.
147 Eng Swee and Co.
148 Ban Ann and Co.
149 Sin Chin Eng and Co.
150 Hock Moh and Co.
151 Kong Main Chun and Co.
152 Kyun Fone.
153 Wah Nagoon and Co.
154 Hyow Pow.
155 Chan Yoon Foo.
156 Eng Choon Seng and Co.
157 Eng Moh and Co.
158 Eng Bee and Co.
159 Eng Thong and Co.
160 Chin Hong and Co.
161 Eng Hoe Seng and Co.
162 Sin Eng Bee and Co.
163 Sin Eng Chin and Co.
164 Eng Swee Gwan and Co.
165 Hong Bee and Co.
166 Kean Hin and Co.
167 Eng Hup Hwat and Co.
168 Chin Gwan and Co.
169 Eng Heap Gwan and Co.
170 Saw Lip Kwar.
171 Gwan Bee and Co.
172 Saw Chin Leng.
173 Swee Hin and Co.
174 Chip Moh and Co.
175 Chwan Hwat and Co.
176 Yain Koon Hong.
177 Khoo Theam Chye.
178 Chuah Jeang.
179 Khoo Seang Moh and Co.
180 Chan Fong Ngoon and Co.
181 Chan Fong Hain and Co.
182 Hone Mow How and Co.
183 Tong Aik and Co.
184 Hone Mee Am and Co.
185 Wain Lone How and Co.
186 Htow Foo Loke.
187 Wain Chung Lone and Co.
188 Low How Mee and Co.
189 Kong Meow Wor and Co.
190 Kong Mun Choon and Co.
191 Meow Shun How and Co.
192 Wor Haik How and Co.
193 Wain Shain How and Co.
194 Wain Yaik and Co.
195 Yee Tan.
196 Kyee Fun Toon and Co.
197 Kong Wah Lee and Co.
198 Kong Yee Lee and Co.
199 Mun Chung Lone and Co.
200 Yee Ngoon Lee and Co.
201 Wain Meow and Co.
202 Waint Mee and Co.
203 Meow Lone.
204 Kum Choon and Co.
205 Kyun Ngan Wor.
206 Kyun Yain Ket.
207 Kyun Tow Ket.
208 Myaw Ngway Hone.
209 Myaw Hone Htway.
210 Myaw Hone.
211 Htow Wah.
212 Htow Hone Kyin.
213 Khee Htway.
214 Kok Hye.
215 Kyong Nain.
216 Ah Shun.
217 Ah Shain.
218 Ah Shut.
219 Ah Htoon.
220 Ah Kyat
221 Ah Kot.
222 Ah Mun.
223 Ah Kway.
224 Ah Kyut.
225 Ah Ark.
226 Kyun Ah Sway.
227 Ah Show.
228 Lee Ah Hong.
229 Ah Hone.
230 Ah Kyun.
231 Ah Lung.
232 Ah Yow.
233 An Paing.
234 Ah Shain.
235 Ah Lan.
236 Kock Way.
237 Oou Htung
238 Lee Chan.
239 Chan Chung,
240 Chan Ain.
241 Chan Kawn.
242 Wor Wah
243 Hor Hee
244 Oon Shaw
245 Kyew Yor
246 Leow Chew
247 Htow Lone.
248 Htow Shun.
249 Yip Htong.
250 Yip Yain.
251 Htow Foke.
252 Htow Wong.
253 Htow Shain.
254 Htow Main.
255 Ah Leow.
256 Ah Yain.
257 Ah Hong.
258 Ah Tsew.
259 Ah Wor.
260 Ah Mar.
261 Mway Htye.
262 Kyan Tsway.
263 Myow Yow.
264 Mar Han,
265 Kyew Htway.
266 Hun Kain.
267 Kyan Tsau.
268 Ah Khee.
269 Puck Chung.
270 Leon Shain Sway.
271 Tan Thwan Lye.
272 You Cheng Hong.
273 Khoo Kay Chee.
274 Ah Maing.
275 C. Chain Swee.
276 You Poon Myah.
277 Yeo Cheng Kung.
278 Kong Moh and Co.
279 Soon Cheang Chan and Co.
280 Lim Leang Hean.
281 Eng Taik and Co.
282 Teoh Taik Yeu.
283 Gwan Wan and Co.
284 Leow Seng Poh.
285 Choo Khim.
286 Khoo Jin Inn.
287 Khoo Hee Teat.
288 C. Now Khim.
289 Lim Yeo Hock.
290 Tin Ghim Byan.
291 Hong Thye and Coy.
292 Hong Huat and Coy.
293 Htain Kyee.
294 Kyin Lye.
295 Cheah Eng Seng.
296 T. Po Chong.
297 Lim Teng Hain.
298 Yew Kya Pan.
299 Keat Wan and Co.
300 Tan Tock Cheong.
301 Lim Pit Lup.
302 Tin Cheop Cheong.
303 Chew Ann Su.
304 Tin Hong Heup.
305 Leong Shain Tuck.

# APPENDIX XLVIII.



## THE LAW RELATING TO OPIUM.

## ACT No. XIII OF 1857.

### PASSED BY THE LEGISLATIVE COUNCIL OF INDIA.

RECEIVED THE ASSENT OF THE GOVERNOR GENERAL ON THE 6TH JUNE 1857.

*An Act to consolidate and amend the law relating to the cultivation of the Poppy and the manufacture of Opium in the Presidency of Fort William in Bengal.*

Preamble.

Whereas the existing law relating to the cultivation of the Poppy and the manufacture of Opium on account of Government is in some respects inconsistent with the practice which now obtains under agreement between the Opium Agents and the cultivators, and it is expedient that such inconsistency should be removed; and whereas it is also expedient that certain obsolete Regulations relating to the provision of Opium should be formally repealed, and that the laws for preventing the illicit cultivation of the Poppy, and for regulating the cultivation of the Poppy and the manufacture of Opium on account of Government, should be consolidated and amended: It is enacted as follows:—

Laws repealed.

I. Regulation XXXII, 1793, Regulation XXXII, 1795, Regulation LIII, 1795, Sections I to XL of Regulation XIII, 1816, and Clauses 1 to 5 Section XVIII and Sections XXIII and XXIV of Regulation VII, 1824, of the Bengal Code, are hereby repealed, except so far as they repeal the whole or part of any other Regulation, and except as to acts done, offences committed, and liabilities incurred, before the passing of this Act.

Poppy cultivation and Opium manufacture except for Government, prohibited.

II. The cultivation of the Poppy and the manufacture of Opium within the territories under the Presidency of Fort William in Bengal, except on account of Government, are hereby prohibited.

To what Agents the superintendence of the provision of Opium shall be intrusted.

III. The superintendence of the provision of Opium for Government shall be intrusted to Agents, or other Officers, being covenanted servants of the Company, duly appointed by Government in that behalf, who shall perform the duties connected therewith under the control and direction of the Board of Revenue in Calcutta. The Agents, or other Officers as aforesaid, shall be assisted by Deputy Agents and Sub-deputy Agents, or such other Officers, covenanted or uncovenanted, as the Government may from time to time appoint for the purpose. The Collector of the District shall ordinarily, and unless Government shall otherwise direct, be *ex-officio* Deputy Agent; and the relative duties and powers of the Deputy Agents and Sub-Deputy Agents shall be from time to time regulated by the said Board with the sanction of Government.

Opium Agents amenable to the Civil Courts.

IV. The Opium Agents, and their subordinate Officers of every description, are declared amenable to the Civil Courts for all acts done by them in their official capacity except as otherwise herein provided. But no suit shall be instituted against an Agent, or any subordinate officer, for any act done in his official capacity, unless the person who shall consider himself aggrieved by the act of such Agent or Officer shall have first made application for redress to the Agent himself. In the event of such person not being satisfied with the order which the Agent may pass upon his application, it shall then be competent to him either to lay his case by petition before the Board of Revenue, or at once to seek redress in the Civil Court.

No suit to be brought unless application for redress first made to Agent.

Opium Agent not to sue without sanction of Board of Revenue.

V. The Opium Agents shall not in their official capacity institute any suit in a Civil Court without the previous sanction of the Board of Revenue.

Board of Revenue may in certain cases appoint an Officer to conduct or defend suits.

VI. In cases in which the Board of Revenue may judge it expedient, or in which they may be so directed by the Government, they may take upon themselves, or intrust to an Officer specially appointed for the purpose, the superintendence of the prosecution or defence of any suit or appeal in which they or an Agent, or any other Officer subordinate to them, may be engaged, instead of leaving such superintendence to the Agent or any other Officer.

Board to fix limits of cultivation and price to be paid to cultivators.

VII. The Board of Revenue, with the sanction of Government, shall from time to time fix the limits within which licenses may be given for the cultivation of the Poppy on account of Government. With the like sanction they shall from time to time fix the price to be paid to the cultivators for the Opium produced. The price shall be fixed at a certain sum per seer of eighty tolahs for Opium of a certain standard consistence, and shall be subject to a rateable reduction according to a scale sanctioned by the Board of Revenue, for opium of a consistence below the standard.

Issue of licenses.

VIII. The Sub-deputy Agents, or other Officers entrusted with the superintendence of the cultivation, shall, at the proper period of the year, issue licenses to the cultivators, who may choose to engage to cultivate the Poppy, and to deliver the produce to the Officers of Government at the established rates. Every license shall specify the number of beeghas which the party engages and is authorized to cultivate, and shall be in such form as the Agent, with the sanction of the Board of Revenue, may direct. A counterpart engagement, in conformity with the tenor of the license, shall be taken from the cultivator.

What to be specified in license.

Cultivator to have option whether to engage to cultivate or not.

Officers compelling cultivator to enter into engagement liable to be dismissed.

IX. It shall be at the option of every cultivator to enter into engagements for the cultivation of the Poppy or not as he may think fit; and any Sub-deputy Agent or other Officer as aforesaid, or any inferior Officer employed in the provision of Opium, who shall compel, or use any means to compel, any cultivator to enter into engagements, or to receive advances, for the cultivation of the Poppy, shall be liable to be dismissed from his situation. It shall be at the option of the Sub-deputy Agent, or other Officer as aforesaid, to withhold a license from any cultivator whenever he may think proper so to do. Any person to whom a license has been refused may appeal to the Agent, and the decision of the Agent shall be final.

Sub-deputy Agent may, subject to appeal, withhold license to cultivate.

Penalty on cultivator who has received advances neglecting to cultivate the full quantity of land.

X. If it shall be found that any cultivator, who has received advances from Government, has not cultivated the full quantity of land for which he received such advances, he shall be liable to a penalty of three times the amount of the advances received for the land which he has failed to cultivate; and the said penalty may be adjudged by the Deputy Agent or Collector, on the complaint of the Sub-deputy Agent or other Officer as aforesaid. Any person dissatisfied with the judgment of the Deputy Agent or Collector may appeal to the Agent and the decision of the Agent shall be final.

Adjudication of penalty.

Delivery of the Opium produced.

XI. All Opium, the produce of land cultivated with Poppy on account of Government, shall be delivered by the cultivators to the Sub-deputy Agents or other District Officers, or shall be brought by them to the Sudder Factory as the Agents may direct. And no such Opium shall be liable to be distrained or attached by Zemindar or other proprietor or a farmer of land, for the recovery of arrears of rent, or by any other creditor of a cultivator under any order or decree of Court, but the sum due to the cultivator on account of such Opium may be attached by order of Court in the hands of the Agent or of

Such Opium not liable to distress or attachment.

Value thereof may be attached.

Appendix XLVIII.

the District Officer under the rules in force for such attachments.

Opium to be weighed and classified by Sub-Deputy Agent.

XII. All Opium delivered by the cultivators to the Sub-deputy Agent or other District Officer, shall, before it is forwarded to the Sudder Factory, be weighed, examined, and classified according to its quality and consistence by that officer, or his assistant if duly authorized by the Agent in that behalf, in the presence of the cultivators and in conformity with rules sanctioned by the Board of Revenue. Any cultivator, who may be dissatisfied with the classification of the District Officer shall be at liberty either to take his Opium to the Sudder Factory, or to have it forwarded thither by such Officer separate from tha Opium respecting which no dispute has arisen.

Proceeding where cultivator is dissatisfied with classification.

Weighing and examination of Opium at the Sudder Factory.

XIII. All Opium forwarded by the District Officers to the Sudder Factory, and all Opium delivered at the Sudder Factory by the cultivators, shall be there weighed and examined by the Opium Examiner, or other Officer duly authorized in that behalf, agreeably to rules sanctioned by the Board of Revenue; and the quality and consistence of the opium, and the deductions from, or addition (if any) to, the standard price to be made in accordance with the said rules shall be determined by the result of such examination. The decision of the Examiner, or of the Agent, in cases in which a reference to the Agent may be prescribed by the said rules, shall be final and conclusive, and not open to question in any Court.

Confiscation of adulterated Opium.

XIV. When Opium delivered by a cultivator, either to a District Officer, or at the Sudder Factory, is suspected of being adulterated with any foreign substance, it shall be immediately sealed up pending examination by the Opium Examiner, and notice of such intended examination shall be given to the cultivator. If upon such examination the Opium shall be found to be so adulterated, the Agent on the report of the Examiner may order that it be confiscated; and the order of the Agent shall be final, and not open to question in any Court.

Adjudication of confiscation.

Weights and scales.

XV. The weights and scales made use of in the Sudder Factories, and at the District Kothees, shall be provided by the Board of Revenue. Every District Officer shall annually, before beginning to weigh the Opium of the season, examine the weights and scales in use in his District and shall report the result of such examination to the Agent. The Agent shall make a similar examination of the weights and scales of the Sudder Factory, and shall report the result to the Board. No weights or scales shall be made use of which on any such examination have not been found to be strictly accurate. It shall be the duty of all Officers who may superintend the weighing of Opium, to see that the Opium is weighed fairly with an even beam, and the practice of taking excess weight for the purpose of turning the scale, or as an allowance for dryage and wastage, is hereby prohibited.

Adjustment of cultivator's accounts and recovery of balance by distress.

XVI. The accounts of the cultivators shall be adjusted annually by the District Officers as soon after the conclusion of the weighing and examination as possible and any balance that may remain due from any cultivator, or from any muhto or intermediate manager, may be recovered by the District Officer by distress and sale of the property of the defaulter or of his surety, in the same manner and under the same rules as the property of defaulting cultivators in estates held khas may be distrained and sold by the Collector for the recovery of an arrear of rent or Revenue. Provided that no warrant of distress and sale shall be issued by any District Officer without the sanction of the Agent previously obtained.

Proviso.

Penalty on Officer taking bribes.

XVII. Any Officer of the Opium Department who shall receive any fee, gratuity, perquisite or allowance, either in money or effects, under any pretence whatsoever, from any cultivator, or from any other person employed or concerned in the provision of Opium, other than the authorized allowances of his situation, shall be dismissed from his office, and, on conviction before a Magistrate, shall be liable to a fine not exceeding five hundred Rupees.

Sum illegally exacted by land-holder from ryot on account of rent of Poppy land or illegal cess, may be recovered, together with a penalty, in summary suit before Collector.

XVIII. If any zemindar, or other proprietor of land, or any farmer of land, shall exact from any ryot on account of his Poppy land, any illegal cess or any higher rate of rent than he is lawfully entitled to demand, the ryot, or the Sub-Deputy Agent or other District Officer on his behalf, may institute a suit before the Collector, and recover from such proprietor or farmer the sum exacted by by him in excess of his lawful demand, together with a penalty of treble the amount of such excess; and such suit shall be tried according to the rules prescribed for suits instituted before a Collector relating to arrears or exactions of rent.

Penalty for embezzlement of Opium by cultivator.

XIX. Any cultivator entering into engagements for the cultivation of the Poppy on account of Government, who may embezzle, or otherwsie illegally dispose of any part of the Opium produced, shall be liable to a penalty not exceeding ten times the fixed price of the Opium which he may be proved to have so disposed of, or to a fine not exceeding five hundred Rupees, if the amount of the said penalty be less than that sum, and the Opium, if found, shall be liable to confiscation.

Penalty for illegal purchase of Opium from cultivator.

XX. Any person purchasing or receiving any Opium from a cultivator or other person who may have entered into engagements for the cultivation of the Poppy, or who may be employed in the provision of Opium on account of Government, or bargaining for the purchase of Opium with such cultivator or person, or in any way causing or encouraging such cultivator or person to embezzle or illegally dispose of any Opium, and any Officer of the Opium Department conniving in any way at the embezzlement or illegal disposal of any Opium, shall be liable to a fine not exceeding one thousand Rupees, unless the Opium purchased, bargained for, or illegally disposed of, shall exceed the weight of thirty-one seers and a quarter, in which case the fine may be increased, at a rate not exceeding thirty-two Rupees per seer for all such Opium in excess of that weight; and the Opium, if found, shall be liable to confiscation.

And for illegal connivance by an Opium Officer at embezzelement.

Penalty for unlicensed cultivation.

XXI. Any person who shall cultivate the Poppy without license from a Sub-Deputy Agent or other Officer duly authorized in that behalf, and any person who shall in any way cause, encourage, or promote such illegal cultivation, shall be liable to a fine not exceeding five hundred Rupees, unless the quantity of land so illegally cultivated shall exceed twenty beegahs, in which case the fine may be at the rate of twenty-five Rupees per beegah; and the Poppy plants shall be destroyed, or, if any Opium have been extracted from them, it shall be seized and confiscated. If the Opium shall have been extracted and shall not be seized, the offender shall be liable to a further fine not exceeding the rate of thirty-two Rupees per beegah of land illegally cultivated.

Duty of land-holders and others to give information of illegal cultivation.

XXII. All proprietors, farmers, tuhseeldars, gomastahs and other managers of land, shall give immediate information to the Police or Abkaree Darogahs, or Opium Gomashtahs, or to the Magistrates, Collectors, or officers in charge of the Abkaree Mehal, or to the Agents, their Deputies, or Sub-Deputies, of all Poppy which may be illegally cultivated within the estates or farms held or managed by them; and every proprietor, farmer, tuhseeldar, gomastah, or other manager of land, who shall knowingly neglect to give such information, shall be liable to the penalties for illegal cultivation prescribed in the last preceding Section.

Duty of Police and other Officers to give information of illegal cultivation.

XXIII. All Police and Abkaree Darogahs, and Opium Gomashtahs, and all native Officers of Government of whatever description, and all Chowkeydars, Pykes, and other village Police Officers, shall give immediate information to the authority to which they are subordinate when it may come to their knowledge that any land has been illegally cultivated with Poppy; and such authority shall transmit the information to the Sub-Deputy Agent or other Officer superintending the cultivation of Poppy, if in a District where the Poppy is cultivated on account of Government, or to the Collector or Officer in charge of the Abkaree Mehal, if in a District where the Poppy is not so cultivated. Every Police or Abkaree Darogah, Opium Gomashtah, Native Officer, Chowkeydar, or other Police Officer as aforesaid, who shall neglect to give such information, or shall in any respect connive at the illicit cultivation of the Poppy, shall be

liable to a fine not exceeding one thousand Rupees if the offender be an Officer of the Opium Department, or in any other case to a fine not exceeding five hundred Rupees.

Police or Abkaree Darogah how to proceed in case of illegal cultivation.

XXIV. Whenever a Police or Abkaree Darogah or Opium Gomashtah shall receive intelligence of any land within his jurisdiction having been illegally cultivated with Poppy, he shall immediately proceed to the spot, and if the information be correct, shall attach the crop so illegally cultivated, and report the same without delay to the authority to which he may be subordinate. He shall at the same time take security from the cultivator of the said land for his appearance before the Magistrate; and in the event of such cultivator not giving the required security, he shall send him in custody to the Magistrate.

Land-holders, &c., may attach in cases of illegal cultivation.

XXV. Proprietors, farmers, tuhseeldars, gomashtahs, and other managers of land, shall be at liberty to attach any Poppy grown in opposition to the provisions of this Act in any estate or farm held or managed by them, and shall immediately report such attachment to the nearest Police or Abkaree Darogah, or Opium Gomashtah, who shall thereupon proceed in conformity with the rules contained in the last preceding Section.

Adjudication of penalties.

XXVI. Except as otherwise herein provided, all fines, penalties, and confiscations prescribed by this Act shall be adjudged by the Magistrate on the information of the Deputy Agent or Sub-Deputy Agent in Districts in which the Poppy is cultivated on account of Government, and in other Districts on the information of the Collector or Officer in charge of the Abkaree Mehal; provided that no information of an offence against this Act shall be admitted unless it be preferred within the period of one year after the commission of the offence to which the information refers.

Imprisonment in default of payment of fines under this Act.

XXVII. When any person is sentenced to pay any fine or penalty under this Act, such person, in default of payment of the same, may be imprisoned by order of the magistrate for any time not exceeding six months, or until the fine is sooner paid.

Punishment for repetition of offences.

XXVIII. Whenever any person shall be convicted of an offence against this Act after having been previously convicted of a like offence, he shall be liable, in addition to the penalty attached to such offence, to imprisonment for a period not exceeding six months; and a like punishment of imprisonment not exceeding six months shall be incurred, in addition to the punishment which may be inflicted for a first offence, upon every subsequent conviction after the second.

Place of imprisonment under the last Section.

XXIX. Every person who shall be imprisoned under the last preceding Section, or on account of the non-payment of any fine or penalty prescribed by this Act, unless such person be an Officer of Government or a village Police Officer convicted of an offence under Section XVII, XX, or XXIII, shall be imprisoned in the Civil Jail.

Disposal of fines and forfeitures.

XXX. One-half of all fines and penalties levied from persons convicted of offences under Sections XIX, XX, and XXI of this Act, together with a reward of one Rupee eight annas for each seer of Opium confiscated and declared by the Civil Surgeon to be fit for use, shall upon adjudication of the case be awarded to the Officer or Officers who apprehended the offender, and the other half of such fines and forfeitures, together with a reward of one Rupee eight annas for each seer of Opium confiscated as aforesaid, shall be given to the informer. If in any case the fine or penalty is not realized, the Board of Revenue may grant such reasonable reward, not exceeding the sum of two hundred Rupees, as may seem to them fit.

Governor General in Council may allow free cultivation of Poppy and manufacture of Opium in any District.

XXXI. The Governor General of India in Council may authorize, by an Order of Government, the cultivation of the Poppy and the manufacture of Opium in any District or Districts without license from a Sub-deputy Opium Agent or other Officer of Government; and when such order has been published, all the provisions of this Act shall cease to have effect in such District, or Districts.

Proviso.

Provided always that the Government may prescribe rules for the delivery of the Opium so produced to Officers of Government appointed to receive it; and when such rules have been passed, any cultivator or other person engaged in the cultivation of the Poppy and manufacture of Opium who shall dispose of any Opium otherwise than is allowed by such rules, and any person who shall purchase or receive any such Opium in contravention of the said rules, shall be subject to the penalties prescribed in Section XIX of this Act; and such penalties may be adjudged by a Magistrate on the information of any Officer of Government or of any other person.

## II.—THE OPIUM ACT, 1878.

CONTENTS.

PREAMBLE.

SECTIONS.

1. Short title.
   Local extent.
   Commencement.
2. Repeal of enactments.
   Amendment of Acts.
   Amendment of Act VII of 1836, s. 1.
3. Interpretation-clause.
4. Prohibition of poppy-cultivation and possession, etc., of opium.
5. Power to make rules to permit such matters.
6. Duty on opium imported by land.
7. Warehousing opium.
8. Power to make rules relating to warehouses.
9. Penalty for illegal cultivation of poppy, etc.
10. Presumption in prosecutions under section nine.
11. Confiscation of opium.
12. Order of confiscation by whom to be made.
13. Power to make rules, regarding disposal of things confiscated and rewards.
14. Power to enter, arrest and seize, on information that opium is unlawfully kept in any enclosed place.
15. Power to seize opium in open places.
    Power to detain, search and arrest.
16. Searches how made.
17. Officers to assist each other.
18. Vexatious entries, searches, seizures and arrests.
19. Issue of warrants.
20. Disposal of person arrested or thing seized.
21. Report of arrests and seizures.
22. Procedure in case of illegal poppy-cultivation.
23. Recovery of arrears of fees, duties, etc.
24. Farmer may apply to Collector or other officer to recover amount due to him by licensee.
25. Recovery of penalties due under bond.

SCHEDULE.

# ACT NO. I OF 1878.

PASSED BY THE GOVERNOR GENERAL OF INDIA IN COUNCIL.

*(Received the assent of the Governor General on the 9th January 1878.)*

An Act to amend the law relating to Opium.

Preamble. WHEREAS it is expedient to amend the law relating to opium; It is hereby enacted as follows:—

Short title. 1. This Act may be called "The Opium Act, 1878;"

Local extent. It shall extend to such local areas as the Governor General in Council may, by notification in the *Gazette of India*, from time to time direct;

Commencement. And it shall come into force in each of such areas on such day as the Governor General in Council in like manner directs in this behalf.

Repeal of enactments. 2. The enactments mentioned in the schedule hereto annexed hall be repealed to the extent specified in the third column of the said schedule:

Amendment of Acts. And in Acts No. XI of 1849, No. XXI of 1856 and No. X of 1871, and in Bengal Act No. II of 1876. the words "intoxicating drugs" (wherever they occur) shall not include opium.

Amendment of Act VII of 1836, s. 1. The reference made to Bombay Regulations XXI of 1827 and XX of 1830 in Act No. VII of 1836 shall be read as if made to the corresponding sections of this Act.

Interpretation-clause. 3. In this Act, unless there be something repugnant in the subject or context,—

"Opium." "Opium" includes also poppy-heads, preparations or admixtures of opium, and intoxicating drugs prepared from the poppy:

"Magistrate." "Magistrate" means, in the Presidency-towns, a Presidency Magistrate, and elsewhere a Magistrate of the first class or when specially emwered by the Local Government to try cases under this Act) a Magistrate of the second class;

"Import." "Import" means to bring into the territories administered by any Local Government from sea, or from foreign territory, or from a territory administered by any other Local Government:

"Export." "Export" means to take out of the territories administered by any Local Government to sea, or to any foreign territory, or to any territory administered by any other Local Government.

"Transport." "Transport" means to remove from one place to another within the territories administered by the same Local Government.

Prohibition of poppy cultivation and possession, &c. of opium. 4. Except as permitted by this Act, or by any other enactment relating to opium for the time being in force, or by rules framed under this Act or under any such enactment, no one shall—

(*a*) cultivate the poppy;
(*b*) manufacture opium;
(*c*) possess opium;
(*d*) transport opium;
(*e*) import or export opium; or
(*f*) sell opium.

Power to make rules to permit such matters. 5. The Local Government, with the previous sanction of the Governor General in Council, may, from time to time, by notification in the local Gazette, make rules consistent with this Act, to permit absolutely or subject to the payment of duty or to any other conditions and to regulate within the whole or any specified part of the territories administered by such Government, all or any of the following matters:—

(*a*) the cultivation of the poppy;
(*b*) the manufacture of opium;
(*c*) the possesion of opium;
(*d*) the transport of opium;
(*e*) the importation or exportation of opium; and
(*f*) the sale of opium, and the farm of duties leviable on the sale of opium by retail;

Provided that no duty shall be levied under any such rule on any opium imported and on which a duty is imposed by or under the law relating to sea-customs for the time being in force or under section six.

Duty on opium imported by land. 6. The Governor General in Council may from time to time, by notification in the *Gazette of India*, impose such duty as he thinks fit on opium or on any kind of opium imported by land into British India or into any specified part thereof and may alter or abolish any duty so imposed.

Warehousing opium. 7. The Governor General in Council may, by order notified in the *Gazette of India*,

(*a*) authorize any Local Government to establish warehouses for opium legally imported into, or intended to be exported from, the territories administered by such Local Government, and

(*b*) cancel any such order.

So long as such order remains in force, the Local Government may, by notification published in the official Gazette,

(*c*) declare any place to be a warehouse for all or any opium legally imported, whether before or after the payment of any duty leviable thereon, into the territories administered by such Government, or into any specified part thereof, or intended to be exported thence, and

(*d*) cancel any such declaration.

An order under clause (*b*) shall cancel all previous declarations under clause (*c*) of this section relating to places in the territories to which such order refers.

So long as such declaration remains in force, the owner of all such opium shall be bound to deposit it in such warehouse.

Power to make rules relating to warehouses. 8. The Local Government, with the previous sanction of the Governor General in Council may, from time to time, by notification in the local Gazette, make rules consistent with this Act to regulate the safe custody of opium warehoused under section seven; the levy of fees for such warehousing; the removal of such opium for sale or exportation; and the manner in which it shall be disposed of, if any duty or fees leviable on it be not paid within twelve months from the date of warehousing the same.

Penalty for illegal cultivation of poppy, &c. 9. Any person who, on contravention of this Act, or of rules made and notified under section five or section eight,

(*a*) cultivates the poppy, or
(*b*) manufactures opium, or
(*c*) possesses opium, or
(*d*) transports opium, or
(*e*) imports or exports opium, or
(*f*) sells opium, or

(*g*) omits to warehouse opium or removes or does any act in respect of warehoused opium,

and any person who otherwise contravenes any such rule,

shall, on conviction before a Magistrate, be punished for each such offence with imprisonment for a term which may extend to one year, or with fine which may extend to one thousand rupees, or with both;

and, where a fine is imposed, the convicting Magistrate shall direct the offender to be imprisoned in default of payment of the fine for a term which may extend to six months, and such imprisonment shall be in excess of any other imprisonment to which he may have been sentenced.

Presumption in prosecutions under section nine. 10. In prosecutions under section nine, it shall be presumed, until the contrary is proved, that all opium for which the accused person is unable to account satisfactorily is opium in respect of which he has committed an offence under this Act.

Appendix XLIII.

Confiscation of opium.

11. In any case in which an offence under section nine has been committed—

(*a*) the poppy so cultivated ;

(*b*) The opium in respect of which any offence under the same section has been committed ;

(*c*) Where, in the case of an offence under clause (*d*) or (*e*) of the same section, the offender is transporting, importing or exporting any opium exceeding the quantity (if any) which he is permitted to transport, import or export, as the case may be, the whole of the opium which he is transporting, importing or exporting ;

(*d*) Where, in the case of an offence under clause (*f*) of the same section, the offender has in his possession any opium other than the opium in respect of which the offence has been committed, the whole of such other opium,

shall be liable to confiscation.

The vessels, packages and coverings in which any opium liable to confiscation under this section is found, and the other contents (if any) of the vessel or package in which such opium may be concealed, and the animals and conveyances used in carrying it, shall likewise be liable to confiscation.

Order of confiscation by whom to be made.

12. When the offender is convicted, or when the person charged with an offence in respect of any opium is acquitted, but the Magistrate decides that the opium is liable to confiscation, such confiscation may be ordered by the Magistrate.

Whenever confiscation is authorized by this Act, the officer ordering it may give the owner of the thing liable to be confiscated an option to pay, in lieu of confiscation, such fine as the officer thinks fit.

When an offence against this Act has been committed, but the offender is not known or cannot be found, or when opium not in the possession of any person cannot be satisfactorily accounted for, the case shall be enquired into and determined by the Collector of the District or Deputy Commissioner, or by any other officer authorized by the Local Government in this behalf, either personally or in right of his office, who may order such confiscation : Provided that no such order shall be made until the expiration of one month from the date of seizing the things intended to be confiscated or without hearing the persons (if any) claiming any right thereto, and the evidence (if any) which they produce in support of their claims.

Power to make rules regarding disposal of things confiscated and rewards.

13. The Local Government may, with the previous sanction of the Governor General in Council, from time to time, by notification in the local Gazette, make rules consistent with this Act to regulate—

(*a*) The disposal of all things confiscated under this Act ; and

(*b*) the rewards to be paid to officers and informers out of the proceeds of fines and confiscations under this Act.

Power to enter, arrest and seize, on information that opium is unlawfully kept in any enclosed place.

14. Any officer of any of the departments of Excise, Police, Customs, Salt, Opium or Revenue, superior in rank to a peon or constable, who may in right of his office be authorized by the Local Government in this behalf, and who has reasons to believe, from personal knowledge or from information given by any person and taken down in writing, that opium liable to confiscation under this Act is manufactured, kept or concealed in any building, vessel or enclosed place, may, between sunrise and sunset,

(*a*) enter into any such building, vessel or place ;

(*b*) in case of resistance, break open any door and remove any other obstacle to such entry ;

(*c*) seize such opium and all materials used in the manufacture thereof, and any other thing which he has reason to believe to be liable to confiscation under section eleven or any other law for the time being in force relating to opium, and

(*d*) detain and search, and if he think proper arrest, any person whom he has reason to believe to be guilty of any offence relating to such opium under this or any other law for the time being in force.

15. Any officer of any of the said departments may

Power to seize opium in open places.

(*a*) seize, in any open place or in transit, any opium or other thing which he has reason to believe to be liable to confiscation under section eleven or any other law for the time being in force relating to opium.

Power to detain, search and arrest.

(*b*) detain and search any person whom he has reason to believe to be guilty of any offence against this or any other such law,

and if such person has opium in his possession, arrest him and any other persons in his company.

Searches how made.

16. All searches under section fourteen or section fifteen shall be made in accordance with the provisions of the Code of Criminal Procedure.

Officers to assist each other.

17. The officers of the several departments mentioned in section fourteen shall, upon notice given or request made, be legally bound to assist each other in carrying out the provisions of this Act.

Vexatious entries, searches, seizures and arrests.

18. Any officer of any of the said departments who, without reasonable ground of suspicion, enters or searches, or causes to be entered or searched, any building, vessel or place,

or vexatiously and unnecessarily seizes the property of any person on the pretence of seizing or searching for any opium or other thing liable to confiscation under this Act,

or vexatiously and unnecessarily detains, searches or arrests any person,

shall for every such offence be punished with fine not exceeding five hundred rupees.

Issue of warrants.

19. The Collector of the District, Deputy Commissioner or other officer authorized by the Local Government in this behalf, either personally or in right of his office, or a Magistrate, may issue his warrant for the arrest of any person whom he has reason to believe to have committed an offence relating to opium, or for the search, whether by day or night, of any building or vessel or place in which he has reason to believe opium liable to confiscation to be kept or concealed.

All warrants issued under this section shall be executed in accordance with the provisions of the Code of Criminal Procedure.

Disposal of person arrested or thing seized.

20. Every person arrested, and thing seized, under section fourteen or section fifteen, shall be forwarded without delay to the officer in charge of the nearest Police-station ; and every person arrested and thing seized under section nineteen shall be forwarded without delay to the officer by whom the warrant was issued.

Every officer to whom any person or thing is forwarded under this section shall, with all convenient despatch, take such measures as may be necessary for the disposal according to law of such person or thing.

Report of arrests and seizures.

21. Whenever any officer makes any arrest or seizure under this Act, he shall within forty-eight hours next after such arrest or seizure make a full report of all the particulars of such arrest or seizure to his immediate official superior.

Procedure in case of illegal poppy cultivation.

22. In the case of alleged illegal cultivation of the poppy, the crop shall not be removed, but shall, pending the disposal of the case, be attached by an officer superior in rank to a peon or constable, who may in right of his office be authorized by the Local Government in this behalf ; and such officer shall require the cultivator to give bail in a reasonable amount (to be fixed by such officer) for his appearance before the Magistrate by whom the case is to be disposed of, and such cultivator shall not be arrested unless within a reasonable time he fails to give such bail :

Provided that, wherever Act No. XIII of 1857 (*An Act to consolidate and amend the law relating to the cultivation of the Poppy and the manufacture of Opium in the Presidency of Fort William in Bengal*), or any part thereof, is in force, nothing in this section shall apply to such cultivation.

Recovery of arrears of fees, duties, &c.

23. Any arrear of any fee or duty imposed under this Act or any rule made hereunder,

and any arrear due from any farmer of opium revenue,

may be recovered from the person primarily liable to pay the same to the Government or from his surety (if any) as if it were an arrear of land-revenue.

Farmer may apply to Collector or other officer to recover amount due to him by licensee.

24. When any amount is due to a farmer of opium-revenue from his licensee, in respect of a license, such farmer may make an application to the Collector of the District, Deputy Commissioner or other officer authorized by the Local

Government in this behalf, praying such officer to recover such amount on behalf of the applicant; and, on receiving such application, such Collector, Deputy Commissioner or other officer may in his discretion recover such amount as if it were an arrear of land-revenue, and shall pay any amount so recovered to the applicant:

Provided that the execution of any process issued by such Collector, Deputy Collector or other officer for the recovery of such amount, shall be stayed if the licensee institutes a suit in the Civil Court to try the demand of the farmer, and furnishes security to the satisfaction of such officer for the payment of the amount which such Court may adjudge to be due from him to such farmer:

Provided also that nothing contained in this section or done thereunder shall affect the right of any farmer of opium-revenue to recover by suit in the Civil Court or otherwise any amount due to him from such licensee.

Recovery of penalties due under bond.

25. When any person in compliance with any rule made hereunder gives a bond for the performance of any duty or act, such duty or act shall be deemed to be a public duty or an act in which the public are interested, as the case may be, within the meaning of the Indian Contract Act, 1872, section 74, and, upon breach of the condition of such bond by him, the whole sum named therein as the amount to be paid in case of such breach may be recovered from him as if it were an arrear of land-revenue.

## SCHEDULE.

### ACTS OF THE GOVERNOR GENERAL IN COUNCIL.

| Number of year. | Subject or title. | Extent of repeal. |
|---|---|---|
| Act XI of 1849 | Ábkárí Revenue of Calcutta | In section 5, the word "opium."<br>In section 6, the word "opium" and the last thirty-one words.<br>In section 15, from and including the words "except in the case," to the end of the section.<br>In section 33, from and including the words "except opium" down to and including the words "each seer;" and the words "or in the case of opium as aforesaid, a reward of one rupee eight annas for each seer." |
| Act III of 1852 | Spirituous Liquors, Bombay | Section 10, so far as it relates to opium. |
| Act XXI of 1856 | Bengal Ábkárí Act | In section 28, the word "opium."<br>Section 34, 51, 52, 53 and 87.<br>In section 35, the words "or opium."<br>In section 40, the words "except opium."<br>Section 59, so far as it relates to opium.<br>In section 75, the words "except opium" and from and including the words "opium seized," down to the end.<br>In section 76, from and including the words "except opium," down to and including the words "each seer;" and from and including the words "or in," down to and including the words "each seer."<br>In paragraph 8 of section 90, the words "and opium." |
| Act XIII of 1857 . | Cultivation of the poppy and manufacture of opium. | Section 2. |
| Act X of 1871 . | The Northern India Excise Act. | In paragraph 5 of section 3, the word "opium"<br>Sections 18, 65, 66, 67 and 87.<br>In section 19 the words "or opium"<br>Section 46, so far as it relates to opium.<br>Section 46, paragraph 3, from and including the words "as well as," down to and including the words "dealings in opium."<br>In section 63, the words "except opium." |
| Act of IV 1872 . | The Panjab Laws Act . | Section 49. |
| Act XXVI of 1872 . | Panjab Opium Laws Amendment. | The whole Act. |
| Act VI of 1873 . | Transhipment of goods . | Section 7. |
| Act XVI of 1875 . | The Indian Tariff Act . | Section 9. |
| Act XXIII of 1876 | To amend the law relating to Opium. | The whole Act. |
| Act VI of 1877 . | For postponing the day on which the Opium Act, 1876, is to come into force. | The whole Act. |

### *Act of the Lieutenant-Governor of Bengal in Council.*

| Number and year. | Subject. | Extent of repeal. |
|---|---|---|
| Act II of 1876 . | To amend Act XI of 1849, Act XXI of 1856, and Act IV (B, C.) of 1866. | In section 3, in the section substituted for section 33 of Act XI of 1849, the words "except opium" and from and including the words "confiscated opium," down to and including the words "general order."<br>In section 3, in the section sustituted for section 34 of Act XI of 1849, the words "except in the case of opium:" and from and including the words "and in the case of opium," down to and including the words "similarly distributed."<br>In section 10, in the section substituted for section 75 of Act XXI of 1856, the words "except opium," and from and including the words "confiscated opium," down to and including the words "general order." |

Appendix XLVIII.

SCHEDULE—*concluded.*

ACTS OF THE GOVERNOR GENERAL IN COUNCIL—*continued.*

*Act of the Lieutenant-Governor of Bengal in Council*—continued.

| Number and year. | Subject. | Extent of repeal. |
|---|---|---|
| | | In section 10, in the section substituted for section 76 of Act XXI of 1856, the words "except in the case of opium," and from and including the words "and in the case of opium," down to and including the words "similarly distributed." |

*Bombay Regulations.*

| Number and year. | Subject. | Extent of repeal. |
|---|---|---|
| Bombay Regulation XXI of 1827. | Duty on opium . . | The preamble, from and including the words "with the combined," down to and including the words "the prohibited." |
| | | Chapters I, II, III and IV. |
| Bombay Regulation XX of 1830. | Malwa opium . . | So much as has not been repealed. |

Appendix XLIX

## APPENDIX XLIX.

### STATEMENT BY MR. WARRY, LATE OF THE CHINESE CONSULAR SERVICE AND ADVISER ON CHINESE AFFAIRS IN BURMA.

[RECEIVED FROM THE SECRETARY TO THE CHIEF COMMISSIONER OF BURMA.]

*Bhamo, January 30th, 1894.*

I have been directed to prepare a statement of my "observations as to the consumption of opium by Chinese in "Burma, with opinion as to moral and physical effect on "them," and I am "to begin by stating extent of experi-"ence of opium consumption among Chinese in Burma and "opportunities for forming opinion."

I have been nearly six years in Burma, and my principal duty has been to visit the different Chinese communities in the Province from time to time and to report upon their grievances and needs. I have thus been brought into close contact with all classes of Chinamen—Probably about 20 per cent. of adult Chinamen in Upper Burma smoke opium. In Lower Burma the average is higher. At the time of the annexation of the Upper Province, the percentage of Chinese who smoked was eighty or ninety. The introduction of the Opium Act more than double the price of the drug, and smokers belonging to the poorer classes either broke themselves of the habit or left the country. Scarcely any Chinese eat opium. They regard opium smoking as comparatively harmless, but opium-eating is distinctly deleterious to health. Their idea is that the stronger chemical components of opium are not volatisable and never reach the mouth of the smoker.

I have never noticed any ill results from opium as ordinarily used in Burma, and I cannot call to mind more than two or three cases in which it has been taken in excess with injurious results to the constitution of the smoker. My attention has several times been directed to young smokers apparently in the last stage of weakness and emaciation, but the use of the stethoscope has in every instance revealed extensive lung disease. As to the good effects of the drug, there is a general consensus of opinion among Chinamen that it is a valuable preventive of fever and dysentery.

According to my observations opium has no effect upon the moral character of the Chinaman beyond occasionally rendering him lazy and disinclined to get up early in the morning.

W. WARRY,
*Adviser on Chinese Affairs.*

Government of India Central Printing Office—No. 3 R. C. O.—5-3-94.—3,040.

# APPENDIX L.

## FURTHER PAPERS regarding the use of OPIUM by BURMANS.
## (*See* Appendices XXXVIII. and XL.)

From A. KENSINGTON, Esq., Deputy Secretary to the Government of India, Finance and Commerce Department, to the CHIEF COMMISSIONER, Burma.—No. 1568, dated Simla, the 13th April 1892.

WITH reference to your letter, No. 481-10E., dated the 29th August 1891, I am directed to inquire when a further report on the consumption of opium in Burma may be expected by the Government of India.

BURMA.

Separate Revenue Department.—No. 59-30.—3.

From F. C. GATES, Esq., C.S., Officiating Secretary to the Chief Commissioner, to the SECRETARY TO THE GOVERNMENT OF INDIA, Finance and Commerce Department.

SIR, Rangoon, May 3, 1892.

I AM directed to solicit a reference to the correspondence ending with your letter, No. 1568, dated the 13th April 1892, concerning the consumption of opium in Burma.

2. I am now to submit, for the information of the Government of India, copies of the papers cited in the margin which form the further report promised in Mr. Bayne's letter, No. 481-10E., dated the 29th August 1891.

1. Minutes, dated 30th April 1892, by Sir Alexander Mackenzie, K.C.S.I., Chief Commissioner of Burma.
2. Note, dated 27th April 1892, by the Financial Commissioner, with its annexures.
3. Letter, No. 429-1E., dated 22nd January 1892, from the Secretary to the Financial Commissioner, with enclosures.

I have, &c.
(Signed) F. C. GATES,
Officiating Secretary.

### Enclosure No. 1.

MINUTE by Sir ALEXANDER MACKENZIE, K.C.S.I., Chief Commissioner, Burma.

IN their letter, No. 3166, dated the 29th July 1891, the Government of India said they would be prepared to sanction my proposal to prohibit the sale of opium to, and possession of opium by, Burmans in Lower Burma (as had already been done in Upper Burma) if they could be satisfied—

(i) that the evil to be removed is as great as I depicted it;
(ii) that it would be practicable to enforce the prohibition; and
(iii) that the enforcement of the prohibition would not entail and be accompanied by evils as great as those which it is desired to remove.

Fuller information was called for on these three points.

2. With regard to the first of them, it was admitted that public opinion in Burma was unanimous in holding that opium is specially deleterious to men of Burmese race. The Governor-General in Council was not, however, willing to accept this opinion unless it could be supported by unquestioned facts and statistics; and I was directed to collect statistics, facts, and figures bearing on the question.

3. The Financial Commissioner has now received the results of the local inquiries which, in my Resolution, No. 10E., of the 29th August, I directed to be made, and he analyses these results in his note of the 27th April. The Government of India will doubtless consider Mr. Smeaton's note and the papers attached thereto. For my own part, with all deference to the view taken by the Government of India, I am content to rest the case against opium in Burma on the consensus of voices condemning it, extending as this does through a long series of years, and emanating as we know from authorities of every shade of opinion, official and non-official, European, and native. I attach very minor importance to the collection of statistics at any precise point of time, when we have before us indisputable evidence as to the results of the personal knowledge and experience of such a cloud of witnesses. The statistics afford, however, I think, strong confirmation of the accepted and authoritative opinion to which I refer. The papers bring out, moreover, very clearly the fact that the evil is a rapidly growing one in many parts of the lower province.

4. They have also led me to the conclusion that I did not go far enough in proposing to limit the prohibition to Burmans, while leaving the opium shops open to men of non-Burmese race. I proposed this mainly in the interests of the Chinese. But the whole number of male Chinese (of all ages) in Lower Burma is only 22,951, and in Upper Burma 5,508. Probably the total number of adults in both provinces is not much more than 25,000. Very many of these live in places where there is no opium shop, and where opium is or ought to be unprocurable. It is impossible, therefore, to say that for the sake of this small minority we are bound to keep open shops which, however we may limit their supplies, must form centres of temptation and facilitate smuggling. Moreover, we have before us evidence that the Chinese themselves do not always cling to their opium so fondly as was imagined. In Mandalay we had to shut the shops for some time owing to a combination of the farmers, and the result is said to have been that many Chinese quietly gave up the drug. In Pegu the Chinese consulted by the Deputy Commissioner approved of the absolute prohibition of opium being extended to all classes. I do not desire to attach too much weight to these isolated facts. I believe myself that most of the Chinese in Burma use opium when they can get it, and that it does them little harm. But I think we can provide for their wants without maintaining open shops. There are, it is true, over 200,000 adult natives of India in Burma, but there is no reason to believe that any very large number of these are consumers of opium.

As regards the Shans and Kachins, I find that those officers acquainted with them hold that opium is nearly as deleterious to them as to Burmans. Certainly there can now be no doubt that the Kachins have only been led to the use of it by the Chinese during comparatively recent years, and they appear quite unable to use without abusing. The Karens, I place of course, on the same footing as Burmans.

There is a large body of opinion among these papers that it would be better to make no distinction between Burmans and non-Burmans in this matter.

5. I agree with the Financial Commissioner that the best policy is "thorough." I would close every opium shop both in Upper and Lower Burma. I would supply opium to the hospitals and dispensaries (perhaps in towns where there are many opium consumers a special opium dispensary would be required) and issue it there on payment only to—

(i) persons (of any race) furnished with a medical prescription* certifying that the bearer requires a daily dose of opium, to be swallowed on the spot (smoking should not be allowed) for a period not exceeding (say) 14 days;
(ii) persons licensed by the Deputy Commissioner to possess opium

* It is not of course intended to interfere with the use of opium as a medicine in ordinary dispensary practice. The opium so used is understood to be Turkish opium generally. The medical prescription here intended is a special one.

APPENDIX L.

I would impose a fee of Rs. 10 on every license for possession, and instruct Deputy Commissioners only to grant them (1) to Chinese, (2) to persons of other races producing a medical certificate that the habitual use of opium was necessary for their health, (3) to professional tattooers and indigenous practitioners of medicine. (The medical prescription to be recognised directly by the dispensary would be casual to meet cases of persons breaking themselves of the habit, or requiring a dose of opium daily for a few days for special reasons. The license is to meet chronic cases.) The selling price of opium at the dispensary I would make Rs. 5 a tola, quintuple the present average price, and the amount to be given at one time I would keep as at present at three tolas. This plan would, I think, be simpler than that proposed by Mr. Smeaton, and it would have the effect of checking consumption even by licensees as it would make the luxury costly. Chinese and others who did not like the arrangement could give up opium or return to their own country. We are not bound to ruin the indigenous race because a handful of foreigners finds our excise system disagreeable.

6. The second question for consideration is, whether we could enforce the prohibition.

We should certainly be in a much more better position to do so if we close all the shops than if we leave any open. Smuggling will of course be tried, but I cannot see how the fact that occasional contraband consignments may be successfully run is a valid argument for keeping up a pernicious licensed trade. I would, as the Financial Commissioner suggests, utilise our new village system in the fight against the smuggler, maintain adequate preventive establishments, insist on the police doing their duty, and in short use all the resources of a powerful administration to stop smuggling. What is now smuggled is chiefly Government opium. We shall cut off the main source of supply by closing the shops. Chinese opium we have to keep out now and are fairly successful in doing so. In the Shan States we can stop or limit the cultivation of the poppy, giving the Chiefs compensation through their tribute. On the whole I see no reason to doubt but that we can prevent smuggling on any very extensive scale. We are hampered in doing so now because our own shops are an efficient screen for the contraband operations. At any rate we shall have brought the practice of Government into line with its own professions, and with the tenets of the religion of the people and the ordinances of the native kings, and that is of itself a gain in moral force. We shall, with a clear conscience, be able to call upon the priests and elders to work with us to prevent the spread of an evil which we both condemn, but which the Government at present practically fosters.

7. The third question is whether the interference of the police would not be a greater evil than the extended use of opium. The persons who bribe or try to bribe the police now are the vendors, who are the chief smugglers. When vendors are abolished, if the police are properly looked after, no very extensive system of corruption should exist long without detection. The officers who have given opinions do not attach much importance to the idea that the police can levy a general black-mail on consumers. For my own part I do not believe that Burmans are at any time likely to allow themselves to be severely victimised by the police.

8. Along with the papers above referred to I submit to the Government of India a letter from the Financial Commissioner, No. 429–1 E., dated the 22nd January, with its enclosures, on "opium dens" in Burmah outside Akyab. (The report on these dens in Akyab itself was submitted with our letter, No. 191–30, of the 19th January last.) It appears to me clear from all these papers that nothing short of absolute prohibition and the closure of the shops will meet the requirements of the situation.

9. I wish it to be understood that, while I advocate the suppression of the opium trade in Burmah, I do so solely with reference to the special circumstances of that country and the condition of its people. I do not believe that opium in India or China does any great harm to the majority of those who use it, *i.e.*, to moderate smokers and eaters. But here in Burmah we are brought face to face with the fact that the religion of the people specifically denounces the use of the drug; that their native kings treated its use as a heinous offence; that these ideas are so deeply rooted in the minds of the people that every opium consumer feels himself to be, and is regarded by his neighbours as a sinner and a criminal; that the people are by temperament pleasure-loving and idle and easily led away by vicious indulgences; that they have little self-restraint and are always prone to rush to extremes. If a Burman takes to drink or opium, he wants to get drunk or drugged as fast as he can and as often as he can. All seems to this me to point to the necessity of special treatment. Then, to crown all, we have the fact that in Upper Burmah we actually do prohibit the sale to, and possession of the drug by Burmans. I cannot see how we can properly have one policy north of latitude 19° 30′ and a different policy south of it among people of the same race and living under the same local administration.

30th April 1892. A. MACKENZIE.

P.S.—I have had to draw up this minute under great pressure, at a time of grave domestic trouble, and on the eve of my sudden departure from the province, and have had to be as brief as possible. I had intended to prepare a detailed review of the whole case. I can only now refer the Government of India to the papers attached.

A. M.

---

Enclosure No. 2.

NOTE by the FINANCIAL COMMISSIONER on the extent to which OPIUM is consumed in BURMA and the effects of the DRUG on the PEOPLE.

COMMISSIONERS, Deputy Commissioners, police officers, and superintendents of jails were requested* to furnish information in regard to the extent and effects of opium-smoking and opium-eating in Burma. Opinions were also asked on the possibility and the best means of preventing use of the drug by Burmans. The range of inquiry embraced the following:—

* Resolution of the Chief Commissioner, No. 10 E., dated 29th August 1891.

(1.) Number of consumers of opium, Burman and non-Burman; effects, physical and moral, of use of the drug.
(2.) Expediency and possibility of enforcing prohibition of possession of opium by Burmans in Lower Burma.
(3.) Best agency for enforcing the prohibition.
(4.) Best means of mitigating the effects of a sudden enforced stoppage of opium on Burmans who have become permanently addicted to the drug.
(5.) Expediency of prohibiting consumption of opium on the premises of licensed shops.

The last point (5) has already been fully discussed and settled; and, except in two districts in Upper Burma, in which Shans preponderate, consumption of opium on the premises of shops has been forbidden. I shall not therefore touch on this point.

2. I have received reports from all Commissioners, Deputy Commissioners, from the Inspector-General of Police, from the Inspector-General of Prisons, from certain superintendents of jails, and from a few non-official gentlemen. The last divisional report received was that of the Commissioner of the central division, which reached me in the end of February. A résumé of statistics obtained from the jails was received from the Inspector-General of Prisons on the 9th April.

With the exception of the Deputy Commissioner of the Rangoon Town district, none of the Deputy Commissioners have given separate statistics for Burmans and non-Burmans. Superintendents of jails, however, have given statistics for the two classes separately; although only a few have thrown any new light on the question whether opium affects a Burman more injuriously than an Indian or Chinaman, and, if so, why. The figures given by the Deputy Commissioners in Lower Burma are of varying value, but, on the whole, they may, I think, be considered to be accurate, and may be accepted as data for conclusions respecting the whole province. The Upper Burma statistics (except those of the southern division) are neither so full nor in such detail.

3. The two matters of first importance are the extent to which opium is consumed by the Burmese and the effects of the drug upon them. I shall deal separately with Lower Burma and Upper Burma, as the conditions of the older province differ materially from those of the

younger. The statistics of Lower Burma will be examined by districts and divisions.

The facts reported by district officers and superintendents of jails will first be stated, and then inferences will be drawn from these facts.

LOWER BURMA. APPENDIX L.

4. The following are the statistics in a tabular form of consumption and its effects for the Arakan division. They refer entirely to Burmese:—

Arakan division.

| District. | Extent of Local Inquiry. | Population of selected Localities. | Consumers of Opium. | | | Percentage of Consumers to Total Population examined. | Number of Consumers physically or morally Wrecked. | | | Percentage of those physically and morally Wrecked to Total Number of Consumers. |
|---|---|---|---|---|---|---|---|---|---|---|
| | | | Smokers. | Eaters. | Total Consumers. | | Physically. | Morally (taken to Crime). | Total. | |
| Akyab - - - | 23 circles, 110 villages. | 133,623 | 1,899 | 2,643 | 4,542 | 3·4 | 1,969 | 682 | 2,651 | 58 |
| Kyaukpyu - - | Greater part of district. | 140,000 (approximate). | 1,624 | 2,208 | 3,832 | 2·7 | 2,000 (approximate). | 912 | 2,912 | 76 |
| Sandoway - - | 19 villages - | 12,000 (approximate). | 161 | 133 | 294 | 2·5 | Not stated | 196 | 196 | 67 |
| Total, Arakan Division. | — | 285,623 | 3,684 | 4,984 | 8,688 | 3· | 3,969 | 1,790 | 5,759 | 66 |

5. It must be noted that only notorious consumers of opium of Burmese (Arakanese) race have been enumerated by the district officers. We thus find that 3 per cent. of the population selected for examination are notorious smokers or eaters of opium; that two-thirds of these, or 2 per cent. of the entire population examined, have been physically or morally wrecked by its use; and that one-fifth of the consumers, or more than six persons out of every 1,000 of the entire population examined, have taken to a life of crime.

6. The following are the facts obtained from the three jails of the division:—

| Race. | Total Prison Population. | Number addicted to Opium. | | | Number who have suffered Physically or Mentally. | Per-centage of Persons addicted to Opium to Total Prison Population. | Effects observed. |
|---|---|---|---|---|---|---|---|
| | | Smokers. | Eaters. | Total. | | | |
| Burmans - - | 577 | 113 | 187 | 300 | 260 | 52 | Emaciation, lassitude, debility, loss of appetite, impotency, loss of memory, melancholy, wandering thoughts. |
| Non-Burmans - | 84 | 17 | 9 | 26 | 23 | 31 | Partial weakness of the generative system. |

Effects of opium on the (Arakanese) Burmans.

Thus rather more than one-half of the Burman inmates, and rather less than one-third of the non-Burman inmates of the Arakan jails are habitual opium-eaters or opium-smokers. The superintendent of the Akyab jail reports that about 80 per cent. of the habitual criminals now in confinement are addicted to opium. Of these the proportion of Burmese is double of that of non-Burmese. The proportion of deaths of opium consumers in the jail during the past four years has been 200 per cent. higher than that of abstainers. The proportion of Burmese opium consumers in the Kyaukpyu jail is 70 per cent., which is startling. The Deputy Commissioner, Akyab (Mr. Irwin), reports as follows: "It is the opinion of all the officers whom I "have directed to report on this matter, after personal "investigation, that the ill-effects of opium on the "Arakanese are apparent on all those whom they have "examined, but that, with perhaps a few exceptions, "the use of the drug has not either physically or "morally affected the non-Burmans." The physical deterioration in Burmans observed by the medical officers in charge of these jails may be described as follows. The drug exercises a depressing effect on the functional activity of the sympathetic system and destroys nerve force. The whole nervous system suffers and nutrition is seriously interfered with. The internal organs become impaired, the healthy secretions are diminished, and the victim becomes physically weak. He wastes and becomes emaciated, his skin generally turns sallow, his lips and gums turn dark in colour, he steadily loses weight and he becomes impotent. He becomes predisposed to fatal diseases induced by trifling causes which, in healthy persons, would have no evil effects at all. The mental deterioration observed may be thus described. The sensory nerves are weakened by the action of the drug on the grey matter of the brain, and dulness, melancholy, and loss of memory ensue. These, supervening on great physical languor, result in a complete wreck of the victim. It is reported by observant medical officers that the pernicious effects of smoking opium are more marked than those of eating the drug, and they are produced earlier. The smoker is more susceptible to disease than the eater, and post-mortem examinations have proved that the functional derangement in the smoker is more serious than in the eater.

The effects on non-Burmans, although similar in kind, are observed by some of the medical officers to be much less pronounced than the effects on Burmans. The superintendent of the Sandoway Jail reports as follows on the comparative condition of two convicts of the same age, both of them opium-eaters—one a Mahomedan from Upper India and the other a Burman. "The former is robust and hard-working, "while the latter is emaciated and miserable-looking "with hardly any strength to move about. The "Mahomedan is a mischievous, talkative, and "energetic man, while the Burman resembles a "mummy, always apathetic and downhearted, besides "being quite disorderly in his habits." The same officer remarks that Burmans generally take to opium simply because it creates a pleasurable sensation, not because of any physical necessity. One reason why the Burman's constitution is more susceptible to the injurious action of opium than that of a Chinaman is said to be that, whereas in the daily food of a Chinaman there is a large proportion of fatty matter which is readily assimilated by opium, in the food of the Burman there is a very little fatty matter and the opium acts directly on the vital organs. The medical officers add that the Burman practices no moderation. When after a time he finds the moderate smoke or dose insufficient he takes more and goes on increasing the quantity till it completely overpowers him. The Indian and the Chinaman, on the contrary, exercise a

APPENDIX L.

certain self-restraint and know when to stop; and they generally resort to opium not for pleasure, but from some physical necessity.

Careers of some young men addicted to opium.

7. Four respected non-official gentlemen in Akyab, three of them Municipal Commissioners and the fourth an Advocate, have submitted a brief report of the careers of 27 young men of their own acquaintance after they became opium-smokers. The following is a summary of the details. Six of these young men had received an English education at Calcutta or elsewhere, and all had excellent prospects. Three of them took to crime, chiefly theft, and were imprisoned, and one became an habitual criminal. The other three became vagrants. All are outcasts from their families. Six others, all of them in good position and circumstances, became common thieves, two of them habitual thieves, and were imprisoned and are outcasts. The remaining 14, also young men of education and means, became confirmed vagabonds. The gentlemen who submitted this report made the following remarks: "We have only selected well known "cases. One peculiar feature amongst Arakanese in "the use of opium is that it creates such a craving for "opium in the hearts of its victims that work of any "serious nature becomes to them impossible, that they "lose all regard for all things in the world; they love "nothing else except opium."

Inferences from statistics of the Arakan division.

8. Such are the facts regarding consumption of opium in the districts of the Arakan division. I now proceed to record the inferences which appear to me to be justified by the disclosures made.

The localities and populations examined were selected more or less at random and are typical of the rest of the districts to which they refer. It is therefore reasonable to infer (till the contrary is proved) that the consumption of opium in the unexamined localities is on the same scale, and that the general condition of consumers is similar. The population examined numbered 285,623 persons, or about 54 per cent. of the total Burmese population (533,000) of the Arakan division. It has been found that 3 per cent. of the population examined are notorious habitual consumers of opium. If then this proportion be adopted for the entire population, it may be concluded that there are 16,000 habitual opium-smokers and eaters of Burmese race in Arakan.

The Commissioner (Major Parrott), who has a long and intimate acquaintance with the province and people, and who has taken pains in the inquiry, remarks: "I am convinced the opium-consuming "population is much higher. It is not less than 5 per "cent. of the population for the whole division." When it is remembered that the Deputy Commissioners and Township Officers only enumerated the notorious consumers, and that no Buddhist will, unless cornered, own to the habit, and when the startling revelations of the jail reports, notably those of Akyab and Kyaukpyu, are considered, it appears to me far from improbable that Major Parrott's conclusion is right. But in order to be perfectly safe, I adopt a proportion of 4 per cent., which I am certain is within the mark. Thus then, according to this proportion, there are at present 21,320 habitual opium consumers in the Arakan division. They are all adult males. According to the recent census the total Burmese population (533,000) groups itself into about 97,000 families, and on the same authority each family contains on the average one adult male of 20 years or over who is its head. Twenty-two per cent. therefore, or more than one family in every five, have opium-smoking or opium-eating fathers. To go further. The statistics reveal the fact that two-thirds of the ascertained opium consumers have been physically or morally wrecked, and that more than one-fifth of these consumers have taken to crime. Apply these ratios and we arrive at the following startling conclusions which may be accepted as true until the contrary is proved:—

(*a.*) That out of the 21,320 heads of families who are habitual consumers of opium at least 14,000 have probably been irretrievably ruined.

(*b.*) That 4,260 of these heads of families have probably taken to crime, or are on the direct road to a career of crime.

Pegu division.

9. The following are the statistics of opium consumption and its effects in a tabular form for the Pegu division. They refer entirely to Burmese:—

| District. | Extent of Local Capacity. | Population of selected Localities. | Consumers of Opium. | | | Per-centage of Consumers to Total Population examined. | Number of Consumers physically or morally Wrecked. | | | Per-centage of those physically or morally Wrecked to Total Number of Consumers. |
|---|---|---|---|---|---|---|---|---|---|---|
| | | | Smokers. | Eaters. | Total Consumers. | | Physically. | Morally (taken to crime). | Total. | |
| Rangoon town - | — | 79,857 | 851 | 706 | 1,557 | 1·95 | 71 | 219 | 290 | 19 |
| Hanthawaddy - | Nearly whole district. | 260,000 | 680 | 852 | 1,532 | 0·6 | 379 | 1,006 | 1,385 | 90 |
| Pegu - - | 7 villages (including Pegu). | 21,655 | 323 | 561 | 884 | 4·0 | 112 | 42 | 154 | 17 |
| Tharrawaddy - | 4 villages - | 7,609 | 144 | 30 | 174 | 2·3 | 132 | Not stated. | 132 | 7 |
| Prome - - | 34 villages - | 90,000 (approximately). | 806 | 556 | 1,362 | 1·5 | 212 | 263 | 475 | 35 |
| Total Pegu division. | — | 459,121 | 2,804 | 2,705 | 5,509 | 1·2 | 906 | 1,530 | 2,436 | 44 |

This table shows that in the examined localities of the Pegu division, with a population of 459,121 persons, there are 5,509 notorious habitual smokers or eaters of opium, *i.e.*, 12 consumers in every 1,000 of the entire population; that 44 per cent. of these, or more than five out of every 1,000 of the entire population examined have been physically or morally ruined by the drug, and that 28 per cent. of the consumers have taken to crime.

10. The following is a table of statistics received from the Rangoon Jail, which is the only jail in the Pegu division:—

| Race. | Total Prison Population. | Number addicted to Opium. | | | Number who have suffered Physically or Mentally. | Per-centage of Persons addicted to Opium to Total Prison Population. | Effects observed. |
|---|---|---|---|---|---|---|---|
| | | Smokers. | Eaters. | Total. | | | |
| Burmans - - | 3 137 | 14 | 54 | 68 | 48 | 2·2 | Nothing definite stated. |
| Non-Burmans - | 228 | 23 | 8 | 31 | 16 | 14· | |

The superintendent of the jail reports that the majority of these convicts were in poor health when admitted, and that, although some have improved in health, the larger portion have either lost condition or have remained stationary. Of the Burman convicts about 70 per cent. suffered from the effects of opium, and of the non-Burmans about 50 per cent.

No information is given regarding the specific forms of debility, physical or mental, caused by opium, either in Burmans or others. Considering the proportion of opium consumers in the Pegu division and the number who are shown to have taken to crime, I am not disposed to accept the figures given by the superintendent of the Rangoon Jail as indicating the correct number of convicts who are addicted to opium.

Inferences from the statistics of the Pegu division.

11. Here, as in the Arakan division, only notorious opium-smokers or opium-eaters of Burmese race were enumerated by the Deputy Commissioners, and in Rangoon at least the Deputy Commissioner considers that the number stated is below the mark. The selected localities in Pegu, Tharrawaddy, and Prome were typical. In Hanthawaddy the entire district, and in Rangoon the whole town, were examined. The total Burmese population of the Pegu division is 1,306,000. If the ascertained per-centage of 1·2 be applied to the whole population, we find that there are probably 15,672 habitual opium consumers in the division, all of whom are adult males. But I think this is undoubtedly too low a figure. The inquiries in Pegu and Tharrawaddy were restricted to small areas selected at random and to a manageable number of persons, and it is reasonable to conclude that the results obtained were more accurate than those of the inquiry in Hanthawaddy, which embraced the entire district, with a population of over a quarter of a million of souls. If the Hanthawaddy figures be eliminated, the per-centage of consumers to total population rises to 2, and undoubtedly this is a proportion more near the truth than 1·2. The remarks of the Deputy Commissioner, Rangoon Town district, the fact that of 1,149 persons who came for relief to five dispensaries in Tharrawaddy within 10 days, 20 (or 1·7 per cent.) were opium-smokers and eaters, the certainty that casual and secret consumers have been omitted from the enumeration and only notorious habituals included, force me to the conclusion that in the Pegu division at least 2 per cent. of the population habitually consume opium, or a total of over 26,000 in the division. And all are adult males.

12. The number of families in the Pegu division may be taken, on the authority of the census, to be 237,000, and on the same authority each family has one adult male of 20 years or more, who is its head. Therefore 26,000 families or 11 per cent. of the 237,000 families in the Pegu division, *i.e.*, one in every nine, have opium-eating or opium-smoking fathers. Continuing the process of inference, and applying the ratios ascertained from the examined localities, I find that in all probability 11,440 heads of families have been physically or morally ruined, and 7,280 of these have taken to crime or are on the road to a career of crime. This conclusion may fairly be presumed to be true till the contrary is proved.

Irrawaddy division.

13. Coming now to the Irrawaddy division, I find that the statistics are deficient in detail. They are as follows:—

| District. | Extent of Local Inquiry. | Population of selected Localities. | Consumers of Opium. | | | Per-centage of Consumers to Total Population examined. | Number of Consumers physically or morally Wrecked. | | | Per-centage of those physically or morally Wrecked to Total Consumers. |
|---|---|---|---|---|---|---|---|---|---|---|
| | | | Smokers. | Eaters. | Total Consumers. | | Physically. | Morally. | Total. | |
| Bassein - - | 2 villages - | Not stated - | 54 | 81 | 135 | — | Not stated | Not stated | Not stated. | — |
| Thayetmyo - | 1 town - | 56,000* (approximate). | Not stated | Not stated | 1,390† | 2·5 | Not stated | Not stated | Not stated. | — |
| | 1 village - | | | | | | | | | |
| | 96 villages | Not stated - | 160 | 244 | 404 | — | 28 | 51 (taken to crime). | 79 | 20 |
| Thôngwa - - | 36 villages - | Not stated - | 210 | 144 | 354 | — | 187 | Not stated | 187 | 53 |
| Henzada - - - | 976 villages - | 280,000 (approximate). | 1,653 | 1,936 | 3,589 | 1·3 | Not stated | 1,348 (actually imprisoned). | 1,348 | 38 |
| Total of Thayetmyo 1 town and 1 village and Henzada. | — | 336,000 | — | — | 4,979 | 1·5 | — | — | — | — |

* 16,500 males.
† 6 per cent. of the miles (6,500) in Thayetmyo town; 25 per cent. of the males (4,000) in Yataung.

The numbers of the population examined in Thôngwa, Bassein, and in the interior of Thayetmyo are not stated, and therefore I am unable to arrive at the actual proportion of opium consumers to the total population of the localities examined in the Irrawaddy division. But the figures for the two localities in Thayetmyo and for the greater part of the Henzada district yield a proportion of opium consumers equal to 1·5 of the total population. The remarks made by the district superintendent of police, Thayetmyo, the concluding paragraph of Major Butler's report on Henzada, and the opinion expressed lately to me personally by a late district superintendent of police (Mr. Stevenson) of Thôngwa, who had been in the district for a number of years, that he believed there were 20,000 opium smokers or eaters (which would be a per-centage of 4·5 to the whole population) in the district, lead me to the belief that a per-centage midway between that of Thayetmyo (2·5) and that of Henzada (1·3), or 2 per cent., may be accepted as probably not exceeding the proportion of opium consumers to the total population of the Irrawaddy division. Major Butler, Deputy Commissioner of Henzada, and Mr. Stevenson, the former district superintendent of police, Thôngwa, have both had exceptional opportunities, from long residence and careful observation, of judging of the extent to which opium is used in their respective districts, and I give weight to their statements in endeavouring to arrive at a fair estimate in figures of the extent of opium consumption.

14. The following are the statistics obtained from the four jails of the Irrawaddy division:—

| Race. | Total Prison Population. | Number addicted to Opium. | | | Number who have suffered Physically or Mentally. | Per-centage of Persons addicted to Opium to Total Prison Population. | Effects observed. |
|---|---|---|---|---|---|---|---|
| | | Smokers. | Eaters. | Total. | | | |
| Burman - - | 2,590 | 100 | 364 | 464 | 271 | 18 | Extreme debility, dysentery, susceptibility to disease. |
| Non-Burman - | 130 | 10 | 7 | 17 | 8 | 13 | Extreme debility. |

APPENDIX L.

Thus nearly 60 per cent. of the Burman consumers suffer against 47 per cent. of the non-Burmans.

Effects of opium on Burmans in the Irrawaddy division.

The superintendents of these jails do not show the difference in the effects of opium on Burmans and non-Burmans. Some of their remarks, however, are instructive. In the Maubin and Myanaung Jails the disease to which Burman consumers are observed to be most liable is dysentery, and most of them suffer from extreme debility. The majority of the deaths in these jails are of Burman smokers and eaters of opium. In Thayetmyo it was found that two-thirds of the Burman opium consumers were injuriously affected, whereas only one-third of the non-Burmans were so affected. The victims suffered from extreme debility, had no stamina or power to work, and were unusually susceptible to disease from causes which would not have affected healthy persons. The superintendent of the Bassein Jail reports that out of a total of 8,273 Burmans admitted to jail during the last eight years, 3,386, or 41 per cent., were smokers or eaters of opium, while the admissions of non-Burmans were 540, of whom only 31, or 6 per cent., indulged in opium. There were apparently no Burman female opium victims till 1888, when eight were admitted. No female opium-smoker of non-Burman races has yet been in the jail.

Inferences from the statistics of the Irrawaddy division.

15. Such are the facts regarding opium consumption in the selected localities and jails of the Irrawaddy division. I now proceed to draw the inferences which appear to me to be justified by them. I have found that 2 per cent. is the probable proportion of opium consumers to the total population. The consumers are adults and almost all males. The total Burmese population of the division by the recent census is 1,474,000. Therefore there are probably 29,480 adult male smokers or eaters of opium, all or nearly all of whom, according to census statistics, are heads or fathers of families. The total number of Burmese families in the division, according to the statistics of the census, may be taken to be 268,000. There are therefore probably 29,480 families, or 11 per cent. of the whole, whose heads or fathers are habitual opium-smokers or opium-eaters. If, in default of any statistics from the other districts the proportion found in Henzada of those wrecked by opium be adopted for the whole division, the result is a startling one. In Henzada 1,348 persons, or 38 per cent. of the ascertained consumers of opium, were convicted criminals. Applying this per-centage we arrive at a total of 11,200 victims of opium in the Irrawaddy division, who have either taken to crime or are on the road to it. The very large proportion (41 per cent.) of opium-smokers and eaters admitted into the Bassein Jail during the last eight years appears to lend some probability to this startling inference. It may, at least, be accepted as true until the contrary is proved.

Tenasserim division.

16. The fourth division of Lower Burma is Tenasserim. The following are the statistics of opium consumption and its effects reported by the Deputy Commissioners of districts in that division :—

| District. | Extent of Local Inquiry. | Population of selected Localities. | Consumers of Opium. | | | Per-centage of Consumers to Total Population examined. | Number of Consumers physically or morally Wrecked. | | | Per-centage of physically or morally Wrecked to Total Consumers. |
|---|---|---|---|---|---|---|---|---|---|---|
| | | | Smokers. | Eaters. | Total Consumers. | | Physically. | Morally. | Total. | |
| Amherst - - | 405 villages - | 120,000 (approximate). | 184 | 792 | 976 | ·8 | 769 | 202 (takentocrime). | 971 | 99 |
| Shwegyin - - | 11 villages (including Shwegyin). | Not stated - | 305 | Included in smokers. | 305 | — | 39§ | 145 (takentocrime). | 184 | 60 |
| Toungoo - - | Toungoo town and 13 villages. | 23,000 (approximate). | 152† | 87 | 239 | 1· | 30 | 55 (takentocrime). | 85 | 36 |
| Tavoy - - | 4 villages (including Tavoy). | 24,000 (approximate)* | 358‡ | Included in smokers. | 358 | 1·5 | Not stated. | Not stated - | — | — |
| Mergui - - - | 4 villages (including Mergui). | Not stated - | 107 | Ditto - | 107 | — | 25 | 15 (takentocrime). | 40 | 37 |
| Total for Amherst and Toungoo - | — | 143,000 | 336 | 879 | 1,215 | ·85 | 799 | 257 | 1,056 | 87 |

* Includes Chinamen and other non-Burmans. † Including 15 females. ‡ Includes non-Burmans.
§ A large number of these are completely incapacitated and cannot even move about.

The statistics for Shwegyin, Tavoy, and Mergui are incomplete, and I am, therefore, unable to make a summary for the entire division. The figures for the two districts, Amherst and Toungoo, however, are complete, and they yield the following results: 1,215 adults, almost entirely males, equal to ·85 per cent., or 85 out of every 10,000 of the entire population examined, are confirmed opium-smokers or opium-eaters. Of these 1,215 consumers 1,056, or 87 per cent., have been ruined by the drug, and 257, or 25 per cent. of these, have taken to a life of crime.

17. The information received from the superintendents of the four jails in the Tenasserim division is as follows:—

| Race. | Total Prison Population. | Number addicted to Opium. | | | Number who have suffered Physically or Mentally. | Per-centage of Persons addicted to Opium to the Total Prison Population. | Effects observed. |
|---|---|---|---|---|---|---|---|
| | | Smokers. | Eaters. | Total. | | | |
| Burmans - - | 1,324 | 141 | 78 | 219 | 134 | 17 | Emaciation, loss of appetite, and mental weakness. |
| Non-Burmans - | 149 | 20 | 7 | 27 | 13 | 18 | Emaciation. |

Effects of opium on Burmans in the Tenasserim division.

Thus 61 per cent. of the Burmese convicts suffered injury from the effects of the drug against 48 per cent. of non-Burmans. The Burman convicts who were addicted to the drug suffered severely from emaciation and general debility, and in a few cases mental defects, due to the action of the drug, were observed.

The superintendent of the Moulmein Jail reports that 28 per cent. of the Burman convicts admitted to him that they commenced to use opium not from any necessity, but simply because they wanted to imitate

those whom they saw enjoying the drug and to experience the pleasurable sensations induced by it. He also found that more than half of the habitual criminals of Burmese race had been addicted to opium. The records of the past six years moreover showed that on the average 25 per cent. of the persons annually sent to jail were addicted to opium. The superintendent adds: "Undoubtedly the opium habit has greatly "spread among the Karens, Talaings, and in villages "during the last few years."

The superintendent of the Shwegyin Jail reports that 36 of the Burmese convicts admitted to him that they had taken to opium simply for the sake of the enjoyment derived from its use. He adds that almost all the convicts showed physical degeneration, dulness, and listlessness.

The superintendent of the Mergui jail points out that about 15 per cent. of the persons admitted to jail during the last two years were opium consumers, and that during the same period three convicts died, all these being opium consumers. In the Toungoo Jail 64 per cent. of the habitual criminals were opium consumers.

Inferences from the statistics of the Tenasserim division.

18. It is difficult for me to arrive at any correct statistical conclusions for the Tenasserim division, because the information received from three out of the five districts is incomplete. But the inquiries in Toungoo and Amherst appear to have been carefully made, and I accept the results as typical of the rest of the division. The per-centage of consumers to the entire population examined in Toungoo is 1· and in Amherst ·8. The Deputy Commissioner of Amherst is of opinion that at least 10 per cent. should be added to the number shown as consumers. The Deputy Commissioner, Toungoo, does not think that the list which he gives is complete. Under these circumstances, I think that at the lowest computation 1 per cent. of the population may be regarded as consumers of opium. The Burmese population of the Tenasserim division is 880,000. Taking 1 per cent. of this we arrive at a total of at least 8,800 adult males who smoke or eat opium habitually. That is to say, there are probably 8,800 families, or 5·5 of the total number of Burmese families (160,000) in the division, whose heads or fathers are addicted to opium; and, adopting the proportion found in the statistics of Amherst and Toungoo, 7,656 of these heads of families may be considered to have been ruined by the drug, and 1,863 to have taken to crime or to be on the road to a life of crime.

Opium as common in the interior as in the towns.

19. It will be observed that in the preceding paragraphs I have not attached any importance, for purpose of inference, to variations in the proportion of opium consumers in towns and in rural tracts. My reason is that both the figures given by the Deputy Commissioners and the tenor of their reports go to show that the drug is just as popular in the interior as in the towns, that, in fact, opium-smoking and eating are, if anything, more common in certain villages of the interior than in the large towns, because smuggling is easier, and there is less fear of publicity or detection.

Summary of results of inquiries in Lower Burma.

20. I now sum up the results of the local inquiries and of the preceding analyses and series of inferences for the whole* of Lower Burma:

First.—In all probability there are not less than 85,600 adult males of Burmese race who are confirmed opium-smokers or opium-eaters.

Second.—These 85,600 persons are more than 2 per cent. of the entire population.

Third.—According to the recent census there is on the average one adult male in each household. Therefore, these 85,600 adult males represent 85,600 families, and all or nearly all of them are probably the fathers of these families.

Fourth.—Therefore, of the total number of families in Lower Burma about 11 per cent. have fathers who are habitual opium-smokers or opium-eaters.

Fifth.—Of the 85,600 fathers of families who are addicted to opium, 44,296, or about 52 per cent., have in all probability been physically ruined by it, and 24,624, or nearly 29 per cent., have probably taken to crime, that is to say, are either convicted criminals, or are known, or are believed to be pursuing a career of crime.

Sixth.—Of the 24,624 fathers and families who are pursuing a criminal career a very large proportion are, or are believed to be, habitual criminals.

Seventh.—The evil effects of opium on mind and body are much more marked in Burmans than in other races, and smoking is more injurious than eating.

Eighth.—The consumption of opium is steadily increasing. The Deputy Commissioner, Thayetmyo (Mr. Campbell), says that opium "has got a strong "hold of the people." The Deputy Commissioner, Prome (Major Cresswell), says, "There is a demand "for opium in every district in Lower Burma." The Deputy Commissioner, Henzada (Colonel Butler), remarks that its use "is rapidly increasing "and likely to lead to a great demoralization of "the people." In 1882 there were only 37 opium-smokers in the Henzada jail. In 1890 the number was 173 and the per-centage of opium-smokers to the total population of the jail had risen from 6·9 in 1882 to 29·3 in 1890, or about four times, which is also the proportion of increase in sales of Government opium between these two years. The increase both in sales of Government opium and in the number of opium-smokers in jail during the period between 1880 and 1890 enormously exceeded the rate of growth of the population. The Deputy Commissioner, Bassein (Mr. Green), reports: "There exists a very general "consensus of opinion that the use of opium is "greatly on the increase." The Deputy Commissioner of Shwegyin states that illicit opium saloons "abound in every district of Burma" The Deputy Commissioner of Mergui reports that "the use of opium is very common" throughout the district. He adds: "All the fishermen, Bur-"mese or Tavoyans, are habitual opium-eaters. "A good many Burmans, other than fishermen, "are addicted to the bad habit, and I regret to "say that some Karens and most of the Salôns of "the Archipelago have been inoculated with a "liking for the drug by the Chinese who trade "amongst them. The Malays are, as far as I can "learn, the only race in the district who have "avoided opium except for medicinal purposes." Captain Johnson, Deputy Commissioner, Amherst, remarks as follows in regard to the Thôngwa district where he was Assistant Commissioner and Deputy Commissioner for several years: "I learnt "to know villages and villagers well, and in the "course of four or five years I was able to mark "and see the sure and steady increase in the use "of opium going on around me." The Deputy Commissioner, Kyaukpyu, reports that in that district opium is "consumed openly far and wide." The Civil Surgeon confirms this in his remark that "the vice of opium-eating and smoking is a "very common practice in this district."

Ninth.—A very large proportion of the Burmese opium consumers have taken to the drug solely on account of the pleasurable sensations induced by it, and not from any physical necessity, whereas Indian and Chinese consumers take to it ordinarily a corrective and in moderation.

Tenth.—There is reason to believe that the existence of licensed opium shops in a district has directly and largely stimulated, and in some cases created, the taste for opium in Burmans. Mr. Houghton says: "It is the common and apparently well-"founded opinion in this district that most of the "present opium-eaters contracted this vice during "the time when there were opium shops at "Sandoway, Taungup, and Gwa." Maung San Hla Baw, Extra Assistant Commissioner, says: "During the time the Government opium shop "was closed for about three months at Akyab "in the year 1886, and although its re-opening "was expected every moment, nearly one-quarter "of the opium consumers of that district were "seen to have given up the evil practice, and "they, together with the good-disposed people, "have spoken much good of the Commissioner "who ordered the closing of the shop; but on its "being re-opened the opium consumers have "resorted to the former practice with more inclina-"tion and with every belief that the Government "will never close the opium shop." Colonel Strover, Commissioner of Pegu, was informed by an old resident that immediately after the annexation of Arakan, Government opium was hawked about the street. He adds: "The stern fact "remains that the people have been afforded every

* The Arakan and Salween hill tracts have been omitted because their circumstances are exceptional and the population insignificant.

" facility for the purchase and consumption of " opium and have been well educated in its use."

Eleventh.—One fatal effect of the use of opium is to impair and eventually destroy procreative power. This effect is observed at an early stage, even before physical and mental deterioration have become apparent. A medical officer of high standing stated to me that a habitual opium-smoker or eater would certainly be impotent, or nearly so. I observe from a tabular statement prepared by Mr. Eales, the Superintendent of Census, that whereas in the Pegu, Irrawaddy, and Tenasserim divisions the growth of the population has been about 24 per cent., 33 per cent., and 19 per cent. respectively, in the Arakan division the increase is only 14 per cent. Arakan has been shown to be more saturated with opium than the other divisions. It is possible that opium has contributed to hinder the growth of population.

Twelfth.—The vast body of the people of Burma look upon opium smoking and eating with abhorrence, and the Buddhist law emphatically condemns indulgence in the drug.

Thirteenth.—So far as can be ascertained, there is no physical necessity for the use of opium by Burmans in any part of Lower Burma except, perhaps, in parts of Mergui, and, possibly, in some malarious tracts of the Kyaukpyu district, and the evidence of medical officers shows that, with care, victims to the drug can be weaned from its use and recover their health completely.

21. A more grave indictment than that contained in the 13 clauses of the preceding paragraph could hardly be drawn against any civilized Government. These clauses appear to me to point to only one conclusion, which is, that by permitting the free use of opium in Lower Burma the British Government has already gone some way towards ruining the Burmese people physically and morally, and may be directly aiding in the eventual extinction of the race.

Indulgence in opium much more widespread and injurious than in India.

22. At a recent discussion of the opium question in England, a retired Indian officer of large experience inveighed against the advocates of abolition of opium traffic on the ground, among others, that the injurious effects of the drug upon the people of India were comparatively small. Doubtless he referred to the Indian continent of his own experience, and his remarks were probably not intended to apply, at least with all their force, to Burma. The results of the district inquiries show that an injury of great magnitude is being done to the people of Burma by opium. There is one very important difference between opium consumption in India proper and in Burma, which is apt to be lost sight of because to many it is not known. In India proper the use of the drug is almost entirely confined to the large towns. The agricultural classes may be said to be total abstainers. Desire for the drug has not penetrated into the interior. In Burma, on the other hand, there is reason to believe that opium is even more in demand in the interior among the agricultural and fishing population than in the towns. In other words the taste for opium has taken root among the masses of the producing population in Burma, whereas in India it is confined to the few and unproductive. While, therefore, there may be reasons against total prohibition in India proper, there are the most cogent reasons for total prohibition in Burma Almost every officer and every non-official gentleman who has been consulted is of opinion that the only way to save the Burmese race from the ruin which is threatened by the opium curse is to absolutely prevent Burmans from possessing the drug in any form.

Opinions of officers in regard to prohibition and the best means of enforcing it.

23. The next point for consideration is the possibility of enforcing the prohibition of possession and the best agency for the purpose. The opinions of the officers consulted vary a good deal. In the Arakan division the Commissioner (Major Parrott) would prohibit opium to all races just as ganja is now prohibited. He does not think the police would abuse their powers any more than they now do. The Deputy Commissioner, Akyab (Major Grey), thinks that "it would be practically im- " possible to enforce a prohibition of opium, either " generally or on Burmans (including Arakanese) " alone." The Deputy Commissioner, Kyaukpyu (Mr. Leeds), would commence by making possession by Burmans penal, and restrict the issues of opium to the quantity required by the Chinese and Shan consumers. Maung San Hla Baw, Extra Assistant Commissioner, Kyaukpyu, takes the same view, except that he would stop all issues and close all shops and would allow Chinese and Shans and other non-Burmans "to make " their own arrangements for keeping and procuring " opium for their own use."

The Deputy Commissioner, Sandoway (Mr. Houghton), would "partially close the opium shops by limiting the sales to non-Burmans," and would restrict issues to the quantity required by these. He would appoint a strong and well equipped excise force and work them together with the police unremittingly. He would require village headmen to detect and report all violations of the prohibition. He does not, however, think that much help is to be expected from non-official lugyis or elders. To rely on them would, in his opinion, be to lean on a broken reed.

In the Pegu division the Commissioner, Colonel Strover, would make no distinction between Burmese and other races, and would begin reform in a less drastic way than by immediate prohibition of possession. He would gradually reduce the consumption of opium and educate the people to a diminished use of the drug. In order to do this he would commence "by " limiting farmers of opium to certain reduced " quantities which they should be bound to take from " the Government treasury every two months." This would ensure, he thinks, moderate sales and economy in purchases. If the supplies ran short no harm would be done, and consumers would be trained to abstinence. Colonel Strover would reduce the quantity which could be lawfully possessed to one tola, and would suppress by law all opium divans. The Deputy Commissioner, Rangoon Town district, Mr. Hough, hardly thinks it will be possible to stop the use of the drug altogether. Curtailment of issues to vendors will help, but he thinks the Burmese elders are not likely to render active aid. He would give selected lugyis powers of search and seizure. The Deputy Commissioner, Hanthawaddy, Mr. Macrae, would absolutely prohibit opium in rural districts to all races. He would only permit the use of the drug in the large sea-port towns. The Amoy (or long-jacket) Chinese are the promoters of opium in the interior. Mr. Macrae would give district officers power to expel these men (who are found in every village) on suspicion of dealing in opium. He considers that the police, under the stimulus of a determined district officer and with the help of the elders (who, he says, will gladly help), would soon stop the use of opium by Burmans. Everything depends on the personal vigour and supervision of the district officer. The Deputy Commissioner, Pegu, representing the opinions of a mixed assembly of Burmans, Chinese, and Indians, proposes that the prohibition should be absolute and universal, binding on all races without exception, subject only to six months' notice to habitual consumers. Mr. Fraser's report of the opinion of the Chinese members of his conference is remarkable. The subordinate Burmese officers consulted by the Deputy Commissioner, Pegu, concur in recommending absolute prohibition. The Deputy Commissioner, Tharrawaddy, doubts the success of the prohibition so long as opium shops are allowed. He would abolish shops, require sales to be made at the treasury, and compel all who wish to use opium to take out licenses at high fees rising every year. Mr. Maxwell's idea is thus indirectly to prohibit by the exaction of heavy fees. The Deputy Commissioner, Prome (Major Cresswell), reports that his officers are unanimous in recommending absolute prohibition to Burmans and closing of all shops, and that they assure him of active aid from the elders and priests. Major Cresswell agrees to prohibition, but doubts whether it can be carried into effect. He thinks village headmen would assist.

In the Irrawaddy division the Commissioner (Mr. Norton) would enforce the prohibition in regard to Burmans everywhere, and would also extend the prohibition to non-Burmans except perhaps in the large towns. He thinks that the village headmen would assist and would be a valuable auxiliary to the police. The Deputy Commissioner, Bassein (Mr. Green), would enforce the prohibition to Burmans and would largely restrict issues from the treasury. The Deputy Commissioner, Thayetmyo (Mr. Campbell), thinks the prohibition can and should be enforced. He thinks thugyis and ywathugyis could, if in earnest, aid in enforcing it.

The Deputy Commissioner, Thôngwa (Mr. de la Courneuve), recommends total abolition of opium. He would make no exception of the non-Burmese races. He would give two years' notice before commencing to

enforce the abolition in order to enable persons who had become addicted to opium to wean themselves of the habit. The Deputy Commissioner, Henzada (Major Butler), advocates total prohibition to Burmans.

In the Tenasserim division the Commissioner (Colonel Cooke) has not given his own opinion. The Deputy Commissioner, Toungoo (Mr. Carter), recommends the prohibition of sale to, and possession by, Burmans. But he would give two years' notice before enforcing it. He thinks the police would not abuse their powers and that the village headmen and elders would co-operate cordially.

The Deputy Commissioner, Shwegyin (Mr. Wilson), appears to favour prohibition. He would utilise the village headmen more than the police, would give them special powers under the Opium Act, and would also permit the magistrate to empower selected lugyis under section 15 of the Act. Mr. Snadden, an experienced police officer, thinks the prohibition could be enforced provided the non-Burmese consumers were registered and only sufficient opium sold to them for their daily use.

Major Jenkins, Deputy Commissioner, Tavoy, is not in favour of complete prohibition, but would make indulgence more difficult so as to limit consumption. Mr. Batten, Deputy Commissioner, Mergui, would not enforce total prohibition; he would make the use of opium as inconvenient and costly a luxury as possible, and force every consumer to declare himself so; would absolutely restrict use of the drug to the premises of licensed shops and would make possession of it elsewhere penal. The Deputy Commissioner, Amherst (Captain Johnson), thinks that the prohibition if only against Burmans and not against all races, would be ineffectual and could not be worked. He believes that, in the interior at least, the best preventive agency will be the village headmen under the stimulus of the township officers.

24. My own view is as follows: The facts and inferences previously stated demonstrate the necessity for absolute and speedy prohibition of the use of opium in any form by Burmans. The first step to take is, in my opinion, to close all opium shops in the province. There is no alternative to this measure if the prohibition is to be really carried into effect. My first reason for taking this ground is that the reports of the district officers, the almost universal opinion and my own experience, show that so long as the outward and visible signs of Government sanction to indulgence in the drug, namely, licensed opium shops exist, Burmans will assuredly retain an inclination already acquired, or acquire an inclination for the drug, and will just as certainly find the means of indulging it. The process has been going on for years. The presence, in their midst, of staring opium shops, with conspicuous signboards and often attractive in appearance (particularly at night), has been too much for the Burmans. The shop is a place for sale of opium under the direct authority of the Government. The people know perfectly well that the Government does make revenue from opium, and that every tola consumed by them is so much more revenue. As Mr. Carter, Deputy Commissioner, Toungoo, says: "It would be very difficult "to make them understand that, while receiving a "large revenue from the sale of opium, we really "wanted to check the use of it." The Deputy Commissioner, Prome (Major Cresswell), was told by the respectable Burmans and priests that "the mere fact "of Government having licensed opium shops takes "away the disgrace of being an opium-smoker and "encourages a great many to take to the use of the "drug." The first thing to do is to make it perfectly clear to the most ignorant rustic that the Government does not wish to sell opium and does not wish to make revenue by its sale in Burma. The only way to do this is to abolish the shops. Once the shops are closed everyone will believe that the Government disapproves of the use of opium and the promulgation of the rule prohibiting the use of it will confirm them in this belief. The young man about to take to opium will pause and change his mind. The casual smoker or eater will at once cease to use the drug. Those who have been addicted to it for a short time will find it worth their while, all things considered, to drop the habit. The evidence of medical and district officers, and recent disclosures in Mandalay, prove that, if a Burman wishes, he can rid himself of the habit. Only the older victims, whose desire for the drug is confirmed and morbid, will cast about for ways and means of continuing indulgence. The community will turn on the opium-consumer, and the whole force of public opinion will be against him. The Burman lugyis have a very effectual way of dealing with those of their community who offend against those Buddhist customs and laws which are recognised to be beneficial and binding; they outcast them. Let the lugyis and headmen once see clearly that the Government has the same abhorrence of the opium disease which they themselves have and they will give very short shrift to those who continue to indulge or to those who engage in the illicit traffic. Consumers will be under a ban and suppliers will have little mercy extended to them.

Opium should be totally prohibited to Burmans and all shops should be closed.

25. My second reason for taking this ground is that so long as shops exist smuggling of opium will continue. As the Deputy Commissioner, Tharrawaddy, points out, the most incorrigible opium smuggler is the licensed vendor. Unless a trusted and well paid officer lives and watches in every shop, day and night, the licensee will, without much difficulty or risk, obtain opium of some kind or other. If he cannot get Government opium, he will smuggle the foreign drug. He has always his license, his shop, and signboard; and under cover of these and of the licit trade which he does, he will clandestinely trade, as he does now, in illicit opium, and he will manage to retain his grip on the people around him. He is generally smooth-tongued and accommodating, and his wiles are notorious. In my opinion, therefore, closure of all shops is a postulate to any reforming measure.

26. The question next arises how to deal with—

(i.) the non-Burmese races who use opium;

(ii.) the Burmese consumers who are wholly given over to opium and to whom it has become a real necessity of continued life.

Non-Burmese consumers and Burmese consumers who have become permanently addicted to opium.

The opinions and suggestions by officers are various.

The Deputy Commissioner, Akyab, suggests retreats or penitentiaries for incurables. This is, I think, hardly feasible. The suggestion made by a number of officers is that all persons, whether Burmese or non-Burmese, who declare themselves, or are decided to be constitutionally dependent on opium, should be required to take out licenses, and that possession of opium in any form by other persons should be penal.

I think that in this matter we have a difficulty to face which will necessitate a new departure; but the malady is a deadly one and we should not be squeamish as to the remedy. Briefly, I would suggest as follows: Let a period of six months be given and proclaimed, within which all persons, whether Burmese or non-Burmese, without limit of age, who consider themselves dependent on opium and wish to continue the use of it, must register themselves at the township or district office. Let it be clearly announced that the coming law of prohibition will apply to all who do not thus register themselves, as well as to all who, notwithstanding registration, are decided, after examination of their ages, persons, and history to be physically capable of renouncing the drug. The register should contain an exact descriptive-roll of each person whose name is entered in order that identification may be easy and personation of the registered individual by anyone else impossible. After the registers have been closed let every registered person be taken before a local board, consisting of a qualified medical officer, the village headman, or thugyi, the district officer, and one or more selected non-consumers of his own race resident in the locality. Let the board examine the applicant and, after weighing the results of the medical inspection, his antecedents, and the statements of his parents (if alive), decide whether his condition and habits are such that (if a Burman) he is really constitutionally dependent on opium, or (if a non-Burman) is likely to be permanently injured or to suffer permanently in mind or body by abstention. The fact that a person, whether Burman or non-Burman, lived and worked in a deadly climate necessitating use of opium as a protection against malarious disease would, of course be taken into consideration by the board. According to the decision let the person be included in the final register or excluded from it. The final register should then be closed, extracts for each village should be given to each headman or thugyi, and for each township to the township officer; and from that date none but those whose names are borne on the register should be permitted to possess opium in any form. Each person whose name is on the register

APPENDIX L.

should get a license, which should be current for one year, renewable if necessary from year to year.

Opium is, of course, used by Burmese doctors for medicinal purposes; and it is also administered by professional tattoers to the boys on whom they are operating in order to sooth the pain. These two classes of practitioners should be registered and licensed, and opium should be sold to them in the quantities and for the purposes certified by the thugyis of their villages. Tattooing only goes on from December to April.

27. As to the supply of the drug to the registered consumers, I suggest that a quantity sufficient for their use be kept in the township or subdivisional dispensary, or (if there be no dispensary) in the township office and sold to them at short intervals. It would be much better that the stock should be kept in a dispensary than at the township office, because, henceforward, it would be the policy of Government to treat opium solely as a medical drug, and to sell it as such, and the fact of its deposit and sale in a dispensary would convince the people that this was the true policy of the Government. The price charged for the opium doled out should be sufficiently high to make the indulgence a costly one. The supply of opium to each consumer should not ordinarily be in excess of a rate of one tola a day unless for special reasons a larger quantity (to be decided by the Civil Surgeon and sanctioned by the Deputy Commissioner) is allowed. The stock of opium kept for sale should not be in balls, but in pieces of 5 to 10 tolas weight each, and marked in such a way that identification would be easy in the event of any search being made for contraband opium, *i.e.*, opium not sold from the dispensary or township office.

28. If this system were to be adopted, the number of registered Burman opium consumers would steadily decrease until at last none would be left. It would, of course, be optional for any person to withdraw his name from the register; and, as before noted, the price charged for the opium dole should be such as to create an inducement to persons to drop the drug. No new entries of persons of Burmese race in the register would be permitted. But, of course, it would be necessary to continue registration of non-Burmans who applied to be permitted to use opium, unless eventually it were decided, as the Pegu Committee appears to have recommended, that the prohibition should apply absolutely to persons of all races.

29. In order to insure that the prohibition against possession of opium by any but registered persons is enforced it will probably be necessary—

(i.) to strengthen the preventive establishments and to appoint a special preventive officer to each township or subdivision. He will, if watched and encouraged, soon find means of keeping himself informed of any opium traffic, or any breach of the prohibition, or any breach of license by a registered consumer;

(ii.) to insist on the punishment of imprisonment being inflicted, with or without fine according to circumstances, on all offenders against the prohibition;

(iii.) to invest all subdivisional and township magistrates with powers under section 19 of the Opium Act;

(iv.) to enlist, by special means, the priests as *collaborateurs* of the district officers in preventing any traffic in opium, and in preventing and even detecting possession of opium by unregistered persons. It is the arm of the law defending a precept of the Buddhist religion.

Further, I am not certain that it would not be advisable to add a clause (*d.*) to subsection (1) of section 14 of the Lower Burma Village Act, 1889, to the following effect: "That being aware of illicit traffic "in or illicit possession of opium in their village they "have failed or neglected to report such to the head-"man." My reason for this suggestion is that it is hardly possible for any villager to smuggle or even to use opium without the fact being generally known. In flagrant cases of extensive or long continued smuggling or breach of the prohibition and neglect by the villagers to report, the provision of sub-section (2) of section 17 might with advantage be applied.

In villages the headman is an excise officer, and has powers under sections 14 and 15 of the Opium Act. But in towns where the Village Act is not in force, or where its agency is inadequate, it might be advisable to appoint selected elders to be excise officers, and empower them under sections 14 and 15 of the Opium Act.

## UPPER BURMA.

30. I shall not deal with the Upper Burma statistics so minutely as I have dealt with those of Lower Burma because they are neither so full nor so exact as to permit of generalization. The reports speak for themselves. I shall give a brief résumé of them and then state my conclusions.

Northern Division.

31. In the five districts of the Northern Division there are reported to be in all only 289 opium consumers of Burmese race as follows:—

| | |
|---|---|
| Mandalay | 135 |
| Shwebo | 8 |
| Ruby Mines | 26 |
| Katha | 26 |
| Bhamo | 94 |

Of these the majority smoke the drug. Only 36 of them appear to have suffered physically or mentally and but few of them severely, and 21 of these to have taken to crime. The use of opium is said to have been more common in the time of the King and just after annexation than it is now, and the restrictions on sale and possession introduced since then have, to some extent, at least in the Northern Division, arrested the growth of the vice, and deterred the rising generation from indulgence. The Commissioner (Mr. Burgess) says: "It is certain that the number of pure Burmans "in this part of the province who eat opium is "altogether insignificant, and there can be no real "difficulty in restricting the consumption of opium "among this class of the population." The ages of the consumers enumerated in the Amarapura subdivision indicate that the majority had probably taken to the drug before the annexation.

Central Division.

32. In the Central Division it is reported that there are only 86 opium consumers of Burmese race within the following limits:—

| | | |
|---|---|---|
| Lower Chindwin | Mônywa town, Budalin village, Paungwa village | 23 |
| Ye-u | Ye-u town | 20 |
| Sagaing | Whole district | 12 |
| Upper Chindwin | Kindat town, Mingin village, Paungbyin village | 31 |

The total Burmese population of these localities is about 250,000, so that the proportion of opium consumers is only about 34* in every 100,000 of the population. The majority smoke the drug; of the 86 consumers 31 have suffered physically and six are confirmed idlers and gamblers, and one is a convicted thief. The eight smokers and four eaters in the Ava subdivision of the Sagaing district are reported to enjoy good health. The Commissioner (Major Adamson) states it as his opinion that "opium is not used to any "extent by the Burmese population in this division." He adds: "The effect of opium on Burmese is, I think, "bad physically and morally, and it is the duty of "Government to do everything in its power to prevent "its use spreading."

Southern Division.

33. In the Southern Division the reports show a more widespread use of opium and more serious consequences than in the Northern and Central Divisions. In 21 towns and villages there were found to be 566 persons of Burmese race who are addicted to opium. Smokers and eaters are pretty equally divided, but in Minbu and Magwe eaters predominate. The following are the details:—

| | Consumers. |
|---|---|
| Myingyan—11 villages (including Myingyan town) | 304 |
| Pakôkku—one town and three villages | 73 |
| Minbu—Minbu town and Sagu town | 59 |
| Magwe—four towns and villages | 130 |

Of these 53 are physically wrecked and 28 have taken to crime. The Deputy Commissioner, Minbu (Mr. Twomey), quotes 52 instances, ascertained apparently

* The Commissioner's calculation of only 1·63 in every 10,000 is inaccurate because he has included the entire population of the Ye-u district although the town of Ye-u alone was examined.

from eye-witnesses and relatives, of physical and moral ruin from use of opium. The story told in these cases is sufficiently sad and startling.

The Commissioner (Mr. Copleston) thinks that a large proportion of those who use opium take to crime of a petty kind, chiefly theft, and escape conviction, and that the number (28) shown as "taken to crime" is far below the truth. (This remark lends probability to the conclusions arrived at by me as to the proportion of consumers in Lower Burma who have taken to a life of crime.) He thinks that from one-half to one-third of these who use opium are physically ruined by it.

The Commissioner thinks that the prohibition in Upper Burma has had a considerable measure of success. He says "there would be vastly more opium "consumers if Burmans had been able to purchase "opium openly." Mr. Copleston concludes with the following words:—"I should be content to have all "sale and all possession prohibited throughout this "division."

Eastern Division.

34. The statistics for the Eastern Division are somewhat singular, and they are not such as to permit of any inferences for the whole division. In Kyaukse apparently opium is hardly known. There are only seven consumers and none of them have suffered in any way. In 14 selected localities in the Meiktila district, with an aggregate Burmese population of about 24,000 people, 58 consumers, or about 24 in every 10,000, were found. Smokers and eaters are equally divided. The majority were found to have suffered physically, and seven belonged to the criminal class. In the Pyinmana district 17 villages and the town, including a total population of about 26,000, were examined and 104 opium consumers were found, or four out of every 1,000 of the population. The majority eat the drug. Nearly all had suffered in health and six were convicted criminals. In the Yamèthin district it is reported that in three towns, with a total population of about 14,000, there are 30 persons addicted to opium, or about two in every thousand. They are all in a weak condition and are supported by their wives. Eight are convicted criminals. The Commissioner (Mr. Bridges) is of opinion that the prohibition in Upper Burma has been effectual.

Proportion of Burmese convicts addicted to opium much smaller than that of non-Burmese.

35. The jail returns show that 4 per cent. of the Burmese convicts in Upper Burma were addicted to opium against 15 per cent. of non-Burmese convicts. The effects on both classes of convicts were observed to be identical with those noticed in Lower Burma.

Conclusions in regard to Upper Burma.

36. The reports summarised above are of very unequal value and hardly afford statistical grounds for any general conclusion. They appear, however, to indicate that the consumption of opium in Upper Burma compared to Lower Burma is small. In Lower Burma two out of every hundred Burmans use opium. In those localities of Upper Burma in which the proportion has been ascertained it is found to vary between two and four in every thousand. So that, if a comparison may be attempted, it may be concluded that in Upper Burma there is only one consumer of opium to every six consumers in Lower Burma. In the Southern division the drug seems to be most common and apparently most hurtful. There appears ground for believing that the original prohibition of sale to Burmans and the recent prohibition of possession by Burmans, coupled with the restrictions placed on traffic and sale of opium and the rigorous measures taken against smuggling, have at least to a great extent arrested the progress which opium was certainly making among the people before and at the annexation. Mr. Carter (Deputy Commissioner of Toungoo), who was in Mandalay in the end of 1885, says:—"From my "own personal knowledge I know that a large pro-"portion of the population in Upper Burma were "addicted to opium when we annexed the country. In "Mandalay in 1885 I found enormous stores of opium "amongst the Chinese population, and they admitted "that they sold largely to Burmans." It is certainly not so now. The reports show that numbers have been obliged to cease using opium because it has become too dear a luxury, and several cases are quoted of Burmans voluntarily undergoing medical treatment in order to wean themselves of the habit. There is thus good ground for hoping that the measures adopted in Upper Burma have so far succeeded, and that at least the curse of opium is not rapidly spreading. Still the evil exists; and it will remain as long as shops for sale of opium are licensed. The best opinion, in which I entirely concur, seems to be that opium shops in Upper Burma should be closed. I recommend that they be all closed, and that the measures suggested for Lower Burma be adopted in their entirety in Upper Burma.

DONALD SMEATON,
Financial Commissioner.

Rangoon, 27th April 1892.

---

From Major B. A. N. PARROTT, Officiating Commissioner of Arakan, to the FINANCIAL COMMISSIONER, Burma,—No. 1223-25—91, dated the 3rd December 1891.

As directed in Chief Commissioner's Resolution, No. 10E., dated the 29th August 1891, I have the honour to submit reports received from the different Deputy Commissioners in the division.

2. The statistics given for the Akyab district are, I think, not quite accurate. I am convinced the opium-consuming population is much higher. It is not less than 5 per cent. of the population for the whole division.

It is difficult to compare the different figures given, as in many cases certain particulars have been omitted. If we take the average family to equal five persons per house, I make the per-centage of opium consumers to population to be—

| | Per cent. |
|---|---|
| Akyab | 3·12 |
| Kyaukpyu | 4·34 |
| Sandoway | 2·39 |

For Akyab and Kyaukpyu I am sure it is a great deal more, and as above stated 5 per cent. is by no means too low an estimate.

3. The proportion of eaters and smokers to total opium consumers, as far as the figures given go, would be—

| | Opium eaters. | Opium smokers. |
|---|---|---|
| | Per cent. | Per cent. |
| Akyab | 58 | 42 |
| Kyaukpyu | 58 | 42 |
| Sandoway | 52 | 48 |

4. It is very difficult to distingush between "physically wrecked" and "morally wrecked." In fact many of the officers have not understood the question. The per-centages to the total opium-smoking population would be—

| | Per cent. | |
|---|---|---|
| Akyab | 51 | Criminal. |
| Kyaukpyu | 23 | |
| Sandoway | 31 | |

5. I think it is a mistake prohibiting opium to Burmans, and allowing Chinese, Shans, and other races to use it. I think that opium should be prohibited entirely, the same as ganja. I doubt if it is very extensively used among other races, and even if so used, I think it would be as well to exclude them from Burma until they gave up using it. At the same time prohibiting opium to Burmans would certainly be better than the existing state of affairs. I doubt if the police would blackmail any more than at present, and, as pointed out, the opium-consuming population of other races, &c. being known, issues of opium could be restricted to the actual requirements.

6. As to the measures to be taken to mitigate the effect of the sudden stoppage of opium in the case of Burmans, I think the best way would be to have shops for the vend to registered consumers at certain centres, the shops to be carried on through Government agency and the opium to be consumed on the premises only. I would only allow this indulgence for three years. I am informed that it is possible to break off the habit of using the drug, and that no serious results necessarily follow in doing so.

APPENDIX L.

7. If the main suggestion is not excepted, I do not think it would do any good prohibiting the consumption of opium on the premises of licensed shops; it would only lead to the formation of opium dens. We have had an example of this in Akyab. Nor would I prohibit the use of such shops to Burmans.

8. I beg to attach a list of cases given me by certain Advocates and Municipal Commissioners illustrating the evil effects of the use of opium.

---

From Major W. H. F. GREY, Deputy Commissioner, Akyab, to the COMMISSIONER of the ARAKAN DIVISION, —No. 1580-14R., dated the 2nd November 1891.

With reference to the Chief Commissioner's Resolution, No. 10E., dated the 29th August last, I have the honour to state that inquiries as directed in paragraph 2 have been instituted in this district with the following results:—

(*a.*) *Akyab Subdivision.*—The Subdivisional Officer, Mr. Grant Brown, has made inquiries in eight villages in the Akyab township, but submits no statistics. He remarks: "There is a sprinkling of opium-eaters and "smokers in nearly every village. The habit is "disliked and feared by the lugyis, but in no case were "they able to say that it had done any actual harm. "The use of opium, according to these villagers, had "not resulted in crime or even in idleness."

The Myoôk, Pauktan township, has drawn up a long list of moral and physical evils which he attributed to the use of opium. He gives statistics for five circles. The total population of these is, according to the preliminary census taken last February (the figures of the final census are not available) 17,876. He gives the number of opium-eaters as 220, and that of opium-smokers as 580,—800 in all. Of these, 110 have been criminally convicted; but it is not stated whether the enumeration (as is most probable) includes convictions under the Opium Act. It would thus appear that 13·75 per cent. of opium consumers are criminals. The per-centage of these criminal consumers to the total population is 0·61.

The Myoôk, Minbya township, states that eating is the more common form of consumption of opium. He writes, compared with the bulk of the consumers the number of persons who have been physically wrecked by the use of opium would appear to be rather small. He give statistics of six villages. The total population of these is 2,003. There are 98 opium-eaters and 30 smokers; 18 persons are said to be physically wrecked by the habit, and 105 are put down as criminal, but the Myoôk expains that not only the persons who have actually been convicted, but also those who are suspected or reputed as crime-doers are included. The per-centage of physically wrecked is of consumers 14·06, and of total population ·89.

(*b.*) *Kaladan Subdivision.*—The Subdivisional Officer, Maung Myat Tun Aung, writes as follows: "The wish "of the people is to see the opium shops abolished, but "some think those who have been addicted to the use "of opium for a long time cannot break the habit "without some danger to their lives. * * * I "think there are many instances in which opium "eaters or smokers suffered much in health, and "succombed in the effort to break themselves of the "habit suddenly. I know myself of several cases of "the kind * * *. It is beyond doubt that these "who are addicted to the use of opium suffer both "physically and morally. * * * An opium con-"sumer is a fallen man indeed. He will do the "lowest thing; commit any crime, * * * pro-"vided he can scrape together the money to buy "opium * * *. They say the lowest thing is hell. I "think the lowest state is where opium reigns. We "see the effect of one. We are only told of the other." He gives statistics of seven circles which, however, he says should not be considered exhaustive. The population of these circles is 26,089. The number of opium-eaters is said to be 132, and of smokers 136, total 268. Of these, 52 are described as having taken to bad ways of life in consequence of the opium habit. The proportion of those physically or morally wrecked to the total number of consumers is, therefore, 19·40, and to the total population ·19 per cent. only.

No reports have been received from the Myohaung or Urittaung townships.

(*c.*) *Naaf Subdivision.*—The Subdivisional Officer Maung Hla Phaw Zan, writes as follows: "Smoking "is the common form of consumption of opium among "Arakanese. A few Bengali villages have been "examined and the consumers are eaters of small "quantities." He gives statistics as follows: He has examined Arakanese villages in seven circles, and Bengali villages in six. The former had a total population of 5,632, out of which there were 243 smokers, and 85 eaters of opium; of these 165 are said to have suffered physically from the habit. The Bengali villages had a total population of 4,424. There were 13 smokers and 54 eaters, and 32 had suffered physically. The Myoôk, however, states of these 165 and 32 physical sufferers that they are not entirely wrecked, but cannot do ordinary work for some successive days as used to do by men who do not consume opium. The number of Arakanese who have been entirely wrecked is four in Maungdaw village.

Taking Bengalis and Arakanese together, 49·87 per cent. of consumers and 1·95 of the total population are said to be physically the worse for the use of the drug. These are the highest per-centages given in the district, and the Myoôk has evidently included all he could under the head of sufferers.

No report was received from Rathedaung.

2. The Excise Inspector, Mr. C. Wadman, informs me that he has not seen any cases of persons physically wrecked by the use of opium, and personally I have seen none either. Cases of great emaciation are common among opium-eaters. I recently saw a man admitted to the Akyab Jail whose age was 37, height about 5 feet 5 inches, and weight 5 stone 8 lbs. Whether his thinness was entirely due to opium I am unable to say.

Inquiries made in the jail show that almost without exception habitual criminals are opium consumers, but the figures already quoted show that it would be a gross libel to assert the converse of this proposition, and to say that all habitual opium consumers are criminals.

Had the inquiries in the jail been otherwise directed, they would probably have shown that these men were also addicted to drink; that they were habitually unchaste; and in a word, that they availed themselves of every form of self-indulgence within their reach and carried them to excess. In fact they are creatures poorly endowed with the faculty of self-restraint.

The tendency of self-indulgence to develop into abuse, and finally into crime, is universally recognised, and it is at least open to doubt whether the present opium law and administration is the most fitted to discourage it. It is no exaggeration to say that hundreds of persons in the Arakan division have been sent to jail, or have avoided imprisonment by the payment of a fine which crippled their resources, for the offence of purchasing opium (which is a necessity to them) from a neighbour or a pedlar, instead of taking long and frequent journeys, which they cannot afford, to the one licensed place of sale provided by the administration. At a time when many advanced thinkers advocate the treatment of crime as a disease, these victims of a deleterious habit, for offences against a fiscal law, so administered that it is practically impossible for them to obey it, are treated as and associated with criminals, and it can hardly be a matter for surprise if they become criminals themselves. At the risk of seeming presumptuous, I would venture to advocate an entirely new departure in our treatment of the opium difficulty. The first requirement, so long as persons are only allowed to purchase a limited amount from certain licensed establishments, is that there should be a sufficient number of these establishments to enable everyone who requires opium to obtain it without smuggling, or the sacrifice of time and money entailed by long and frequent journeys. For the preventive treatment, I would recommend the opening of institutions, which might be called retreats or penitentiaries. They would be under the control of Civil Surgeons, and the inmates would be subject to restrictions to be prescribed. The civil wards of our existing jails, which have been practically emptied by recent legislation, would suffice to commence with. There would be three classes of inmates:—

(1.) Persons who, being desirous of breaking off the habit, would bind themselves voluntarily to undergo treatment for a period not less than six months.

(2.) Youths under the age of 21, remanded by order of a magistrate on the application of their parents or guardians, supported by a deposition that they had acquired or were in danger of acquiring the opium habit.

(3.) Persons convicted for the first time of any offence, and who are proved to be habitual consumers of opium. The magistrate would be empowered to order their detention in a retreat for a fixed period after the expiration of their sentence for the substantive offence.

If all or half that Burmese and Arakanese lugyis say is true, the first class should supply many inmates, who would be glad to attempt the difficult and possibly dangerous process of leaving off opium under the care of an experienced medical officer. The restraint exercised in such an institution would be only sufficient to prevent the surreptitious introduction of the drug, and to provide for the health, cleanliness, and order of the inmates. These might be allowed to pursue their own trades where possible, or be taught others, and their earnings, subject to deductions for their maintenance, should be their own. Possibly it would be found necessary to keep class 3 apart from the others, but there can be no question as to the advisability of attempting to check the opium habit at the time when it first begins to lead the victims into crime.

3. With reference to paragraph 4 of the resolution, I am of opinion that it would be practically impossible to enforce a prohibition of opium, either generally or on Burmans (including Arakanese) alone. The latter would, of course, be the more difficult of the two. My reasons for this view are—first, that it has hitherto been found impossible to stop smuggling and illicit sales in spite of the severe measures adopted; and, secondly, that, notwithstanding the prohibition of ganja, prosecutions for the possession of that drug are still frequent, and for every prosecution there must be numbers of undetected cases.

4. With regard to paragraph 8, it has already been pointed out that the Arakanese and other races in Akyab do not frequent the licensed shop for the purpose of consuming opium. They buy it there or elsewhere, and smoke it at home or at the house of a friend or illicit vendor.

---

From Major B. A. N. PARROTT, Officiating Commissioner of Arakan, to the DEPUTY COMMISSIONER, Akyab, —No. 1,154-25—91, dated the 7th November 1891.

I have the honour to refer to your letter, No. 1580-14R., dated the 2nd instant, and with reference to—

Clause (*a.*) to point out that the mere remarks of the Subdivisional Officer are not in accordance with the orders of the Chief Commissioner. He should be called upon to submit the statistics called for at once, as you must have observed facts are wanted, and not merely opinions. The chief point of the Chief Commissioner's orders appears to have been lost sight of. It is distinctly laid down "that an "effort should be made to collect statistics, "facts, and figures, bearing on the question of "the difference in the effect of opium on non-"Burmans and Burmans respectively."

(*b.*) The report of the Pauktan Myoôk is incomplete, and he should at once be called upon to state what his enumeration does include. Facts are wanted.

(*c.*) The Myoôks of Myohaung, Urittaung, and Rathedaung should be called upon to submit their reports at once, and explain why they have failed to carry out orders.

(*d.*) Can you give any figures to support your remark as to the drinking habits of the jail population, also as to the number of persons sent to jail during the past three years for the offence of purchasing opium.

APPENDIX I.

---

From Major W. F. H. GREY, Deputy Commissioner, Akyab, to the COMMISSIONER of the ARAKAN DIVISION.—No. 1639-14R., dated the 16th November 1891.

With reference to your No. 1154-25—91, dated the 7th instant, I have the honour to report that I have not hitherto received any satisfactory reply from the Subdivisional Officer, in his absence, to make the necessary inquiries.

Reports have been received from the Township Officers of Urittaung and Rathedaung. The former has instituted inquiries in 11 circles. According to the reports received there were 1,749 consumers of opium. The report makes no distinction between those who eat and those who smoke opium. Of this number, 1,345 are said to be physically the worse for their indulgence in the habit, and 200 are stated to be bad characters.

The Mydoôk, Rathedaung, send figures for 14 circles and 61 villages. The total population of these villages is 23,579. The total number of opium consumers was 894, of whom only one was a native of Bengal. He was stated to be none the worse for the habit. The remainder were Arakanese or Burmese. 466 eat, and 487 smoke opium; 341 are said to have suffered physically or morally from its effects. I append a tabular statement embodying the results of the inquiry as received from the six townships which have at present submitted reports. The other two have been warned to hasten the submission of theirs.

2. The Civil Surgeon reports that of the habitual criminals in the jail 79·76 per cent. are addicted to opium, and 71·53 per cent. to liquor.

3. Non-bailable cases are destroyed after two years, and I have therefore only been able to examine the files from 1st July 1889 to the end of 1890. During that period 115 persons were convicted in this district of the possession of opium in quantities less than three tolas, their guilt, of course, consisting in the fact that they had obtained it from an unlicensed agent.

*Tabular Statement.*

| Township. | Extent of Inquiry. | Population. | Number of Opium-smokers. | Number of Opium-eaters. | Number physically Wrecked. | Number morally Wrecked. |
|---|---|---|---|---|---|---|
| Pauktaw | Five circles | 17,876 | 220 | 580 | — | 110 |
| Minbya | Six villages | 2,003 | 30 | 98 | 18 | 105 |
| Kyauktaw | Seven circles | 26,089 | 136 | 132 | 52 | |
| Urittaung | Eleven circles | — | 1,749 | | 1,345 | 200 |
| Naaf | Forty-three Arakanese villages | 5,632 | 243 | 85 | 165 | — |
| | Twenty Bengali villages | 4,424 | 13 | 54 | 32 | — |
| Rathedaung | Sixty-one villages | 23,579 | 406 | 488 | 341 | |

APPENDIX L.

From W. H. A. ST. J. LEEDS, Esq., Officiating Deputy Commissioner, Kyaukpyu, to the COMMISSIONER OF the ARAKAN DIVISION.—No. 780-14—91, dated the 11th November 1891.

In reply to your endorsement, No. 975-25—91, dated the 18th September 1891, calling for an expression of opinion on extract from the proceedings of the Chief Commissioner, No. 10E., dated the 29th August 1891, regarding the best method of checking the consumption of opium by the Burmese in Lower Burma, I have the honour to forward the opinion of the Extra Assistant Commissioner, Maung San Hla Ban, which appears to me to be entitled to weight, together with two statements intended to illustrate the consumption and sale of opium in this district since the year 1872-73.

2. It may be seen from Statement A. that the Arakanese of this district, who are virtually prohibited from possessing opium at all, since they can rarely, if ever, show that they purchase it from a licensed shop, nevertheless manage to obtain and consume some hundred seers a month. The figures given are, I think, well within the mark, since only notorious consumers have been included in the statement; but the estimated consumption is not, on the whole, inconsistent with the amount shown to have been sold when there was a shop in the district (column 3 of Statement B.).

3. I am not able to state exactly what proportion of persons have been physically wrecked by consumption of opium. I have interviewed the opium-smoking community at Cheduba and Kyauknimaw, and as many as I have been able to get hold of it in Kyaukpyu. It is very difficult for any but an expert to distinguish between persons who may be said to be physically wrecked, and those to whom such a term would scarcely apply. The reports of Civil Surgeons will clear up this point, but I think that in the case of every opium-consumer Government has lost a good citizen, and that any loss in the opium revenue would be made up by the taking up of additional land for cultivation, and the substitution of honest tillers of the soil for the degraded beings that form so large an element in the villages of many districts. I endorse the Civil Surgeon's opinion (copy attached) and think the majority of the persons who have taken to the drug may be considered to be physically wrecked, or on the fair road to become so. The number, some 912, who are calculated to have taken to crime speaks for itself.

4. From inquiries I have made, I find that though opium is still consumed openly far and wide, the price has risen considerably since the shop was closed. It used to be annas 8 per tola when there was a shop, and varies now from Rs. 2 to Rs. 8 a tola. The price is highest in the rains, owing to increased difficulty in obtaining it. I believe the only way to stop the consumption of the drug is to make it so difficult to obtain, and consequently so expensive that persons cannot afford to buy it. In prevention by the police or excise agencies I have no faith.

5. I think that the proposal to prohibit the possession of opium to Burmans, and to sell only sufficient for the consumption of Chinese and Shans, must be attended by the best results, and it would pave the way to the prohibition of it to all persons throughout the province. This, after all, will be the only way to stop the consumption of the drug, since smuggling, especially by Chinamen, is almost impossible to cope with. There can be no doubt that ganja has been kept out of Burma only by the absolute prohibition against possessing it, and though there are many persons, especially among sepoys, in Burma who smoked ganja when in India, they have had to learn to do without it on coming here.

6. I think that Burmans who are confirmed smokers should be allowed to register their names as proposed in paragraph 7 of the Chief Commissioner's resolution. This might be done at the head-quarters of districts, subdivisions, and townships, and three months might be given within which persons should appear to have their names registered. The persons could then be examined to ascertain whether they were confirmed consumers or not. The registers might be kept on for those who could prove they required opium for medicinal purposes. There is no doubt that many Burmans use it *bonâ fide* as a medicinal drug. Reliable excise officers or hospital assistants might conduct the sale where foreign consumers were few, as in this district, and where the persons registered were numerous, as at head-quarters, and where the persons registered were few, the Myoôk's head clerk might sell the drug. These men furnish security, and Government would have a check on them in case they were found to be acting dishonestly; where foreign consumers were numerous, there should still be licensed vendors.

7. Finally, with reference to the query put in paragraph 8 of the resolution, I would merely prohibit the use of opium shops to Burmans. If Chinamen are forced to consume in their own houses there is danger of an increase in the number of opium-smoking dens, and there will be less chance of ascertaining who frequent them.

STATEMENT showing the NUMBER of OPIUM-SMOKERS and QUANTITY of OPIUM required for their consumption per Month in the Kyaukpyu District.

| District. | Township. | Number of Circles in each Township. | Number of Houses in each Township. | Number of Opium-smokers in each Township. | Number of Opium-eaters in each Township. | Total Number of Smokers and Eaters in each Township. | Average quantity of Opium at 2 Tolas for each Person in the Month. | | Value at Rs. 2 a Tola according to Market Price of this District. | Number of Persons who have taken to Crime. | Remarks. |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | Seers. | Tolas. | Rs. | | |
| Kyaukpyu. | Kyaukpyu - - | 22 | 8,767 | 489 | 918 | 1,407 | 35 | 14 | 5,628 | 293 | Returns received from all circles, 22. |
| | Ramree - - | 22 | 9,342 | 543 | 587 | 1,130 | 28 | 20 | 4,520 | 282 | Returns received from 20 circles out of 22. |
| | Cheduba - - | 8 | 5,158 | 233 | 323 | 556 | 13 | 72 | 2,224 | 137 | Returns received from all circles, 8. |
| | Myebôn - - | 11 | 3,786 | 305 | 308 | 613 | 15 | 26 | 2,452 | 101 | Returns not received. Calculations made by average of other parts of district. |
| | An - - - | 9 | 4,517 | 54 | 72 | 126 | 3 | 12 | 504 | 99 | Returns received from 5 circles out of 9. |
| | Total - - | 72 | 31,570 | 1,624 | 2,208 | 3,832 | 95 | 64 | 15,328 | 912 | |

APPENDIX L.

B.

STATEMENT showing SALES of OPIUM, Revenue deriven therefrom, Persons arrested, convicted, &c. from the 1st April 1872–73 to 30th September 1891–92.

| Year. | Number of Shops. | Number of Seers of Opium sold. | Net Profit on Opium excluding License Fees. | License Fees. | Number of Persons arrested. | Number of Persons convicted. | Number of Persons imprisoned. | Amount of Fines imposed. | Amount of Fines realised. | Amount disbursed as Rewards. | Amount of Opium confiscated. |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | Rs. | Rs. | | | | Rs. A. P. | Rs. A. P. | Rs. A. P. | |
| 1872-73 | 2 | 800 | 13,500 | 9,550 | 54 | 44 | 17 | 1,435 0 0 | 1,156 14 9 | 155 0 0 | |
| 1873-74 | 4 | 1,253 | 20,988 | 13,175 | 22 | 22 | 1 | 795 0 0 | 633 6 0 | 340 11 0 | |
| 1874-75 | 4 | 2,746 | 45,996 | 13,300 | 18 | 17 | — | 832 0 0 | 832 0 0 | 157 0 0 | |
| 1875-76 | 5 | 2,780 | 68,286 | 21,750 | 29 | 28 | 3 | 1,024 0 0 | 980 3 6 | 542 8 0 | |
| 1876-77 | 5 | 3,329 | 83,640 | 27,900 | 30 | 30 | 9 | 1,235 0 0 | 806 13 9 | 578 6 10 | |
| 1877-78 | 5 | 2,983 | 74,272 | 24,350 | 39 | 34 | 14 | 2,600 0 0 | 1,320 0 0 | 580 0 0 | Figures not available. |
| 1878-79 | 5 | 4,520 | 94,964 | 19 150 | 23 | 21 | 8 | 985 0 0 | 600 0 0 | 70 0 0 | |
| 1879-80 | 5 | 5,645 | 119,561 | 25.050 | 16 | 15 | 6 | 355 0 0 | 355 0 0 | 350 0 0 | |
| 1880-81 | 5 | 6,865 | 150,930 | 36,000 | 47 | 44 | 2 | 1,298 0 0 | 1,073 0 0 | 820 0 0 | |
| 1881-82 | 1 | 3,326 | 106,385 | 37,600 | 60 | 45 | 5 | 2,448 0 0 | 2,773 13 0 | 1,649 0 0 | |
| 1882-83 | — | — | — | — | 55 | 49 | 27 | 2,328 0 0 | 1,973 0 0 | 1,513 0 0 | |
| 1883-84 | — | — | — | — | 92 | 70 | 52 | 2,988 0 0 | 1,913 8 6 | 1,799 8 6 | |
| 1884-85 | — | — | — | — | 135 | 107 | 71 | 5,910 0 0 | 1,809 8 9 | 2,036 3 6 | 765 10 0 |
| 1885-86 | — | — | — | — | 205 | 174 | 106 | 6,011 0 0 | 2,860 11 0 | 1,510 8 9 | 749 12 2 |
| 1886-87 | — | — | — | — | 69 | 59 | 1 | 1,596 0 0 | 1,285 0 0 | 762 0 0 | 516 3 2 |
| 1887-88 | — | — | — | — | 39 | 32 | 5 | 540 0 0 | 446 1 6 | 160 0 0 | 554 6 1 |
| 1888-89 | — | — | — | — | 150 | 125 | 25 | 2,086 0 0 | 1,562 0 0 | 451 12 0 | 1,040 5 2 |
| 1889-90 | — | — | | — | 70 | 63 | 18 | 1,098 0 0 | 715 15 0 | 366 0 0 | 934 15 1 |
| 1890-91 | — | — | — | — | 138 | 104 | 56 | 2,321 0 0 | 1,023 10 3 | 778 6 9 | 1,266 tolas |
| 1891-92 | — | — | — | — | 78 | 59 | 14 | 2,042 3 3 | 1,517 3 3 | Not available | *1,474 4 3½ |

* Six months only.

REMARKS.

The vice of opium-eating and smoking is a very common practice in this district. The latter form of consumption is very largely indulged in and predominates over the former.

Nearly 69 per cent. of the present population received in the jail are addicted to this pernicious habit, and with very few exceptions almost all came in an indifferent or bad state of health.

The quantity consumed by these convicts prior to their incarceration varies from nearly 10 grains to 180 grains (one tola) or more in weight, but this depends according to the length of time they were using the drug, because continued and long use of the drug necessitates increased doses to bring on the desired effect. On the whole the vice of opium-eating and smoking, with all its worst and direct consequences, prevails largely in this district and deteriorates the unfortunate and infatuated people who indulge themselves in the drug, physically and mentally.

1. *Physical Deterioration.* — Opium is used at the commencement for its primary stimulant effect, but after a certain time increased doses are needed to produce the same result, and as experiments have proved that the drug exercises a depressing effect on the functional activity of the sympathetic system and affects the terminations of the motor nerves as well as lessens the conductivity of sensory nerves by acting on the grey matter of the brain, the whole nervous system suffers when this deleterious habit is continued long.

To maintain healthy nutrition, a certain influence of the nervous system is essentially necessary, and when the whole nervous system suffers more or less as stated above, by virtue of the action of the drug, nutrition undoubtedly is interfered with. The functions of the internal organs also undergo changes such as a diminished excretion of bile and diminished secretion of the gastro, intestinal and bronchial mucous membranes, and the man who consumes opium thus becomes physically weak, he suffers a general waste. Emaciation sets in, his skin becomes sallow, his lips and gums become black, and a dark areola encircles his orbit and he undergoes loss in weight.

The general stamina of opium consumers who are received in the jail is very poor and their weight, with very few exceptions, rarely exceeds 100 lbs., the majority of them averaging from 86 lbs. to 100 lbs.

2. *Mental Deterioration.*—A man who consumes opium for a long time suffers from mental weakness, due to the action of the drug lessening the conductivity of the sensory nerves by acting on the grey matter of the brain. He thus becomes fretful and irritable, has a dull and stupid look, becomes timid and despondent, and his memory becomes impaired.

When the habit is continued long and a man thereby becomes an inveterate or confirmed opium consumer, his nervous system becomes irritated, his circulation weak and languid, and his physical strength fails, and independently of any great exciting cause or causes, a simple cold or an extremely trifling cause, which would be of little or no consequence to any other system, is sufficient to call into activity fatal diseases, such as pleurisy, pneumonia, virulent forms of diarrhœa and dysentery, scurvy, purpura, sloughing sores, &c. This fact is well confirmed by reference to the records of the jail hospital as well as post-mortem reports. Out of 15 deaths that took place in this jail during the past four years, 11 occurred amongst persons who indulged themselves in the consumption of this drug. The condition of a patient's general health determines the success or otherwise of treatment. I have seen opium consumers carried off by fatal disease supervening on some very trifling causes which in no way endanger life.

*Distinction between Opium-smoking and Eating.*—Both these forms of opium consumption are prevalent in this district, and, as stated above, smoking is more rife and more freely indulged in by both sexes than eating. It is not easy to draw a distinction between the two forms of consumption, as the one is as vicious as the other, but, as far as my experience goes, I am inclined to believe that smoking exercises a more pernicious and deleterious effect on the system within a short time than eating.

All the signs described above, such as irritable temper, emaciated look, timidity, and a dull and peculiar look, are more pronounced in opium-smokers, and although these signs, may be present with an inveterate opium-eater, but they do not manifest themselves within a short time, neither in such a marked degree. Jail hospital records show that a

APPENDIX L.

smoker is more susceptible to sickness than an eater, and post-mortem examination reveals also a certain difference, *i.e.*, in smoking, the gall-bladder is always found full of inspissated bile and the lungs invariably are mottled with dark or black spots.

The horrors which an opium consumer suffers when *the drug is withheld are something striking and fearful, and so great is the suffering that he has not sufficient resolution to relinquish the drug.*

| Total Number of Convicts in Kyaukpyu Jail on the 27th September 1891. | | | | Number who admitted that, previous to Admission, they had been | | | | | | Number who appear to have suffered Physically or Mentally from Opium. | Remarks. |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | Opium-smokers. | | | Opium-eaters. | | | | |
| —— | Male. | Fem. | Total. | Male. | Fem. | Total. | Male. | Fem. | Total. | | |
| | | | | | (*a.*) *Burmese.* | | | | | | |
| | 153 | 2 | 155 | 59 | 1 | 60 | 49 | — | 49 | 73 or nearly 67 per cent. suffered physically or mentally from opium. | Herewith attached. |
| | | | | | (*b.*) *Non-Burmese.* | | | | | | |
| | 11 | 1 | 12 | 3 | — | 3 | 3 | — | 3 | 4 or nearly 66·6 suffered physically or mentally. | |
| Grand total - | 164 | 3 | 167 | 62 | 1 | 63 | 52 | — | 52 | | |

D. D. BHATTACHARGI,
Superintendent of the Jail.

REPORT regarding OPIUM CONSUMERS.

IN submitting the return of opium consumers of the Kyaukpyu township, I beg to state that there are 918 opium-eaters and 489 opium-smokers, making a total of 1,407.

On inquiry it turned out that each of these people consumes in a month an average of 2 tolas, and it would require 35 seers per month for this township alone.

The present price at which opium is sold here is Rs. 2 per tola, and the expenditure, therefore, is Rs. 5,600 per month.

It has been suggested to prohibit both sale to and possession of opium by Burmans, and a report is now called for whether it would be possible to enforce the suggested prohibition. On this point I would beg to state that if foreigners, such as Chinese, Shans, and cognate races are only allowed to make their own arrangement for keeping and procuring opium for their own use, and that no special shop be opened by Government for them, I consider it is possible to enforce the suggested prohibition. The existence of Government shops in Akyab, Rangoon, and other places has been the reason for the inability to put down the opium-consuming not only in the places where shops are opened but adjacent ones too.

A custom prevalent in former days in the Akyab district and, I am informed, in this district too, that each village has its own agreement, drawn up after consultation amongst the villagers, for the general comfort of the village, and in such agreement some of the conditions imposed were to abstain from selling or using opium, from gambling, from receiving stolen property, or harbouring bad characters under penalty of being looked upon as a person unworthy of social intercourse or a fine and removal of the agreement; such fine, if paid up, is spent on some good work done for the village in case any person commits a breach of the condition.

Where such agreement existed, the elders in combination can call upon opium consumers to give up the evil practice by fixing a time. Such agreements amongst the villagers have kept down evil practices to a great extent until certain Government officials of higher rank, whose ambition was for the increase of the excise revenue have called for all such documents and declared them to be illegal, when the use of opium has spread to the present extent.

During the time the Government opium shop was closed for about three months at Akyab in the year 1886, and although its re-opening expected every moment, nearly one-quarter of the opium consumers of that district were seen to have given up the evil practice, and they, together with the good-disposed people, have spoken much good of the Commissioner who ordered the closing of the shop; but on its being re-opened the opium consumers have resorted to the former practice with more inclination and with every belief that Government will never close the opium shop.

Were opium shops now closed, the elders of the village, if not interfered with unnecessarily by Government officials, will clamorously exert their influence to see the use of opium stopped *in toto*, and my humble opinion is that it is then the preventive agency will be able to stop illicit sale without difficulty. For the present generation who have become addicted to opium using or "confirmed opium consumers" a proclamation issued and posted in every village that Government opium shops will be closed after a certain period, say, three to six months, will, I am certain, have a very good effect. Few people have gone too far with the practice may on application presented by him to the effect and confirmed by the civil surgeon of the district, be allowed a special certificate to possess opium in which case they should be left to make their own arrangement to procure opium as people of other races do.

There is no licensed shop in this district and I believe the Arakanese do not consume their opium on the premises of the Akyab licensed shop, but go to some private dwellings, the owners of which accommodate such people for obtaining some extra charges, consequently for the Arakan division any rule such as contained in the Chief Commissioner's Resolution, paragraph 8, is not necessary.

SAN HLA BAN,
Extra Assistant Commissioner,
Kyaukpyu.

---

From B. HOUGHTON, Esq., Deputy Commissioner, Sandoway, to the COMMISSIONER OF THE ARAKAN DIVISION, —No. 1,861-96—91, dated the 26th October 1891.

WITH reference to your endorsement, Revenue Department (Excise), No. 977-2,591, dated the 18th September 1891, on proceedings No. 10E., dated the 29th August 1891, of the Chief Commissioner, I have the honour to report as follows on the opium question so far as this district is concerned.

The accompanying tables show the proportion of opium-eaters and smokers in certain large villages in the district, the number of those who have been actually convicted of crimes under the Penal Code, and the number who, although not convicted, are supposed to be in the habit of indulging in petty theft. Offences under the Opium Act are not shown for obvious reasons; were it otherwise, almost every consumer of opium would be shown as convicted.

These tables show firstly that the number of known opium-smokers in the district is comparatively small, for taking an average of five persons to each house, it will be seen that only one person in a total of 42 is shown as a consumer of opium. The tables have, I believe, been carefully compiled by the Myoôks with the assistance of the ywathugyis concerned, but it is possible that a few persons who indulge very secretly in the habit of opium smoking or eating may have escaped notice. At the same time it is well known that consumers of the drug are more frequent in the large villages, such as those enumerated, than in the smaller and less civilized ones, so that the proportion of opium-smokers

throughout the district is, making all due allowances, less than that stated above. Accordingly, taking the last census returns, I would estimate the total number of opium-smokers and eaters in the district at less than 1,835.

The next deduction to be made from these tables is that opium smokers and eaters are very nearly equal in number, the former slightly predominating. Opium-smoking is, I understand, considered somewhat the better (or, to use a slang expression, "the more correct") method of taking the drug, but, on the other hand, an opium-eater runs less chance of detection, as he has no paraphernalia of pipes, &c. Lastly, it will be seen that the consumption of the drug has a most marked effect in predisposing persons to crime. Of the total number of consumers shown, upwards of 93 or nearly 32 per cent. have been convicted once or oftener under the Penal Code, whilst 35 per cent. are commonly suspected to be petty thieves. These figures fully support the common idea that an opium-eater (or smoker) is a scoundrel and a thief, whilst there can be only one opinion as to the general effect, physically and morally, of opium on persons of the Burman race. I think, therefore, that Government is morally bound, even at a considerable loss of revenue, to limit by every practicable means the consumption of this pernicious drug so far as Burmans, Arakanese, and Chins (who form the great bulk of the population) are concerned. Now as to the means for effecting this restriction, it is the common and apparently well founded opinion in this district that most of the present opium-eaters contracted this vice during the time when there were opium shops at Sandoway, Taungup, and Gwa. These shops were abolished, I believe, partly in consequence of the strong protest of the then Deputy Commissioner (Major Poole) in 1880, and it is not believed that many persons have since acquired the habit. Further, as regards the (illicit) supply of opium to those opium-eaters still living in this district, there can be very little doubt that almost every tola of it is sent to them illegally by the Prome and Bassein licensees. I am informed that between 300 and 400 balls of Government opium, each weighing 80 tolas, are exported annually from Prome to this district, and Kyaukpyu, and the amount sent from Bassein, though smaller, must still be considerable. It is not my place now to remark on the amount of supervision these shops receive as evidenced by this state of things, but it may be added that Omad Ally, formerly opium farmer here, admits that he employed a clerk to make out long lists of buyers of 3 tolas each to account for the opium he sent out illicitly into the district. So far, therefore, as experience in this district is concerned, it may be laid down that the harm is done by the illicit rather than the licit sales of the opium farmers, who have, it must be admitted, a very strong interest to push the former. I am of opinion that it would be advisable, so far as this district is concerned, as suggested by the Chief Commissioner, to partially close the opium shops by limiting the sales to non-Burmans. The number of legitimate buyers would then be so small that it should be possible for the superintendent of police or a European assistant to personally check the lists of sales every week and thus prevent the illicit trade in Government opium. The amount of supervision, &c. required should be laid down and rigorously insisted on.

I do not anticipate, however, that we should obtain by such action any particular goodwill from the pôngyis or lugyis. I have never known the former to give the slightest assistance in the prevention or detection of crime, though ready enough to excommunicate anyone who makes the slightest insinuation (even though true) against themselves. Neither pôngyis nor lugyis, though they will frequently tell one that smoking opium and drinking are wrong, will exert themselves in the smallest degree to stop the growth of these habits.

As to the suppression of opium smuggling from outside Burma, consequent on the partial suppression of the opium shops, it seems to me that as far as this district is concerned the smugglers would have sufficient work to supply opium to large numbers of consumers in Akyab, Kyaukpyu, &c. and that very little, if any, would then reach here. At present, as already remarked, this district is entirely supplied by the Government farmer. As to the prevention of smuggling in other parts I would suggest a frontier excise force in Upper Burma, another on the Chittagong border, together with a system of steam launches to examine and search the native boats from Chittagong, &c. Special arrangement would, of course, have to be made to keep a check on the large English-owned steamers.

With reference to the fear expressed in paragraph 6 of the proceedings of the Chief Commissioner, I would point out that if the list of opium buyers is really checked by the European superintendents and assistant superintendents of police, it should be impossible with the reduction in their number for the licensees to export opium illicitly.

A permanent excise establishment should, however, be entertained, their relation with the regular force defined by the Chief Commissioner, and strong and unremitting pressure kept on them and on the regular police in the matter of the detection of opium smuggling. Experience shows that if a fair out-turn of work in this respect is resolutely insisted on, it will be obtained; but that if left to themselves, the police will do little or nothing to detect the illicit possession, &c. of opium. Besides the police and the excise officers, the ywathugyis (especially when they are all paid) will afford a very considerable amount of help in the detection of offences under the Opium Act. Not a few ywathugyis in this district have already made seizures of small amount, whilst others have searched, though unsuccessfully. To rely on non-official lugyis to do anything in the matter would, I think, be to lean on a broken reed.

As to the proposed sale of opium to the present opium-eaters, I would remark that it is probably not required in this district. It would appear to be the only course open in a district like Akyab, where there are now large opium shops, but as to this, not having any special experience of such districts, I would not express an opinion.

In conclusion, if Burmans are not to be debarred from consuming opium it would certainly seem best to close the shops for consumption to them alone.

| Number. | Name of Village. | Number of Houses. | Opium-eaters. | Opium-smokers. | Total. | Number actually Convicted. | Number commonly supposed to be petty Thieves, &c. | Remarks. |
|---|---|---|---|---|---|---|---|---|
| | CENTRAL TOWNSHIP. | | | | | | | |
| 1 | Andôn | 122 | 5 | 5 | 10 | 4 | 2 | |
| 2 | Shwegyaingbyin | 131 | 6 | 2 | 8 | — | 2 | |
| 3 | Kyunbyin | 53 | 1 | — | 1 | — | — | |
| 4 | Nasabyin | 27 | 1 | — | 1 | — | — | |
| 5 | Kyegangyi | 95 | 13 | — | 13 | 3 | — | |
| 6 | Lin Tha | 103 | 2 | — | 2 | 1 | — | |
| 7 | Zibyugôn | 50 | 6 | — | 6 | — | — | |
| 8 | Pazunpye | 70 | 4 | 10 | 14 | — | 4 | |
| 9 | Singaung | 186 | 5 | 23 | 28 | 6 | 10 | |
| 10 | Myoma | 504 | 21 | 32 | 53 | 13 | 13 | |

APPENDIX L.

| Number. | Name of Village. | Number of Houses. | Opium-eaters. | Opium-smokers | Total. | Number actually Convicted | Number commonly supposed to be petty Thieves, &c. | Remarks. |
|---|---|---|---|---|---|---|---|---|
| | NORTHERN TOWNSHIP. | | | | | | | |
| 1 | Kanbaing - - - - | 216 | * | * | 41 | 24 | 22 | * The Myoôk accidentally omitted to distinguish between opium-eaters and smokers. |
| 2 | Theindaung - - - - | 147 | — | — | 13 | 4 | 4 | |
| 3 | Natmaw - - - - | 145 | — | — | 23 | 9 | 20 | |
| 4 | Thalinbyin - - - | 75 | — | — | 22 | 7 | 13 | |
| 5 | Amawywa - - - - | 72 | — | — | 11 | 2 | 5 | |
| 6 | Kayaing - - - - - | 115 | — | — | 8 | 5 | 8 | |
| | SOUTHERN TOWNSHIP. | | | | | | | |
| 1 | Kyeintali - - - - - | 108 | 7 | 5 | 12 | 4 | — | |
| 2 | Yegyaw - - - - | 130 | 4 | 11 | 15 | 8 | — | |
| 3 | Satthwa - - - - - | 109 | 6 | 7 | 13 | 3 | — | |
| | Grand total - - - | 2,458 | 81 | 95 | 294 | 93 | 103 | |

From AUNG RAI, TUN CHIN, and MAUNG ZAN U, Advocates (Municipal Commissioners), and MAUNG CHIN HTUN AUNG, Advocate to the COMMISSIONER of the ARAKAN DIVISION.

WE have the honour to forward to you a brief account of the lives of some of the opium-smokers belonging to respectable families in the town of Akyab. We beg to say that we have selected only well-known cases. One peculiar feature amongst Arakanese in the use of opium is that it creates such a craving for opium in the hearts of its victims that work of any serious nature becomes to them impossible; that they lose all regard for all things in the world; they love nothing else except opium. It induces them to spend their time in indulging in opium, and consequently they squander all their property and take to gambling, opium-smuggling, and thieving.

1. Tha Do, son of Mra Tun, deceased, age 25, of Mawlu village, belonging to a respectable family, got a decent English education, was employed in the Bank of Bengal, became opium-smoker and eater, was dismissed from the bank. He took to gambling, and subsequently to stealing; lately was sent to jail for cattle theft.

2. Shwe Phu, aged 27, son of Maung Thaikewa, pensioned thugyi, got his English education in Calcutta, worked in the post office at Maungdaw as postmaster, took to opium-smoking and gambling, was obliged to resign, as he had neglected his duties. He returned home, and his father tried to make him leave off opium, but of no avail; became a vagabond in the street of Akyab. His father was obliged to turn him out from his house, and he is now roaming at large in Burma.

3. Do Aung Gyaw, son of Re Phaw Thè Thaw Ha Thu, deceased, was one of the richest men in Akyab, owning many sailing vessels. He inherited a great portion of his father's properties. He took to opium and did no work, but spent his time in squandering his property by gambling, and soon became poor. Now he is living in poverty in Sandoway.

4. Kaing Hla Phru, son of Rhauk Phwè, deceased, was a rich merchant; became opium-smoker. His father tried all in his power to make him leave off opium, but of no avail. He did no work, and died a confirmed opium-smoker in the lifetime of his father.

5. Shwe Tha, aged 23, son of Aung Rhe, advocate, passed his Middle School examination, and was preparing for his entrance examination; took to opium-smoking and left off all study. His father tried his best to reform his son, but of no avail, and when he could not get any money for opium, he used to take away anything he could lay hold of. The father was obliged to send him away.

6. Shwe Myaik, son of U Dôk Kè, deceased, a very rich man, the first owner of pucca buildings in Akyab, inherited the valuable properties of his father; became opium-smoker, and led a lazy life, spending all his time in smoking opium, and did no work, and became opium smuggler. He soon squandered all his wealth by gambling, and died in a wretched state about two years ago.

7. Tha Htun Aung and 8. Paw Htun Aung are sons of Htun Aung Rhi, merchant, deceased, are owners of valuable properties; became opium-smokers, and squandered their properties and those of their parents, and are now living in a miserable condition. The former has been sent to jail for gambling, and the latter for illicit sale of liquor.

9. Pha Htaw, son of Chyi Khau Rhi, merchant, deceased, Lanmadaw, belongs also to rich parents, and took to opium-smoking. His father was obliged to turn him out from his house, as all efforts to reform him failed. Although he inherited the riches of his father, still he is now reduced to very poor condition.

10. Kyaw Htun Aung, son of Gauk Re, Honorary Magistrate of Rugri village, and a rich man. He took to opium-smoking and gambling, and is not doing any business. His brother Tha Zan U and his relations are doing well, but he remains a confirmed opium-smoker and a useless man.

11. U Gah Zan and 12. Maung Phru, of Haungtharaw, sons of Tha Ban, deceased, owner of many shops in the bazaar. They became opium-smokers, squandered all the properties they inherited from their parents, and are now gaining their daily food with hardship, working as coolies—the last resource which an Arakanese would do.

13. Maung Hla U, son of Mret Phru, advocate, deceased, is a confirmed opium-smoker. Although his father tried to give him a decent living, yet of no use. He does no work, and spent the money of his parents; now living in a poor state, gaining his livelihood with difficulty.

14. Mret Tha, son of Kyaw Zaw Wè, grantee, is of rich parents; became opium-smoker in the lifetime of his father, and squandered his father's money; and the parents were obliged to send him to jail for theft; and after his father's death he is experiencing great hardship, and has now no ostensible means of livelihood.

15. Re Phaw, son of Ka La, merchant, deceased, was doing a good business, dealing in piece goods from Calcutta; became opium-smoker, stopped all his work, and devoted all his time in smoking opium, and spent all his money in opium and gambling, and died in a wretched state.

16. Hla Phaw Zan, brother of the late Akunwun of the Akyab municipality, received English education; became opium-smoker, and does no work, and now leading the life of a vagabond.

17. Shaw O, son of Aung Phaw, merchant, received English education in Calcutta, and when returned to Akyab became opium-smoker, and squandered his father's money in opium and gambling, and was twice sent to jail for theft, and on the last occasion he died in jail about two years ago.

18. Htun Aung Gyaw, son of Ah Thu Ke, merchant; became opium-smoker, and when he could not get money from his parents he commenced stealing from his parents, and when they died he inherited their valuable properties, which he soon squandered; lastly, he sold his house, and became so poor that no one would receive him, and was obliged to go away to the district, and is now living in Chaingdôk, in Tauk-taw township, a confirmed opium-smoker in very straightened circumstances.

19. Tha Lôk Phru, son of Gwa Maung, paddy-broker and Honorary Magistrate of Shwebyu, became opium-smoker, and does no work. All his brothers are doing well, but he was sent away by his father from his house, and is now living in a poor state in Maungdaw.

20. Maung Hlo Phru, *alias* Tha Do Tha, son of Tha Du, paddy-broker, was doing the business of paddy-broker with his father in the rice mills. He was worth some money at the time, a well-known wrestler of great strength; became opium-smoker and left off his business of paddy-broker, and after his father's death he sold all the properties, and soon squandered them, and became thin and emaciated, and subsequently, having no money in his hands, he took to stealing, and was sent to jail twice. Even now he is in jail feeling the evil effects of opium.

21. Mra Tha Htun, son of Htun, Aung, merchant, of Ôntabin village, of well-to-do parents; became opium-smoker and squandered his parents' money, and subsequently became a thief and was sent to jail.

22. Gwa Hla Phru, son of Ban Yi, of Ôntabin, opium smoker, does no work, and spent his parents' money in opium-smoking, and now living in a poor condition.

23. Chyi Aung Rhi, son of Dun Chan Wè, merchant; became opium-smoker, and squandered all his money and that of his parents, who had turned him out from the house, and is now a confirmed opium-smoker, with no ostensible means of livelihood.

24. Gwa Htu of second Shwebya, received English education, worked in the Bank of Bengal for some time, and became a trader, and was in prosperous condition; but he took to opium, and left off doing his work as a trader, and spent all his money in opium and gambling, and is now living in a poor state.

25. Re Phaw, son of Gaung Zan Ke, trader, of Hlelaungthat, was doing work with his father in the shop, and doing good business; but took to opium-smoking, and subsequently to gambling, and commenced squandering his father's money. He deserted his wife and children, and commenced stealing, and had been sent to jail twice, and even now he is in jail.

---

From A. M. B. IRWIN, Esq., Deputy Commissioner, Akyab, to the COMMISSIONER of the ARAKAN DIVISION.—No. 1764-14R., dated the 18th December 1891.

APPENDIX L.

IN continuation of my letter, No. 1639-14R., dated the 16th November last, I have the honour to submit a further report on the consumption of opium, and to annex a statement of the result of the inquiry made by the township officers of Urittaung and Kyelet, from whom I have not hitherto been able to get statistics.

The Subdivisional Officer, Akyab, who has confined his inquiries to outside of the town of Akyab, reports that in his subdivision there are practically no non-Burman opium-smokers; that he found 10 Chins at Minbya who use opium and examined 15 opium-smokers at Ywathitke. To give you an idea of the result of his inquiry I quote that part of his report on the subject:—

"I examined 15 opium-smokers (or eaters) at Ywathitke, which is said to be the worst village in Akyab township (outside the town) in this respect.

"In most of them the effect of opium was apparent in their discoloured skin and shrunken appearance, but only one could be said to look at all bad.

"All of them, however, with but one exception, admitted that they had lost strength through the use of opium. Two men I found had actually given it up within the year, and these were not the only efforts which I discovered at reformation. Nearly all the men had at least reached middle age, and several whom I asked had grown-up sons who had not taken to opium."

The Subdivisional Officer is of opinion that the effect of opium on the Chins is much like those he found on the 15 Arakanese at Minbya.

The Myoôk of Kyelet, reports that in four villages of the town of Akyab he examined 340 persons who are addicted to the use of opium. Of this number 242 were Arakanese, 75 Chinese, and 23 Bengalis. The Chinese only smoke the drug, but the Arakanese and Bengalis both eat and smoke it. That he has not been able to discover amongst the Chinese any ill-effects of the use of the drug, but the Arakanese have all suffered physically and some of them also morally.

The Urittaung Myoôk reports that there are 1,784 persons who make use of opium; that of this number 762 smoke it and 1,022 eat it. That he found that all the Arakanese smokers make use of the drug at all hours of the day or night in any quantity they could afford to buy, hence they appeared emaciated and were not capable of earning their living, whereas the Bengalis take a certain quantity at fixed hours of the day and they do not appear to have suffered from the effects of the drug. They are strong and capable of doing their work.

In conclusion I beg to state that it is the opinion of all the officers whom I have directed to report on this matter, after personal investigation, that the ill-effects of opium on the Arakanese are apparent on all those whom they have examined, but that with perhaps a few exceptions the use of the drug has not either physically or morally affected the non-Burmans.

| Township. | Extent of Inquiry. | Population. | Number of Opium-smokers. | Number of Opium-eaters. | Number physically Wrecked. | Number morally Wrecked. |
|---|---|---|---|---|---|---|
| Urittaung - - | 11 circles - - | 43,158 | 762 | 1,022 | 1,345 | 200 |
| Akyab - - | 1 circle - - | 10,862 | 102 | 238 | 245 | 70 |

---

Endorsement by Major B. A. N. PARROTT, Officiating Commissioner of the Arakan Division.—No. 1270-25—91, dated the 22nd December 1891.

COPY (with annexure) submitted to the Financial Commissioner, Burma, for information, in continuation of this office letter, No. 1223-25—91, dated the 3rd instant.

---

From Colonel G. A. STROVER, Commissioner of the Pegu Division, to the SECRETARY TO THE CHIEF COMMISSIONER, Burma.—No. 497-55E., dated the 30th November 1891.

WITH reference to extract from the proceedings of the Chief Commissioner in the Financial Department, No. 10E., dated the 29th August 1891, I have the honour to submit in original the reports of district officers on the different points upon which report was called for. The original reports

No. 966-45—12R., dated 29th November 1891, from Deputy Commissioner, Rangoon Town district.
No. 565-25, dated 30th November 1891, from Deputy Commissioner, Hanthawaddy.
No. 8-20—985B., dated 16th October 1891, from Deputy Commissioner, Pegu district.
No. 1756-3—30, dated 17th October 1891, from Deputy Commissioner, Tharrawaddy.

APPENDIX L.

are submitted so as to avoid further delay. The reports of the Deputy Commissioners, Hanthawaddy and Rangoon Town districts, were received this day. The reason of the delay is explained by both officers. The Deputy Commissioner, Prome, has not yet favoured me with his reply, but I hope to receive it soon.

2. The statistics given by district officers are, I fear, not very reliable. In Rangoon Town the Excise Department return 1,557 Burman consumers of opium, while the police return only 783; and as regards the non-Burman consumers the difference in the figures is very marked. Accepting, however, those of the Excise officer's for the purpose of this report, it will be seen that the number of persons addicted to opium-smoking or opium-eating is 3,587, or about 1·97 per cent. of the population of Rangoon according to the last census. Of Burman smokers of opium there are 851, and Burman eaters of opium 706; of these 71 are said to have become physically wrecked by the habit, while 29 have taken to crime. In the Hanthawaddy district the number of habitual consumers of opium is stated to be 1,532, or about 0·51 per cent. of the population, which is over 260,000. Of the total number 852 are classed as opium-eaters, and 680 as opium-smokers. The distinction between Burman and non-Burman consumers is not given, but it is assumed that the figures relate principally to Burmans. The number of such consumers who have taken to crime by the use of opium is put down at 1,006, and 379 are said to have become physically wrecked by its means. The Deputy Commissioner, Tharrawaddy, states that in 10 days 1,149 men and women attended five dispensaries for outdoor or indoor relief. Of this number nine were opium-eaters and 11 opium-smokers, and the 20 men and women thus addicted to opium appeared to have suffered physically or mentally, or both. In three towns, with an estimated population of 5,839 inhabitants, 75 were opium-smokers and 30 opium-eaters, and of this number 51 appeared to have suffered both mentally and physically.

In the Pegu district, containing a population of over 221,000, the number of opium-smokers and eaters is returned as 154, and the number of persons physically wrecked as 42, while 20 such persons are said to have taken to crime.

3. In respect of the next point for report—whether it would be possible to enforce the suggested prohibition of the sale of opium to and possession by Burmans—there is a difference of opinion. The Deputy Commissioners, Rangoon Town, Hanthawaddy, and Pegu are apparently of opinion that prohibition might be enforced. The Deputy Commissioner, Tharrawaddy, considers that the prohibition would reduce, but not stop, smuggling, and he suggests that every person who desires to consume opium should take out a license from the Deputy Commissioner of the district to do so under certain conditions.

Mr. Macrae suggests that permission to possess opium should be limited to the inhabitants of large towns. This would not, I think, be advisable, and would certainly not be effectual for the purpose in view.

Mr. Fraser, late Deputy Commissioner, Pegu, would prohibit the possession of opium entirely after six months' notice, and in this connexion there should be no distinction between Burmans and non-Burmans of whatever race.

4. Personally I am not in favour of making any distinction between Burmans and non-Burmans in Lower Burma. The number of Indians in Burma is now considerable; indeed, they may be said to be more or less all over the province. Certainly the prohibition would increase the difficulties of obtaining opium, but at the same time it would induce smuggling, as profits on the illicit trade are considerable.

No doubt it is desirable to keep the Burmese population from acquiring and maturing a habit of opium smoking or eating, and prohibition to possess would, as a matter of bare principle, be sound and beneficial.

The measure, however, would be, as regards Lower Burma, perhaps a little drastic.

The better course would be to gradually reduce the consumption of opium, and so force the consumers thereof to educate their wants to a gradual diminution of consumption. In the course of a year or two further repressive measures could be introduced if necessary.

5. As reported in my letters to the Financial Commissioner, Nos. 159–42E. and 345–43E., dated respectively the 10th and 22nd July 1891, the chief offenders against the opium law are the opium farmers, who undoubtedly have expert Chinese smugglers all over the country. To strike at the root of the evil of opium consuming it is obvious that the sacrifice of a large proportion of opium revenue is a *sine quâ non*. It is inconsistent to force the opium revenue, fix large minimum prices, sanction extensive sales of opium to the farmers, thus affording facilities for the spread of the taste for the drug, and then to appear shocked when we find an unfortunate Burman or other person in possession of half a tola weight, and punish him accordingly, because he cannot or does not care to take the trouble or involve the expense necessary to prove that he purchased the opium from a licensed opium farmer. It seems to me, then, that in order to bring about reform, and as a means towards the end of the object in view, we should commence by limiting farmers of opium to certain reduced quantities, which they should be bound to take from the Government treasury every two months. This limit of quantity and time would ensure against too rapid or extensive sales by farmers, and educate them and the people who consume opium to economical ways in respect thereof. If the supply of the farmer ran short two or three weeks before the expiration of two months, no harm would be caused. The only result would be that opium consumers would have difficulty in obtaining the drug for a short time, and thus undergo an abstinence training. I would prohibit by law all opium dens and divans. No opium-smoking or eating should be permited in licensed shops. I would reduce the quantity that could be possessed by law to one tola weight, and abrogate the law by which it is now penal to possess any quantity of opium whatever unless it can be proved that it was purchased from a licensed farmer. Sales by farmers should be checked daily, and stock be taken by some responsible officer, and a report be submitted daily to the Deputy Commissioner that such has been done.

Concurrent with these arrangements every district should possess a small excise establishment, whose sole duty should be to prevent and detect offences against the excise and opium laws. It is better to make no distinctions between Burmans and non-Burmans in Lower Burma.

Practically we have educated all classes with a lavish hand to the taste of opium ever since we annexed the country.

Arakan was annexed in 1826 or thereabouts, and I was informed by an old resident there that immediately following the annexation Government opium was hawked about the streets. The correctness of this assertion I will not vouch for, but the stern fact remains that the people have been afforded every facility for the purchase and consumption of opium, and have been well educated in its use; therefore to suddenly rule that it is an offence on the part of any Burman to possess opium would be perhaps somewhat inconsistent and harsh. There is no doubt whatever that opium-smoking and eating can be eradicated, but it should be done gradually. The whole thing is in a nutshell, and the kernel is the opium revenue. If we are prepared to sacrifice that to a great extent, the taste for opium and the consumption thereof can be in time effectually suppressed by a process of abstinence training.

From A. L. HOUGH, Esq., Deputy Commissioner, Rangoon Town District, to the COMMISSIONER of the PEGU DIVISION.—No. 966–45—12R., dated the 29th November 1891.

WITH reference to your Revenue Department No. 166-55E., dated the 10th September last, I have the honour to report as follows :—

2. In the first place I must state that I have had some difficulty in obtaining statistics, and I doubt if they are very accurate.

I thought it would have been better to get the information through the thugyis, the same as is done in a mofussil district in such cases; but the Deputy Commissioner of Town Lands, under whose orders the thugyis are, objected to them rendering assistance, intimating that they were too busy with other work, and for other reasons.

3. I then deputed the District Superintendent of Police and the excise officers to do the work, and they

have submitted separate statements, which are widely different, copies of which I forward herewith.

I cannot vouch for their accuracy, but I think there can be little doubt the excise officers' figures (List A.) are much nearer the mark than the others, and they have been prepared with more care with the assistance of the Myogan lugyis.

4. If some of the figures are analysed in detail, it is apparent that even these cannot be correct. For instance, take Pazundaung circle; it is absurd to suppose there are not more than 49 Burman opium smokers therein, and only two in Cantonments, six in Dala, or nine in the Theinbyu circles.

5. The figures as regards the other circles are, I think, fairly correct, at any rate as regards Burmans as much so as it is possible to obtain, but as regards the non-Burman races there are no doubt as a matter of fact a much larger number of opium consumers than the list shows.

6. The natives of India will not admit that they use the drug, and the habit is not apparent in them so much as in a Burman, so it is difficult to get the truth out of them. Many of the coolies working at the mills and elsewhere are addicted to the habit, but will not confess to it.

7. Referring to the statistics required, I give the following abstract of the two lists compared:—

| | Excise Officers' List A. | Police List B. |
|---|---|---|
| Burman smokers | 851 | 409 |
| Non-Burman smokers | 814 | 374 |
| Burman eaters | 706 | 462 |
| Non-Burman eaters | 1,216 | 210 |
| Total | 3,587 | 1,455 |

8. It is obvious that the police figures must be wrong, as that list shows more Burman than non-Burman consumers, which is manifestly wrong.

According to the Excise Department list there are 1,557 Burman consumers of opium, and 2,030 non-Burmans.

9. The figures show that of the total consumers 1,666 persons smoke opium, while 1,922 eat the drug, and that the habit of eating is practised more by non-Burmans.

The common form in which Burmans use opium is in preparations made for smoking such as "bein-se."

According to the figures there are 850 Burman smokers against 1,216 non-Burmans who use the drug in that form.

10. If the figures given are correct, it would appear that of the 1,557 Burman consumers of opium 71 have become physically wrecked by the habit, while 219 have taken to crime.

11. Referring to the question of enforcing the prohibition in the case of Burmans, the matter is attended with great difficulty; and it seems to me that it is impossible to altogether stop the use of the drug; but the suggested measure might in effect prevent the spread of the habit, and the first act to be done is naturally to curtail the issue of opium to the licensed vendors.

The existing police and excise preventive agency must be left to deal with the matter after that, assisted as it will be, by the village headmen. So long as Burman nature is what it is, bribes will be offered and taken no matter what the preventive agency may be, and no check need be placed on their action so long as it is lawful.

12. If it is found possible to deal with the matter successfully in the upper province, I see no reason why it should not be tried in Lower Burma. Certainly the measure will be approved of by the priests and respectable teachers and elders.

13. I do not see how it is possible to utilise the strong anti-opium feeling which the Burmese elders hold as a preventive agency everywhere, as I doubt if it will be found possible to induce them to give anything more than passive assistance in many cases; still, many may be found who might perhaps be given certain powers of search and seizure and arrest, though such men would have to be carefully selected. Where this can be done, it would greatly assist the present preventive agency.

14. As regards the question of providing a rule so as to fix a limited age for incurables, I am of opinion that such a provision would be absolutely necessary, as, while there are many Burmans who have given up the habit completely after a time, there are many, who, advancing in years and with increasing physical debility, cannot give it up.

To harass such men as these with continual punishment would, under the circumstances, be most harsh and cruel.

I would, therefore, fix a limit of age for Burman incurables, and the age of 40 years is, I think, the most suitable.

15. Referring to the questions raised in paragraph 8 of the resolution, if the object is to stop the use of the drug, and not illicit dealing therein, it seems to me that closing the shops for the consumption of opium by Burmans will not have the desired effect.

It is in their homes, or in private places outside shops, where the chance of young men acquiring the habit is greatest.

16. I regret the delay that has occurred in the submission of this report, but I am very much pressed for time, and have been for a long time, and have had no suitable opportunity. Even now it is done at the sacrifice of other very important work both in the income-tax office, the Bench, and my other duties.

17. I forward herewith a copy of a report on the subject written by Mr. Olive.

## REPORT.

The collection of opium statistics in Rangoon has proved a matter of far greater difficulty than I anticipated, and I own that the statement I forward is in many respects incorrect.

I think the number of Burman opium consumers is fairly correct. The sergeants and others who collected the information have done so from private sources. There are doubtless many private consumers who are not entered, still, as I have already stated, I consider this statement regarding the numbers to be fairly correct. The number of those "physically wrecked by the habit" is 45; this would fairly represent the number of men who have taken opium to such an extent as to render them unfit for work, but it does not represent the men who are simply rendered unfit for any hard or continuous work, but who could manage to make a fair living.

The number of smokers and eaters fluctuates; when rice is cheap, &c. smokers will predominate, when times are hard, eaters.

At present the price of rice is very high. The pipe is generally preferred amongst Burmans, and would be universally used (except by clerks and others who wish to hide their habit) but for the extra expense.

I should say for a guess that "smoking" costs about twice as much as "eating."

*Non-Burmans.*—The numbers given in the statemen are totally wrong. I only give them to show the num of persons whose appearance indicates that they use the drug. With non-Burmans the police can only be guided by appearances. They, of course, know that the majority of Chinamen use opium, as well as a very large number of natives of India, but all of these will deny the use of the drug.

I know for a certainty that in most Chinese houses of any size, opium pipes are kept. If a visitor comes in a pipe is offered. He may take a draw or not, as he pleases. In fact the pipe is offered to him very much in the way in which a "peg" is offered amongst Europeans, and with very much the same results. Suppose that a bottle of whisky contains 12 pegs, and all of these taken within two hours or so will produce intoxication. Also suppose that 12 smokes at a pipe will produce the same effect. A man in the course of the day might smoke four or five times and be none the worse. Many Chinamen smoke with the same moderation that Europeans drink. Without their own statements it would be impossible to say whether they be consumers or not.

Natives of India are, as a rule, opium-eaters, but mostly in moderation. The appearance of some is quite enough to determine their habit, but very many (thousands, I believe) only eat opium with the greatest moderation. I hear that very many of the hardworking

APPENDIX L.

coolies do so, although, if asked, they strenuously deny it; still a little opium box containing a pill or two is generally found on their waist-belts. I would instance private servants, syces, &c. Every employer must suspect that they use opium in some form or other, but not one employer in 20 can say for certain that they do so.

It appears to me that the only place to calculate the numbers of opium consumers with any accuracy is to take the daily amount sold at the opium farms, and deduce therefrom. The amount is about 2,100 ticals. The question now arises—

What is the average consumption per head after deducting, say, 500 ticals sold to persons living in the adjoining districts - = 1,600
I should say about (3 or 5 to a tical) - - 5

Total - - - 8,000

This would give 8,000 opium-smokers in Rangoon, of whom 871, or say, 1,000, to be on the right side, are Burmans.

J. W. OLIVE,
District Superintendent of Police,
Rangoon.

RETURN of CONSUMERS of OPIUM in RANGOON TOWN.

| No. | Circle. | Burmans. | | | | | Non-Burmans. | | | | | Total Consumers of all Races. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Number of Opium-smokers. | Number of Opium-eaters. | Those physically Wrecked by the Habit. | Those Consumers who have taken to Crime. | Total Number of Consumers. | Number of Opium-smokers. | Number of Opium-eaters. | Those physically Wrecked by the Habit. | Those Consumers who have taken to Crime. | Total Number of Consumers. | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| 1 | Pazundaung - - | 49 | 12 | 15 | — | 61 | 65 | 24 | 5 | — | 89 | 150 |
| 2 | Theinbyu - - - | 9 | 2 | 2 | 3 | 11 | — | 16 | — | — | 16 | 27 |
| 3 | Cantonment - - | 2 | — | — | — | 2 | 7 | 19 | — | — | 26 | 28 |
| 4 | Myoma East, - - | 127 | 296 | 24 | 86 | 423 | 159 | 670 | 44 | 77 | 829 | 1,252 |
| 5 | Myoma West - - | 322 | 293 | 29 | 66 | 615 | 471 | 397 | 62 | 97 | 868 | 1,483 |
| 6 | Tamwe - - - | 16 | 10 | 1 | 1 | 26 | 3 | — | 1 | — | 3 | 29 |
| 7 | Kemmendine - - | 320 | 69 | — | 56 | 389 | 77 | 71 | — | — | 148 | 537 |
| 8 | Dala - - - - | 6 | 24 | — | 7 | 30 | 32 | 19 | — | 5 | 51 | 81 |
| | Total - | 851 | 706 | 71 | 219 | 1,557 | 814 | 1,216 | 112 | 179 | 2,030 | 3,587 |

The 9th October 1891.

E. LEWIS,
Senior Excise Officer.

STATEMENT showing the NUMBER of OPIUM-SMOKERS, EATERS, those PHYSICALLY WRECKED, those who have taken to CRIME, and the NUMBER of CONSUMERS in RANGOON TOWN DISTRICT.

| No. | Station. | Burmans. | | | | | Non-Burmans. | | | | | Total Consumers of all Races. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Number of Opium-smokers. | Number of Opium-eaters. | Those physically Wrecked by the Habit. | Those Consumers who have taken to Crime. | Total Number of Consumers. | Number of Opium-smokers. | Number of Opium-eaters. | Those physically Wrecked by the Habit. | Those Consumers who have taken to Crime. | Total Number of Consumers. | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| 1 | Magyidaw } Kemmendine. | 96 | 22 | — | 45 | 119 | 161 | 8 | — | 2 | 169 | 390 |
| 2 | Obo - } | 52 | 11 | 1 | 32 | 63 | | | | | | |
| 3 | Alôn - } | 16 | 23 | — | — | 39 | | | | | | |
| 4 | Yanbóngwin - - | 12 | 74 | — | 13 | 86 | 74 | 25 | — | — | 99 | 350 |
| 5 | Tarôktan - - - | 33 | 62 | — | 23 | 95 | | | | | | |
| 6 | Pabaidan - - - | 47 | 23 | — | 14 | 70 | | | | | | |
| 7 | Kyauktada - - - | 33 | 4 | — | 5 | 37 | 61 | 41 | 1 | 9 | 102 | 216 |
| 8 | Pantsôdan - - | 4 | 2 | — | — | 6 | | | | | | |
| 9 | Mengala - - - | 9 | 3 | 1 | 2 | 12 | | | | | | |
| 10 | Lock-up - - - | — | — | — | — | — | | | | | | |
| 11 | Botataung - - - | 7 | 52 | — | 6 | 59 | | | | | | |
| 12 | Dala - } Dala - | 2 | 8 | — | — | 10 | 22 | — | — | — | 22 | 39 |
| 13 | Kamakasit } | — | 7 | — | — | 7 | | | | | | |
| 14 | Pazundaung - - | 25 | 77 | 15 | 28 | 102 | 56 | 117 | — | 1 | 173 | 439 |
| 15 | Taunglônbyin - - | 45 | 83 | 23 | — | 128 | | | | | | |
| 16 | Tamwè - - - | 2 | — | — | 1 | 2 | | | | | | |
| 17 | Myetada - - - | 24 | 10 | 5 | 12 | 34 | | | | | | |
| 18 | Cantonment } Cantonment. | 1 | — | — | — | 1 | — | 19 | — | — | 19 | 21 |
| 19 | Myenigòn - } | — | — | — | — | — | | | | | | |
| 20 | Bahan - } | 1 | — | — | — | 1 | | | | | | |
| | Total - | 409 | 462 | 45 | 181 | 871 | 374 | 210 | 1 | 12 | 584 | 1,455 |

J. W. OLIVE,
District Superintendent of Police, Rangoon.

From J. K. MACRAE, Esq., Deputy Commissioner, Hanthawaddy, to the COMMISSIONER of the PEGU DIVISION.—No. 565–25, dated the 30th November 1891.

WITH reference to your indorsement, No. 166–55E., dated the 10th September 1891, forwarding extracts from the proceedings of the Chief Commissioner in the Financial Department, No. 10E., dated the 29th August 1891, I have the honour to report as follows :—

1. There can be no doubt that the unanimous opinion in Burma pronouncing the use of opium to be specially deleterious to Burmans as a race is correct. No doubt has been expressed on the point by any one truly conversant with the subject. The Government of India itself has fully admitted this nearly 20 years ago.

See resolution on the Excise Administration of Burma for 1870–71, No. 1588, dated 31st July 1872.

2. The acquisition of facts in support of this opinion is easy. In the rural districts the fact that a person is addicted to opium is sure to be known to his neighbours; in fact the effects are so marked that a man's appearance betrays him.

The number of habitual consumers of opium in this district has been ascertained by careful inquiry to be 1,532 (out of a population of over 260,000); of these 852 are put down as opium-eaters and 680 as opium-smokers. Out of this number 1,006 have taken to crime by taking to the use of opium, and 379 have become physically wrecked by its means.

3. It is not possible to draw a distinction between opium-smoking and opium-eating, as both forms are indulged in by the same persons. The effects of smoking are more immediate and said to be more alluring.

4. I think it would be quite possible to enforce the prohibition of the possession by Burmans. I have bestowed upon this subject considerable thought and attention, and have always been of opinion that, provided the officer of the district and his subordinates took an active interest in the subject, the illicit traffic would soon be, if not suppressed at once, at all events so much restricted as gradually to expire. The correspondence referred to in the margin expressed my views on the subject and suggested a source from which the deficit in the opium revenue would be made up.

From Deputy Commissioner Shwegyin to Assistant Secretary to Chief Commissioner, British Burma, No. 68–2, dated 24th September 1872.
From Deputy Commissioner Shwegyin to Assistant Secretary to Chief Commissioner, British Burma, No. 68–6, dated 14th October 1872.

The prohibition should be extended to cognate races settled and living among the Burmese in Lower Burma, *i.e.*, Arakanese, Chaungthas, Taungthus, Karens, and Shans.

If thought desirable, members of easily identifiable races, like natives of India and Chinese, might be exempted from complete prohibition, but I do not think it advisable in rural districts. Every such exemption would tend to form a centre for illicit sale. My proposal is to keep opium out of the rural districts entirely, and let it be used only in the seaport towns, where all nationalities congregate. The distributors of opium (except in Arakan) are exclusively Chinese, of which two distinct races come to Burma:—The Cantonese, or short jackets as they are called by the Burmese, are industrious handicraftsmen, gardeners, &c.; the Amoy Chinese or long jackets, on the other hand, never work; they spread themselves all over the rural districts, making a pretence of keeping a shop or rearing a few pigs, but in reality living by smuggling and gambling. There is one to be found in every village in the Pegu and Tenasserim Divisions engaged in this underhand traffic. They have reduced smuggling to an art, so that without information it is most difficult to catch them. If these Chinese were turned out of the villages, in any case where the district officer had reason to believe that their business was an unlawful one, the work of the preventive agency of the province would be much facilitated. I am inclined to recommend, as regards Burmans and other cognate Buddhist races inhabiting Lower Burma, to make breaches against the opium laws criminal, instead of being regarded, as hitherto, mere offences against the revenue laws.

5. This section of the resolution does not apply to my district.

6. With regard to the fear that any measure of the kind proposed would place in the hands of the police an engine for the general blackmailing of the Burmese population, I may say at once that as far as the rural districts like Hanthawaddy are concerned, there are no Burmans of sufficient standing to be made the subjects for blackmailing by the police likely to come in their way. Opium-eaters are rather distinguished for their wretchedness and abject poverty. Persons who disappear and abscond to avoid payment of the capitation tax and subsist by petty theft, are not likely to be subjected to any blackmailing process.

The vendors could not bribe the police to overlook illicit sales to Burmans on my view of the form the prohibition should take, namely, the prohibition of the drug in the rural districts, because the vendors, being licensed to sell opium only in town, could have no control by means of bribe over the police in all the outer districts. He could not possibly bribe them all. If in the towns in which opium shops are established sales to Burmans are prohibited, there would be, of course, the danger that the vender would bribe the police to allow such sale to take place; but the police are not the only preventive agency. The lugyis would, I believe, gladly assist in checking such sales. The greatest preventive effect in any case can be exercised by the district officer; if he is indifferent or negligent, smuggling will flourish. The opium which the farmer obtains from the treasury may not be taken to his shop at all, and, so far as known, may be taken to some place whence it can be easily conveyed away clandestinely. Even if it is taken to the shop, under lax administration it may be removed at night, or even by day, wholesale. The district officer has a hundred things to attend to, of, in his opinion, more relative importance; and Government, it must be said, has not always recognised extra zeal in the suppression of opium smuggling as particularly meritorious service. When the Government does that the district officers will take trouble to make the preventive agency more efficient.

7. The sudden stoppage of opium is not, in my opinion, likely to hurt much. Prisoners in jail do not suffer from it. In a very few cases I believe opium is given to them in some jails when first received, but not in all jails. The discontinuance of the practice has been sometimes successfully accomplished by the victims themselves, chiefly by continuous bathing; but, if desired, there would be no difficulty in opening a register of opium-smokers over 40 years of age, to whom the possession of the drug is not prohibited, subject, of course, to the restriction of the opium laws. My proposal, *i.e.*, to limit the permission to possess opium to the inhabitants of the large towns, would oblige such persons to live in town or go without their supply.

8. I would be inclined, if it were practicable, to restrict the smoking of opium to the premises of the opium shop rather than to prohibit smoking in the shop itself. I think it would be more conducive to the spread of opium-smoking if it became common to smoke it in private houses. Some of the Chinese do this who are ashamed to go to the common opium shop, but I should not recommend its being made compulsory.

9. I regret the delay in sending on this report, which arose from the delay in getting in the required statistics from the interior. I have called on the Myoôk of Tuntè, who was the latest in sending in the return from his township, for an explanation.

---

From J. S. D. FRASER, Esq., Deputy Commissioner, Pegu, to the COMMISSIONER of the PEGU DIVISION.—No. 8–20—985B., dated the 16th October 1891.

AS requested by you in your Revenue Department, No. 166–56E., dated the 10th September 1891, I have, after a very full inquiry, the honour to submit the report asked for.

After receiving the reports of the subdivisional officer, Kyauktan, subdivisional officer, Pegu, and headquarters magistrate, Pegu, I convened a meeting of the leading members of each community, including Chinese, natives of India, and other cognate races. To this assembled body was read and carefully explained the extract from the proceedings of the Chief Commissioner, Burma, in the Financial Department, No. 10E., dated the 29th August 1891, and the opinions of the district officers after local inquiry. Amongst the Chinese members present was the opium farmer, who is also a municipal commissioner, and a Chinese contractor, a man of means, who himself smokes opium.

APPENDIX L.

The assembly were absolutely unanimous in their opinions, which were as follows:—

(i.) The majority of Burmans and natives of India eat opium. The majority of Chinese smoke opium.

(ii.) Opium should be absolutely prohibited in the province after due notice of six months.

(iii.) There should be no distinction between Burmans and Chinese, Shans, and cognate races. If such a distinction is made the Burmans will purchase opium more illicitly than ever, and the people of the country will be more than ever harassed by the police and other excise officers.

(iv.) That on no account should Burmans accustomed to opium be allowed to register themselves as foreigners, as, if six months' notice is given, it is ample time for a person accustomed to take opium to give up the habit. Formerly ganja used to be consumed by Burmans, but since its entire prohibition the people of the country have given up consuming it (of course natives from India consume it).

I made this full inquiry from the leading members of each community in public assembly as I scarcely credited the leaders of the Chinese were willing to prohibit the use of opium by themselves, and suggested to the Chinese members that the chief Chinese merchants in Rangoon, not all, smoked opium, and some consumed Rs. 5 a day, and that they smoked opium in their own country. In reply, the Chinese opium farmer replied: "True, but in our country we did not smoke "opium till forced to do so."

The statistics attached speak for themselves. To sum up, the general opinion of the assembly was that on public and moral grounds the prohibition of opium is essential, and it should be extended to every class in the province. There should be no distinction between Burmans and other cognate races, and that six months' notice of this reform should be given.

I fully concur in the views expressed by the Burmese magistrates. A Burman cannot take opium or liquor in moderation; when once he takes to either he becomes a "bein-sa," or inveterate drunkard. In the former case he becomes an outcast, and his parents reject his coming to their house, as they say, "he comes to the house to steal," and in the latter case he generally ends his days in jail or on the gallows for using his da without provocation. I will quote one case to prove this that I tried myself.

A Burman official of high rank, with some subordinate officials, went into a liquor shop to quench their thirst, and ordered some beer. After taking some, one said what is the use of this, we cannot get drunk quickly, so a bottle of Hollands gin (known in Burma as Laidaung palin) was ordered. This, mixed with the beer, had the desired effect, for the party were speedily drunk, and commenced firing off their guns in the village. Equally speedily were they in confinement, and conviction followed.

STATISTICS OF OPIUM CONSUMERS.

| Name of Village. | Number of Opium-smokers. | Number of Opium-eaters. | Number of Persons physically Wrecked. | Number of Persons who have taken to Crime. | Per-centage of Physical Wrecks to Consumers. | Per-centage of Persons who have taken to Crime to Consumers. |
|---|---|---|---|---|---|---|
| Kyauktan | 4 | 23 | 5 | 2 | 18·5 | 7·4 |
| Thôngwa | 5 | 17 | 4 | 4 | 18·2 | 18·2 |
| Okkan | 10 | 37 | 5 | 8 | 10·6 | 17·0 |
| Syriam | 14 | 15 | 19 | 1 | 65·5 | 5·2 |
| Pazundaung | 14 | 6 | 7 | 3 | 35·0 | 15·0 |
| Nyaungbin | 6 | 3 | 2 | 2 | 22·2 | 22·2 |
| Total | 53 | 101 | 42 | 20 | 27·3 | 13·0 |

STATISTICS OF OPIUM CONSUMERS.

| Total Number of Convicts in Jail on the | Number who admitted, that previous to Admission, they had been | | Number who appear to have suffered Physically or Mentally from Opium. | Remarks. |
|---|---|---|---|---|
| | Opium-smokers. | Opium-eaters. | | |
| — | 150 | (*a.*) Burmese, 250 | — | Pegu town. |
| — | 120 | (*b.*) Non-Burmese, 210 | — | |
| — | 93 | (*a.*) Burmese, 64 | 157 | Payagale township. |
| — | 32 | (*b.*) Non-Burmese, 54 | 86 | |

From MAUNG PU, Myoôk of Pegu, to the DEPUTY COMMISSIONER, Pegu, No. 1-2, dated the 3rd October 1891.

IN compliance with your docket, No. 8-20--762, dated the 15th September 1891, directing me to make full inquiry regarding the prohibition of the use of opium by Burmans and report for the town of Pegu, I have the honour to submit the following combined opinions with the town lugyis after consulting them by me.

That in accordance with the Buddhist scripture the use of opium and alcohol is strictly prohibited, not to smoke, or eat, or drink, because the man or men who generally were accustomed to it are wholly demoralised and they will never be trusted by any respectable people in any manner of reference. I have never seen people who were accustomed to consume opium are faithful, honest, and trustworthy. By consuming opium three following great and important results are produced to the consumers, namely, avarice, anger, and ignorance.

There are about 200 or 300 persons who use opium publicly in the Pegu town itself, besides there are about 100 persons who consume it privately in their own premises.

As regards Chinese, there are only 300 of this race in the Pegu town, and of this number 80 of whom use opium only. The Burmese and Chinese are most heartily agreeable to stop the consumption of opium. The Chinese also say the consumers amongst the Chinese are becoming pernicious, and they have the same direction as the Burmese scripture cited. Day by day it becomes a greater evil in consequence of consuming opium. Fathers dislike their sons who smoke or eat it, and abandon them.

If the Chinese and foreigners are only allowed to possess opium it will cause much confusion with Burmans and will be no prohibition at all.

I am told by the lugyis that there is no fear whatever if the use of opium is totally prohibited. The not using opium by the person or persons who are accustomed to consume it will naturally feel the craving for it and be laid up and consequently suffer for a few days The continuous consumption of opium is demoralising

and hateful to the opium-smokers or eaters, that is, they will suffer weakness and purging day by day, and be shortlived; and I am therefore inclined to think that it would be well to be without the use of opium, and that the prohibition of the use of opium should be carried out.

---

From MAUNG TET TO, Subdivisional Officer, Pegu, to the DEPUTY COMMISSIONER, Pegu.—No. 1-16, dated the 2nd October 1891.

WITH reference to your letter, No. 8-20—761, dated the 15th October 1891, I have the honour to report as follows:—

1. Opium-eating and smoking are the same, as men either eat or smoke opium. The lives of men who are in the habit of using opium are short lived, and do not live as long as those men who are not addicted to opium, though they be of the same age.

2. The constitutions of those men who eat and smoke opium are weaker than those not addicted to its use.

3. The eaters and smokers of opium are very indolent in carrying out their work, whether as traders or labourers, &c.

4. The intentions of those men who eat or smoke opium are always bad.

5. Whether cultivators, labourers, or traders who take to opium neglect their work and cannot perform it properly, having lost strength and constitution, become gamblers and thieves, as I have generally known.

6. I do not know that any benefit whatever is to be derived from opium-smoking or eating.

7. Under these circumstances I would recommend the total prohibition of opium.

8. If the licensed opium shops be closed, it is evident that the consumers of opium may suffer for three or four days, but I am of opinion that this drug can be conveniently done away with.

9. I have to recommend strongly that all opium licenses may be cancelled.

10. I have framed this report after consulting lugyis on the subject.

---

From Lieutenant F. D. MAXWELL, Deputy Commissioner, Tharrawaddy, to the COMMISSIONER OF THE PEGU DIVISION.—No. 1756-3-30, dated the 17th October 1891.

WITH reference to your No. 166-55E., dated the 10th September 1891, forwarding extract from the proceedings of the Chief Commissioner, No. 10E., dated the 29th August 1891, concerning the prohibition of the possession of opium by Burmans in Lower Burma, I have the honour to report as follows:—

2. In 10 days 1,149 men and women attended five dispensaries in this district for outdoor or indoor relief. Of this number, nine were opium-eaters and 11 opium-smokers. The 20 men and women thus addicted to opium appeared to have suffered physically or mentally, or both. In three towns in this district there were estimated to be 5,839 inhabitants, of these 75 were opium-smokers and 30 opium-eaters. Of the 75, 51 appeared to have suffered physically, or mentally, or both. Of the 30 opium-eaters, 29 appeared to have so suffered. In another town in this district in which there are few Chinamen the population is estimated at 1,770, and the opium-eaters and smokers at 69. The Myoôk does not report how many of these appeared to have suffered from the use of opium.

3. The next point on which a report is asked is whether it will be possible to enforce the prohibition of the possession of opium by Burmans.

It must, I think, be admitted that the most incorrigible opium smuggler is the farmer. Government opium in large and small quantities all over the province is constantly being seized, and can come from nowhere but the licensed opium shops. In the last four or five months in this district several large seizures have been made.

Fifteen seers were imported from Rangoon in a bag of rice by a Chinaman to Thônzè. Fifteen seers were imported from Rangoon in a box labelled "condensed milk" to Okpo.

Three seers were found in a railway carriage coming from Prome in a Huntley and Palmer's 2 lb. biscuit tin so cleverly closed and papered that but for the weight of the box no suspicions would have been aroused.

Three seers were seized on a Chinaman at Minhla. Two were imported by a Chinaman into Letpadan.

One seer was found in a Chinaman's house at Thônzè.

Thirteen seers were recently seized at the Prome railway station booked to Okpo. While the number of seizures of Government opium of quantities of less weight than one seer is very large.

I have only mentioned the actual seizures. To estimate the amount of opium actually imported into the district at 10 times this quantity would not, I think, be a stretch of imagination. I go even further than saying that the Government farmer and his agents are the biggest smugglers in the province, and assert that the high prices farmers pay for their licenses are practically paid for the privilege of being put into a position to smuggle.

To reduce the quantity of opium issued to a farmer yearly would be to enhance the value of the opium, but it will not stop smuggling. Smuggling will exist and flourish as long as the opium farmer is in existence. As long as there is smuggling so long will the Burman get hold of opium.

In this district, where there is no licensed shop, about 90 per cent. of the opium consumed is smuggled opium. To prohibit the possession of opium by Burmans would be to reduce, but not to stop smuggling.

4. It must be admitted that opium is specially deleterious to Burmans as a race, but there are a few perfectly respectable and honest Burmans, and the offspring of Chinamen and Burmese women and others who consume small quantities of opium with no deleterious effects whatever.

The Burman has for years past been allowed to buy opium. There are many confirmed opium-smokers and eaters in the province. To suddenly stop the supply of opium to Burmans, whether under or over 40 years of age, would seem to me to be cruel. It is not an uncommon thing to hear of a Burman dying in police custody owing to his being deprived of his favourite drug. I can recall to mind an instance of a well-known Burman opium smuggler and smoker who was shadowed by the police for 10 days when he died.

5. Assuming then that it is considered proved—

(*a*) that opium is specially deleterious to Burmans as a race;

(*b*) that there are nevertheless a few Burmans and men of half blood who can and do consume opium with no deleterious result;

(*c*) that the opium farmers and their agents are invariably successful and habitual smugglers;

I would make the following suggestions for gradually putting an end to the consumption of opium by Burmans.

6. Let every person desirous of consuming opium take out a license from the Deputy Commissioner to do so. The license would permit the holder, if a Chinaman or member of a cognate race, to purchase 10 tolas of opium every 21 days, and a Burman the same quantity once a month. Each time the licensee purchased opium the amount bought and date of sale would be noted on the license, which would expire with the financial year. For such a license I would impose a fee of Rs. 25 for the first year my proposed rules were in force, Rs. 35 the second, Rs. 50 the third, Rs. 65 the fourth, Rs. 80 the fifth, Rs. 100 the sixth and succeeding years.

I would further abolish the farmer altogether, and have opium sold retail in the treasury at the head-quarters of every district, and in some districts in which travelling is difficult, at the head-quarters of sub-divisions.

To this proposal there is the sentimental objection of a great Power selling opium direct to the consumer,

APPENDIX I.

but inasmuch as India has been dealing wholesale in opium for many years past I think this objection of not much weight. The wholesale and retail dealer are first cousins.

I claim for this scheme that it will raise the maximum of revenue from the minimum of opium-smoking, and that opium smuggling in the interior will be stopped.

I also claim that opium-smoking will gradually die out except amongst those who can both work and smoke opium, for the man who cannot do both will not in 999 cases out of 1,000 be able to afford to take out a license at Rs. 100 a year.

The price at which opium should be sold would be fixed from year to year. R. 1 a tola seems a reasonable price, but it might be found necessary to raise the rate.

The question of the increase of price to the consumer can be seen at a glance. A Burman will be able to purchase 120 tolas in the year, for that he now pays Rs. 120. As a matter of fact, for smuggled opium, in which designation the greater part of that consumed in this district comes, he pays considerably more—

| | Rupees. |
|---|---|
| For the first year he will pay | 20 + 25 = 145 |
| ,, second year ,, | 120 + 35 = 135 |
| ,, third ,, ,, | 120 + 50 = 170 |
| ,, fourth ,, ,, | 120 + 65 = 185 |
| ,, fifth ,, ,, | 120 + 80 = 200 |
| ,, sixth and succeeding years he will pay | 120 + 100 = 220 |

If this scheme were introduced it would be necessary to strengthen the preventive establishments at those places where foreign opium can be imported into the province. Those points are definitely known. An active and zealous establishment would, no doubt, be able to entirely suppress illicit importation.

At head-quarters of most districts it would be necessary to give the treasurer an assistant. This, however, is a minor detail that need not be considered now.

---

From Colonel G. A. STROVER, Commissioner of the Pegu Division, to the SECRETARY TO THE CHIEF COMMISSIONER, Burma (through the Financial Commissioner, Burma).—No. 417–55E., dated the 19th December 1891.

IN continuation of this office letter, No. 497–55E., dated the 30th November 1891, I have the honour to forward herewith in original letter, No 13–9, dated the 9th December 1891, from the Deputy Commissioner, Prome, and No. 578–25, dated the 7th December 1891, from the Deputy Commissioner, Hanthawaddy, on the measures to be adopted to prevent the use of opium and opium smuggling in Burma.

---

From Major C. A. CRESSWELL, Deputy Commissioner, Prome, to the COMMISSIONER OF THE PEGU DIVISION.—No. 13–9, dated the 9th December 1891.

I HAVE the honour to acknowledge extract from the proceedings of the Chief Commissioner, Burma, in the Financial Department, No. 10E., dated the 29th August 1891, calling for opinions on the advisability of either—

(*a*) prohibiting altogether the consumption of opium on the premises of licensed shops, or

(*b*) prohibiting the use of such shops to Burmans only.

In paragraph (1) it is noted that in Upper Burma the sale to and possession by Burmans has been prohibited.

The Chief Commissioner proposes to extend this to Lower Burma.

If Burmans can be effectually deprived of opium by measures which will not make the whole country a nest of smugglers, I believe every officer in Burma will agree with the recommendation of the Chief Commissioner. We could make it difficult for a time only, but I am afraid that is all. Possibly in that time a good many would perforce have given it up, only, however, to take to it again when an opportunity occurs. There is a demand for opium in every district in Lower Burma, and as long as the prices demanded are paid there will be a supply forthcoming, and if it only pays well enough, every nationality will join in the trade.

2. The Governor-General in Council has asked for facts showing that the use of opium is specially deleterious to the Burmans as a race. The best opinions on these points, no doubt, will be those of the superintendents of jails, who are, as a rule, medical men, and have opium-smokers under their charge from the day they are placed in jail till they leave, and they can give a real opinion on the permanent effect of the drug on the Burmese, and can even compare its effect with that on other races. I have had a return drawn up of certain towns in this district, and append it to this report.

3. A report of the number of opium-eaters and smokers has been drawn up, and it will be seen that opium-smokers are more numerous than opium-eaters, with few exceptions. Paungdè stands first. Opium-eating can, of course, be done secretly.

4. The Chief Commissioner proposes not to interfere with the use of opium by Chinese, Shans, and cognate races, but to entirely prohibit it to the Burmese. Every one with whom I have consulted—my subdivisional officer, Myoôks, and Burmans—are of opinion that the use of opium should be made illegal to the Burman, and that if the opium shops are closed, the difficulty of obtaining the drug will be so great and the price so heavy that the Burmans will have to drop the use of it; that the immediate stoppage of the supply will compel many Burmans to break off the habit, and that they will not take to it again. They tell me we shall be assisted everywhere by men in authority, men of influence, and by the pôngyis. They say that the mere fact of Government having licensed opium shops takes away the disgrace of being an opium-smoker and encourages a great many to take to the use of the drug. My own opinion is that we shall not for any long time be able to prevent the Burman from getting opium if he wants and chooses to pay for it.

The returns of opium-smokers for Kyaukpyu and Sandoway will probably give some idea of the result of the doing away with opium shops in those districts.

Smuggling from all the surrounding districts has been, I am told, going on there to a very great extent, and the same would occur in Lower Burma generally.

6. There is no necessity for the police being the only preventive agency in cases of this sort. Ywathugyis and other respectable men would also give assistance. Of course a good deal turns upon the penalty for being in possession of or using the drug. If they are to be punished under the Opium Act, the courts, for a time at least, will be flooded with cases, and no doubt the police and others will be paid not to report cases, and more persons will go in for opium-eating than smoking. Which is more deleterious or fascinating I do not know; I expect the opium-eating, and there is less trouble about it.

I have had one proposition from the Subdivisional Officer, Maung Ba Tu, to make the offence one of bad livelihood, and punish under section 109, Criminal Procedure Code, and this method would take matters very much out of the hands of the police.

7. With regard to this point I suppose it is a matter for medical opinion. From jail experience they would probably prescribe a certain time, after which the further use of the drug could be done away with. If it is to be stopped at all, I think this would be the best plan, namely, to stop it entirely for all Burmans.

8. I doubt very much whether the doing away of opium shops for consumption on the premises will have any effect at all, as the men who consume their opium in the shops at present bear a very small proportion to those who are opium-eaters and smokers.

I regret the report being late. It is entirely due to the delay on the part of Maung Shwe Hme, Extra Assistant Commissioner, of Shwedaung. His excuse is that he did not understand the first orders, but this he never said a word about till called on for the report,

| No. | Name of Township. | Name of large Villages. | Number of Adult Male Burman Population (over 16 years). | Number of Opium-smokers. | Number of Opium-eaters. | Number of those who have suffered Physically or Mentally from the use of Opium. | Number of those who have taken to Crime. | General effect of Opium. |
|---|---|---|---|---|---|---|---|---|
| 1 | Paungdè | Paungdè Town | 1,292 | 48 | 92 | 46 | 54 | |
| 2 | Do. | Bwebingan | 236 | 2 | 2 | 1 | 1 | |
| 3 | Do. | Thapangyo | 104 | 2 | 4 | 3 | — | |
| 4 | Do. | Ingyi | 145 | 6 | 4 | 4 | 3 | |
| 5 | Do. | Gyobin | 151 | — | 5 | — | 5 | |
| 6 | Thegôn | Thegôn Town | 152 | 11 | 6 | 6 | — | |
| 7 | Do. | Kodôk | 88 | 11 | 2 | 6 | 2 | |
| 8 | Do. | Tatywa | 215 | 15 | 5 | 11 | 4 | |
| 9 | Do. | Thegôngyi | 153 | 2 | 15 | 9 | 7 | |
| 10 | Do. | Tethibyin | 105 | 5 | 1 | 3 | 2 | |
| | | Total | 2,641 | 102 | 136 | 89 | 78 | |
| 11 | Shwedaung | Shwedaung Town | 2,574 | 65 | 35 | 12 | 20 | |
| 12 | Do. | Darangabo | 88 | 10 | 15 | 3 | 2 | |
| 13 | Do. | Taunglônnyo | 172 | 17 | 48 | 4 | 8 | |
| 14 | Do. | Kyethè | 185 | 12 | 45 | 7 | 5 | |
| 15 | Do. | Myoma | 81 | 15 | 24 | 5 | 8 | |
| 16 | Do. | Nyaunsayè | 237 | 16 | 39 | 3 | 10 | |
| 17 | Padaung | Padaung Town | 294 | 55 | 46 | 10 | 10 | |
| 18 | Do. | Magyi Town | 165 | 10 | 5 | 1 | 2 | |
| 19 | Do. | Sindè | 131 | 35 | 26 | 4 | 8 | |
| 20 | Do. | Pyingyi | 144 | 25 | 16 | 3 | 5 | |
| 21 | Do. | Thuyedan | 152 | 30 | 21 | 3 | 6 | |
| 22 | Do. | Ôkshipin | 122 | 8 | 3 | 1 | 2 | |
| 23 | Do. | Pyinmana | 108 | 7 | 2 | 1 | 2 | |
| 24 | Do. | Tônbo | 384 | 40 | 32 | 7 | 10 | |
| | | Total | 4,837 | 345 | 357 | 64 | 98 | |
| 25 | Prome | Prome Town | 9,487 | 288 | 19 | 31 | 54 | |
| 26 | Mahathaman | Tanbauk Town | 169 | 10 | 5 | 3 | 4 | |
| 27 | Do. | Ywathit | 114 | 8 | 4 | 3 | 9 | |
| 28 | Do. | Latkôkpin | 121 | 7 | 5 | 4 | 5 | |
| 29 | Do. | Wetmyadaw | 184 | 11 | 7 | 3 | 7 | |
| 30 | Do. | Allodawya | 158 | 9 | 6 | 4 | 6 | |
| 31 | Shwelè | Ywadaung | 86 | 3 | 2 | 1 | 1 | |
| 32 | Do. | Chaungzauk | 109 | 5 | 4 | 3 | 1 | |
| 33 | Do. | Yathit | 221 | 11 | 6 | 4 | — | |
| 34 | Do. | Ywabu | 110 | 7 | 5 | 3 | — | |
| | | Total | 10,759 | 359 | 63 | 59 | 87 | |
| | | Grand total | 18,237 | 806 | 556 | 212 | 263 | |

From J. K. MACRAE, Esq., Deputy Commissioner, Hanthawaddy, to the COMMISSIONER OF THE PEGU DIVISION.—No. 25, dated the 7th December 1891.

IN continuation of my Judicial Department letter, No. 565-25, dated the 30th November 1891, on the measures to be adopted to prevent the use of opium and opium smuggling in Burma, I have the honour to state that I omitted one suggestion which will have the effect of making officers issuing opium more careful, as it will serve to place the blame of their negligence on the right shoulders.

2. The usual and proper practice, when delivering opium from a treasury, is to open every case, count the balls, remove the outside wrapper, and cut each ball in half with a da. The farmer then (if he likes) replaces the outer wrapper and takes the opium away.

The police and excise officers frequently come upon balls of smuggled opium just in the same form as when they left the treasury, but as the cuts are made in much the same way, in all Burma treasuries, it is impossible to tell from what district the smuggled balls have emanated. It is therefore very desirable to have a separate mark for each district, and the simplest way of doing this is to stamp each ball on the inner wrapper (which adheres to the drug and cannot be taken off) with the date seal of the issuing district at the time the opium is delivered.

3. The consequences of an order to this effect would, I think, be immediately beneficial by making district officers more alive to their responsibilities.

From D. NORTON, Esq., Commissioner of the Irrawaddy Division, to the SECRETARY TO THE CHIEF COMMISSIONER, Burma.—No. 17-41Ex., dated the 25th December 1891.

I HAVE the honour to submit the report and statistics called for in your Financial Department Proceedings, No. 10E., dated the 29th August 1891, on the subject of checking the use of opium by Burmans. I send the reports and statements of the district officers in original, as this seems to be desired, but at the same time I shall make the fullest use of them for the purposes of my own report.

2. There is nothing in the district reports bearing directly on the question of the difference in the effect of opium on non-Burmans and Burmans respectively. I have, however, made some personal inquiries into this matter. Intelligent Burmans tell me that there is no physical or constitutional reason why the use of opium should be specially deleterious to Burmans as a race, but that it is so partly because the Burman takes to it late in life without acquiring a habit of restraint and partly because by using opium he breaks one of the five commandments of Buddha. A Chinaman does not, by the use of opium, forfeit, as a Burman does, either his self-respect or the good opinion of his fellows. No doubt, in addition to these reasons we have the fact that Burmans are a peculiarly impulsive people who take nothing, except work, in moderation.

3. The statistics collected through headmen and lugyis of the number of Burmans who have taken to the use of opium and the number of such who have been physically wrecked thereby or have taken to crime

APPENDIX L.

scarcely bear close examination. For instance, the figures for the 12 large villages selected in Yandoon and Danubyu show that opium-eating and opium-smoking has had a deleterious effect on all who use the drug. On the other hand, in Thayetmyo, excluding Minhla, only three persons appear to have suffered physically or mentally from among 363 opium-eaters and smokers, of whom 50 had taken to crime. The figures for Minhla show that out of a total of 41 opium consumers one has taken to crime, while 25 have been physically ruined thereby. Upon this point the following information taken from the second report of Major Butler, Deputy Commissioner of Henzada, is interesting. In Henzada township out of 1,423 opium consumers 592 have been in jail, and out of 200 opium consumers in Kyangin 59 have been in jail, and for all the towns and villages dealt with the Deputy Commissioner says that of 3,589 opium consumers no less than 1,348 or one-third of them have been in jail. Major Butler, who has spent years in Henzada, considers that his figures prove that the terms "opium-eater" and "jail bird" are almost synonymous. Instances might, of course, be cited in which the commission of crime has preceded rather than followed opium-eating. Outlaws who take refuge in malarious jungles almost invariably consume opium. Again, it must be remembered that Burman magistrates would, if they could, and sometimes do, demand security for good behaviour from opium consumers. The Deputy Commissioner of Thôngwa writes that his figures show that 52 per cent. of the opium consumers in his district have been ruined by its use. My own opinion is that these statistics reflect the opinions of the lugyis who supplied them as well as the actual facts.

4. There is no doubt that eating is the common form of consumption of opium in this division; but exactly the reverse is the case in the large towns, where appliances for smoking are more readily available. The Deputy Commissioner of Thôngwa, despite his statistics, which are for towns, says that the vast majority of the consumers of opium eat it. I am informed that fishermen, a very numerous class in Thôngwa, as a rule eat opium; but I cannot assert that the use of the drug is necessary for them in the exercise of their occupation.

5. The Deputy Commissioners of Bassein, Henzada, and Thayetmyo are of opinion that it would be possible to enforce the suggested prohibition; but the Deputy Commissioner of Thôngwa thinks otherwise and asserts that no middle course short of absolute prohibition is practicable. All admit that authorised consumers will smuggle on a larger scale than they do now and that they will supply Burmans with the drug. No Deputy Commissioner wants an opium shop in his district, and Bassein suggests that Chinese, Shans, and cognate races should draw their supplies from Rangoon, Mandalay, and Bhamo only. In my opinion it will be easier, leaving the question of cost out of consideration, to enforce the suggested prohibition than it is to work the law as it now stands. And it would be easier still of enforcement if the prohibition, for the sake of the good of the greatest number, were extended, except perhaps in the case of very large towns, to non-Burmans as well as Burmans. Of course smuggling on a more or less extensive scale would be carried on, as in the case of ganja, but the quantities of the drug consumed would decrease largely instead of increasing enormously as has been the case of late years. In Burmese times the use of opium was absolutely prohibited, and it was proclaimed through the streets of Henzada that to use opium was an offence punishable with death. All the same opium was then easily procurable at 12 annas a tola. But the Government now is stronger than it was then, and, if the suggested prohibition has worked fairly well in Upper Burma, it should, even at a great present sacrifice of revenue, be given an honest trial in the older and richer districts of the delta.

6. The objection of the Government of India to the proposed prohibition, described in the 6th paragraph of your letter, applies with equal or greater force to the law as it now stands in Lower Burma. There will be no uncertainty about the proposed prohibition, while the element of uncertainty comes in now and it is this very element which encourages blackmailing. Now a police officer who finds a small quantity of opium in the possession of a Burman can send him up for trial unless the Burman can satisfy the policeman by a show of evidence or of blackmail, or of both, that he obtained the opium lawfully. But not one consumer in 10 does actually obtain his opium licitly; the large majority of the consumers never visit the licensed opium shops at all. The licensed vendors who now smuggle wholesale —they must do so in order to dispose of their large drawings from the Government treasuries—do bribe the police, and they can afford to do so better now than they will be when their minimum fees are fixed and when the issues of Government opium to them are restricted to the approximate requirements of the non-Burman population. I attach the utmost importance to the restricting of the issues of Government opium to licensed vendors.

I am sorry to say that Deputy Commissioners do not seem to expect any very substantial help in the enforcement of the suggested prohibition from Burman elders. I know, however, that many ywathugyis or village headmen are most anxious to have powers to deal with petty opium cases, and I am distinctly of opinion that blame would largely attach to any district officer who might fail to utilise in this particular the strong anti-opium feelings which undoubedly exist among carefully selected and influential village officers. It is neither necessary nor desirable that the regular police should be the only preventive agency. There should not only be carefully selected excise establishments, but also selected headmen of villages should be invested with powers to deal with petty offences against the proposed law; they might, for instance, dispose of first offences where the quantity possessed was one tola or less. The employment of the village officials in such petty cases would utilise their anti-opium feelings without dragging them away from their villages too frequently to give evidence before distant courts, and it would also form an important check on any action of the regular police in the direction of blackmailing.

7. The means suggested by the district officers in this division of alleviating the proposed prohibition in the case of Burmans who have become accustomed to the use of opium do not disclose much sympathy for the habitual consumers. Henzada deprecates all palliative half-measures and suggests—somewhat reluctantly—that opium might be sold as medicine at dispensaries to persons who could not get on without it. Bassein would prepare final lists of confirmed opium-smokers and would supply diminishing quantities of the drug to them through township officers. Thayetmyo is in favour of absolute prohibition, allowing temporary sufferers to resort, as they often do now, to the local hospitals in order to wean themselves of the habit. Thôngwa would not allow consideration for the degraded minority to stand in the way of a reform which is necessary in the best interests of the overwhelming majority. Mr. Courneuve would, however, give opium consumers' two years' notice of what was to about happen. It seems to me that the way for absolute prohibition could be prepared in a year or two by limiting the supplies of opium issued to the licensed vendors, by fixing the minimum retail price of the drug, by isolating the opium shops and placing excise officers in joint charge of them, and by reducing the amount that may be sold to or possessed by any one consumer from three to two tolas. It is as essential that an Excise officer should be maintained at an opium farm as it is that one should superintend the working of a distillery or of a liquor depôt.

8. None of the Deputy Commissioners attach much importance to the question of whether opium shops should be closed to consumption on the premises. I have myself visited several opium shop at various times, and I am inclined to agree with the district officers in thinking this matter of comparatively little importance. It is, however, undoubtedly of some moment, especially when taken in connexion with the systematic efforts made to put down private opium dens. It would, I think, involve little or no hardship to any non-Burman to close the licensed opium shops against all consumption on the premises, and at any rate Burmans should be forbidden the use of such shops. A point, if not a very important one, would be gained if we could thus prevent beginners from associating with bad characters and from obtaining the drug in the mild and attractive forms in which it is now prepared for their special benefit in opium shops and dens.

---

From Lieutenant G. E. T. GREEN, Deputy Commissioner, Bassein, to the COMMISSIONER OF THE IRRAWADDY DIVISION.—No. 906-8—7, dated the 29th October 1891.

I HAVE the honour to reply to your Financial Department, No. 3,068, dated the 14th September 1891.

2. The Subdivisional Officer, Ngathainggyaung, has enumerated the number of men addicted to the use of opium in the towns of Ngathainggyaung and Yegyi; the number is 135. Out of these 81 eat opium and 54 smoke it.

3. The ages of these men vary upwards from 16 years of age.

4. There exists a very general consensus of opinion that the use of opium is greatly on the increase. The fact cannot, in my opinion, be denied, and, moreover, the old feeling which formerly existed and which stamped an opium-smoker as an outcast of society seems to be dying out. There is no doubt that many young men consider opium-smoking a manly vice.

5. A curious fact regarding the returns I have received is that the occupation of all the opium consumers has been returned as "cooly."

6. I am in favour of prohibiting the use of opium to Burmans and of restricting sales to such an extent that the drug will not be obtainable in any but small quantities.

7. The question of how to arrange for the requirements of confirmed opium-smokers is a complex one.

I would suggest that if sales are eventually either prohibited or restricted, the number of confirmed opium-smokers in every township be enumerated and that the township officer issue to each man a supply monthly. The amount would be gradually reduced until within a period of a year or two no issues to Burmans would be necessary.

I believe that this plan is practicable and that the carrying of it out would not involve very much labour.

8. As regards the Chinese and other opium-consuming races I would provide licensed shops through Government agency in large towns like Rangoon, Mandalay, and Bhamo, but in the districts I would have these people to make their own arrangements for the purchase of the drug.

9. If licensed shops are to exist, I see no reason why smoking should not be carried on on the premises.

---

From Lieutenant G. E. T. GREEN, Deputy Commissioner, Bassein, to the COMMISSIONER OF THE IRRAWADDY DIVISION.—No. 932-8—7, dated the 11th November 1891.

I HAVE the honour to reply to your Financial Department, No. 3,686-41Ex., dated the 9th November 1891.

2. The common form of consumption of opium in this district is by eating it.

3. As regards the Bassein district I do not think that the illicit trade in foreign opium has at any time been serious. The great profits which the Chinese licensees have derived have accrued from the illicit retailing of opium by agents of the former in distant tracts. If the sale of opium be prohibited generally, then foreign opium will of necessity be smuggled in large quantities all over Burma and the illicit trade must prove lucrative. A well organised police should be able to oppose this trade to some extent, but the police force alone will not suffice. A carefully selected Excise Department for each district will be necessary. Those districts more nearly situated to the frontier, from which smuggling is to be expected, will require, of course, a more extensive establishment than those more remote.

4. The opium sales since the establishment of the Excise Department in this district fully testify to its value in checking the illicit trade formerly existing.

5. I look for no support from Burman lugyis. Those capable of strong convictions will rarely have the moral courage and desire to assist in any measure for their being carried out.

APPENDIX L.

From D. J. A. CAMPBELL, Esq., Deputy Commissioner, Thayetmyo, to the COMMISSIONER OF THE IRRAWADDY DIVISION.—No. 1,015-4—12, dated the 27th November 1891.

I HAVE the honour to submit the report on opium called for in the Chief Commissioner's Financial Department, No. 10E., dated the 29th August 1891.

1. Tables are attached giving statistics of opium-eaters and smokers in selected villages in the districts. From these figures it would appear that opium-eaters are more numerous than smokers. I should have thought that the reverse would be the case, but smoking is more in evidence, while eating can be carried on more secretly.

A considerable number of opium consumers have taken to crime, but only three are given as having suffered physically or mentally from the use of the drug.

More reliable conclusions will probably be obtained from the returns called for from the jails. Opium-smoking, &c. is more common in the towns than in the district. With regard to the towns of Thayetmyo and Allanmyo the Deputy Superintendent of Police says: "The male population of Thayetmyo is 6,500 and the "per-centage of those who indulge in opium in either "form is at the lowest 6 per cent. In Allanmyo, "Yataung, with a male population of 4,000, the per-"centage is about 25 to 30 per cent. and is said to "be on the increase." The District Superintendent of Police further says that in every police guard in the district there is an average of at least two opium-smokers who, in the majority of instances, become so after leaving the force.

The above facts sufficiently prove the large consumption of opium, but the proportion of those physically or mentally wrecked by its use is small.

2. The opium habit has got such a strong hold of the people that the prohibition will not be an easy matter. What with smuggling and obtaining it from authorised consumers, Burmans are sure to get hold of opium. At the same time I believe the prohibition can be enforced, and I think an attempt ought to be made to do so.

3. *Paragraph* 6.—This objection exists now, as the Chinamen can and do pay the police higher sums for conniving at illicit sales than the latter get in rewards on convictions. This evil has already been pointed out. I do not think it will be any the worse under the proposed arrangement than it is now.

Notwithstanding the strong feeling of the Burmese against opium, I doubt whether much help can be looked for from the lugyis to suppress it. Thugyis and ywathugyis in the exercise of their powers as excise officers could do much to stop the use of opium if they are really in earnest about it.

4. With regard to paragraph 7 I think the prohibition to be effective should be complete; the making of exceptions would render it easy for opium to be introduced into villages by the excepted persons. It is quite possible to break people of the use of opium, and if opium-eaters cannot do this for themselves they can be treated at the hospital.

In the Allanmyo Hospital I came across cases of Burmans who came in voluntarily to be cured of using opium, and Mr. Thomas, the hospital assistant, informed me he had made many cures.

5. *Paragraph* 8.—As far as this district is concerned I would recommend the closing of the opium shop altogether. It has only been open for about three years and could well be dispensed with. Smuggling could then be more thoroughly coped with. If this is not approved, then I would recommend the suggestion (*b*) being adopted, namely, to make it punishable for a Burman to be found in an opium shop or in possession of opium or indulging in it in any form.

APPENDIX L.

STATEMENT giving STATISTICS regarding OPIUM-EATERS, &c.

| District. | Sub-division. | Township. | Town or Village. | Number of Burmese. | | Number who appear to have suffered Physically or Mentally from Opium. | Number who have taken to Crime. |
|---|---|---|---|---|---|---|---|
| | | | | Opium-eaters. | Opium-smokers. | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| Thayetme | Thayetmyo | Mindôn | Mindôn | 14 | — | — | 4 |
| | | | Ôkpo | 7 | — | — | 2 |
| | | | Kywèbe | 2 | — | 1 | 1 |
| | | | Kyigôn | 2 | — | — | 1 |
| | | | Thadaywa | 1 | — | — | — |
| | | | Minywagaing | 1 | — | — | — |
| | | | Pyaungywa | 3 | — | — | — |
| | | | Tanbingôn | 1 | — | — | — |
| | | | Thapanyaung | 5 | — | — | 1 |
| | | | Hmyônywa | 3 | 3 | — | 3 |
| | | | Kyônbyu | 2 | 2 | — | — |
| | | | Didubin | 1 | 1 | — | — |
| | | | Myebya | 1 | — | — | — |
| | | | Mibauk | 3 | 3 | — | 2 |
| | | | Taungpila | 1 | 1 | — | — |
| | | | Nyaungkyidauk | — | 2 | — | — |
| | | | Yôndaung | 1 | — | — | — |
| | | | Sagadè | — | 6 | — | — |
| | | | Kubyu | — | 1 | — | — |
| | | | Kangôn | — | 2 | — | — |
| | | | Pyaungbya | 3 | 3 | — | — |
| | | | Daungdaik | 2 | 1 | — | — |
| | | | Pônywa | 2 | 2 | — | — |
| | | | Thwekyaukma | — | 9 | — | 3 |
| | | | Lebaya | — | 1 | — | 1 |
| | | | Lèlugaung | 1 | 1 | — | — |
| | | | Ywapalè | — | 2 | — | — |
| | | | Tagaungnet | — | 1 | — | — |
| | | | Taungbwè | — | 3 | — | — |
| | | | Pangyôn | — | 2 | — | — |
| | | | Total | 56 | 46 | 1 | 18 |
| | | Thayetmyo | Pauk-ka-aung | — | 7 | — | — |
| | | | Magyidaw | — | — | — | — |
| | | | Tôndaung | 2 | 6 | — | — |
| | | | Thanyinmo | 3 | 1 | 2 | 1 |
| | | | Shanywa | — | 1 | — | — |
| | | | Bangôn | — | 1 | — | — |
| | | | Twinlè | — | — | — | — |
| | | | Thayetkôn | 2 | — | — | 2 |
| | | | Alatlè | — | 4 | — | 4 |
| | | | Total | 7 | 20 | 2 | 7 |
| | | Kama | Inlettaw | — | 7 | — | 7 |
| | | | Ôkshitcho | — | 1 | — | 1 |
| | | | Kyaukbin | — | — | — | — |
| | | | Shangwinywa | — | 1 | — | 1 |
| | | | Total | — | 9 | — | 9 |
| | | | Total, Thayetmyo sub-division. | 63 | 75 | 3 | 34 |
| Myedè | Myedè | | Nyaungbinzeik | 26 | 3 | — | — |
| | | | Myinsu | 3 | 2 | — | — |
| | | | Zeyawadi | 2 | — | — | — |
| | | | Thayettaw | 1 | — | — | — |
| | | | Kyauk-o | — | — | — | — |
| | | | Sagyi | 2 | — | — | — |
| | | | Thèin | 9 | 2 | — | — |
| | | | Kyundaung | 3 | — | — | — |
| | | | Samyaywa | 1 | 1 | — | — |
| | | | Ôkshitgôn | 1 | 10 | — | 1 |
| | | | Nyaungbintha | — | — | — | — |
| | | | Letpandôn | — | 1 | — | — |
| | | | Myohla | 13 | 6 | — | 11 |
| | | | Thankyeik | 6 | — | — | 2 |
| | | | Sakangyi | 7 | — | — | 1 |
| | | | Gôndaw | 7 | 6 | — | — |
| | | | Uyinywa | 1 | — | — | — |
| | | | Thanywa | — | 2 | — | — |
| | | | Thanat | 2 | — | — | — |
| | | | Kyetyôunngè | 1 | — | — | — |
| | | | Kyetgôngyi | 1 | — | — | — |
| | | | Tibin | 1 | — | — | — |
| | | | Inlè | 7 | — | — | — |
| | | | Kodaung | 10 | — | — | — |
| | | | Thannyo | 1 | — | — | — |
| | | | Sakangyi | 1 | — | — | — |
| | | | Thayetsan | 1 | — | — | — |
| | | | Thapansan | 1 | — | — | — |

| District. | Sub-division. | Township. | Town or Village. | Number of Burmese. Opium-eaters. | Opium-smokers. | Number who appear to have suffered Physically or Mentally from Opium. | Number who have taken to Crime. |
|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| Thayetmyo—*cont.* | Myedè—*cont.* | Myedè—*cont.* | Thabyèsan | 7 | — | — | — |
| | | | Natmaukywa | 2 | — | — | — |
| | | | Thetngèbyin | 7 | — | — | — |
| | | | Hnaungsan | 1 | — | — | — |
| | | | Tayôkbin | 1 | — | — | — |
| | | | Ngahlauk | 5 | — | — | — |
| | | | Pyalo | — | — | — | — |
| | | | Inywa | 3 | — | — | — |
| | | | Indawtha | 5 | — | — | — |
| | | | Sindôk | 1 | — | — | — |
| | | | Total | 140 | 33 | — | 15 |
| | Minhla | Taingda | Shandatgyi | 5 | 7 | — | — |
| | | | Shandatngè | 4 | 3 | — | 1 |
| | | | Kyauklakywa | 2 | 3 | — | — |
| | | | Kywèkyaw | — | 1 | — | — |
| | | | Kyetlaung | — | 1 | — | — |
| | | | Tatlèwa | 3 | 1 | — | — |
| | | | Htana | — | 4 | — | — |
| | | | Taingda | 3 | 5 | — | — |
| | | | Htana | 2 | — | — | — |
| | | | Myothit | — | 5 | — | — |
| | | | Htana | 10 | — | — | — |
| | | | Total | 29 | 30 | — | 1 |
| | | | Abstract. | | | | |
| | | Thayetmyo township | | 7 | 20 | 2 | 7 |
| | | Mindôn township | | 56 | 46 | 1 | 18 |
| | | Kama township | | — | 9 | — | 9 |
| | | Myedè township | | 140 | 26 | — | 15 |
| | | Taingda township | | 29 | 30 | — | 1 |
| | | Total of district | | 232 | 131 | 3 | 50 |
| Minhla | Minhla | Yenama | | — | 8 | 8 | — |
| | | Taungywa | | 6 | 8 | 3 | — |
| | | Paunggadaw | | 4 | 4 | 3 | — |
| | | Linkè | | 2 | 9 | 11 | 1 |
| | | Total | | 12 | 29 | 25 | 1 |

From S. H. T. DE LA COURNEUVE, Esq., Deputy Commissioner, Ma-ubin, to the COMMISSIONER OF THE IRRAWADDY DIVISION—No. 1609-12—5, dated the 2nd December 1891.

I HAVE the honour to submit the report called for in Financial Department, No. 10E., dated the 29th August 1891.

2. With reference to the information required in the penultimate paragraph of paragraph 2 the following is the result of the investigation by the subdivisional officers of Ma-ubin, Yandoon, and Pantanaw :—

| | Burmans. Opium-smokers. | Burmans. Opium-eaters. | Number upon whom it has had deleterious Effects. |
|---|---|---|---|
| Pantanaw— | | | |
| Pantanaw town | 30 | 30 | 25 |
| Tse-netywa | 10 | 2 | 2 |
| Minsi | 4 | 2 | 1 |
| Zayathla | 2 | 2 | 4 |
| Danubyu— | | | |
| Danubyu | 19 | 4 | 23 |
| Akyaw | 4 | 1 | 5 |
| Nyaungyaung | 4 | 1 | 5 |
| Yandoon— | | | |
| Mezele | 6 | — | 6 |
| Do. East | 4 | — | 4 |
| Katkia | 1 | 2 | 3 |
| Kyun-u | — | 1 | 1 |
| Kyuntama | — | 12 | 12 |
| Lamaing | — | 6 | 6 |
| Ywathit | 8 | 2 | 10 |
| Pa-hli | — | 7 | 7 |
| Inma | 1 | 25 | 26 |

| | Burmans. Opium-smokers. | Burmans. Opium-eaters. | Number upon whom it has had deleterious Effects. |
|---|---|---|---|
| Ma-ubin— | | | |
| Ma-ubin | 29 | 5 | 20 |
| Minbaw | 9 | 2 | 1 |
| Kyausêk | 6 | 1 | 2 |
| Letkôpin | 1 | — | — |
| Thaunglu | 4 | — | 2 |
| Thôngwa | 10 | 10 | 3 |
| Moleso | 5 | 2 | 2 |
| Tane | 8 | 5 | 1 |
| Migyaungye | 2 | 1 | 2 |
| Sitchaung | 5 | 3 | 3 |
| Saiktha | 4 | 2 | 2 |
| Sakangyi | 2 | 1 | 1 |
| Yelègalè | 15 | 5 | 5 |
| Chaukywa | 4 | 2 | 2 |
| Tawtolot | 2 | 1 | 1 |
| Kyaumagne | 2 | 3 | — |
| Ngapyagyaung | 4 | — | — |
| Tayaw | 5 | 2 | — |
| Taungyagyi | — | 1 | — |
| Kathabaing | — | 1 | — |
| Total | 210 + | 144 = 354 | 187 |

I regret I have no statistics from the Pyapôn subdivision. From the above figures it will be seen that opium-smoking is the more common form of consumption in the villages selected. Amongst the places selected were the towns of Ma-ubin, Pantanaw, and

APPENDIX L.

Danubyu. These swell the total of smokers against eaters. Facilities in the shape of the friendly pipe exist in large centres, but it would be found, if a census of the whole district could be taken, that the vast majority of the people who consume opium eat it.

3. The report received, and the opinions expressed by the lugyis whom I have consulted, all agree that the prohibition in the manner suggested is not practicable, for so long as opium is obtainable, so long will men manage to get it; and to treat the indigenous race of the country in an invidious manner does not seem the proper course to pursue, much as it might be to their advantage. Personally, though strongly in favour of the scheme laid down by the Chief Commissioner, I do not see how it can be worked. I foresee that if Burmans are to be permitted to register themselves as foreigners for the purposes of prohibition, that they in time will become the disseminators of opium all over the province.

Really, without absolute abolition of opium, the question is so surrounded by difficulties that it is a very difficult matter to form any opinion or to offer any practical advice. I am strongly in favour of abolition, as I see no middle course which will effect the object in view. It is a mistaken sympathy to feel for the degraded wretches who have made themselves slaves to the drug. The entire abolition, or the absolute prohibition, of opium to Burmans would not take immediate effect. It might come into force two years hence and be publicly notified, so that Burmans addicted to its use might wean themselves by degrees. I know many instances in which men have had the strength of will to break off the habit, and if it was known that after a specified time supplies could not be procured, many would adapt themselves to circumstances and break off the habit. It is reasonable to suppose that the majority would do so, and as for the residuum I do not think they are to be considered when the welfare of the majority is at stake. There are many arguments that the use of opium is not deleterious, in fact that its use in moderation is stimulating to Eastern races, as liquor is to Europeans in this climate. Applied to many races no doubt this is correct, but I think the few figures adduced by the limited inquiries instituted show that this does not apply to Burmans. The figures show that 52 per cent. of the opium consumers have been ruined by its use, which speaks for itself. The fact is that a Burman cannot do anything in moderation; it is not his nature. He will take opium and drink till he kills himself, and he will gamble his all—even down to pawning himself.

4. With reference to the opinions called for in paragraph 8, I agree with the views expressed, namely, that it is not desirable to prohibit the consumption of opium on the premises, but I would prohibit the use of the shops to Burmans, that is to say, no Burman should consume the opium he purchases on the premises. With the Burman gregariousness of vice means gregariousness in crime, and many a crime has been hatched in the opium den. This at least we can put a stop to by closing them to Burmans.

5. I do not know whether this is the proper place to put forward suggestions on the opium question, but I venture to submit the following. If figures are to be believed—it is a generally admitted fact that they are incontrovertable—the consumption of opium is enormously on the increase despite our efforts to the contrary. These efforts have been in the direction of closing the majority of shops and raising the price of the drug. I attach a table showing the opium sales in this district since its formation in 1876-77. In that year there were three shops and the issues from the treasury were 1,613 seers. In the four years following the number of shops increased to six and the average annual issue rose to 4,774 seers. In 1881-82 the number of shops was reduced to three and the issue fell to 2,561 seers. In 1882-83 the shops were reduced to two and the issue was 3,498. The same number of shops were continued up to 1886-87 and the issue rose to 5,599, the average for the five years being 4,652 seers. In 1887-88 the shops were reduced to one and the issue fell to 4,010. In 1888-89 the number of shops was again two and the issue rose to 6,758. In 1889-90 the number was again reduced to one and has remained at that figure since, the issue of opium in 1889-90 being 6,386 and in 1890-91 6,380. Up to the 1st December this year the issues have been 5,536, and as we have still a third of the year to run, and that the busiest time, I estimate that the total issues will reach 8,000 seers, or roundly speaking 200 maunds. It will thus be seen that the issues to one shop is now nearly double of that to the former six shops. To suppose that this enormous quantity is retailed according to law in the Yandoon shop would be folly. It is issued broadcast all over the country, and with a venal police and excise department it is utterly hopeless to prevent it; even with an immaculate agency at our command, such is the cunning and ingenuity of the Chinaman that I very much doubt whether we should be able to contend against illicit issue. The only course which suggests itself to me is to restrict the issue. For easy calculation, take the license fee at Yandoon to be Rs. 30,000 (it is actually Rs. 28,900), and the issues to be 200 maunds. The proportion of issue to license fee is one maund for every Rs. 150. Suppose, therefore, we fix the license fee at Rs. 6,000 and restrict the issue to 40 maunds. By doing this a considerable revenue would be sacrificed, but we should show the world that we are earnest in our endeavours to suppress or restrain within proper limits the opium traffic. I have never yet met a member of the general public who believed in the sincerity of our intention with regard to this traffic; the taunt is always that Government is afraid to sacrifice the revenue.

6. Another plan suggests itself to me. At present the retail price of opium is its weight in silver. In disposing of the licenses I would fix a minimum fee for the license, but that minimum should be so high as to force the retail price of opium up to its weight in gold. I simply throw this out as a suggestion which may or may not be thought worth considering. It certainly does not commend itself to me in the same manner as the proposal for restriction does. I shall have more to say on this point when reporting on the minimum to be fixed for the Yandoon fee for the forthcoming year.

TABLE showing OPIUM taken out from the TREASURY at MA-UBIN.

| Year. | Pyapôn. | Yandoon. | Pantanaw. | Ma-ubin. | Danubyu. | Shwelaung. | Total Seers. | License Fees. | Average. |
|---|---|---|---|---|---|---|---|---|---|
| | Seers. | Seers. | Seers. | Seers. | Seers. | Seers. | | Rs. | |
| 1876-77 - | 310 | 600 | 703 | — | — | — | 1,613 | 14,610 | |
| 1877-78 - | 890 | 910 | 440 | 120 | 587 | 1,139 | 4,086 | 19,400 | |
| 1878-79 - | 980 | 1,190 | 630 | 534 | 685 | 960 | 4,979 | 16,410 | |
| 1879-80 - | 920 | 950 | 715 | 275 | 580 | 1,031 | 4,471 | 31,985 | 4,774 |
| 1880-81 - | 1,307 | 1,161 | 641 | 271 | 980 | 1,201 | 5,561 | 33,130 | |
| 1881-82 - | 490 | 1,721 | Abolished | 350 | Abolished | Abolished | 2,561 | 25,900 | |
| 1882-83 - | 1,260 | 2,238 | ,, | Abolished | ,, | ,, | 3,498 | 29,600 | |
| 1883-84 - | 830 | 2,887 | ,, | ,, | ,, | ,, | 3,717 | 22,100 | |
| 1884-85 - | 1,480 | 4,350 | ,, | ,, | ,, | ,, | 5,830 | 26,650 | 4,652 |
| 1885-86 - | 1,131 | 3,489 | ,, | ,, | ,, | ,, | 4,620 | 29,150 | |
| 1886-87 - | 1,958 | 3,641 | ,, | ,, | ,, | ,, | 5,599 | 27,150 | |
| 1887-88 - | Abolished | 4,010 | ,, | ,, | ,, | ,, | 4,010 | 19,800 | |
| 1888-89 - | 2,220 | 4,538 | ,, | ,, | ,, | ,, | 6,758 | 27,500 | |
| 1889-90 - | Abolished | 6,386 | ,, | ,, | ,, | ,, | 6,386 | 24,300 | |
| 1890-91 - | ,, | 6,380 | ,, | ,, | ,, | ,, | 6,380 | 20,130 | |
| 1891-92 - | Abolished up to November. | 5,536 | ,, | ,, | ,, | ,, | 5,536 | 28,930 | |
| | | | | | | | | 396,715 | |

From Major J. BUTLER, Deputy Commissioner, Henzada, to the COMMISSIONER OF THE IRRAWADDY DIVISION.—No. 253-774, dated the 5th December 1891.

IN reply to your Financial Department, No. 3068, dated the 14th September 1891, regarding the opium question, as to the possibility of enforcing the prohibition of possession of opium by Burmans in Lower Burma, I have the honour to state that I see no reason against it being totally prohibited on the following grounds:—

1. The use of it is not a national custom, having been always prohibited by their own Government, and being only used by tribes on their frontier, such as Chinese, Shans, Kachins, Chins, &c., over whom they could exercise little, if any, control.

2. That its use is looked down on by all the leading men of position and influence in the country.

3. That its use by any Burman is at once synonymous to the man being a bad character, and is only made use of by bad characters and their associates, thieves, gamblers, &c.

4. That its continued extension in use is rapidly increasing and likely to lead to a great demoralization of the people.

As to the mode in which it should be prohibited, whether (*a*) by prohibiting the consumption on the premises of licensed shops only or (*b*) prohibiting the use of such shops to Burmans, neither of these measures would appear to me to hit at the root of the matter, for if he is allowed to use it at all, it seems to me quite immaterial whether he uses it in the shop or in his own house.

The shop is generally a small room of 20 by 10 feet and could not possibly contain one quarter of the men who go to buy.

From statistics furnished by the magistrates attached, it is shown that the number of opium consumers, that is, of those who eat the drug in the district, is far greater than those who only smoke it; but the reverse in town. Taking the township of Zalun, in a total of 137 villages containing a total of 8,935 houses there are 414 men who use opium; of these only 113 smoke it, whilst 301 eat it, and of these 414 opium consumers 180 have been in jail.

The Henzada township shows that in a total of 203 villages containing 17,629 houses there are 1,423 opium consumers, of whom 512 eat it and 911 smoke it. Out of these 1,423 persons who use opium 592 have been in jail. Here the smokers are more numerous than the eaters, probably because the farm is in the Henzada township and they can there finds pipes to use it in.

In the Kyangin township there are 101 villages, 4,624 houses, and 200 opium-smokers, of whom 98 are eaters and 102 are smokers, whilst 59 of them have been in jail.

In the other four townships of Lemyethna, Ôkpo, Kanaung, and Myanaung, they have not separated the smokers from the eaters, and made other mistakes in their returns which prevents me quoting details in them. But the general return for the district comes to that in 976 villages in the district there are 3,589 opium consumers, giving an average of three in each village, and of these 3,589 opium consumers no less than 1,348 or one-third of them have been in jail, would go far to show that beinza or opium-eaters and jail-bird are nearly related.

All palliative or half measures hitherto made use of have not only failed in their object, but have had a result totally the reverse intended. For example, the reduction of the number of the shops in 1881 was hoped would have reduced the amount consumed, whereas it led to a direct increase in the consumption, for in 1880-81, when there were two shops, the license sold for Rs. 13,460 and the sale of opium came to Rs. 48,917 or a total of Rs. 62,377. The next year, with only one shop, the license fee went up to Rs. 21,900 and the sale of opium came to Rs. 70,084, or a total of Rs. 91,984 against Rs. 62,377 in the previous year; and in 1890-91 the license fee realised Rs. 39,000 and the sale of opium came to Rs. 233,984, nearly four times the amount of 1880-81. In a period of 10 years the sale has been quadrupled according to the figures, but taking into account that the price of opium had been raised after 1880-81 by one-third of its price would yet show that the amount had trebled in the space of 10 years, which can hardly be called to be supplying a demand; it looks more like creating one.

If total prohibition is not approved of, then the only plan I can suggest would be to abolish the farm altogether and let the opium be sold as a drug at all dispensaries at such an enhanced rate that it could only be purchased by men very urgently in need of it, that is, if opium sells now at Re. 1 a tola, I would sell it at the dispensary at Rs. 10 a tola. A register could be kept of all persons to whom it is sold and the quantity sold.

From statistics obtained from the jail it appears that in 1882 only 37 opium-smokers were admitted, whereas in 1890 the number had risen to 173 and the per-centage of opium-smokers in jail had risen from 6·9 in 1882 to 29·3 in 1890, or nearly four times, which is exactly in the same proportion of increase of opium sold for those years. Now the population in 1880 was 318,077 and by 1890 had only risen to 436,326, that is, about one-fourth or 25 per cent., whereas the amount of opium sold had been trebled and the number of opium-smokers in jail was four times the number of the former year 1880.

| Serial No. | Township. | Circle. | Number of Villages in each Circle. | Number of Houses in those Villages. | Number of Opium-eaters. | Number of Opium-smokers. | Number of Opium Consumers in those Villages. | Amount of Opium consumed. | Number of Opium-smokers who have been in Jail. |
|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | Rs. A. P. | |
| 1 | Zalun | Zalun Myoma | 18 | 1,529 | — | — | 117 | 19 13 0 | 57 |
| 2 | „ | Tanlebin | 50 | 2,291 | — | — | 65 | 8 10 0 | 41 |
| 3 | „ | Thanethabauk | 9 | 369 | — | — | 13 | 38 0 0 | 9 |
| 4 | „ | Nyaungbintha | 17 | 989 | — | — | 67 | 17 0 0 | 6 |
| 5 | „ | Tôntarôk | 24 | 1,305 | — | — | 21 | 3 8 0 | 8 |
| 6 | „ | Apyauk | 12 | 1,270 | — | — | 76 | 10 8 0 | 28 |
| 7 | „ | Taungbôtaya | 7 | 1,182 | — | — | 55 | 13 4 0 | 31 |
| | | Total | 137 | 8,935 | 301 | 113 | 414 | 110 11 0 | 180 |
| 8 | Henzada | Henzada Myoma | 18 | 3,296 | — | — | 1,007 | 314 11 0 | 399 |
| 9 | „ | Anaukpet | 18 | 985 | — | — | 46 | 5 12 0 | 25 |
| 10 | „ | Gyaunkwe | 14 | 1,138 | — | — | 56 | 7 0 0 | 29 |
| 11 | „ | Htezeik | 25 | 1,689 | — | — | 79 | 16 3 0 | 39 |
| 12 | „ | Kyônpa | 13 | 609 | — | — | 18 | 2 3 0 | 6 |
| 13 | „ | Thanunthanaw | 5 | 556 | — | — | — | — | — |
| 14 | „ | Duya | 24 | 2,107 | — | — | 30 | 3 4 0 | 21 |
| 15 | „ | Natnaw | 20 | 1,751 | — | — | 11 | 1 6 0 | 3 |
| 16 | „ | Danbi | 29 | 3,157 | — | — | 114 | 24 11 0 | 50 |
| 17 | „ | Ledikanhla | 15 | 1,331 | — | — | 34 | 3 10 0 | 14 |
| 18 | „ | Kabaing | 22 | 1,818 | — | — | 28 | 3 4 0 | 6 |
| | | Total | 203 | 17,629 | 512 | 911 | 1,423 | 382 0 0 | 592 |

APPENDIX L.

| Serial No. | Township. | Circle. | Number of Villages in each Circle. | Number of Houses in those Villages. | Number of Opium-eaters. | Number of Opium-smokers. | Number of Opium Consumers. in those Villages. | Amount of Opium consumed. | Number of Opium-smokers who have been in Jail. |
|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | Rs. A. P. | |
| 19 | Ôkpo | Ôkpo Myoma | 28 | 1,934 | — | — | 82 | 10 13 0 | 59 |
| 20 | „ | Sibin | 14 | 82 | — | — | 82 | 13 3 0 | 42 |
| 21 | „ | Thetngebyin | 13 | 40 | — | — | 40 | 6 6 0 | — |
| 22 | „ | Chaukywa | 31 | 1,363 | — | — | 24 | 6 14 0 | 9 |
| 23 | „ | Kwingauk North | 18 | 799 | — | — | 74 | 5 1 0 | 24 |
| 24 | „ | Kwingauk South | 10 | 415 | — | — | 19 | 3 12 0 | 5 |
| 25 | „ | Myinwadaung | — | — | — | — | — | — | — |
| 26 | „ | Nyaungywagyi | 37 | 1,689 | — | — | 65 | 8 2 0 | 30 |
| 27 | „ | Nyaungywange | 1 | 95 | — | — | 5 | 0 11 0 | 2 |
| | | Total | 152 | 6,417 | — | — | 391 | 54 14 0 | 171 |
| 28 | Kanaung | Kanaung Myoma | 18 | 1,150 | — | — | — | 13 10 0 | 2 |
| 29 | „ | Obo | 14 | 1,286 | — | — | — | 41 2 0 | 57 |
| 30 | „ | Shwegyin | 19 | 2,057 | — | — | — | 12 3 0 | 25 |
| 31 | „ | Ywedaung | 30 | 1,635 | — | — | — | 6 15 0 | 23 |
| | | Total | 81 | 6,128 | — | — | 423 | 73 14 0 | 107 |
| 32 | Myanaung | Myanaung Myoma | 12 | 1,795 | — | — | — | 26 13 0 | 48 |
| 33 | „ | Tanthônbin | 7 | 702 | — | — | — | 2 14 0 | 8 |
| 34 | „ | Kundaw | 6 | 234 | — | — | — | 1 14 0 | 13 |
| 35 | „ | Theingôn | 6 | 18 | — | — | — | 1 2 0 | 6 |
| 36 | „ | Padaw | 5 | 270 | — | — | — | 1 0 0 | 4 |
| 37 | „ | Kyauktan | 30 | 1,444 | — | — | — | 1 13 0 | 4 |
| | | Total | 66 | 4,463 | — | — | 248 | 35 8 0 | 83 |
| 38 | Kyangin | Kyangin Myoma | 16 | 1,030 | — | — | — | 12 15 0 | 20 |
| 39 | „ | Ywathit | 40 | 1,250 | — | — | — | 4 13 0 | 22 |
| 40 | „ | Petye | 19 | 931 | — | — | — | 2 1 0 | 16 |
| 41 | „ | Myaunggyi | 2 | 2 | — | — | — | — | — |
| 42 | „ | Alôn | — | — | — | — | — | — | — |
| 43 | „ | Sônle | 24 | 1,411 | — | — | — | 4 14 0 | 1 |
| | | Total | 101 | 4,624 | 98 | 102 | 200 | 24 11 0 | 59 |
| 44 | Lemyethna | Saingpyun | 36 | 1,985 | — | — | — | 17 13 0 | 40 |
| 45 | „ | Thaungdan | 107 | 1,372 | — | — | — | 50 10 0 | 72 |
| 46 | „ | Myenu | 50 | 2,323 | — | — | — | 17 1 0 | 33 |
| 47 | „ | Kanindaing | 43 | 1,550 | — | — | — | 6 6 0 | 11 |
| | | Total | 236 | 7,230 | 453 | 37 | 490 | 91 14 0 | 156 |
| 1 | Zalun | | 137 | 8,935 | — | — | 414 | 110 11 0 | 180 |
| 2 | Henzada | | 203 | 17,629 | — | — | 1,423 | 382 0 0 | 592 |
| 3 | Mataungda | | 152 | 6,417 | — | — | 391 | 54 14 0 | 171 |
| 4 | Kanaung | | 81 | 6,128 | — | — | 423 | 73 14 0 | 107 |
| 5 | Myanaung | | 66 | 4,463 | — | — | 248 | 35 8 0 | 83 |
| 6 | Kyangin | | 101 | 4,624 | — | — | 200 | 24 11 0 | 59 |
| 7 | Lemyethna | | 236 | 7,230 | — | — | 490 | 91 14 0 | 156 |
| | | Grand total | 976 | 55,426 | — | — | 3,589 | 773 8 0 | 1,348 |

From Lieutenant-Colonel C. B. COOKE, Commissioner of the Tenasserim Division, to the SECRETARY TO THE FINANCIAL COMMISSIONER, Burma.—No. 5549–1116, dated the 9th November 1891.

WITH reference to the Chief Commissioner's Resolution, No. 10E., dated the 29th August 1891, regarding the checking of the use of opium by Burmans, I have the honour to submit, in original, the following reports received to date from district officers:—

(i.) Letter, No. 495–25, dated the 26th October 1891, from the Deputy Commissioner, Toungoo, and enclosures.

(ii.) Letter, No. 1634-29, dated the 5th November 1891, from the Deputy Commissioner, Shwegyin, and enclosures.

(iii.) Letter, No. 672, dated the 29th October 1891, from the Deputy Commissioner, Tavoy.

(iv.) Letter, No. 6–12—7, dated the 21st October 1891, from the Deputy Commissioner, Mergui.

(v.) Letter, No. 1874–3, dated the 29th October 1891, from the District Superintendent of Police in charge of the Salween district.

2. The report of the Deputy Commissioner of the Amherst district, and my reply to the Chief Commissioners suggestions will follow.

From G. M. S. CARTER, Esq., Deputy Commissioner, Toungoo, to the COMMISSIONER OF THE TENASSERIM DIVISION.—No. 495–25, dated the 26th October 1891.

WITH reference to your letter, No. 4479–1116, dated the 12th September, forwarding copy of the Chief Commissioner's Resolution, No. 10E., dated the 29th August 1891, on the proposal to prohibit the sale of opium to Burmans, and also of the possession of the drug by Burmans, I have the honour to submit a return showing to what extent in certain selected towns and large villages opium is consumed, and the number of Burmans who have been physically wrecked or have taken to crime.

These statistics are only fairly accurate. All Burmans are ashamed of being known to be opium-smokers or eaters, and are most careful to keep their taste for the drug from the knowledge of their relations and neighbours as long as possible. As long as the Government allow the sale of opium by licensed vendors to Burmans, and receive revenue from such licenses, we cannot expect much help from the elders and pôngyis.

It would be very difficult to make them understand that, while receiving a large revenue from the sale of opium, we really wanted to check the use of it. But pro-

hibit the sale of opium to and possession by Burmans, and the elders and respectable men will at once side with us, and without doubt it would be much more easy to check illicit sale. As long as possession of opium is allowed it does not make much difference to the elders where the consumers get it from. They think that attempts to put down illicit sale by Government is to protect the farmers; but I do not think they would allow illicit sales in their villages otherwise. That they know exactly who the vendors in their respective villages are there can be no doubt. Burmans do not learn to smoke in licensed opium shops, but are taught to do so in their own villages by the agents of licensed vendors—Chinamen, two or three of whom may be found in nearly every large village in Lower Burma. I am certain that the large majority of consumers buy their opium illicitly. If the possession of opium in Upper Burma is prohibited I do not see why we should not have a similar rule in Lower Burma.

From my own personal knowledge I know that a large proportion of the population in Upper Burma were addicted to opium when we annexed the country. In Mandalay, in 1885, I found enormous stores of opium amongst the Chinese population, and they admitted that they sold largely to Burmans.

I am of opinion that the only way to check the consumption of opium by Burmans is to enforce the prohibition of sale to and possession by Burmans of the drug.

As regards paragraph 6, I am not of opinion that blackmailing to any extent would not be indulged in by the police. If they tried it they would very soon be brought to book by the village headmen and elders. As I said before, I am certain that the lugyis would help to put down illicit traffic were possession by Burmans illegal.

*Paragraph* 7.—It would not be possible to suddenly stop the use of opium, but anyone can break himself of the habit in a year, as experience in jails has, I think, shown. Let the Government cease to sell the opium shops by auction, and for, say, two years put in some trustworthy person on good pay to conduct the sales on behalf of Government. The officer in charge would see that no person bought more than he could himself consume within a certain time, say, half a tola a day, and that he was allowed no more until reasonable time for the consumption of the amount bought had expired, it would be found that the opium farmer's agents would be unable to procure opium for illicit traffic.

Burmans in this district would find it too great a tax to have to come in to head-quarters every time they wanted opium, and would give it up and break themselves of the habit.

At the end of two years make possession of opium by Burmans illegal, and restrict the issues to Chinamen and others to a certain amount annually.

*Paragraph* 8.—Very little opium is consumed on the premises in Burmese opium shops by Chinamen and non-Burmans. It would be no hardship to them to prohibit the consumption of opium on the premises of licensed shops. The use of shops to Burmans should be prohibited.

List of Opium-smokers and Opium-eaters in Toungoo District.

| Names of Villages. | No. of Houses in Village. | Names of Burmans. | Sex. | Opium-eater. | Opium-smoker. | Whether Health ruined or not. | Taken to Crime or not. |
|---|---|---|---|---|---|---|---|
| | | LAMADAW, NORTH CIRCLE. | | | | | |
| Yakaing Su | 165 | 1. Nga Po Min | Male | — | 1 | Not | No. |
| | | 2. Nga Shwe Dwe | „ | 1 | — | „ | Reputed to be a thief. |
| | | 3. Nga Chit Hpu | „ | 1 | — | „ | No. |
| | | 4. Nga Shwe Hla | „ | 1 | — | „ | |
| | | 5. Nga San Hla | „ | 1 | — | Yes | |
| | | 6. Nga So | „ | 1 | — | „ | |
| | | 7. Nga San Dun U | „ | — | 1 | „ | Reputed to be a thief. |
| | | 8. Nga Myat San | „ | 1 | — | „ | No. |
| | | 9. Nga Myat Tha | „ | — | 1 | „ | Reputed to be a thief. |
| | | 10. Nga Chein | „ | — | 1 | „ | No. |
| Myaukkwin Su | 78 | 1. Nga Po | „ | 1 | — | „ | No. |
| Cemetery Road | 61 | 1. Nga San Hla | „ | — | 1 | „ | No. |
| Lamadaw | 69 | 1. Nga Hman | „ | 1 | — | Not | No. |
| | | 2. Nga Po Sin | „ | — | 1 | Yes | |
| | | 3. Nga Po Min | „ | — | 1 | „ | Reputed to be a thief. |
| | | 4. Ma Minkalay | Female | — | 1 | „ | No. |
| No. 5 Street | 72 | 1. Nga Sa Zee | Male | — | 1 | „ | No. |
| | | 2. Nga Tokgyi | „ | — | 1 | Not | |
| | | 3. Nga Myat Kyaw | „ | — | 1 | Yes | |
| | | 4. Nga Paw | „ | — | 1 | Not | |
| | | 5. Nga Cho | „ | 1 | — | „ | |
| | | 6. Nga Shwe Pyan | „ | — | 1 | „ | Reputed to be a thief. |
| No. 2 Street | 66 | 1. Nga Dipai | „ | 1 | — | Yes | No. |
| | | 2. Nga Hman | „ | 1 | — | „ | |
| | | 3. Nga Wine | „ | — | 1 | „ | |
| No. 3 Street | 27 | 1. Nga Shwe Ohn | „ | 1 | — | „ | Reputed to be a thief. |
| | | 2. Nga Shwe Npôn | „ | 1 | — | „ | „ |
| | | 3. Nga Shwe Nyo | „ | 1 | — | „ | No. |
| | | 4. Nga Shwe San | „ | 1 | — | „ | |
| Pagoda Road | 64 | 1. Shwe E | „ | — | 1 | „ | No. |
| | | 2. Nga Lugalay | „ | — | 1 | „ | |
| | | 3. Nga Paukgyi | „ | 1 | — | „ | Reputed to be a thief. |
| Jail Road | 122 | 1. Nga Kyigine | „ | — | 1 | Not | „ „ |
| | | 2. Nga Sa U | „ | — | 1 | Yes | „ „ |
| | | 3. Nga Shwe Wa | „ | — | 1 | Not | No. |
| | | 4. Maung Hline | „ | — | 1 | Yes | |
| | | 5. Maung Ta Htu | „ | — | 1 | „ | |
| No. 1 Street | 80 | 1. Nga Meik | „ | — | 1 | „ | No. |
| | | 2. Nga Toon | „ | 1 | — | „ | |
| | | 3. Nga Po Maung | „ | — | 1 | „ | |
| McMahon's Road | 40 | 1. Nga Kwe | „ | — | 1 | „ | No. |

APPENDIX I.

| Names of Villages. | No. of Houses in Village. | Names of Burmans. | Sex. | Opium-eater. | Opium-smoker. | Whether Health ruined or not. | Taken to Crime or not. |
|---|---|---|---|---|---|---|---|
| | | LAMADAW, NORTH CIRCLE—*continued.* | | | | | |
| Maung Pan Byu Road | 85 | 1. Nga Po Hla | Male | — | 1 | Yes | No. |
| Convent Road | 46 | 1. Nga Shwe Zan | „ | — | 1 | „ | No. |
| | | 2. Nga Pe | „ | — | 1 | „ | |
| | | 3. Nga Po | „ | 1 | — | Not | |
| Old Court-house Road | 32 | 1. Nga Kala | „ | 1 | — | Yes | No. |
| | | 2. Nga San Hla | „ | 1 | — | Not | |
| | | 3. Nga Aunggyi | „ | 1 | — | Yes | |
| | | 4. Nga Po Sin | „ | 1 | — | Not | |
| | | 5. Nga Thân | „ | 1 | — | „ | |
| | | 6. Nga Po Toon | „ | — | 1 | Yes | |
| | | 7. Nga Po Than | „ | — | 1 | „ | |
| Steel Road | 169 | 1. Nga Pan Tha | „ | — | 1 | „ | No. |
| | | 2. Nga Pya | „ | 1 | — | „ | |
| | | 3. Nga Maung Gyi | „ | 1 | — | Not | Reputed to be a thief. |
| | | 4. Nga Po Htin | „ | — | 1 | „ | No. |
| | | 5. Nga Toon E | „ | — | 1 | Yes | |
| Strand Road | 97 | 1. Nga Tha Kyit | „ | — | 1 | „ | No. |
| No. 9 Road | 12 | 1. Nga Shwe Phoo | „ | — | 1 | „ | No. |
| | | 2. Nga Po Thin | „ | 1 | — | Not | |
| Myitgyi-bauk Road | 15 | 1. Nga Shwe Hline | „ | — | 1 | Yes | No. |
| | | 2. Nga Kyun | „ | — | 1 | „ | |
| | | 3. Nga Aik | „ | — | 1 | „ | |
| | | 4. Nga Shwe Gan | „ | — | 1 | Not | |
| | | 5. Nga Tha Zan | „ | — | 1 | Yes | |
| Hti Hline | 152 | 1. Nga Pai Si | „ | — | 1 | „ | No. |
| | | 2. Nga Tha Baw | „ | — | 1 | „ | |
| | | 3. Nga Shwe Hmoo | „ | — | 1 | Not | |
| | | 4. Nga Po Lut | „ | — | 1 | „ | Reputed to be a thief. |
| Thubayaza Su | 4 | 1. Nga Thauug | „ | — | 1 | Yes | No. |
| | | 2. Nga Thein | „ | — | 1 | Not | |
| | | 3. Nga Hmon | „ | — | 1 | „ | |
| Total | — | 72 | — | 26 | 46 | | |
| | | LAMADAW, SOUTH CIRCLE. | | | | | |
| Lamadaw | 34 | 1. Nga Pan Boo | Male | 1 | — | Not | No. |
| | | 2. Nga Ing | „ | — | 1 | Yes | Reputed to be a thief. |
| | | 3. Nga Hman | „ | — | 1 | Not | No. |
| Chinese Road | 24 | 1. Nga Shwe Yo | „ | — | 1 | Yes | No. |
| | | 2. Nga Aung | „ | 1 | — | Not | Reputed to be a thief. |
| | | 3. Nga Ka Lee | „ | 1 | — | Yes | „ „ |
| | | 4. Nga Pyi | „ | 1 | — | „ | „ „ |
| | | 5. Nga Kan | „ | 1 | — | Not | No. |
| | | 6. Nga Yeik | „ | — | 1 | „ | Reputed to be a thief. |
| | | 7. Nga Kyaw | „ | 1 | — | „ | No. |
| | | 8. Nga So Pay | „ | 1 | — | Yes | |
| | | 9. Nga Tha Aung | „ | 1 | — | „ | |
| Bazaar Road | 73 | 1. Nga Kywin | „ | 1 | — | „ | No. |
| | | 2. U Pay | „ | 1 | — | „ | |
| | | 3. U Htway | „ | 1 | — | „ | |
| | | 4. Nga Shwe Lay | „ | 1 | — | Not | |
| No. 1 Street | 32 | 1. Nga Shwe Gôn | „ | — | 1 | Yes | No. |
| | | 2. Nga U | „ | — | 1 | Not | |
| | | 3. Nga Khet | „ | 1 | — | „ | |
| Pagoda Road | 95 | 1. Nga Myat Tha | „ | — | 1 | „ | No. |
| | | 2. Nga Po Gyi | „ | — | 1 | „ | Reputed to be a thief. |
| | | 3. Nga Pe | „ | — | 1 | „ | No. |
| | | 4. Nga Shwe Lôn | „ | — | 1 | „ | |
| | | 5. Nga Poon Hla | „ | 1 | — | Yes | |
| Gway-zee | 70 | 1. Nga Ohn | „ | — | 1 | Not | No. |
| | | 2. Nga So Pay | „ | 1 | — | Yes | |
| | | 3. Nga Phaw | „ | 1 | — | „ | |
| | | 4. Nga Kan Hla | „ | 1 | — | „ | |
| | | 5. Nga Shwe Ko | „ | 1 | — | Not | |
| | | 6. Di Pay | „ | 1 | — | „ | |
| | | 7. U Shan Byu | „ | 1 | — | Yes | |
| No. 6 Street | 56 | 1. Nga San Yè | „ | — | 1 | Not | No. |
| | | 2. Nga San Ya | „ | 1 | — | „ | Reputed to be a thief. |
| | | 3. Nga Po Kin | „ | 1 | — | „ | No. |
| | | 4. Nga Ohn Boo | „ | — | 1 | „ | |
| | | 5. Mi Tin | Female | — | 1 | „ | |
| | | 6. Nga Po Oh | Male | — | 1 | Yes | |
| | | 7. Nga Kyaw Dun | „ | — | 1 | „ | |

APPENDIX L.

| Names of Villages. | No. of Houses in Village. | Names of Burmans. | Sex. | Opium-eater. | Opium-smoker. | Whether Health ruined or not. | Taken to Crime or not. |
|---|---|---|---|---|---|---|---|
| | | LAMADAW, SOUTH CIRCLE—*continued.* | | | | | |
| No. 5 Street | 69 | 1. Nga San Gyi | Male | — | 1 | Not | No. |
| | | 2. Nga Myine | „ | — | 1 | „ | |
| | | 3. Nga Pike | „ | 1 | — | „ | |
| | | 4. Nga Ohn Gine | „ | — | 1 | „ | Reputed to be a thief. |
| Lake Road | 66 | 1. Nga Shwe Tsee | „ | — | 1 | „ | No. |
| No. 11 Street | 53 | 1. Nga Pe | „ | — | 1 | „ | Reputed to be a thief. |
| Pond Street | 72 | 1. Nga San Dun | „ | — | 1 | „ | No. |
| | | 2. U Saw | „ | 1 | — | Yes | |
| | | 3. Nga Shwe Wa | „ | 1 | — | Not | |
| | | 4. Nga Loo Galay | „ | 1 | — | „ | |
| | | 5. Nga Po Yôn | „ | 1 | — | „ | |
| | | 6. Nga Shwe Gôn | „ | 1 | — | „ | |
| McMahon's Road | 37 | 1. Nga Po Yu | „ | — | 1 | „ | No. |
| | | 2. Nga Poon Aung | „ | — | 1 | „ | |
| | | 3. Nga Po Loo | „ | 1 | — | „ | |
| | | 4. Mi Pyine | Female | 1 | — | „ | |
| | | 5. Nga Po Maung | Male | — | 1 | „ | |
| | | 6. Nga Mè Gaung | „ | — | 1 | „ | |
| | | 7. Nga Myat | „ | 1 | — | „ | Reputed to be a thief. |
| | | 8. Nga Pe | „ | — | 1 | „ | No. |
| | | 9. Ma Mi | Female | — | 1 | „ | |
| | | 10. Nga San Phoo | Male | — | 1 | „ | |
| | | 11. Mi Ohn | Female | — | 1 | „ | |
| | | 12. Nga Taw | Male | — | 1 | „ | Reputed to be a thief. |
| | | 13. Nga Po Toon | „ | — | 1 | „ | No. |
| | | 14. Mi Kyaw | Female | — | 1 | „ | |
| | | 15. Mi E Mya | „ | 1 | — | „ | |
| | | 16. Nga Lut | Male | 1 | — | „ | |
| | | 17. Nga Kho | „ | — | 1 | „ | Reputed to be a thief. |
| | | 18. Po Kyu | „ | — | 1 | „ | No. |
| | | 19. Mi Gyan | Female | — | 1 | „ | |
| | | 20. Nga Ngè | Male | — | 1 | „ | |
| | | 21. Nga Po Ka | „ | — | 1 | „ | |
| | | 22. Nga Taung | „ | — | 1 | „ | |
| | | 23. Nga Po Cho | „ | — | 1 | „ | Reputed to be a thief. |
| | | 24. Mi Ngwè | Female | — | 1 | „ | No. |
| | | 25. Nga Hman | Male | — | 1 | „ | |
| | | 26. Ma Mi | Female | — | 1 | „ | |
| | | 27. U Toon Win | Male | — | 1 | „ | |
| | | 28. Nga Loo Aung | „ | — | 1 | „ | |
| | | 29. Mi Shwe Hmone | Female | — | 1 | „ | |
| | | 30. Nga So | Male | — | 1 | „ | |
| | | 31. Mi Mya | Female | 1 | — | Yes | |
| | | 32. Mi Kun | „ | 1 | — | Not | |
| | | 33. Nga Hman | Male | 1 | — | „ | |
| | | 34. Nga Tan Ywet | „ | — | 1 | „ | |
| Myazeegon Road | 16 | 1. Nga Pe Gyi | „ | — | 1 | „ | No. |
| | | 2. Mi Toke | Female | — | 1 | „ | |
| | | 3. U Po | Male | — | 1 | „ | |
| Nut Sin Su | 78 | 1. Nga Lè | „ | — | 1 | „ | No. |
| | | 2. Nga Mya | „ | — | 1 | „ | Reputed to be a thief. |
| U Po Su | 51 | 1. Nga Po Kan | „ | 1 | — | „ | No. |
| | | 2. Nga Pyaung | „ | — | 1 | „ | |
| | | 3. Nga Po Koing | „ | — | 1 | „ | Reputed to be a thief. |
| O Gôn | 94 | 1. Nga Kyaw | „ | — | 1 | „ | No. |
| | | 2. Nga Po Toon | „ | — | 1 | „ | Reputed to be a thief. |
| Total of Lamadaw South. | — | 94 | — | 37 | 57 | | |
| Total of Lamadaw North. | — | 72 | — | 26 | 46 | | |
| Total of town of Toungoo. | — | 166 | — | 63 | 103 | | |
| | | THAGAYA TOWNSHIP, BAHNAUNG CIRCLE. | | | | | |
| Kan Yo | 60 | 1. Nga Toon Aung | Male | — | 1 | Yes | No. |
| | | 2. Nga Sandun | „ | — | 1 | „ | Reputed to be a thief. |
| | | 3. Nga Pyaw | „ | — | 1 | „ | No. |
| | | 4. Nga Po So | „ | — | 1 | „ | Reputed to be a thief. |
| | | 5. Nga Loo Ngè | „ | — | 1 | „ | No. |
| Total | — | 5 | — | — | 5 | | |

APPENDIX L.

| Names of Villages. | No. of Houses in Village. | Names of Burmans. | Sex. | Opium-eater. | Opium-smoker. | Whether Health ruined or not. | Taken to Crime or not. |
|---|---|---|---|---|---|---|---|
| | | THAGAYA TOWNSHIP, MYOHLA CIRCLE. | | | | | |
| Myohla | 407 | 1. Nga Kaung | Male | — | 1 | Yes | No. |
| | | 2. Nga Pya | „ | 1 | — | Not | |
| | | 3. Nga Zay Gyo | „ | — | 1 | „ | |
| | | 4. Nga Shwe Bu | „ | — | 1 | „ | |
| | | 5. Nga Kyin U | „ | 1 | — | Yes | |
| | | 6. Nga Myat Kè | „ | 1 | — | Not | |
| | | 7. Nga Tha Zan | „ | — | 1 | „ | |
| | | 8. Nga Po Sin | „ | 1 | — | Yes | |
| Daunglangya | 70 | 1. Nga San Dun | „ | — | 1 | „ | No. |
| Total | — | 9 | — | 4 | 5 | | |
| | | THAGAYA TOWNSHIP, KELIN CIRCLE. | | | | | |
| Yedashe | 85 | 1. Nga Shwe Tha | Male | — | 1 | Not | No. |
| Shwegyet-yet | 150 | 1. Nga Po Thin | „ | — | 1 | Yes | No. |
| | | 2. Nga Pyat Lan | „ | — | 1 | „ | Reputed to be a thief. |
| | | 3. Nga Po Kya | „ | — | 1 | „ | No. |
| Pe Tu | 150 | 1. Nga Myine | „ | — | 1 | „ | Reputed to be a thief. |
| | | 2. Nga Hmone | „ | — | 1 | „ | „ „ |
| | | 3. Nga Pyi | „ | — | 1 | „ | „ „ |
| | | 4. Nga Aung | „ | — | 1 | „ | „ „ |
| Total of Kelin Circle. | — | 8 | — | — | 8 | | |
| Total of Bahnaung Circle. | — | 5 | — | — | 5 | | |
| Total of Myohla Circle. | — | 9 | — | 4 | 5 | | |
| Total of Thagaya Township. | — | 22 | — | 4 | 18 | | |
| | | ZEYAWADI TOWNSHIP, KAUNGYAN CIRCLE. | | | | | |
| Oktwin | 270 | 1. Nga Shwe Oke | Male | — | 1 | Not | No. |
| | | 2. Nga Po Kyine | „ | 1 | — | „ | Reputed to be a thief. |
| | | 3. Nga Phaw | „ | 1 | — | „ | No. |
| | | 4. Nga Poo | „ | 1 | — | „ | |
| | | 5. Nga Shwe Po | „ | — | 1 | „ | |
| | | 6. Nga Shwe Tha | „ | — | 1 | „ | Reputed to be a thief. |
| | | 7. Nga San Gyi | „ | 1 | — | „ | No. |
| | | 8. Nga Tha Wet | „ | 1 | — | „ | |
| | | 9. Nga Kya Ni | „ | — | 1 | „ | Reputed to be a thief. |
| | | 10. Nga Toon E | „ | — | 1 | „ | No. |
| | | 11. Nga Maung Gyi | „ | 1 | — | „ | |
| | | 12. Apyu | „ | 1 | — | „ | |
| | | 13. Nga Loo Toon | „ | 1 | — | „ | |
| | | 14. Nga Shwe Zin | „ | 1 | — | „ | Reputed to be a thief. |
| | | 15. Nga Shwe Mhyin | „ | 1 | — | „ | „ „ |
| Total | — | 15 | — | 10 | 5 | | |
| | | ZEYAWADI TOWNSHIP, ZEYAWADI CIRCLE. | | | | | |
| Kyweaikpwe | 180 | 1. Nga Shwe Kyu | Male | 1 | — | Not | No. |
| | | 2. Nga Tha Dun | „ | 1 | — | „ | Reputed to be a thief. |
| | | 3. Myat Tha Gyaw | „ | 1 | — | „ | No. |
| | | 4. Nga Hlway | „ | — | 1 | „ | |
| | | 5. Nga Phayè | „ | 1 | — | „ | |
| | | 6. Nga Shwe Ya | „ | 1 | — | „ | |
| Nyaungchidauk | 40 | 1. Nga Po Nyoon | „ | 1 | — | Yes | Reputed to be a thief. |
| | | 2. Nga Tun U | „ | 1 | — | Not | No. |
| Byu | 35 | 1. Nga Po | „ | — | 1 | „ | No. |
| | | 2. U Thin | „ | — | 1 | „ | |
| Kanyutkwin | 257 | 1. Nga So | „ | — | 1 | Not | No. |
| | | 2. Nga Kyin Thoo | „ | — | 1 | „ | |
| | | 3. Nga Shwe Toon | „ | — | 1 | „ | |
| | | 4. Nga Shwe Myin | „ | — | 1 | „ | |
| | | 5. Nga Shwe Nu | „ | — | 1 | „ | |
| | | 6. Nga Toon E | „ | — | 1 | „ | Reputed to be a thief. |
| | | 7. Nga Shwe Hline | „ | 1 | — | „ | No. |
| | | 8. Nga Pein | „ | 1 | — | „ | |
| | | 9. Nga Po Kin | „ | — | 1 | „ | |
| | | 10. Nga Kywè | „ | — | 1 | „ | |
| | | 11. Nga Tha U | „ | — | 1 | „ | Reputed to be a thief. |
| | | 12. Nga Po Gyi | „ | — | 1 | „ | „ „ |

| Names of Villages. | No. of Houses in Village. | Names of Burmans. | Sex. | Opium-eater. | Opium-smoker. | Whether Health ruined or not. | Taken to Crime or not. |
|---|---|---|---|---|---|---|---|
| | | ZEYAWADI TOWNSHIP, ZEYAWADI CIRCLE—*continued.* | | | | | |
| Okpyat - - | 85 | 1. Nga Kyi - - - | Male - | — | 1 | Not - - | Reputed to be a thief. |
| | | 2. Nga Shwe Hman - | „ - | — | 1 | „ - | „ „ |
| | | 3. Nga Shwe Thi - - | „ - | — | 1 | „ - - | „ „ |
| | | 4. Nga Toon Baw - | „ - | — | 1 | „ - | „ „ |
| | | 5. Nga Tso - - - | „ - | — | 1 | „ - - | „ „ |
| | | 6. Nga Cho - - | „ - | — | 1 | „ - | „ „ |
| | | 7. Ma Oh - - - | Female - | — | 1 | „ - - | No. |
| | | 8. Nga Nyo - - | Male - | — | 1 | „ - | Reputed to be a thief. |
| | | 9. Po Lan - - - | „ - | — | 1 | „ - - | „ „ |
| | | 10. Nga Shwe Hlu - | „ - | — | 1 | „ - | No. |
| Total of Zeyawadi Circle. | — | 32 - - - - - | — | 9 | 23 | | |
| Total of Kaungyan Circle. | — | 15 - - - - - - | — | 10 | 5 | | |
| Total of Zeyawadi Township. | — | 47 - - - - | — | 19 | 28 | | |
| | | BONMADI TOWNSHIP, BONMADI CIRCLE. | | | | | |
| Tabyè - - | 111 | 1. Nga Sine - - - | Male - | — | 1 | Yes - - | Reputed to be a thief. |
| | | 2. Nga San Myein - | „ - | 1 | — | „ - | No. |
| | | 3. Nga Nya Toon - - | „ - | — | 1 | „ - - | Reputed to be a thief. |
| | | 4. Nga Maung Gyi - | „ - | — | 1 | „ - | No. |
| Total - - | — | 4 - - - - - | — | 1 | 3 | | |
| Total of town of Toungoo. | — | 166 - - - - - | — | 63 | 103 | | |
| Total of Thagaya Town. | — | 22 - - - - | — | 4 | 18 | | |
| Total of Zeyawadi Town. | — | 47 - - - - - | — | 19 | 28 | | |
| Total of Bonmadi Town. | — | 4 - - - - | — | 1 | 3 | | |
| Grand total - | — | 239 - - - - - | — | 87 | 152 | | |

October 27, 1891.

G. M. S. CARTER,
Deputy Commissioner, Tangoo.

---

From D. WILSON, Esq., Officiating Deputy Commissioner, Shwegyin, to the COMMISSIONER OF THE TENASSERIM DIVISION.—No. 1634–29, dated the 5th November 1891.

IN obedience to your No. 4478–1116, dated the 12th September, and with reference to the Chief Commissioner's Resolution, No. 10E., dated the 29th August 1891, I have the honour to enclose in a tabular form such information as it has been found possible to collect in the time allowed.

The information may be relied on as pretty accurate. The subdivisional officers and myoôks did not give me *figures* but *names*, which put fudging out of the question.

The variations in the return between the different villages are partly due to differences of opinion (1) as to when a man may be called physically wrecked and (2) as to when he may be said to have taken to crime.

On the former point the obscurity was inevitable, and each officer had to follow his own opinion. On the latter point, I have decided to include as having taken to crime (1) all convicted offenders, and (2) all persons habitually reputed thieves.

Burmans, I am told, smoke opium whenever they can afford it. They eat, generally, not opium, but opium-*ash*, and drink even the water used in cleaning the opium pipes of well-to-do people when unable to afford to pay for "smokes."

If the use of opium by Burmans is prohibited, the first practical question will be: are *half*-Burmans—sons of Burmese mothers and Chinese or Indian fathers—to be classed as Burmans, and what of their children? These questions being settled in advance, the proposed prohibition would probably be practicable. The experience of Upper Burma should be decisive on this point.

The Burman elders are apprehensive of police extortion if the proposed prohibition is put in force. There is no doubt the mischief thereby occasioned would go far to counteract and even prevent any good likely to be done by the prohibition. Any checks on the police action, however, would go far to render the prohibition nugatory. To utilise the strong anti-opium feeling of the lugyis, the ywathugyis might be fully empowered to act under the Opium Act and section 15 of the Opium Act extended to "any persons duly authorised "by any magistrate having jurisdiction in the "locality."

Any Burmans who have been accustomed to the use of opium should be put on the registers, and not merely men over 40. I knew a case of a man under 30 who died when deprived of his usual supply.

If the licensed opium taverns are closed to Burmans, they will simply have recourse more and more to the illicit dens, which abound in every district of Burma. A general "prohibition of consumption on the premises" would do unmixed evil. The "temptation of gregariousness" is a small matter to the opium consumers—a fundamental difference between opium and alcohol. The real remedy would be to have large well supervised shops and *encourage* consumption there.

The other extreme recommended by the District Superintendent of Police of allowing consumption only in licensed shops would also do harm in the same way. We must allow for the idiosyncrasies of human nature. Persons allowed to consume opium should be allowed to choose where and how to enjoy it.

The little fact well known to all officers that in Burmese an "opium-eater" or "opium-smoker" is almost synonymous with "an habitual thief" will, more than any other known to me, indicate how mischievous opium is to the indigenous races.

Mr. Snadden, District Superintendent of Police, Shwegyin, has gone into this matter with great pains. I enclose a copy of his report on the matter.

The subdivisional officers and myoôks have likewise shown considerable zeal in collecting these statistics about opium. It is considered a respectable thing to be hostile to opium-eating and opium-smoking.

APPENDIX L.

This fact greatly discounts the force of much that the Burman lugyis say. Whatever they think on such a matter, they will never *openly* avow any sentiments but those of antipathy to opium. This is partly, I believe, the result of the policy of the native Government, which made other sentiments dangerous, and partly the result of the tendency in human nature to—

"Compound for sins we are inclined to,
By damning those we have no mind to."

Personally, I must confess I am glad there is no necessity for me to express an opinion on the whole subject, having reported on the points referred.

STATEMENT showing the NUMBER of BURMANS who have taken to OPIUM in certain selected VILLAGES in SHWEGYIN DISTRICT.

| Name of Town or Village selected. | Number of Burmans who have taken to Opium. | Number of such physically Wrecked. | Number of such who have taken to Crime. | Remarks. |
|---|---|---|---|---|
| 1. Shwegyin | 86 | 3 | 38 | District Superintendent of Police's remarks apply to these five exclusively. |
| 2. Pyuntaza | 30 | — | 20 | |
| 3. Nyaunglebin | 40 | 11 | 18 | |
| 4. Kyaikto | 37 | 2 | 36 | |
| 5. Kyaukkyi | 17 | 1 | 13 | |
| 6. Paungdawthi | 27 | 15 | 8 | |
| 7. Thayetthamein | 19 | 3 | 3 | |
| 8. Pazunmyaung | 23 | 3 | 7 | |
| 9. Payagyi(Kyônpagu) | 5 | — | 1 | |
| 10. Ônbin (Shweli) | 1 | — | — | |
| 11. Kyaikpi (Kyaikto) | 20 | 1 | 1 | |
| Total | 305 | 39 | 145 | |

D. WILSON,
Officiating Deputy Commissioner,
Shwegyin.

Shwegyin,
November 5, 1891.

---

From W. G. SNADDEN, Esq., District Superintendent of Police, Shwegyin, to the DEPUTY COMMISSIONER, Shwegyin.—No. 1020-11, dated the 2nd November 1891.

WITH reference to your office docket, No. 1310-29, dated the 10th September 1891, undersigned has the honour to attach a statement showing the number of Burman opium-smokers and eaters in certain selected towns and villages in this district.

From the statement it will be seen that over 50 per cent. of the Burman opium-smokers and eaters are known to have taken to crime, the majority of whom have become incapacitated for manual labour on account of the deleterious effects of opium.

The 17 opium-smokers shown as physically wrecked are those who have been so affected by the use of opium that they cannot even move about.

With reference to paragraph 4 of the Chief Commissioner's Resolution, undersigned sees no reason why the prohibition of the possession of opium by Burmans in Lower Burma could not be enforced, provided that all Chinese, Shans, and other non-Burman races using opium were properly registered and only sufficient opium sold to them for their daily use.

With regard to paragraph 6 of the Chief Commissioner's Resolution, undersigned is of the opinion that if all opium-smokers and eaters of non-Burman races were registered, and licensed opium vendors were only allowed a sufficient quantity of opium for the use of their registered customers, illicit sales of opium to unregistered persons would practically cease for lack of opium, and there would be no object for the licensed vendors of opium bribing the police to overlook illicit sales of opium.

Ywathugyis might with advantage be appointed to act as full-powered officers under the Opium Act.

With regard to paragraph 7 of the resolution, undersigned cannot suggest any other measure to mitigate the effect of a sudden stoppage of opium on Burmans who are too old to break themselves of the habit than that proposed in the resolution.

With regard to paragraph 9 of the resolution, undersigned is of the opinion that all opium should be consumed on the premises of the licensed shop and that no opium should be taken out of the shop for the following reasons:—

1st.—That the frequenters of the opium shop could be more easily supervised by the police and ywathugyis and the presence of a non-registered opium-smoker or eater detected at once.

2nd.—The presence of a number of persons would deter the police from blackmailing or taking bribes from the licensed vendor of opium.

---

From Major T. M. JENKINS, Deputy Commissioner, Tavoy, to the COMMISSIONER OF THE TENASSERIM DIVISION,—No. 672, dated the 29th October 1891.

WITH reference to your No. 4480-1116, dated the 14th September 1891, I have the honour to report that the consumption of opium in this district is not great and that only in the town of Tavoy and the villages of Lèwè-gyun and Thayetchaung. The opium farmer has on different occasions informed me that the consumption is falling off greatly, and this is shown by the return forwarded by the superintendent of the jail. From that return it will be seen that in 1884 the percentage of opium-smokers and eaters was 118 per cent., whereas for the last two years the per-centage has been only 6 per cent. of persons admitted to the jail.

As directed in paragraph 2 of the Chief Commissioner's Resolution, I called on townsbip officers to send me a return showing the number of opium consumers there were in the town of Tavoy and villages of Thayetchaung, Inzauk, and Nabulè (the head-quarters of township officers). In Tavoy, out of a population of 2,720 adult males, there are 74 Burmans, 29 non-Burmans, and 170 Chinamen; and in Thayetchaung and surrounding villages, out of 1,737 there are 76 Burmans and 9 Chinamen who take opium. There are no opium-smokers in the other two villages. The men who smoke opium are chiefly fishermen and men who are out working during the rains and stormy weather.

As Burmans and others have never had any restrictions placed on their obtaining opium I do not think it would be advisable to prohibit those who have been in the habit of using the drug from continuing the same, but I think that difficulties might be put in their way, which would limit its consumption by these men.

I would propose that these men should be granted passes free once in six months by a magistrate or village headman, and that opium farmers be directed to keep a daily register of persons to whom they sell opium and the quantity sold to them (these registers to be open to inspection by a magistrate or district superintendent of police) and that they sell only to persons holding passes, and that passes be not granted to any new opium-smoker under 30 years of age.

---

From Assistant Surgeon OMERTO LAL MUNSHI, Superintendent of Jail, Tavoy, to the OFFICIATING INSPECTOR-GENERAL OF JAILS WITH CIVIL MEDICAL ADMINISTRATION, Burma.—No. 146, dated the 1st October 1891.

WITH reference to circular, No. 5196-92—300, dated the 11th September 1891, I have the honour to annex statement showing the number of prisoners in the jail during the last seven years who were addicted to the use of opium. It will be seen, firstly, that the population of Burmans to non-Burmans is considerably nigh; secondly, that the number of opium-eaters were more than that of the smokers; thirdly, that almost all of them were admitted in impaired state of health; and, lastly, that the health of nearly all of them considerably improved on the discontinuance of the drug as shown by the state of their health at the time of release from the jail. That abuse of opium has deleterious effects on the human constitution, is an axiomatic truth which none will gainsay, but that it will produce more injurious effects on the constitution of a Burman than a

non-Burman I have no facts to prove. My humble experience has taught me that the effects of the use of opium will be the same on the health of a Burman as well as on that of any other alien race; perhaps difference in the mode of living would produce some modification in the intensity or otherwise of the after-effects. People in good circumstances, consuming good and rich food, will enjoy better health than the people in opposite circumstances. The physical ailments which these opium consumers have suffered from, during their stay in the jail, were mostly of the nature of bowel complaints and debility therefrom. I have not as yet met with a single case of mental aberration arising from habitual use of opium. Perhaps its physiological effects (it being more a cerebral sedative than a cerebral excitant as gunja) has something to do with its non-production of mental derangements.

---

From H. G. BATTEN, Esq., Deputy Commissioner, Mergui, to the COMMISSIONER OF THE TENASSERIM DIVISION.—No. 6-12—7, dated the 21st October 1891.

WITH reference to your Financial Department, No. 4481-1116, dated the 14th September, I have the honour to submit a return from the civil surgeon showing the number of convicts in the Mergui Jail addicted to opium and the number of convicts who were opium consumers during the years 1889, 1890, and 1891.

The jail returns have not distinguished between eaters and opium-smokers, and there are no statistics in the hospital as to opium consumption by patients.

I also submit a return showing the number of opium-consumers in four selected areas. This return is only approximate, as many opium-eaters and smokers do so quietly, and are not openly known as such.

I enclose memoranda by Mr. J. H. Merrifield, B.A., and A. Shwè Kyu, Akunwun.

Mr. Merrifield has gone fully into the question and lives amongst a people who are universally addicted to the use of the drug.

In the Mergui district the use of opium is very common. I may say that all the Chinese and Siamese use the drug in some way or other, and all the fishermen Burmese, or Tavoyans are habitual opium-eaters. A good many Burmans, other than fishermen, are addicted to the bad habit, and I regret to say that some Karens and most of the Selongs of the archipelago have been inoculated with a liking for the drug by the Chinese who trade amongst them.

The Malays are, as far as I can learn, the only race in the district who have avoided opium except for medicinal purposes.

In a district like Mergui, which is composed of so many different races, all inter-marrying, it will be almost impossible to prevent the Burmese who wish for it from obtaining opium, and all that can be done is to make it as difficult and expensive to him as possible, and also at the same time discourage his use of opium by general opprobrium.

"Beinsa" has always been a term of reproach, and amongst village elders is considered sufficient reason for dealing with a man under the preventive sections of the Procedure Code. It has, however, been carefully ruled by the several judicial commissioners that a man cannot be prosecuted under sections 109-110, Criminal Procedure Code simply because he is addicted to opium, and consequently in all such prosecutions the witnesses have not been allowed to give evidence on this point, and naturally have come to the conclusion that the Government encourage the vice.

With respectable villagers, the fact that a man is an opium-eater or smoker is equivalent to everything that is vicious, and opium consumers are classed with thieves and robbers.

I have always been of opinion that the only way to restrict the use of opium is by forcing the opium-eater or smoker to consume the drug at the opium farm. I know that this is against the general opinion; but I make bold to state that this is my opinion, gained after some experience in this country.

Burmans who are opium-smokers will have the drug illegally if they cannot get it legally, and what we have to do is to make it as inconvenient and expensive a luxury to him as is possible, and force him to declare himself an opium consumer, and thereby bring public opprobrium to bear upon him. I would only allow opium to be smoked or eaten on the licensed premises and make the possession of it elsewhere absolutely illegal.

The opium farms should be restricted in number, and where sanctioned, they should, as recommended by Major Adamson, be placed in a conspicuous place separate from other buildings, with only one entrance and a sufficiently large room inside for the use of the consumers. The rules as to hours and barter should be made exceedingly strict, and a careful supervision kept on the premises and occupants. The result of this would be to drive all persistent opium consumers to move to the neighbourhood of the farm, where they would soon become known, and could be looked after by the police.

I would not confine the restrictions to Burmese only but to all classes, as otherwise it would be a farce in a district like this, where two out of every four persons are non-Burmans.

If persons do not care to visit the opium farm and wish to be allowed to take their opium home, I should advise that a personal license should have to be taken out, the fee for which should be so stiff as to only allow of the special luxury to those who could afford to pay.

The question remains as to the passes for opium for use of tin-miners and fishermen and others whose employment necessitates their absence from the neighbourhood of the farms and most of whom are Chinese and Siamese. If passes are not granted to these persons for purchase of opium from the farm they will procure it from the Siamese side, and the district is so placed that it is almost impossible to prevent the illicit traffic. I know that the privilege of these passes is much abused and that the mines and fishing villages are but retail opium shops. Stricter rules as to granting of these passes and a sharper supervision may prevent breaches of the law; but, as I have said before, the impossibility of looking after the traders amongst the heavy forests and amongst the islands without a special staff makes the whole question a difficult one.

The whole Selong race have become addicted to the use of opium and spirits, the Chinese and other traders bartering these for the shells, &c. gathered by the tribe.

The Government has lately sanctioned the monopoly for pearls, pearl-oysters, mother-o'-pearl, and bêche-de-mer, and this, to a great extent, will prevent illicit trading; yet, at the auction, held on the 24th October the Chinese bidders, when they were informed that the sale or barter of opium or spirits to the Selongs would cause the lease to be cancelled, held aloft, and, rather than give in to what they consider an infringement of their immemorial rights, let the lease fall into other hands at a price much below that which they had been prepared to pay.

The statistics required in the latter part of paragraph two of the resolution are given below:—

| Selected Villages or Towns. | Opium-smokers or Users. | Physically Wrecked or taken to Crime. | Remarks. |
|---|---|---|---|
| Kyaukpyu - - | 2 | — | |
| Kalwin - - | — | — | |
| Mergui Town - | 55 | 20 | Of this number 15 have taken to crime. |
| Palaw Village - | 50 | 20 | |

H. G. BATTEN,
Deputy Commissioner,
Mergui.

Mergui,
October 21, 1891.

---

APPENDIX L.

| Total Number of Convicts in Mergui Jail on 25 Sept. 1891. | Number who admitted, that previous to Admission, they had been | | Number who appear to have suffered Physically or Mentally from Opium. | Remarks. |
|---|---|---|---|---|
| | Opium-smokers. | Opium-eaters. | | |
| 23 | 5 | — | (*a.*) *Burmese.* The whole five, more or less, are emaciated, weak, and debilitated, constantly complaining of colic pains and loss of appetite. | The following table shows the number of opium consumers admitted into jail during the last two years:— |
| | | | | Years. / Total Admissions. / Opium Consumers. |
| | | | | 1889 — 138 — 23 |
| | | | | 1890 — 130 — 18 |
| | | | | 1891 to date — 130 — 17 |
| 6 | 3 | — | (*b.*) *Non-Burmese.* The whole three are emaciated and broken down in health, and constantly complaining of colic pains and loss of appetite. | During the above period there were three deaths and all three were opium consumers. |

S. G. JACKSON,
Superintendent of Jail,
Mergui.

Mergui,
September 25, 1891.

---

MEMORANDUM by J. H. MERRIFIELD, Esq., Subdivisional Officer, Maliwun, dated the 24th September 1891.

IN accordance with your orders I have attentively considered the correspondence to which my attention has been called.

My experience of opium, which is not confined to Burma, leads me to regard opium-smoking, where either the comparatively pure drug is employed or a mixture in which opium plays a more important part than that of a mere flavouring ingredient (as in the case of certain Turkish tobacco), as infinitely more deleterious than opium-eating. The Burmans do not generally, outside the towns and perhaps in Arakan, where they are hardly a pure race, smoke much, and when they do usually employ some of the weaker mixtures. I would point out, however, my belief that the habit is by no means general among the Burmans, being principally confined to the disreputable class among whom neither shame nor self-restraint in indulgences are hardly to be expected. I do not consider opium drives many of its victims to crime, at least, not to crimes of the more violent type, such as are undoubtedly induced too frequently by alcohol, but it undoubtedly does not improve the physical or moral tone of those who use it. The Burman is not gifted with much power of self-restraint, and evil habits grow on him with wonderful rapidity. He is influenced to an extraordinary degree by environment and is easily led especially into bad habits. At the same time he can be easily led the other way, and a declaration, such as would be conveyed by the proposed amendment, would undoubtedly have a moral effect.

I thoroughly agree with the fears expressed in paragraph 6. Besides the dangers to which reference is therein made there is the further one that an over-zealous magistrate, especially a Burman, might overstrain the law, though with the best intention. I would constitute the offence as (1) non-cognizable, (2) not to be tried without previous sanction of district magistrate, (3) only to be taken by the first class magistrates or those of the second class specially employed. I would limit the penalty to Rs. 50 or one month. The stocks would be a splendid deterrent, but I believe there are objections to their use.

I do not approve of the age limit, as opium-eating obtains largely among foresters, hunters, boatmen, and fishermen, who use the drug in large quantities without any apparent ill-effects. They say it is necessary to them, as they are not so liable to fever when using it, and that it enables them to stand unusual exertion, exposure, or hunger, the better. I would suggest passes might be issued in genuine cases by Deputy Commissioners and subdivisional officers without any age limit. The publicity attendant on taking out a pass will deter other than *bonâ fide* applicants. I should like to abolish consumption on the premises altogether as many of these opium dens are regular little hells, where bad characters congregate and weak men are led astray. These opium dens are notoriously used for the transfer and disposal of stolen property. I do not see that this involves any undue interference with Chinese; as a matter of fact they do most of their smoking at home, and the more respectable Chinese never enter the licensed houses. I would prohibit all smoking on the premises. Further, with a view to checking illicit trade, I would insist (1) on no uncooked opium being sold by the vendor, except on pass, and (2) on his occupying isolated buildings. Except on pass, I should prohibit sales to Burmans.

Many of the clan and society lodges are used as opium dens, and in them illicit opium is supplied to Burmans. This, however, is a matter concerning less the present discussion than the general Chinese question in Burma, on which, however, I should like to report at some subsequent date.

It must be remembered that any action such as above suggested will most seriously affect the local and Imperial revenues. I do not myself think the moral gain commensurate with the principal loss, as with an undermanned executive it will be difficult to enforce the penal clauses strictly, and there is always the danger that a subordinate's feelings as a revenue officer, especially if his superiors are strong on the revenue side, will mitigate his ardour as a social reformer.

---

MEMORANDUM by A. SHWE KYU, Akunwun, Mergui, dated the 21st October 1891.

WITH reference to the Deputy Commissioner's orders on letter, No. 4,481–1,116, dated the 14th September, from the Commissioner, Tenasserim Division, I beg to submit my views on the Chief Commissioner's Resolution on the use of opium by Burmans.

From personal experience gained I am led to think that Burmans, Karens, Siamese, Chinese, and cognate races are the chief consumers of opium and that opium-eating is more common amongst them than opium-smoking owing to it being cheaper.

I presume that every educated Burman, Karen, and Siamese will readily assist Government in reducing, if not preventing, the use of the drug except for medicinal purposes.

If taken for granted that the habitual use of opium can by degrees be stopped, I beg to suggest that as an alternative to the Chief Commissioner's proposal, and as a tentative measure, an allowance of two years' grace, or more if desirable, be given before the law is enforced prohibiting the sale and possession of opium by Burmans.

I consider that a Burman should be prohibited from making use of licensed opium shops.

---

From W. N. BAINES, Esq., District Superintendent of Police, in charge Salween District, to the COMMISSIONER OF THE TENASSERIM DIVISION.—No. 1874–3, dated the 29th October 1891.

WITH reference to your letter, No. 4,482–1,1116, dated the 14th September, regarding the Chief Commissioner's Resolution No. 10E., on the proposal to prohibit the sale of opium to Burmans, and also the possession of the drug by Burmans, I have the honour to inform you that I am unable to furnish the statistics called for as there are no Burmese villages in this district. In fact the Burmese population in the district is very limited, consisting chiefly of higher grade police officers and office clerks.

No doubt it would be an excellent thing if the consumption of opium amongst Burmans could be stopped entirely, but I cannot see how this is to be done so long as Chinamen and Shans are allowed to possess opium. If a Burman opium-smoker is unable to procure opium from a licensed vendor he will be provided with the drug by Chinamen or Shans, who will derive a handsome profit by the transaction, as when a Burman really wants a thing price is no object.

I would suggest that the use of opium shops be prohibited to Burmans and that nobody, except a licensed vendor, be allowed to possess opium.

As regards Burmans of over 40 who are confirmed opium-smokers I do not think they are worthy of any consideration.

---

From Lieutenant-Colonel C. B. COOKE, Commissioner of the Tenasserim Division, to the SECRETARY TO THE FINANCIAL COMMISSIONER, Burma.—No. 5765–1116, dated Camp Tavoy, the 28th November 1891.

IN continuation of my letter, Financial Department, No. 5549–116, dated the 9th November 1891, I have the honour to submit, in original letter, Revenue Department, No. 1753–14—29, dated the 13th November 1891, from the Deputy Commissioner of the Amherst district, regarding the Chief Commissioner's proposals for checking the use of opium by Burmans.

---

From Captain T. G. JOHNSON, Deputy Commissioner, Amherst and Moulmein Town, to the COMMISSIONER OF THE TENASSERIM DIVISION.—No. 1753–14—29, dated the 13th November 1891.

WITH reference to resolution of the Chief Commissioner, No. 10E., dated the 29th August 1891, I have the honour to report as follows:—

1. *Effects of the use of Opium on Burmans and Statistics to establish the Conclusions arrived at.*—The townships of Wagaru, Kawkareik, Gyaing, Salween, Martaban, and Pagat were selected by me to collect statistics of the number of Burmans who have taken to the use of opium. The total number for these five townships is 916, of which 792 are eaters, and 184 only smokers of opium. Of the number of those who use opium, 769 are reported to have been physically wrecked thereby, and 202 persons have taken to crime. The annexed table shows details for each of the five townships. I am inclined to believe that 10 per cent. at least might be added to these figures to make them more nearly correct. As they stand they are sufficient to justify the conclusion that the effect of opium on the Burman's mind and constitution can be defined as nothing less than disastrous.

I had also selected Moulmein Town for collection of statistics, but the figures given by the subdivisional officer, Moulmein, are unreliable, and I cannot believe that the opium-smoking Burman population of a town which supports two flourishing shops is as small as he puts it at. I quote his figures, however, below:—

| | | |
|---|---|---|
| Opium-eaters - - - | 109 | 158 |
| Opium-smokers - - | 49 | |
| Physically wrecked - - - | 108 | |

Nearly all may be said to be addicted to crime. It will be seen that the practice of eating is more prevalent, popular, and fascinating than that of smoking. I fear that this can only be ascribed to the fact that opium-smoking is an expensive luxury, which can only be afforded by the few, while eating refuse opium is within reach of the poorest. The Burman opium user often commences with smoking, but as the habit grows the purse becomes attenuated and the constitution enervated, and the *bein-sa* has at last to fall back on eating the refuse opium from the pipes of his more fortunate countrymen or of the ever ready and handy Chinaman.

These figures, such as they are, show by their alarming proportions that a Burman's constitution is, as a general rule, undermined and enfeebled by the use of opium to an extent not noticeable in the case of other nations who use opium, the Chinese, Shans, and others; that the number addicted to opium is small when compared with the population, does not meet this charge against opium, for none but the very blindest official can urge that the use of opium is not increasing throughout Burma. I have personally had the advantage of being several years in one district (the Thôngwa district) of Burma. I learnt to know villages and villagers well, and in the course of four or five years I was able to mark and see the sure but steady increase in the use of opium going on around me; respectable lugyis who, when I first entered the district, would have been insulted at the mere suggestion became addicted to the habit, and the stigma attached to the word *bein-sa* gradually lost its force and its full significance. The conclusion, based on my close experience and on the figures now before you, can be but one, namely, that the use of opium is highly deleterious to the Burman race, and that it will only be a matter of time for the entire race to be enfeebled and gradually effaced in the same manner as the Zulus of Natal are being enfeebled and effaced by the use of drink as a necessary sequence of their contact with civilisation.

2. *Whether it would be possible to enforce the suggested Prohibition.*—The answer to this question must, as regards the Amherst district, be in the negative. In Moulmein town there would be little or no difficulty, but in the Amherst district Burmans and Talaings are so intimately mixed up with Shans, Taungthas, Karens, and natives of India that the prohibition by law would be a dead letter. The use of opium is forbidden by Buddhist law, and the pôngyis and elders of a village invariably *speak* against its use, but this engine is a powerless piece of machinery which never works and never will work. The pôngyis do sometimes preach or talk in their kyaungs or on certain public occasions against the use of opium, but the elders do nothing and are often themselves addicted to it. The good-will of the majority of the population is already against the use of opium, but that good-will cannot be roused into action, and, as far as I know of the Burmans, it seldom can be roused into action to assist the law and its practical working. Nevertheless, in spite of the weak supports on which the law must rely for its good effects, the consensus of opinion of all the Burmese officers consulted in the Amherst district is that the prohibition would be welcomed everywhere, and the majority of the respectable population would be delighted to hear of any law prohibiting the use of opium, and might in time be induced to make that law effectual. The common-sense argument of the elders I have so frequently consulted on the subject in more than one district is this, what is the use of us exerting ourselves to put down the use of opium when Government maintains standing shops for its sale to our villagers and its diffusion throughout our villages. They ascribe the ruin of their lads not to the unruly habits of youth, but to the temptation placed before it by the Government. This is an argument that cannot, in my opinion, be met or reasoned away.

3. *The preventive agency to be Employed.*—The measure proposed would no more place in the hands of the police an engine for the general blackmailing of the Burman population than the engine provided by the present law, whereby any and every person in possession of opium, no matter how small the quantity, is liable to be arrested and sent up for trial. In large towns there might, however, be blackmailing, but I can suggest no remedies unless it be that no action should be taken by a police officer against a Burman except on the report of a recognised elder or committee of Burman elders appointed for the suppression of the habit among Burmans. In the district the best agency, that is, preventive agency, would be the village headman and elders. The township officer could group his village headmen into committees, who could then better enlist the aid and the sympathies of village elders and pôngyis and teachers of religion. I know an instance where a township officer formed such an association without the aid of village headmen, and it proved most effectual. It would be still more so if there was a standing committee of village magistrates. I can suggest no other agency than this.

4. *Measure necessary to mitigate the effect of the sudden stoppage of Opium in the case of Burmans of the present Generation.* — The stringent measure now proposed should not suddenly be adopted in Lower Burma. The Burmans and Karens who have become confirmed users of opium cannot, without endangering their lives, suddenly give up its use; and even if proclamation were made that, after a certain date, the use of opium would be forbidden, there would be persistent use to the last moment of liberty. Young smokers experience inexpressible joy while indulging, that would make them cleave to the habit or use as long as the law permitted, but old and confirmed smokers and eaters say that there is not that delightful sensation after long use, but there is a certain inability to abstain from the drug, a longing which no other substitute can gratify.

Although the use of opium by Burmans ought not to be suddenly prohibited, yet there is, in my opinion, a simple and efficacious way of checking the use. I do not think we can say to the Burman: "We will bring

APPENDIX L.

" into the country a drug which is not good for you; " it is only *good* for those foreigners whom we bring " into your country. If you use or handle the drug we " will punish you." But after the example of the Arms Act, we *can* say: "We will bring an intoxicating " drug into the country. We cannot trust you with " its use. We know by experience that you will, if " allowed, take it to excess and ruin your constitution " or join the criminal class, or both, and disturb the " peace and prosperity of the country. We will, " therefore, only permit those of you who wish to " take or possess the drug to do so by taking out a " license, and of course we control the issue of the " license."

In other words, I would say that all opium-smokers should be licensed. I would make no distinction between Burman and foreigner. Chinese and Indians come into the country to make money with their eyes open, and they should be made to conform to its laws, no matter how they may affect them as species of a different race. I would suggest a fee of Rs. 10 for a perpetual license, payable in cash to the township officer in the district. The township officer would keep a register of such *bein-sas*, and send a copy to each village headman for publication in his village. Any *bein-sa* could apply to have his license cancelled and name removed from the list on reforming or giving up the habit.

This compulsory taking out of licenses would not be harsh on or oppressive to foreigners, for if they wish to enjoy a luxury in a foreign country they should pay for it; this is a maxim of economy acted up to the hilt by all European nations. It would not be an infamous act on the part of a Chinaman or Indian to be registered opium-smoker; the odium attached would be like the proverbial water on or off a duck's back; but I think there would be serious disgrace attached to the Burman opium-smoker; the finger of scorn would be pointed at him by every village urchin, and he would scarcely have the face to attend prayer meetings, or keep his duty days, or take part in any religious or social ceremony in his village. Those who would be bold enough to face public opinion would take out a license; but I venture to say that the rising generation would bow to public opinion, and would think seriously before they paid Rs. 10 to be enrolled in the ranks of *bein-sa* helots.

This licensing of opium *habitués* would also give effect to the Chief Commissioner's suggestion of *controlling the supply;* the number of consumers being so accurately known it would be much more easy to check illicit sale, when the *only authorised consumers are registered as a class, village by village, township by township.*

5. *Is it desirable either—*
   (*a*) *to prohibit altogether the consumption of opium on the premises of licensed shops; or*
   (*b*) *to prohibit the use of such shops to Burmans only?*

I am of opinion that it is perfectly immaterial to the Burman where and when he has his smoke or his opium to eat. I think it is only strangers to a place that frequent an opium shop. The poor opium user is now taking largely to swallowing it, and this he can do anywhere. I do not think that the prohibition to the Burman to smoke or consume opium in a licensed shop would act as a check on him.

TABULAR STATEMENT A.

| Township. | Number of selected Villages for which Statistics are given. | Total Number of the Houses in the Villages given in Column 2. | Opium-eaters. | Opium-smokers. | Totals of Columns 4 and 5. | Physically wrecked of Column 6. | Number who have taken to Crime of Column 6. | Remarks. |
|---|---|---|---|---|---|---|---|---|
| 1. | 2. | 3. | 4. | 5. | 6. | 7. | 8. | 9. |
| Wagaru - - | 24 | 1,858 | 33 | 14 | 47 | 20 | 11 | In Thatôn Municipal town, which has 2,000 houses, there are only 135 opium users, of whom 70 smoke opium and 65 eat it; there is a farm in the town. |
| Kawkareik - | 76 | 3,368 | 29 | 15 | 44 | 21 | 7 | |
| Gyaing-Salween - | 156 | 8,626 | 263 | 36 | 299 | 272 | 26 | |
| Martaban - - | 112 | 6,987 | 414 | 95 | 509 | 431 | 123 | |
| Pagat - - | 37 | 2,454 | 53 | 24 | 77 | 25 | 35 | |
| Total - | 405 | 23,293 | 792 | 184 | 976 | 769 | 202 | |

From G. D. BURGESS, Esq., C.S.I., Commissioner of the Northern Division, to the SECRETARY TO THE CHIEF COMMISSIONER, Burma.—No. 1134–38, dated the 31st December 1891.

WITH reference to paragraph 9 of extract from the proceedings of the Chief Commissioner, Burma, No. 10E., dated the 29th August 1891, I have the honour to forward the reports and returns of district officers concerning the use of opium in their districts.

These reports could not be sent by the time desired because they had not then been all received, and even now some of the information required is still incomplete.

The Deputy Commissioner, Bhamo, speaks of the untrustworthiness of his statistics, and no doubt all the figures are open to question.

The numbers of opium consumers who are Burmans are given as—

| | |
|---|---|
| Mandalay - - - | 111 |
| Shwebo - - - | 8 |
| Ruby Mines - - - | 26 |
| Katha - - - | 24 |
| Bhamo - - - - | 94 |
| Total - - | 263 |

The Bhamo figures are only for certain places, but the others apparently profess to be for the whole of each district.

Whatever reliance may be placed upon them it is certain that the number of pure Burmans in this part of the province who use opium is altogether insignificant, and there can be no real difficulty in restricting the consumption of opium among this class of the population. Very likely many of those put down as Burmans are not, strictly speaking, Burmans at all. The Subdivisional Officer, Pyinulwin, wanted, it seems, to include Danus as Burmans although they belong to a different race.

When any Burman absolutely needs to use the drug it will be easy enough for him to obtain a special license for its possession.

The difficulties which have been placed in the way of obtaining opium and the enchancement of its price have unquestionably reduced consumption. It was ascertained that among the Chinese residents of Mandalay a considerable number, who were accustomed to take opium in moderate quantities, gave up the habit in consequence of the stringency with which the law was enforced, and if such was the case among the Chinese it may be imagined that the Burman opium consumer would be still more affected.

In regard to the moral and physical effects of opium on the Burman the information is meagre in the extreme, but it may safely be said that the Upper Burman, who takes to its use, is of a degraded type, though it may be that his consumption of opium is as likely as not to be a result as a cause of his deterioration.

It is certainly not the Burman only who suffers from the abuse of opium; the Shan, the Kadu, and the Kachin are also the victims of over-indulgence.

If such people are to be protected against themselves and preserved from the results of lack of self-control by the enforcement of total abstinence, it will be necessary to treat opium like ganja, and exclude it from the country altogether. Perhaps the acquisition of further information may show that this is the only useful plan to be pursued. As regards opium-smoking and opium-eating, the former practice is the more prevalent, the latter being probably resorted to more for the sake of convenience than from preference.

In regard to oppression by the police being promoted by the introduction of restrictive rules regarding the use of opium, I do not think the danger is a serious one. As one officer points out, the Burman opium-smoker does not generally belong to the wealthy class, and, as another observes, the addition of another engine of extortion to the present collection will make little appreciable difference.

Concerning the consumption of opium in licensed shops, I am of opinion that it should be freely allowed as long as shops are allowed. The non-Burman opium smoker requires such accommodation, and as to the Burman smoker the more distinctly he is marked and known for what he is, the more likely is he to be cut off from his better-behaved countrymen and from the opportunity of corrupting others.

---

From Captain L. E. ELIOTT, Deputy Commissioner, Ruby Mines, to the COMMISSIONER OF THE NORTHERN DIVISION.—No. 624–11F., dated the 5th November 1891.

WITH reference to your No. 434–38, dated the 11th September 1891, I have the honour to forward herewith the statistics called for. As regards the remaining points noted in the letter forwarded by your endorsement under reply, I would state as follows:—

(1.) Opium-smoking is more common than opium-eating in this district.

(2.) I think it would be possible to enforce the suggested prohibition of the possession of opium by Burmans in Lower Burma. In Upper Burma the prohibition promises to become more effectual year by year, and there is no reason to anticipate any different result in the lower province.

(3.) As regards the police using the measure proposed as an engine for the general blackmailing of the Burman population, it is not necessary that the police should be the only preventive agency. The village headmen have now been made excise officers and have certain powers under the Opium Act. In this district it is thought that really good results in this respect can only be effected through the agency of village headmen, under the direction of European officials. The police are not in nearly such a good position to cope with the evil as the village headmen.

(4.) As regards paragraph 7 of the letter under reply, I think it would be desirable to give some months' notice of the date on which the prohibition would be enforced. During this time any Burman, who thought fit might apply to register himself as an opium-smoker. He would then be examined by the civil surgeon before the date of enforcement of the prohibition. At some fixed time, after the prohibition had been enforced, he might again be examined by the civil surgeon who, if satisfied that his health was impaired by enforced abstention from the drug, might recommend that his application be granted.

(5.) As regards paragraph 8 it seems very necessary to close these shops to Burmans. I do not think it would be desirable to interfere with the Chinese in their national methods of opium-smoking. It would only irritate them without effecting any good.

---

| No. | Number of Burmans taken to the Use of Opium. | Number of such who have been physically Wrecked thereby. | Number who have taken to Crime. | Remarks. |
|---|---|---|---|---|
| | | | MOGOK TOWNSHIP. | |
| | | | (*a.*) *Mogok Village.* | |
| | Twelve opium-smokers. | Nil - - | Nil - - | One of these has been once convicted for theft. |
| | One opium-eater | Nil - - | Nil. | |
| | | | (*b.*) *Kyatpyin Village.* | |
| | Four opium-smokers. | Nil - - | Nil. | |
| | | | TWINNGE TOWNSHIP. | |
| | | | (*a.*) *Twinnge Village.* | |
| | Four opium-smokers. | Nil - - | Nil. | |
| | | | (*b.*) *Thabeikkyin Village.* | |
| | Five opium-smokers. | Nil - - | Nil. | |
| | Total, 21 opium-smokers and 5 opium-eaters. | Grand total, 26. | | |

---

From E. C. S. GEORGE, Esq., Deputy Commissioner, Bhamo, to the COMMISSIONER OF THE NORTHERN DIVISION.—No. 2707–15, dated the 25th November 1891.

WITH reference to your Financial Department, No. 534–38, dated the 11th September 1891, I have the honour to remark that it does not appear that the use of opium is more deleterious to the Shan and Chinaman than to the ordinary Burman. I make this remark because I wish to point out that the introduction of opium among the Kachins by Chinamen has been of quite recent growth, indeed, almost within the last generation. But the use of the drug has spread like wildfire, and now the vast majority of Kachins are opium-smokers, while the cultivation of the poppy in small patches is almost universal throughout all the hill tracts. There is no question that smoking in excess has tended in some cases to the detriment of the Kachins, but I cannot agree with the Subdivisional Officer, Myitkyina, in considering that "but for the "interference with their customs the absolute pro-"hibition of the consumption of opium by them "would be a good thing for the country." The Subdivisional Officer, I think, confounds cause with subsidiary attendant circumstances when he alleges that opium is at the root of most of the raids, because, whenever a man wishes to start a raid the surest way of rallying volunteers to his standard is a lavish distribution of that drug. The Kachins are a drunken set, and it is at their drinking bouts that most of their fueds originate. Such prohibition as is suggested would be purely inoperative. The custom has taken too strong a hold on the Kachins to be lightly shaken off, and we could not be constantly sending expeditions to seize offenders. Besides, so far as my experience goes, it has not been shown that either for Burmans or any other race the use of the drug in moderation is at all deleterious any more than in the case of any ordinary sober drinker. Either opium or liquor in excess is deleterious, but why should the moderate consumers lose a joy in life by legislative enactment? The ordinary inhabitant of these parts has a cheerless enough struggle to try and simply live as it is with but few possibilities of intellectual or æsthetic enjoyment, and the use of opium (of course, I am not speaking from actual personal experience) fills with dreamy

APPENDIX L.

complacency an otherwise dull void in his daily routine of grinding labour. I must say, in reference to the Burman that there is a remarkable and unanimous consensus of opinion on the part of all Burmese inhabitants of the district that the prohibition of possession by the Burmans is a move in the right direction. The success of this prohibition depends simply and solely on the active and intelligent co-operation of the elders; and in actual practice it does not yet seem that although they are willing enough to offer an opinion that the rule is an excellent one, that they actually care to go to the trouble themselves of moving the legal machinery to put it into operation. However, the issue of the recent rules prohibiting possession, but chiefly the increased cost of the drug, owing to our restrictive policy, have already operated to a large extent inducing the gradual discontinuation of its use. The Sub-divisional Officer, Bhamo, who is special excise officer, reports: "I do not think much real "help in bringing to notice offences will be obtained "from the lugyis. They know that if they bring to "light offences that they will have to come forward "as witnesses to court. The only help the Govern- "ment will get from them is an occasional report to "the thwegyi and prohibition in their own families. "I called a meeting of the Burmese elders of the town, "and asked them to form themselves into committee to "ensure the drug not being used in their vicinity."

The result of all this was that it was finally reported that there was only *one* Burman opium-smoker in the whole of the Bhamo Municipality, and, contrary to all expectation, his health is reported as unimpaired, and he has not taken to crime. The Sub-divisional Officer, Shwegu, reports that he knows personally, owing to the dearness of the drug and the difficulties in procuring it, three young Shan-Burmans of Shwegu are taking medicines to break off the habit of smoking, and, from information and inquiry, he has reason to believe a great many more are following the example, but he too agrees that we are entirely in the hands of the elders in the matter, and that no amount of police force or legislative interference will successfully stamp out the habit without respectable Burman society imposing a stigma on all those who give way to it. This they have been exhorted to do, and time alone will show how far they accept the responsibilities of the situation. The police have such general opportunities for blackmailing that I really do not think one channel more or less will really matter, nor do I think they will make very much, as the ordinary sober smoker hitherto will rather give up the drug altogether, as many have done, than pay bribes with the always present risk of detection, while the confirmed opium-smoker will have nothing to fear, having re-received a special certificate under section 18 of the new rules from the Deputy Commissioner to possess and smoke as much as he likes. It will be in the power of everyone to apply for a special license. Such application I would be inclined to refer to local lugyis for report as to whether applicant can be justly regarded as a confirmed opium-smoker who could not well dispense with the use of the drug. If they report so he would get a special license and be a marked man. On the other hand, if they reported against him he would not get his license. He would be a marked man for police supervision, and he would also be a marked man for the lugyis, who would bring social pressure on him to discontinue the use of the habit. The fact of a committee sitting to decide about this case would be a sufficient publication of his proclivities to the rest of the neighbours. I do not see why any special rules are required as suggested in paragraph 7 of the circular letter. Rule 18 seems broad enough, except that it might be amended as follows, "buy and possess" for the word "possess." As to paragraph (8) of the circular letter, all officials here are agreed that it is unadvisable to entirely prohibit consumption in licensed shops. The ordinary Shan-Chinese cooly has no other place but the shop where he can enjoy a comfortable smoke. But it will be a good thing to prohibit its being thus used by Burmans. The object is to emphasize the fact of the habit carrying a social ban with it, and compelling the smoker to indulge only in shame-faced privacy. An unreliable set of statistics is attached.

| Village. | Total Number of Inhabitants. | Number of Burman Smokers. | Number of Burman Eaters. | Number of non-Burman Smokers. | Number of non-Burman Eaters. | Remarks. |
|---|---|---|---|---|---|---|
| Shwegu | 634 | 1 | 11 | 2 | | |
| Sainggôn | 128 | — | — | 1 | | |
| Mingôn | 198 | — | 1 | — | | |
| Myogôn | 245 | — | — | — | | |
| Maulmyaing | 225 | 5 | 1 | 10 | | |
| Ywathit | 291 | 5 | — | — | | |
| Aukkyin | 139 | 1 | — | 3 | | |
| Zêdigôn | 86 | 1 | — | — | | |
| Papugôn | 172 | 2 | — | 1 | | |
| Kônhan | 204 | 3 | 1 | — | | |
| Mogaung | 1,485 | 31 | 16 | 19 | — | Used to be more in Burmese times; habit now being broken through owing to costliness of drug. |
| Helôn | 411 | 10 | — | 3 | | |
| Saingkin | 247 | 4 | — | 2 | | |
| Hokat | 199 | 1 | — | — | — | There were five smokers in Burmese times. The others have conquered the habit. Reason given is increased difficulty in getting drug and high price thereof. |
| Total | 3,362 | 64 | 30 | 41 | — | |

From C. A. SOPPITT, Esq., Deputy Commissioner, Shwebo, to the COMMISSIONER OF THE NORTHERN DIVISION.—No. 1104–63, dated the 27th November 1891.

WITH reference to your Financial Department, No. 434–38, dated the 11th September 1891, I have the honour to state that there are very few opium-eaters or smokers in this district. With the exception of eight Burman opium-eaters, two non-Burman smokers, as shown in the attached statement, I can find no others. There are, *of course, a few more, but Shwebo* never was an opium-consuming district. *Their being* so few smokers *it is not possible in this district to collect* the statistics asked for.

(SHWEBO TOWN.)

| Total Number of Convicts in Shwebo Jail on the 27th November 1891. | Number who admitted, that previous to Admission, they had been | | Number who appear to have suffered Physically or Mentally from Opium. | Remarks. |
|---|---|---|---|---|
| | Opium-smokers. | Opium-eaters. | | |
| | | (*a*.) *Burmans.* | | |
| Nil. | — | Maung Ba. | Nil. | |
| | — | Maung Kyauk Lôn. | | |
| | — | Nga Aye | | |
| | — | Nga Kha. | | |
| | — | Nga Lan. | | |
| | — | Nga Po Hla. | | |
| | — | Nga Po Thit. | | |
| | — | Nga Ni. | | |
| | | (*b*.) *Non-Burmans.* | | |
| | Law Kho. | | | |
| | Law San. | | | |

From G. G. COLLINS, Esq., Deputy Commissioner, Katha, to the COMMISSIONER OF THE NORTHERN DIVISION.—No. 3320–22R., dated the 4th December 1891.

IN reply to your Financial Department endorsement, No. 434–38, dated the 11th September, forwarding extract of proceedings of the Chief Commissioner, Burma, in the Financial Department, No. 10E., dated the 29th August last, I have the honour to submit the following remarks.

In the first place the inhabitants of this district are mostly Shans and Kadus and cognate races. My inquiries show that among the Burmese population there are only 14 persons in Katha and 12 in Myedaung. No Burman consumers are reported from Kawlin, Pinlèbu, and Mansi. Of the above the majority are eaters.

It is more expensive to eat than to smoke, as undoubtedly more of the drug is consumed by them that eat.

The reason that eating is more prevalent is that the consumer has not time for smoking. He has to make journeys, and it is more convenient to swallow a small quantity; smokers here invariably eat opium on this account.

Of those quoted above it is reported to have affected the health only of four at present.

At present the non-Burmese consumers do not frequent the only shop for purpose of smoking and they live principally on smuggled opium at present. It is not either difficult to prepare the drug for smoking.

There are a few Chinamen who, as far as I have learnt, almost entirely smoke in their houses.

For these reasons I am in favour of prohibiting the consumption in shops entirely.

No doubt village elders can do much to reduce opium consumption, but they are generally apathetic. They are in favour of the prohibitions, and think consumers could get over the necessity of using opium in a few months.

The Subdivisional Officer, Katha, states, in making his inquiries in Mawlu, that several consumers had given up the habit some 10 months ago on the order of the Myothugyi and that they had overcome the craving for the stimulant and were well.

I would not license any Burman consumers in this district to use the drug. If they are found in possession, they could be sent to the Civil Hospital, where for a time they could be medically treated; they would be discharged when the medical officer considers they could live without its use.

If certain persons are to be exempted the Deputy Commissioner and subdivisional officers could be authorised to grant exemptions. It is usually the poorest classes who take to opium. These are not usually in a position to bribe the police and the police and village headmen should be able in this district to enforce the excise laws satisfactorily.

APPENDIX L.

| Total Number of Persons in | Number who admit that they are | | Number who appear to have suffered Physically or Mentally from Opium. | Remarks. |
|---|---|---|---|---|
| | Opium-smokers. | Opium-eaters. | | |
| | | *Burmans.* | | |
| Katha - - 983 | — | 14 | — | |
| Tigyaing - 690 | — | 5 | 1 | |
| Kyaukmyat - 750 | 4 | 1 | 3 | |
| Total - - | 4 | 20 | 4 | |
| | | *Non-Burmans.* | | |
| Katha - - 1,500 | 30 | 10 | — | |
| Tigyaing - 500 | 5 | 3 | — | |
| Kyaukmyat - 50 | 5 | — | — | |
| Total - - | 40 | 13 | — | |

From K. G. BURNE, Esq., Deputy Commissioner, Mandalay, to the COMMISSIONER OF THE NORTHERN DIVISION.—No. 3247-29Ex., dated the 15th December 1891.

I HAVE the honour to submit the report called for in your Financial Department endorsement, No. 434–38, dated the 11th September last.

The orders were circulated to each subdivisional officer with explanatory instructions as to points on which special information was required, and all have replied except the subdivisional officer of Amarapura, to whom several reminders have been sent. To prevent further delay I submit the report without information for that subdivision, except that furnished by the District Superintendent of Police for the whole district.

District officers have been called upon to furnish information showing (*a*) the number of Burmans who have taken to the use of opium and (*b*) the number of such who have been physically wrecked thereby or have taken to crime.

The return of Burmans convicted under the Opium Act in this district submitted by the different officers gives the following result:—

| | |
|---|---|
| 1888 - - - - - | Nil. |
| 1889 - - - - | Nil. |
| 1890 - - - - - | Nil. |
| 1891 - - - - - | 10 |

Of these 10 Burmans nine were convicted in Mandalay and one in Pyinulwin.

No cases came before the Madeya or Cantonment Courts.

As to point (*a*) the following figures are given as the number of Burmans who have taken to the use of opium.

*Mandalay Town* 111. Of this number 89 are said to be smokers and eaters and 29 smokers of opium only.

Of the total number given, 30 reside in the Chinese quarter, six in the Chanethazan quarter, and the rest are spread over the town; and in no quarter the number of those addicted to opium is said to exceed five.

*Pyinulwin Subdivision.*

| | |
|---|---|
| In Letya South - - - - | 42 |
| In Letya North - - - | 17 |
| In Thondaung - - - - | 9 |
| In Onkun - - - - | 8 |
| Total - - - - | 76 |

Out of this number 49 are Shans, 12 are Chinese, and 15 Danus. The latter are of Burmese extraction, but not pure Burmans. The subdivisional officer supposes that for the purposes of the Opium Act these Danus are

APPENDIX L.

to be considered Burmans. I do not think so; they do not form a very large community, and as they are not pure Burmans I would entirely exclude them from consideration in respect of this report, and do not see how they can come within the term Burman as defined in the Act.

*Madeya Subdivision.*—The subdivisional officer and both his township officers give blank returns and confidently assert that there are no known opium consumers in their respective charges.

The fact that there have been no prosecutions gives support to their statements.

Each officer has made very full inquiries and gives a long list of names of headmen and respectable persons through whom inquiries have been made.

I do not believe that opium is at all largely consumed by Burmans, except those from Lower Burma, who have acquired the taste there. In fact it has been authoritatively stated that the Upper Burman pure and simple does not take to opium in any shape or form.

The District Superintendent of Police (Mr. Martin) considers from his experience here that opium-smoking and opium-eating amongst Burmans is by no means extensive, though, of course, in large towns where there are opium shops and Chinese inhabitants, a small proportion of the population take to opium, but even then it is chiefly confined to the indolent and those suffering from rheumatism and other disorders. In such cases the District Superintendent considers that the constitution becomes undermined.

Upon point (*b*) the Subdivisional Officer of Mandalay, who has given much attention to the matter and obtained a variety of opinions as to the extent of opium-smoking and the effects therefrom, finds that no instances are known here of any Burmans who have taken to opium becoming physically wrecked, and of the 111 reported to be smokers or eaters only 20 are known to have taken to crime in consequence. Of these 20 consumers 14 live in the Chinese quarter.

In Pyinulwin only one of the 15 consumers is reported to have become physically wrecked thereby. Further, that 10 of the 15 consumers are said to be able to break off the habit, whereas the remaining four would probably die if suddenly deprived of the drug altogether. These four persons, however, are able, notwithstanding the habit, to follow satisfactorily their usual avocations.

Mr. Moore's inquiry shows that there were more opium-smokers in his subdivision previous to the annexation that exist now, and the reason given is that these persons, on the annexation, took part in the general disturbance and some got killed and others disappeared. A number have given up the use in consequence of the prohibition in respect to Burmans. These persons, who only took to the habit mildly, have found no difficulty in since discontinuing the use. Mr. Moore says he has been unable to obtain figures to support this statement and believes that figures, if given, would be of little real value, in which I agree, as the native officials and headmen could not be depended upon to give any figures approaching accuracy. Mr. Moore gives two instances, much talked of in Pyinulwin, of complete cure from the habit of opium-smoking—one a Shan and the other a Danu (half Burman, both over 40, and who were cured of the habit in jail, one after a sentence of two years for theft, and the other after three months for an offence under the Opium Act. The Subdivisional Officer of Madeya makes no report upon the information required on point (*b*).

With respect to paragraph 4 of the Chief Commissioner's Resolution as to whether it would be possible to enforce the suggested prohibition with regard to the possession of opium by Burmans of Upper Burma, each officer in this district considers that such prohibition could be made effectual, but each officer also considers that it will be necessary to make an exception in favour of those who are known to be confirmed smokers and eaters, and who cannot live without it. With the above exception I see no objection to the present rule absolutely prohibiting the sale to or possession by Burmans. Such a rule cannot be expected to work a reform all at once, but if continued inquiries are made to ascertain the Burmans who cannot give up the habit, and passes are granted to such persons, there can, I think, be no doubt but that the rule will be found to tend more and more towards the discouragement of the practice among Burmans until the taste for opium becomes a thing of the past.

How to work such a system is a matter for consideration. The feeling amongst the respectable Burmese, numbers of whom have been consulted and given their opinions, is in favour of this system of passes to prevent the prohibition in respect to such person becoming either a death-warrant or a farce by its becoming better observed in the breach than in the observance. I think the rule now in force might be effectually worked in the following manner,—whenever a Burman is brought up for possession of opium he should be given the opportunity of pleading that opium for him is an absolute necessity. The magistrate trying the case will make every possible inquiry as to the length of time the accused has acquired the habit, his age, occupation, and whether his parents before him were known to be opium-smokers or eaters, as to any disease accused says he is suffering from to necessitate the use, &c., and, if the magistrate is satisfied from such inquiry that the case is one for a pass, he shall remand the accused to jail to remain for a period not exceeding 15 days under medical observation, at the end of which period the medical officer shall certify whether a pass should issue and, if so, for what quantity of opium per diem and for what period. On receipt of this certificate the accused will be discharged or acquitted, as the case may be, but his name to be entered in a register to be known as a "Register of Burmans granted opium passes," and such register to contain the following heads in English and Burmese:

1. Serial No.
2. No. of case.
3. Name of accused and description.
4. Section.
5. Village.
6. Occupation.
7. No. and date of pass granted and period for which granted.
8. Date, if for a limited period, on which pass is to be handed back to the magistrate by accused.
9. Orders of the magistrate.

The orders will give the reason for granting such a pass.

A copy of the entry to be sent to the District Superintendent of Police, Township Officer, Thugyi of the accused's village, and opium vendor.

To make the prohibition with this exception thoroughly effectual prosecutions must be vigorously carried out, and I do not consider that this can be done without a special and well paid agency, such as recommended before by a meeting of Deputy Commissioners here. I do not think the police agency has of itself proved sufficient to meet the evil complained of in Burma generally. Such agency as recommended will be expensive; but if anything is to be done to thoroughly check any taste for opium spreading for want of an efficient agency, expenditure should not be a matter for much consideration if the object to be attained is one which will benefit the people at large.

The agency recommended is intended to deal a death-blow to smugglers. It will be a sort of detective department working secretly, backed by ample funds for information and rewards for good work done. I believe such an agency would prove more valuable than the police in securing the sympathy and co-operation of the Burmese lugyis. The officers would wear no uniform and move about secretly and quietly, appearing to the villagers as one of themselves and not one whose usual work is to arrest with or without warrants, &c. When an offender is found, the actual arrest would be made by the police and the case prosecuted by them, otherwise the special agents would become too well known.

If, however, as will probably be the case, the expense of a special agency is not considered necessary in addition to the prohibition and ordinary means of dealing with offenders, I would still urge a system of passes and the absolute necessity for secret service money being placed at the disposal of the District Superintendent of Police for payment to informers in opium cases.

As nothing can be done without information, and information cannot be got without payment, and it is

not fair that officers who have to detect such cases should have to pay money in advance out of their own pocket, as how often to their permanent loss, as the rewards granted are either frequently inadequate or from the fines not being realised never received the proper working of the opium law is likely to suffer in consequence of the necessary pecuniary encouragement.

In conclusion I do not think that any hardship can arise from the granting of passes on the system proposed. The burden of proving that opium is necessary to the person accused is upon him. He can show by evidence that he has by length of time acquired the habit to such an extent as to make it necessary that he should be subjected to the observation and opinion of a medical officer. Having obtained a pass, his case is registered and known to all whom it concerns, such as the police, thugyi, and opium vendor.

Some Burmese gentlemen consulted on the point advocate the age system, but I do think age should be a test alone. Medical opinion and local evidence will be the best guide.

As regards paragraph 8 (*a*) the proposal to prohibit the consumption of opium on the premises of licensed shops does not commend itself to officers consulted.

I doubt whether it encourages the taste, and the present system certainly assists the police in getting hold of persons wanted as the opium den is not an unusual resort for bad characters. It would be better to prohibit the use of the shops to all Burmans who cannot produce a pass from a magistrate.

(*a.*) *Burmese.*

| Total Number of Convicts in the Mandalay Central Jail. | Number who admitted that, previous to Admission, they had been | | Number who appear to have suffered Physically or Mentally from Opium. | Remarks. |
|---|---|---|---|---|
| | Opium-smokers. | Opium-eaters. | | |
| | | (*a.*) *Burmese.* | | |
| 975 | 6 | 9 | 15* | *Suffered mentally 5, and both mentally and physically 10. |
| | | (*b.*) *Non-Burmese.* | | |
| 283 | 20 | 18 | 38† | †Suffered mentally 11, physically 4, both mentally and physically 17, and either mentally or physically 6. |
| Total - 1,253 | 26 | 27 | 53 | |

ENDORSEMENT by Lieutenant-Colonel C. B. COOKE, Commissioner of the Northern Division.—No. 1026–38—91, dated the 23rd January 1892.

COPY of the following forwarded to the Financial Commissioner, Burma, in continuation of this office letter, No. 1134–38, financial, dated the 31st ultimo.

ENDORSEMENT by K. G. BURNE, Esq., Deputy Commissioner, Mandalay.—No. 240–29Ex.—91, dated the 21st January 1892.

COPY of the following submitted to the Commissioner, Northern Division, in continuation in my report (*vide* letter, No. 3247–29Ex., dated the 15th December 1891).

APPENDIX I.

MEMORANDUM by C. A. E. G. ADAMS, Esq., Subdivisional Officer, Amarapura, to the DEPUTY COMMISSIONER, Mandalay.—No. 11 (Excise), dated the 31st December 1891.

His endorsement, No. 2,277–29 Excise, dated the 15th September last, to the Chief Commissioner's Resolution in the Financial Department, No. 10E., dated the 29th August preceding.

REPLY.

The report called for is herewith submitted. The Lamaing Myoôk reports on 2nd instant only that no names have been given of Burmese opium consumers in his township by his thugyis. The Amarapura Myoôk on the 22nd instant submitted at list of 26 persons (24 Burmans), all opium-eaters, distributed over five circles as follows:

Amarapura, 11; Pôndawnaingngan, 4; | Ywegyabauk, 4; Myothit, 3; Myobyingyi, 4;

and beyond expressing the general opinion entertained by respectable Burmans everywhere of the evil consequences to body, character, and state engendered by the use of the drug, has not addressed himself to the subject on the lines laid down for him.

The opinions of the thugyis and lugyis of the circles named have been invited to the points to which attention was called, and statistics are now submitted showing the effect on the opium consumers. The thugyis and lugyis consulted have offered no opinions, but express and readiness on their part to co-operate with Government in suppressing the use of opium by Burmans.

REPORT AND OPINION.

With reference to the Chief Commissioner's Resolution, No. 10E., in the Financial Department, dated the 29th August last.

1. (*a.*) The number of Upper Burmans who use opium in the Amarapura subdivision is 24 and confined to five circles, all in the Amarapura township.

There are 11 in Amarapura town, four in Pôndawnaingngan, three in Ywegyabauk, two in Myothit, and four in Myobingyi. Two others are Chinamen.

(*b.*) The number of those who are already physically or mentally wrecked from observation is a solitary unit, a Talaing living in Pôndawnaingngan, who acquired the habit at Danubyu and has been an opium-eater for 15 years. He is emaciated and mentally enfeebled, if one is to consider his keeping a piece of red chalk overlaid with gold leaf to attract beauties any criterion of his mental calibre.

The Leiksangun thugyi reports that in Burmese times one Maung Lat, a weaver, aged 35, smoked only three years and becoming incapable of weaving, which is a sedentary occupation, took to field coolie labour but succumbed after three months' illness to an attack of fever.

2. In Burma it is a common opinion of those who are in a position to know, headmen and elders who are acquainted with villagers, that in Upper Burma opium-eating is more prevalent than the smoking on the score of economy, but that eaters are smokers as well, a minority only being smokers exclusively men of some means.

3. There can be no question that the prohibition of the sale of opium to Lower Burma and of the possession of the drug by him would be beneficial to him in every respect. Under Burmese rule the consumption at least of the drug was regarded as penal. Any one detected using it was subjected to the humiliating ordeal of being marched through his village, and as he was made known to persons passed by as an opium consumer a gong was struck, and when this was finished he was subjected to a whipping for the first offence, but committed to prison for a subsequent one. The first humiliation was a sufficient deterent to the inclination to continue the use of the drug and become a confirmed consumer. This mode of treatment of the opium consumer may seem puerile, but it is said to have been

APPENNIX L.

generally if not always effectual. That some clandestinely continued to practice the use of the drug till they became habituated to it there is no wish to deny, but the evil was reduced to a minmum. Why the village thugyis and elders should not expose the novice to the ridicule and so at least endeavour to check the rising propensity, more Burmans, there seems no good reason, even though the Burmese mode of restraint may appear somewhat puerile.

4. The effect of opium on Burmans and non-Burmans is dependent on statistics as to the physical consequences and conduciveness to commit crime, a matter that lies almost exclusively within the cognizance of jail administration.

5. How far the prohibition of sale to the Upper Burman and of his possession of the drug by the amended rules have been or promises to be effectual may be gauged by the statement that accompanies showing the length of time each Upper Burman consumer in the subdivision has indulged in the use of the drug.

The thugyi of one circle states that of the four opium-eaters in his jurisdiction one has been addicted to the indnlgence for about 15 years, but has within the past two years initiated three disciples, and they admitted, as did others, that they got their supplies from no where else but the Chinese licensee in Tarottan in Mandalay. These four persons live on the industry of their wives and expend what they earn in the consumption of opium refuse, which his procurable at small cost. All in Amarapura use the refuse opium.

Under a suitably devised scheme there seems good reason to think that the enlistment of the thugyis and elders in the cause of prohibition, both as to purchase and possession by the Upper and Lower Burman of the drug, would conduce to the effectual operation of the amended rules. Under the scheme certain powers of inquiry and adjudication in breaches of the rules might be delegated to them. In fact they might be appointed special magistrates under under the Act and be paid out of the fines levied up to a certain maximum.

All or a proportion of the villagers of respectability might under their selection be enrolled as special excise constables under the Act, and a fair proportion of the fine inflicted might be awarded to the constable who brought an offender to justice and on due conviction. Excise officers, inspectors, and sergeants might be employed as now to conduct operations and inquiries.

The censensns of Burmese opinion against the use of opium is so strong that the scheme need but be tried to prove effectual.

Judging from what is known of the consumption of opium by opium consumers of the subdivision there is but one conclusion, and it is there is illicit sale to and possession of the drug by Burmans, notwithstanding the prohibition of purchase and possession, and the rules under the Opium Act have not been effectual and under existing circumstances hardly promise to be operative.

6. How the police could be checked from blackmailing the Burman population, and how the licensed vendors could be prevented from bribing the police to overlook illicit sales to Burmans in Upper Burma or in Lower Burma, are objects that might be effected by licensing the shops to be opened a certain number of hours daily within which all sales should be effected during each day and at no other times. Those whose names would come on the list of licensed consumers would then be compelled to make their purchases at a specific time. To conduct this effectually and prevent sales to non-consumers a special opium constable appears to be necessary wherever there is a licensed shop, a man who should receive a fixed salary and be selected by the lugyis as a person of honour and probity. This would at least tend to prevent non-consumers getting drawn into smoking or eating in the licensed shops which should be exclusively places for sale and not consumption. If licensed smokers do not know how to prepare their own opium they might be taught and soon learn to do so.

Under this scheme the police need have nothing to do in opium cases and if they were to be retained as informers in cases of smuggling or illicit sales they might receive a reward, but the information they might have to give should be given to an elder who would depute one or more of the special opium constables to make the seizure required.

These views are put forward in the hope that they might be suggestive of some mode by which the police need have little or nothing to do with opium cases, but they need not exclude police officers of the superior staff from supervising the working of the rules.

7. In the above sketch the means of alleviating the proposed prohibition in the case of Burmans who have become accustomed to the use of opium have been indicated.

8. And it has been suggested, too, how the shops might be closed altogether to consumption on the premises, while under the plan propounded of having a specific time for sales the non-Burman could avail himself equally of the opportunity for his purchase as the licensed or registered Burman consumer.

APPENDIX L.

STATEMENT regarding the OPIUM CONSUMERS in the AMARAPURA TOWNSHIP, AMARAPURA SUBDIVISION, in 1891.

| Circle. | Village or Ward. | Name. | Race. | Age. | Calling. | Daily Means. | Whether (E) Eater or (S) Smoker. | Period of Consumption. | Habit, if abandoned, how long. | If ever in Jail or not. | Physical Condition. | Mental Condition. | What consumed. | Where procured. | Remarks. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | As. | | Yrs. M. | Years. | | | | | | |
| Amarapura | Odaw | Nga Myit | Burmese | 25 | Coolie | 6 | S | 7 0 | 8 | No. | Withered | Sound | Refuse | Mandalay | Eyes dull. |
| | Zegyo | Nga Aung Gyè | Do. | 33 | Do. | 3 | S | 0 8 | 1 | | Good | | | | Eyes natural. |
| | | Nga Po Se | Do. | 30 | Carpenter | 6 | S | 0 3 | 1 | | Do. | | | | Eyes natural. Smoked in Lower Burma. |
| | Sinzwebut | Nga Bo Gale | Do. | 35 | Confectioner | 4 | S | 7 0 | 2 | | Poor | | | | Eyes glaring and restless. |
| | | Nga Ba | Do. | 25 | Trader | 6 | S | 3 0 | 1 | | Good | | | | |
| | Taungyi | Nga Tun Win | Half Burmese | 30 | Fisherman | 8 | S | 1 0 | 6 | | Do. | | | | |
| | | Nga Naing | Do. | 24 | Weaver | 6 | S | 0 3 | 5 | | Do. | | | | |
| | | Nga Shwe Bo | Burmese | 25 | Do. | 6 | S | 0 1½ | 5 | | Do. | | | | |
| | | Nga Tin | Do. | 27 | Do. | 6 | S | 0 2 | 5 | | Do | | | | |
| | Tagundaing | Nga Tôk | Half Burmese | 39 | Bazaar stall-keeper. | 4 | E | 19 0 | — | | Do. | | | | Eyes glaring. |
| | | Nga Ba | Burmese | 28 | Writer | 3 | E | 8 0 | — | | Do. | | | | Eyes heavy. |
| Myothit | Sado | Nga Kyaw Thu | Half Burmese | 36 | Weaver | 6 | E | 2 0 | — | | Withered | | | | Eyes glaring. |
| | | Nga Lin | Do. | 35 | Do. | 6 | E | 2 0 | — | | Good | | | | Do. |
| Myobyingyi | Myobyingyi | Nga Saing | Burmese | 41 | Trader | 6 | E | 2 0 | Is giving it up. | | Poor | | | | Eyes staring. |
| | | Nga Hla | Do. | 40 | Do. | 4 | E | 1 0 | — | | Do. | | | | Do. |
| | | Nga Po Gyi | Do. | 30 | Medico | 2 | E | 1 0 | — | | Do. | | | | Do. |
| | | Nga Po Mya | Do. | 28 | Coolie | 8 | E | 2 0 | — | | Do. | | | | Do. |
| Ywegyubauk | Ywegyubauk | Nga Pe Maung | Do. | 37 | Weaver | 6 | S | 3 0 | — | | Good | | | | |
| | | Nga Shwe Hla | Do. | 24 | Coolie | 8 | S | 3 0 | — | | Do. | | | | |
| | | Nga Po Nwè | Do. | 25 | Weaver | 6 | S | 3 0 | — | | Do. | | | | Eyes dull. |
| Pôndawnaing-ngan. | Pôndawnaing-ngan. | Nga Po Sein | Talaing | 30 | Trader | 8 | E | 15 0 | — | | Poor and emaciated. | | | | Do. |
| | | Nga Yin Maung | Burmese | 25 | Weaver | 6 | E | 2 0 | — | | Poor | | | | |
| | | Nga Thaw | Do. | 25 | Do. | 6 | E | 2 0 | — | | Do. | | | | |
| | | Nga Shwe At | Do. | 40 | Do. | 6 | E | 2 0 | — | | Do. | | | | |

APPENDIX L.

From Major C. H. E. ADAMSON, C.I.E., Commissioner of the Central Division, to the FINANCIAL COMMISSIONER, Burma.—No. 776-2E., dated the 26th February 1892.

WITH reference to the resolution of the Chief Commissioner in the Financial Department, No. 10E., dated the 29th August 1891, I have the honour to report that I have now received the replies of the Deputy Commissioners on the subject.

With reference to the final portion of paragraph 2 of the resolution I selected altogether eight villages in the division which I considered typical of the rest for special inquiries. The result shows that after careful inquiries it has been found out that the use of opium is most uncommon among Burmese in this division. I was aware that the use of the drug was not common in the plains of the Central Division, but I had no idea that it was so singularly absent. The statistics have been carefully collected, and though I do not believe them to be absolutely correct, yet they do show that opium is not used to any extent by the Burmese population in this division; that it is the duty of Government to do everything in its power to prevent its use spreading; and also that if it does spread it will be owing to the action of our Government in respect to its sale.

*Number of Consumers.*—As far as can be made out the consumers of opium in the plains are principally residents of the larger towns.

There are 22 in Ye-u, of whom 20 are Burmese.

There are 55 in Mônywa, of whom 23 are Burmese.

It is strange, however, that in Sagaing town there is said not to be a single person who uses the drug.

In Ava subdivision there are said to be 12 consumers. In Myinmu and Sagaing none. According to the last census the Burmese population of the Sagaing and Ye-u districts, and the towns of Mônywa, Budalin, and Paungwa amounted to 337,297, and out of the whole population only 89 were known as opium consumers. Of these 89 only 55 are Burmese. The proportion therefore of ascertained opium consumers of Burmese race in the plains to the population is 1·63 per 10,000 population. In Upper Chindwin, where the population is largely composed of Shans and other hill tribes, the proportion of opium users is much greater.

The villages in which statistics were taken were Kindat, Mingin, and Paungbyin. The population of these three villages amounts to 5,271. Of these there are 56 consumers of opium, of whom 31 are Burmese.

The ratio of opium consumers increases towards the north of the district.

In Mingin there are three, in Kindat there are 18, and in Paungbyin there are 35.

*Physical and Moral condition of Consumers of Opium.*—The effect of opium on Burmese is, I think, bad physically and morally, though the statistics obtained hardly prove this in so striking a manner as I anticipated.

In Ye-u, of those consumers of the drug examined by the Deputy Commissioner and Civil Surgeon, only one or two are described as being of an inferior physique. Of the 23 Burmese consumers in Lower Chindwin district 20 are said to be in a state of debility and one is a convicted thief. In Ava subdivision of Sagaing they are reported to be as healthy as ordinary men. In Upper Chindwin nine are reported to be decrepit or debilitated. In Kindat, out of the 18 consumers of the drug, six are returned as doing no work and as gamblers.

From this it appears that out of the whole of the Burmese consumers which are reckoned 86 in the division, about 31 are more or less debilitated.

*Opium-eating and Smoking.*—Opium-eating appears to be almost unknown among the Burmese in this part of the country; *smoking* seems to be the ordinary habit.

*Possibility to enforce suggested Prohibition.*—In the Upper Chindwin I am of opinion that there are practical difficulties in the way of distinguishing Burmese from Shans which would render the working of such a prohibition impossible. It is impossible for any person to say who is a Shan and who is a Burman. At and near the frontier the two races are indistinguishable. They gradually merge into each other and their dress, language, and habits are exactly similar. With regard to the plains I think the total prohibition of the possession of opium by Burmese can be carried out without any more difficulty and without so much corruption of police as now exists.

I agree with the Deputy Commissioner in thinking that the police should not be the only preventive agency. In Upper Burma certainly, and to the best of my belief, in Lower Burma, we should have the priesthood and all respectable men on our side in enforcing the prohibition. I believe thugyis and gaungs would be backed up by public opinion of their villages in putting down opium-smoking; and that they should be held responsible that it was not permitted in their villages. A section to this effect might be added to the Upper Burma Village regulation. I would further suggest for consideration the advisability of a Burmese opium-smoker being liable to be called on to give security for good behaviour.

Any officer who has been in Burma must be aware of the ordinary Burma lugyi's definition of a suspicious character and one who should be called on to give security for good behaviour.

"He is an opium-smoker and a gambler" is their mode of expressing that a man is a worthless character, a rogue, and a vagabond. If some provision of this description were put in force against all known opium-smokers, I believe the habit would be much checked. With regard to practical difficulties in distinguishing between Shans and Burmese in the plains of Burma, I would treat all Shans who adopt Burmese dress as Burmese and only allow a Shan who was a *bonâ fide* traveller and wearing his native dress to be in possession of opium. If a Burmanized Shan comes to settle in the plains I would treat him as a Burman. He is a Buddhist and I see no reason for making any distinction between him and those with whom he daily associates on terms of intimacy in all social and religious observances. At present it does not appear that there is any large illicit importation of opium into this division. There is, it would appear, not a sufficient demand for the article to render its illicit importation a profitable trade. No doubt a small quantity is produced up the higher reaches of the Chindwin river; but Mr. Tilly's late inquiries have proved that the quantity produced there has been exaggerated, and it is probable that the whole produce is purchased by the Chins and other hill tribes or exchanged with them for India-rubber. With regard to the Burmese who have in this division become accustomed to the use of opium, they are so few that they may be left out of the question.

Special facilities should, however, I think, be given for procuring opium medicinally. It is much used as a medicine among Burmese, and every Burman, when being tattooed is, I believe, given opium to soothe the pain.

STATISTICS showing the NUMBER of BURMANS in the DISTRICTS of the CENTRAL DIVISION who have taken to the use of OPIUM.

| Division. | District. | Number of | | Number who appear to have suffered Physically or Mentally from Opium. | Number who have taken to Crime. | Remarks. |
|---|---|---|---|---|---|---|
| | | Opium-smokers. | Opium-eaters. | | | |
| Central - | Plains—Sagaing - - | 8 | 4 | — | — | Excluding Upper Chindwin, only 55 persons are ascertained who either smoke or eat opium. |
| | Ye-u - - - | 20 | — | 2 | — | |
| | Lower Chindwin - | 22 | 1 | 20 | 1 | |
| | Hills—Upper Chindwin - | 28 | 3 | 9 | — | |
| | Total - - | 78 | 8 | 31 | 1 | |

From R. C. STEVENSON, Esq., Officiating Deputy Commissioner, Ye-u, to the COMMISSIONER OF THE CENTRAL DIVISION.—No. 1137—40., dated the 8th October 1891.

WITH reference to your Financial Department, No. 36C.—7E., the number of opium-smokers in this district is very small. Outside Ye-u town I do not think there are half a dozen opiums-mokers.

The total number of smokers and eaters in Ye-u town is 22. Of this number 20 are Upper Burmans and two natives of India. Five of the Burmans have been addicted to smoking 10 years; one of the natives of India 20, and the other three years.

None of the Burmans *eat* opium. The native of India who has been 20 years addicted to the use of the drug both eats and smokes it.

In the district the only two opium *smokers* are the Myothugyi of Lhuttaik and a man named Nga Thet Shay, Ywagaung, of Innyashya, both villages being in the Indaing township.

The civil surgeon and I have seen about half the opium-smokers here, and we both came to the conclusion that, although one or two of them were of deteriorated physique, the majority were not. All of them assurred me that they had eschewed the drug, but their eyes and general appearance betokened otherwise.

2. I am of opinion that so long as the people see that Government every year realise a large revenue in Lower Burma by *selling* opium shops, that, strenuous as Government endeavours may be, they will fail to convince nine out of ten Upper Burmans that they wish "to utilise the strong anti-opium feeling of the "Burmese lugyis as a preventive agency," and that among themselves they will be apt to deride such efforts and say, "practice what you preach." I submit with the greatest deference that the British Government are attempting a sispphœan labour by licensing (and thereby to the ordinary mind encouraging) opium shops, and on the other decrying the evils necessarily attendant on the consumption of the insidious drug.

I am of opinion—and I expressed my opinion officially to that effect in a letter to the Deputy Commissioner, Sagaing, in January 1888—that Government would be inflicting a mighty and grievous wrong if they attempted to set up opium shops in districts like this and Sagaing where the use of the drug is, to all intents and purposes, unknown. Those who may have followed tha *pros* and *cons* of opium-smoking and eating in the columns of the "Times" can easily recall to mind that Sir George Birdwood and Sir William Moore have always maintained that opium-smoking and eating are by no means *necessarily* injurious. This may be doubtless true as applied to races who are not very self-indulgent and in whom the acquisitive instinct is not the predominant one in their natures, but to the self-indulgent, thriftless Burman, I say this in a comparative sense, for many Upper Burmans are anything but thriftless, who, like the daughter of the horse-leech, is ever crying, "give," "give," when in the search of pleasure. I consider that opium-smoking and eating (especially the latter) causes a paralysis of his moral faculties.

I think it would be best in all parts of Upper Burma to close opium shops to Burmans and to make it penal for anyone to sell opium to a Burman and also for a Burman to buy it.

I also think it would be an excellent thing to have the opium shops at least 50 yards from any human habitation on every side. I believe that one of the reasons opium-smoking has increased is because its votaries can slink into shops without being observed, because Chinese licensees seem to delight in having their shops surrounded by houses—the nearer the houses the more they like it—and this is, I think, due to the fact that were the shops in a public place and subject to the gaze of everyone, the *habitues* of their shops would soon dwindle down in number.

I find that I have overlooked one point in the proceedings of the Chief Commissioner, namely, to "consider further the means of attenuating the "proposed prohibition in the case of Burmans who "have become accustomed to the use of opium." In my opinion it would be well nigh impossible to ascertain the Burmans who had and who had not been accustomed to the use of opium. Every opium-smoker would endeavour to get himself thought as too far accustomed to be able to give it up. I believe that nine out of ten opium-smokers could give up the habit if they choose, and the greater the difficulties put in their way of getting opium the fewer the smokers would become. I think it would be far better to compel every Burman who eats or smokes opium to register himself irrespective of age, and impose a penalty for not doing so. Though so generally prevalent, a certain stigma still attaches itself to the epithet "beinsé." Any Burman would indignantly refute it if he were not one, and even if he were, would feel it anything but a compliment if he were taunted with the failing. If in some way—I can think of no plan at present—the lugyis were encouraged to look upon it as a work of merit (which they would readily consider it to be provided Government were *consistent*) to induce opium-smokers to abjure the habit and have their names erased from public registers, it would, I think, produce an excellent and lasting effect.

---

From Major G. S. EYRE, Deputy Commissioner, Lower Chindwin, to the COMMISSIONER OF THE CENTRAL DIVISION.—No. 3294-4, dated the 27th October 1891.

IN reply to your letter, Financial Department, No. 36C.—7E., dated the 16th September, I have the honour to submit the returns and reports called for. I have added Paungwa in Eastern Pazyi to the list of towns in which inquiries were directed to be made, as I am aware that some opium consumers reside there.

*Opium-smoking in Lower Chindwin.*—There are only 22 known Burmese opium-smokers in Mônywa and Paungwa; of these all but three are in a state of debility from excessive use of the drug.

The sale of opium to Burmans in Upper Burma having been prohibited from the early days of the annexation, no chance was afforded for an increased consumption of the drug.

Opium has been and is bought by Upper Burmans, but the risk of detection has been too great to admit of any extension of the opium habit. There were opium smokers in the King's time, and there are some now. I do not consider that the use of opium has extended under our rule. The recent change in the law, which makes the mere possession of opium illegal, will render it extremely difficult for the few persons who have acquired the opium habit to procure supplies.

*Prohibition of possession in Lower Burma.*—I do not believe that this prohibition could possibly be enforced at once. Should such a prohibition become law it would, however, tend directly to reduce the number of opium-smokers and to prevent fresh accessions to their ranks. I am, therefore, strongly in favour of a law which would, I believe, in a few years reduce enormously the number of habitual opium-smokers.

Some provisions should, however, be made to meet the wants of special classes who use, but do not abuse, the drug, as for instance fishermen, large numbers of whom consume opium in small quantities. These men's calling compels them to be in the water off and on for many hours together, and they say that without opium they could not exist.

*Preventive Agency.*—That with the prohibition of possession of opium the police will have great opportunities of levying blackmail is certain; where searches are conducted as required by the provisions of the Criminal Procedure Code there will be witnesses whose presence will effectually prevent the police taking money to let the accused go.

Where the police will make money is by taking bribes not to make searches or by making searches *without* witnesses. In such cases money transactions between the police and offenders under the Opium Act will not be disclosed by either party willingly. The only remedy seems to be the exemplary punishment of such cases as do come to light.

To reduce the powers of search of police officers would not, I believe, mend matters for an offence against the Opium Act coming to light; it would still be open to them to take bribes not to report it to the anthorities who could act in the matter.

Village headmen appointed under the Village Regulation are invested with the powers under sections 14 and 15 of the Opium Act, and should get their information as to the offenders against the Act from the village lugyis, who would give their information willingly enough. Headmen who failed to seek for and act on such information should on its being proved that

APPENDIX L.

persons in their villages possess illegal opium be summarily dismissed. Lugyis should be questioned by township and subdivisional officers as to whether opium-smoking goes on in their villages, and in this way a check would be obtained over the headman's conduct. If the village headmen did their duty under the Opium Act efficiently the action by the police would be chiefly confined to large towns.

*Exception of habitual Opium Consumers.*—If the possession of opium is to be prohibited I see no alternative but to grant exemptions to such persons as are considered to be too wedded to the opium habit to be able to break it off.

Instead of fixing an age limit alone, I would suggest fixing such a period of continuance of the opium habit as would, in the opinion of medical men, render it difficult for the indulgence to be given up. Age should also be considered, for it might be easy for a boy of 20 to give up a habit which might be indispensable to a man of 30. At what age, and after how long, continuance of the opium habit a man could give up opium are questions for medical experts.

Some sort of inquiry will be necessary before certificates of exemption are granted, and it would be easy to inquire into both age and continuance of the opium habit at the same time.

*Opium saloons* should certainly be closed to Burmans. I would not interfere with the consumption of opium on licensed premises by non-Burmans.

STATISTICS showing the NUMBER of BURMESE and NON-BURMESE in the principal TOWNS of the LOWER CHINDWIN DISTRICT who have taken to the use of OPIUM.

| Town. | Number of | | Number who appear to have suffered Physically or Mentally from Opium. | Number who have taken to Crime. | Remarks. |
|---|---|---|---|---|---|
| | Opium-smokers. | Opium-eaters. | | | |
| | | | *(a.) Burmese.* | | |
| Mônywa - - | 11 | 1 | 12 persons in a state of debility | One person committed an offence under section 380, Indian Penal Code. | |
| Budalin (Kudaw township). | Nil | Nil | Nil | Nil | |
| Paungwa (Eastern Pagyi township). | 11 | Nil | Eight persons in a state of debility. | Nil | |
| | | | *(b.) Non-Burmese.* | | |
| Mônywa (Mônywa township). | 32 | — | Six persons in a state of debility | — | The 32 persons shown are all Chinamen. |
| Budalin (Kudaw township). | Nil | Nil | Nil | Nil | |
| Paungwa (Eastern Tagyi township). | Nil | Nil | Nil | Nil | |

From B. K. S. MCDERMOTT, Esq., Deputy Commissioner, Sagaing, to the COMMISSIONER OF THE CENTRAL DIVISION.—No. 2576–5E., dated the 26th November 1891.

IN reply to your Financial Department, No. 36C–7E., dated the 16th September 1891, I have the honour to report on the result of the inquiry which has been made throughout the entire district.

2. In the books of the hospital here there are no cases of opium-smoking or eating.

3. The District Superintendent of Police reports that there has been only one man arrested in this district. This man was a Burman, resident of Mandalay Town, and was an opium-eater.

4. The Subdivisional Officer, Sagaing, reports that there are no opium-smokers or eaters in his subdivision.

5. In the Myinmu subdivision the subdivisional officer reports that Burmans are not known to use opium in any form,

6. The Subdivisional Officer, Ava, says that there are eight Burman opium-smokers and four eaters within his subdivision, and that they are quite as strong as any ordinary man, as they are too poor to indulge in it daily.

7. I certainly am of opinion that the use of opium by Burmans should be strictly prohibited. So far as my knowledge goes opium does not at all agree with the Burmans.

8. The Burmans, as you will see from my report, are at present innocent of the folly of the use of opium. The prohibition will, therefore, stop the spread of the folly.

9. To prevent illicit sale to Burmans I am of opinion the ayatlugyis in large towns and thugyis in the districts together with the police should be the preventative agency.

| District. | Number of | | Number who appear to have suffered Physically or Mentally from Opium. | Remarks. |
|---|---|---|---|---|
| | Opium-smokers. | Opium-eaters. | | |
| | | | *(a.) Burmese.* | |
| Sagaing - - | 8 | 4 | Nil | |
| | | | *(b.) Non-Burmese.* | |
| | | | Not required. | |
| | | | See concluding portion of paragraph 2 of Chief Commissioner's Resolution. | |

From H. L. TILLY, Esq., Deputy Commissioner, Upper Chindwin, to the COMMISSIONER OF THE CENTRAL DIVISION.—No. 855–14, dated the 1st December 1891.

I HAVE the honour to forward in original the statements and reports of the subdivisional officers of Legayaing, Kindat, and Mingin from which it will be seen that there are very few Burman opium-smokers in this district.

2. The Burman population of the three villages of Kindat, Mingin, and Paungbyin amounts to 5,271, in which there are only 31 opium-smokers, and of these nine are confirmed in the habit and are completely undone.

3. Of the 31 opium consumers discovered only three eat the drug.

4. Now as to the possibility of enforcing the proposed prohibition in Lower Burma, it is admitted that the Burmese as a nation desire that the custom of opium-smoking be penalized and crushed out. When the whole weight of a nation is for any measure, information comes irrespective of police action or inaction.

I think, however, the proposed prohibition acts too indirectly.

It is easy to prove a man is an opium-smoker, it is less easy to prove he is in possession of opium; it is difficult to prove where he bought it, and it is exceedingly difficult to prove the smuggling into the hands of the vendor.

The legal formalities of search and the virulence of cross-examination increase directly as the probability of heavy fine and consequent reward.

A village elder does not mind, as a matter of duty, deposing to the fact that he saw Maung Pyu smoking opium, but he naturally objects to being made out to be a liar and cross-examined about his previous character, simply because he makes a mistake as to whether a sergeant or a constable first entered a room which was being searched for opium.

The preventive agency of the province has failed in stopping smuggling and illicit sale, because those are not matters of which respectable people have any cognizance. The only information on the subject must be obtained from informers.

It would be different were Government to penalize opium-smoking by Burmans. It is a vice which cannot be long concealed from neighbours. There should be no reward for giving information which should be supplied by village elders.

I feel quite confident that many officers of my acquaintance could work the proposed section.

5. If the issue of opium is limited to the amount which can be legitimately used it would stop much of the opium-smoking in Burma.

When Assistant Commissioner at Yandoon I had the opium shop secretly watched for some time. Allowing that each person who entered consumed the maximum dose, I found that 87·5 per cent. of the opium sold to the vendor was smoked out of Yandoon. It is said that if we do not sell the opium the Chinese will smuggle it. But imagine the difficulties in the way of opium smuggling if the Government sales were limited to the consumption by non-Burmans.

The Chinese would then be obliged to smuggle all their opium through the sea and frontier customs, and then run further risks during transports to out-districts. Now we very kindly give them as much opium as they want in the centre of the areas they work.

6. In reply to paragraph 5 of the Chief Commissioner's Resolution, I would point out that 31 smokers in a population of 5,271 is small, but the answer to the question will probably be most easily answered by a comparison of Upper and Lower Burma statistics.

7. As already hinted I would not employ the police at all in working this prohibitive clause. It should, I think, be worked like the Bad Livehood sections. The police would certainly lose the greater portion of the salaries they now receive from opium vendors if the issue of opium were limited to that consumed by non-Burmans.

8. I fail to see why it would not be desirable before enforcing the prohibition to call on all confirmed Burman opium-smokers to come forward to be registered. I think our efforts should be confined to preventing the spread of the evil habit. In Lower Burma the opium venders employ men to go about the district selling or giving opium to children and young people in order to induce the craving. This is the part of the question which is rightly considered most serious by parents and elders.

Maung Po Hla mentions another phase of the same custom. I would strongly advise this to be made penal.

9. I cannot imagine any objection to the registration of confirmed Burman smokers as "foreigners."

The Government of India admits that the Burman people desire to stop opium-smoking. This cannot be done without a prohibitive section, but in working the section it is necessary to be just to present smokers. I can think of no other way of alleviating their position.

10. To close opium shops to anyone would decidedly be an unwarrantable interference with the rights of our Chinese, Shan, and Indian population. It would cause great irritation and would alienate the sympathies of many. I cannot see what object would be gained except that it might be a convenient fact to be quoted in answer to a question in Parliament.

11. If the prohibitive clause is not made law it would be a gain to close the licensed shops to Burmans. The effect of this measure would be small, and is not worth accepting as a compromise to the prohibitive clause.

12. Before closing I would remark that the present is a good time for bringing in the proposed clause. There is a very decided opinion in England that the Government of India is not exactly sincere in the matter of opium. It would be at least unfortunate were the public to imagine that Government was resisting the Burmese people in their demand for a prohibitive clause. It would be still more unfortunate were it thought that this demand was refused for monetary considerations, that is, for fear of a deficit.

There is no doubt the opium revenue of Burma would fall to about half if the Chief Commissioner's proposals were carried out, but there is equally no doubt that the British public will stand no nonsense on this question, so that, if the measure is refused, the reason for that refusal must be given and must be strong enough to stand hostile criticism.

## Report.

*Effect on Burmans of Opium.*—(*a.*) Public opinion in Legayaing is generally opposed to the habitual use of opium, even by Shans. They say that its continual use produces derangement of the digestive organs and disinclination to, and incapacity for, work, and general slackness, both physical and moral. At the same time, the occasional indulgence in opium is supposed to do no harm, and is held to be beneficial to the health, particularly in the rains. The population under my charge is mainly Shan. There are a few Burman settlers, mostly traders from below, and a few of mixed breed, but the majority of the people are Shan by birth and profession.

*Possibility of enforcing Prohibition.*—They wear the Burman dress, however, and can except in very wild parts talk Burmese. It is thus impossible to distinguish Burman from Shan in this part, and any prohibition against possession of opium by Burmans would for this reason be difficult to enforce.

*Desirability of Prohibition.*—That such a prohibition is desirable is, I think, very doubtful. The cases in which opium-smoking in excess becomes a confirmed habit I believe to be very rare.

The prohibition is in itself an evil as being an infringement on the liberty of the subject. It requires to justify its proof that a greater evil will thereby be avoided.

Opium-smoking may be, to an appreciable extent, diminished. A new offence will be certainly created.

*Prohibition how far Effectual.*—So far as Legayaing is concerned the Opium Act and rules have been in very rare instances enforced. This is owing to—

(*a.*) The fact that the police being mostly Shans are themselves offenders.

(*b.*) The large area under the control of a very inadequate police force.

It is difficult to prevent wholesale smuggling. Possession and consumption in small quantities by Burmans has not been much regarded.

*Blackmail.*—The police have abundant means of blackmailing already, and I do not think the prohibition of possession of opium would increase their powers of doing so to any appreciable extent, if the power to search for opium without a warrant is restricted to officers of and above the rank of inspector.

*Alteration in case of confirmed Smokers.*—Should the possession of opium by Burmans be prohibited I do not think any provision need be made to enable confirmed smokers to continue to obtain supplies. If it is medicinally necessary for them they can get it at a dispensary without any special enactment. The numbers of confirmed Burman opium consumers are so small, speaking for this subdivision, that I think no legislation necessary about them whatever.

APPENDIX I.

8. *Consumption on premises* should, I think, be prohibited. The Chief Commissioner appears to be too tender of the feelings of the riff-raff of Chinese and other foreign opium-eaters, who, I think, should be altogether disregarded.

E. A. MOORE,
Assistant Commissioner, Legayaing.

Paungbyin,
November 18, 1891.

| Number of Inhabitants of Paunglyin. | Number of | | Number who appear to have suffered Physically or Mentally. | Remarks. |
|---|---|---|---|---|
| | Opium-smokers. | Opium-eaters. | | |
| | *(a.) Burmese.* | | | |
| 371 Burmese | 10 | — | — | None of these men are confirmed takers of opium in large quantities; they are all moderate smokers, and no serious effects are perceptible upon them. |
| | *(b.) Non-Burmese.* | | | |
| 446 non-Burmese | 24* | 1 | Five of these are stupid. I do not know if opium is the cause. | |

*20 Shans.

## REPORT ON OPIUM IN KINDAT.

IN order to obtain statistics on this subject without frightening the lugyis into reticence I told the myothugyi that I had no present intention of prosecuting any people he might report to me as being opium consumers.

2. I then summoned him and his three gaungs and made them after consideration give in a list of all the Kindat Burmans who habitually use opium, each gaung reporting for his own quarter.

3. I then inquired separately into the circumstances of the men contained in this list. The result I append in the form of a second statement.

4. This statement contains the names of those Burmans only who are or have been confirmed users of opium. Besides these there is an ill-defined class who occasionally smoke or chew, but have not as yet yielded themselves up as slaves to the narcotic. Of the determinate class, although only five are put down as seriously affected, there is not the slightest doubt that no Burman who habitually uses opium retains his vigour either of body or of mind. The myothugyi states that the same applies to all smokers. My own experience is not wide, but I am inclined to think that he is wrong, as there is certainly a strong idea that the Chinese are able better than other nationalities to withstand this poison.

Those who are marked *

The lugyis I consulted were agreed that opium is a great evil in Burma, and did not even understand the suggestion that it was hard on Burmans not to be allowed the same freedom as foreigners in Burma.

Another point I noticed with regard to this statement was that six of the opium-smokers are also well known as gamblers. Whatever may be said about gambling in other countries and among other peoples, there can be little doubt in the mind of anyone who has lived among the Burmans that with them it is one of the most frequented high-roads to crime.

I do not think it necessary to enlarge on the physical effect of the use of opium, as the fictitious appearance of health and spirits under its influence, the incapability of digestion, and consequent lassitude, pain, and mental despair, are well known symptoms whether in Burmans or others.

Kindat is not an opium centre, and comparatively little opium is consumed by Burmans, so the people cannot see all its evils. Nevertheless, the opinion of the lugyis and religious men is with us even here; how much more will that be the case in Lower Burma, where the ill-effects are so much more apparent.

5. I think I have said enough with regard to the evils of opium-smoking for Burmans. I now turn to the practical difficulties of stopping it, remarking in passing, with regard to paragraph 3 of the circular, that in Kindat the opium-smokers also chew tobacco occasionally; there are not two distinct classes of consumers. Taking paragraphs 4 and 5 together the new rules have not been strictly enforced in Kindat as yet, but I do not think there will be much difficulty in altogether suppressing consumption by Burmans here.

6. I do not see the force of this objection. Any law applying to large classes of people gives the police an opportunity of blackmailing, but that in itself does not seem a good reason for not passing the law if it is in itself expedient. The police always require a little looking after, but I do not see that any special necessity would arise in this case. From thugyis and gaungs it could easily be ascertained whether a habitual smoker continued to smoke, and after that it would not be difficult to stop his supplies.

7. With regard to paragraph 7, I myself see no objection to the Chief Commissioner's scheme. If that is not carried out, in very bad cases the men might be put under the civil surgeon's care and given small doses under his orders until they were cured, which in mild cases I believe takes one month up to six months in very hardened cases.

J. B. WINGATE,
Assistant Commissioner.

Kindat,
October 24, 1891.

## IN COURT OF SUBDIVISIONAL OFFICER, KINDAT.

*Inquiry into Opium-smoking in Kindat.*

Present:

J. B. Wingate, Esq., Subdivisional Officer.
Maung Kyaw Din, Myothugyi.
Maung Shwe Thit, Maung Sa In, Maung Po Min } Gaungs.

*Maung Kyaw Din states:* The list submitted by me only contains the names of confirmed opium-smokers. There are also a few men who will smoke when they meet with opium-smokers and are offered opium, but it is difficult to say how many belong to this class.

In my experience I have found no difference between the Chinese and Burman smokers. All habitual smokers become quite incapacitated for work, they also lose interest and the wish to work. They are always very ill and low, unless they have opium, and can do no work at all. After they have a smoke they obtain a fictitious sort of strength, and are able to do a little. The men whom I state to be well, I mean well for an opium-smoker, but a habitual smoker is never like another man, when they leave off, their stomachs refuse to act and they are altogether laid up.

The men in this list both smoke and chew. I do not know any difference between smokers and chewers. All the men in my list do both.

It is contrary to our religious law to smoke opium and men who smoke very often indeed gamble and take to crime. Lugyis and good men do not consider it hard that Chinamen and other foreigners should be allowed to smoke and Burmans should not; but too sudden a stoppage is apt to kill the patient, I do not think the police could make money by blackmailing. I never heard of a case in Kindat.

A smoker can be cured in from a month in a mild case, to four or five in a bad case.

| No. | Name. | Age. | Occupation. | Effects. |
|---|---|---|---|---|
| 1 | Maung Bien - | 45 | Small trader - | Has smoked whole life; ill and weakly.* |
| 2 | Maung Myo - - | 40 | Small trader - | Has smoked whole life; gambler; no serious effect. |
| 3 | Maung Chin - | 35 | Goldsmith - | Left off and began again; no serious effect. |
| 4 | Maung Tha - - | 45 | Water-carrier | Smoked from 15 now a decripit.* |
| 5 | Maung Shwe Lón | 20 | Small trader - | No effects. |
| 6 | Maung Lun Hla - | 22 | Coolie - - | Now left off; no serious effect. |

| No. | Name. | Age. | Occupation. | Effects. |
|---|---|---|---|---|
| 7 | Maung Tan Gin | 28 | Small trader | Can do no work; gambler.* |
| 8 | Maung Lu Gale | 20 | Coolie | No effect. |
| 9 | Maung Shwe Beik | 25 | No work | Not much effect; gambler. |
| 10 | Maung Kyan Zéya | 38 | Sawyer | No effect. |
| 11 | Maung Shwe Kyun. | 30 | — | Now given it up; no effect. |
| 12 | Maung Se Yan | 38 | Mohout | No effect. |
| 13 | Mi Ein | 38 | — | No effect. |
| 14 | Maung Shwe Lhang. | 35 | Coolie | Quite in good health. |
| 15 | Maung Chit Tun | 36 | — | Was ill; now left off and recovered. |
| 16 | Maung Lu Gyi | 30 | Twasan | Can do no work; gambler.* |
| 17 | Maung Lun We | 35 | — | Can do no work; very ill; gambler.* |
| 18 | Maung Shwe Wa | 36 | — | Can work, but does not; gambler. |

| Total Number of Inhabitants in the Village of Kindat. | Number who admitted that, previous to Admission, they had been | | Number who appear to have suffered Physically or Mentally from Opium. | Remarks. |
|---|---|---|---|---|
| | Opium-smokers. | Opium-eaters. | | |
| | | (*a.*) *Burmese.* | | |
| 1,400 | 18 | — | Six affected seriously physically all more or less. | See other statement. |
| | | (*b.*) *Non-Burmese.* | | |

From MAUNG PO HLA, Subdivisional Officer, Mingin, to the DEPUTY COMMISSIONER, Upper Chindwin.—No. 627–2, dated the 28th October 1891.

I HAVE the honour to submit the statement which accompanied your No. 649–14, dated the 26th September 1891. There are only three Burmans in Mingin who use opium, and all of them are suffering physically since they have been accustomed to the drug.

Their constitutions are unusually broken down and are said that they would do any meanest job to get a little of the drug or a few annas for it if the job is of a lightly easy task, than doing a little hard work for a considerable amount of money.

With reference to paragraph 8 of the Chief Commissioner's Resolution accompanying the letter, I am of opinion that the consumption of opium on the premises by Burmans should be prohibited. The reason is, I am told, that in Lower Burma the opium licensees keep a special man who goes round collecting as subscription by turns from school, and other boys to come and feast in their shops which includes drink, and the boys are after the feast, taught to smoke opium, and when they have taken it for some time, they cannot leave it off.

| Total Number of Inhabitants in the Village of | Number who admitted that, previous to Admission, they had been | | Number who appear to have suffered Physically or Mentally from Opium. | Remarks. |
|---|---|---|---|---|
| | Opium-smokers. | Opium-eaters. | | |
| | | (*a.*) *Burmese.* | | |
| 3 | — | 3 | 3 | All three of them look very thin and dirty and seem to be very weak; in fact they are mere skeletons. |
| | | (*b.*) *Non-Burmese.* | | |

From F. S. COPLESTON, Esq., Commissioner of the Southern Division, to the FINANCIAL COMMISSIONER, Burma, No. 5275–32E., dated the 10th December 1891.

WITH reference to the Chief Commissioner's Resolution (Financial Department) No. 10E., dated the 29th August last, I have the honour to submit a report on the points connected with the opium question which are discussed in the resolution above quoted. I also submit copies of the reports received from the Deputy Commissioners. That from the Deputy Commissioner, Myingyan, was only received three days ago, the delay being due, it is stated, to the Subdivisional Officer, Myingyan, being engaged in supervising relief works.

2. There are seven points on which report is asked for, and I will deal with them in order, briefly mentioning the opinions of Deputy Commissioners and then giving my own.

(1) *and* (2). *Statistics as to numbers using opium and numbers physically wrecked thereby or who have taken to crime, and whether* (2) *smoking or eating is most common.*

*Myingyan.*—Three hundred and four consumers are returned from 11 towns and villages. Of these 169 are smokers, while 135 eat opium. Seventeen have been convicted of crime and 2 appear to be physically wrecked. Nothing is said as to who examined the consumers or classed the wrecked and not yet wrecked. I consider the figure "2" as unreliably low. The number of opium consumers at Yônzingyi, a village 28 miles from Myingyan on the road to Meiktila, is astonishing. Singu is a great boat station, and this accounts for the high figures there.

*Pakôkku.*—In Gangaw, Pauk, and Yawdwin subdivisions there is little or no opium used. All the opium consumption is in the Pakôkku subdivision (including Yesagyo). The figures are not very clear. The statement appended to the Deputy Commissioner's report appears to give district superintendents of police figures for the first four figure colums and the township officer's figure for the number of persons physically wrecked. Both the sets of figures are stated in the report to apply only to Pakôkku town, which they evidently do not, since I am aware that Kywèdè Kunywa, and Myitchi are entirely distinct villages, the latter being 20 miles from Pakôkku. Pakôkku town may include all but these three villages. The total number of opium users shown in the statement is 73, of whom 21 eat and 52 smoke the drug. Eleven have been convicted. The numbers of those convicted and not convicted do not make up the total, but there has been no time for reference. The number of persons physically wrecked is given as 21, the township officer's estimate being accepted against that of the District Superintendent of Police, who considers all to be wrecked. No figures are given for the Yesagyo or Myaing townships. The Subdivisional Officer apparently has done nothing in the matter.

*Minbu.*—The Deputy Commissioner shows 59 Burmese opium consumers in the towns of Minbu and Sagu, of whom 30 or half are physically wrecked. Most of the consumers are eaters, and eating opium ends in dysentery and death. The Deputy Commissioner gives a number of instances of physical and mental deterioration. Out of 54 such cases 35 are classed as eaters, 17 as smokers, and two as both smoking and eating.

*Magwe.*—The Deputy Commissioner enumerates 130 opium consumers in four large villages or towns of the district. In Magwe out of 48 men only one smokes. In Taungdwingyi, deducting Chinamen, nine smoke and 15 eat opium. The large majority of the consumers eat opium. About half the men have contracted the habit since the British occupation. No statistics of crime are furnished for this district. The Deputy Commissioner apparently does not consider that any persons are physically wrecked, though, except in the case of fishermen, the use of opium enfeebles their bodies. Both the Deputy Commissioners of Minbu and of Magwe are agreed that eating is most common, because the raw drug is cheaper and more effective at the price. Well-to-do people smoke rather than eat opium. The Deputy Commissioner, Magwe, might have stated whether any of the consumers have been convicted of crime or not.

The population of some of the towns mentioned above are as follows:—

APPENDIX L.

| | |
|---|---|
| Myingyan (Municipality) - - | 17,261 |
| Pagan (Municipality) - - - | 7,142 |
| Pakôkku (Municipality) - - | 18,783 |
| Magwe - - - - - | 6,647 |
| Yenangyaung - - - | 4,317 |
| Taungdwingyi - - - - | 7,143 |

It will be observed that the numbers of opium consumers do not bear portentous proportions to the population. Nothing is said in the reports regarding females, but, I believe, consumption of opium by women in this division is almost non-existent.

Where statistics are given, they show that the proportion of convicted persons among opium consumers is high, but not so high as some would expect, 17 out of 304 in Myingyan and 11 out of 73 in Pakôkku. Probably more persons partially support themselves by petty theft and escape conviction.

The number of persons physically wrecked may, I think, be taken at from one-third to one-half of those at present using opium. A large majority eat opium because it is cheaper to do so. The process is less pleasurable and is probably, to a Burman who luxuriates in idleness, more physically harmful than smoking, though I can believe that smoking may have a greater effect in causing deterioration of the mental powers. The statistics now furnished, however, form no basis for any sound opinion.

3. *The possibility of enforcing the Prohibition of possession of Opium by Burmans in Lower Burma.*—The Deputy Commissioner, Pakôkku, agrees that "it would "be easier to check illicit sales when the only autho- "rised consumers were members of easily identifiable "races." Other Deputy Commissioners do not offer special opinions on this point. My own opinion is that it is quite possible to enforce the prohibition of the possession of opium by Burmans in Lower Burma. I do not, of course, mean to say that within any period that one can forsee no Burmans will anywhere possess opium, nor do I suppose that even approximate abolition will be reached very rapidly. The law, if altered with this view, will, however, at once cause a great diminution in the use of opium by Burmese, and its effect will be gradual like that of any other law. The spread of the habit of using opium would at once receive a great check. The practically complete stamping out of the consumption of opium by Burmese is only a matter of time, and I should say might be effected in five years. To bring about this result all practicable means must be employed to make it difficult to obtain opium through the indirect agency of licensed, as well as the direct agency of unlicensed vendors.

4. *Results of Prohibition in Upper Burma.*—The Deputy Commissioner, Myingyan, says consumers in Kyaukpadaung and Pagan subdivisions now find it almost impossible to procure opium, and he appears to think the existing rules likely to be successful.

The Deputy Commissioner, Pakôkku, offers no opinion.

The Deputy Commissioner of Minbu considers that the rules as in force heretofore have merely raised the price of opium, and that a Burman can obtain opium through Chinamen and other foreigners as easily as before the annexation. The recent alteration in the rules will, the Deputy Commissioner considers, only throw the Burmans more completely into the hands of the alien go betweens. He would restrict the supply of opium issued to licensed vendors to the quantity really required to supply legitimate wants, which can be calculated.

The Deputy Commissioner, Magwe, thinks the rules have not yet been successful, but that "if properly "worked they will put a stop to opium-eating, "smoking, and smuggling."

In my opinion the rules as worked hitherto have had a considerable measure of success in Upper Burma. There would be vastly more opium consumers if Burmans had been able to purchase opium openly. There has, it may be, been an increase of opium-eating since the annexation, though this is not certain; but it has not been by any means proportionate to the increase of trade, facilities for communication, &c. The rules as they now stand will have a further effect; but I have no doubt that the supplies to licensed venders should be strictly limited if shops are still kept open at all in the places where they now are.

5. *The preventive Agency.*—The Deputy Commissioner, Myingyan, believes that headmen will assist the police in detecting offenders, and has no fear of the police blackmailing the population. Neither the Deputy Commissioner of Minbu nor Mr. Todd-Naylor anticipates any assistance from the lugyis, who at present give little or no assistance in detecting crime, and wish to avoid injuring their neighbours unless their own interests are directly injured. The Deputy Commissioner, Magwe, does not feel afraid that blackmailing by the police would be common.

I agree that we cannot build much on the hope of receiving material assistance in the matter of detection of offenders from elders or headmen, but I do think that public opinion will be strengthened and indirect support would be given to prohibitive rules. I see no reason to fear systematic blackmailing by the police, nor do I see that, except on account of the demoralizing effect on the police, the blackmailing of offenders against the opium laws, if we are in earnest about stamping out the use of opium, need be any strong objection to stringent rules. A man who is not an opium consumer cannot be blackmailed, and the offender would find in the need to fee his neighbours or the police an additional difficulty in his way.

A headman who knowingly allowed opium-eating by Burmans to go on would, of course, be liable to punishment.

6. *Means of alleviating the proposed Prohibition.*—The Deputy Commissioner, Pakôkku, would have a register of certificated opium consumers. The Deputy Commissioner, Myingyan, offers no opinion, nor does the Deputy Commissioner, Minbu. The Deputy Commissioner, Magwe, would register habitual consumers, who cannot easily break off the habit as foreigners, not fixing an arbitrary age limit.

This, I think is the only practicable measure. The civil surgeon should decide in each case whether a man could abandon the habit or not, and if he could not, for what period he should be registered and what quantity of opium should be allowed him. After such period he would be obliged to abstain. Doubtful cases should be refused certificates and given the option of entering the jail as civil prisoners to be treated and broken off the habit. It would be practically impossible to fix an arbitrary age limit. In Upper Burma, of course, no such alleviating rule is necessary.

7. *Prohibition of Consumption on the Premises.*—The Deputy Commissioner, Myingyan, would not prohibit consumption on the premises entirely, as this would not benefit the Burman population. The Deputy Commissioner, Pakôkku, would abolish shops in Upper Burma altogether and require registered consumers to purchase their opium from a Government agency. The Deputy Commissioner, Minbu, considers it "unneces- "sary to close the opium taverns to non-Burmans," as there is no reason to suppose the present custom facilitates the illicit supply to Burmans. He agrees with the views expressed by the Chief Commissioner in paragraph 8 of the resolution.

The Deputy Commissioner, Magwe, holds the same views.

It is, it appears, considered that shops are necessary. Assuming that they are so, and that the prohibition now in force in Upper Burma is not extended to Lower Burma, I do not think anything will be gained by prohibiting the consumption of opium on the premises by Burmese altogether.

If Burmans are to consume opium, the more they go to recognised places and the more they can be forced to do so the better. If the prohibition of possession by Burmese is adopted, then I think consumption on the premises by any person should be prohibited.

Not many Chinese or natives of India use the shops and the shops would then become merely places of preparation and of vend.

In Upper Burma the authorised consumers of all classes should be registered, the amount of opium to be issued should be calculated, and it should be issued from the treasury in monthly quantities not exceeding in any month half of the whole allowance for the year.

The vendor should keep a register of all sales and note on the registered person's ticket the quantity issued and the date of issue. If it were not for the difficulty of preparing opium for smoking, I would recommend that the sales should be conducted at the court-house by a vendor licensed either by tender or at fixed fee, the balances unsold being each day replaced under the vendor's key in the strong room. If I may go further, I would say that I should be content to have all sale and all possession prohibited throughout this division. It is very doubtful if opium is a necessity to

Chinese, natives of India, or any other class, and I do not think that Chinese or natives of India would be unable to support the privation.

---

From A. T. A. SHAW, Esq., Deputy Commissioner, Myingyan, to the COMMISSIONER OF THE SOUTHERN DIVISION.—No. 703–33R., dated the 2nd December 1891.

I HAVE the honour to submit the report and statistics asked for in your Revenue Department, No. 3904–32E., dated the 19th September.

It will be seen that in the Pagan and Kyaukpadaung subdivisions the per-centage of those who have been wrecked or taken to crime is from 10 to 12. The per-centage in Myingyan subdivision is only one. In the latter subdivision opium-smokers slightly exceed opium-eaters; in Pagan opium-eaters predominate, while in Kyaukpadaung the per-centage of opium-eaters to opium-smokers is 10.

In Kyaukpadaung and Pagan proceedings have been taken against those who were suspected of selling opium to Burmans. There has been one conviction in each subdivision and six months' rigorous imprisonment was imposed. This has had the effect of stopping the consumption of opium to a great extent in these subdivisions. The consumers find it almost impossible to procure the opium.

In this district all headmen have, according to the orders recently issued, been all appointed excise officers and will assist the police in the detection of offenders. There is no fear, I think, of the police blackmailing the population.

The statistics give details of persons who have got into the habit of smoking opium and are well known as such. When they are detected smoking opium they will be prosecuted, but I daresay they will find it difficult to break themselves off the habit and will smoke opium secretly.

I would not recommend the prohibition altogether of the consumption of opium on the premises of licensed shops as I do not see that any benefit would be derived thereby to the Burman population.

I regret that this report is submitted so late. The Subdivisional Officer, Myingyan, through press of work in supervising relief works was late in submitting statistics for his subdivision and I was therefore unable to send in this report before.

| No. of Village. | Subdivision. | Township. | Village. | Opium-smokers. | Opium-eaters. | Number of Opium-eaters and Smokers who have been convicted of Crime. | Number who appear to have suffered Physically and Mentally. |
|---|---|---|---|---|---|---|---|
| 1 | Myingyan | Natogyi | Pyinzi | 3 | — | — | — |
| 2 | | Taungtha | Yônzingyi | 36 | 41 | 2 | — |
| 3 | | Tanaungdaing | Ywatameik | — | 4 | — | 2 |
| 4 | | — | Myingyan | 16 | 18 | — | — |
| 5 | | — | Gwegyi | 11 | 10 | — | — |
| 6 | | Myingyan | Thabyebin | 2 | 9 | — | — |
| 7 | — | — | Pyaungbya | 4 | — | — | — |
| 8 | — | — | Nyaung-u East | 5 | 3 | 1 | — |
| 9 | — | — | Nyaung-u West | 15 | 6 | 8 | — |
| 10 | Pagan | Pagan | Old Pagan | 8 | 8 | 3 | — |
| 11 | | — | Singu | 48 | 16 | — | — |
| 12 | | — | Sale | — | 8 | — | — |
| 13 | | Salè | Pakhanngè | — | 5 | — | — |
| 14 | — | — | Kyaukyi | — | 5 | — | — |
| 15 | Kyaukpadaung | Kyaukpadaung | Kyaukpadaung | 21 | 2 | 3 | — |
| | | | Total | 169 | 135 | 17 | 2 |

From H. P. TODD-NAYLOR, Esq., C.I.E., Deputy Commissioner, Magwe, to the COMMISSIONER OF THE SOUTHERN DIVISION.—No. 1827–20N., dated the 31st October 1891.

WITH reference to your Revenue Department, No. 3904–32E., dated the 19th September 1891, I have the honour to make the following report.

2. I have made or caused to be made inquiries in the following towns and large villages—Magwe, Yenangyaung, Myingan, Taungdwingyi, and Natmauk.

| | Opium-eaters |
|---|---|
| In Magwe there are | 48 |
| ,, Myingan | 14 |
| ,, Yenangyaung | 41 |
| ,, Taungdwingyi | 27 and in |
| ,, Natmauk | none. |

3. In Magwe about half the consumers say that they have begun the habit in the last five years for fun or because their friends gave them some opium to try. Only one of them smokes; the rest are eaters. The reason of this is that one anna of opium is sufficient for an opium-eater; but eight annas can be smoked. There poverty and not their will consents to the former.

4. The opium-eaters are mostly between 30 and 40. There is one man of 47, another of 60, and the youngest is 20. They were not noticeably debilitated as a lot, though one or two of the older ones were enfeebled. The habit disinclines them to work and probably induces them to steal.

5. In Yenangyaung the large majority of the men eat opium. They are, as a rule, fishermen or musicians. The former takes it because it enables them to resist the damp and fever and diarrhœa which attend their occupation, the latter because they are idle folk.

6. In Taungdwingyi, of the 28 men 13 smoke and 15 eat opium; of the former four are Chinamen. The people being better off here can afford to smoke. The Myoôk examined the men, who candidly admitted that they were the worse for the habit, that it made them lazy and caused loss of appetite, and that they would like to break it off. Two of them did so for some years, but took to it again.

7. In Myingan half the men have taken to the habit in the last five years.

8. These facts are got from the statements of the men themselves, who have exhibited no diffidence in coming forward. I have examined some myself and the Myoôks and Assistant Commissioners have examined the rest. Their statements seem to show that the habit of opium-eating has increased under English rule and that is only what might be expected.

9. The evidence shows that the men are reduced in strength and power of work, except the fishermen, who say they are thereby better enabled to resist cold. We are naturally unable to get evidence of opium-eaters taking to crime.

10. The prohibition in Upper Burma has not been successful at present. The rules were much more lax than in Lower Burma and the effect of the new rules has not yet been shown. They should if properly worked, put a stop to opium-eating, smoking, and smuggling. In fact when I explained them to the eaters and the lugyis, the former asked that they should be left alone for one month and they would leave off the habit.

APPENDIX L.

11. I do not myself see what other preventive agency but the police can be employed. The Burmans disapprove of the habit, but so they do of stealing, yet can never be induced to give evidence against an habitual thief. Some of the police will no doubt blackmail the people, but I do not suppose the blackmailing will be general, nor do I see that it is any reason for abstaining from putting down a custom if it is harmful. Cattle-theft offers an engine of oppression. Yet I never heard of that being used as an argument for the police not to put down cattle-theft. The fact is that under careful supervision the police oppression will be inconsiderable, but with a careless Deputy Commissioner, District Superintendent of Police, and Subdivisional Officers, it will be heavy, whether there be opium rules or no.

Opinions are called for on the suggestion of preventing sales to Burmans entirely. I am strongly in favour of such a course. The half-hearted measures taken in Lower Burma did not prevent numbers of Burmans from becoming opium-eaters, and I had numerous complaints from respectable lugyis when I was in Lower Burma. I see no middle course between total prohibition and absolute license to all Burmans to smoke and eat. It appears to me to be mere hypocrisy to pass a rule that Burmans should not use opium, and then open shops where in fact they can buy it extensively. Absolute prohibition of the possession of opium is the only course I see open. I have no doubt myself of the bad effects of the drug on the Burmans in general, though some particular trades, such as fishing and dacoiting, may require its use. As, however, certain persons cannot easily break it off, I would register such as foreigners, but I would not fix the age arbitrarily at 40. It should, I consider, be left open to the officer to decide from inquiry and the appearance of the man whether he was an habitual.

I would close license shops to Burmans and not Chinese or men of other nations. If Chinese are to come to Burma they will use opium, and it is better that they should do so openly.

---

From Lieutenant F. H. ELIOTT, Officiating Deputy Commissioner, Pakôkku, to the COMMISSIONER OF THE SOUTHERN DIVISION.—No. 3521–20, dated the 28th November 1891.

I HAVE the honour to acknowledge your No. 3904–32E., dated the 19th September, and subsequent reminders, and to report as follows:—

1. The Subdivisional Officers of Yawdwin, Gangaw, and Pauk report that both opium-smoking and opium-eating are unknown in their subdivisions. The Yaw division Subdivisional Officer states that Chins do not take to opium and that Chinese traders do not pass that way. Inquiries were made in the following villages in Yawdwin—Laungshè, Chaungu, Natgè, and Kyi.

2. The Subdivisional Officers of Pauk and Gangaw have not made inquiries in specially selected villages, but they both state that the Burmans in their subdivisions have not taken to the use of opium.

3. The opium consumption in this district seemed confined to the townships of Pakôkku and Yesagyo.

4. The Superintendent of Police has submitted a list of all the opium-smokers and eaters in Pakôkku town. There are 73 persons who consume opium, of whom 21 are opium-eaters, and 52 opium-smokers. Out of these 73 men 11 have been convicted. The per-centage of opium-eaters who have been convicted is 33·33 and of opium-smokers 7·40. The District Superintendent of Police describes them all as physically wrecked. I am doubtful as to this statement. The Myoôk's estimate seems more correct.

The District Superintendent of Police is of opinion that the consumption of opium is increasing as it prevails chiefly among the younger men. The following table gives the ages of consumers:—

| | |
|---|---|
| Age 20 and under 30 | 35 |
| ,, 30 and under 40 | 25 |
| ,, 40 and under 50 | 12 |
| ,, 50 and under | 1 |
| Total | 73 |

The figures of the Township Officer, Pakôkku, show 70 opium consumers in Pakôkku and Myitkaing, which are in municipal limits, and nine consumers in villages in the neighbourhood. Of the whole 79 he shows 21 as physically wrecked, which seems a more reasonable proportion.

I append a statement showing the particulars required in paragraph 2 of the resolution.

I concur with the opinion expressed in paragraph 4 that it would be easier to check illicit sales when the only authorised consumers were members of readily identifiable races.

The Township Officer, Pakôkku, has consulted the lugyis of the town and makes the following suggestions:—

(*a.*) That the opening to the public of a licensed opium shop should be abolished and no new license should in future be sold by public auction for sale to the public.

(*b.*) That a register of the opium consumers of all nations should be kept up and the quantity of opium which might be required for their consumption may be estimated.

(*c.*) That a certificate should be given by Government to each Burman consumer and consumption of opium by non-certificated Burmans should be prohibited.

(*d.*) That Government may import only the estimated quantity of opium quarterly and sell it to an approved person for a small sum of fixed fee for sale to the certificated Burman and the registered persons of other nations. The sale to unregistered persons should be treated and prohibited as the sale to an unauthorised person.

(*e.*) That every Burman consumer should apply for a certificate, and no certificate should be granted to a person who will not be certified by the civil surgeon that he will not live or will be wrecked if he is not allowed to use opium. When he possesses the certificate he must be registered.

(*f.*) That every person of either nation should apply on his arrival at Pakôkku to an officer to have his name registered, if he is a Burman, for a certificate too. The certificate must be issued and the register should be kept by the officer who may always be in the station and who is authorised by the collector in his behalf. The register may show description of each person, and a copy of it signed by the officer must be kept in the place fixed for vendor's shop. One shop only should be opened in a district in the largest town in Upper Burma.

(*g.*) That Burman consumers should only eat and smoke opium in the daytime in the shop which should be built out of the town, and possession and consumption of opium by Burmans elsewhere must be prohibited. Allowing Burmans to use opium in other places and giving opium of any description to a Burman by any person should be prohibited.

(*h.*) That the vendor must not sell opium in the night; the sale must be made from 8 a.m. to 2 p.m. The vendor must keep an account book of the sale and he must daily settle the account with the officer at 4 p.m. He must not sell to a person more opium than the daily estimated quantity required for a day's consumption.

(*i.*) No person of other nation other than a traveller should possess more than 9 tolas of opium.

All Chinamen or men of respectable class (not Burman) should be allowed to purchase the estimated quantity for three days' consumption, and the vendor should also be allowed to sell in such cases.

With regard to these suggestions I think in Upper Burma it might be desirable to have a register of certificated opium consumers. I should abolish shops in Upper Burma altogether and require the Chinese and other foreigners to purchase their opium direct from a Government agency.

The amount of opium required could be estimated and the purchasers might receive passes for their purchase, which would only be valid for a time stated in the pass.

This might be a hardship to the Chinese who are accustomed to consume opium in shops, but it must be remembered that before the annexation they had no shops at all, and the well-being of the majority of the population must be considered.

With regard to paragraph 8 of the resolution I would prohibit the consumption of opium in licensed shops in Upper Burma altogether.

It would be necessary to make rules prohibiting the purchase of opium by uncertificated persons and also to make the possession of opium in excess of the pass illegal.

STATEMENT of BURMAN OPIUM-EATERS and SMOKERS. APPENDIX L.

| Name of Township. | Locality. | Number of Opium-eaters. | Number of Opium-smokers. | Number Convicted. | Number not Convicted. | Number of Persons physically Wrecked. |
|---|---|---|---|---|---|---|
| Pakkôku | Magyichaung | 3 | 4 | 2 | 5 | 2 |
| | Paunglaungyin | 3 | 6 | 1 | 8 | 3 |
| | Bazaar quarter | 2 | 2 | 2 | 2 | — |
| | Paukpauktan | 3 | 5 | 1 | 7 | 3 |
| | Tatkya | 3 | 6 | 1 | 8 | 4 |
| | Kandaw | — | 7 | — | 7 | 3 |
| | Myitkaing | — | 6 | — | 6 | 3 |
| | Shweku | 2 | 2 | 4 | — | — |
| | Suntheik | 2 | — | — | 2 | — |
| | Aungthagan | 1 | 1 | — | 2 | — |
| | Sadeiktau | — | 2 | — | 2 | — |
| | Sandalayu | — | 4 | — | 4 | 1 |
| | Myintha | — | 4 | — | — | — |
| | Kywèdi | — | 2 | — | — | — |
| | Kunywa | 1 | 1 | — | — | 1 |
| | Myitche | 1 | — | — | — | 1 |
| | | 21 | 52 | 11 | 53 | 21 |

From D. H. R. TWOMEY, Esq., Deputy Commissioner, Minbu, to the COMMISSIONER OF THE SOUTHERN DIVISION.—No. 2071-11E., dated the 17th November 1891.

WITH reference to your endorsement, No. 3904-32E., dated the 21st September 1891, I have the honour to submit in tabular form a collection of authentic instances of mental and physical deterioration caused by the use of opium by Burmans in the towns of Minbu, Sagu, Legaing, Salin, and Sinbyugyum. I have not received from Salin statistics of the numbers of Burmans in Salin and Sinbyugyun who have taken to opium and have been physically wrecked, &c. from this cause. I have asked the Subdivisional Officer again for these statistics, but do not wish to delay the report on this account. The numbers for the towns of Minbu and Sagu, so far as can be ascertained, are as follows:—

| Name of Town. | Burman Opium-eaters. | Number of Consumers who appear to have been physically Wrecked, &c. |
|---|---|---|
| In Minbu | 26 | 7 |
| In Sagu | 33 | 23 |
| Total | 59 | 30 |

2. It will be seen from the tabular report annexed that in this district eating is the *more common form* of consumption, as it is also the more deleterious, *resulting eventually in death from dysentery*. The reason of the preference for eating as opposed to smoking is that a little opium goes a longer way with an eater than with a smoker, who loses a considerable quantity in the process of preparing the "beinsa."

3. With reference to paragraph 5 of the Chief Commissioner's Resolution it is my own opinion, as well as the opinion of all persons, official and non-official, with whom I have discussed the subject, that prohibition in its present form in Upper Burma is ineffectual so far as it is aimed at checking the use of the drug, except indeed so far as it has enhanced the price of opium for the Burman consumer and has thus placed it beyond the purchasing power of many. It is the general opinion that Burmans have now as little difficulty in obtaining opium through foreigners and Chinamen as before the annexation.

As regards the alterations made in the Upper Burma rules in August last, I doubt if it will have any effect except to throw the Burman consumers still more completely into the hands of the alien go-between. In my letter, No. 879-10, dated the 9th July 1891, to your address, I suggested that the normal requirements of the total Chinese and Indian populations of each district should be calculated and the issues of opium restricted to the maximum thus arrived at. This proposal seems to be acceptable to the Chief Commissioner (paragraph 4 of the resolution), and I still think that coupled with rigorous precautions against frontier smuggling, it is the only effectual method of enforcing prohibition in Burma. According to the present system of unrestricted issue, the Government on the one hand makes it unlawful for a Burman to possess a scrap of opium, and on the other permits the vendors to take out for sale such a quantity as is manifestly far in excess of the possible consumption of the alien elements of the population. For example, in this district there are less than 800 persons of non-Burman races (including women, children, and many others who are not presumably addicted to opium) and yet the licensees at Minbu and Sinbyugyum have between them received from the treasury since 1st April last the comparatively prodigious quantity of 24 maunds and 30 seers of opium. These figures alone indicate the extent to which the opium licensees depend for their profits on satisfying the wants of Burman consumers.

4. In reply to the question put in paragraph 6 of the resolution, I doubt whether the Burmese lugyis, with all their antipathy to opium consumption can be induced to act as a subsidiary preventive agency. The "strong anti-opium feeling" recognised by the Chief Commissioner has always existed, but it has never taken the shape of assistance to the district authorities in bringing the opium consumers to judicial punishment. Information in opium prosecutions is in 9 cases out of 10 furnished not by the respectable lugyis but by men of the classes that themselves consume and retail the drug. As a rule, the lugyis show little aptitude enough in assisting the authorities to detect and punish even ordinary offences against person and property. Their religion engenders in them a rooted dislike to becoming the direct instrument by which physical suffering is caused to their neighbour and tribulation to his family. This dislike is all the more powerful in cases where the offender has merely sinned against himself by the use of a pernicious drug, and where there is no direct apprehension of danger to person or property. I think that the hope of assistance from the lugyis may be put aside as illusory.

5. With reference to paragraph 8 of the resolution the view expressed therein is generally believed to be correct. There is no ground for thinking that the consumption of opium by aliens on the premises of licensed vendors tends to facilitate the illicit supply to Burmans, and it accordingly appears unnecessary to close the opium taverns to non-Burmans.

APPENDIX L.

| Name of Thugyi, Gaung, or Elder who furnishes the Information. | Instances of Physical or Mental Deterioration in Burmans from the use of Opium; instances to be set down in serial order with full Particulars. | Whether Eater or Smoker. |
|---|---|---|
| Maung An Taw Ni, Maung Baw, of Legaing; Maung Po Aung of Zigaing. | 1. Age 50, was clerk to the Legaing Myothugyi in Burmese times; has been quite unfit for work of any kind for many years; is supported by his wife. | Eater. |
| Maung An Taw Ni, Maung Paw, Maung Po Aung. | 2. Age 60, held office in Burmese times as a police officer under the Legaing Wun; took to opium before the annexation and is now unfit for work; is supported by his son. | Do. |
| Do. do. - | 3. Maung Thet Ta Ya, age about 35; has never had any occupation; has taken to opium lately; is supported by his sister. | Do. |
| Do. do. - | 4. Maung Tha Bo Gyi, aged 40; was formerly cultivator; took to opium about four years ago; is still fit for light work, but unfit for hard work of any kind; is supported by his sister. | Do. |
| U Myat Kaung, elder of Sagu - | 1. There was one of my uncles who ate and smoked opium when he was 25 years of age. He was very strong and healthy before. He had landed property, about 70 seiks of paddy-land, valued Rs. 2,000. After four years he sold the land because he could not perform his ordinary work. He lived on the proceeds of the sale without doing any work and he got weaker and weaker until he died. At length, when he was 40 years of age, his wife divorced him and he was being supported by his relations. At the time of his death his relations had to bury him at their own expense. | Both eating and smoking. |
| Do. do. - | 2. Nga Law began to eat opium when he was 20 years old. He was a healthy man. He had about 20 seiks of paddy-land, valued Rs. 600; four years after he sold his land and he was unable to work for his living. His wife divorced him and he had to be supported by his relations. He became a gambler. When he was 33 years old he died of dysentery caused by constant eating of opium. He was buried at the expense of his relations. | |
| U Po Byu, elder of Sagu - | Nga Chein was formerly a clerk to the Myothugyi; he began to eat and smoke opium when he was 20 years of age. He was before this healthy and strong. Two years after he had taken opium he could not perform his duties so he was discharged by the Myothugyi and he was supported by his wife. He became a beggar and died of opium dysentery after 10 years and was buried at the expense of the villagers. | |
| U Yit, ex-Damanaing thugyi - | The Sèhnayat thugyi began to eat opium when he was 25 years of age. He was healthy and strong and had about 200 seiks of land, valued Rs. 5,000. Five years after he sold half of his land and he left the work with his clerk, and 10 years after he sold the remainder of his land. He died when he was 50 years of age from opium dysentery. | |
| Do. do. - | 2. His son succeeded him in the Sèhnayat thugyiship. The son began to eat opium when he was 17 years old. He became thugyi in 1250 B.E. Two years after he misappropriated revenue and he was dismissed from the appointment. He was healthy and strong, but after taking opium he was unable to do his work, and he has now absconded to Lower Burma because he has no means of livelihood. | |
| U Tun Mya - - - | 1. Nga Kyi, an actor, was noted for his pleasant voice. He had about 100 seiks of land worth about Rs. 3,000. He began to eat opium when he was 30 years old. Three years after his constitution had become mined and he could not perform his duty. He was obliged to sell his land. He died of opium dysentery when he was 45 years old. He was supported by his wife. | |
| U An Ko - - - | 1. One Shan Galè had about 50 seiks of land, valued Rs. 2,000. He was a very powerful wrestler. He began to eat opium when he was 25 years. After five years he was not able to do any work and he was obliged to sell his land and he stole some property in the town. He was imprisoned very often and finally he was shot dead by the owner of a house which he had attacked. He was then 35 years old. | |
| U Thaing - - - | 2. Myat Byu was a peon to the Myothugyi. He began to eat opium when he was 30 years old. A year after he could not perform his duty and he was discharged. He then associated with thieves and committed theft himself. He was often imprisoned and died of opium dysentery when he was 50 years old. He was buried by the charity of the villagers. | |
| U Po - - - - | 1. One Nga Twe was healthy and strong. He began to eat opium when he was 27 years old. He was a cultivator, but three years after he could not do his work and he committed thefts. He was often imprisoned and finally he attacked a house in which he was stabbed with a spear by one of the villagers and was killed. He was then 35 years of age. | |
| U Lauk, Lugyi - | 1. A former Kywèdi thugyi, was healthy and strong, and had paddy-land about 60 seiks, valued Rs. 1,500. He began to eat opium when he was 25 years old. Shortly after he could not do his work and he associated with dacoits and thieves. He was imprisoned and finally he was concerned in a dacoity case and was crucified to be killed by the Wun and his life was only saved, as some pôngyi begged a pardon for him. He died of opium dysentery when he was 40 years old, leaving no property. | |

| Name of Thugyi, Gaung, or Elder who furnishes the Information. | Instances of Physical or Mental Deterioration in Burmans from the use of Opium; instances to be set down in serial order with full Particulars. | Whether Eater or Smoker. |
|---|---|---|
| Minbu Lugyi U Ni Ta, Member of Committee of Minbu. | 1. One Nga Bo Nga of Minbu, had some landed property to the value of Rs. 1,500. He was healthy and strong and he carried on trade-ing. He began to eat opium when he was 25 years of age. After 10 years he began to lose his property and was not able to carry on his work; had to be supported by his friends. He died of dysentery. | |
| | 2. One Nga Shwe Thi came of a respectable family. His father gave him about Rs. 4,000 as a gift, and he inherited about Rs. 10,000 after the death of his father. He had about 200 seiks of land. He began to eat opium when he was 30 years old. About 10 years ago he was obliged to sell some of his property and 10 years after he disposed of the remainder. He died afterwards from dysentery. | |
| U Waik, Member of Committee | Formerly there was a Wun of Minbu, called U Baik, who was very wealthy. His son Maung Shwe Maung ate and smoked opium. After U Baik's death Maung Shwe Maung inherited all his property to the value of Rs. 10,000. Maung Shwe Maung ate opium when he was 15 years old. He was formerly strong and healthy. He began to lose his property gradually and had nothing left when he was about 40 years old. He died of dysentery. He was supported by his daughters and wife. | |
| Ko Shwe Kin of Minbu - - | There were two men called Maung San Tha and Maung San Ya, sons of wealthy parents. They smoked opium and drank liquor and squandered all their fortune. They married the daughters of two wealthy people in Minbu and they inherited about Rs. 4,000 after the death of their father-in-law. They smoked opium and gambled away all this money and had nothing left, and they had to give some of their children to other people to bring up. Subsequently they left Minbu. | |
| Ko Shwe Gôn, Lugyi of Minbu | U Yôn Aung was one of the richest men in Minbu. He had a son by the name of Shwe Gè. Shwe Gè began to eat opium when he was about 25 years old. When he was 30 years old his father died and he inherited about Rs. 4,000. He was healthy and strong, but after taking opium his health declined and he lost all his property after 10 years. He died of dysentery. | |
| Maung Aung Tha, Minbu, Myothugyi. | A man called Thet Twa who was a good artist and was healthy and strong, began to eat opium when he was about 25 years old. Three years after taking opium his health declined and he was unable to perform his trade and got very poor. He gave up opium-eating about a year ago and he is now getting stronger. | |
| Maung Shwe Mya, village elder of Sagu. | One man began to take opium when he was 30 years of age. About seven years after became unfit for ordinary labour. He lived upon the estate of his parents. He died through the effects of opium when he was 45. | Eater. |
| Maung San Dun, village elder of Sagu. | One man, aged 40, was a strong man. He took to opium and is now unfit for ordinary labour. He depends upon the large estate which he inherited from his parents. | Smoker. |
| Maung Hlauk, village elder of Sagu. | One man, aged 44, began to take opium when he was 25 years of age. He became unfit for ordinary labour about 10 years after. He is supported by his wife, who sells in the bazaar. | Eater. |
| Maung Aung Thu, village elder of Sagu. | One man, aged 55, took opium when he was 25 years of age; became well eight years after. He supported himself as a drummer (saingthama). | Do. |
| Maung Shan O, village elder of Sagu. | One man, aged 50, took opium when he was 25 years of age and became feeble and unfit for ordinary labour about 10 years after. He is supported by his wife who sells in the bazaar. | Do. |
| | Took opium when 20 years of age, and became unfit for ordinary labour about 10 years after. He was supported by his master, who is also a great opium-eater and who is one of the leading cultivators of Sagu. He died through the effects of opium when he was about 48 years of age. | |
| Maung Lan, village elder of Sagu. | One man, age 25, was a strong man; five years ago he began to take opium and is now unfit for ordinary labour. He is supported by his wife, who sells in the bazaar. | Do. |
| Maung Tha Gywè - - | One man began to take opium when he was 20 years old and about 10 years after became unfit for ordinary labour. He was first supported by his parents and then by his wife. He died when he was 45 years of age through the effects of opium. | Do. |
| Maung Kywet, Gaung of Kyôn-byit quarter, Salin. | 1. Age 27, was a strong man five years ago; then took to opium and is now unfit for ordinary labour. | Smoker. |
| | 2. Age 33, was a strong man 13 years ago; then took to opium and is unfit for ordinary labour and is a skeleton. He is supported by his wife a weaver. | |
| Maung Po, Gaung of Kyaungya, Salin. | 3. Age 50, was a strong man 20 years ago; then took to opium and is now unfit for ordinary labour and out of his mind. He is supported by his wife, bazaar-selling in Salin. | Eater. |

APPENDIX L

| Name of Thugyi, Gaung, or Elder who furnishes the Information. | Instances of Physical or Mental Deterioration in Burmans from the use of Opium ; instances to be set down in serial order with full Particulars. | Whether Eater or Smoker. |
|---|---|---|
| Maung Po Tha, Gaung of Myindin, Salin. | 4. Age 39, was a strong man 10 years ago ; then took to opium and is now weak and unable to move about. He is supported by his wife, bazaar-selling. | Eater. |
| Maung Saw Gaung of Kunidaung, Salin. | 5. Age 48, was a strong man 20 years ago ; then took to opium and is now unfit for ordinary labour and begs for food. | Smoker. |
| Maung Tha Dun Zan, Gaung of Paungbenzin, Salin. | 6. Age 38, was a strong man eight years ago ; then took to opium and is now unfit for ordinary labour. He is supported by a pôngyi who employs him at odd jobs. | Do. |
| Do. do. - | 7. Age 50 ; was a strong man 20 years ago ; then took to opium and is now unfit for ordinary labour and mad. He is supported by his wife, bazaar selling. | Eater. This man told he can take as much as any opium-eater could, if he got it. |
| Maung Thaw thugyi of Sun - | 8. Age 38, was a strong man eight years ago ; then took to opium and is now unfit for ordinary labour through strength failing him. He is supported by his wife, bazaar-selling. | Smoker. |
| Do. do. - | 9. Age 41, was a strong man 13 years ago ; then took to opium and is now unfit for ordinary hard labour. He is supported by himself selling rice in the bazaar. | Do. |
| Do. do. - | 10. Age 34, was a strong man three years ago ; then took to opium and gambling and is now unfit for anything. He is supporting himself by getting odd jobbs. | Do. |
| Do. do. - | 11. Age 45, was a strong man 20 years ago ; then took to opium and is unfit for cooly-work, and his hands are unsteady and he wanders in his mind. He is supported by his wife, bazaar-selling. | |
| Maung Po Saung, thugyi of Sinbyugyun. | 1. Age 38, was a strong man 10 years ago ; then took to opium and is now unfit for ordinary labour. He is supported by his wife bazaar-selling. | Eater. |
| Do. do. - | 2. Age 37, was a strong man 12 years ago ; then took to opium and is now unfit for ordinary labour and begs now. | Do. |
| Do. do. - | 3. Age 46, was a strong man 12 years ago ; then took to opium and is now unfit for ordinary labour. He is supporting himself. | Smoker. |
| Do. do. - | 4. Age 43 last year, was a strong man 18 years ago ; then took to opium and was unfit for hard labour. When he died he was supported by his wife. | Do. |
| Do. do. - | 5. Age 38, was a strong man 10 years ago ; then took to opium and is now unfit for ordinary labour. He is supported by himself as a cooly. | Do. |
| Do. do. - | 6. Age 50, was a strong man 19 years ago ; then took to opium and is now unfit for ordinary labour. He is supported by his uncle, bazaar-selling. He is a little gone in his mind. | Do. |
| Do. do. - | 7. Age 35, was a strong man three years ago ; then took to opium and is now a thin beggar man and always ill ; has quite changed in the three years. | Do. |
| Maung San E. gaung of Anaukywa. | 8. Age 33, was a strong man 10 years ago ; then took to opium and is now unfit for ordinary labour. He is supported by his wife, selling in the bazaar ; all he does is to long for opium. | Do. |
| Do. do. - | 9. Age 36, was a strong man four years ago ; then took to opium and is now in bad health and unable to earn his own living through smoking opium. | Do. |
| Maung Chet, thugyi of Nwetamè circle. | 10. Age 37, was a strong man 13 years ago ; then took to opium and is now unfit for ordinary labour. He is supported by his parents and does nothing. | Eater. |
| Do. do. - | 11. Age 35, was a strong man five years ago ; then took to opium and is no unfit for ordinary labour. He is supported by his wife, selling in the bazaar. | Do. |
| Do. do. - | 12. Age 35, was a strong man 10 years ago ; then took to opium and is now unfit for ordinary labour. He is supported by his parents. | Do. |
| Do. do. - | 13. Age 35, was a strong man five years ago ; then took to opium and is now in a mad state, his mind wandering. He is supported by his wife. | Do. |
| Do. do. | 14. Age 57, was a strong man 30 years ago ; then took to opium and is now quite unfit for ordinary labour. He is supported by his son selling in the bazaar and the man himself is not expected to live long. | Do. |

From J. E. BRIDGES, Esq., Commissioner of, the Eastern Division, to the FINANCIAL COMMISSIONER, BURMA.—No. 175 (Excise), dated the 21st January 1892.

WITH reference to the Chief Commissioner's Financial Department Resolution, No. 10E., dated the 29th August 1891, I have the honour to submit in original the reports of the Deputy Commissioners with the following remarks:—

All the Deputy Commissioners except Pyinmana have endeavoured to give the number of opium consumers in their districts instead of restricting their inquiry to a few villages, and it is very doubtful whether the figures they give are accurate. The Deputy Commissioner, Pyinmana, took statistics in four villages and found that out of 4,785 men 104 consumed opium (75 eating it and 29 smoking it); out of these 104 men only six have been convicted of criminal offences, but the health and capacity for work of the majority of them have been affected by the use of the drug.

In Kyaukse the Deputy Commissioner states that none of the opium consumers have taken to crime or been physically wrecked.

In Meiktila nearly all have been affected by the use of the drug and several have taken to crime.

In Yamèthin the opium consumers are said to be of weak physique, and to live on the earnings of their wives.

The figures of the different districts give the number of opium-eaters and smokers as follows:—

| District. | Opium-eaters. | Opium-smokers. | Total. |
|---|---|---|---|
| Kyaukse - - - | 4 | 3 | 7 |
| Meiktila - - - - | 30 | 28 | 58 |
| Yamèthin - - - | 2 | 28 | 30 |
| Pyinmana - - - - | 75 | 29 | 104 |
| Total - - | 111 | 88 | 199 |

The number of eaters exceeds the number of smokers in all districts except Yamèthin, and in Pyinmana, where the statistics have been most accurately collected the number of eaters is more than double that of the smokers.

2. I am of opinion that the prohibition of the use of opium by Burmans in Upper Burma has been effectual. It is difficult to give accurate figures on the subject, but the figures supplied by the Deputy Commissioners show that the number of Burmese opium consumers is exceedingly small, and if there has been any increase in opium consumers since our occupation it is very small. It must be remembered that Burmans were not aware of any defect in our opium rules, and that many Burmans were convicted by magistrates for transporting opium. The people then generally believed that the possession of opium by Burmans was contrary to our rules. I have no doubt that the restrictions imposed on the consumption of opium by Upper Burmans can be effectually enforced, and they will prevent the spread of opium consumption to any great extent.

3. I do not think that we can expect any co-operation from the people themselves in putting down the opium traffic; they are too much afraid of exposing themselves to the revenge of any person they might report, and they take too little interest in anything that does not concern them personally. The only method of preventing blackmailing by the police is strict supervision on the part of their superior officers.

4. I do not see any objection to the proposal that Burmans should register themselves as foreigners and be exempted from the provisions of the opium rules, and think, with the Deputy Commissioner, Pyinmana, that the limit of age might be fixed lower, say, 30 for the present.

5. I think it would be sufficient to prohibit the use of opium shops to Burmans only.

---

From D. Ross, Esq., Deputy Commissioner, Kyaukse, to the COMMISSIONER OF THE EASTERN DIVISION.—No. 1343-3—100R., dated the 12th November 1891.

WITH reference to your Revenue Department, No. 3155, dated the 18th September 1891, I have the honour to submit the following report:—

1. Inquiries made by subdivisional and township officers have elicited the fact that there are seven opium consumers—three smokers and four eaters—in the Kyaukse subdivision and none at all in Myittha. Mr. Wall reports that of these seven men none have been physically wrecked or taken to crime.

2. The above statement of the number of opium consumers is to some extent borne out by the fact that the opium licensee has recently obtained permission to close his Kyaukse shop. This will, it is believed, do more to prevent the spread of opium consumption than any prohibition against its possession, but the two together, will, it is believed, entirely prevent the spread of this vice. Up to the present no Burmans have been prosecuted for possessing opium.

3. It is very difficult to advise as to the best method of preventing the police from blackmailing the Burmans. Strict and close supervision by European officers seems to be the only one. Although respectable Burmese sympathise with the Government aims, I doubt if their services could be enlisted as a preventive agency, but an effort might be made to do so; it might be successful and is well worth trying.

4. The officers who have been consulted by me think that all opium consumers should be registered, and that the consumption of opium on the premises of licensed shops should be altogether prohibited.

---

From Captain J. J. CRONIN, Deputy Commissioner, Meiktila, to the COMMISSIONER OF THE EASTERN DIVISION.—No. 1998-8, dated the 21st November 1891.

I HAVE the honour to reply to your letter, Revenue Department, No. 3155, dated the 18th September 1891, inquiring about the use of opium among Burmans.

1. Statistics of Burmans in the district, as far as I can ascertain addicted to the use of opium are shown in the following table:—

| Township. | Place. | Adult Male Population.* | Opium-eaters. | Opium-smokers. | Total. | Remarks. |
|---|---|---|---|---|---|---|
| Meiktila (population 51,553). | Myoma - - | 1,171 | 2 | 12 | 14 | Two; both smoke and eat opium; three have used it for 15, 20, and 21 years respectively, and are weak and sluggish; the rest have used it for periods varying from two to eight years, and have not yet become much affected; two of the 12 are in jail, three more on surety for good behaviour; the rest are well-behaved. |
| | Total - | — | 2 | 12 | 14 | |

* The adult male population is taken as one fourth of the total population.

APPENDIX L.

| Township. | Place. | Adult Male Population. | Opium-eaters. | Opium-smokers. | Total. | Remarks. |
|---|---|---|---|---|---|---|
| Wundwin (population 45,650). | Myoma | 625 | 4 | — | 4 | All are said to have suffered physically but not mentally. |
| | Thedaw | 102 | 1 | — | 1 | |
| Thazi (population 32,199). | Ngwelebin | 52 | 1 | 1 | 2 | |
| | Tawma | 50 | — | 2 | 2 | |
| | Hlaingdet | 200 | — | 2 | 2 | |
| | U-yin | 50 | 2 | — | 2 | |
| | Total | — | 8 | 5 | 13 | |
| Mahlaing (population 55,765). | Myoma | 785 | 7 | 5 | 12 | All have suffered physically. |
| | Tandaw | 322 | 8 | 2 | 10 | |
| | Panaing | 634 | 1 | — | 1 | |
| | Nanlu | 90 | 1 | — | 1 | |
| | Nyaungbintha | 52 | 1 | — | 1 | |
| | Kangyi | 105 | — | 3 | 3 | |
| | Sedo | 175 | 2 | 1 | 3 | Two taken to crime. |
| | Total | — | 20 | 11 | 31 | |
| Pindalè (population 20,852). | — | — | — | — | — | |
| | Total for the district. | — | 30 | 28 | 58 | Two; both eat and smoke (*see* above). |

I doubt whether all the villages in Meiktila (excluding Mahlaing) containing opium-eaters and smokers are composed in the above list, but the statistics are the best I have been able to obtain, and I think, for the places to which they refer, are accurate. There are not many large villages excluding Myoma in Meiktila, but I should think that Shanmangè and one or two other villages must in reality contain a few Burman opium-eaters and smokers. Pindale township is much smaller and less populous than any other, but I hardly think that it can be absolutely from Burmans addicted to the use of opium, though the Myoôk has reported to that effect. It is difficult to get exhaustive statistics on the point, but I think that the above are altogether fairly accurate. They show that the number of opium-smokers and eaters is about equal; very poor people generally eat it as less is consumed than in smoking. I think that on the whole the number of opium-smokers has increased since the British occupation (in Meiktila Myoma there are said to have been only seven at the annexation), but not to a great degree, the prohibition of the sale of opium to Burmans, which has all along been in force has prevented any extensive increase which would certainly have taken place had the sale been unrestricted.

As it is, Burmans who want opium have to beg or secretly buy it from Chinamen. This involves a certain amount of trouble and risk, and I do not think that they can get any large quantity. There is no opium shop in this district, so I cannot say how far illicit sale by licensees may go on.

2. It is as yet too early to estimate the effect of the new rules prohibiting the possession of opium by Burmans. But in my opinion if they are to be really successful it will be necessary to employ some special detective agency. There can be no question that the opinion of all respectable Burmans is entirely against the possession or use of opium by their fellow-countrymen, and I think that we might very well take advantage of this feeling. I would suggest that all ywathugyis and one or two respectable lugyis in every large village should be appointed excise officers.

Under sections 28, 29, Excise Act, read with sections 14 and 15 of the Opium Act, be able to arrest persons in possession of opium and to search for it. Probably they would be willing enough to aid in carrying out the law without remuneration, but if their antipathy to opium and sense by right and wrong were not a sufficient stimulus they might be allowed to draw rewards as other ex-excise officers. With the above agency in operation we should, I think, have a most powerful engine in preventing the possession of the drug. Persons addicted to opium must be known at least in their own village and would be constantly under the eye of the lugyi, and if we took care only to appoint respectable men, there would not be anything to fear from abuse of their powers on the part of these excise officers.

Excise Act, section 24.

3. The village headmen and lugyis appointed would also, I think, do much to prevent any blackmailing on the part of the police. If the work of detecting and preventing the possession of opium were left to these latter alone, they would almost certainly at times take advantage of their position.

Without some such measure as the above, I doubt whether the new rules will prevent the possession of opium more effectually than the old.

4. There are, of course, a certain number of habitual opium-smokers and eaters who have become unable to do without it. Three of the Meiktila opium-smokers are said to be such. I think that the plan of making these men register themselves as foreigners in order to get opium would be a good one. The mere idea of being regarded as a foreigner would involve a certain amount of shame, for the Burman is in a sense very proud of his nationality, and would itself act as a deterrent in all but the most hopeless cases. But some restriction would have to be placed upon the amount of opium sold to one man in a given time; otherwise he might buy a large quantity, but evade the law by selling it as fast as he got it, and so never have more than 10 tolas in his possession. I would suggest that a register of these men should be kept, that the average consumption of an ordinary opium-smoker and eater per month should be roughly ascertained, and that the licensee should be forbidden to sell more than this amount to anyone in that time. If the opium-smoker could not get more than sufficient to gratify his own appetite he would not be likely to sell any.

---

From W. N. PORTER, Esq., Deputy Commissioner, Pyinmana, to the COMMISSIONER of the EASTERN DIVISION.
—No. 1005, dated the 28th December 1891.

IN reply to your Revenue Department, No. 3155, dated the 18th September 1891, and with reference to the proceedings of the Chief Commissioner, No. 10E., dated the 24th August 1891, I have the honour to submit the report called for.

2. The statistics required by the Chief Commissioner have been carefully compiled in four villages in each of the Taungnyo, Wanwègon, and Paunglaung townships; in five villages of the Pyinmana township and in eight quarters of the Pyinmana town. The result shows that out of a total of 4,785 men over 18 years of age, 75 eat opium and 29 smoke it. Of these 104 men only six have been convicted of criminal offences. The health and capacity for work of the majority have been affected by the use of the drug. I attach a table which gives the information in detail. The use of opium undoubtedly leads to association with bad characters and in consequence to crime, but the offences committed by the average opium consumer are usually of the meanest and most petty descriptions. Few of them have the energy or nerve to take part in violent crime. My experience in the Prome, Shwegyin, are other districts where violent crime and cattle theft and or rather were rife is that offences of the kind were

planned and carried out under the influence of liquor rather than of opium. Many of the bad characters in Upper Burma who have been convicted of dacoity and rebellion were it is true opium-eaters and smokers, but before lending any weight to the returns from jails in respect of such persons it would be well to ascertain whether the opium habit induced he tcommission of crime or whether it was indulged in to mitigate the hardships they had to undergo, and to drown the care and misery they experienced consequent on the knowledge that by their misdeeds they had placed themselves beyond the pale of pardon. Burmese pôngyis and elders all profess the greatest abhorrence of the consumption of opium, and their gratification at the Government taking measures to prohibit its use. They promise to lend whatever assistance lies in their power to support the policy of Government. I do not doubt the sincerity of their professions, but I question whether they will ever put them into practice. For a good Buddhist to give information which would lead to the punishment of or injury to his fellow man is against tht Buddhist canon, and for an apathetic Burman to trouble himself about any matter which does not very nearly concern his own interest is against all experience. In this district where the use of opium is limited to a very small per-centage of the population no great difficulty should be experienced in carrying out the policy of prohibition, but in other parts of Burma and especially Lower Burma where the opium habit is much more common and has gained a hold on a large mass of the population, as in Akyab and Kyaukpyu, it would be practically impossible to enforce it. Something towards this end might be done by a regularly-organised, expensive, and widespread excise department, assisted by the police and village headmen agency, but the two last named have their hands full of other and equally onerous duties, and I venture to think that in spite of them any Burman who determined to obtain opium would always be able to get it, perhaps with greater inconvenience to himself and probably at a slightly enhanced price, but neither drawback would be sufficiently deterrent to break him of the opium habit. I hesitate to suggest one means which, I think, if strictly carried out, might be effective in time in bringing about the result desired, because I doubt whether the necessity for enforcing the prohibition is sufficiently urgent to justify its adoption. My proposal is that the village community should be held responsible for the illegal possession of opium by any of its members, or within the village limits, much in the same way as it now is for the presence of dacoit gangs or stolen cattle. Whatever measures may, however, be adopted hereafter, I consider the police should be allowed a free hand, for they will require their best energies to enforce the prohibition. To hamper them with restrictions and to invent safeguards against extortion and bribery, other than those provided by the ordinary law, would be fatal to their successful action. If absolute prohibition be determined upon, I certainly think some merciful consideration should be shown for persons who, having been opium consumers for many years, have become so accustomed to the use of the drug that sudden deprivation would, in some cases, mean death, and in many irreparable injury to health. "The registration" proposal of the Chief Commissioner, setting aside the restriction as to age, appears to me to be workable. It would offer a means of escape to habitual opium consumers from ill-health and perhaps, worse on the one hand and a systematic breaking of the law on the other, and would also act as a very successful check on the opium habit.

The limiting the age at which names may be placed on the register appears to me to be an unnecessary restriction, and to in a great degree nullify the practical value of the proposal. The reasons for my opinion are that notoriously a very large proportion of habitual opium consumers are men under 40 years of age, with their health already so much affected by the habit that the consequences of total abstinence would be as serious in their cases as in those of men much older; further, that the very idea of "registration" will be found in practice so distasteful to Burmans that none but those who are compelled, whether young or old, will avail themselves of it. I would respectfully submit that the measure of grace offered to the unfortunates who have already fallen victims to the use of opium should be, for the present, if prohibition is to be enforced, as wide as possible, not only from motives of common humanity, but also because the Government, which has for many years in Lower Burma raised a large revenue from opium, cannot afford to act otherwise.

Finally, if opium consumption is to be permitted it should, so far as possible, be centered in licensed opium hells much in the same way as gambling is in the Straits and China. To drive it by the closing of these hells into out-of-the-way nooks and corners where the police would find it difficult to exercise supervision would be to aggravate the very evils which it is sought to reduce.

| Name of Township. | Name of Village. | Men over 18 Years of Age. | Number of Opium-eaters. | Number of Opium-smokers. | Number of Opium-eaters and Smokers taken to Crime. | Number of Persons whose Health has suffered on account of eating or smoking Opium. | Remarks. |
|---|---|---|---|---|---|---|---|
| Taungnyo - - | Taungnyo - - | 54 | — | 5 | — | 3 | |
| | Tetshain - - | 69 | 2 | 3 | — | 2 | |
| | Mingôn - - - | 85 | — | 2 | — | 1 | |
| | Mongyan - - | 33 | 1 | — | — | — | |
| | Total - - | 241 | 3 | 10 | — | 6 | |
| Paunglaung - - | Ela - - - - | 80 | — | 2 | — | 2 | |
| | Thawmawgon - | 46 | 1 | — | — | 1 | |
| | Thawutti - - | 225 | 1 | — | — | 1 | |
| | Yani - - - | 21 | — | 1 | — | 1 | |
| | Total - - | 372 | 2 | 3 | — | 5 | |
| Wanwègôn - - | Lewè - - | 294 | 24 | — | 3 | 24 | |
| | Mweyogyi - - | 134 | 1 | — | — | 1 | |
| | Palwe Shanzu - | 197 | 3 | — | — | 3 | |
| | Yeoksin - - - | 81 | — | — | — | — | |
| | Total - - | 706 | 28 | — | 3 | 28 | |
| Pyinmana - - | Township and Town - | 3,466 | 42 | 16 | 3 | 55 | |
| | Grand total - | 4,785 | 75 | 29 | 6 | 94 | |

APPENDIX L.

From G. CARMICHAEL, Esq., Deputy Commissioner, Yamèthin, to the COMMISSIONER OF THE EASTERN DIVISION. — No. 1318-4—4R., dated the 28th December 1891.

I HAVE the honour to forward herewith a copy of a report from Mr. Thurston, Assistant Commissioner, in reply to your Revenue Department, No. 3,155, dated the 18th September 1891. The following statement is a summary of the result of the inquiries made in three of the larger towns or villages:—

| Village. | Male Population over 18 Years of Age. | Opium-smokers. | Opium-eaters. | Per Cent. | Remarks. |
|---|---|---|---|---|---|
| Yamèthin - - - - - | 1,207 | 12 | — | 1 | |
| Pyawbwè - - - - - - | 410* | 8 | 2 | -- | |
| Theingôn - - - - - | 834 | 8† | — | 1 | |
| Yindaw township - - - - | — | Nil | Nil | — | |

* Apparently incorrect.
† One is a boy of 14 years of age who was taught by his father to smoke three or four years ago.

These figures are those collected by the subdivisional officers. The police give the number of Burman opium-smokers at Pyawbwè at about 24. Their figures for Yamèthin and Theingôn are the same as the subdivisional officer's. The opium-eaters and smokers in Pyawbwè have not been convicted of any offence, but four are at present under security (section 109, Criminal Procedure Code).

As the numbers are so small, I do not think it will be difficult to prevent the further spread of opium-smoking amongst Burmans. As regards closing the licensed taverns, I do not agree with Mr. Thurston. By closing the taverns it would, in a great measure, nullify the effect of any orders that may be passed allowing the use of opium to confirmed consumers only. They must be allowed a supply, and unless they are made to consume it on the premises it is certain that others who have not been so favoured will obtain opium through them. The men whose names are registered should be made to consume the opium in the shop. They are usually men who have not much respect for themselves, and would not, like Chinamen, find a provision of this sort much of a hardship. If they carry away no opium the police could not blackmail them.

---

REPORT made by J. N. O. THURSTON, Esq., Assistant Commissioner, on special duty, to the DEPUTY COMMISSIONER, Yamèthin, dated the 14th December 1891.

IN compliance with Revenue Department, No. 3,155, dated the 18th December 1891, from the Commissioner, Eastern Division, I have the honour to submit the following report on the questions raised in the proceedings of the Chief Commisioner, No. 10E., dated the 29th August 1891.

After a very careful inquiry in has been ascertained that the number of Burman opium-eaters and smokers in this district are as follows:—

Yindaw township - None.
Pyawbwè - - Two eaters, eight smokers.
Yamèthin - - Twelve smokers.

With the exception of two men in Pyawbwè, who have been opium-smokers for 24 years, the rest are said to have learnt the habit from the Chinese and Shan traders.

These men are generally of a very weak physique, and do no work but live on the earnings of their wives. In Yamèthin eight of the smokers have been convicted of criminal offences.

The pôngyis and Burman lugyis are very keen on the total suppression of the use of opium, and I consider that the latter will be ready to assist Government in suppressing it, but the pôngyis are forbidden by their "Wini" to do any act which will bring anyone into trouble, and so are not to be depended on to render any active assistance. I consider that now that the opium rules have been altered, that it is only a question of time for the use of this drug to be stamped out in the Upper Province, and it would greatly facilitate this if the opium dens were closed to everyone, as it would render it so much harder for a young Burman to get away and have a smoke, a thing he would be ashamed to do in his own house. If the shops were closed to everyone it would do away with one of the great means of blackmailing by the police.

As the total suppression of the use of opium would make persons who are accustomed to the use of this drug suffer a good deal at first, I consider that it would be a good thing to allow all such to register themselves as foreigners under the Act.

---

From MAUNG HLA PAW U, Honorary Secretary, Young Arakan Club, Akyab, to the SECRETARY TO THE FINANCIAL COMMISSIONER, Burma, dated the 16th November 1891.

WITH reference to an extract from the proceedings of the Chief Commissioner, Burma, in the Financial Department, No. 10E., dated the 29th August 1891, regarding opium traffic in Burma, I am directed to forward a copy of the proceedings of a meeting of the Young Arakan Club held on the 10th ultimo.

A meeting of the Young Arakan Club was held on Saturday the 10th October 1891, to consider the extract from the proceedings of the Chief Commissioner, Burma, in the Financial Department, No. 10E., dated the 29th August 1891, regarding the opium traffic in Burma.

PRESENT:

Maung Chan Htoon Aung, President.
Maung Tha Nu.
Maung Khyen Kaing.
Shaik Inoddin.
Maung Shwè Tha Aung.
Maung Paw Tun.
Maung Hla Paw U, Honorary Secretary.

The following resolutions were passed after long discussions:—

1. That stringent and specific measures are absolutely necessary to prohibit the use of opium among the Burmans for the following reasons:—

(*a.*) Opium-eating among them means social degradation, and is associated with thieving, gambling, and other concomitant vices.

(*b.*) That the use of opium has a widely different effect on a Burman from that which it has on a Chinaman or Shan.

(*c.*) Burmans do not as a rule indulge in rich food, their diet for the most part being of an astringent nature, and their habits and occupations are such as to give little exercise to their bodies, hence they suffer materially in physique. Most of the Burman opium-eaters it will be found have completely ruined their constitution and are totally unfit for any honest work.

(*d.*) The Buddhist religion being strongly against the use of opium, a Burman addicted to this evil practice necessarily falls in the opinion of his co-religionists, loses self-respect, and is compelled to seek the company of the profligate.

(*e.*) A Chinaman on the other hand suffers no social degradation, though he be a confirmed opium-eater; and his habits and occupation being different does not suffer to the same extent physically.

2. That licensed opium shops be abolished—

(*a.*) There being no doubt that they are one of the sources from which opium finds its way as an illicit article.

(*b.*) The licensed vendor himself conniving in illicit sales, and in fact enlisting the sympathy of the police towards this end, and devising means to further the nefarious but lucrative trade.

(c.) If the licensed shops are not abolished, it will be little use registering opium-eaters, as they will become the medium for the passing of the opium into other hands.

3. That all opium-eaters, other than Burmans, be registered, and that opium be sold by well-paid and trustworthy men appointed by the Government.

4. That prior to being registered every opium-eater obtain a certificate from a Government medical officer, showing the quantity of opium necessary for the applicant.

5. That a medical officer be deputed for a few months to travel through the district and grant the necessary certificates.

6. That confirmed Burman opium-eaters be dealt with under medical advice.

7. That in district villages the responsibility of checking the use and illicit sale of opium be thrown on the villagers.

8. That village rules receive official recognition; and that fines inflicted under these rules be spent by the villagers on works of public utility. Fines so disposed will meet with general approval, and will create a feeling of confidence in the system.

9. That in town a central committee, composed of representatives of villages in town and district, under a district officer as president, be organised to control village committees.

10. That certain well-defined privileges be conceded to the lugyies forming the committees.

---

From Surgeon-Major P. W. DALZELL, Officiating Inspector-General of Jails, Burma, to the FINANCIAL COMMISSIONER, Burma.—No. 6966–300, dated the 2nd December 1891.

WITH reference to the proceedings of the Chief Commissioner in the Financial Department, No. 10E., dated the 29th August last, I have the honour to submit, as directed, a statement showing the number of opium consumers who were in jail at the time of the inquiry.

Of the total, the Upper Burma jails return 115 Burmans and 71 non-Burmans, and the Lower Burma jails 1,045 Burmans and 101 non-Burmans. Owing to the transfer of Upper Burmans to Lower Burma and *vice versâ* the Lower Burmans to Upper Burma, these figures cannot be relied upon as indicating even approximately the relative extent to which the opium consuming habit may be said to exist; but it may safely be assumed that the drug is not nearly as commonly used in Upper Burma as in Lower Burma. As regards the effects of the drug, it is certain that where the conditions are the same, the results on the human being, whether Burman or Chinaman, must also be the same. The variation noticed in the effects of opium is therefore entirely due to the different physical and moral idiosyncracies of the people resorting to the drug, and these being duly noted, general deductions may be drawn, certain results being associated with certain characteristics. There are many instances of Burmans who have suffered neither physically nor mentally in consequence of their addiction to the vice; but it is unquestionable that in the majority of cases they fall a readier prey to the seductive influences of the drug than do Chinamen.

In the majority of cases the Chinese opium consumer continues his daily business and avocations with his usual assiduity, and enjoys unrestricted social freedom. He is consequently able to feed and clothe himself, which largely counteracts the baneful tendencies of the opium. The Burman, on the other hand, as soon as his leaning towards the drug is known, becomes a social outcast and is obliged to consort with those who are themselves addicted to the vice. He thus places himself under the worst influences and the appetite quickly develops. With the love of ease that is a characteristic of the race, the listlessness induced by the drug is intensified, and in process of time honest labour is given up, nourishment is irregularly taken, the appetite for proper food abates, while that for the drug is stimulated, and thus the downward course is hastened.

As regards the effects produced by the stoppage of opium in the case of those who have habituated themselves to it, there can be no doubt that considerable suffering is entailed; but this in by far the majority of cases is short-lived; the natural functions are soon brought into play, and where physical recuperation is possible, the patient soon begins to regain strength and lose the unhealthy craving for the accumstomed drug.

| — | Total Number of Convicts in Jail on the date of Inquiry. | Number who admitted that, previous to Admission, they had been | | Number who appear to have suffered Physically or Mentally from Opium. |
|---|---|---|---|---|
| | | Opium-smokers. | Opium-eaters. | |
| | | (*a.*) *Burmese.* | | Please see remarks and observations contained in covering letter. |
| Upper Burma - - | 2,773 | 60 | 55 | |
| Lower Burma - - - | 7,622 | 368 | 677 | |
| Total Burmese - - | 10,395 | 428 | 732 | |
| | | (*b.*) *Non-Burmese.* | | |
| Upper Burma - - - | 471 | 46 | 25 | |
| Lower Burma - - - | 591 | 70 | 31 | |
| Total non-Burmese - - | 1,062 | 116 | 56 | |

---

From Major S. C. F. PEILE, Officiating Inspector-General of Police, Burma, to the CHIEF SECRETARY TO THE CHIEF COMMISSIONER, Burma (through Financial Commissioner).—No. 532–109M., dated the 22nd January 1892.

IN obedience to the orders contained in Chief Commissioner's Financial Department Resolution, No. 10E., dated the 29th August 1891, I have the honour to report that I have called on certain selected police officers for their opinions on the questions discussed in the resolution and have been in consultation with the Deputy Inspector-General of Civil Police on the opium question. From amongst the reports received the most valuable are from Mr. Fanshawe, District Superintendent of Police, Henzada; Mr. Jardine, District Superintendent of Police, Bassein; and Mr. Snadden, District Superintendent of Police, Shwegyin, and copies of these reports I am forwarding as appendices.

2. All the above officers are of opinion that the drug is most harmful to Burmans both physically and mentally, and that in too many instances one has only to scratch the opium-eater or smoker to come on the criminal. They believe most thoroughly in the axiom that opium and gambling are "the root of all evil" in Burma; in this I most fully agree. Such then being the case, I recommend that the sale of the drug be prohibited to Burmans and its possession by them declared illegal. Should so drastic a step not be

APPENDIX L.

possible, measures should be devised to make its sale as difficult as possible to them by ordering that sales be confined to licensed shops alone, and that all opium be consumed on the premises only. Possession of the drug outside the shop limits should be rigidly repressed. Opium-eating, I am of opinion, is the more common form of indulgence in the drug.

3. With regard to paragraph 6 of the resolution, I am of opinion that agency other than that of the police should be employed to stop illicit sales and that a secret detective force remunerated on the system of "payment by results" be started. This force should be auxiliary to the regular police, and the two forces should be a mutual check on one another for the prevention of blackmailing. In large towns it would be necessary to start an excise establishment.

4. With regard to the last portion of the same paragraph, I fear that but little help can be expected from the Burman lugyis. Whilst loud in their expression of abhorrence with regard to the use of the drug, they are on the other hand equally apathetic about giving practical proof of this abhorrence by putting themselves out in any way or taking any real steps to prevent the spread of the evil.

5. If opium in Burma be prohibited, I entirely agree with the proposals for registering consumers of the drug as laid down in paragraph 7.

6. Regarding paragraph 8, I strongly recommend that Burmans be on no account allowed to take opium away from the shop for consumption at home or in a private den. It is the private and secret exercise of the vice which is most harmful, and it is in private dens that young men acquire the evil habit. The more publicity that attends opium consumption the less using of the weed will there be, for an opium-smoker or eater is universally looked down upon, and many a Burman would pause before he allowed himself to be stigmatised by the contemptuous epithet "bane sa."

---

From R. A. S. FANSHAWE, Esq., District Superintendent of Police, Henzada, to the DEPUTY INSPECTOR-GENERAL OF CIVIL POLICE, Burma.—No. 1394, dated the 9th October 1891.

IN reference to Chief Commissioner's proceedings, Financial Department, No. 10E., dated the 29th August, regarding the checking of the use of opium among Burmans, and in reply to your letter, No. 5415-109M., dated the 6th October 1891, and received by me on the 8th October 1891, calling on me for an expression of opinion thereon, I have the honour to forward the enclosed report.

---

EXTRACT from the PROCEEDINGS of the CHIEF COMMISSIONER, FINANCIAL DEPARTMENT, Burma.—No. 10E., dated the 29th August 1891.

*Subject.*—Regarding the checking of the use of opium by Burmans.

*Paragraph* 2.—I forward certain statistics (Tables 1 and 2 attached) which may simplify those called for from civil surgeons and officers in charge of jails.

From my figures it would appear that the per-centage of opium-smokers in the jail population has increased over 22 per cent. in the past eight years. Possibly defective registration in former years may partly account for the extraordinary increase, but I would point out that during same period the sales from the treasury have increased by 51 maunds or 30 per cent. The per-centage of men addicted to opium consuming out of the total number convicted, sections 109 and 110 Criminal Proceedure Code, namely, over 40½ per cent. goes a good way to prove that the use of the drug has not a beneficial effect.

*Paragraph* 3.—From information gathered in the town I find that the Chinaman almost invariably smokes opium, and an ordinary consumer of that race would take about 5 or 6 annas worth of opium in the day.

The Burman smoker consumes about double that quantity if he can affort it; but if his funds are low he will eat 4 to 5 annas worth. I think it will be allowed that taken internally the drug has a more direct effect than if smoked. The more popular form of consumption (when it can be afforded) is no doubt smoking, but the object to be attained is to get under the influence of the drug; so eating is resorted to by the poorer class.

*Paragraph* 4.—I will take it for granted that from statistics and facts collected the conclusion is arrived at that the use of the drug is deleterious to the Burman race. The questions then arise—

(*a.*) Is it necessary to protect them by law from taking opium?

(*b.*) Is it possible to enforce the prohibition when alien races are allowed to indulge in the drug.

If it is necessary to stamp out the vice, would it not best be achieved by rendering the possession of opium by any persons in Burma penal? It would certainly be the most effectual means, and the principal of its doing good to the majority of the community at the expense of the minority would support the measure.

Probably such a sweeping restriction would not commend itself to Government. But it will be difficult, indeed, next to impossible, to prevent Burmans from obtaining opium if persons of other races can buy it; the only thing, therefore, is to render the purchase of the drug as difficult as possible.

The following suggestions are put forward for consideration. They are based on the presumption that opium must be allowed to alien races and to the confirmed Burman opium-smoker:—

(1.) No sales to be made to Burmans other than to men of that race who enrol themselves during six months following the passing of the rules as opium-smokers.

*N.B.*—I think the stigma attaching to the name "beinza" or opium-eater, will prevent many Burmans from openly registering their names. The restriction as to age is, I think, unnecessary.

(2.) All sales to be made by Government servants and a record kept of each sale in detail.

(3.) All opium to be consumed on the premises and the possession of it outside the shop rendered penal.

*N.B.*—As regards the last suggestion, I am convinced that the habit of taking opium is much more frequently, in fact, I may say almost invariably, contracted in small dens in the town, and not in the opium shop.

*Paragraph* 6.—As regards the danger of blackmailing the Burman population by the police and the bribing of the police by the licensed vendors, the latter objection is at once met by Government vending the drug and the former danger reduced by having additional preventive agency. The Burman lugyis would certainly, I think, render assistance if a certain number of them in each village were specially empowered under the Act, but it is doubtful whether they would act singly or unless specific authority was given to them to do so. Probably a circular order from the head of the Budhist religion in Mandalay enjoining the pôngyis to strengthen the hands of Government by preaching on the evils of opium consuming would have the effect of inducing the lugyis to render more assistance than they otherwise would.

| | |
|---|---|
| Population of Henzada district in 1881 - - - - - | 318,077 |
| Admission to Henzada Jail in 1882 - | 538 |
| Number of opium consumers admitted to jail in 1882 - - - | 37 |
| Per-centage of opium consumers to jail population, 1882 - - | 6·9 |
| Population of Henzada district in 1891 - - - - - | 436,326 |
| Admission to jail for 1890 - - | 590 |
| Number of opium consumers in 1890 in Henzada Jail - - - | ·173 |
| Per-centage of opium consumers to jail population in 1890 - - - | 29·3 |
| Number of persons convicted under sections 109 and 110, Criminal Procedure Code, and admitted to jail in 1890 - - - - | 209 |
| Per-centage of persons convicted under sections 109 and 110, Criminal Procedure Code, who are opium consumers - - - | 40·6 |

STATEMENT of SALES of OPIUM for 1882 and 1890.

| Year. | Quantity. | |
|---|---|---|
| | Maunds. | Seers. |
| 1882 - - - - - - - - - - | 114 | 22½ |
| 1890 - - - - - - - | 165 | 27¾ |

From H. S. HILL, Esq., Assistant District Superintendent of Police, Bassein, to the PERSONAL ASSISTANT TO THE DEPUTY INSPECTOR-GENERAL OF CIVIL POLICE, Burma.—No. 7133, dated the 18th November 1891.

IN accordance with your letter, No. 5874–109M., dated the 14th September 1891, and subsequent reminders, I have the honour to submit my report on the points called for.

2. I attach a statement herewith which shows the figures as regards use of opium by Burmans, the number of opium-eaters who have taken to crime, and those physically wrecked thereby in three of the largest towns in the Bassein district, but I am afraid these figures are not reliable as it is very difficult to get correct statistics on these points. This statement shows that in Bassein town out of 346 opium-smokers only two have been physically wrecked (a very small per-centage) and 69 have taken to crime. In Ngathainggyaung the type of opium-eater is evidently worse: out of 73, 44 have become physically wrecked and 23 only taken to crime. In Myaungmya the opium is evidently not so noxious, as only one man is said to have become a physical wreck; out of 107 consumers only 23 of them have taken to crime. These figures are for Burmans only.

3. As regards paragraph 3, amongst Burmans opium-eating is the common form of consumption and smoking amongst Chinese and natives of India.

4. With reference to paragraph 4, I would suggest that the use of opium should be prohibited to Burmans and that Burmans found in possession of opium, however small the quantity, should be prosecuted for illegal possession. But to allow for confirmed opium-eaters to whom the stoppage of opium might mean death, I would allow it to be issued under the following restriction. Township officers to submit lists of number of such consumers within their jurisdiction, and a certain amount of opium to be sent to the township officer weekly or monthly, according to the numbers submitted at a fixed amount per man to be issued by him on certain days and in public at his court. Those whose names are not registered on the township officer's roll within a month, after due notice, not to be supplied. Chinese and other races to be allowed to purchase and consume opium only on the premises of a licensed shop. Amount of sale to each person to be limited to maximum amount actually consumable in a day of 12 hours. Licensed to have register of Chinese and men of other races who frequent his shop; possession anywhere else to be criminal. This would, I think, check smuggling to a great extent and make it easier for the police to check. It is a common thing now for Chinamen and others to buy three "tolás" at a time and sell ₹ in small quantities on the quiet, and these illicit sales are very difficult to detect. But if possession is made illegal for all, I think it will be not so hard to check illicit sales, and it is, after all, no hardship for those who take opium to smoke or eat it in a shop. It is granted everywhere that the use of opium leads to crime. Therefore if all opium-smokers had to congregate at the shops it would strengthen the hands of the police and they could always be watched and supervised, and criminal opium-eaters if wanted would be sure to find their way to the shop sooner or later. The best preventive agency against smuggling, in my experience, both in India and Burma, is not the police, but specially selected detectives paid by the job, that is, given rewards according to the amount they seize. The system of rewards as at present worked, so far as I have seen, affords no encouragement to the police and they can do far better by taking a monthly stipend from the Chinese dealers and license holders to simply keep their eyes and ears shut and also run very little risk. Informers in the same way find they can get better paid to refrain from giving information thereby assisting the Government.

5. Anent paragraph 6 I doubt that the measure proposed would increase the police blackmailing, and whilst in Upper Burma I do not remember noticing the blackmailing being any more than it is ir Lower Burma; as I said in my last paragraph I think to deal successfully with opium smuggling and illicit sales a special detective agency is far better than the regular police, any way it pays for itself and cannot injure the working of the police. I would suggest three or four picked detectives, according to the size of the district and number of opium shops, to be under the District Superintendent of Police and paid only by the job, that to say, up to at least 50 per cent. of the value of the opium seized. I have had opium detectives under me in India paid by the month and found them an utter failure. I dismissed them and when they found they had to work for their keep, &c. more cases were detected and they made more money in a month than they could in a year on the old system.

6. As regards utilizing the strong anti-opium feeling of the lugyis, I am afraid it is useless. What have they done up to date, and what is there to show they will be any more zealous or energetic to support Government now.

7. As regards paragraph 7 I have made proposals for confirmed Burman opium-eaters or smokers in my paragraph 4.

My views with reference to paragraph 8 are that a Burman if not yet a confirmed opium-smoker does not like and is ashamed of going to and smoking or eating opium in a public shop but much prefers consuming it on the quiet, and that if bound to go to these public dens of vice he would more probably give it up than otherwise. I would as stated before herein—

(1.) Make consumption and possession of opium by Burmans illegal, except for those registered as confirmed consumers.

(2.) For Chinese and other races make possession and consumption illegal, except within the premises of a licensed shop, and limit the amount to be sold to the maximum quantity consumable in 12 hours.

(3.) Licensed vendors to keep a register showing—
- (*a.*) Amount received from depôt.
- (*b.*) Name of purchaser and amount sold.
- (*c.*) Amount sold daily up to 9 p.m.
- (*d.*) Daily balance at 9 p.m.

In conclusion I must apologise for not submitting this report before, but owing to my not getting the statistics called for till the 17th, I was unable to do so till now.

---

From W. G. SNADDEN, Esq., District Superintendent of Police, Shwegyin, to the DEPUTY INSPECTOR-GENERAL OF CIVIL POLICE, Burma.—No. 103–111, dated the 4th November 1891.

WITH reference to your letter, No. 5876-109M., dated the 14th September 1891, I have the honour to attach a statement showing the number of Burman opium-smokers and eaters in certain selected towns and villages in this district.

From this statement it will be seen that over 50 per cent. of the Burman opium-smokers and eaters are known to have taken to crime, the majority of whom have become incapacitated from manual labour on account of the deleterious effect of opium.

The 17 opium-smokers shown as physically wrecked are those who have been so affected by the use of opium that they cannot even move about.

With reference to paragraph 4 of the Chief Commissioner's Resolution, I see no reason why the prohibition of the possession of opium by Burmans in Lower Burma could not be enforced, provided that all Chinese, Shans, and other non-Burman races using opium were properly registered and only sufficient opium sold to them for their daily use.

With regard to paragraph 6 of the Chief Commissioner's Resolution, I am of opinion that if all opium-smokers and eaters of non-Burman races were registered, and licensed opium vendors were only allowed a sufficient quantity of opium for the use of their registered customers, illicit sales of opium to unregistered persons would practically cease for lack of opium, and there would be no object for the licensed vendors of opium bribing the police to overlook illicit sales of opium.

Ywathugyis might with advantage be appointed to act as full powered officers under the Opium Act.

APPENDIX L.

With regard to paragraph 7 of the resolution I cannot suggest any other measure to mitigate the effect of the sudden stoppage of opium on Burmans who are too old to break themselves of the habit than that proposed in the resolution.

With regard to paragraph 9 of the resolution I am of opinion that all opium should be consumed on the premises of the licensed shop and that no opium should be taken out of the shop for the following reasons:—

(1.) That the frequenters of the opium shop could be more easily supervised by the police and ywathugyis, and the presence of a non-registered opium-smoker or eater detected at once.

(2.) The presence of a number of persons would deter the police from blackmailing or taking bribes from the licensed vendors of opium.

---

## Enclosure No. 3.

BURMA.

Financial Department, No. 429-1E.

From W. F. NOYCE, Esq., Secretary to the Financial Commissioner, Burma, to the SECRETARY TO THE CHIEF COMMISSIONER.

SIR, Rangoon, January 22, 1892.

WITH reference to your letter, No. 277-24E., dated the 14th April 1891, and in continuation of this office letter, No. 46-4E., dated the 4th January 1891, I am directed to forward copies of the letters cited in the margin, together with a note by the Financial Commissioner, on opium dens in Burma.

1. From Commissioner, Southern Division, dated 8th June 1891, with enclosure.
2. From Commissioner, Central Division, No. 2145-9E., dated 13th June 1891.
3. From Commissioner, Central Division, No. 2041-12E., dated 6th June 1891.
4. From Commissioner, Pegu, No. 159-42E., dated 10th July 1891, with enclosures.
5. From Commissioner, Northern Division, No. 24-2C., dated 13th July 1891, with enclosure.
6. Endorsement, No. 261-42E., dated 16th July 1891, from Commissioner, Pegu, with enclosure.
7. From Commissioner, Eastern Division, No. 2103E. dated 4th August 1891, with enclosures.
8. From Commissioner, Pegu, No. 17942E., dated 10th August 1891, with enclosure.
9. Endorsement, No. 854-14-91, dated 10th August 1891, from Commissioner, Arakan, with enclosure.
10. Endorsement, No. 353-42E., dated 19th August 1891, from Commissioner, Pegu, with enclosure.
11. Endorsement, No. 2822, dated 24th August 1891, from Commissioner, Eastern Division, with enclosure.
12. From Commissioner, Tenasserim, No. 13-13, dated 17th October 1891, with enclosures.

I have, &c.
(Signed) W. F. NOYCE,
Secretary to the Financial Commissioner.

---

NOTE by the FINANCIAL COMMISSIONER on Opium Dens in Burma.

1. *Lower Burma.*—No reports have been received for the districts of Kyaukpyu, Sandoway, Salween, Arakan Hill Tracts. No figures are given in the Hanthawaddy and Thôngwa reports. The statistics for Bassein are incomplete. The Deputy Commissioner of Pegu reports that there are no opium dens in the district. The report of the Deputy Commissioner, Akyab (outside of the town), was forwarded to the Secretary to the Chief Commissioner with Secretary to Financial Commissioner's letter, No. 4-64E., dated the 4th January 1892.

2. In the districts and places marginally noted attempts have been made with varying success by the Deputy Commissioners to ascertain the number of opium dens. The inquiry appears to have been most thorough in Henzada, Tharrawaddy, Shwegyin, Prome, and Amherst. The total number of opium dens reported in these 12 districts is 1,236, or an average of 103 in each district. In Henzada there are 192, in Tharrawaddy there are 350, in Prome there are 105, and in Amherst 273; giving a total of 920 for these four districts, or an average of 230 for each district. The Deputy Commissioner of Shwegyin has gone into considerable and instructive details regarding the importers and vendors of opium, but he has not reported the number of opium saloons. The people of the Kyaukpyu and Sandoway districts are notorious opium-eaters and smokers. The Deputy Commissioner of the former district reports that "the people of this "district are poor as a class because they smoke and "eat opium to excess," and that "illicit traffic (in "opium) is carried on briskly." The Commissioner of the Arakan Division is of opinion that there are 20,000 opium-smokers and opium-eaters in the three districts of his division. The Deputy Commissioner of Thôngwa reports that the Chinamen in villages "almost all sell opium." The Deputy Commissioner, Bassein, reports that "there is an opium den in nearly every large village." The Deputy Commissioner of Shwegyin reports that there are 42 habitual importers and 51 habitual vendors of opium, although there is no licensed opium shop in the district. In Tharrawaddy 350 opium dens have been found to exist, although there is no licensed shop. Taking these facts into consideration I am of opinion that the extent to which opium is consumed can only be adequately estimated by adopting the average of the four districts of Henzada, Tharrawaddy, Prome, and Amherst. If that average be adopted for the 17 districts (excluding Salween and Arakan Hill Tracts), we arrive at a probable total of 3,910 opium dens in Lower Burma. I believe this is under the mark. The reporting officers have not been able, in most cases, to ascertain the number of persons who habitually frequent these dens. If the figures given for the Prome district be taken as an indication, there would be about 10 to each den, or 39,100 such persons in Lower Burma. But on the other hand the Commissioner of Arakan reckons that 5 per cent. of the population of his division smoke or eat opium. If his estimate be accepted and applied to the rest of Lower Burma, we arrive at a total of nearly 200,000 opium-smokers and eaters; and I regret to say that, in my opinion, this startling number represents more nearly the extent to which opium is at present consumed in Lower Burma than the 39,100 given above. One of my reasons for this belief is the extraordinary prices fetched by opium licensees and the large transactions of the licensees in places where the Chinese,—who are always held up as the most inveterate opium smokers,—are comparatively few in number. Take, for instance, the license in Yandoon, in the Thôngwa district. This license was sold in 1890-91 for Rs. 20,100; in 1891-92 (the present year) it fetched Rs. 28,900. The issues of opium from the treasury to the licensee in 1890-91 amounted to 6,380 seers, or nearly six tons, for which he paid Rs. 204,160. There are only 260 Chinese—men, women, and children,—all told in and near Yandoon. If each man, woman, and child of this Chinese community uses one tola of opium each day in the year, their aggregate consumption is about 1,200 seers. Where do the remaining 5,180 seers go? They unquestionably find their way into the surrounding villages and townships, and are there consumed greedily and secretly. This is only one of many similar cases (for instance, Akyab, Prome, Bassein) which I could cite. But even these give but an imperfect idea of the extent of the consumption; for they only refer to licit opium and take no account of the large quantities of opium that are smuggled into the province by sea from India.

| | |
|---|---|
| Akyab town. | Toungoo district. |
| Rangoon town. | Tavoy district. |
| Prome district. | Mergui district. |
| Tharrawaddy district. | Bassein district. |
| Amherst district. | Henzada district. |
| Shwegyin district. | Thayetmyo district. |

3. So far as the figures and reports of the Deputy Commissioner go it appears that a considerable number of the opium saloons are kept by Chinamen, but that the majority are kept by Burmans. It seems to be beyond doubt that the keeper of almost every den sells opium to his guests, and receives and disposes at a profit the refuse opium left at the bottom of the pipes by the smokers. In most of the saloons "kunbôn," a seductive preparation of betel leaves fried in opium, is sold and smoked. Opium-eating goes on at home; it requires no pipes and other appliances, and can be carried on unobserved.

4. The general opinion seems to be that the licensed opium farmers not only wink at but directly encourage these opium dens. I agree in this opinion. The object of the opium farmer is to encourage a taste for the drug. He is invariably a Chinaman, and a member of a secret society or masonic lodge. He has at call a number of fellow members who are engaged in trade all over the country. Members of a rival lodge will not interfere with his operations or inform against him because next year they may secure the license, and they know that they will then have to depend on the silence of the present licensee and his friends for safety in their opium transactions. The licensee sends out his emissaries, who start saloons, entice young Burmans with the seductive "kunbôn" and get some of the habitual Burmese smokers to set apart a quiet smoking chamber for the Burmese beginners. So the taste spreads year by year and the profits of the farmers

increase. In Shwegyin and Tharrawaddy there are no licensed shops, and yet in the former district there are 42 importers and 51 vendors of opium, and in the latter district there are no less than 350 opium dens.

5. It has been said in certain high quarters that the injurious effect of opium is open to question. Upon this point I shall have occasion to say something hereafter when the results of inquiries now being made reach me. A parallel has been drawn between liquor drinking and opium-smoking and eating; and it has been said that the latter does no more harm than the former. I have seen a good many liquor-drinking and opium-eating and opium-smoking Burmans; and I have spoken to a great many respectable Burmese, both men and women, about liquor and opium. Whatever may be the effect of opium on other races there can be only one opinion as to its effect on a Burman. It is damnation to him body and soul. He is an outcast from the moment he takes to the drug. His own parents say of him, when he comes to his home, "He only comes to steal." He knows that he is an outcast, resigns himself to his fate, rarely if ever attempts to recover himself, takes to pilfering, is a pest and bye-word in the neighbourhood, and frequently ends in jail. A Burman is naturally excitable; a Chinaman is cold-blooded. A Chinaman can apparently take opium in moderation without hurt. A Burman is floored at once by the drug, even taken in moderate quantity; but he no sooner feels its soothing effects than he takes to it in excess. The difference (which is often overlooked I think) between the effect of liquor drinking and the effect of opium-smoking or eating on a Burman, seems to be that whereas liquor in a *satisfying* quantity does not injure him, or indeed anybody else, opium in however small a quantity produces immediate, permanent injury. I mean by this that a Burman, like a Chinaman or a European, is satisfied with, say, a quart of beer and it does him no harm. But if he takes a quarter tola of opium he becomes a changed man, while the Chinaman beside him who has smoked a tola is not a whit the worse. Tharrawaddy and Shwegyin were the most disturbed districts in Lower Burma during 1886–1888. These are the two districts in which the consumption of opium appears to be most prevalent. The coincidence may be unimportant, but it is worth noting.

6. *Upper Burma.*—In Upper Burma there was evidence, till lately, to show that the Burmese were taking to opium. The law, however, now happily makes possession of opium by a Burman in Upper Burma penal; and, if the law is vigorously enforced, there is every likelihood that the tendency will be nipped in the bud. But there are a considerable number of opium dens in Upper Burma. In Mandalay town there are 40, in the district of Bhamo there are 20. These are largely frequented by Chinese and Shans. In Meiktila district there are 30, in Yamèthin eight, and in Minbu 11 opium dens. In Ye-u there is one. In Pyinmana there are said to be 30 Burmese opium-smokers. So far therefore as these reports go, and my experience leads me to think that they are accurate, opium has not made much head in Upper Burma as yet. But the change in the law was only just in time. The wily Chinamen were beginning their operations and ere long would have brought numbers of the younger Burmans into their toils. The risk is now too great. A Burman in possession of any opium may now be arrested; once under arrest he is pretty certain to disclose the name of the person who sold it to him, and the law swiftly overtakes the vendor.

7. I would only remark in conclusion that it appears to me to be a grievous wrong to the Burmese of Lower Burma to permit the free sale of opium. The damning effects of the drug on the Burman are known and admitted on all hands. The people are unanimous in their condemnation of the use of opium in any form. Their religion and their religious teachers prohibit it. Their elders admonish and remonstrate against the use of the drug. Surely they have a right to be heard in a matter which vitally concerns the well-being of their race. They wish opium in any form or quantity to be forbidden to Burmans because they consider indulgence in it to be a sin, and in my opinion they are perfectly right.

DONALD SMEATON,
Financial Commissioner.

January 5, 1892.

---

APPENDIX L.

From F. S. COPLESTON, Esq., Commissioner of the Southern Division, to the FINANCIAL COMMISSIONER, Burma, dated the 8th June 1891.

IN compliance with your letter, Financial Department, No. 631-64E. (Opium), dated the 23rd April last, I have the honour to submit the following report.

In *Myingyan* district there are no opium dens of the kind found in Akyab. The Deputy Commissioner, *Pakôkku*, reports that he has made inquiries and has heard of no such places in his district. I subjoin a copy of part of the report submitted to me by Lieutenant Aplin, in charge of the current duties of the Deputy Commissioner, Minbu. It is believed that there may be four or five opium dens in Minbu, one in Sagu, three in Salin, and two in Sinbyugyun. It is hardly credible that in so small a town as Minbu there should be at one time as many as four opium dens. Having, however, regard to the facts detailed by the Deputy Commissioner, Minbu, it appears to me probable that there may be dens in Myingyan and Pakôkku, though unknown to the police officers and district officers; and I shall instruct them to make careful inquiry. No pains will be spared to suppress any such institutions as the dens under report.

I ought to add that the District Superintendent of Police, Myingyan, an able officer, says he is certain that there are no opium dens in Myingyan town. In Magwe district there are believed to be no opium dens.

---

EXTRACT from Report of Lieutenant S. L. APLIN (for Deputy Commissioner), MINBU, dated the 29th May 1891.

* * * *

There are now in existence in the town of Minbu four or five opium dens. The owners of the houses provide their customers with a mixture of opium and betel leaves which is called "kunbôn." This mixture is sold at the rate of one anna for two annas weight. These dens are habitually resorted to by opium-smokers who are mostly Burmans, though a few natives of India are among the number. The owners of opium dens, similar to these, were arrested, tried, and convicted a short time ago, and as the police are on the alert and are making every effort, I hope that very soon further arrests and convictions will follow.

In the town of Sagu it is suspected that there is at least one of these opium houses now in existence. One was discovered and the owner of it tried and convicted a short time ago, but although there is the suspicion that this was not the only opium den in the town, as yet nothing is actually known to prove the existence of any others.

In the town of Salin there are three dens kept and frequented by Burmans. The owners of these dens buy opium from the Sinbyugyun licensee through middlemen, and retail it at a profit in Salin, where there is no shop. They supply pipes, lamps, &c. to the smokers free of charge, and allow them to smoke in their houses.

They take the residue of the opium left in the pipes, doctor it, and sell it to opium-eaters. The number of persons daily visiting these dens are in one case from six to eight persons, and in the others from three to four each. The police have been instructed to watch these houses carefully, and to make frequent and sudden descents upon them at all times. Since this order has been issued the owner of one of these dens has been arrested, convicted, and sentenced to four months' rigorous imprisonment.

In Sinbyugyun there are two opium dens owned by Chinamen, who buy their opium from the licensee and retail it to Burmans. The opium is smoked in the dens, and no fees are charged for the use of the house or the pipes. The only source of profit seems to be the sale of the residue left in the pipes to the poorer opium-eaters in the town.

The same instructions have been given to the police here as in Salin, and as so much concerning these dens and their frequenters is known, arrests should very soon be made.

From the above report it will be seen that, exclusive of the Môn sub-division, there are in the district no less than nine opium dens, which are known to exist. It is not improbable that there are others in existence which are not known. There is no doubt that if the police make continual descents on these opium dens, and if seizures are made from time to time, opium-

APPENDIX L.

smoking will become a risky habit, and the number of these dens will be reduced.

* * * *

---

From Major C. H. E. ADAMSON, C.I.E., Officiating Commissioner of the Central Division, to the FINANCIAL COMMISSIONER, Burma. No. 2145-9E., dated the 13th June 1891.

WITH reference to your confidential, No. 631-64E. (Opium), dated the 23rd April 1891, I have the honour to submit the following remarks. The Deputy Commissioners of Upper Chindwin, Lower Chindwin, and Sagaing report that they have made inquiries and that they are of opinion that there are no such opium dens, such as those mentioned as existing in Akyab, in their districts.

The Deputy Commissioner, Sagaing, reports that he has not come across a single Burman in his district who is known to be an opium-smoker.

Major Eyre reports from Mônywa that he believes there are only some 60 opium-eaters in his district, and that about one-half of these live in Mônywa itself. He reports that being personally aware of the existence of opium dens in Paungdè and Rangoon he made personal inquiries some time ago and satisfied himself that they did not exist in Lower Chindwin. I may mention that there is one opium shop in Mônywa from which the revenue is steadily falling off.

The shop sold in 1888-89 for Rs. 3,630, in 1889-90 for Rs. 3,050, and in the present year for Rs. 2,360.

In Ye-u Mr. Stevenson reports that there are no opium dens in Ye-u town or district, but that there is one house in Ye-u town where opium-smokers or eaters congregate, but that the owner of the house receives no fee. He estimates the number of Burmese smokers in Ye-u town at about 20 only; and there are also a few Chinamen and one native of India. In the district he thinks there are very few smokers.

The opium which is consumed in Ye-u town is brought from Shwebo, whence it is *said* to be brought from Malè, Môgok, and Mandalay. It is also said to be obtained from Wuntho. A Chinaman living in Ye-u is said to bring it to Ye-u and retail it to a Burman. I have asked the Deputy Commissioner to use his utmost endeavours to arrest the Chinaman in the act.

From these reports and from my own observation I am of opinion that among the agricultural population *in the plains* that the use of opium is by no means common, and that were it not for the action of Chinese smugglers there would be no difficulty in keeping its use well within bounds; but wherever the Canton Chinaman settles, he introduces the drug and teaches the Burmese to indulge in it. The report of Mr. Stevenson suggests that in Ye-u this teaching has already begun.

I beg to refer you to my letter, No. 2041-12E., dated the 6th June 1891, which should have been written in this connexion instead of in connexion with my revenue report, and I ask you to be good enough to consider it as a portion of this report. I quote below a paragraph of Mr. Stevenson's report, and I have to state that it was he who first suggested to me the advisability of having open spaces round all opium shops:—

"I would beg to suggest that, if licensed opium shops were compelled to have a clear space of 30 yards round their premises, it would act as a considerable check on illicit opium selling. It will have been observed by many besides myself that Chinese opium licensees *love* to have their shops very often in dark and crowded parts of a town. I feel quite sure that this greatly facilitates the sale of illicit opium. It would also act as a check on opium-smokers themselves if they had to run the gauntlet of public observation every time they entered an opium shop, which they would be liable to do if the shop had clear spaces round them."

In the hills joining the Shan States and in the Chin country of course opium is extensively used, and no doubt a certain quantity is smuggled through the country to the large towns.

---

From Major C. H. E. ADAMSON, C.I.E., Officiating Commissioner of the Central Division, to the FINANCIAL COMMISSIONER, Burma.—No. 2041-12E., dated the 6th June 1891.

IN connexion with the Excise Administration Report which has lately been sent to your office, I have the honour to observe that it has been suggested by me, with reference to the illicit traffic in opium to retail license-holders, who are accused of being the chief offenders in this respect, that it would be a very great check on them if each retail licensed vendor was obliged under the terms of his license to have his licensed premises in a place entirely unconnected with all other buildings. This idea seems to me to be worthy of consideration before the licenses are sold for the ensuing year.

In towns like Rangoon and Moulmein, where land, especially in the busy parts of the town, is scarce and very expensive, there will probably be found difficulties in carrying out this suggestion, but in Upper Burma, even in the town of Mandalay, I do not think that these difficulties are insuperable. I would suggest that in all towns in Upper Burma, where it is considered advisable to establish a shop for the retail sale of opium, that Government should acquire a piece of land of certain dimensions, which should be set apart for the opium shop, and that on this piece of ground Government itself should either erect a building which would be rented year by year to the purchaser of the retail license, or that the purchaser of the license be compelled under the terms of his license to build a house after a plan to be approved of by the Deputy Commissioner, which house, at the end of the year, Government would take over at a valuation to be repaid by the succeeding license-holder. This house should stand in a fenced compound with either one or more gates, and a space of 50 feet at least on the outside of this fence should be kept clear of obstructions of any sort.

At present a Chinaman prefers to have his opium shop in the narrowest streets and as much as possible surrounded with houses and outhouses. The reason of this is that it affords him facilities for illegally removing opium from his shop without detection. If the house were to stand by itself apart from all other houses and open to inspection from all sides, these facilities would be greatly curtailed. Such a plan as the one I have sketched out would be most unpopular among the license-holders. They would allege that they suffered heavy losses because the people who wished to purchase opium would not like to come openly to their shops, and possibly there would be a considerable loss on the sale of licenses, but I am of opinion that legal sales would not be much affected. No Chinaman is ashamed of being seen buying opium, nor are the natives of India who use the drug of the class who, away from their own country, would have any scruples about being seen entering the opium shop for a lawful purpose.

The people whom it would keep away are those Burmese, police among others, who use the drug furtively, knowing if they are seen entering the shop that they will be lowered in the estimation of respectable Burmese. The license-holders will also object to the position chosen by the Government for the shop. They will say that it is not in the proper quarter, and that people will not frequent their shop in such a place.

I submit that this is the object of the Indian Government. It does not want to encourage a taste for opium, but it wishes by controlling the sale to render it possible for persons to whom it has become a necessity to obtain a supply legally. To persons of this class the fact of their having to walk one mile or half a mile further will not be a hardship.

If it is found a hardship, or if, rather than walk a mile to gét the drug, they would rather do without it, then I submit that these are the people to whom it is a luxury, not a necessity, and whom it is our object to keep away from it. If due notice is given before the sale of the licenses of these terms, the persons who purchase the licenses will do so at their own risk, and, if they lose money, they will have no claim for compensation.

If there is any great falling off in the prices paid for the licenses, it will only go to prove that the licenses are now held as a cloak for providing opium to people who would not indulge in the use of the drug except for the attractions and convenience caused by the opium shops.

It will be at once apparent that it will be useless to try the scheme in one or two places only to be effective. Every shop, at any rate in Upper Burma, must be placed on the same footing.

To originate this scheme will not at present be attended with nearly as much loss now as it will be some years hence, when the growing revenue from opium shall have greatly increased. I feel confident that the police will be much assisted in putting a stop to the illicit sales which now go on if this or some similar arrangement be made.

---

From Colonel G. A. STROVER, Commissioner of the Pegu Division, to the FINANCIAL COMMISSIONER, Burma.—No. 159–42E., dated the 10th July 1891.

WITH reference to your letter, Financial Department, No. 631–64E. (Opium), dated the 23rd April 1891, forwarding a copy of letter, No. 630–64E., of the same date, addressed to the Commissioner of Arakan regarding opium dens in the Akyab town and district, and calling for a report in detail in respect of such houses or places in this division, if they exist, I have the honour to state that it would appear from the reports of district officers similar opium dens are to be found more or less.

2. I annex copies of reports as per margin. The Deputy Commissioner, Tharrawaddy, informs me that he will not be in a position to submit a report for some little time as his inquiries are not completed. I think it unnecessary to delay my report. In Rangoon town there are reported to be 111 such dens. They are maintained by the owner or occupier, who so far as is known receives a small fee for the use of pipes and for the use of the room. Both Burmese and natives of India resort to these places. They at times bring their own opium and at times it is obtained for them in small quantities. Steps have been taken to suppress the illicit sale of opium at these dens, but, as remarked by the district magistrate, "the keepers of these dens are "men of cunning, old in the business, and know the "state of the law on this point and are ready to prove "that opium has been obtained at the licensed shops." In Prome town there are said to be 25 such houses, and in the Prome subdivision 68. In the Paungdè subdivision there are 40 such places, and in the Shwedaung subdivision 12. It is reported that the owners of these dens do not receive fees. This I should say is open to question. In the Pegu district no such dens have been discovered.

Letter from Deputy Commissioner, Prome, No. 1A.X., dated 8th June 1891.
Letter from Deputy Commissioner Pegu, No. 91 1, dated 15th June 1891.
Letter from Deputy Commissioner, Rangoon, No. 642–33 3R., dated 20th June 1891.

3. It may, I think, be generally accepted that opium-smoking places exist in all districts, and that they are generally resorted to by opium-smokers, Burmese as well as natives of India; but that they are not resorted to in such numbers as to excite particular suspicion or to be a public nuisance. It may also be accepted that these dens are in a manner countenanced by the farmers of Government opium, who are invariably Chinamen, and who for reasons best known to themselves do not give information against the owners or occupiers of such places. There can be not the slightest doubt that considerable quantities of Government opium are consumed elsewhere than in the licensed opium shops, or in other words are surreptitiously disposed of and smuggled away for sale in obscure places, whether in a town or in the interior of a district. The very large sums realised for opium licenses are sufficient proof of this, not to mention the large seizures of opium which occasionally occur. The profits on illicit sales must be very considerable in order to make it worth the while to run the risk of detection. Then it has to be remembered that the secret societies of the Chinese deal amongst other matters with punishments in connexion with their own race for criminal offences. Fines can be paid from general funds, and compensation be awarded to those who have to undergo personal punishment, if such is decreed by those who are entrusted with the management of the societies.

4. The mere fact of smoking opium in the house of another man is not illegal, provided that the law in other respects is not infringed. Opium is presumably sold or farmed for the purpose of being consumed. There is no law to the effect that opium is not to be consumed elsewhere than in the licensed opium shop, or that a man may not smoke opium in his own house and allow his friends to come in and smoke with him, provided he does not by so doing create a public nuisance. The only really effectual remedy then appears to me to be to declare by law the mere possession of opium in any quantity whatever without the limits of a licensed opium shop, illegal and punishable, and to provide that all licensed shops shall be so situated as to be well under the supervision and control of the police, and to have accommodation for a reasonable number of opium-smokers at any one time. There are, of course, objections to such a drastic law. There are many well-to-do men who smoke opium in moderation in their own houses, and who would not care to resort to an opium shop and mix with all shades of characters. A law prohibiting the use of tobacco except in a licensed smoking divan would scarcely be justifiable and would certainly not be appreciated. Opium-smoking, however, is somewhat different. Nevertheless to prohibit mere possession would constitute a hard law, and would probably not suppress illicit dealing in opium. The opium revenue would also without doubt fall off to a large extent.

5. On the whole the best plan will perhaps be to suppress by law all opium-smoking dens, and to declare that any house or place which is resorted to by the public for the purpose of smoking opium, whether fees are paid and pipes supplied or not, will be considered as an opium den and the owner and occupier thereof be liable to punishment accordingly. This would not affect the smoking of opium in private dwelling-houses by the owner or occupier thereof, or his friends, &c.

---

From Major CRESSWELL, Deputy Commissioner, Prome, to the COMMISSIONER OF THE PEGU DIVISION.—No. 1 A.X. dated the 8th June 1891.

I HAVE the honour to acknowledge your confidential No. 478, dated the 25th April 1891, forwarding Financial Department, No. 631–64E. (Opium), dated the 23rd April 1891, from the Secretary to the Financial Commissioner, in which he refers to No. 630–64E., dated the 23rd April 1891, directed to the Commissioner of Arakan asking about opium dens in the Akyab town and district.

The questions are—

(1.) Do houses or places of the sort exist in your district?
(2.) If so, how many and how maintained?
(3.) Whether the owners get fees as discovered in the case of Akyab?
(4.) Whether the places are habitually resorted to by opium-eaters and smokers?
(5.) If so, to what races and classes they belong?
(6.) Whether there is any reason to believe that opium is sold in them?
(7.) What steps have been taken to detect and suppress the sale of opium in them?

*Answers.*

(1.) There are no houses in the district where opium smokers are received on payment of a fee for the use of the pipes, room, &c. but there are houses in which men assemble together after dusk to smoke opium together, and there is little doubt that opium is supplied on sale if a man comes there without his opium.

(2.) A list is given as sent in by the Superintendent of Police, Prome Town, and also by subdivisional officers of Prome, Paungdè, and Shwedaung. These houses are the meeting-places of friends and relations; outsiders are not received. They are used by men who have no place in their own houses to smoke, and do not want to have it generally known that they smoke opium. The owner of the house is probably a respectable man and, as before remarked, supplies the opium and makes a recognised profit in return for allowing the opium-smokers to assemble in his house, or possibly it may be done for general convenience.

A respectable man, an opium-smoker, will not go to the opium shop to buy opium, but will commission some one else to buy for him.

(3.) House-owners do not get fees as discovered in Akyab.

(4.) Only friends and relations are received, not outsiders.

(5.) Confined to Burmese.

(6.) There is reason to believe that opium is sold in them.

APPENDIX L.

(7.) To detect and suppress the sale of opium in these shops will be a very difficult matter. As has been above remarked they are generally houses kept by respectable people, who do not wish their vices to be generally known, who have a convenient place for smoking and who allow their friends to come and smoke in these places. Illicit sales of opium are not, says the Superintendent of Police, carried on to any extent in this district; in fact, with opium shops at Thayetmyo and Prome there is no necessity for it; still as a matter of convenience and profit the house-owner does find his guests with opium at a price.

A house like this kept by bad characters would be overhauled by the police at once, but to act effectually in these cases is far more difficult; people in Prome are well up in the Opium Act. To search these houses at night for opium will require the collector's warrant; no opium above 3 tolas will be found and no evidence of sale will be forthcoming. One of my subdivisional officers recommends as a remedy that the police be allowed to search for opium by night as well as by day, but I cannot recommend that this change in the Act be made. It would be a fertile source of oppression and blackmailing. Orders will be given to suppress these houses as far as possible and run in the owners if information can be obtained to prove the sales. If the presumption was that a man who received opium-smokers into his house also sold them opium, these places could be broken up at once. Let that be made a legal presumption and the thing is done. But as remarked above all the opium found in the Prome district will be Government opium.

The people know the opium law well and, if the cases againt the owners of these houses are not carefully managed, we shall have the police continually prosecuted under section 18 of the Act. I have one case before me at present. The only method to stop opium-smoking is that mentioned in paragraph 3, making the mere possession of opium punishable, and, of course, shutting up the opium shops. This would for a time cut off the main body of the people from opium, and many, no doubt, would give it up entirely. The advance of education must be left to do the rest.

LIST showing NUMBER of OPIUM DENS in PROME TOWN.

| Serial No. | Name of Person. | Race. | Circle. | Residence. | Nature of Opium. | Remarks. |
|---|---|---|---|---|---|---|
| 1 | Nga Shwe Thit | Burman | South | Sinzu | Kunbôn. | |
| 2 | Nga Kangyi | Burman | South | Môksowagu | Do. | |
| 3 | Nga Kyin Dun | Burman | South | Do. | Do. | |
| 4 | Mi Ywet | Burman | South | Do. | Do. | |
| 5 | Nga Sa U | Burman | South | Yezayat | Do. | |
| 6 | Nga Tha Maung | Burman | South | Do. | Do. | |
| 7 | Nga Po Lan | Burman | South | Sandaw Pagoda Road | Beinzi. | |
| 8 | Mi Kaing | Burman | South | Yebelôntha | Kunbôn. | |
| 9 | Nga Po Kun | Burman | South | Nawin Kanyo | Do. | |
| 10 | Nga Po Kyu | Burman | South | Nawin Kwin | Do. | |
| 11 | Nga San Dun | Burman | South | Nawin Poyaung | Do. | |
| 12 | Nga Hmôn | Burman | South | Do. | Do. | |
| 13 | Nga Net | Burman | South | Do. | Do. | |
| 14 | Nga Myein | Burman | South | Pansodan | Do. | |
| 15 | Nga Pya | Native of India | South | China Street | Beinzi. | |
| 16 | Nga Kyauk Lan | Burman | North | Do. | Do. | |
| 17 | Nga Shwe Bwin | Burman | North | Do. | Do. | |
| 18 | Mi Ngè | Burman | North | Do. | Kunbôn. | |
| 19 | Nga Po Pu | Burman | North | Lanmadaw | Zeingyi. | |
| 20 | Nga Sit Kyin | Burman | North | Do. | Do. | |
| 21 | Môn Lôn | Chinaman | North | China Street | Do. | |
| 22 | Gyi Ya | Chinaman | North | Do. | Do. | |
| 23 | Môn Man | Chinaman | North | Do. | Do. | |
| 24 | Kya Wa | Chinaman | North | Do. | Do. | |
| 25 | Sit Kaung | Chinaman | North | Jeweller's Street | Do. | |

W. D. CLARK,
District Supdt. of Police, Prome.

CONFIDENTIAL STATEMENT showing NUMBER of OPIUM DENS in PROME SUBDIVISION.

| Serial No. | Township. | Circle. | Village. | Name of Owner of Opium Dens. | Number and Races of Persons visiting them Daily. | Remarks. |
|---|---|---|---|---|---|---|
| 1 | Shwelè | Ôkshittaung | Myopun | Tha Aung | 14 Bermese and Chins. | Charges for use of opium dens and smoking appliances—*Nil.* |
| 2 | Shwelè | Ôkshittaung | Do. | Nga Maung | 8 Do. | |
| 3 | Shwelè | Ôkshittaung | Do. | Shwe Meik | 8 Do. | |
| 4 | Shwelè | Ôkshittaung | Dawathaw | Kwe Yo | 4 Do. | |
| 5 | Shwelè | Ôkshittaung | Do. | Le Aung | 4 Do. | |
| 6 | Shwelè | Ôkshittaung | Chaunggauk | Nga Kyè | 4 Do. | |
| 7 | Shwelè | Ôkshittaung | Do. | Shwe Le | 4 Do. | |
| 8 | Shwelè | Ôkshittaung | Chaunggwa | Me Gna | Number cannot be ascertained. | |
| 9 | Shwelè | Yatthit | Yatthit | Shwe Dun | 5 Burmans only. | |
| 10 | Shwelè | Yatthit | Kynubinsan | Shwe Ni | 7 Do. | |
| 11 | Shwelè | Yatthit | Tantabin | Min Aung | 7 Do. | |
| 12 | Shwelè | Ywabu | Sangun | Nga Pya | 7 Do. | |
| 13 | Shwelè | Paukkaung | Paukkaung | Nga Nyo | 7 Do. | |
| 14 | Shwelè | Paukkaung | Do. | Nga Tha Mo | 7 Do. | |
| 15 | Shwelè | Paukkaung | Do. | Nga Sin | 4 Do. | |
| 16 | Shwelè | Paukkaung | Ywataung | Nga San Lin | 5 Do. | |
| 17 | Shwelè | Yathè | Lin | Nga Chin Yauk | 5 or 6 Do. | |
| 18 | Shwelè | Yathè | Lwinbye | Nga Sa | 4 or 5 Do. | |
| 19 | Mahathaman. | Sinmizwè | Sinmezwè | Aung Gyi | 10 Burmans. | |
| 20 | Mahathaman. | Sinmizwè | Hmawgan | Po Maung | 20 or 25 Do. | |
| 21 | Mahathaman. | Sinmizwè | Do. | Nga Pyu | 10 Do. | |
| 22 | Mahathaman. | Sinmizwè | Kogyilôk | Bilu | 10 or 15 Do. | |
| 23 | Mahathaman. | Sinmizwè | Thamingun | Shwe Sin | 10 or 20 Do. | |
| 24 | Mahathaman. | Sinmizwè | Do. | Nga Pwa | 20 or 25 Do. | |
| 25 | Mahathaman. | Sinmizwè | Sinmezwè | Me U | 3 or 4 Do. | |
| 26 | Mahathaman. | Sinmizwè | Do. | Nga Lun | Number unknown. | |

APPENDIX L.

| Serial No. | Township. | Circle. | Village. | Name of Owner of Opium Dens. | Number and Races of Persons visiting them daily. | Remarks. |
|---|---|---|---|---|---|---|
| 27 | Mahathaman. | | Shwemyaung | Nga It | | Charges for use of opium dens and smoking appliances—*Nil.* |
| 28 | | | Paunglin | Nga Po | | |
| 29 | | Tanbauk | Tanbauk | Shwe Kin | | |
| 30 | | | Do. | Lu Lin | | |
| 31 | | | Kunyin | Nga Kyi | | |
| 32 | | Letnaywa | Kyakat | San Dun | | |
| 33 | | | Myaywa | Taung Gyi | | |
| 34 | | Pauktan | Pauktaw | Shwe Sa | | |
| 35 | | | Thantayagôn | Shwe Kyo | | |
| 36 | | | Wettaung | Shwe Paung | | |
| 37 | | Wettigan | Teinyew | Nga Ko | | |
| 38 | | | Do. | Nga Lan | | |
| 39 | | | Wetmoyedaw | Nga Po | | |
| 40 | | | Lunpi | Nga Tarôk | Number of persons unknown. | |
| 41 | | Ywathit | Kyobingan | Aung Ban | | |
| 42 | | | Ngakuin | Tôk Gyi | | |
| 43 | | | Nyaungbinin | Nga Po | | |
| 44 | | | Ôkpwè | Nga Pyu | | |
| 45 | | | Wetkike | Nga Tè | | |
| 46 | | Minngègôn | Changyigòn | Lingabe | | |
| 47 | | | Do. | Nga Twe | | |
| 48 | | | Do. | Po Hlaing | | |
| 49 | | | Do. | Nga Pan | | |
| 50 | | | Byugôn | Nga Twe | | |
| 51 | | Magyigyo | Gyogôn | Shwe An | | |
| 52 | | | Myoma | Nga Kaing | | |
| 53 | | | Mingôn | Shwe On | | |
| 54 | | | Do. | Tha No | | |
| 55 | | Lemego | Zayitzôngyi | Nga Hin | The average number of persons is eight. | |
| 56 | | | Thapengine | Shwe Me | | |
| 57 | | | Letgyi | Pauk Ka | | |
| 58 | | | Kweyedine | Aung Tha | | |
| 59 | | | Dathwekyauk | Nga Po | | |
| 60 | | | Do. | Myat Kè | | |
| 61 | | | Do. | Shwe Pè | | |
| 62 | | | Do. | Shwe Hmu | | |
| 63 | | | Do. | Shwe Lu | | |
| 64 | | | Thayethnogyo | Tun Gan | | |
| 65 | | | Do. | Tôk Gyi | | |
| 66 | | | Chaunggaung | Tôk Gyi | | |
| 67 | | | Thitmyezu | Tha Cho | | |
| 68 | | | Do. | Gan Cho<br>Nga Pu | | |

LIST showing NUMBER of HOUSES resorted to by OPIUM-SMOKERS in PAUNGDÈ SUBDIVISION.

| Serial No. | Township. | Circle. | Village. | Name of Opium Seller. | Remarks. |
|---|---|---|---|---|---|
| 1 | Paungdè | Thapangyo | Thetngebyin | Nga Yan Aung. | |
| 2 | | | Nyaungbin Kaingswe | Nga Aung Chin. | |
| 3 | | | Do. do. | Nga Pein. | |
| 4 | | | Myogyi | Nga Thet Tun. | |
| 5 | | Bwebingan | Pyinbingan | Nga Shwe Hmu. | |
| 6 | | Kyundawhla | Kaladan | Nga Shwe Waing | Selling large quantity. |
| 7 | | | Do. | Nga San Hla | Selling small quantity. |
| 8 | | | Do. | Nga Shwe Kyu | |
| 9 | | | Theingyi | Nga Shwe Thet. | |
| 10 | In-ma | Inmangè | Alègôn | Nga Ta Yè. | |
| 11 | | | Do. | Nga Shwe Thè. | |
| 12 | | | Kôngyi | Nga Shwe Yi. | |
| 13 | | Chayagôn | Thayet taung | Nga Aung Min. | |
| 14 | | | Do. | Nga Talôk Pyu. | |
| 15 | | | Chaungnazu | Nga Shwe Tu. | |
| 16 | | | Kinthan | Nga Po Thaung. | |
| 17 | | | Gwegôn | Nga Yaung Gyi. | |
| 18 | | | Thigôn | Nga Tha Dun. | |
| 19 | | Thayetmyaung | Kainggwin | Nga Myat In. | |
| 20 | Ngapan | Ngapan | Gyeiktaw | Nga Hnaung. | |
| 21 | | | Kônzin | Nga Aung Kyaw Zan. | |
| 22 | | | Tangôn Ngashinkwin | Nga Ni. | |
| 23 | | | Pyinzin | Nga Shwe Hlaing. | |
| 24 | | Zibinbla | Shabaung | Nga Myat Tha Dun. | |
| 25 | Inbawgyi | Inmangè | Banbwe Hman | Nga Ye Gyan. | |
| 26 | | | Ywahla | Nga Ku. | |
| 27 | | | Do. | Nga Hme. | |
| 28 | Thegôn | Daungbôn | Thègôn | Nga Kaung Gyi. | |
| 29 | | | Tabin-taga | Nga Ko. | |
| 30 | | | Thegôn | Nga Shwe Ko. | |
| 31 | Padigôn | Thabyebainggyi | Yinseiktan | Nga Lun. | |
| 32 | | | Do. | Nga So. | |
| 33 | | | Do. | Nga Aung. | |
| 34 | | | Zaungpalègôn | Nga Tha Gyan. | |
| 35 | | | Sinkyon | Nga Tha Deik. | |
| 36 | | | Nyaungdauk | Nga Tun Ban. | |
| 37 | | | Yindeikman | Nga Aung Min. | |
| 38 | | | Padigôn | Nga Tun Myaing. | |
| 39 | | | Do. | Nga Kyè. | |
| 40 | | | Ywathabla | Nga Tha Dun Aung. | |

Paungdè, June 4, 1891.

MAUNG BU TU,
Subdivisional Officer, Paungdè.

APPENDIX L.

LIST showing NUMBER of HOUSES frequented by OPIUM-SMOKERS in SHWEDAUNG SUBDIVISION.

| Serial No. | Town. | Residence. | Name of House-owner. | Race. | Number of Persons daily frequented to each House. | Remarks. |
|---|---|---|---|---|---|---|
| 1 | Shwedaung | Myaukseit | Nga Kya Zan | Burmese | 10 to 15 | Seller, also opium-smoker. |
| 2 | | Thayettaw | Nga Maung Gyi | | 10 to 15 | |
| 3 | | Zigôn | Nga Po Myaing | | 10 to 15 | |
| 4 | | | Nga Tha Dat | | 5 to 10 | |
| 5 | | Tundan | Nga Po Kyu | | 8 to 12 | |
| 6 | | Mandaingywa | Nga Pyaung | | 10 to 12 | |
| 7 | Padaung | Minyat | Nga Ni Naw | | 10 to 15 | |
| 8 | | | Mi Chin Ma | | 10 to 15 | For sale only. |
| 9 | | | Nga Shwe Ni | | 10 to 15 | Seller, also opium-smoker. |
| 10 | | Winto | Mi Ba Lon | | 10 to 15 | For sale only. |
| 11 | | Kyakat | Mi Saing | | 4 to 5 | Do. |
| 12 | | Tônboywa | Ah Ngan | | 10 to 12 | Seller, also opium-smoker. |

MAUNG HME,
Subdivisional Officer, Shwedaung.

---

From S. H. T. DE LA COURNEUVE, Esq., Deputy Commissioner, Pegu, to the COMMISSIONER OF THE PEGU DIVISION.—No. 91-1, dated the 15th June 1891.

WITH reference to your confidential, No. 478, dated the 25th April, I have the honour to report as follows:—

2. I have made extensive tours since the receipt of your letters and have been in a position to inquire from all sources on the subject.

The result of my inquiries establishes in my mind that no such opium dens as described in the Financial Commissioner's letter exist in this district.

Opium-smoking outside the licensed house in Pegu is almost unknown in the district, the opium consumed being principally taken raw. That this is correct I believe, and I am supported in my belief when one considers that in the many searches for opium and other property, the pipes and paraphernalia requisite for opium-smoking are seldom found.

Amongst the Burmans the preparing of the opium for smoking purposes is too much trouble and I believe they prefer taking it raw.

6. On this point the Superintendent of Police writes as follows: "The process of opium-smoking is well "known. Still I give a short account to recall the "facts. A small piece of opium is placed on a wire "and held over a lamp till roasted to the proper stage; "it is then placed on the pipe, the smoker gives a deep "inhalation; this process is continued several times. "As the smoker becomes more and more under the "influence of the drug he becomes less capable of "attending to his pipe, so that at that stage the "services of an experienced attendant are required. "I mention these facts to show the natural tendency "to use smoking dens."

7. The assistance found necessary to the confirmed opium-smoker is not always obtainable at the licensed shops, so the smoking dens are resorted to, where the smoker finds quiet and comparative luxury.

8. These dens are habitually resorted to by Burmans and natives of India, who have acquired the habit of using the drug, and I understand that they have existed for a good many years.

9. Steps have been taken to suppress the illicit sale of opium at these shops from time to time, and recently a case arose in which two men went to one of these dens; they had no opium, so the house-owner or keeper of the den was given 8 annas; he went to the licensed shop and purchased the opium, which was smoked by the two men, the residue was left as the remuneration. On the case being sent to trial the magistrate held that no offence was committed, so the accused were discharged.

10. In many instances have men been sent up found in these places with illicit opium, generally very small quantities, say, about a tola, but there is nothing illegal in a man keeping a smoking den of the kind referred to so long as he does not actually sell opium, and so long as no more opium than 3 tolas is kept at one time, and provided such opium has been lawfully acquired.

11. The keepers of these dens are men of cunning, old in the business, and know the state of the law on this point, and are ready to prove that opium has been obtained at the licensed shop. It is therefore a matter of difficulty to deal with them in the ordinary way.

12. I quote the opinion of the District Superintendent of police on these points as follows:—

"The sellers only sell to persons they know and only then to one person at a time, and when no one is present; these purchasers are opium-smokers, and generally men of indifferent character. Magistrates naturally look upon them with suspicion; very many cases are consequently thrown out; it must not be supposed that the police take no notice; they do a considerable amount of work, but they have to contend against difficulties. In the first instance it would appear that there is nothing illegal in a man keeping a smoking den whether he receives actual fees in coin or in compensation by the residue opium. When once a smoking den is started great facilities are given for petty sales of opium. The suppression of these dens is

---

From J. S. D. FRASER, Esq., Deputy Commissioner, Rangoon Town district, to the COMMISSIONER OF THE PEGU DIVISION.—No. 642-33—3R., dated the 20th June 1891.

WITH reference to your Department, No. 478, dated the 25th April 1891, I have the honour to say that on inquiry it is found that there are 111 such houses as those referred to supposed to exist in Rangoon.

2. They are maintained by the owner or the occupier who so far as is known receives a small fee for the use of pipes and for the use of the room. The smoker sometimes brings his own opium, which may or may not have been obtained at the licensed shop, but it is taken to these houses only in small quantities; perhaps, in some instances, in the mild form of kunbon, a preparation of dried betel leaf steeped in opium and cut up like tobacco.

3. After the process of smoking is over the residue is left as the perquisite of the house-owner and in some cases as the sole fee for the use of the pipes and the room. It is probable this refuse is worked up and disposed of to other frequenters of the den and is included in the hire of the pipe and the room usually to those who cannot afford to use the purer form of the drug.

4. It is true that opium is otherwise illicitly sold in these dens and in some cases the owner of the den gets it for the smoker from the licensed shop.

5. It may be that these dens are resorted to instead of the licensed opium shops because the latter have not sufficient accommodation and because the smokers prefer a more quiet place where they can go with their friends or where they can obtain the services of an experienced friend to assist them in filling the pipe.

the principal matter for consideration, but till they be declared illegal by enactment or otherwise, I fear that they cannot legally be abolished in a place like Rangoon, where there are so many members of the legal profession, and but very few of them overworked. It behoves the police to be careful and not exceed their powers laid down by law."

13. The fact that the licensees of the licensed opium shops raise no objections to these dens is ominous, and raises the impression that they may be in practice off-shoots of the licensed shops, but this leads into another phase of the question. However, it seems to me that if these dens are to be effectually suppressed, some such measure as to make it penal to possess or use opium of any sort or kind, except within certain defined premises, is necessary.

From G. D. BURGESS, Esq., C.S.I., Commissioner of the Northern Division, to the FINANCIAL COMMISSIONER, Burma.—No. 24-2C., dated the 13th July 1891.

IN reply to your Financial Department letter, No. 631-64E., dated the 23rd April, I have the honour to report that opium saloons exist in the town of Mandalay and in the Bhamo district. There are said to be none in the other districts of the division. This may be so in the Katha and Ruby Mines districts, where, if there are any such places at all, they would probably be on a very small scale. About Shwebo I have doubts and I have instituted further inquiries. In Mandalay the number of opium saloons now or formerly in existence is given as 40 or 35.

The Deputy Commissioner reports—

"They are, it is said, resorted to chiefly by the better class of Chinese and Shans who do not care to be seen at an opium shop, and they either smoke their own opium paying a small fee to the owner of the house for the use of the place, or they obtain the opium, by purchase, of course, from the owner, who obtains it from the opium shop. Some also who make use of these places obtain opium from Shan coolies who bring in small quantities from across the frontier."

In Bhamo town the case is very much the same. There are about 18 saloons including the Shan village of Paukkôn, south of the town. Most of the saloons are small shops and some are eating-houses. The practice is that the owner obtains a small fee for supplying pipes and opium which he gets from the opium shop, and the *beinche* or refuse opium is afterwards sold to a poorer class of men.

The District Superintendent of Police says—

"These houses are constantly resorted to by opium-smokers and eaters, in the case of Paukkôn village by Shans and Burmans, and in China Street by Burmans, natives, and Chinamen of a poorer class who cannot afford to smoke opium in their own houses, and therefore resort to these houses for a cheap luxury * * * The sale of *beinche* in some of these houses is carried on on a small scale, and in a number of them men are sent out to buy opium from outsiders for use in these houses, and for which they receive money, this being a cheaper way of procuring opium consumed in these houses, and in which men have been discovered in possession for which they have been prosecuted under the Opium Act."

The houses in China Street have been constantly visited by the police to trace Burmans and natives of India, and to hunt for bad characters who have occasionally been arrested in them. Measures have also been taken to suppress these places through the several headmen in China Street.

There are also said to be two houses in Shwegu resorted to occasionally, and it is believed there must be similar places in Mogaung.

In Mandalay the police are required to keep a watch over the opium saloons of which a list has been procured, and to act under the provisions of the opium law when need be.

In one Mandalay report it is stated that the majority of the persons frequenting the opium saloons are Burmans, but this assertion requires corroboration and the point is now under inquiry

If the saloons were properly managed and were used solely as places for the accommodation of opium-smokers, who supplied their own drug, there would be no good reason that I can see for interfering with them. An opium-smoker, it seems to me, is as much entitled as another man to make arrangements for his own comfort. But probably the number of well-managed establishments is few, and most of the saloons are apt to encourage illicit dealings in opium and breaches of the law. The saloons must therefore be strictly looked after.

In Mandalay the provisions of the opium rules are now being so stringently enforced that a number of the Yunnanese have already quitted the town, and of the remainder hundreds are said to have abandoned the use of opium altogether. These are persons who were only moderately addicted to the consumption of opium before. Of the whole Yunnanese community there are said to be only 50 habitual opium consumers left. This is what the Yunnanese say themselves, and if it is correct, it shows that the law has been given effect to with a stringency which could not be carried much further.

P.S.—I append copy of a report by the District Superintendent of Police, Mandalay, on the subject of opium saloons.

---

REPORT by R. MARTIN, Esq., District Superintendent of Police, Mandalay, on the subject of opium saloons.—No. 867-59A., dated the 6th July 1891.

As long as a licensed opium shop is allowed to remain in Mandalay I fail to see how private individuals can be prevented from smoking in their houses. These so-called dens (saloons) are nothing more than private houses, where persons acquainted with the occupants go and smoke, and the house-owner is compensated in turn for the loan of his pipe with the smoked refuse opium; this is again boiled down and a small quantity of second-class opium extracted, which apparently sufficiently compensates the opium-smoker. Men prefer going to these houses as they are private, and the accommodation in the opium shop is very limited and totally unsuited to those who do not wish their relatives and friends to know they are opium-smokers. I daresay there are occasionally instances where small quantities of opium sufficient for a smoke or so pass hands between the house-owner and the visitors, but these cases are very difficult to detect owing to visitors being adverse to giving evidence against their host.

In Rangoon similar places exist, and several smokers are obliged to go to these places so as to secure a seasoned pipe, which all persons cannot afford to possess.

The population of Mandalay is purely Burmese, consequently Chinese and natives of India who smoke opium are very limited. Before the British occupation of Mandalay, Shans and Burmese were in the habit of using opium and the practice still continues, and although Burmese are prevented from purchasing opium, still there is nothing in the Act which renders their being in possession of less than 10 tolas illegal. This makes it all the more difficult to bring home breaches of the law committed in these smoking dens.

---

ENDORSEMENT by Colonel G. A. STROVER, Commissioner of the Pegu Division.—No. 261-42E., dated the 16th July 1891.

COPY of the following forwarded to the Financial Commissioner, Burma, in continuation of this office letter, No. 159-42E., dated the 10th July 1891.

From J. K. MACRAE, Esq., Deputy Commissioner, Hanthawaddy, to the COMMISSIONER OF THE PEGU DIVISION.—No. 331-25, dated the 16th July 1891.

WITH reference to your endorsement, No. 478, dated the 25th April 1891, I have the honour to report that from inquiry the number of dens or places to which persons occasionally or habitually resort to smoke opium in the district of Hanthawaddy is small and constantly fluctuating. None of them are of much importance, or keep more than one or most two opium pipes for use.

2. It is usually a miserable shanty, a little retired from the other houses, and occupied by an abject wretch, whose whole property consists of a few ragged mats. This is the agent of the village Chinaman, who is in turn the agent of the opium farmer, or buys opium wholesale from the farmer on his own account.

APPENDIX L.

3. The introduction of opium into rural districts in the Pegu, Tenasserim, and Irrawaddy Divisions of Lower Burma is entirely effected by the Chinese, one of whom is resident in every village. Although notoriously dealing in opium it is very difficult to get evidence against him. Such a person's house may be searched and nothing discovered in excess of the 3 tolas weight of opium which he may legally possess. No sales are conducted in the presence of witnesses. The use of marked money to obtain evidence is prohibited.

He generally marries and forms connexions in the village, and being plausible, persuasive, and everybody's friend, no person will inform against him, and he gets respectable people to let him keep his opium in their houses, paying them for doing so, perhaps, Rs. 3 per ball. He gets his opium conveyed from town in the same way, so that it is generally useless to search a Chinaman's boat. Seizures are seldom made except on information.

4. In Arakan the same system prevails, but there the traffic is in the hands of Bengalis, Hindus, and Arakanese.

5. This sort of thing has been going on as long as I can remember, even when the quantity which could be legally possessed outside an opium shop was 8 annas weight only; but a great impetus was given to it when that quantity was raised to Rs. 5 weight, and facilities for procuring it extended the taste for this drug so that it is more difficult now than before to suppress the illicit traffic.

6. In order to stop the spread of opium-smoking the first step is to watch the opium shops. The building must be perfectly closed at the back, without door, windows, or openings of any kind. Care should be taken that all opium received from the Government treasury is conveyed direct to the opium shop. The shop should be watched by the police during the day (the policeman on this duty being frequently changed), and closed at sunset.

The stock of opium should be frequently examined and checked with the accounts. The next step is to suppress the local opium dealer. This can be effected by a simple modification of section 16 of the Lower Burma Village Act, so as to include the habitual sale of opium in the list of offences for which a person may be required to leave.

7. The Chinamen who sell opium, gamble, and are generally an undesirable element in a district are the Amoy or long-jacked Chinamen, and are not to be confounded with the industrious steady Cantonese or short-jackets.

8. One other point is frequently to change all the subordinate excise establishments. No excise officer should remain more than one year in a district.

---

From J. E. BRIDGES, Esq., Commissioner of the Eastern Division, to the FINANCIAL COMMISSIONER, Burma.—No. 2103E., dated the 4th August 1891.

WITH reference to your letter, No. 631–64E., dated the 23rd April 1891, I have the honour to submit copies of reports of the Deputy Commissioners of this division on the opium dens.

I think that a special establishment is required to watch the Shan caravans who pass through all the districts of this division and often bring down opium with them. I will direct Deputy Commissioners to submit proposals on the subject if there is any prospect of such establishment being sanctioned.

I have pointed out to district magistrates that Burmans who have opium in their possession can be prosecuted for transporting it under section 9, Opium Act. I would be glad of instructions on the point if my views are not correct.

I feel some doubt regarding the Kyaukse report as it is strange that there should be opium dens in all districts except this one. I am asking the Deputy Commissioner for further report, and will submit copy of his letter if further information is forthcoming.

From D. Ross, Esq., Officiating Deputy Commissioner, Kyauksè, to the COMMISSIONER OF THE EASTERN DIVISION.—No. 754–3—56R., dated the 11th June 1891.

IN reply to your No. 1081, dated the 28th April last, I have the honour of reporting that no opium dens can be found in Kyauksè. The demand for the drug is small.

---

From Captain J. J. CRONIN, Officiating Deputy Commissioner, Meiktila, to the COMMISSIONER OF THE EASTERN DIVISION.—No. 1343–4, dated the 28th July 1891.

IN reply to your endorsement, Revenue Department No. 1011 (Excise), dated the 28th April 1891, on Financial Department, No. 631–64E. (Opium), from the Secretary to the Financial Commissioner, calling for a report on opium dens, I have the honour to inform you that I have had careful inquiries made as secretly as possible through the police and subdivisional officers regarding the existence of such houses or places in the towns and villages of this district.

As a result of these inquiries I find on enumeration that there are in Meiktila town 14 houses in which opium is smoked or eaten. These houses are visited secretly at night by but few persons. No fees are charged, nor is anything paid for the use of the pipes or house. The District Superintendent of Police reports "that there is good reason to believe that "opium in small quantities is sold in these houses." These houses are secretly resorted to by a few Burmans, Shans, Chinese, and natives of India of a low class.

In the Mahlaing subdivision the subdivisional officer reports that in 11 houses in Pindalè and five houses in the Mahlaing township, of which the owners are chiefly Chinese, opium is smoked or eaten. The refuse of the pipes is smoked by the Burman servants and relatives of the house-owners. No gratification is taken. There is reason to believe that the owners of these houses, who trade chiefly with Myingyan, import and sell opium. Illicit sale and transport of opium, there is reason to believe, goes on to a considerable extent in the towns of Wundwin, Thedaw, Thazi, and Hlaingdet of the Wundwin subdivision, and is carried on chiefly by Chinamen. The opium brought into Hlaingdet comes from the Shan States. The District Superintendent of Police recommends that a special excise officer should be appointed to detect cases under the Opium and Excise Acts as the Burman police are deficient in detective ability.

I would strongly recommend that such an officer be appointed, with head-quarters at Thazi, with a view to the suppression of the traffic in opium from the Shan States and at the towns above mentioned. In the other towns and villages of the district the police are well able to cope with and suppress the traffic. Stringent orders have been issued to all officers to enforce the provisions of the Excise and Opium Acts with the greatest rigour, while at the same time all known houses and suspected persons are being carefully supervised and watched. As a result of these orders, within the last few days opium has been found in the first raid made by the police on the suspected houses. It is confidently hoped that now that all officers have been instructed in their duties under the Acts that the illicit sale and transport will be considerably checked, or will be attended by such risk that but few will engage in it. Rewards are given in every case of a conviction. The police have been ordered to make constant raids on all suspected houses at all times.

The District Superintendent of Police and the Assistant Superintendent of Police have been requested to search the Shan caravans passing down the Hlaingdet road themselves from time to time.

The thugyis have also been instructed regarding their responsibilities in the suppression of opium smuggling in their respective daings.

The present rules under the Act give ample powers for the suppression of the evil if the police carefully carry out the orders issued to them on the subject. The District Superintendent of Police and myself are now seeing that these orders are obeyed and enforced throughout the district.

From J. N. O. THURSTON, Esq., Officiating Deputy Commissioner, Yamèthin, to the COMMISSIONER OF THE EASTERN DIVISION.—No. 578R., dated the 8th June 1891.

WITH reference to your endorsement, Revenue Department, No. 1081, dated the 28th April, forwarding letter, Financial Department, No. 631-64E. (Opium), from the Secretary to the Financial Commissioner to all Commissioners (except Arakan), I have the honour to submit the following report:—

1. There are eight houses in the district which are used as places of resort for opium-smoking, and the owners appear to be small traders or bazaar sellers. In some of these houses opium in small quantities is sold without doubt, but in most cases the person going there takes his own opium, and the person keeping the house makes his profit by the residue of opium left in the pipe (after smoking). I can find no cases in which fees are paid, though I have no doubt that it is done in some cases.

2. The eight persons who keep houses for this purpose reside as follows:—

Two natives of India, One Chinaman } in Yamèthin.
Two Chinamen, One Burman } in Pyawbwe.
Two Burmans in Theingôn.

From inquiries made it appears that no such houses are kept in the villages out in the district. The houses above-mentioned are habitually resorted to by natives of India, Shans, and Burmans given to opium-smoking. These houses have no connexion with the licensed shop.

3. A strict watch is now being kept on these places and the provisions of the Opium Act will be rigorously enforced.

4. In conclusion I would like to point out what I consider is a weak point in the Opium Rules. The sale of opium to a Burman is made illegal under the rules and yet the possession of 10 tolas by a Burman is not illegal. The method, therefore, adopted by Burmans, opium-eaters, and smokers, is as follows:

They get a native of India or Chinaman to buy the opium for them and to hand it over to them quietly.

In Lower Burma, where it is legal to sell to Burmans, the possession of more than 3 tolas is illegal, whilst in Upper Burma, where it is illegal to sell to Burmans, they are allowed to possess 10 tolas. I would suggest that a new rule be added to the rules under the Opium Act making possession by a Burman of opium in any quantity an offence under the Opium Act, but if this suggestion is considered too sweeping I would strongly recommend that the limit be reduced to 3 tolas. I may mention that every endeavour is being made to put down opium-smoking and eating, and every Burman found in possession of opium is at once called upon to show how he became possessed of it, and if he cannot satisfactorily explain his possession the opium is confiscated under section 10, Opium Act.

---

From W. N. PORTER, Esq., Deputy Commissioner, Pyinmana, to the COMMISSIONER OF THE EASTERN DIVISION.—No. 559, dated the 7th July 1891.

IN reply to your docket, No. 1081, dated the 28th April 1891, forwarding Financial Department. No. 631-64E. (Opium), dated the 23rd April 1891, with enclosures, I have honour to say that opium-eating and smoking is not common in Pyinmana town and district. It is confined to Chinamen, of whom there are a great many, a few natives of India, and Burmans who have, as a rule, contracted the habit in Lower Burma. In Pyinmana town itself there are something less than 30 Burman opium-smokers and eaters who are known to be so, and who resort to five opium dens in order to indulge in their favourite drug. These dens are occasionally raided by the police and the offenders punished. The police have also been ordered to put the bad livelihood sections of the Criminal Procedure Code in operation against each person when practicable, and this in some instances has been done.

---

From Colonel G. A. STROVER, Commissioner of the Pegu Division, to the FINANCIAL COMMISSIONER, Burma.—No. 179-42E., dated the 10th August 1891.

IN continuation of my letter, No. 261-42 E., Revenue Department, dated the 16th July 1891, I have the honour to submit a copy of letter, No. 1311-3—21, Excise Department, dated the 7th instant, from the Deputy Commissioner, Tharrawaddy, on the subject of opium-smoking dens in his district. It appears that no less than 350 such dens exist, and in which, the Deputy Commissioner states, opium is sold, but that no steps have been taken to suppress the illicit sale beyond perhaps an occasional raid. It is not explained why no steps have been taken to suppress the sale.

The Deputy Commissioner will be requested to report.

---

From Lieutenant F. D. MAXWELL, Officiating Duputy Commissioner, Tharrawaddy, to the COMMISSIONER OF THE PEGU DIVISION.—No. 1311-3—21, dated the 7th August 1891.

WITH reference to correspondence ending with your letter, No. 442-42E., Revenue Department, dated the 27th ultimo, I have the honour to state that there are in this district, as reported by circle thugyis, 350 opium dens resorted to by 2,064 persons, mostly Burmans, though sometimes Chinese and Karens visit and use these places. In most of those dens opium is sold; in some the owner gets a fee, in some cases opium is sold as well as fees taken. No steps have been taken to suppress the sale of opium, except, perhaps, an occasional raid, followed by a conviction for illicit possession of opium.

A conviction for selling is impossible to obtain, as it is not likely that those who buy will split against the sellers.

---

From Major W. F. H. GREY, Deputy Commissioner, Akyab, to the COMMISSIONER OF THE ARAKAN DIVISION.—No. 1242-14 R., dated the 8th August 1891.

WITH reference to my letter, No. 1221-14R., dated the 31st ultimo, I have the honour to point out that the figures given in the statements forwarded therewith do not represent the consumers of opium in the district, but merely the frequenters of opium dens. As already pointed out in a former letter on Akyab town, opium-eaters do not as a rule: are opium eaters and not smokers.

ENDORSEMENT by Major B. A. N. PARROTT, Officiating Commissioner of the Arakan Division.—No. 854-14—91, dated the 10th August 1891.

COPY of the above submitted to Financial Commissioner, Burma, in continuation of this office letter, No. 841-14—91, dated the 1st instant.

ENDORSEMENT by Colonel G. A. STROVER, Commissioner of the Pegu Division.—No. 353-42E., dated the 19th August 1891.

COPY of the following forwarded to the Financial Commissioner, Burma, in continuation of this office letter, No. 179-42 E., dated the 10th instant.

---

From Lieutenant F. D. MAXWELL, Officiating Deputy Commissioner, Tharrawaddy, to the COMMISSIONER OF THE PEGU DIVISION.—No. 1372-3—21, dated the 17th August 1891.

WITH reference to your Revenue Department letter, No. 200-42E, dated the 11th instant, I have the honour to state that the suppression of the illicit sale or possession of opium is fraught with difficulties. These difficulties have been well known for several years. To prove the sale of opium is almost an impossibility, the purchasers will not give evidence against the sellers, and the purchasing of opium by informers

APPENDIX L.

with marked money has been more than once denounced by the Judicial Commissioner (*see* Circular, No. 24, of 1881). Opium is, as is well known, almost universally smoked only at night.

Searches at night can only be made under a warrant. To satisfactorily and effectually suppress these dens would require several extra sergeants and constables of police. During the day the drug is invariably stowed away in inaccessible corners and hiding places, where it cannot be found.

---

ENDORSEMENT by J. E. BRIDGES, Esq., Commissioner of the Eastern Division.—No. 2822, dated the 24th August 1891.

COPY of the following submitted to the Financial Commissioner, Burma, in continuation of this office letter, No. 2103, dated the 4th August 1891.

---

ENDORSEMENT by D. Ross, Esq., Officiating Deputy Commissioner, Kyaukse, to the COMMISSIONER OF THE EASTERN DIVISION—No. 972-3—56R., dated the 22nd August 1891.

COPY of the following submitted to the Commisioner, Eastern Division, with reference to his No. 2114, dated the 4th instant.

---

From J. M. LAW, Esq., District Superintendent of Police, Kyaukse, to the DEPUTY COMMISSIONER, Kyaukse.—No. 425-88M., dated the 17th August 1891.

WITH reference to your Revenue Department, No. 941-3—56R., dated the 11th instant, I have the honour to inform you that though I have made careful inquiry I cannot find that any opium dens exist in this district.

---

From Lieutenant-Colonel C. B. COOKE, Commissioner of the Tenasserim Division, to the SECRETARY TO THE FINANCIAL COMMISSIONER, Burma,—No. 13E., dated the 17th October 1891.

WITH reference to your letter (confidential), No. 631-64E., dated the 23rd April 1891, on the subject of opium dens, I have the honour to submit copies of letters, noted in the margin, from Deputy Commissioners, furnishing all the information they can collect on this subject.

1. Letter, No. 1,007-14—19, dated 4th August 1891, with enclosure, from Deputy Commissioner, Amherst.
2. Letter, No. 1,086, dated 6th August 1891, from Deputy Commissioner, Shwegyin, with enclosure.
3. Letter, No. 12-345, dated 3rd July 1891, with enclosure from Deputy Commissioner, Toungoo.
4. Letter, No. 245-25—11, dated 12th June 1891, with enclosure from Deputy Commissioner, Tavoy.
5. Letter, No. 9-6—2, dated 26th May 1891, from Deputy Commissioner, Mergui

2. It is unnecessary for me to reiterate what is said in the enclosures. Opium dens exist in the Amherst and Shwegyin districts in very considerable numbers. In Amherst, owing to the present state of the law, it is almost impossible to deal with the keepers of opium dens. Nearly every case that has been prosecuted has fallen through. In Shwegyin the difficulty is to get information, owing to the ramifications of the influence of the Chinese secret societies. An informer in an opium case is boycotted, and no one will sell him any opium; usually he is an opium-smoker, and no reward will compensate him for the loss of his favourite drug. The letters from the Deputy Commissioners of Amherst and Shwegyin are interesting, and contain much useful information.

3. I need not, I think, discuss this question at any length in this letter, as I shall have occasion again to address you on this subject of opium in connexion with the Chief Commissioner's Resolution, No. 10E., dated the 29th August 1891.

---

From Captain T. G. JOHNSON, Deputy Commissioner, Amherst, to the COMMISSIONER of the TENASSERIM DIVISION.—No. 1,007-14—19, dated the 4th August 1891.

WITH reference to your letter, Financial Department (Confidential), No. 13-2, dated the 29th April 1891, I have the honour to submit herewith tabular statements for each township in the Amherst district. These statements show the number of villages in which opium dens are maintained, the town or village in which these dens abound, and some of the particulars required by Financial Department, No. 631-64E., dated the 23rd April 1891, received with your above-cited letter.

2. It will be seen from these statements that houses resorted to by opium-smokers, otherwise called "opium dens," not only exist but abound in the Amherst district. The statements do not show the actual number of such dens, for it is not possible to ascertain them with any degree of accuracy.

3. As regards the question whether the owner of the opium dens gets fees or not, the answer has been, with one exception, in the negative; but this answer I cannot myself endorse. If the fees are not realised as fees for so much a visit, or an occasional fee, they are certainly realised either as advances of money from the opium-smokers, for whose benefit the keeper maintains the den, or as profits accruing from wholesale purchasers of 3 tolas and retail vends. I am fully convinced that the keeper of an opium den receives a remuneration for the trouble and risk he is put to, but the form of remuneration varies in each locality.

4. From what I have myself seen, and from inquiries made, I am of opinion that the habit of opium-smoking is first acquired in these opium dens, rather than in the regular licensed shops. The dens are resorted to by both opium-smokers and eaters, and by persons who are neither, but who accompany a friend, either to indulge in a quiet gamble, or for mere company, or for curiosity's sake.

5. The statement attached will show that the dens are not frequented to any appreciable extent by any one class or race.

6. The question as to whether opium is actually sold in these dens is somewhat difficult to answer. My inquiries lead me to believe that opium is sold in small quantities, but that, as a general rule, the opium is retailed in the shape of a pull at the pipe; this is more remunerative, and the opium goes further.

7. The attached statement shows some of the steps taken to suppress these dens. In Moulmein town efforts have not in a single instance been successful—(i) because it has been found almost impossible to detect any actual sales; (ii) because in each case the quantity found has been less than 3 tolas, and the possessor has been able to prove he purchased from a Government licensed farmer. Efforts are, however, now being made to crush and suppress the opium dens in and around Moulmein, Thatôn, Mudôn, Chaungzôn, and other large towns and villages.

| Township. | Number of Villages in which Opium Dens are maintained. | Number of Opium Shops in Township. | Name of Town or Village in which most Opium Dens are found. | Whether Owner or Den gets Fees or not. | Whether the Places are habitually resorted to by Opium-eaters and Smokers. | If so, to what Races and Classes these Persons belong. | Steps taken to suppress Sale of Opium in these Dens. |
|---|---|---|---|---|---|---|---|
| Moulmein Town | 4 | 2 | First Division, Second Division, Third Division, and Fifth Division. | Owner gets the refuse of opium left in pipes after smoking. | Yes | Chinamen and Burmans. | Opium farmer ordered to keep a register of names of persons to whom he sells opium, so that section 10 of Opium Act may be made effectual. Several opium dens have been entered, and keepers and frequenters sent up for trial, and opium pipes, lamps, &c. confiscated. The trials have invariably resulted in acquittals. |
| Yelamaing | 7 | - | - - | No | Yes | Chinamen, Burmans, and Talaings (low class). | Thugyis, kyedangyis, and police were directed to arrest and seize such sales, for which they were to send spies. |
| Wagaru | 3 | — | - - - | No | Yes | Talaings, Burmans, Hindustanis, and Chinamen. | Police directed to arrest persons selling opium. |
| Zaya | 100 | 1 | - - - | No | Yes | Talaings, Burmans Karens, and Taungthus (low class). | |
| Bilugyun | 16 | 1 | Tagukano, Sèbala, and Kalwi. | No, but they obtain profits on the sale of opium. | Yes | Burmans, Talaings and Chinamen. | Police and other subordinates were directed to seize, but it is found difficult to do so as sales are made between Chinamen. |
| Gyaing-Attaran | 27 | — | Pathein, Kalè, Natchaung, Kawbein, and Pabyauk. | No | Yes | Burmans and Karens. | Thugyis, ywalugyis, kyedangyis, and ywagaungs directed to arrest all persons selling opium. |
| Haungtharaw | 13 | — | Pagandan | No, but they get the refuse of opium which is left after it has been smoked, the price of which is Re. 1 per rupee weight. | Yes | Chinese, Karens, Burmans, and Talaings (low class). | |
| Gyaing-Salween | 43 | — | Naunglòn, Pà-an, Tanpadaing, Dònyin, and Lunnya. | No | Yes | Burmans, Shans, and Talaings. | Ywalugyis concerned were directed to report persons selling opium in dens and keeping opium dens. |
| Salween-Hlaingbwè | 15 | — | Hlaingbwè, Tapaung, and Minzi. | No | Yes | Kalas, Chinamen, Karens, and Burmans. | Thugyis, ywagaungs, police, and village elders directed to arrest, but the sellers are very sharp in concealing opium. |
| Thatòn | 36 | 1 | Leikin, Pwelisu, and Aukkyin. Zemathwè, Naungkala, Ywagyi, and Kinbungyòn. Tada-u, Kyaikkaw, and Seikkyun. | No | Yes | Burmans, Taungthus, and Chinamen. | |
| Martaban | 4 | — | Darein | Township Officer believes that fees are charged. | Yes | Burmans, Talaings, Karens, natives of India, and Chinamen. | Police under impression that possession of opium under 3 tolas was not an offence; they were pointed out that any quantity found in possession is an offence unless such opium have been purchased from licensed vendor. Suggests that a rule may be made stating that the farmer gives a receipt to the buyer, with his name and that of the buyer and with the quantity sold entered therein. |
| Pagat | 5 | — | Wutkyi, Minbôn, and Thè. | No, but they obtain the refuse of opium which is left after smoking. | Yes | Talaings, Karens, and Chinamen. | Spies were sent by Myoòk himself, and the police and yazawutgaungs directed to arrest and seize. |

APPENDIX L.

From D. WILSON, Esq., Officiating Deputy Commissioner, Shwegyin, to the COMMISSIONER OF THE TENASSERIM DIVISION.—No. 1086, dated the 6th August 1891.

IN obedience to your No. 13-3, dated the 20th April last, I submit a detailed report setting forth the facts of the illicit trade in opium in this district. This report has been prepared by Mr. Snadden, the District Superintendent of Police, and he has *excluded* all persons merely *suspected* vaguely of consuming and dealing in opium. These facts and figures refer only to persons the police are pretty sure about.

As the police cannot possibly be sure about nearly all, it has to be inferred that the *actual* number of importers, sellers, and consumers of opium is much larger than is here reported. How much larger it is impossible to say.

To illustrate the extent to which the trade is carried on, I may mention that we have reason to believe that the consumption of opium in Kyaikto town "is two balls a day" and that the profits on opium smuggling there run up to much over Rs. 1,000 a month.

There is no doubt whatever that the police are heavily handicapped in their struggle with smugglers, and that any inference that may be drawn from the information now forwarded as to the inefficiency, &c. of the police of the district would be most unjust.

It is next to impossible for them to get evidence. To illustrate this I may mention that the Kyaikto Municipal Commissioner, whose name figures in Mr. Snadden's list of importers, is reported to have a "secret chamber." He is wealthy, and no native officer would dare do more than pretend to search his house. European officers have searched it often without success. The present Assistant Superintendent of Police, Mr. Tilly, once spent six hours searching his house without success.

To explain the difficulty of obtaining evidence I may mention that there is a kind of freemasonry among the smugglers. Any man who gave evidence against them would find it impossible to get opium for his own use afterwards anywhere. Now, the only persons able to give sufficient evidence against the smugglers are generally habitual opium-eaters. Hence they are not unwilling to supply secretly (and under strict promise of secrecy) such information as we now forward. But if called on to give evidence they would immediately deny everything and plead ignorance. Instances have come to my knowledge of informers being made to suffer that (to them) most terrible punishment of deprivation of their usual supply of opium.

It may not be amiss to point out that the number of convictions this year is already over the average.

The remedy is to recognise the facts. The only way to put down smuggling effectually is to—

(*i*) supervise the opium shops; and

(*ii*) open an opium shop;

wherever there is a real demand, such as will put a larger premium upon, and so necessarily lead to smuggling. This plan is substantially identical with the methods which have successfully regulated the trade in alcoholic liquor in England.

Mr. Snadden has drafted a set of rules for the supervision of the shops. To these I would add only three observations—

*First.*—The accounts and registers of the opium shop must be kept in Burmese.

*Second.*—The "opium shop" should be a Government building like, *e.g.*, the ordinary district post office, combining a house for a resident European excise officer and a shop. It should be in the middle of a large compound so that the resident officer could easily see all who come and went to it. The necessity for these two things I have been taught by my own utterly unsuccessful attempts to supervise the Pegu and Thatôn opium shops.

*Thirdly.*—In selling the license the Deputy Commissioner should be authorised to set an upset price on the shops and refuse to sell the license if so much were not offered.

In the sale of liquor licenses we often find the Chinamen form a ring to keep down the price, and as the object of Government is to keep the price of opium as high as possible, that must be prevented.

Next we have to deal with the question whether the method now proposed by which, *e.g.*, there would be one shop in Shwegyin and one in Kyaikto, would lead to an increased consumption of opium in the villages. I am satisfied this could be prevented by the careful supervision of the shops, and by allowing the Deputy Commissioner to refuse to *register* any would-be purchaser of opium who did *not* reside near the shops. This would help to put a stop to the enterprising Chinamen selling in the villages and teaching the young Burmans the use of opium. No compulsion would be laid upon opium-eaters to be registered. But one condition of the license should be that the lessee would only sell to *registered* opium-eaters. This would make all opium-eaters ready and anxious to register themselves—

(1.) Register as opium-eaters only persons living in the neighbourhood.

(2.) Reduce the retail quantity to 1 tola.

(3.) Offer a minimum fixed reward for information leading to any conviction under the Opium Act of not less than Rs. 50.

(4.) Make opium offences punishable with flogging or, if that be thought too much, "imprisonment and fine."

By these or similar means and the careful supervision of the shops the use of opium can be successfully restricted. Great part of the existing Act and rules is practically a dead letter, and I am sure that if the matter were properly dealt with there would be the maximum of revenue with the minimum use of opium.

But as the Act and rules now stand we can do no more than is now done, *i.e.*—

(i) offer rewards for information and try to retain the services of likely informers;

(ii) watch and search wherever possible; and

(iii) punish the offenders as severely as possible.

I would suggest that a minimum of Rs. 1,000 a year at least should at the District Superintendent of Police's disposal for rewards to excise and opium informers; these rewards not to be paid by the order of the court after public trial, but secretly and promptly. When the total of fines, &c. realised under the Opium Act and Excise Act exceeded Rs. 1,000, the amount available for rewards should be increased accordingly.

It would also help matters if searches between sunset and sunrise were permitted, but that would require an alteration of the Act.

By this means the number of convictions would be increased. The figures quoted by the District Superintendent of Police show that there has been no falling off in the diligence of the police lately, but the contrary. But, as already indicated, existing methods are inadequate, and the successful smuggling which the enclosed reports set forth, can only be grappled with and stopped by altering our methods.

2. Enclosures, namely, District Superintendent of Police's Report and District Superintendent of Police's draft rules for supervision of opium shops.

---

(Confidential.)

*Report on the illicit Traffic in Opium in the Shwegyin District.*

There is no licensed shop for the sale of opium in the Shwegyin district.

From a census recently carried out by the police, there are, it appears, 572 habitual smokers or eaters of opium in this district; the majority of these habituals belong to the criminal classes and are well known to the police.

To supply these habituals and occasional smokers or eaters with opium there are 51 persons doing an illicit retail business in different parts of the district.

These illicit retail vendors of opium may be classed as—

(1) those who sell opium which is not consumed on the premises of the vendor, but is carried away by the buyer;

(2) those who sell opium or a preparation of refuse opium and betel leaf known as kunbôn, which is smoked on the premises of the vendor, principally by the poorer of the habituals.

The price of a tola of opium is generally 100 per cent. above that of the licensed shops, but often rises above this when opium is scarce.

The price of a smoke is from 2 to 4 annas at a kunbôn shop; pipes are supplied free.

Class I. of illicit vendors of opium are generally Chinamen, who are themselves habitual smokers and who are engaged in different trades, such as tailors,

shoemakers, &c.; besides selling pure opium they sell the refuse opium remaining in their pipes at about half or one-third the price of pure opium per tola.

Class II. of illicit vendors of opium are generally Burmans who have become incapacitated from habitual opium-smoking to do manual labour, and take to this line to earn a living. A few sell pure opium, but the majority buy refuse opium and make a preparation of it with betel-leaf cut up into shreds and toasted over a fire till the leaf is well browned when the "kunbôn" is placed in a pipe and smoked as opium.

*Importers of Opium.*—The opium consumed in this district is imported from either the opium shops at Toungoo, Pegu, Rangoon, Thatôn, or Moulmein, generally by persons who are large traders. The opium is often sent up with large consignments of goods to avoid suspicion. There are 42 persons who are engaged in importing opium into this district, the majority of whom are Chinamen, a few Burman traders also being engaged in this business. These importers of opium do not do a retail business, but sell the opium to the keepers of opium shops; these transactions are carried out with the greatest secrecy and at nightfall, when the police cannot search their premises without a warrant; spies are engaged to watch the police, who give notice of the approach of the police and the opium is thrown away unobserved in the darkness.

Importers of opium seldom keep this drug on their premises; it is often buried in the ground near their houses or hidden in most unlikely places, such as in latrines, pig-sties, hollow trees, &c.; others have cunningly devised secret receptacles for opium in their houses which are seldom discovered when the houses are searched.

It is extremely difficult to obtain certain information of the existence of opium in the houses of the importers of opium. As the persons who can best give information are those living in these houses, are well paid and cannot be bribed by the police to give information, and without certain information the police are liable to prosecution for vexatious search, the importers of opium being men with ample means who would do their utmost to get into trouble any police officer who was interfering with their trade.

The retail vendors of opium generally sell opium after nightfall when their premises cannot be searched without a warrant; they only sell opium to approved customers, and it is very seldom that the police spies can purchase opium from these vendors who, knowing that their premises are liable to be searched by the police, only keep the authorised quantity of opium on their premises, this being always covered by a pass from one of the licensed vendors of opium.

It is said that signed passes from licensed vendors of opium are procurable from the illicit importers of opium at Rs. 1 8a. per pass, these passes, of course, stating that 3 tolas of opium had been sold to the bearer.

Class II. of retail vendors of opium are more liable to prosecution than others engaged in the illicit traffic in opium, but even against them it is often difficult to get sufficient evidence to prosecute them for sale of opium, the persons who could give the best evidence of sale, being the habitual customers of the shop, who are naturally unwilling to give evidence against the vendor.

The following are the number of convictions obtained under the Opium Act in the Shwegyin district during the year—

| | | |
|---|---|---|
| 1888 | 25 | Convictions. |
| 1889 | 43 | |
| 1890 | 45 | |
| Half-year 1891 | 27 | |

which is, in my opinion, a very small proportion of convictions to the hundreds of offences against the Opium Act which must be committed annually in this district.

There is no doubt that the vice of opium-smoking and eating is spreading in this district, and this I attribute to the increase in the numbers of Chinamen who are now to be seen in nearly every village of important size in the district. They educate the younger generation of Burmans to take a liking to the drug by first giving it to them free and then selling it to them when they can no longer do without it.

To stop the spread of opium-smoking and eating in this district measures should be taken for the better supervision of the licensed opium shops at Toungoo, Pegu, Thatôn, Moulmein, Rangoon, and elsewhere. In order to prevent the sale of large quantities of opium to the persons who import opium wholesale into the district there is no doubt that all the opium that is seized in this district is opium manufactured by the Indian Government, and which must come from some of the licensed shops in the province. I have never seen or heard of any foreign opium which has been seized in this district, and my experience of this district extends off and on to 13 years back.

If these licensed shops were properly supervised and only the authorised quantity of opium sold to each person, it would not be worth the while of the large importers to engage in traffic. The small vendors of opium could not afford to leave their trades constantly to go out of the district to buy 3 tolas of opium, and the illicit trade in opium would, in my opinion, cease at once.

The measures I would suggest to be taken in this district to suppress the illicit traffic in opium are—

(i) severe punishments;
(ii) liberal rewards to police and informers in every case;
(iii) that the passes (on certificate) issued by licensed vendors are not received as evidence of the purchase of the opium at a licensed shop as has hitherto been the case by the subordinate magistracy.

STATEMENT showing IMPORTERS and VENDORS of OPIUM and the NUMBER of OPIUM-SMOKERS in the SHWEGYIN DISTRICT.

| No. | Importers of Opium. | Race. | Residence. | No. | Vendors of Opium. | Race. | Residence. | Number of Opium-smokers. | | | | | Remarks. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | Chinese. | Burmese. | Karens. | Shans. | Natives. | |
| 1 | Sit Kyin | Chinese | Shwegyin | 1 | Tun Win | Burmese | Shwegyin | — | 15 | — | — | — | |
| 2 | Ma Hnit | Burmese | Do. | 2 | Maung Tun | Do. | Do. | 2 | 5 | — | — | 3 | |
| 3 | Ah Hmyon | Chinese | Do. | 3 | Shwe Waing | Do. | Do. | 5 | 10 | — | — | 5 | |
| 4 | Ma Chet | Burmese | Do. | 4 | Kya Gaing | Do. | Do. | 15 | 5 | — | — | — | |
| 5 | Ma Twe E | Do. | Do. | 5 | Than Gyauk | Do. | Do. | — | 20 | 3 | 2 | 5 | |
| 6 | Ma Shwe | Do. | Do. | 6 | Shwe Chen | Do. | Do. | 5 | 20 | — | — | — | |
| 7 | Ma Bwin | Do. | Do. | 7 | Bo Yôn | Chinese | Do. | 20 | 5 | — | — | — | |
| 8 | Po Thok | Chinese | Do. | 8 | Ma Hnit | Burmese | Do. | 15 | — | — | — | — | |
| 9 | Cha Na | Do. | Kyaukkyi | 9 | Kya Gaing | Do. | Mah Dauk | 15 | 10 | — | — | — | |
| 10 | Po Myaung | Burmese | Do. | 10 | Po Zan | Do. | Nathangwin | 5 | 20 | — | — | — | |
| 11 | Saw Wa | Chinese | Do. | 11 | Po Cho | Do. | Do. | 7 | 20 | — | — | — | |
| 12 | Sit Kaw | Do. | Do. | 12 | Myat Nyun | Do. | Mwedwin | — | 5 | 5 | — | — | |
| 13 | Su Wa | Do. | Hmôn | 13 | Po Kaing | Do. | Pazunmyaung | 1 | 27 | — | — | — | |
| 14 | Sit Na | Do. | Do. | 14 | Nga Kyo | Do. | Kawliya | 10 | 29 | — | — | 1 | |
| 15 | Po Kin | Burmese | Pazunmyaung | 15 | Kyaw Kè | Do. | Paungdawthi | — | 4 | — | — | — | |

APPENDIX L.

| No. | Importers of Opium. | Race. | Residence. | No. | Vendors of Opium. | Race. | Residence. | Number of Opium Smokers. | | | | | Remarks. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | Chinese. | Burmese. | Karens. | Shans. | Natives. | |
| 16 | Maung Po | Burmese | Pazunmyaung | 16 | Maung Gyi | Burmese | Pagaing | — | 8 | — | — | — | |
| 17 | Pa Shok | Chinese | Pyuntaza | 17 | Pwè Gyi | Do. | Pa Aung We | — | 2 | — | — | — | |
| 18 | Kyaw È | Do. | Paungdawthi | 18 | Chinko | Chinese | Do. | 2 | — | — | — | — | |
| 19 | Maung Gyi | Burmese | Pagaing | 19 | Shwe Aung | Burmese | Do. | — | 8 | — | — | — | |
| 20 | Pan Aung | Do. | Do. | 20 | Nga Kyauk | Do. | Daiku | — | 2 | — | — | — | |
| 21 | Myat Thin | Do. | Do. | 21 | Nga Kwin | Do. | Do. | — | 3 | — | — | — | |
| 22 | Maung Po | Do. | Pa Aung We | 22 | Nyaunggan | Chinese | Nyaunglèbin | 6 | 70 | — | — | — | |
| 23 | Tun E | Do. | Do. | 23 | Ah Kauk | Do. | Do. | | | | | | |
| 24 | Nga Kyauk | Do. | Eaiku | 24 | Nga Pu | Burmese | Myitkyo | — | — | — | — | — | Not stated. |
| 25 | Nga Kwa | Do. | Do. | 25 | Chin Ko | Chinese | Thayethamein | | | | | | |
| 26 | Maung Sein | Do. | Nyaunglèbin | 26 | Po Sein | Burmese | Do. | | | | | | |
| 27 | Sit Hlaing | Chinese | Do. | 27 | Nga Tan | Do. | Ananbaw | — | 4 | — | — | — | |
| 28 | Nga Pu | Burmese | Myit Kyo | 28 | Nga San U | Do. | Zayatkin | — | 6 | — | — | — | |
| 29 | Chin Kè | Chinese | Thayethamein | 29 | Kyaw San | Do. | Kyauksarit | — | 4 | — | — | — | |
| 30 | Po Sein | Burmese | Do. | 30 | Po Ku | Do. | Do. | — | 7 | — | — | — | |
| 31 | Twe Ya | Chinese | Panwegôn | 31 | Nga Kyu | Do. | Kolo | — | 4 | — | — | — | |
| 32 | Nga Tin | Burmese | Do. | 32 | San Yi | Karen | Nauzaywa | — | 1 | 1 | 1 | — | |
| 33 | Ma Ko | Chinese | Kyaikto | 33 | Ah Taung | Chinese | Kyaikto | 5 | — | — | — | — | |
| 34 | Maung Shwe Hla* | Do. | Do. | 34 | Ah Shaung | Do. | Do. | 5 | — | — | — | — | |
| 35 | Maung Law | Do. | Bilin | 35 | Ah Shoke | Do. | Do. | 5 | — | — | — | — | |
| 36 | Maung Le Ya | Do. | Do. | 36 | Maung Po Tu | Burmese | Do. | — | 8 | — | — | — | |
| 37 | Chin Ko | Do. | Zokali | 37 | Nga Ket | Do. | Do. | — | 7 | — | — | — | |
| 38 | Maung Swan | Do. | Kawkami | 38 | Nga Kyai | Do. | Do. | — | 5 | — | — | — | |
| 39 | San Sauk | Do. | Kawkadul | 39 | Tun U | Do. | Sittang | — | 6 | — | — | — | |
| 40 | Ah Wa | Do. | Do. | 40 | Ah Shain | Chinese | Winpadaw | — | 7 | — | — | — | |
| 41 | Myan Teing | Do. | Kawkamè | 41 | Nga Pain | Burmese | Anwe | — | 6 | — | — | — | |
| 42 | Peing Nyaung | Do. | Zôkthok | 42 | Saing Dwa | Chinese | Kawkamè | — | 14 | — | — | — | |
| | | | | 43 | Limban | Do. | Tabegôn | — | 7 | — | — | — | |
| | | | | 44 | Shwe Cho | Do. | Pauktaw | — | 11 | — | — | — | |
| | | | | 45 | Chin Kè | Do. | | | | | | | |
| | | | | 46 | Uga Pè | Burmese | Kyauktalôn | | | | | | |
| | | | | 47 | Le Ni | Chinese | Thinchaung | — | 4 | — | — | — | |
| | | | | 48 | Sha Na | Do. | Bilin | — | 11 | — | — | — | |
| | | | | 49 | Bone Shang | Do. | Yin Oan | — | 3 | — | 2 | — | |
| | | | | 50 | Shwe Pan | Burmese | Kawkadut | — | 13 | — | — | — | |
| | | | | 51 | Po Hlaing | Do. | Zôkthok | — | 5 | — | — | — | |
| | | | | | | | Total | 123 | 421 | 9 | 5 | 14 | |

* Kyaikto Municipal Commissioner.

*Draft Rules for the Supervision of Licensed Opium Shops.*

1. There should be a resident excise officer on a salary of not less than Rs. 150 per mensem attached to each licensed opium shop.

His duties will be to supervise—

(i) that the authorised quantity of opium is only sold to each customer;

(ii) that only one sale of opium to each customer is made per diem;

(iii) that sales of opium are made only to registered opium-smokers or eaters.

2. The names of all opium-smokers or eaters shall be entered in a register kept in the office of the Deputy Commissioner, care being taken that none but genuine opium-smokers or eaters are entered in this register. No person under the age of 16 shall be entered in the register.

3. Every registered opium-smoker or eater shall be supplied by the lessee of the opium shop with a pass book in which will be entered his description, his father's name and residence, and in which will be noted the quantity of opium sold, and the date of each sale of opium.

4. A general register of all sales of opium shall be kept in the opium shop, in which will be entered—

(i) the name of each customer and residence;

(ii) the quantity of opium sold to each customer.

It will be the duty of the resident excise officer to report daily to the Deputy Commissioner the number of purchasers and the quantity of opium sold the previous day.

5. The general register of opium sales shall be checked with the pass books at least once a month by the District Superintendent of Police. Copy of sales of opium made to registered opium-smokers or eaters residing in another district shall be sent to the District Superintendent of Police of the district concerned for check.

6. A list of the registered opium-smokers or eaters in each thanaship shall be kept by the police, and any sergeant of police shall be at liberty to call for and examine any pass book.

7. The quantity of opium which the lessee of a licensed opium shop is authorised to sell is 1 tola to registered opium-smokers or eaters living within a radius of five miles of his shop, 3 tolas to registered opium-smokers living in the district in which his shop

is situated, and 5 tolas to all registered opium-smokers or eaters living outside the district.

8. Any registered opium-smokers or eaters shall be liable to have his name struck off the register on conviction of any breach of the Opium Act and rules.

W. G. SNADDEN,
District Superintendent of Police.

Shwegyin, July 31, 1891.

---

From G. M. S. CARTER, Esq., Deputy Commissioner, Toungoo, to the COMMISSIONER OF THE TENASSERIM DIVISION.—No. 12-345, dated the 3rd July 1891.

IN reply to your letter, No. 13 4, Financial Department, forwarding copy of letter, No. 631-64E., dated the 23rd April 1891, from the Secretary to the Financial Commissioner regarding opium dens, I have the honour to forward list showing as far as I have been able as yet to ascertain the number and particulars of such dens in this district. The returns show that in Toungoo itself there are 20, nine of which are kept by Chinamen and 11 by Burmans.

In the Zayawaddi township 18, four of which are kept by Chinamen, the rest by Burmans.

In Thagaya two, both kept by Chinamen. It appears that in all cases the house-owner receives the refuse opium as a fee; this is again prepared and sold.

Rigorous measures will now be taken for the suppression of these dens.

APPENDIX L.

LIST of PERSONS who keep OPIUM DENS.

| No. | Township. | Circle. | Village. | Name of Person. | Number of Houses. | Race. | Remarks. |
|---|---|---|---|---|---|---|---|
| 1 | Toungoo | Lanmadaw, South. | No. 6 Street | Shawa | 1 | Chinaman | Visited by Chinamen and Burmans three to five in number. No fee in money is taken. But the refuse opium is given to the house-owner who again prepares and sells it. |
| 2 | | | Do. | Winna | 1 | | |
| 3 | | | Do. | Kokin | 1 | | |
| 4 | | | Do. | Hiya | 1 | | |
| 5 | | | No. 1 Street | Sitwa | 1 | | |
| 6 | | | Merchant Street | Senga | 1 | | |
| 7 | | | Do. | Htwana | 1 | | |
| 8 | | | Do. | Seinaga | 1 | | |
| 9 | | | China Street | Sale | 1 | | |
| 10 | | | Bazaar Street | Nga Yeit | 1 | | |
| 11 | | | Do. | Nga San Yè | 1 | | |
| 12 | | | Do. | Nga So Pe | 1 | | |
| 13 | | | Do. | Nga Po Maung | 1 | | |
| 14 | | | Do. | Nga Pyi | 1 | | |
| 15 | | | Do. | Nga Kan | 1 | | |
| 16 | | | Do. | Nga Shwe Chôn | 1 | | |
| 17 | | | Do. | Nga Kwe | 1 | | |
| 18 | | | Do. | Nga Po Kaing | 1 | Burman | Burmans and natives of India. |
| 19 | | | Do | Nga Po Thin | 1 | | |
| 20 | | Lanmadaw, North | Yodayan Tan | Nga Shwe Pyan | 1 | | |
| 1 | | Kaungyan | Taungwingôn | Nga Tha Phye | 1 | | |
| 2 | | | Tungôn | Nga Paw | 1 | | |
| 3 | | | Do. | Nga Pauk | 1 | | |
| 4 | | | gaya | Nga Shwe Mya | 1 | | |
| 5 | | | Do. | Nga Myat Tha E | 1 | | |
| 6 | | | Do. | Nga Tun Hla Aung | 1 | | |
| 7 | | | Ônlin | Nga Tun Hla | 1 | | |
| 8 | | | Ôktwin | Nye Nan | 1 | Chinaman | Chinamen and natives of India. |
| 9 | | | Do. | Nga Shwe Tha | 1 | | |
| 10 | Zeyawad | | Ôkpyat | Tun Baw | 1 | | |
| 11 | | | Do. | Shwe Pan | 1 | | |
| 12 | | Zeyawadi | Kya-in | Nga Tein | 1 | Burman | Burmans and natives of India. |
| 13 | | | - - | Nga Ba | 1 | | |
| 14 | | | - - | Nga Po Te | 1 | | |
| 15 | | | - | Nga Shwe Ôn | 1 | | |
| 16 | | Tetpyauk | Banbwègôn | Sit Wa | 1 | Chinaman | Chinamen and natives of India. |
| 17 | | | Indaing | Nga Shu | 1 | | |
| 18 | | Minbôn | Kanyutkwin | Lenga | 1 | | |
| 1 | Thagaya | Kelin | Yedashè | Shwe Kyin | 1 | Do. | Chinamen, Burmans, and natives of India. |
| 2 | | | do. | Sit Sun | 1 | | |

---

From Major T. M. JENKINS, Deputy Commissioner, Tavoy, to the COMMISSIONER OF THE TENASSERIM DIVISION.—No. 245-25—11, dated the 12th June 1891.

IN reply to your letter, No. 13-5, dated the 29th April 1891, I have the honour to forward to you a letter, No. 266-14 (Miscellaneous) from the District Superintendent of Police (in original), from which you will find that there are 12 dens where opium is constantly smoked in the town of Tavoy, and that there are very few outside of the town. There used to be a great deal of opium smoked in and near the village of Thayetchaung, but of late the supervision has been in that village so strict that most of the opium-smokers have come to live in the town, or have gone to Rangoon or Moulmein, where they can get their private drug with less difficulty.

I hope soon to send you a further report.

---

From J. M. LAW, Esq., District Superintendent of Police, to the DEPUTY COMMISSIONER, Tavoy.—No. 266-14 Mis.

WITH reference to letter, No. 621-64, Financial Department (Opium), from Financial Commissioner to all Commissioners, I have the honour to report as follows:—

(i.) That opium dens do exist in this district.
(ii.) That these dens are habitually resorted to by opium-eaters and smokers.
(iii.) That they are few in number, and with a few exceptions are confined to the head-quarters of the district.

From personal inquiry and observation, I find that there are 12 of these dens in the town, five being in the northern, five in the southern, and two in the central portion.

These houses are regular resorts for opium-smokers, who there purchase a mixture of dried "pan" leaf and opium. They are provided with all the necessary paraphernalia for smoking, but no fee is paid for using it, as the profit made on the mixture sold in the house is sufficiently remunerative. The usual nightly attendance at each of these houses averages 8 to 10 men.

APPENDIX L.

I have only been a short while in the district, and have taken no action in the matter as yet beyond dropping in at unexpected hours at the houses known to be the usual resort of smokers of the drug.

I think that it may be accepted as a fact that practically no such dens exist in the district outside of the town. A good deal of opium, it is true, is consumed by the fishermen on the coast, who undoubtedly purchase it from some illicit vendor, who smuggles it to the district from head-quarters, but such opium is consumed by the purchaser at his own domicile.

I will give this matter my special attention, and will submit a further report to you later on.

---

From G. H. BATTEN, Esq., Deputy Commissioner, Mergui, to the COMMISSIONER OF THE TENASSERIM DIVISION.—No. 9-6—2, dated the 26th May 1891.

WITH reference to Financial Commissioner's circular forwarded with your Financial Department, No. 13-6, dated the 29th April, regarding opium dens, I have the honour to report that when I first came to Mergui I found several such dens in existence; houses were frequented by opium-smokers, who were supplied with kunbôn, a preparation of opium and betel-leaf, and pipes; and as these had not been interfered with before, I directed the prosecution of the keepers, and thus put a stop to the practice. One such house remains, and it is being carefully watched, and the owner will be prosecuted as soon as he is found at his old trade. I do not think these dens, known as "budaungs" in Rangoon exist elsewhere; but, as I have already pointed out in my report on the Chinese society lodges in Mergui, wheresoever the Chinese have these lodges, they are used as opium dens, not only by their own members, but opportunity is taken to let in Burmese and Siamese.

The Chinese object to the police and officers entering these buildings; and till they are properly registered and regulated it will be impossible to prevent their being used for illicit purposes.

---

From the OFFICIATING SECRETARY TO THE CHIEF COMMISSIONER, Burma, to the SECRETARY TO THE GOVERNMENT OF INDIA, Finance and Commerce Department.—No. 192-30.—3, dated the 10th May 1892.

IN continuation of my letter, No. 59-30.—3, dated the 3rd May 1892, I am directed to submit, for the information of the Government of India, a translation of a leading article which appeared in the "Mandalay Times," vernacular newspaper on the 29th April. The article indicates the strong feeling of the respectable classes among the Burmese against the present opium excise system of the province.

*Leading Article in the* "Mandalay Times," *dated the 29th April* 1892.

Some time ago we reported about the formation in England of a society whose object is to endeavour to bring about the suppression of the traffic in opium, which, though yielding a handsome revenue to Government, is detrimental to the spiritual and temporal welfare of those who are slaves to the drug. The efforts of the society have gained much strength from the opinion of over 5,000 learned and eminent physicians, who declare that indulgence in opium, which is almost universal in India, leads to emaciation and physical deterioration, and that opium should only be used medicinally, as in England.

We heartily endorse the opinion of these learned doctors. Those who indulge in opium become weak and emaciated, and are liable to suffer from diarrhœa, which may lead to premature death. Their intellect becomes torpid, and they are incapable of attention or concentration of mind. Such a condition of the constitution incapacitates them for exertion, and reduces them to poverty, although they may at first be possessed of some fortune. Poverty, again, leads on to crime, which they are obliged to commit to preserve their life, and to procure for themselves the accustomed quantity of opium. Crime ultimately leads to imprisonment or death.

Thus indulgence in opium is an evil habit when considered from both standpoints, namely, the spiritual and the temporal. The habit is discountenanced by all respectable Burmese elders, because opium is an intoxicating and narcotic drug, and as such is one of the articles whose consumption is forbidden by Buddhism. Our Scriptures say that the consumption of any one of these articles is punished with suffering in hell. Owing to these circumstances no Burmese king ever legalised the traffic in opium or derived any revenue from it, because opium was regarded as a veritable poison.

To recapitulate what has been stated above. The traffic in opium brings in some revenue, but the medical experts are not in favour of its continuance, and the public opinion in Burma is decidedly against it. Consumers of opium suffer both spiritually and temporally. It has never been legalised by any Burmese king.

Therefore the British rulers, who should look after the promotion of the interests of their subjects as well as that of their own, are, in our opinion, justified to discontinue as soon as possible the traffic in opium, and totally prohibit indulgence in it.

---

From J. F. FINLAY, Esq., Secretary to the Government of India, Finance and Commerce Department, to the CHIEF COMMISSIONER, Burma.—No. Exp. 2670, dated Simla, the 28th June 1892.

I AM directed to acknowledge receipt of Mr. Bayne's letter, No. 59-30—3, dated the 3rd May 1892, forwarding a minute by Sir A. Mackenzie, and other papers concerning the consumption of opium in Burma.

2. With reference to the postscript to Sir A. Mackenzie's minute, I am directed to request that you will prepare a detailed review of the whole case, such as Sir A. Mackenzie intended to prepare had not the circumstances mentioned prevented him. I am also to say that the Government of India desire to be favoured with your own opinion and recommendations in the matter.

---

From the SECRETARY TO THE CHIEF COMMISSIONER, Burma, to the SECRETARY TO THE GOVERNMENT OF INDIA, Finance and Commerce Department.—No. 341-30.—3, dated the 22nd July 1892.

IN compliance with the request made in paragraph 2 of your letter, No. Exp. 2670, dated the 28th June 1892, I am directed to submit, for the information of the Government of India, a copy of a note, dated the 4th July 1892, by Mr. Fryer, Officiating Chief Commissioner, on the opium question in Burma.

---

NOTE by F. W. R. FRYER, Esq., C.S.I., Officiating Chief Commissioner, Burma, on the opium question in relation to Burma.

I HAVE carefully read Sir Alexander Mackenzie's Minute, dated the 30th April 1892, on the question, and also the Financial Commissioner's note of the 27th of April 1892, and its enclosures.

The inquiries on which Sir Alexander Mackenzie's minute is based were directed in a letter, No. 3166, dated the 29th of July 1891, from the Secretary to the Government of India, Finance and Commerce Department.

This letter contained the orders of the Government of India upon the Secretary to the Chief Commissioner's No. 1-10E., dated the 2nd of February 1891. In that letter Sir Alexander Mackenzie proposed to prohibit the sale of opium to, and the possession of opium by, Burmans throughout Burma. With reference to a proposal to check the consumption of opium by a reduction of the number of licensed shops, Sir Alexander Mackenzie said in paragraph 3 of his Secretary's letter that "if all shops were closed it is "certain that illicit trade would be carried on to a "great extent," and he did not advise the absolute prohibition of the possession or sale of opium in the case of persons of non-Burman descent, as he considered that "such a step would be an unjustifiable "interference with the habits of a large section of the "population and would be quite impossible to enforce." It was noted by the Government of India that the sale of opium to, and the possession of opium by, Burmans in Upper Burma had been made illegal by notification, No. 62, dated the 29th of August 1891.

The letter went on to say that the Governor-General in Council would be prepared to sanction the Chief Commissioner's proposal if he were satisfied—

(1.) That the evil to be removed was as great as it was depicted;

(2.) That it would be practicable to enforce the prohibition; and
(3.) That the enforcement of the prohibition would not entail and be accompanied by evils as great as that which it is desired to remove.

It was asked that the correctness of the generally adopted view as to the difference of the effect of the use of opium on non-Burmans and Burmans respectively might be tested by the collection of statistics, facts, and figures bearing on these questions. These might be gathered from the jail population, and also, though necessarily less completely, from statistics regarding the general Burmese population in a sufficient number of representative places.

It was asked that a distinction might, if possible, be made between opium-eating and opium-smoking, and that it might be stated which of the two is the common form of consumption in Burma.

Then it was asked whether the prohibition could be made effectual, and it was pointed out that it was not proposed to apply the prohibitory rule to non-Burmans, and also that the physical configuration of the country offered great facilities for smuggling, and that the present protective agency had failed to stop the illicit traffic in opium, and that it was easier to stop illicit traffic than to enforce a total prohibition of the use of the drug.

Then it was asked whether the prohibition of the use of opium by the people of Upper Burma had been effectual, and it was said that the police might abuse their powers. Further, it was inquired what means would be taken to alleviate the hardship of the proposed prohibition in the case of Burmans who have become accustomed to the use of opium. On the receipt of these orders Sir Alexander Mackenzie in a resolution, dated the 29th July 1891, desired that the statistics called for might be furnished by superintendents of jails, and that district officers would make similar inquiries through subdivisional and township officers. A certain number of towns and villages were to be selected in each district and an attempt made through the headmen and lugyis (elders) or otherwise to get at statistics of the number of Burmans who have taken to the use of opium and the number of such who have been physically wrecked thereby.

Opinions were also called for on the other points on which further information was asked for by the Government of India. The Financial Commissioner, in his note of the 27th April 1892, summed up the result of the inquiries made by district officers and by superintendents of jails. He also stated that, except in two districts in Upper Burma in which Shans preponderate, consumption of opium on the premises of shops had been forbidden.

Taking first the statistics returned by district officers, I find that they are framed in the Arakan division on the examination of—

| | | |
|---|---|---|
| Akyab | - | 23 circles.<br>110 villages. |
| Kyaukpyu | - | The greater part of the district. |
| Sandoway | - | Nineteen villages. |

The population of the selected localities was 285,623, in which there were 8,668 consumers of opium. This gives a proportion of 3 per cent., of whom 2 per cent. had been morally or physically ruined, and one-fifth of the number or 6 per 1,000 had taken to crime.

Applying these figures to the whole division, there would appear to be 16,000 habitual opium consumers in the Arakan Division. The Financial Commissioner, however, puts aside this figure, and assumes that there are 21,320 habitual opium-smokers in the Arakan Division, because the Commissioner, Major Parrott, says that he is sure that there are at least 5 per cent. of the population who use opium, and, therefore, the Financial Commissioner says that he may safely assume the figure to be 4 per cent. of the whole population instead of 3 per cent. as shown by the statistics. Now I would observe that, if statistics are to be set aside in this way and the opinion of an observer taken instead of them, there was no particular object in collecting statistics at all. I am also persuaded that the official inquirers would naturally go to villages in which there were known to be consumers of opium. Any person told to examine a given number of villages in order to procure statistics as to the number of opium consumers in a district would proceed to inquire in what villages consumers of opium might be found, as he would consider it waste of time to go to a village which contained no consumers of opium. For this reason I think that the number of opium consumers found in a given area is no criterion of the number existing in any particular district. The villages examined were those in which opium consumers were to be found, and villages in which there were no opium consumers were not, I feel sure, taken into account.

Passing to the Pegu Division I find that in that division the whole of the Rangoon town district, nearly the whole of the Hanthawaddy district, seven villages in Pegu, four in Tharrawaddy and 34 in Prome were examined. These contained a population of 459,121. The number of opium consumers was 5,509, or 1·2 per cent. on the number observed. This gives 15,672 habitual opium consumers in the whole division. These figures are, however, rejected by the Financial Commissioner, who says that an observation in a large area like the whole of the Hanthawaddy district must be wrong, and so he takes the observations in seven villages in Pegu, including the town of Pegu, in which there is an opium shop, and in four villages in Tharrawaddy to base his conclusions on, and at once raises the per-centage of opium smokers to 2 per cent., thus almost doubling them, and then proceeds to draw his conclusions on these premises, unmindful of the fact that in the Rangoon town, which is surrounded by the Hanthawaddy district, there are three opium shops, whilst in the Pegu and Tharrawaddy districts there is only one shop in Pegu.

In the Irrawaddy Division the area examined was—

| | | |
|---|---|---|
| Bassein district | - | 2 villages, |
| Thayetmyo district | - | 1 town and 97 villages, |
| Thôngwa district | - | 36 villages, |
| Henzada district | - | 976 villages, |

with a total population of 336,000. The number of the population was not given in Thôngwa, Bassein, and parts of Thayetmyo; but in Henzada, where there is an opium shop, the per-centage of opium consumers to population examined is 1·3 per cent. The present Deputy Commissioner and a former District Superintendent of Police of Thôngwa think this per-centage is too small, and therefore the Financial Commissioner raises it to 2 per cent. and then draws his deductions from that figure.

In the Tenasserim Division the area examined was—

| | Villages. |
|---|---|
| Amherst district - - - | 405 |
| Shwegyin district - - - - | 11 |
| Toungoo district - - - | 14 |
| Tavoy district - - - - - | 4 |
| Mergui district - - - - | 2 |

and the towns of Shwegyin, Toungoo, Tavoy, and Mergui were included in the villages examined in each of these districts. There are five opium shops in Amherst, one in Tavoy town, one in Mergui town, and one in the town of Toungoo.

The population of the area examined is 143,000, and 1,215 opium consumers were found. The per-centage of opium consumers to population examined is in Toungoo 1 per cent., and in Amherst ·8 per cent. The Financial Commissioner assumes 1 per cent., which is not perhaps excessive, and makes his calculations on that figure.

It will be seen that the Financial Commissioner has raised the per-centage of opium consumers in the Arakan Division from 3 to 4 per cent., in the Pegu Division he has assumed 2 per cent. to be the correct figure, though 1·2 per cent. is the figure for the town of Rangoon and the Hanthawaddy district, where the facilities for obtaining opium are much greater than they are in the Pegu, Prome, and Tharrawaddy districts. The proportion of shops is three to two. In the Irrawaddy Division the Financial Commissioner has almost doubled the per-centage of opium consumers relying on the opinions of two officers, one of whom has not served in Lower Burma since 1885.

I think then that the Financial Commissioner's figures may fairly be taken to be much exagerated. I notice that he says in paragraph 19 that he has not attached any importance for the purpose of inference to variations in the proportion of opium consumers in towns and in rural tracts. His reason for this is that the figures given by Deputy Commissioners and the tenor of their reports go to show that the drug is just as popular in the interior as in the towns: that in fact opium-smoking and eating are if anything more common in certain villages of the interior than in large towns, because smuggling is easier, and there is less fear of publicity or detection. In face of this statement I do

APPENDIX L.

not understand how the Financial Commissioner sees his way to enforce total prohibition, or why opium shops should be abolished as he recommended. The statistics obtained by superintendents of jails show—

ARAKAN DIVISION.

| — | Total Prisoners. | Opium Consumers. | | Total. | Number who have suffered Physically or Morally. | Per-centage of Opium Consumers to total Prison Population. |
|---|---|---|---|---|---|---|
| | | Smokers. | Eaters. | | | |
| Burmans | 577 | 113 | 187 | 300 | 260 | 52 |
| Non-Burmans | 84 | 17 | 9 | 26 | 23 | 31 |

In the Kyaukpyu Jail 70 per cent. of the Burman prisoners are opium consumers, which is certainly startling, when it is considered that there has been no opium shop in the Kyaukpyu District since 1885.

In the Rangoon Central Jail, which is the only jail in the Pegu Division, the figures are—

| Race. | Total Prisoners. | Opium Consumers. | | | Number who have suffered Physically or Mentally. | Per-centage of Opium Consumers to total Prison Population. |
|---|---|---|---|---|---|---|
| | | Smokers. | Eaters. | Total. | | |
| Burmans | 3,137 | 14 | 54 | 68 | 48 | 2·2 |
| Non-Burmans | 228 | 23 | 8 | 31 | 16 | 14· |

The Financial Commissioner thinks these figures must be incorrect, because his figures for the general population show a large proportion of opium consumers in the Pegu Division who have taken to crime.

In the Irrawaddy Division the figures are—

| Race. | Total Prisoners. | Opium Consumers. | | | Number who have suffered Physically or Mentally. | Per-centage of Opium Consumers to total Prison Population. |
|---|---|---|---|---|---|---|
| | | Smokers. | Eaters. | Total. | | |
| Burmans | 2,590 | 100 | 364 | 464 | 271 | 18 |
| Non-Burmans | 130 | 10 | 7 | 17 | 8 | 13 |

The figures for the Tenasserim Division are—

| Race. | Total Prison Population. | Opium Consumers. | | | Number who have suffered Physically or Mentally. | Per-centage of Persons addicted to Opium to total Prison Population. |
|---|---|---|---|---|---|---|
| | | Smokers. | Eaters. | Total. | | |
| Burmans | 1,324 | 141 | 78 | 219 | 134 | 17 |
| Non-Burmans | 149 | 20 | 7 | 27 | 18 | 18 |

There were thus 7,628 Burman and 591 non-Burman prisoners in Lower Burma, of whom 1,051 Burmans and 101 non-Burmans were opium consumers. Fourteen per cent. of the Burmans and 17 per cent. of the non-Burmans in jail are thus opium consumers. In paragraph 20, clause 5, the Financial Commissioner says that there were 24,624 opium consumers in Lower Burma who are either convicted criminals or are known or believed to be pursuing a course of crime. Now there are only 7,628 Burmans in all the Lower Burma jails. About 14 per cent. of these or 1,051 men consume opium, so that allowing for short-term convictions it would take many years to recruit 24,624 convicted opium consumers, particularly as men convicted of offences against the Excise Acts are not included in the lists. The average annual jail population of all Burma is only 11,000, so it would take 17 years to recruit 24,600 convicted criminal opium consumers from this body. The number of opium consumers who are known or believed to have taken to crime cannot be easily determined, but it cannot possibly be so large as the Financial Commissioner states.

The Financial Commissioner assumes that all the opium consumers in Lower Burma are adult males. This is possibly true, but that they are all fathers of amilies does not seem consistent with the statement in clause 11 of the same paragraph, in which it is said that one of the effects of opium is to render men impotent. The Financial Commissioner gives his reasons for believing that impotence is an effect of the use of opium. I am inclined to doubt whether the reasons given are sufficient to justify the conclusion come to. However that may be, opium consumers are generally improvident and many of them are, I have always understood, unmarried men.

As regards the value of the statictics of opium consumers among the general population the opinions of local officers of their value are as follows:—

*Commissioner of Arakan.*—"The statistics given for "the Akyab District are, I think, not quite accurate." He thinks the figures are too low.

The Commissioner of Pegu says—

"The statistics given by district officers are, I fear, often not very reliable."

The Commissioner of Irrawaddy says—

"My own opinion is that these statistics reflect the opinions of the lugyis (elders) who supplied them as well as the actual facts."

I think that the figures as to the general public are undoubtedly unreliable, and that no general deductions can be drawn from them. I have heard it argued that Burman elders would be inclined to understate the number of opium consumers, because the fact that a Burman consumes opium is considered shameful and is one which would usually be concealed. I doubt whether this argument holds good where the object of the inquiry was the prohibition of the use of opium.

The recommendations which Sir Alexander Mackenzie made on the Financial Commissioner's note were, as

he says in the *P.S.* to his note, written under great pressure at a time of grave domestic trouble, and on the eve of his sudden departure from the province. I think it may be inferred that Sir Alexander Mackenzie did not go very thoroughly into the figures given by the Financial Commissioner.

Sir Alexander Mackenzie proposes total prohibition of the supply of opium to men of all races throughout Burma. He would allow opium only to persons specially licensed by the Deputy Commissioner to possess it. He considers that the prohibition could be made effectual.

I am certain that it could not. Take the case of the Arakan Division. In 1885-86 the number of shops for the sale of opium in that division was reduced to one, and the shops in the Kyaukpyu and Sandoway districts were closed, and yet we find 3,832 reputed opium consumers in the Kyaukpyu district, and 294 in the Sandoway district. Opium was never much used in the Sandoway district. The Financial Commissioner says in paragraph 14 of his Excise Report for 1890-91—

"The Arakanese taste for opium appears to be very pronounced—to amount almost to a rage. The drug is smuggled across from Chittagong, and even received by parcel post from Calcutta."

And again—

"But when all has been said and done the Financial Commissioner is of opinion that, under the law as it stands, the task of preventing illicit traffic in opium is a hopeless one."

In paragraph 5 of my note, dated the 8th December 1890, which was written when I was Financial Commissioner, and which formed an enclosure to the Secretary to Chief Commissioner's No. 1-10E., dated the 2nd February 1891, I showed that in proportion as the issues of opium are reduced in the Arakan Division so they rise in Chittagong. It was, therefore, impossible to stop the use of opium in the Kyaukpyu and Sandoway districts by closing the shops in those districts; it would be equally impossible to stop it in the Akyab district by closing the shop in that district, and with supplies of opium at hand from India, the Straits Settlements, China, the Shan States and the Kachin hills, how opium is to be kept out of Burma I cannot conceive. It is suggested that the possession of opium by Burmans may be made illegal as it is in Upper Burma. It is already so far illegal that anyone in possession of opium must show that he bought it from Government or a licensed vendor (Rule 11 of the rules under the Opium Act for Burma, Finance and Commerce Department notification, No. 62, dated the 29th August 1891, and section 10 of the Act). This, it is said, is not enough—make it altogether illegal as it is in Upper Burma under Rule 10 of the rules. This, I think, may be agreed to as there is no doubt that Burmans are better without opium. I would, however, allow any Burman who has been in the habit of using opium to get it at the present shops and at the present price, provided that he registers himself as an opium consumer and obtains a certificate from the Deputy Commissioner that he is allowed to purchase opium. The certificate should allow purchase only from one particular shop, though transfers from one shop to another would be allowed for good cause. I would not raise the price of opium, because why should persons who have contracted the habit of opium consuming without any opposition being placed in their way now be made to pay penalties for indulging their taste or craving for the drug?

Non-Burmans I would allow to obtain opium as before, though they also should be registered and receive certificates binding them to purchase from specified shops as in the case of Burmans. This is necessary in order to enable us to check the consumption of shops. The Chinese will have it, prohibition or no prohibition; the Shans and Kachins consider it a necessary of life, and it does not apparently injure Indians. In feverish places, such as Bhamo and Mergui, opium acts as a febrifuge, and it is a necessary of life the people say. As to enlisting the village authorities on our side to put down the consumption of opium, the Burmans look upon the consumption of opium as contrary to their religion, but they are an apathetic race, and I doubt if we shall get any active support from them in a crusade against the drug. We could, of course, bind village headmen to report cases of illicit opium consuming, but I do not recommend this as I am opposed to the multiplication of petty offences and to increasing the powers of petty officials to harass the people.

The evils of proceeding too quickly in forbidding the use of opium may be illustrated by the facts which came to my knowledge that as a result of temporarily closing the Bassein shop three men died, and in the Shwegyin district two men died because they were arrested by the police for opium-smoking and temporarily deprived of the drug. As for what the Chinamen of Pegu said, I do not believe they meant it, and as to Mandalay the Chinamen there do not mind the shops being closed because they can smuggle opium to any extent. Mr. Carter at page 1 of the Tenasserim Division Report, which formed an enclosure to Sir Alexander Mackenzie's Minute of the 30th April last, said—

"From my own personal knowledge I know that a large proportion of the population in Upper Burma were addicted to opium when we annexed the country. In Mandalay in 1885 I found enormous stores of opium amongst the Chinese population, and they admitted that they sold largely to Burmans."

This was in spite of the prohibition of the drug by the King, and I am afraid that what Mr. Carter saw in 1885 still holds good, though to a very modified extent, as there is no doubt that the use of opium by Burmans in Upper Burma has been restricted since we took the country.

As regards Upper Burma it is shown that there is no necessity for further interference there, and if the present system works well, why alter it? To close all the shops in Upper Burma would simply mean that non-Burmans would get their supply by smuggling, and that the control of the opium trade would pass from the hands of Government into those of desperate adventurers.

There is one point which I desire to notice here.

The whole number of opium consumers in Lower Burma is divided into opium-eaters and smokers. There are 10,973 eaters, and 8,901 smokers so far as is known.

Opium-smoking is said by an eminent authority, Sir William Moore, K.C.I.E., to be less injurious than opium-eating, though the medical officers consulted by the Financial Commissioner, see paragraph 6 of his note, say the reverse. It seems to me that opium-smoking must be less noxious to the human frame than eating the undiluted drug. It is certainly more expensive as a greater quantity of the drug is consumed in smoking than in eating. It has been pointed out to me by the Commissioner of the Irrawaddy Division that the preparation of opium pipes is not easy, and that, therefore, by forbidding the consumption of opium in shops the smoking of opium will decrease and the eating will increase, as people cannot prepare pipes for themselves. There is a great deal of weight in the argument, and I think that possibly I was wrong in proposing in 1890 that the consumption of opium in shops should not be allowed. There is much to be said on both sides of the question, and I do not think that the papers now before me afford any proper basis on which to come to a definite conclusion. There is danger that, now the smoking of opium on the premises of licensed shops is not allowed, more illicit opium dens will be opened. As to the question whether the interference of the police will not be a greater evil than the extended use of opium, as I merely propose to introduce the Upper Burma system in to Lower Burma, the danger of police interference will not be so greatly extended. All interference by police in matters of everyday life is, I think, to be deprecated. The police do misuse their powers, and I think that to employ them to enforce a general prohibition against the use of opium would be to arm them with another weapon for extortion, the use of which would be keenly resented by the Burmans, who are very intolerant of such interference.

In addition to rendering the possession of opium by Burmans in Lower Burma illegal, as it is in Upper Burma, I would also limit the amount of opium to be issued from each shop. We shall know the number of non-Burmans in each area supplied by a shop, and we shall know the number of Burmans who have obtained certificates from the Deputy Commissioner permitting them to use opium, so that it will be easy to find the amount of opium which can be legitimately issued by each shop, and by limiting the issue to that amount unlicensed hawking of opium from licensed opium shops will be prevented. This is one of the chief evils of the present system.

What I propose, then, is—

(1.) To render the possession of opium by Burmans in Lower Burma illegal, as it is in Upper Burma.

APPENDIX L.

(2.) To prevent undue hardship to Burmans in Lower Burma who have become habituated to the use of opium by permitting Deputy Commissioners to grant them certificates that they are opium consumers and may be supplied with opium. A list of all certificates issued would be kept, and copies would be sent to the police and to the opium farmers. The certificates would be issued free of charge. It is, of course, understood that no man could get a certificate who could not show that he was an habitual opium consumer.

(3.) To fix a maximum quantity of opium to be issued by each shop, based on the number of its legitimate customers, which would be ascertained from the registered number of Burman and non-Burman opium consumers.

In making these proposals I am going beyond what Sir Charles Aitchison or Sir Charles Bernard recommended. Their views are given in paragraphs 5 and 6 of the Secretary to the Chief Commissioner's No. 1-10E., dated the 2nd of February 1891, already quoted, and in the Financial Commissioner's note appended to that letter, paragraph 2. Sir Charles Crosthwaite's opinion is given in paragraph 2 of his review of the Excise Report for 1887-88 :—

"The use of opium is condemned by public opinion no less in Lower Burma than in Upper Burma, and the Chief Commissioner agrees in the opinion that the more the consumption of opium is regulated and the more illicit consumption of opium is repressed the less will persons not already habituated to its use take to it for the first time."

All the three Chief Commissioners whose views I have quoted were opposed to the general closing of opium shops, and so was Sir Alexander Mackenzie in February 1891. The views expressed in his note of the 30th of April 1892 are, as he admits, not the result of deliberate consideration of the question. My own views are the result of long and close experience, as I had the immediate control of the opium administration of the province for nearly three years as Financial Commissioner.

The Government of India has, in paragraph 16 of the Secretary to Government of India's No. 3,166, dated the 29th July 1891, directed that any possible loss of revenue involved in the adoption of the measures discussed in that letter need not be taken into account in deciding whether the measures should be adopted. If the measures are shown to be desirable on general grounds and to be of a practical nature, the loss of revenue will not be allowed to stand in the way of their adoption. In this expression of the views of the Government of India I thoroughly concur. The abandonment of revenue for no corresponding advantage I cannot recommend, but it is not from considerations of revenue that I am opposed to the complete prohibition of the use of opium in Lower Burma, but simply because I am firmly convinced that such complete prohibition is neither desirable nor practicable.

F. W. R. FRYER,
Officiating Chief Commissioner.

R.I.M.S. "Irrawaddy,"
July 5, 1892.

---

TELEGRAM from the SECRETARY OF STATE FOR INDIA to his Excellency the VICEROY, dated the 24th January 1893.

MY predecessor's Despatch 94 (Revenue), 17th December 1891. Paragraph 2, clause 8, Burma opium. Have you come to any conclusion? Please telegraph reply.

---

TELEGRAM from the GOVERNMENT OF INDIA to the SECRETARY OF STATE FOR INDIA, dated the 9th February 1893.

YOUR Lordship's telegram dated the 24th January 1893. The latest recommendation from Chief Commissioner, Burma, is to assimilate the rule in Lower Burma to those in force in Upper Burma, that is, to prohibit sale to and possession by Burmans, making special arrangements to prevent serious hardships to persons in Lower Burma who are habituated to use of opium. We fear this measure may be followed by extensive smuggling. It will create a new and artificial class of criminal offences, and will afford opportunities for police oppression to an extent constituting a very serious evil. But we feel it may be difficult to defend the differential treatment of Lower Burma, and if your Lordship desire it we are prepared to authorise the Chief Commissioner to try what he proposes. Please telegraph reply.

---

TELEGRAM from the SECRETARY OF STATE FOR INDIA to his Excellency the VICEROY, dated the 21st February 1893.

YOUR Lordship's telegram of 9th February. Opium. Considering all the circumstances, I do not think that differential treatment of Lower Burma as to opium can be defended, and I therefore request your Excellency will authorise Chief Commissioner to assimilate rules in Lower Burma to those in force in Upper Burma.

---

TELEGRAM from the GOVERNMENT OF INDIA to the SECRETARY OF STATE FOR INDIA.—No. 963Ex., dated the 7th March 1893.

YOUR Lordship's telegram of 21st February last. Burma opium. We have instructed Chief Commissioner, Burma, to assimilate rules in Lower Burma to those in force in Upper Burma. Arrangements to introduce new system will take some time, and Chief Commissioner says they cannot be complete by 1st April next. He hopes to introduce the change from 1st July next.

---

No. 104 of 1893.

GOVERNMENT OF INDIA.

FINANCE AND COMMERCE DEPARTMENT.

SEPARATE REVENUE.—OPIUM.

To the Right Honourable the EARL OF KIMBERLEY, K.G., Her Majesty's Secretary of State for India.

MY LORD, Calcutta, March 22, 1893.

WE have the honour to acknowledge the receipt of your Lordship's telegram dated the 21st February 1893, in which we were informed that, in view of all the circumstances, the differential treatment of Lower Burma as to opium could not, in your Lordship's opinion, be defended, and we were accordingly requested to authorise the Chief Commissioner of Burma to assimilate the rules in Lower Burma to those in force in Upper Burma. We now desire to explain, for your Lordship's information, the manner in which we have dealt with this matter, and to state the steps we have taken to give effect to your Lordship's instructions.

2. In our despatch, No. 289, dated the 14th October 1891, we stated that Sir A. Mackenzie, then Chief Commissioner of Burma, had submitted proposals for the prohibition of the sale and possession of opium as regards Burmans in Lower Burma; and among the enclosures to that despatch was a copy of our letter, No. 3166, dated the 29th July 1891, in which we informed the Chief Commissioner that, notwithstanding the very serious interference with the personal liberty of the Burmans which would be involved, we would be prepared to sanction his proposal if we should be convinced—

(1.) That the evil to be removed is as great as was represented;

(2.) That it would be practicable to enforce the prohibition; and

(3.) That the enforcement of the prohibition would not entail, and be accompanied by, evils as great as that which it was desired to remove.

We at the same time informed the Chief Commissioner that any possible loss of revenue involved in the adoption of more severe restrictions on the consumption of opium need not be taken into consideration.

3. On receipt of our instructions, the Chief Commissioner issued orders for the collection of statistics, facts, and figures bearing on the question of the difference in the effect of opium on non-Burmans and Burmans respectively. He also invited opinions as to the possibility of enforcing the prohibition of the possession of opium by Burmans and as to the best means of guarding against the abuse of the powers of the police and preventive establishments, and the measures necessary to mitigate the effect of the sudden stoppage of opium in the case of Burmans who had become habituated to its use.

4. The result of these inquires was set forth in a note by the Financial Commissioner of Burma, dated the 27th April 1892, with which was forwarded a minute by the Chief Commissioner, dated the 30th idem. Sir A. Mackenzie, while not attaching undue importance to statistics collected at any precise point of time, considered that the figures which had been compiled afforded strong confirmation of the opinion commonly held in Burma, by both European officers and natives of the country, that opium is specially deleterious to persons of Burmese race; and indicated that the evil was one that was rapidly growing in many parts of the Lower Province. He further stated that the inquiries made had led him to the conclusion that, when originally proposing that the possession of opium should be prohibited to Burmans only, and not to non-Burmans, especially to the Chinese, he had not gone far enough. The total number of Chinese in both provinces of Burma was estimated at about 25,000 excluding children, and this number Sir A. Mackenzie considered to be too small to justify the maintenance of shops which must facilitate smuggling, and form centres of tempation to the indigenous races. He therefore proposed that every opium shop in both provinces should be closed to Burmans and non-Burmans alike, special arrangements being made for the supply of opium on medical certificate or special license to those who had become habituted to the use of the drug. He considered that, under this system of total closure, it would be easier to enforce the prohibition than if some of the shops were left open; and he doubted whether Burmans would at any time allow themselves to be severely victimised by the police.

Enclosure No. 2.

5. Sir A. Mackenzie's minute was written hurriedly under pressure of time on the eve of his departure from Burma. We therefore called on Mr. Fryer, who had succeeded to the Chief Commissionership, and who, as a former Financial Commissioner of Burma, had acquired experience of the opium question as it affects that province, to submit a detailed review of the whole case which Sir A. Mackenzie had not had time to prepare, and also to favour us with his own opinion and recommendations in the matter. Mr. Fryer accordingly submitted to us a note, dated 4th July 1892, which forms an enclosure of this despatch. In this note he pointed out, in the first place, that the inquiry that had been made did not afford a sound basis for estimating the extent to which the consumption of opium prevailed. Mr. Fryer was, he said, "persuaded that the official inquirers would "naturally go to villages in which there were known "to be consumers of opium. Any person told to examine "a given number of villages in order to procure "statistics as to the number of opium consumers in a "district would proceed to inquire in what villages "consumers of opium might be found, as he would "consider it waste of time to go to a village which con"tained no consumers of opium. For this reason I "think that the number of opium consumers found in "a given area is no criterion of the number existing in "any particular district. The villages examined were "those in which opium consumers were to be found, "and villages in which there were no opium consumers "were not, I feel sure, taken into account."

6. Mr. Fryer then pointed out that in three out of the four divisions of Lower Burma the Financial Commissioner had set aside the per-centage of opium consumers which resulted from the figures collected at the inquiry, and had assumed higher per-centages, the latter not being based on any recorded facts or statistics, but resting solely on the general observation or opinion of, in some instances, a single official. In this way the per-centage of consumers in the Arakan Division had been raised from 3 per cent. to 4 per cent., that of the Pegu Division from 1·2 per cent. to 2 per cent., and that of the Irrawaddy Division from 1·3 per cent. to 2 per cent.

7. It was then shown that the Financial Commissioner's estimate, prepared in the manner described, of opium consumers who had been "morally wrecked" by the habit, *i.e.*, who were either convicted criminals or were known or believed to be pursuing a career of crime, could not be reconciled in any way with the jail statistics, the accuracy of which is beyond question. The Financial Commissioner had calculated that there were in Lower Burma 24,624 opium consumers of Burmese race who had taken to crime. The jail returns, however, show that at the time of the inquiry there were "only 7,628 Burmans in all the "Lower Burman jails. About 14 per cent. of these, or "1,051 men, consume opium, so that, allowing for "short-term convictions, it would take many years to "recruit 24,624 convicted opium consumers, particu"larly as men convicted of offences against the Excise "Acts are not included in the lists. The average "annual jail population of all Burma is only 11,000, so "it would take 17 years to recruit 24,600 convicted "criminal opium consumers from this body. The "number of opium consumers who are known or be"lieved to have taken to crime cannot be easily deter"mined, but it cannot possibly be so large as the "Financial Commissioner states."

8. Mr. Fryer then expressed a very decided opinion that total prohibition could not be made effectual. He considered that the system in force in Upper Burma had worked well, and had had the effect of restricting the use of opium by Burmans. He was therefore averse from altering it. As regards Lower Burma, he thought that possession by and sale to Burmans might be made illegal, as in the Upper Province. His final recommendations were to the following effect:—

(1.) To render the possession of opium by Burmans in Lower Burma illegal, as it is in Upper Burma.

(2.) To prevent undue hardship to Burmans in Lower Burma who have become habituated to the use of opium, by permitting Deputy Commissioners to grant them certificates that they are opium consumers, and may be supplied with opium. A list of all certificates issued would be kept, and copies would be sent to the police and to the opium farmers. The certificates would be issued free of charge. It was to be understood that no one should get a certificate who could not show that he was an habitual opium consumer.

(3.) To fix a maximum quantity of opium to be issued by each shop, based on the number of its legitimate customers, which would be ascertained from the registered number of Burman and non-Burman opium consumers.

9. An examination of Mr. Smeaton's note, and of the reports on which it is based, has convinced us that the statistics which have been collected are wanting in accuracy, and that the inferences which have been drawn from them are in some respects unsound.

10. From the date of the Chief Commissioner's Resolution instituting the inquiry and those of the reports submitted by the local officers in answer thereto, it appears that the time available for making the actual inquiries seldom exceed two months; and in several cases the time occupied was considerably less. The inquiries purport to have embraced widely different areas in different districts. In Kyaukpyu and Hanthawaddy they are said to have covered almost the whole district. In Henzada 976 villages were included, in Amherst 405 villages, and in Akyab 110 villages and 23 circles. The population (Burmans only) of the areas dealt with in these districts ranged between 120,000 and 280,000. In Sandoway, on the other hand, only 19 villages were examined, in Pegu seven villages, in Tharrawaddy, Tavoy, and Mergui four villages each, and in Bassein two villages only. We consider it quite impossible that, in districts where a large population is said to have been examined, the results reported can possess any statistical value. The time allowed was much too short for a personal examination of each individual by a responsible officer, or even for the testing of a considerable proportion of cases. The inquiries in these districts were necessarily entrusted to subordinates, mostly petty Burmese officials, who had the assistance of village headmen and thugyis. Such agents cannot be relied on for the conscientious performance of a delicate and laborious task in which they could not be subject to effective supervision.

11. Still less is it possible to regard Mr. Smeaton's estimate of the number of Burmans who have been "physically or morally wrecked" by the use of opium as possessing any claim to accuracy. It would be no easy task, even for trained and competent observers, having sufficient leisure, to ascertain the number of persons who have been "physically wrecked," or who have "taken to crime," as a consequence of indulgence in the drug. The terms are wanting in precision, and would have been liable to be misinterpreted and variously understood, even if the inquiring agency had been less imperfect than it was. The reports show that the local officers experienced this difficulty. The Commissioner of Arakan writes:—"It is very difficult to distinguish between 'physically wrecked' and 'morally wrecked.' In fact, many of the officers have not understood the question." The Deputy Commissioner of Kyaukpyu writes:—"It is very difficult for any but an "expert to distinguish between persons who may be said

APPENDIX L.

" to be physically wrecked and those to whom such a " term would scarcely apply."

It will be seen also that Mr. Smeaton has in each case added together the number of persons returned as " physically wrecked " and " morally wrecked," and rests his calculation on the sum of the two; although it is obvious that in many cases the effects of over-indulgence must be felt in both ways in the same individual. He has also obtained his per-centage of persons " physically or morally wrecked " to total consumers in each division by adding together the number of persons returned under these heads in each district, and comparing them with the sum of the persons returned as consumers in the areas brought under examination. In this way the per-centage obtained for each division depends mainly on the figures returned from those districts in which a large population is said to have been examined, *i.e.*, those in which the inquiry was most superficial and inaccurate.

12. The following table, prepared from the Burma Jail reports, shows the number of convicts admitted into jail in Lower Burma and the number of opium consumers among them in each year since 1883, when orders for the systematic registration of opium consumers in jail were first issued:—

| Year. 1. | Number of Convicts admitted into all Jails in Lower Burma. 2. | Number of Opium-takers. 3. | Per-centage Column 3 on Column 2. 4. |
|---|---|---|---|
| 1883 - - | 10,129 | 1,823 | 17·9 |
| 1884 - - | 10,942 | 2,417 | 22· |
| 1885 - - | 12,468 | 2,891 | 23· |
| 1886 - - | 13,844 | 2,167 | 15·6 |
| 1887 - - | 11,800* | 2,472 | 20·9 |
| 1888 - - | 12,057 | 2,613 | 21·6 |
| 1889 - - | 11,166 | 1,945 | 17·4 |
| 1890 - - | 10,028 | 1,898 | 18·9 |
| 1891 - - | 10,282* | 2,330 | 22·6 |

* Four hundred and thirty-two Europeans in 1887, and 202 in 1891 excluded. In the other years Europeans are included.

These figures show that, although the number and proportion of opium consumers in jail have fluctuated during the last nine years within not very wide limits, there has been no special tendency to increase, and certainly no steady growth. They lend no colour whatever to the assertion that the prevalence of the opium habit is spreading in Burma, or that it especially leads to the commission of crime. The figures in column 3 are swollen by the inclusion of persons who have been imprisoned for offences under the Opium Act, who are almost all consumers of opium.

13. We find little in the reports which have been submitted to remove our doubts whether the enforcement of prohibition is practically possible. In the Arakan Division the attempt to restrict the consumption of opium has been carried further than anywhere else in Lower Burma; so far, indeed, that it has become in that division virtually an attempt to completely prohibit consumption by the bulk of the population. Since 1885–86 there has been only a single licensed opium shop in the entire division, which has an area of 14,526 square miles and a population of 670,000. For some years past, moreover, the quantity of opium which the single licensed vendor is permitted to sell has been authoritatively limited. Short of entire prohibition, therefore, everything has been done to make the procuring of opium difficult. Yet, during the last two years it has been found that almost one-half of the persons admitted to jail in this division were consumers of opium. The difficulty of preventing smuggling is even now almost insuperable; and we cannot think, with Sir A. Mackenzie, that we shall be in a better position to overcome it when all the shops are closed than when a few remain open. The magnitude of such a task is that a prudent ruler would shrink from undertaking it. The sea-coast line of Burma, from the Naaf estuary on the north to the southern boundary of Mergui which touches the Siamese Tributary State of Renaung, is nearly 1,500 miles in length. There are lines of steamers running continually along this coast, and touching at Akyab, Kyaukpyu, Sandoway, Rangoon, Moulmein, Tavoy, and Mergui. In fine weather native craft run to and fro along the south coast below Moulmein. The delta of the Irrawaddy is a maze of creeks and inlets from the sea. The profits of contraband trade are even now very large; and if the price of opium were raised to Rs. 400 a seer, as Sir A. Mackenzie suggests, or even to half as much, the incentive to smuggling would become so great that we could not hope to cope with it successfully.

On the land frontier our difficulties would be even greater. Towards Chittagong, Manipur, the Shan States, and Siam the boundary runs through wild and mountainous country covered with dense jungle, and in many parts almost unexplored. In the Shan States the poppy is extensively cultivated, and the opium produced, besides supplying the requirements of the people, which are considerable, goes at present mostly to China. If the price were enormously raised, as it would be were prohibition undertaken, this large supply would be attracted to Burma. We could not hope to keep it out, even with a customs line 1,000 miles long and an army of custom house officers. The cultivation could not be prevented unless we held the States with a very strong garrison. The compensation that would have to be paid to the chiefs and the cultivators would be no inconsiderable burden. We should drive a large portion of the population into armed resistance, and, if successful, we should bring ruinous loss upon some of the richest districts.

14. We are also of opinion that Mr. Smeaton and Sir A. Mackenzie have treated too lightly the evils which, we fear, will accompany the attempt to enforce measures of the stringency suggested by them. The reports of the local officers show conclusively that little active assistance is to be expected from the Burmese priests or headmen in putting down the use of opium, notwithstanding their verbal condemnation of it. In enforcing prohibition or restriction the Government would have to rely, as at present, on the police and the customs and preventive establishments. We are, therefore, the more reluctant to adopt a policy which would involve an extension of the scope of the penal laws relating to opium, or the creation of a new and artificial class of criminal offences. In Burma the excise and opium laws are already administered with extreme rigour. In the year 1891–92, 2,643 persons were convicted of offences against these laws in Lower Burma, 716 of them being imprisoned and the remainder fined sums amounting to Rs. 91,282. In the Arakan Division, within the last seven years 3,275 persons have been prosecuted and 1,196 imprisoned for similar offences. In this division, while the yearly average admissions to jail for all offences have been 1,207, the average for persons imprisoned for offences against the excise and opium laws—chiefly the latter—has been 162, or more than 13 per cent. The result of such severity in working a fiscal law is well understood. We invite attention to the following remarks, written by Major Grey, the Deputy Commissioner of Akyab, one of the districts of this division:—

"It is no exaggeration to say that hundreds of persons in the Arakan Division have been sent to jail or have avoided imprisonment by the payment of a fine which crippled their resources, for the offence of purchasing opium (which is a necessity to them) from a neighbour or a pedlar instead of taking long and frequent journeys, which they cannot afford, to the one licensed place of sale provided by the Administration. At a time when many advanced thinkers advocate the treatment of crime as a disease, these victims of a deleterious habit, for offences against a fiscal law so administered that it is practically impossible for them to obey it, are treated as and associated with criminals, and it can hardly be a matter for surprise if they become criminals themselves."

15. For these reasons, we are convinced that it would not be justifiable to adopt Sir A. Mackenzie's later proposals for the entire prohibition of the sale and possession of opium throughout both the provinces of Burma. We are satisfied that the extent of the evil has been exaggerated; that the enforcement of prohibition would be quite impracticable; and that the attempt to enforce it would be accompanied by harassment of the people and risk of oppression to an extent for which there can be no justification.

16. We have, however, again considered, in the light of the papers forwarded with this despatch, the original proposal put forward by Sir A. Mackenzie in his Secretary's letter, No. 1–10E., dated the 2nd February 1891, for the prohibition of the sale to and possession of opium by Burmans in Lower Burma. It will be seen that this proposal, with some modifications of detail, has now received the support of Mr. Fryer in his note,

dated the 4th July 1892, which is the latest communication received from the Chief Commissioner on this subject. These proposals are, in effect, that the rules at present in force in Upper Burma should be extended to Lower Burma, subject to special provisions to meet the case of Burmans who have become habituated to the use of opium. The reports from the local officers of Upper Burma, which accompanied and are summarised in Mr. Smeaton's note of the 27th April 1892, show that in that province the consumption of opium has been kept well in check, and the habit is not on the increase. On the contrary, there is evidence that the use of the drug has been curtailed since the annexation of the province in 1886. In Mr. Smeaton's opinion, "there appears ground for believing that the original "prohibition of sale to Burmans and the recent pro- "hibition of possession by Burmans, coupled with the "restrictions placed on traffic and sale of opium and "the rigorous measures taken against smuggling, "have, at least to a great extent, arrested the progress "which opium was certainly making among the people "before and at the annexation." He has estimated that in Upper Burma there is only one consumer of opium to every six consumers in Lower Burma; and while we cannot attach much weight to a calculation based on such imperfect data, it is in some measure corroborated by the fact, ascertained from the jail returns, that in Upper Burma 4 per cent. of the Burmese convicts are addicted to opium as compared with 14 per cent. in Lower Burma.

17. The position of the two provinces is, no doubt, not quite the same. Upper Burma is a recent addition to the Empire, and presented what may be called a clean sheet to work on. Its Chinese population, which comprises not only the principal consumers of opium, but also the most active agents in the trade, is far smaller than that of the lower province. And its remoteness from the sea coast probably tended, under native rule, to cut off one source of supply. Moreover, we are not sure that the information which we possess as to the consumption of opium in Upper Burma is altogether accurate or complete, or whether the success which seems to have been attained in repressing consumption by Burmese is as real as it appears. Nevertheless, it must be admitted that our success has been greater in Upper than in Lower Burma; and we recognise that it may be difficult to defend the differential treatment of the two provinces. Our views were accordingly communicated to your Lordship in our telegram of the 9th February 1893, in which we intimated that, notwithstanding the doubts which we entertain, we were prepared, if your Lordship desired it, to authorise the Chief Commissioner to try the measures which he had finally proposed. Your Lordship's telegram in reply requested us to adopt this course.

18. Instructions to this effect were accordingly issued to the Chief Commissioner of Burma, and copies of the telegraphic communications which have passed between us and the local Government are enclosed. We are advised that it is not necessary to resort to legislation in order to give effect to the change. It will be sufficient to revise the rules framed under sections 5 and 13 of the Indian Opium Act so as to introduce one uniform system throughout both provinces of Burma, sale and possession of opium being restricted to non-Burmans; provision being also made for the registration of habitual consumers, for the issue to these persons of certificates authorising them to obtain opium, and for such other changes as the Chief Commissioner may think should accompany the main change which has been decided on. We hoped to be able to introduce the changes from 1st April. But the arrangements will take a little time to mature, and the Chief Commissioner reports that it is not probable that he will be able to introduce them before the 1st July next. Until this is done no new settlements will be made, the existing licenses which expire on the 31st March next being extended from month to month in the meantime. We estimate that the adoption of these measures will result in an annual loss of revenue to the amount of 15 lakhs of rupees, of which 12 lakhs will appear under the head of Excise and 3 lakhs under Opium.

We have, &c.

(Signed) LANSDOWNE.
ROBERTS.
P. P. HUTCHINS.
D. BARBOUR.
A. E. MILLER.
H. BRACKENBURY.
C. B. PRITCHARD.

From the DEPUTY SECRETARY TO THE GOVERNMENT OF INDIA, Finance and Commerce Department, to the CHIEF COMMISSIONER, Burma.—No. Ex. 1167, dated Calcutta, the 21st March 1893.

"Your telegram 5th instant, opium. Your proposal to issue orders for registration of consumers and to continue existing licenses from month to month till 30th June is approved. It is desirable that the new system should be introduced from 1st July if possible."

IN continuation of my telegram of the 7th instant, which is noted in the margin, I am directed to forward herewith a copy of a despatch, No. 104, dated the 22nd instant, to the Secretary of State, in which the decision of the Government of India in regard to the use of opium in Lower Burma is stated. It will be seen that the Government of India have resolved to sanction the proposals made in your note, dated the 4th July 1892, for the restriction to non-Burmans of the sale and possession of opium, subject to the special provisions which you recommend, with a view to avoid causing hardship to those Burmans who have become habituated to the use of the drug.

2. A draft of the revised rules under sections 5 and 13 of the Indian Opium Act, which will be necessary in order to give effect to this change, should be submitted without avoidable delay. It is desirable that they should come into force not later than the 1st July next, if possible, and the Governor-General in Council would be glad to be favoured with a report stating the action which you propose to take to give them effect. Your proposal to extend existing licenses in the meantime from month to month until the new system is ready for introduction has already been approved by telegraph.

From the REVENUE SECRETARY TO THE CHIEF COMMISSIONER, Burma, to the SECRETARY TO THE GOVERNMENT OF INDIA, Finance and Commerce Department.—No. 299–30.—4, dated the 18th April 1893.

Letter, No. 846–59E., dated 13th March 1893, from the Financial Commissioner, with copy of his letter, No. 330–59E., dated 13th March 1893 (and enclosures), addressed to Commissioners of Divisions in Lower Burma.

WITH reference to the correspondence ending with your letter, No. Ex. 1167, dated the 21st March 1893, on the subject of measures for the restriction of opium consumption in this province, I am directed to submit, for the information of the Government of India, a copy of the papers cited in the margin, which contain the instructions issued to district officers by the Financial Commissioner, under the Chief Commissioner's orders, for the purpose of introducing the new system.

2. A reply to your letter, No. Ex. 1167, dated the 21st March 1893, will be submitted on receipt of a report from the Financial Commissioner, which is now awaited.

From W. F. NOYCE, Esq., Secretary to the Financial Commissioner, Burma, to the REVENUE SECRETARY TO THE CHIEF COMMISSIONER, Burma.—No. 346–59E., dated the 13th March 1893.

REFERRING to your letter, No. 129–30.—4, dated the 9th March, I am directed to forward, for the Chief Commissioner's information, a copy of letter, No. 330–59E., dated the 11th March 1893, with enclosures, which has been addressed to all Commissioners in Lower Burma, prescribing the procedure to be adopted in the registration of habitual opium consumers.

2. Draft rules under the Opium Act to give effect to the prohibition of consumption of the drug, and draft instructions for continuance of registration of non-Burman consumers of opium who may come to the country, and of persons of Burmese race who may hereafter take to the profession of doctor or tatooer, will be submitted hereafter.

3. I am to suggest that if there be no objection the Financial Commissioner's orders to Commissioners, with enclosures, be published in the Gazette to ensure the widest publicity.

APPENDIX L.

## BURMA.

FINANCIAL DEPARTMENT.—No. 330–59E.

(Opium.)

From W. F. NOYCE, Esq., Secretary to the Financial Commissioner, Burma, to all COMMISSIONERS in Lower Burma.

SIR, Rangoon, March 11, 1893.

I AM directed by the Financial Commissioner to refer you to the ChiefCommissioner's Resolution, No. 10E., dated the 29th August 1891, and to the replies thereto cited in the margin regarding consumption of opium in Lower Burma. The Right Honourable the Secretary of State for India has now finally decided to assimilate the regulations in regard to possession and use of opium in Lower Burma to those in force in Upper Burma; that is to say, to prohibit the possession and use of opium by Burmans in Lower Burma. The enforcement of this prohibition is to be accompanied by a strict limitation of issues of opium from each treasury to that quantity and no more which is required for the use of registered habitual consumers as herein-after explained.

1. Letter, No. 1223-25—91, dated the 3rd December 1891, from the Commissioner of Arakan.
2. Letter, No. 497-55E., dated the 30th November 1891, from the Commissioner of Pegu.
3. Letter, No. 17-41Ex., dated the 25th December 1891, from the Commissioner of Irrawaddy.
4. Letter, No. 5765-1116, dated the 28th November 1891, from the Commissioner of Tennasserim.

2. In order to prevent real hardship to Burmans of mature age who have become thoroughly habituated to the use of the drug it has been decided that all habitual opium consumers of Burmese race of 25 years of age and upwards who may now register themselves as such shall be permitted to possess and use opium on the scale at present permitted; and that all non-Burman consumers of opium who may wish to continue using the drug shall be permitted to do so on condition that they too register their names as consumers of opium.

3. For the future, therefore, *i.e.*, when the new rules come into operation, possession and use of opium in any form by any person in Lower Burma shall be lawful only if the name of such person is registered; the registered persons of Burmese race being habitual consumers of 25 years of age or upwards; the registered non-Burman consumers being any persons not of the Burmese race of 20 years of age or upwards, who may choose to register themselves. When the registers are complete and closed, it shall be under the new rules (which will shortly be notified) an offence for any unregistered person to possess or use opium in any form.

4. Burmese doctors and professional tattoers who according to custom habitually use opium in the ordinary course of their profession shall, if they desire to continue the custom, be required to register themselves.

5. When the registration, as herein-after described, has been completed, no new entries shall be made in the registers except—

(*a.*) The names of persons who in ordinary course may wish to take up the profession of doctor or tattooer. These, however, are not likely to be numerous and should be most closely scrutinised, and verified before registration is permitted;

(*b.*) The names of non-Burmans of 20 years of age or upwards who may come to Lower Burma after the present registration has been completed, and who may wish to register themselves.

Under no circumstances and for no reason whatever shall any Burman, not being a doctor or tattooer, be permitted to register himself after the registers have been closed.

6. The registration of Burmese habitual consumers and of non-Burman consumers will, of necessity, take some time, and it is not expected that it can be completed before, probably, the end of May. It is necessary that the fullest and widest information be afforded to the people of the coming radical change of the law and that the clearest warning be given to them of the obligation on every person who wishes to continue the use of opium to register himself. The new rules required under the Opium Act will not in all probability come in force till the 1st July next. Meantime the current opium licenses expire on the 31st March next. It is therefore necessary to provide for the intervening period of three months, namely, April, May, and June.

7. In order to ensure that all opium consumers who wish to continue use of the drug may, subject to the conditions above set forth, have reasonable time and opportunity to register themselves, the following procedure shall be observed in each district. The notification appended to this letter, with translation in Burmese, shall be published conspicuously in every public office and in the places of public resort in every town in the district and shall also be issued to every village headman (ywathugyi) for the information of the residents of the villages under his charge. The Deputy Commissioner shall see that the notification is posted up in a conspicuous place in every public office and place under his control, and that it is read out by each headman or by the gaungs subordinate to him to the residents of his village or circle and also posted upon some conspicuous place in each headman's village. In all towns a copy of the notification shall be issued to each thugyi or gaung in charge of a quarter and shall be placarded at each street corner. One thousand copies of the notification will be sent direct to each Deputy Commissioner, and more, if required, can be obtained by indent from the Superintendent, Government Printing, Rangoon.

8. Simultaneously with the publication of this notification the Deputy Commissioner shall issue, at the same places and with the same publicity and in the form appended to this letter, an order prescribing the places, dates, and conditions of registration. One thousand copies in Burmese of this form of order will be sent direct to each Deputy Commissioner, and more, if required, can be had, on indent, from the Superintendent, Government Printing, Rangoon. As will be seen, dates, hours, and places have been left blank. These must be filled in by the Deputy Commissioner before issue. Registration is to be carried on at every subdivisional and township head-quarters where there is a medical officer not below the rank of a hospital assistant or where such an officer can, for the time being, be made available, and also at the head-quarters of the Deputy Commissioner. It is necessary that every facility for registration be given and that no needless worry be entailed on intending applicants for registration by having to travel longer distances than is absolutely necessary. The Deputy Commissioner will parcel out the district into registration areas so as to utilise both subdivisional and township officers in order to ensure facilities and prevent worry. He will issue the needful instructions to the subdivisional and township officers concerned, and will enter in each Order Form the details of place, dates, and hours for registration.

9. The presence of the medical officer, where possible, is necessary in order to settle doubtful cases. Ordinarily the evidence of a respectable resident of a village given before the registering officer and supported by the personal inspection of the registering officer should be sufficient to justify registration. But in cases of doubt or where the headman (who should if possible always be present) objects, or where there is a question of age, the medical officer should be consulted and the registering officer should take the statement of the medical officer into consideration in deciding to grant or refuse registration. No oath should be administered to any witness or other person in any inquiry or examination connected with registration.

10. Registration throughout the entire district should ordinarily be made on one and the same date, just as enumeration for the census is made on one and the same date, in order to prevent double registration. It is conceivable that inveterate opium-smokers or eaters may endeavour to secure double registration. This must be prevented. The Deputy Commissioner should fix the date, under the Commissioner's orders, which will be most convenient for all persons concerned. The date should not be later than the 20th of April. But the Deputy Commissioner may, if he finds good cause, extend the time and permit registration to continue beyond the date advertised. If, however, the publication of the notification and order be made in good time, it should rarely be necessary to extend the time for registration, and the less it is extended the better.

11. The registers should be completed at each township, subdivisional, and head-quarter's office not later than the 1st May, and should all be in the hands of the Deputy Commissioner not later than the 10th May. Each registering officer should, in submitting his list,

report (*a*) whence the registered consumers have heretofore got their supplies of opium; (*b*) the annual quantity of opium requisite for supply of the registered consumers; (*c*) whence and how he proposes that the registered consumers should henceforward get their supplies. The Deputy Commissioner should then forward the lists to the Commissioner not later than 15th May with a report describing briefly the measures taken and the results. He should state the quantity of opium which, in view of the numbers of registered consumers, will require to be annually issued from the Treasury in order to supply the registered consumers of the district and the places and method of supply which he recommends. The Commissioner should forward copies of the lists, with the reports of the registering officers and the Deputy Commissioner's recommendations to the Financial Commissioner not later than the 25th May, as it will be necessary to issue final orders and the new rules before the 1st July.

12. The form of register to be adopted is attached to this letter. If Deputy Commissioners or Commissioners have any suggestions to offer for its improvement the suggestions should be reported.

13. To tide over the intervening period of April, May, and June, the opium licenses of existing licensees may be continued to them, month by month, on condition (*a*) that they pay for each month one-twelfth of the license fee paid for the year 1892–93; and (*b*) that more opium shall not be issued to them in each month than one-twelfth of the total issue of the year 1892–3.

This latter condition is necessary in order to prevent the licensees from buying large quantities of opium in the hope of disposing of them illicitly after the new regulations come into operation. If any existing licensee refuses these conditions the license may (if necessary) be sold by auction from month to month on these conditions.

14. Deputy Commissioners and Commissioners should also report what procedure they would recommend for registration of non-Burmans who may come to the district and of Burmans who may take up the profession of doctor or tattooer after the new regulations have come into operation. Immediate registration by all such persons appears to be necessary, as, under the new rules, which will probably come in force on 1st July, possession of opium by a non-registered person of whatever race will constitute an offence.

15. Great care and prudence, as well as reasonable expedition, are requisite in carrying out the important orders conveyed in the preceding paragraphs. I am to request that the greatest care and punctuality be observed. The Government of India wish the new *régime* in every detail to be in full operation from the 1st July next.

16. Copies of this letter have been sent to Deputy Commissioners direct to save time.

I have, &c.
W. F. NOYCE,
Secretary to the Financial Commissioner.

---

NOTIFICATION.

The Government has decided, after consultation with its officers and with the priests and most respectable persons, to prohibit the possession or use of opium in any form by Burmans in Lower Burma just as in Upper Burma. The use of opium is condemned by the Buddhist religion; and the Government, believing the condemnation to be right, intends that the use of opium by persons of Burmese race shall for ever cease. But, unfortunately, there are numbers of Burmese who have become addicted, by long habit, to the use of the drug. The Government does not wish to cause pain of body or distress or great hardship to these persons by requiring them immediately to stop using opium. Therefore it has been resolved to permit Burmans of mature age who, from long habit, cannot now live without opium and who are called habitual consumers, to continue using opium on condition that they register their names in the way and at the time ordered in the accompanying order. But as it is necessary to prevent continuance of the evil habit by young men who may have commenced using opium, it has been resolved that no Burman under 25 years of age, even although he has become a habitual consumer of opium, shall be permitted to register himself. From the date mentioned in the accompanying order on which the registers are to be closed no Burman whose name is not borne on the registers shall be permitted to possess or use opium in any form, and any unregistered Burman who does possess or use opium shall be considered to have committed an offence.

Further, in order to prevent the spread of opium among non-Burmans it has been resolved that all non-Burmans of whatever race they be, who are consumers of opium and who wish to continue the use of the drug, shall register their names. Non-Burmans shall not be permitted to possess or use opium in any form unless their names are registered, and no non-Burman under 20 years of age shall be permitted to register himself. All persons are therefore required to carefully read and obey the accompany order.

DONALD SMEATON,
Financial Commissioner.

Rangoon,
March 11, 1893.

---

ORDER.

IN accordance with the decision of the Government recorded in the accompanying notification the following orders are issued:—

(1.) All Burmans of 25 years of age and upwards who are habitual eaters or smokers of opium and who wish to be permitted to continue eating or smoking opium shall present themselves at the office of the (township officer, subdivisional officer, or Deputy Commissioner) at (head-quarters of township officer, subdivisional officer, or Deputy Commissioner) on the (date) of (month) at (hour) in order to have their names registered.

(2.) Any Burman who presents himself for registration in accordance with Order (1) must produce a respectable witness who is a resident of his village or quarter to prove that he is a habitual consumer of opium. Unless a respectable witness, who is a resident in the village or quarter, testifies, the application for registration will be refused.

(3.) It is possible that some Burmans who are not habitual consumers of opium may nevertheless present themselves for registration and may persuade evil persons to testify on their behalf. In order to prevent this it is ordered that the headman of the village or quarter in which any applicant for registration resides, may object to the registration of such person; and, if the registering officer considers that the objection is right, he may refuse registration.

(4.) Burmese doctors and professional tattooers who require and habitually use opium in their profession must register themselves. But no such person shall be registered unless the headman of the village or quarter and one respectable resident of the village testifies before the registering officer that he is by profession a doctor or tattooer and requires and habitually uses opium in his profession.

(5.) All non-Burmans of 20 years or more who are opium consumers and who wish to be permitted to continue the use of opium shall present themselves at the place and time named in Order (1) in order to have their names registered.

(6.) After (hour) on the (date) of (month) the registers shall be closed and no person shall then be permitted to register himself, unless, for special reasons, the Deputy Commissioner may see fit to grant permission. But when once the registers have been sent by the Deputy Commissioner to the Commissioner registration shall absolutely cease.

(Station) Deputy Commissioner.
Dated 1893.

---

APPENDIX L

FORM OF REGISTER OF HABITUAL OPIUM CONSUMERS IN DISTRICT.

I.—BURMANS.

| Sub-division. | Township. | Village. | Name of each registered Habitual Consumer of Opium. | Father's and Mother's and Wife's or Husband's Name. | Age. | Trade or Profession. | Distinguishing Marks or Identification. | Whether the registered Person Eats or Smokes Opium or both. | Quantity of Opium habitually consumed by each registered Person in a Day, Week, Month, or other Period (to be named). | Quantity which each registered Person declares he or she requires Daily, or Weekly, or Monthly, or other Period (to be named). | Remarks. |
|---|---|---|---|---|---|---|---|---|---|---|---|
| 1. | 2. | 3. | 4. | 5. | 6. | 7. | 8. | 9. | 10. | 11. | 12. |
| | | | | | | | | | | | |

FORM OF REGISTER OF HABITUAL OPIUM CONSUMERS IN DISTRICT.

II.—NON-BURMANS.

| Sub-division. | Township. | Village. | Name of each registered Consumer of Opium. | Father's and Mother's and Wife's or Husband's Name. | Age. | Trade or Profession. | Distinguishing Marks for Indentification. | Whether the registered Person Eats or Smokes Opium or both. | Quantity of Opium habitually consumed by each registered Person in a Day, Week, Month, or other Period (to be named). | Quantity which each registered Person declares he requires Daily, or Weekly, or Monthly, or other Period (to be named). | Remarks. |
|---|---|---|---|---|---|---|---|---|---|---|---|
| 1. | 2. | 3. | 4. | 5. | 6. | 7. | 8. | 9. | 10. | 11. | 12. |
| | | | | | | | | | | | |

## BURMA.

SEPARATE REVENUE DEPARTMENT.—No. 22–30.—1.

(Opium—Miscellaneous.)

From C. G. BAYNE, Esq., I.C.S., Revenue Secretary of the Chief Commissioner, to the SECRETARY TO THE GOVERNMENT OF INDIA, Department of Finance and Commerce.

SIR, Rangoon, May 2, 1893.

IN continuation of previous correspondence, I am directed to submit a draft of revised rules under the Opium Act for Burma. For convenience of reference the rules at present in force and the proposed new rules have been printed side by side and new matter has been printed in italics. I am to make the following remarks in explanation of the rules.

*Rule* 1 (iii.), (iv.), *and* (v.)—Three separate definitions of opium are necessary under the new system which it is proposed to introduce. In Upper Burma the use of both Government and Foreign opium is contemplated. This is in accordance with the present practice, under which the opium sold by licensed vendors is procured partly by import from Yunan or the Shan States and partly from the Government Treasury. In Lower Burma, in order to facilitate the repression of smuggling, it is proposed to permit the possession and sale of Government opium only. For convenience of drafting the two classes of opium are defined separately. The definition of "opium preparations" is inserted in order to prevent the possibility of illicit sale of raw or smoking opium under cover of medical licenses. Under the draft rules medical practitioners are to be permitted to sell "opium preparations" only.

*Rule* 1 (xi.) *and Rule* 10.—The distinction between the quantity of opium which may be possessed in Upper Burma and the quantity which may be possessed in Lower Burma has been abolished, and the present Lower Burma quantity, 3 tolas, has been adopted for the whole of Burma. The reason for the change is explained in the following remarks by the Financial Commissioner, in which the Chief Commissioner concurs :—

"The ordinary limit of possession in Upper Burma has been reduced from 10 to 3 tolas as in Lower Burma, and possession by Shan travellers and horse-dealers is reduced from 15 to 5 tolas. The large quantities permitted under the present rules are really not required and have been found to encourage illicit traffic in the drug; and if these large quantities are permitted, there is little doubt that importation into Lower Burma will be much stimulated. Several experienced officers in Upper Burma have repeatedly urged the lowering of the limit of possession in Upper Burma which the Financial Commissioner now advises."

*Rule* 1 (xiii.) *and* (xiv.)—It is necessary to define "medical practitioner" and "doctor" separately because native doctors ordinarily use Government opium, and it is proposed, in order to facilitate the exercise of supervision over them, to permit them to deal with preparations of Government opium only. Medical practitioners, on the other hand, ordinarily use Turkish opium, and their dealings cannot, therefore, be restricted to Government opium.

*Rule* 1 (xv.)—It is necessary to provide for the supply of opium to tattooers in Burma. It is the universal custom for Burmese boys to be tattooed from the waist to the knees, and tattooing on other parts of the body is commonly practised. Tattooing is in Burma a regular profession which numbered 4,280 practitioners at the last census. Tattooers are in the habit of administering opium to their patients. As is remarked in the "Burma Gazetteer" (Vol. I., page 380) :—

"The operation is painful, and is done in patches and not all at once, and on each occasion the child is put under the influence of opium."

It may be objected to the proposal to permit tattooers to possess opium that they are not at present permitted, if of Burmese nationality, to possess it in Upper Burma. This is the case. The necessity of enabling tattooers to procure opium licitly in Upper Burma appears to have been overlooked when

the Opium Act was introduced into that province, and Mr. Fryer has little doubt that they now procure it illicitly. As they use it solely as a medicine, administered to allay pain, he considers that it would be an act of inhumanity to place it beyond their power to procure it licitly.

*Rule* 1 (xix.)—The definition of "Burman" has been amended so as to bring within the scope of the regulations the various indigenous races, such as Karens, Chins, &c., who have hitherto been excluded. It is not expedient that these races should be excluded as they do not ordinarily consume opium and it is desirable that they should be prevented from taking to the practice. Kachins are excluded for the reasons stated in the enclosure to my letter, No. 218 20.—3, dated the 18th October 1892.

*Rule* 1 (xxi.)-(xxiii.)—The definitions are necessary as a complement to the Rules (Nos. 23 to 34) concerning the registration of Burman consumers in Lower Burma.

*Rules* 8 *and* 9.—These rules have been modified in order to provide for the new provisions, the reasons for which have already been explained, concerning medical practitioners, doctors, and tattooers.

*Rule* 11.—This rule provides for the possession of opium by registered consumers in Lower Burma. The Rangoon Town district consists of the town of Rangoon only and it is consequently necessary to refer to it specially.

*Rules* 16 *to* 18.—These rules provide for the possession of opium by medical practitioners and doctors under the system already explained.

*Rules* 20 *and* 21.—These rules differ from the corresponding rules now in force in—

(i.) Reducing the quantities of opium which travellers and horse-dealers may import to 5 tolas;
(ii.) Limiting such import to Upper Burma.

The quantity, 15 tolas, provided by the present rules is generally considered to be too high and enables large caravans, of which many enter Burma from China and the Shan States every year, to introduce considerable quantities of opium into Burma. The Chief Commissioner considers 5 tolas per man or animal a sufficient quantity. The rule has been limited to Upper Burma because few caravans enter Lower Burma. The only part of the country from which such caravans occasionally enter are Karenni and Siam. Travellers do not, however, come from these parts in large caravans to the same extent as from China and the Shan States they are not, so far as is known, generally addicted to the use of opium, and there is no reason for granting them special indulgence.

*Rules* 23 *to* 34.—The scope and object of these rules is stated as follows by the Financial Commissioner:—

"The most important of the reforms which the new rules are designed to legalise is the restriction of permission to possess opium in Lower Burma to persons who are registered. The regulations under this head are contained in draft Rules 23–34. There are two Registers, A. and B. Register A. is for Burmans of 25 years or upwards only; Register B. is for non-Burmans of 20 years or upwards. Registration is now proceeding all over Lower Burma. It is proposed to keep Register A. open for a fortnight after the date (1st July 1893) when the revised rules come into operation. After that date it will be finally closed, and, except under special circumstances, which are described in the rules no Burman shall thereafter be permitted to register himself. The number of Burmans, therefore, who are permitted to possess opium will be an annually diminishing quantity. Register B. is to remain open to non-Burmans of 20 years or upwards who may apply for registration. Possession of opium by any person whose name is not borne on the registers will, after the rules come into operation, be an offence under the Opium Act."

*Rule* 35.—This rule has been inserted in order to legalise the action of a person who buys opium legally and takes it home. Such a person "transports" opium, but it would be impossible to require him to take out a transport license.

*Rules* 41 *and* 42.—Modifications have been made in these rules corresponding to the modifications made in Rules 20 and 21.

*Rules* 44 *to* 48.—Provision has been made for bringing imported opium to either warehouses or treasuries in Upper Burma. Such opium is ordinarily brought to and kept in the treasury.

*Rule* 57 (i.)—This rule provides for the sale of opium retail by Government officers. The object of the rule is to meet cases, which may possibly occur, in which it is necessary to provide some means for the supply of opium to registered consumers, but in which the number of such consumers is not sufficiently large to render it necessary to grant an ordinary retail license. It is not yet possible to say whether cases of this kind will occur. Registration is now going on, and until it is known how many persons have been registered and from what places, it is not possible to decide whether it is necessary to provide additional means for the sale of opium to registered consumers. Mr. Fryer desires to make as little change as possible in the arrangements for this purpose. There are at present 19 licensed opium shops in Lower Burma which supply all the licit demand of the province. When the new regulations have been introduced these shops will be maintained, if still required, the quantity of opium issued to them being limited to the quantity necessary to meet the needs of registered consumers. It is probable, however, that the registration which is now in progress will disclose the existence of groups of opium consumers in towns which are so remote from any licensed shop that it will be practically impossible for the consumers to obtain opium from such a shop. In cases of this kind two courses are open. Government may proceed on the principle that these persons have hitherto been provided with no legal means of procuring opium and may accordingly decide that no such means shall in future be given them; or Government may take into account the fact that they have hitherto procured opium illegally, that they may be able to procure it in future notwithstanding the new regulations, and that to refuse to enable them to procure it licitly is practically to promote smuggling. The action of Government in cases of this kind should, in Mr. Fryer's opinion, be determined by the number of registered consumers. If there is a large number of registered consumers in a town which is remote from an opium shop, and if Government refuses to provide any means by which these consumers can procure opium licitly, it is certain that to provide them with opium will be a very profitable undertaking. The inducement to smuggle will be so great that Government will almost certainly be unable to check it. In such cases it is clearly advisable to enable registered consumers to procure opium licitly. If such consumers can obtain it legally there will be no inducement, or only a very slight inducement, to smuggling, and Government will probably be able to suppress any attempts that may be made in that direction. The result will be that a known and yearly diminishing number of persons will procure opium legally. There being, *ex hypothesi*, no smuggling, the rest of the population will be unable to procure opium, and in course of time the vice will entirely die out. On the other hand, if Government refuses to enable registered consumers in such places to procure opium licitly, there is no object in registering them, and as it will probably be unable to suppress smuggling, the smugglers will supply opium not only to registered consumers but also to everyone whom they can induce to buy it, and the vice will be perpetuated. Accordingly, in places which cannot obtain supplies from licensed shops, and in which the number of registered consumers is considerable, the Chief Commissioner considers that it will be a wise policy to provide for the sale of opium. The number of consumers in such places would in most cases not be large enough to make it worth while to open a licensed shop. It will accordingly be necessary for Government to arrange to sell opium *itself*. It is proposed to entrust sales either to township officers or to officers in charge of dispensaries, as may be expedient in each case. In the case of places where the number of registered consumers is very small, it will not be necessary to take any steps to supply the consumers with opium even though the remoteness of the nearest licensed shop renders it practically impossible for them to procure it thence. The trade of supplying opium illicitly to a mere handful of people cannot yield a large profit, and Government is strong enough to suppress any attempts in that direction. These persons must either break themselves of the habit or go where they can get opium legally. I am to add that, as stated above, the Chief Commissioner is not yet in a position to state whether it will be necessary in any case for Government to arrange to sell opium by retail itself, but he thinks that such a step

APPENDIX L.

will probably be advisable in a few cases, and he has accordingly provided the means for taking it.

*Rule* 59 (i.)—"May" has been substituted for "shall" in this rule because it is not necessary to impose on Government the obligation to establish shops in each district. As a matter of fact several districts in Burma contain no shops.

*Rule* 61.—This corresponds with previous rules, already commented on, concerning the sale of opium by tattooers, medical practitioners, and doctors.

*Rule* 65.—An addition has been made to this rule, giving Government power to fix the minimum price at which opium may be sold retail to the public. It is expedient that Government should possess this power.

*Rules* 48 *to* 55 of the rules at present in force have been omitted, as they provide for a system which is never likely to be introduced in Burma, and are therefore unnecessary. Corresponding corrections have been made in the rules regarding possession, sale, &c.

*Rules* 66 *and* 67.—These rules are necessary in view of the new arrangements made for selling opium.

2. I am to solicit the favour of very early orders on the draft rules now submitted. The new opium system is to be introduced from the 1st July, and it is desirable that the new rules should be published some weeks before that date in order that Government officers and the general public may become acquainted with their provisions

3. The draft rules have been examined and their drafting has been approved by the Government advocate.

I have, &c.

C. G. BAYNE,
Revenue Secretary.

---

RULES framed under the OPIUM ACT, 1 of 1878, for BURMA.

Finance and Commerce Department Notification.
No. 62, dated Rangoon, the 29th August 1891.

THE following revised rules, made by the Chief Commissioner of Burma, with the previous sanction of the Governor-General in Council, for regulating the matters specified in sections 5 and 13 of the Opium Act, 1878, are published for general information.

(i.) These rules shall come into force on the 29th day of August 1891.

(ii.) On and from that day all rules previously made under the said Act shall cease to have effect, except as regards anything done, or any offence committed, or any fine or penalty incurred, or any proceedings commenced before that day.

(iii.) Save where a contrary intention appears, these rules apply to all territories for the time being administered by the Chief Commissioner of Burma except the Shan States.

*Definitions.*

1. In these rules, unless there be something repugnant in the subject or context—

(i.) "India" means the territory included within the British frontier lines on the extreme west, north, and east of British India.

(ii.) "Lower Burma" means the territories for the time being comprised in Lower Burma under sub-sections (1) and (2) of section 2 of the Upper Burma Laws Act, 1886; "Upper Burma" means the whole of Burma except Lower Burma and the Shan States.

*"Opium" means the inspissated juice of the poppy, preparations or admixtures thereof, intended for medical purposes, and beinsi and beinchi, but does not include poppy-heads nor kunbôn, nor beinye nor any preparation or admixture thereof, nor any other intoxicating or narcotic preparation of opium or of the poppy.

"Poppy-heads" means the capsules of the poppy plant.

(iii.) "Tola" means a weight of 180 grains troy.

(iv.) "Seer" means a weight of 80 tolas.

(v.) "Viss" means 3·65 pounds avoirdupois.

(vi.) "Pè" means 1·75 of an acre.

(vii.) "Opium," when sold in Lower Burma in any quantity not exceeding 3 tolas in weight, and when sold in Upper Burma in any quantity not exceedceeding 10 tolas in weight, shall be deemed to be sold by "retail," and when sold in larger quantities shall be deemed to be sold "wholesale." Poppy-heads, when sold in any quantity not exceed-

Revised by Financial Department Notification, No. 1, dated the 13th January 1893.

DRAFT REVISED RULES.

*Definitions.*

1. In these rules, unless there be something repugnant in the subject or context—

(i.) "India" means the territory included within the British frontier lines on the extreme west, north, and east of British India.

(ii.) "Lower Burma" means the territories for the time being comprised in Lower Burma under sub-sections (1) and (2) of section 2 of the Upper Burma Laws Act, 1886; "Upper Burma" means the whole of Burma except Lower Burma and the Shan States.

(iii.) "Opium" means the inspissated juice of the poppy, and beinsi and beinchi, but does not include poppy-heads nor kunbôn, nor beinye nor any preparation or admixture thereof, nor any other intoxicating or narcotic preparation of opium or of the poppy.

(iv.) "*Government opium*" *means opium manufactured by Government and sold or issued by a Government officer empowered to sell or issue opium, and includes beinsi and beinchi made or prepared from such opium.*

(v.) "*Opium preparation*" *means any preparation or admixture of opium intended for medical purposes only.*

(vi.) "Poppy-heads" means the capsules of the poppy plant.

(vii.) "Tola" means a weight of 180 grains troy.

| Rules framed under the Opium Act, 1 of 1878, for Burma. | Draft Revised Rules. | Appendix L. |
|---|---|---|
| ing 5 seers in weight, shall be deemed to be sold by "retail," and when sold in any larger quantities shall be deemed to be sold "wholesale." | | |
| (viii.) "Farmer," used with reference to opium or to poppy-heads, means a person to whom the fees leviable in a district, or in part of a district, on licenses for the retail sale of opium or poppy-heads, or both, have been let in farm by the Deputy Commissioner under Rule 48. | (viii.) "Seer" means a weight of 80 tolas. | |
| (ix.) "Licensed vendor," used with reference to opium or to poppy-heads, means a person to whom a license for the retail sale of opium or poppy-heads, or both, has been granted by the Deputy Commissioner under Rule 41 or Rule 52. | (ix.) "Viss" means 3·65 pounds avoirdupois. | |
| (x.) "Medical practitioner" means a person to whom a license for the retail sale of opium or poppy-heads, or both, for medical purposes has been granted under Rule 43 by the Deputy Commissioner. | (x.) "Pè" means 1·75 of an acre. | |
| (xi.) "Import," "export," and "transport" have the respective meanings assigned to them in the Opium Act, 1878. | (xi.) "Opium," "*Government opium*," and "*opium preparations*," when sold in any quantity not exceeding 3 tolas in weight, shall be deemed to be sold by "retail," and when sold in larger quantities shall be deemed to be sold "wholesale." Poppy-heads, when sold in any quantity not exceeding 5 seers in weight, shall be deemed to be sold by "retail," and when sold in any larger quantities shall be deemed to be sold by "wholesale." | |
| (xii.) "Upper Burma-grown opium" means opium manufactured from the poppy plant grown in those parts of Upper Burma in which the cultivation of the plant is permitted. | (xii.) "Licensed vendor," used with reference to opium or to poppy-heads, means a person to whom a license for the retail sale of opium or poppy-heads, or both, has been granted by the Deputy Commissioner under Rule 59. | |
| (xiii.) "Civil surgeon" means a civil surgeon or other principal medical officer of a district. | (xiii.) "Medical practitioner" means a person *who practices medicine according to European methods or who deals in European medicines and drugs as a means of livelihood, and* to whom a license for the retail sale of opium *preparations* or poppy-heads, or both, for medical purposes has been granted under Rule 61 by the Deputy Commissioner. | |
| (xiv.) "Burman" means any person born of Burmese parents. | (xiv.) "*Doctor*" *means a person who practices medicine according to Asiatic methods as a means of livelihood and to whom a license has been granted under Rule* 61. | |
| | (xv.) "*Tattooer*" *means a Burman who practices tattooing of the human body according to Burmese methods, and to whom a license has been granted under Rule* 61. | |
| | (xvi.) "Import," "export," and "transport" have the respective meanings assigned to them in the Opium Act, 1878. | |
| | (xvii.) "Upper Burma-grown opium" means opium manufactured from the poppy plant grown in those parts of Upper Burma in which the cultivation of the plant is permitted. | |
| | (xviii.) "Civil surgeon" means a civil surgeon or other principal medical officer of a district. | |
| | (xix.) "Burman" means any person *born of parents both of whom belong to races indigenous to Burma, except Kachins in districts in which the cultivation of the poppy is permitted.* | |
| Every person who ordinarily wears Burmese dress and speaks the Burmese language shall be presumed to be a Burman until the contrary is proved. | Every person who ordinarily wears *a dress commonly worn by persons of any race indigenous to Burma*, and speaks the Burmese language shall be presumed to be a Burman until the contrary is proved. | |
| | (xx.) "*Non-Burman*" *means any person who is not a Burman.* | |
| | (xxi.) "*Village*" *means a village as defined in the Lower Burma Village Act*, 1889, *and the Upper Burma Village Regulation*, 1887. | |
| | (xxii.) "*Town*" *means a town to which the provisions of the Lower Burma Towns Act*, 1892, *or the Upper Burma Towns Regulation*, 1891, *have been extended.* | |
| | (xxiii.) "*Headman*" *in the case of villages to which the Lower Burma Village Act*, 1889, *or the Upper Burma Village Regulation*, 1887, *extend means a headman as defined in the said Act and Regulation, and in the case of towns to which the Lower Burma Towns Act*, 1892, *or the Upper Burma Towns Regulation*, 1891, *extend means a headman of a ward appointed thereunder.* | |

APPENDIX L.

RULES framed under the OPIUM ACT, 1 of 1878, for BURMA.

*Cultivation.*

2. Subject to the payment of the duty, and to the conditions laid down in the following rules, the poppy plant may be grown in the Kachin villages in the Katha, Bhamo, and Upper Chindwin districts, and in other local areas in which the Chief Commissioner may, from time to time, by notification in the "Burman Gazette," permit such cultivation.

3. A duty of 8 annas shall be levied for each quarter of a pè of poppy cultivation. A fraction of a quarter of a pè shall be charged as a quarter of a pè. The above duty may, with the sanction of the Commissioner of the division, be commuted to lump-sum payment by any village or tribe, or may be remitted entirely by the Financial Commissioner.

4. The local Government may, at any time by notification in the "Burma Gazette" giving six months' notice, enhance the rate of duty in any local area up to any rate not exceeding Re. 1 for a quarter of a pè or fraction thereof.

5. The measurement of the area under poppy cultivation shall be effected by village headmen under such rules as to supervision and otherwise as the Financial Commissioner may, from time to time, prescribe.

*Manufacture.*

6. Opium may be manufactured on account of Government.

7. In any local area in Upper Burma in which the cultivation of the poppy plant is permitted, Upper Burma-grown opium may be manufactured by any person from poppy grown in such area.

8. In Upper Burma Upper Burma-grown opium may be manufactured by—

(i.) A farmer or a licensed vender, subject to the conditions of his lease or license;

(ii.) A person holding a license for wholesale vend under Rule 36;

(iii.) A medical practitioner; or

(iv.) Any other person for his own domestic use in any quantity not exceeding 10 tolas in weight from poppy-heads obtained from a farmer or licensed vendor.

9. In Lower Burma preparations and admixtures of opium for medical purposes may be manufactured by—

(i.) A farmer or licensed vendor, subject to the conditions of his lease or license; or

(ii.) A medical practitioner.

*Possession.*

10. In Upper Burma any person other than a Burman may possess poppy-heads not exceeding 5 seers in weight which have been bought from a cultivator in a local area in which the cultivation of the poppy plants is permitted, or from Government, or a farmer, licensed vendor, or medical practitioner, and opium not exceeding 10 tolas in weight which he has bought from Government, or a farmer, licensed vendor, or a medical practitioner.

11. In Lower Burma any person may possess poppy-heads not exceeding 5 seers in weight and opium not exceeding 3 tolas in weight, which he has bought from Government, or a farmer, licensed vendor, or medical practitioner.

DRAFT REVISED RULES.

*Cultivation.*

2. Subject to the payment of the duty, and to the conditions laid down in the following rules, the poppy plant may be grown in the Kachin villages in the Katha, Bhamo, and Upper Chindwin districts, and in other local areas in which the Chief Commissioner may, from time to time, by notification in the "Burma Gazette," permit such cultivation.

3. A duty of 8 annas shall be levied for each quarter of a pè of poppy cultivation. A fraction of a quarter of a pè shall be charged as a quarter of a pè. The above duty may, with the sanction of the Commissioner of the division, be commuted to a lump-sum payment by any village or tribe, or may be remitted entirely by the Financial Commissioner.

4. The local Government may, at any time by notification in the "Burma Gazette" giving six months' notice, enhance the rate of duty in any local area up to any rate not exceeding Re. 1 for a quarter of a pè or fraction thereof.

5. The measurement of the area under poppy cultivation shall be effected by headmen under such rules as to supervision and otherwise as the Financial Commissioner may, from time to time, prescribe.

*Manufacture.*

6. Opium may be manufactured on account of Government.

7. In any local area in Upper Burma in which the cultivation of the poppy plant is permitted, Upper Burma-grown opium *and opium preparations therefrom* may be manufactured by any person from poppy grown in such area.

8. In Upper Burma *opium preparations* may be manufactured by—

(i.) A licensed vendor, subject to the conditions of his license;

(ii.) A medical practitioner, *doctor, or tattooer subject to the conditions of his license.*

9. In Lower Burma—

(*i.*) *Opium preparations from Government opium may be manufactured by* a licensed vendor, *doctor, or tattooer whose name has been registered as hereinafter provided* subject to the conditions of his license;

(*ii.*) *Opium preparations may be manufactured by* a medical practitioner *subject to the conditions of his license.*

*Possession.*

10. In Upper Burma any person other than a Burman may possess poppy-heads not exceeding 5 seers in weight which have been bought from a cultivator in a local area in which the cultivation of the poppy plant is permitted, or from Government, or a licensed vendor, or medical practitioner, and opium *and opium preparations* not exceeding 3 tolas in weight which he has bought from Government, or a licensed vendor, or medical practitioner, *or doctor.*

11. *In Lower Burma—*

(*i.*) *Any Burman of 25 years of age or upwards whose name has been registered and is borne on the prescribed register as herein-after provided, may, within the township in which his name is registered, or if registered in the Rangoon Town district, within that district, possess poppy-heads not exceeding 5 seers in weight, and Government opium and opium preparations made therefrom not exceeding 3 tolas in weight which he has bought from any officer of Government empowered to sell Government opium, or from a licensed vendor or medical practitioner; or doctor;*

(*ii.*) *Any non-Burman of 20 years of age or upwards whose name has been registered and is borne on the prescribed register as herein-after provided may, within the township in which his name is registered, or, if registered in the Rangoon Town district, within that district, possess poppy-heads not exceeding 5 seers in weight, and Government opium and opium preparations made therefrom not exceeding 3 tolas in weight which he has bought from any officer of Government specially empowered*

RULES framed under the OPIUM ACT, 1 of 1878, for BURMA.

12. In any local area in which the cultivation of the poppy plants is permitted any person other than a Burman may possess any quantity of poppy-heads or opium, being the produce of poppy plant grown in such local area.

13. Subject to the conditions of his lease or license a farmer or licensed vendor may possess any quantity of opium and poppy-heads obtained by him from Government, or from a farmer, licensed vendor, or medical practitioner, or from other persons authorised to sell, and sold to him by such persons in accordance with the conditions of their leases or licenses.

14. Subject to the conditions of the pass a holder of a pass for transport, import, or export, may possess the poppy-heads or opium covered by the pass.

*15. Subject to the conditions of his license a medical practitioner may possess any quantity of poppy-heads not exceeding 10 seers in weight, and of opium not exceeding 1 seer in weight.

16. A traveller or visitor entering Burma by land from the Shan States or from a country out of India may possess opium produced in the Shan States or out of India for the personal use of himself and attendants and not for sale or barter in any quantity not exceeding in weight 15 tolas for each person.

17. A horse dealer importing horses or ponies into Burma from the Shan States or a country out of India may, during the period of his sojurn in Burma, possess opium produced in Shan States or out of India in any quantity not exceeding in weight 15 tolas for each horse or pony for the time being in his possession.

18. Any person specially licensed in that behalf by the Deputy Commissioner of the district in which he resides or trades may, whether in Upper or Lower Burma, possess opium in such quantity and for such terms as may be specified in the special license.

* Financial Department Notification, No. 25, dated 27th October 1892.

DRAFT REVISED RULES. APPENDIX L.

*to sell Government opium or a licensed vendor or medical practitioner or doctor.*

12. In any local area in which the cultivation of the poppy plant is permitted any person other than a Burman may possess any quantity of poppy-heads or opium being the produce of poppy plants grown in such local area.

13. Subject to the conditions of his license a licensed vendor *in Lower Burma whose name has been registered as herein-after provided* may possess any quantity of *Government* opium and poppy-heads obtained by him from *any officer of Government empowered to sell Government opium or from any licensed vendor authorised to sell, and sold to him by such persons in accordance with the conditions of their licenses.*

14. *Subject to the conditions of his license a licensed vendor in Upper Burma may possess any quantity of opium, and opium preparations, and poppy-heads obtained by him from Government or from a licensed vendor or medical practitioner or doctor, and sold to him by any such person in accordance with the conditions of his license.*

15. Subject to the conditions of the pass a holder of a pass for transport, import, or export may possess the poppy-heads or opium covered by the pass.

16. Subject to the conditions of his license a medical practitioner may possess any quantity of poppy-heads not exceeding 10 seers in weight and of opium *and of opium preparations* not exceeding *one* seer in weight.

17. *Subject to the conditions of his license a doctor in Upper Burma may possess any quantity of poppy-heads not exceeding* 10 *seers in weight, and of opium or of opium preparations not exceeding* 10 *tolas in weight.*

18. *Subject to the conditions of his license a doctor in Lower Burma may possess any quantity of poppy-heads not exceeding* 10 *seers in weight, and of Government opium, or of opium preparations made therefrom not exceeding* 10 *tolas in weight.*

19. *Subject to the conditions of his license a tattooer may possess in Upper Burma any quantity of opium and of opium preparations not exceeding* 10 *tolas in weight, and in Lower Burma any quantity of Government opium and of opium preparations made therefrom not exceeding* 10 *tolas in weight.*

20. A traveller or visitor entering *Upper* Burma by land from the Shan States or from a country out of India may *while in Upper Burma* possess opium produced in the Shan States or out of India for the personal use of himself and attendants and not for sale or barter in any quantity not exceeding in weight 5 tolas for each person.

21. A horse dealer importing horses or ponies into *Upper* Burma from the Shan States or a country out of India may, during the period of his sojurn in *Upper* Burma, possess opium produced in the Shan States or out of India in any quantity not exceeding in weight 5 tolas for each horse or pony for the time being in his possession.

22. Any person specially licensed in that behalf by the Deputy Commissioner of the district in which he resides or trades may *possess in Upper Burma opium and opium preparations, and in Lower Burma Government opium and opium preparations made therefrom, in such quantity and for such period as may be specified in the special license. Provided that no such special license shall be granted without the previous sanction of the Commissioner.*

*Registration of Persons in Lower Burma who are permitted to possess Government opium.*

23. *Two Registers, A. and B., in the forms prescribed in the Appendix to these rules shall be maintained in each township of every district in Lower Burma, showing the names of all persons resident in the township who are permitted to possess Government opium. An extract of the register for each village or ward, called the village register, shall be given to the headman of the village or ward, and shall be maintained by him. A combined register for the entire district, called the district register, shall be maintained by the Deputy Commissioner.*

*Register A. is for Burmans only of* 25 *years or upwards.*

24. *In the Rangoon Town district the Deputy Commissioner shall exercise the powers and perform the duties*

APPENDIX L. RULES framed under the OPIUM ACT, 1 of 1878, for BURMA.

DRAFT REVISED RULES.

*assigned by these rules to a township officer in addition to those of a Deputy Commissioner.*

25. *On the 15th July 1893 Register A. shall be closed, and no name shall be added to it, except on transfer of any registered person from one jurisdiction to another as herein-after provided. But any Burman of 25 years or upwards who after Register A. has been closed desires to adopt the profession of doctor or tattooer may, on application in writing to the township officer or Deputy Commissioner, be registered if the headman of the village or ward in which he resides or intends to practice certifies that he is a respectable man, that he intends to adopt the profession as a means of livelihood, and that the residents of the village or ward have no objection to his possession of opium in quantity sufficient for the practice of his profession.*

26. *Any person whose name is borne on Register A. may at any time apply orally or in writing to the township officer to have his name struck off the register, and the township officer shall forthwith cause his name to be struck off the township and village register, and shall report to the Deputy Commissioner, who shall strike his name off the district register. But no such person shall be entitled to have his name restored to the register. If any person whose name is borne on Register A. is sentenced to imprisonment for six months or more his name shall be struck off the register.*

27. *When any person whose name is borne on Register A. dies, the headman of the village or ward shall report his death to the township officer, who shall thereupon cause his name to be struck off the township and village register, and shall make report to the Deputy Commissioner, who shall cause his name to be struck off the district register.*

28. *When any person whose name is borne on Register A. intends permanently to leave the township or district he shall inform the headman of the village or ward. The headman shall make report to the township officer, who shall thereupon give the aforesaid person, free of charge, a certified extract of the register concerning him, and shall cause his name to be struck off the township and village register, and shall report to the Deputy Commissioner. If the person aforesaid is leaving the district the Deputy Commissioner shall strike his name off the district register. If he is changing his residence to another township of the same district the Deputy Commissioner shall cause the district register to be corrected accordingly, and shall direct the person to report himself to the officer in charge of the township in which he intends to reside.*

29. *Any person whose name has been struck off Register A. under Rule 28 may apply to the officer in charge of the township to which he has changed his residence to have his name entered in Register A., and on production by such person of a certified extract granted under Rule 28, the township officer shall, after such inquiry as he may consider necessary cause his name to be entered in the township and village register, and shall report to the Deputy Commissioner, who shall cause his name to be entered in the district register. If a person produces before a township officer a document purporting to be a certified extract granted under Rule 28 the township officer shall, if he doubts the genuineness of the document, make such inquiries as he considers necessary and, if he finds that the document is not genuine, shall refuse to enter the applicant's name in Register A.*

30. *Any person whose name is borne on Register B. may at any time apply orally or in writing to the township officer to have his name struck off the register, and the township officer shall forthwith cause his name to be struck off the township and village register and shall report to the Deputy Commissioner, who shall strike his name off the district register.*

31. *When any person whose name is borne on Register B. dies, the headman of the village or ward shall report his death to the township officer, who shall therefore cause his name to be struck off the township and village register and shall make report to the Deputy Commissioner, who shall cause his name to be struck off the district register.*

32. *When any person whose name is borne on Register B. intends permanently to leave the township or district he shall inform the headman of the village or ward. The headman shall make report to the township officer, who shall thereupon cause his name to be struck off the township and village register and shall report to the Deputy Commissioner. If the person aforesaid is leaving the district the Deputy Commissioner shall strike his name off the district register. If he is changing his residence to*

*another township of the same district the Deputy Commissioner shall cause the district register to be corrected accordingly and shall direct the person to report himself to the officer in charge of the township in which he intends to reside.*

33. *Any non-Burman of 20 years or upwards may at any time apply orally or in writing to the officer in charge of the township in which he resides or to which he has come to have his name entered in Register B., and the township officer, if he is satisfied that the applicant is a non-Burman and is 20 years of age or upwards, shall, after ascertaining the village or ward in which such person resides, enter his name in the township register and shall cause his name to be entered in the village register, and shall make report to the Deputy Commissioner, who shall cause his name to be entered in the district register.*

34. *The township officer, and, in the Rangoon Town district, the Deputy Commissioner, shall annually during the months of February and March test the entries in the registers by verifying the existence of the persons whose names are borne on the registers, and the death or removal of the persons whose names have been struck off the registers during the year, and shall, if necessary, correct the registers.*

*Transport.*

*Transport.*

35. *Any person other than a licensed vendor may transport opium and opium preparations which he may legally possess from one place in a town or township to any other place in the same town or township, or from a shop or place in which opium is sold in accordance with the law to his place of residence.*

19.—(i.) A farmer, licensed vendor, or holder of a license for wholesale vend under Rule 36 may transport opium or poppy-heads—

(*a.*) From one district to another; or

(*b.*) From one township to another township of the same district, under a transport pass granted in such form as the Financial Commissioner may from time to time prescribe.

(ii.) A transport pass must be obtained for each consignment.

(iii.) The transport pass shall be granted—

In case (*a.*) by the Deputy Commissioner of the district; and

In case (*b.*) by the township officer of the township, from which, as the case may be, the opium or poppy-heads is or are to be transported.

20.—(i.) The transport pass shall specify—

(1.) The name of the consignor;

(2.) The name of the person in charge of the consignment;

(3.) The place from which the consignment is to be transported;

(4.) The name of the consignee;

(5.) The number of packages and the weight and contents of each;

(6.) The destination of the consignment; and

(7.) The period for which the pass shall remain in force.

Each packing in the consignment shall be stamped in the presence of the officer granting the pass with his official seal across the seams.

(ii.) Such transport pass shall be granted only on production by the person applying for it of a written permission to apply for such pass—

In case (*a.*) from the Deputy Commissioner of the district; and

In case (*b.*) from the township officer of the township, to which, as the case may be, the opium or poppy-heads is or are to be transported.

(iii.) In case (*a.*), if the officer granting the written permission thinks fit, he may expressly permit the application to be made for transport direct to the township of destination, and in this case he shall send a copy of the written permission to the township officer of the township.

(iv.) A copy of the transport pass shall be sent—

In case (*a.*) to the Deputy Commissioner of the district; and

In case (*b.*) to the township officer of the township, which as the case may be, the consignment is to be transported.

(v.) Every pass granted for the transport to another district of opium or poppy-heads shall show on the face of it whether it is to be presented for examination to the Deputy Commissioner of the district to which the consignment is to be transported, or to the township officer of the township of destination. Such a pass may

36.—(i.) A licensed vendor or holder of a license for wholesale vend under Rule 54 may transport opium or poppy-heads—

(*a.*) From one district to another; or

(*b.*) From one township to another township of the same district, under a transport pass granted in such form as the Financial Commissioner may from time to time prescribe.

(ii.) A transport pass must be obtained for each consignment.

(iii.) The transport pass shall be granted—

In case (*a.*) by the Deputy Commissioner of the district; and

In case (*b.*) by the township officer of the township, from which, as the case may be, the opium or poppy-heads is or are to be transported.

37.—(i.) The transport pass shall specify—

(1.) The name of the consignor;

(2.) The name of the person in charge of the consignment;

(3.) The place from which the consignment is to be transported;

(4.) The name of the consignee;

(5.) The number of packages and the weight and contents of each;

(6.) The destination of the consignment; and

(7.) The period for which the pass shall remain in force.

Each package in the consignment shall be stamped in the presence of the officer granting the pass with his official seal across the seams.

(ii.) Such transport pass shall be granted only on production by the person applying for it of a written permission to apply for such pass—

In case (*a.*) from the Deputy Commissioner of the district; and

In case (*b.*) from the township officer of the township, to which, as the case may be, the opium or poppy-heads is or are to be transported.

(iii.) In case (*a.*), if the officer granting the written permission thinks fit, he may expressly permit the application to be made for transport direct to the township of destination, and in this case he shall send a copy of the written permission to the township officer of the township.

(iv.) A copy of the transport pass shall be sent—

In case (*a.*) to the Deputy Commissioner of the district; and

In case (*b.*) to the township officer of the township, to which, as the case may be, the consignment is to be transported.

(v.) Every pass granted for the transport to another district of opium or poppy-heads shall show on the face of it whether it is to be presented for examination to the Deputy Commissioner of the district to which the consignment is to be transported, or to the township officer of the township of destination. Such a pass may

APPENDIX L. RULES framed under the OPIUM ACT, 1 of 1878, for BURMA.

DRAFT REVISED RULES.

be enfaced for presentation to the township officer of the township of destination only when the written permission to apply for the pass expressly allows this. If the pass is so enfaced, the Deputy Commissioner of the district to which the consignment is being transported shall, without delay, forward on receipt the copy of the transport pass referred to in sub-rule (iv.) to the township officer of the township of destination.

(vi.) On arrival at destination the transport pass and the consignment shall be presented for examination and weighment to, and shall without delay be examined and weighed by—

In case (*a.*) the officer named in this behalf on the face of the pass; and

In case (*b.*) the township officer of the township, to which the consignment has been transported.

21. Any Deputy Commissioner may extend the period for which a transport pass under Rule 19 has been granted, upon application for such extension by the person in charge of the consignment of opium or poppy-heads covered by the pass. Provided that—

(i.) Due cause satisfactory to such Deputy Commissioner be shown for such extension; and

(ii.) The package or packages of the consignment is or are intact.

Any extension so granted shall be endorsed upon the pass by the Deputy Commissioner granting it.

22. An officer granting a transport pass may make it a condition of the pass that the bulk of the consignment shall not be broken in transit.

If no such condition is made, the holder of a license for wholesale vend under Rule 36 who is transporting a consignment under a transport pass obtained in accordance with Rule 19 may break bulk in transit for the purpose of effecting, within the area specified in his license, a sale by wholesale of the whole or part of the opium or poppy-heads covered by the said pass. Provided that such sale shall be recorded and attested on the transport pass by an officer not below the rank of a township officer. An officer attesting a sale shall re-seal the packages as required by Rule 20 after re-examining and re-weighing them.

On all Upper Burma-grown opium or poppy-heads transported from a local area in which the cultivation of the poppy plant is permitted to a district or township in which such cultivation is not permitted, there shall be levied the same duty as may for the time being be leviable on opium or poppy-heads imported by land into Burma.

*Import.*

23. Government may import opium and poppy-heads on its own account.

24. A Shan or foreign horse dealer importing horses or ponies into Upper Burma may import opium produced in the Shan States or out of India in any quantity not exceeding 15 tolas for each horse or pony in his possession.

25. A Shan or foreign traveller or visitor entering Burma by land, from the Shan States or from a country out of India, may import opium produced in the Shan States or out of India for the personal use of himself and his attendants, and not for sale or barter, in any quantity not exceeding in weight 15 tolas for each such person.

26.—(i.) Subject to the payment of the duty which may for the time being be imposed by the Governor-General in Council, opium or poppy-heads produced out of India may be imported by land into districts of Upper Burma by a farmer, licensed vendor, or holder of a license for wholesale vend under and subject to the conditions of an import pass granted in such form as the Financial Commissioner may from time to time prescribe.

(ii.) An import pass must be obtained for each importation.

(iii.) Opium or poppy-heads imported under a pass shall be taken as soon as possible to the opium warehouse of the district into which the opium or poppy-heads is or are first imported.

(iv.) The import pass shall be granted by the Deputy Commissioner of the district into which the opium or poppy-heads is or are imported, or by some officer authorised by him to grant such passes.

(v.) The import pass shall specify—

(1.) The name of the importer;

(2.) The name of the person in charge of the importation;

be enfaced for presentation to the township officer of the township of destination only when the written permission to apply for the pass expressly allows this. If the pass is so enfaced, the Deputy Commissioner of the district to which the consignment is being transported shall, without delay, forward on receipt the copy of the transport pass referred to in sub-rule (iv.) to the township officer of the township of destination.

(vi.) On arrival at destination the transport pass and the consignment shall be presented for examination and weighment to, and shall without delay be examined and weighed by—

In case (*a.*) the officer named in this behalf on the face of the pass; and

In case (b.) the township officer of the township, to which the consignment has been transported.

38. Any Deputy Commissioner may extend the period for which a transport pass under Rule 36 has been granted, upon application for such extension by the person in charge of the consignment of opium or poppy-heads covered by the pass. Provided that—

(i.) Due cause satisfactory to such Deputy Commissioner be shown for such extension; and

(ii.) The package or packages of the consignment is or are intact.

Any extension so granted shall be endorsed upon the pass by the Deputy Commissioner granting it.

39. An officer granting a transport pass may make it a condition of the pass that the bulk of the consignment shall not be broken in transit.

If no such condition is made, the holder of a license for wholesale vend under Rule 54 who is transporting a consignment under transport pass obtained in accordance with Rule 36 may break bulk in transit for the purpose of effecting, within the area specified in his license, a sale by wholesale of the whole or part of the opium or poppy-heads covered by the said pass. Provided that such sale shall be recorded and attested on the transport pass by an officer not below the rank of a township officer. An officer attesting a sale shall re-seal the packages as required by Rule 37 after re-examining and re-weighing them.

On all Upper Burma-grown opium or poppy-heads transported from a local area in which the cultivation of the poppy plant is permitted to a district or township in which such cultivation is not permitted, there shall be levied the same duty as may for the time being be leviable on opium or poppy-heads imported by land into Burma.

*Import.*

40. Government may import opium and poppy-heads on its own account.

41. *In Upper Burma* a Shan or foreign horse dealer importing horses or ponies into Upper Burma may import *into Upper Burma* opium produced in the Shan States or out of India in any quantity not exceeding 5 tolas for each horse or pony in his possession.

42. A Shan or foreign traveller or visitor entering *Upper* Burma by land, from the Shan States or from a country out of India, may import *into Upper Burma* opium produced in the Shan States or out of India for the personal use of himself and his attendants, and not for sale or barter, in any quantity not exceeding in weight 5 tolas for each such person.

43.—(i.) Subject to the payment of the duty which may for the time being be imposed by the Governor-General in Council, opium or poppy-heads produced out of India may be imported by land into districts of Upper Burma by a licensed vendor or holder of a license for wholesale vend under and subject to the conditions of an import pass granted in such form as the Financial Commissioner may from time to time prescribe.

(ii.) An import pass must be obtained for each importation.

(iii.) Opium or poppy-heads imported *into Upper Burma* under a pass shall be taken as soon as possible to the opium warehouse *or Treasury Office* of the district into which the opium or poppy-heads is or are first imported.

(iv.) The import pass shall be granted by the Deputy Commissioner of the district into which the opium or poppy-heads is or are imported, or by some officer authorised by him to grant such passes.

(v.) The import pass shall specify—

(1.) The name of the importer;

(2.) The name of the person in charge of the importation;

RULES framed under the OPIUM ACT, 1 of 1878, for BURMA.

(3.) The route by which the importation is to be brought;
(4.) The number of packages and the weight and contents of each;
(5.) The warehouse to which the opium or poppy-heads must be taken;
(6.) The period for which the pass shall remain in force; and
(7.) The amount of duty paid or payable.

(vi.) A copy of every import pass granted by an officer, other than the Deputy Commissioner of the district, shall be forthwith sent by the officer granting it to the Deputy Commissioner.

26A.* Opium and poppy-heads produced out of India and not exceeding 1 seer in weight in the case of opium and 10 seers in weight in the case of poppy-heads may be imported by sea by a medical practitioner holding a license under Rule 43.

27. On arrival at the opium warehouse the opium or poppy-heads shall be examined and weighed and compared with the pass by the officer in charge of the warehouse, who shall retain the pass and give the person bringing the opium or poppy-heads a receipt for the same in such form as the Financial Commissioner may prescribe.

28. No opium shall be removed from an opium warehouse until the full duty payable on it has been paid.

The officer in charge of an opium warehouse shall report to the Deputy Commissioner of the district the arrival of each importation, and shall send him the pass under which the opium or poppy-heads has or have been imported as soon as possible after the arrival of each importation.

29. The officer in charge of an opium warehouse shall keep a register of arrivals, deliveries, and other transactions under his charge in such form as the Financial Commissioner may from time to time prescribe.

*Export.*

30. Government may export opium and poppy-heads on its own account.

*Further general Provisions regarding Opium and Poppy-heads in transit.*

31. Every Deputy Commissioner and other revenue officer not below the rank of a Myoôk, every police officer not below the rank of a head constable, and every customs officer not below the rank of a preventive officer is authorised to detain, so long as may be reasonably necessary for the inspection of the same, and to inspect any consignment of opium or poppy-heads in transit passing through his jurisdiction, and to call for production of the pass under which such opium or poppy-heads is or are transported, imported, or exported.

32. No railway administration or steamboat company shall receive or convey opium or poppy-heads not covered and accompanied by a pass issued by an officer competent under these rules to grant the same, or shall convey opium or poppy-heads otherwise than in the immediate custody of its own officers to the station or landing-place at which, according to the route prescribed in such pass it should leave the railway or vessel. Opium or poppy-heads in transit by railway or steamboat may be detained so long as may be reasonably necessary for the examination of the same, and the weight of each packing and the number (when there are more than one) of the packages may be verified at any railway station or landing-place at which the Chief Commissioner may, either generally or specially, direct such detention or examination.

33.—(i.) On weighment of transported opium on its arrival at its destination, or by an officer attesting a sale during transit, an allowance for dryage may be made by the officer making the weighment up to such extent as the Financial Commissioner may from time to time prescribe by notification in the "Burma Gazette"

* Added by Financial Department Notification, No. 24, dated the 27th October 1892.

DRAFT REVISED RULES. APPENDIX L.

(3.) The route by which the importation is to be brought;
(4.) The number of packages and the weight and contents of each;
(5.) The warehouse *or treasury* to which the opium or poppy-heads must be taken;
(6.) The period for which the pass shall remain in force; and
(7.) The amount of duty paid or payable.

(vi.) A copy of every import pass granted by an officer, other than the Deputy Commissioner of the district, shall be forthwith sent by the officer granting it to the Deputy Commissioner.

44. On arrival at the opium warehouse *or treasury* the opium or poppy-heads shall be examined and weighed and compared with the pass by the officer in charge of the warehouse *or treasury* who shall retain the pass and give the person bringing the opium or poppy-heads a receipt for the same in such form as the Financial Commissioner may prescribe.

45. No opium shall be removed from an opium warehouse *or treasury* until the full duty payable on it has been paid.

The officer in charge of an opium warehouse *or treasury* shall report to the Deputy Commissioner of the district the arrival of each importation, and shall send him the pass under which the opium or poppy-heads has or have been imported as soon as possible after the arrival of each importation.

46. The officer in charge of an opium warehouse *or treasury* shall keep a register of arrivals, deliveries, and other transactions under his charge in such form as the Financial Commissioner may from time to time prescribe.

47. Opium, *opium preparations*, and poppy-heads produced out of India, and not exceeding 1 seer in weight in the case of opium *and opium preparations* and 10 seers in weight in the case of poppy-heads may be imported by sea by a medical practitioner holding a license under Rule 61.

*Export.*

48. Government may export opium and poppy-heads on its own account.

*Further general Provisions regarding Opium and Poppy-heads in transit.*

49. Every Deputy Commissioner and other revenue officer not below the rank of a Myoôk, every police officer not below the rank of a head constable, and every customs officer not below the rank of a preventive officer is authorised to detain, so long as may be reasonably necessary for the inspection of the same, and to inspect any consignment of opium or poppy-heads in transit passing through his jurisdiction, and to call for production of the pass under which such opium or poppy-heads is or are transported, imported, or exported.

50. No railway administration or steamboat company shall receive or convey opium or poppy-heads not covered and accompanied by a pass issued by an officer competent under these rules to grant the same, or shall convey opium or poppy-heads otherwise than in the immediate custody of its own officers to the station or landing-place at which, according to the route prescribed in such pass, it should leave the railway or vessel. Opium or poppy-heads in transit by railway or steamboat may be detained so long as may be reasonably necessary for the examination of the same, and the weight of each package and the number (when there are more than one) of the packages may be verified at any railway station or landing-place at which the Chief Commissioner may, either generally or specially, direct such detention or examination.

51.—(i.) On weighment of transported opium on its arrival at its destination, or by an officer attesting a sale during transit, an allowance for dryage may be made by the officer making the weighment up to such extent as the Financial Commissioner may from time to time prescribe by notification in the "Burma Gazette."

APPENDIX L.

RULES framed under the OPIUM ACT, 1 of 1878, for BURMA.

(ii.) If, on inspection of a consignment under Rule 27 or Rule 31, or on the arrival of a consignment at destination, any deficiency is found that cannot be accounted for by dryage or by any sale by wholesale as permitted by Rule 22, the fact shall be reported to the Deputy Commissioner of the district.

*Wholesale Sale.*

34.—(i.) Opium in quantities not less than 1 seer, or poppy-heads in quantities not less than 5 seers in weight, may be sold, under such conditions as the Financial Commissioner may prescribe, by Deputy Commissioners of districts, or township officers, to any farmer, to any licensed vendor, to any holder of a license for wholesale vend, and to any medical practitioner.

(ii.) In local areas in which the cultivation of the poppy plant is permitted a cultivator may sell to any person other than a Burman any quantity of opium or poppy-heads the produce of his cultivation.

(iii.) Subject to the conditions of his license a holder of a license for wholesale vend may sell opium or poppy-heads to Government, or to a licensed vendor, or to a farmer, or to a holder of a license, for wholesale vend; but he shall not sell to any person at one time a less quantity than 10 seers of opium or than 5 seers of poppy-heads.

35. Subject to the conditions of his license a farmer may sell by wholesale opium or poppy-heads to Government, or to any licensed vendor, or to a farmer or to a holder of a license for wholesale vend provided that he shall not sell to any person by wholesale any thing which that person is not authorised to possess.

36. Subject to the payment of the fee for the time being prescribed under Rule 37 and to the conditions laid down in the Opium Act, 1878, and in these rules a Commissioner of a division in Upper Burma may grant to any person other than a Burman a license for the wholesale vend of opium and poppy-heads within his division or any part thereof.

37. The Financial Commissioner may, with the previous sanction of the Chief Commissioner, fix the fee to be paid in each district for such a license, and may from time to time, subject to the same sanction, alter, in the case of any district or districts, the fee so fixed.

38. Such license shall specify the district or districts in which sale of opium and poppy-heads may be made under it. It shall be in force from the date on which it is issued until the 1st April next following such date, and it shall then be returned to the Commissioner who issued it.

*Retail Sale.*

39.—(i.) Subject to the conditions of his license or lease a licensed vendor or farmer may sell by retail opium or poppy-heads to any person in Lower Burma and to any person other than a Burman in Upper Burma.

(ii.) Subject to the conditions of his license a medical practitioner may sell by retail opium or poppy-heads to any person for medical purposes only.

40. Unless the Financial Commissioner otherwise specially direct, a license for retail sale shall be granted for one year only.

DRAFT REVISED RULES.

(ii.) If, on inspection of a consignment under Rule 44 or Rule 49, or on the arrival of a consignment at destination, any deficiency is found that cannot be accounted for by dryage or by any sale by wholesale as permitted by Rule 39, the fact shall be reported to the Deputy Commissioner of the district.

*Wholesale Sale.*

52. *In Lower Burma Government opium in quantities not less than* 10 *tolas and poppy-heads in quantitiesnot less than* 5 *seers in weight may be sold by one licensed vendor to another and by Deputy Commissioners, township and treasury officers and by such other Government officers as may be specially empowered by the Financial Commissioner so to do, to any licensed vendor or medical practitioner or licensed doctor or tattooer.*

53.—(i.) In Upper Burma opium in quantities not less than 10 *tolas* or poppy-heads in quantities not less than 5 seers in weight may be sold under such conditions as the Financial Commissioner may prescribe by Deputy Commissioners of districts or township officers to any licensed vendor, to any holder of a license for wholesale vend, to any medical practitioner, *to any licensed doctor, and to any tattooer.*

(ii.) In local areas in Upper Burma in which the cultivation of the poppy plant is permitted a cultivator may sell to any person other than a Burman any quantity of opium or poppy-heads the produce of his cultivation.

(iii.) Subject to the conditions of his license a holder of a license for wholesale vend *in Upper Burma* may sell opium *in quantities not less than* 10 *tolas* or poppy-heads *in quantities not less than* 5 *seers* to Government or to a licensed vendor, or to a holder of a license for wholesale vend, *or to a medical practitioner, or to a licensed doctor or tattooer.*

54. Subject to the payment of the fee for the time being prescribed under Rule 55 and to the conditions laid down in the Opium Act, 1878, and in these rules, a Commissioner of a division in Upper Burma may grant to any person other than a Burman a license for the wholesale vend of opium and poppy-heads within his division or any part thereof.

55. The Financial Commissioner may, with the previous sanction of the Chief Commissioner, fix the fee to be paid in each district for such a license, and may from time to time, subject to the same sanction, alter in the case of any district or districts, the fee so fixed.

56. Such license shall specify the district or districts in which sale of opium and poppy-heads may be made under it. It shall be in force from the date on which it is issued until the 1st April next following such date and it shall then be returned to the Commissioner who issued it.

*Retail Sale.*

57.—*(i.) A Deputy Commissioner within his district, or a township officer within his township, or any other officer of Government specially empowered by the Financial Commissioner, may sell by retail, at such price as the Financial Commissioner may fix, Government opium or poppy-heads to any person in Lower Burma who is permitted to possess opium.*

(ii.) Subject to the conditions of his license a licensed vendor may sell by retail *Government* opium or poppy-heads to any person in Lower Burma *who is permitted to possess opium* and *opium* or poppy-heads to any person other than a Burman in Upper Burma.

(iii.) Subject to the conditions of his license a medical practitioner may sell by retail opium *preparations* or poppy-heads to any person for medical purposes only.

(iv.) *Subject to the conditions of his license a doctor in Upper Burma may sell by retail opium preparations or poppy-heads to any person for medical purposes only.*

(v.) *Subject to the conditions of his license a doctor in Lower Burma may sell by retail opium preparations made from Government opium to any person for medical purposes only.*

58. Unless the Financial Commissioner otherwise specially direct, a license for retail sale shall be granted for one year only.

RULES framed under the OPIUM ACT, 1 of 1878, for BURMA.

41.—(i.) Such limited number of shops for the retail sale of opium or poppy-heads, or both, as the Financial Commissioner may from time to time determine, shall be allowed in each district, and the exclusive right of selling opium or poppy-heads by retail at one or more of these shops, under a license to be granted by the Deputy Commissioner, shall be sold by or under the orders of the Deputy Commissioner before the commencement of each official year by public auction, or in such other mode as the Financial Commissioner, with the sanction of the Local Government, may direct. The Deputy Commissioner shall not be bound to accept the highest or any other bid. But, if he refuses to accept any bid, he shall record his reasons for such refusal in writing. He shall not be bound to inform any bidder of his reasons for refusing his bid.

(ii.) Such sale, whether by auction or otherwise, shall not be deemed to be complete until it has been confirmed by the Commissioner of the division. If the Commissioner declines to confirm the sale, he may order a fresh sale, or he may authorise the Deputy Commissioner to grant a license to any person to carry on the retail vend on behalf of Government in the whole or in any part of a district.

42. Every person taking out a license for retail vend under Rule 41 shall sign a counterpart of the same in token of an engagement by him to duly observe and perform all the conditions expressed in the said license and in these rules, and shall give such security for the performance of his engagement or make such deposit in lieu of security as the Deputy Commissioner may

43. A Deputy Commissioner may grant a license to any person for the retail vend of opium or poppy-heads, or both, for medical purposes only.

44. Every person to whom a license is granted under Rule 43 or 49 for the retail sale of opium or poppy-heads, or both, shall pay for his license such fee as may from time to time be fixed with the sanction of the Financial Commissioner, or a fee regulated in such manner and in accordance with such rules as the Financial Commissioner may prescribe, and the fee shall be specified in the license and shall be payable in such instalments, and the instalments shall be payable at such times and places as the Financial Commissioner may direct.

45.—(i.) A license for retail vend of opium or poppy-heads, or both, granted under Rule 41, may be recalled by the Deputy Commissioner if the holder violates any of the provisions of the Opium Act, 1878, or of the rules made thereunder, or any condition entered in the license, or if the holder of the license is convicted of breach of the peace, or of any other criminal offence during the term of the license.

(ii.) If the license is recalled for any of these causes, the holder will have no claim to any compensation whatever, or to refund of any duty or instalment or duty already paid, or to remission of any sum due from him to Government.

But it shall be in the discretion of the Deputy Commissioner to make such compensation, refund, or remission as he may think right.

(iii.) If the Deputy Commissioner desires to recall a license before expiry of its term for any cause not specified in sub-rule (i.) he may do so, subject to the conditions that—

(*a.*) He shall give 15 days' previous notice of his intention to recall the license and shall remit a sum equal to the duty for 15 days, or

DRAFT REVISED RULES. APPENDIX L.

59.—(i.) Such limited number of shops *in Upper Burma* for the retail sale of opium or poppy-heads or both, *and in Lower Burma for the retail sale of Government opium or poppy-heads or both*, as the Financial Commissioner may from time to time determine, *may* be allowed in each district, and the exclusive right of selling opium or poppy-heads by retail at one or more of these shops, under a license to be granted by the Deputy Commissioner, *may* be sold by or under the orders of the Deputy Commissioner before the commencement of each official year by public auction, or in such other mode as the Financial Commissioner, with the sanction of the Local Government, may direct. The Deputy Commissioner shall not be bound to accept the highest or any other bid. But, if he refuses to accept any bid, he shall record his reasons for such refusal in writing. He shall not be bound to inform any bidder of his reasons for refusing his bid.

(ii.) Such sale, whether by auction or otherwise, shall not be deemed to be complete until it has been confirmed by the Commissioner of the division. If the Commissioner declines to confirm the sale, he may order a fresh sale, or he may authorise the Deputy Commissioner to grant a license to any person to carry on the retail vend on behalf of Government in the whole or in any part of a district.

60. Every person taking out a license for retail vend under Rule 59 shall sign a counterpart of the same in token of an engagement by him to duly observe and perform all the conditions expressed in the said license and in these rules, and shall give such security for the performance of his engagement or make such deposit in lieu of security as the Deputy Commissioner may require.

61. A Deputy Commissioner may grant a license—

(*a.*) *To any medical practitioner for the retail vend of opium preparations or poppy-heads, or both, for medical purposes only.*

(*b.*) *To any doctor in Upper Burma for the retail vend of opium preparations or poppy-heads, or both, for medical purposes only.*

(*c.*) *To any doctor in Lower Burma for the retail vend of opium preparations made from Government opium or poppy-heads, or both, for medical purposes only.*

(*d.*) *To any tattooer in Upper Burma for the possession of such quantity of opium or opium preparations not exceeding 10 tolas in weight as may be necessary for the ordinary practice of his profession, to be used only for tattooing purposes.*

(*e.*) *To any tattooer in Lower Burma for the possession of such quantity of Government opium or opium preparations made therefrom, not exceeding 10 tolas in weight, as may be necessary for the ordinary practice of his profession, to be used only for tattooing purposes.*

62. Every person to whom a license is granted under Rule 61 for the retail sale of opium or poppy-heads, or both, shall pay for his license such fee as may from time to time be fixed with the sanction of the Financial Commissioner, or a fee regulated in such manner and in accordance with such rules as the Financial Commissioner may prescribe, and the fee shall be specified in the license and shall be payable in such instalments, and the instalments shall be payable at such times and places as the Financial Commissioner may direct.

63.—(i.) A license for retail vend of opium or poppy-heads, or both, granted under Rule 59, may be recalled by the Deputy Commissioner if the holder violates any of the provisions of the Opium Act, 1878, or of the rules made thereunder, or any condition entered in the license, or if the holder of the license is convicted of breach of the peace, or of any other criminal offence during the term of the license.

(ii.) If the license is recalled for any of these causes, the holder will have no claim to any compensation whatever, or to refund of any duty or instalment of duty already paid, or to remission of any sum due from him to Government.

But it shall be in the discretion of the Deputy Commissioner to make such compensation, refund, or remission as he may think right.

(iii.) If the Deputy Commissioner desires to recall a license before expiry of its term for any cause not specified in sub-rule (i.) he may do so, subject to the conditions that—

(*a.*) He shall give 15 days' previous notice of his intention to recall the license and shall remit a sum equal to the duty for 15 days, or

APPENDIX L. I

RULES framed under the OPIUM ACT, 1 of 1878, for BURMA.

DRAFT REVISED RULES.

(*b.*) If notice be not given, he shall remit a sum equal to the duty for 15 days, and shall also make such further compensation in consideration of want of notice as the Commissioner may think fit.

(*b.*) If notice be not given, he shall remit a sum equal to the duty for 15 days, and shall also make such further compensation in consideration of want of notice as the Commissioner may think fit.

46. A person who has been granted a license for the retail vend of opium or poppy-heads, or both, under Rule 41, may surrender his license on giving one month's notice to the Deputy Commissioner and on paying such fine, not exceeding the amount of duty for six months, or the amount of the loss caused to Government by the surrender, as the Deputy Commissioner may adjudge. If the Deputy Commissioner is satisfied that the reason for surrendering the license is adequate, he may, with the consent of the Financial Commissioner, remit the fine.

64. A person who has been granted a license for the retail vend of opium or poppy-heads, or both, under Rule 59 may surrender his license on giving one month's notice to the Deputy Commissioner and on paying such fine, not exceeding the amount of duty for six months, or the amount of the loss caused to Government by the surrender as the Deputy Commissioner may adjudge. If the Deputy Commissioner is satisfied that the reason for surrendering the license is adequate, he may, with the consent of the Financial Commissioner, remit the fine.

47. The Financial Commissioner may from time to time fix the maximum price at which in any district holders of licenses for retail vend and farmers under Rule 48 may sell opium or poppy-heads to the public.

If such maximum price is fixed, it shall be specified in the license.

65. The Financial Commissioner may from time to time fix the maximum *and minimum* price at which in any district holders of licenses for retail vend may sell opium or poppy-heads to the public.

If such maximum *and minimum* prices *are* fixed, *they* shall be specified in the license.

*Farm of Fees.*

48.—(i.) The Deputy Commissioner may, with the sanction of the Financial Commissioner, let in farm for a term not exceeding five years the fees leviable in a district, or in part of a district, on licenses for the retail sale of opium or of poppy-heads, or of both.

(ii.) The Financial Commissioner may from time to time prescribe rules—

(*a.*) For the invitation and acceptance of tenders for farming leases under this rule;

(*b.*) For the requisition of security for the due fulfilment of the conditions of those leases; and

(*c.*) Regarding the form and conditions of the leases.

(iii.) Any breach of such conditions, or of any of the provisions of the Opium Act, 1878, or of the rules made thereunder, shall render the lease liable to cancellation by the authority by whom it was granted.

(iv.) When the fees leviable on the retail sale of opium or poppy-heads are let in farm, the farmer may, subject to the conditions of his lease and consistently with the provisions of these rules, himself sell by retail, and grant licenses for the retail sale of opium or poppy-heads, as the case may be, within the local limits of his farm.

49. Any person duly licensed by the farmer in accordance with these rules, and with the conditions of the farmer's lease, may sell opium or poppy-heads, as the case may be, within the local limits of the farm, subject to the provisions of these rules and the terms of the license granted by the farmer in accordance with the conditions of his lease.

50. Before entering into an engagement for a farm, the Deputy Commissioner may, with the sanction of the Commissioner of the division, make such reservations or restrictions with respect to the grant of licenses by the farmer as he thinks fit.

51. The farmer shall file in the Deputy Commissioner's office a list of all the licenses granted by him in such form and on such day or days in each year as the Financial Commissioner may from time to time prescribe in this behalf.

52. In proceeding to let in farm the fees leviable on the retail sale of opium or poppy-heads the Deputy Commissioner may, on such terms as the Financial Commissioner may from time to time prescribe, farm separately the fees leviable on the retail sale of poppy-heads, or may, if he thinks it advisable, grant separate licenses for the retail sale of poppy-heads.

53. The Deputy Commissioner may, with the sanction of the Financial Commissioner, obtained through the Commissioner of the division, cancel a lease granted under Rule 48 or Rule 52, or within the term of the lease, make or impose on the farmer such new reservations or restrictions as may seem fit.

54. If the lease is cancelled or if any new reservation or restriction is made or imposed for any cause specified in the lease, the farmer shall not be entitled to compensation for any loss thereby caused to him.

55. If the lease is cancelled, or if any new reservation or restriction is made or imposed within the term of the lease for any cause not specified in the lease, the Financial Commissioner may award to the farmer compensation for any loss thereby caused to him.

RULES framed under the OPIUM ACT, 1 of 1878, for BURMA.

DRAFT REVISED RULES.

APPENDIX

*Manner in which retail Sales are to be made in Lower Burma.*

*66. In every township and in the Rangoon Town district the retail vendor of opium shall be furnished with copies of Registers A. and B. of persons who are permitted to possess opium in that township or district.*

*67. Every retail vendor, whether official or licensed vendor, shall keep a daily account of sales of opium in the forms prescribed in the Appendix to these rules, and shall record therein the amount of opium daily sold to each person.*

*Disposal of Articles remaining with a Farmer or Licensed Vendor after expiration of his Lease or License.*

56. If any person who has been a farmer, licensed vendor or holder of a license for wholesale vend under Rule 36 has in his possession, on the expiration of his lease or license, any opium or poppy-heads which he is unable to dispose of to the satisfaction of the Deputy Commissioner by private sale to other farmers, licensed vendors or holders of licenses for wholesale vend under Rule 36, or to a medical practitioner, he shall surrender the same to the Deputy Commissioner or to the officer in charge of the excise revenue.

And the incoming farmer, licensed vendor, or holder of a license for wholesale vend under Rule 36, or, if the lease or license has not been renewed, any farmer, licensed vendor or holder of a license for wholesale vend under Rule 36 within the district, shall, on the requisition of the Deputy Commissioner, be bound, under penalty, if the Deputy Commissioner sees fit, of forfeiting his lease or license, to buy the opium or poppy-heads, as the case may be, at such price as the Deputy Commissioner may adjudge, and in any quantity not exceeding that which the Deputy Commissioner may determine to be ordinarily saleable in two months by the person in whose favour the lease or license has been renewed, or by the farmer, licensed vendor, or holder of a license for wholesale vend under Rule 36, as the case may be.

Provided that, if the opium or poppy-heads, or any part thereof be declared by the civil surgeon to be unfit for use, the Deputy Commissioner shall cause it or them, or that part, to be destroyed.

*Disposal of Articles remaining with a Licensed Vendor after expiration of his Lease or License.*

68. If any person who has been a licensed vendor or holder of a license for wholesale vend under Rule 54 has in his possession, on the expiration of his license, any opium or poppy-heads which he is unable to dispose of to the satisfaction of the Deputy Commissioner by private sale to other licensed vendors or holders of licenses for wholesale vend under Rule 54, or to a medical practitioner, he shall surrender the same to the Deputy Commissioner or to the officer in charge of the excise revenue.

And the incoming licensed vendor or holder of a license for wholesale vend under Rule 54, or if the license has not been renewed, any licensed vendor or holder of a license for wholesale vend under Rule 54 within the district, shall, on the requisition of the Deputy Commissioner, be bound, under penalty, if the Deputy Commissioner sees fit, of forfeiting his license, to buy the opium or poppy-heads, as the case may be, at such price as the Deputy Commissioner may adjudge, and in any quantity not exceeding that which the Deputy Commissioner may determine to be ordinarily saleable in two months by the person in whose favour the license has been renewed, or by the licensed vendor or holder of a license for wholesale vend under Rule 54, as the case may be.

Provided that, if the opium or poppy-heads, or any part thereof be declared by the civil surgeon to be unfit for use, the Deputy Commissioner shall cause it or them, or that part, to be destroyed.

*Disposal of things Confiscated.*

57.—(i.) All things confiscated under the Opium Act, 1878, except opium, poppy-heads, and the preparations and admixtures provided for in clause (iv.) of this rule, shall be disposed of by the Deputy Commissioner by public auction.

(ii.) Opium so confiscated shall be sent for examination to the civil surgeon, and if declared by him to be fit for use shall be disposed of in such manner as the Financial Commissioner may by general or special order direct. If declared to be unfit for use it shall be immediately destroyed in the presence of the Deputy Commissioner or some other officer deputed by him for the purpose. Such officer shall not be below the rank of a township officer.

(iii.) Poppy-heads so confiscated shall be disposed of as may be directed by the Deputy Commissioner or the officer in charge of the excise revenue of the district in which the confiscation is made.

(iv.) All preparations and admixtures of opium or of the poppy not included in the definition of "opium" in these rules shall, when so confiscated, be immediately destroyed.

*Disposal of things Confiscated.*

69.—(i.) All things confiscated under the Opium Act, 1878, except opium, poppy-heads, and the preparations and admixtures provided for in clause (iv.) of this rule, shall be disposed of by the Deputy Commissioner by public auction.

(ii.) Opium so confiscated shall be sent for examination to the civil surgeon, and if declared by him to be fit for use shall be disposed of in such manner as the Financial Commissioner may by general or special order direct. If declared to be unfit for use it shall be immediately destroyed in the presence of the Deputy Commissioner or some other officer deputed by him for the purpose. Such officer shall not be below the rank of a township officer.

(iii.) Poppy-heads so confiscated shall be disposed of as may be directed by the Deputy Commissioner or the officer in charge of the excise revenue of the district in which the confiscation is made.

(iv.) All preparations and admixtures of opium or of the poppy not included in the definition of "opium" or of "opium preparations" in these rules shall, when so confiscated, be immediately destroyed.

*Rewards to be paid out of the proceeds of Fines and Confiscations.*

58.—(i.) Any magistrate convicting an offender under section 9, or any magistrate or other authorised officer ordering the confiscation of anything under section 12 of the Opium Act, 1878, may grant, in such proportions as he thinks fit, to any person or persons who have contributed to the conviction of the offender or to the seizure of the thing or things confiscated, a reward or rewards not exceeding in the aggregate the value of the things confiscated *plus* the amount of any fine imposed.

(ii.) If in any case the fine is not realised or is only realised in part, or if the value of the confiscated articles is not realised, or is only realised in part, and if the total sum realised appears to the convicting magistrate or to the magistrate or officer ordering confiscation, as the case may be, to be insufficient for the purpose of rewarding the person or persons who have contributed to the conviction of the offender or to the

*Rewards to be paid out of the proceeds of Fines and Confiscations.*

70.—(i.) Any magistrate convicting an offender under section 9, or any magistrate or other authorised officer ordering the confiscation of anything under section 12 of the Opium Act, 1878, may grant, in such proportions as he thinks fit, to any person or persons who have contributed to the conviction of the offender or to the seizure of the thing or things confiscated, a reward or rewards not exceeding in the aggregate the value of the things confiscated *plus* the amount of any fine imposed.

(ii.) If in any case the fine is not realised or is only realised in part, or if the value of the confiscated articles is not realised, or is only realised in part, and if the total sum realised appears to the convicting magistrate or to the magistrate or officer ordering confiscation, as the case may be, to be insufficient for the purpose of rewarding the person or persons who have contributed to the conviction of the offender or to the seizure of the

APPENDIX L.

RULES framed under the OPIUM ACT, 1 of 1878, for BURMA.

seizure of the thing or things confiscated, the Financial Commissioner may, on the application of the said magistrate or officer, as the case may be, grant to the said person or persons any reasonable reward or rewards not exceeding Rs. 200 in the aggregate as may seem fit.

59. The Financial Commissioner may direct by general order what classes of excise officers shall receive rewards and what classes shall have no title to share therein.

*Forms of Leases, Licenses, Passes, Permits, and other Documents.*

60.—(i.) The Financial Commissioner may, with the sanction of the Local Government from time to time, prescribe the forms in which leases, licenses, and passes under these rules shall be granted by the Deputy Commissioner and in which licenses shall be granted by farmers.

(ii.) The Financial Commissioner may also from time to time of his own authority prescribe the forms of all registers, returns, accounts, and other documents not mentioned in sub-rule (i.) for which he considers that forms should be provided.

(iii.) The forms referred to in sub-rules (i.) and (ii.) shall be consistent with the provisions of the Opium Act, 1878, and with these rules.

*Miscellaneous.*

61. Farmers are prohibited from levying any fees from cultivators or manufacturers of opium for permission to cultivate or manufacture, or on any other pretext whatever.

62.—(i.) Suspensions and remissions of demand on account of pè duty or on account of any other fees or duties leviable under these rules may be made under the sanction of the Commissioner of the division.

(ii.) In the case of suspensions a date or dates for payment shall be fixed.

(iii.) Refunds of pè duty or of any other fees or duties levied under these rules may be made under the rules for the time being applicable to refunds on account of land revenue.

(iv.) All suspensions, remissions, and refunds sanctioned by Commissioners shall be reported at once to the Financial Commissioner.

*Appeal and Revision.*

63.—(i.) An appeal shall lie from an order of a Deputy Commissioner or from an original or appellate order of a Commissioner of a division as follows, namely:—

(*a.*) To the Commissioner of the division when the order is made by a Deputy Commissioner.

(*b.*) To the Financial Commissioner when the order is made by a Commissioner of a division.

Provided that when a Commissioner of a division confirms on appeal the order of a Deputy Commissioner a further appeal shall not lie.

(ii.) The period of limitation for an appeal under sub-rule (i.) shall run from the date of the order appealed against, and shall be as follows:—

(*a.*) When the appeal lies to the Commissioner of the division 30 days.

(*b.*) When the appeal lies to the Financial Commissioner 60 days.

64. The Financial Commissioner may revise any order passed by a Deputy Commissioner or a Commissioner under these rules.

65. A petition of appeal from, or an application for revision of, an order must be accompanied by an authenticated copy of the order or the omission to produce such copy must be explained.

66. Any officer who has passed an order under these rules, other than an order in the course of a judicial proceeding, may of his own motion or on the application of any person concerned cancel or modify such order.

DRAFT REVISED RULES.

thing or things confiscated, the Financial Commissioner may, on the application of the said magistrate or officer, as the case may be, grant to the said person or persons any reasonable reward or rewards not exceeding Rs. 200 in the aggregate as may seem fit.

71. The Financial Commissioner may direct by general order what classes of excise officers shall receive rewards and what classes shall have no title to share therein.

*Forms of Licenses, Passes, Permits, and other Documents.*

72.—(i.) The Financial Commissioner may, with the sanction of the Local Government from time to time prescribe the forms in which licenses and passes under these rules shall be granted by the Deputy Commissioner and in which licenses shall be granted by farmers.

(ii.) The Financial Commissioner may also from time to time of his own authority, prescribe the forms of all registers, returns, accounts, and other documents not mentioned in sub-rule (i.) for which he considers that forms should be provided.

(iii.) The forms referred to in sub-rules (i.) and (ii.) shall be consistent with the provisions of the Opium Act, 1878, and with these rules.

*Miscellaneous.*

73.—(i.) Suspensions and remissions of demand on account of pè duty or on account of any other fees or duties liable under these rules may be made under the sanction of the Commissioner of the division.

(ii.) In the case of suspensions a date or dates for payment shall be fixed.

(iii.) Refunds of pé duty or of any other fees or duties levied under these rules may be made under the rules for the time being applicable to refunds on account of land revenue.

(iv.) All suspensions, remissions, and refunds sanctioned by Commissioners shall be reported at once to the Financial Commissioner.

*Appeal and Revision.*

74.—(i.) An appeal shall lie from an order of a Deputy Commissioner or from an original or appellate order of a Commissioner of a division as follows, namely:—

(*a.*) To the Commissioner of the division when the order is made by a Deputy Commissioner.

(*b.*) To the Financial Commissioner when the order is made by a Commissioner of a division.

Provided that when a Commissioner of a division confirms on appeal the order of a Deputy Commissioner a further appeal shall not lie.

(ii.) The period of limitation for an appeal under sub-rule (i.) shall run from the date of the order appealed against, and shall be as follows:—

(*a.*) When the appeal lies to the Commissioner of the division 30 days.

(*b.*) When the appeal lies to the Financial Commissioner 60 days.

75. The Financial Commissioner may revise any order passed by a Deputy Commissioner or a Commissioner under these rules.

76. A petition of appeal from, or an application for revision of, an order must be accompanied by an authenticated copy of the order or the omission to produce such copy must be explained.

77. Any officer who has passed an order under these rules, other than an order in the course of a judicial proceeding, may of his own motion or on the application of any person concerned cancel or modify such order.

# APPENDIX.



## REGISTER A.

Of BURMANS of 25 years of age or upwards who are permitted to possess OPIUM or OPIUM PREPARATIONS in TOWNSHIP DISTRICT in LOWER BURMA.

| Name of Village or Town. | Name of Headman in charge of Village or Ward of Town. | Serial No. of Person permitted to possess Opium or Opium Preparations. | Name of Person permitted to possess Opium or Opium Preparations. | Parentage and Name of Wife or Husband of Person. | Age of Person. | Profession or Occupation of Person. | Remarks. |
|---|---|---|---|---|---|---|---|
| | | | | | | | |

## REGISTER B.

Of NON-BURMANS of 20 years of age or upwards who are permitted to possess OPIUM or OPIUM PREPARATIONS in TOWNSHIP DISTRICT in LOWER BURMA.

| Name of Village or Town. | Name of Headman in charge of Village or Ward of Town. | Serial No. of Person permitted to possess Opium or Opium Preparations. | Name of Person permitted to possess Opium or Opium Preparations. | Parentage and Name of Wife or Husband of Person. | Age of Person. | Profession or Occupation of Person. | Remarks. |
|---|---|---|---|---|---|---|---|
| | | | | | | | |

DAILY ACCOUNT of RETAIL SALES of OPIUM to BURMANS who are permitted to possess OPIUM in TOWNSHIP DISTRICT in LOWER BURMA.

[To be kept in Book Form.]

| Name of Person to whom Sale made. | Serial No. in Register A. | Amount of Opium sold on Date. | Tolas. |
|---|---|---|---|
| | | | |

DAILY ACCOUNT of RETAIL SALES of OPIUM to NON-BURMANS who are permitted to possess OPIUM in TOWNSHIP DISTRICT in LOWER BURMA.

[To be kept in Book Form.]

| Name of Person to whom Sale made. | Serial No. in Register B. | Amount of Opium sold on Date. | Tolas. |
|---|---|---|---|
| | | | |

APPENDIX L.

No. 2567—Ex.

GOVERNMENT OF INDIA.

FINANCE AND COMMERCE DEPARTMENT.

SEPARATE REVENUE.—OPIUM.

To the CHIEF COMMISSIONER OF BURMA.

SIR, Simla, June 20, 1893.

I AM directed to acknowledge the receipt of your secretary's letter, No. 22-3-O.—1, dated the 2nd May 1893, submitting a draft of the revised rules under the Indian Opium Act, which you propose to issue in order to give effect to the instructions conveyed in this office letter, No. 1167-Ex., dated 21st March 1893.

2. The rules, when issued, will have the force of law, and it is therefore necessary, with reference to the orders noted in the margin, to which attention has lately been called in Home Department's Circular, No. $\frac{13}{706}$, dated 20th ultimo, that before being issued they should be published for general information with a view to ascertain whether any valid objections can be taken to them. It appears that the draft rules now forwarded have not been published in the "Burma Gazette" before being submitted to the Government of India; and having regard to their novel and stringent character, and the number of persons who will be affected by them, the Government of India consider that it would not be justifiable to dispense with the preliminary publication required by the standing orders, notwithstanding the inconvenience of continuing the present temporary arrangements. An intimation to this effect was conveyed to you by telegram on the 17th instant. In now forwarding to you a copy of the draught rules as amended by the Government of India, I am directed to request that you will be good enough to publish them in the "Burma Gazette," and in one or two local newspapers, and in such other manner as you may deem fit, together with a notification explaining that it is proposed to issue them as rules under sections 5 and 13 of the Indian Opium Act in supersession of those now in force; and that any communications that may be addressed to you by public bodies or members of the public will be received up to a date which should be stated in the notification, and should be not less than one month from the date of publication. After the expiry of this period the rules should be re-submitted for the consideration of the Government of India, together with the substance of any communications of importance that may have reached you regarding them, and an expression of your views as to any modifications that may, in your opinion, be required. In re-submitting the rules, I am to request that you will also consider and report on the points regarding which your opinion is invited in the subsequent paragraphs of this letter. Until the new rules, as finally approved by the Government of India, eventually come into operation, you are authorised to maintain the temporary arrangements now in force.

Resolution of the Government of India in the Home Department, No. 49-1791—1807, dated 8th November 1882.

3. It will be seen that the draft rules now forwarded to you for preliminary publication differ considerably from those which were submitted with Mr. Bayne's letter under reply. The reasons which have rendered it necessary to make these changes are as follows: The proposals which were approved by the Secretary of State, and to which you were instructed to give effect, were to assimilate the rules regarding the possession and use of opium in Lower Burma to those now in force in Upper Burma, provision being made, by means of a system of registering consumers, to guard against hardship to Burmans who had become habituated to the use of opium, and to limit the issue of opium to licensed shops to such quantity as might be required for the use of known consumers, Burman and non-Burman, the registration of non-Burmans being permitted for this purpose. The draft rules now submitted appear in some important particulars to go beyond these instructions, and to involve consequences which in some cases can scarcely have been intended, and which the Government of India are unable to approve. The question of requiring the registration of non-Burman consumers has also been reconsidered, and the Government of India are now advised that rules requiring registration merely for the purpose of ascertaining the number of non-Burman consumers would have no legal effect under the Act. The principal changes which have been made on account of these considerations are explained in paragraphs 4 to 9 of this letter. Besides these there are several minor points in respect of which the Government of India have been unable to accept the proposals embodied in the draft rules, and these are enumerated in paragraph 10 below. The draft rules also contained a considerable number of verbal imperfections and errors of drafting. The Government of India regret that these numerous errors of drafting should have escaped the notice of the authorities who examined the rules before they were submitted. They have been corrected, and, together with the other alterations that have been made, are shown in italics in the amended draft forwarded herewith. The changes made have necessitated the renumbering of the rules; and in the following paragraphs of this letter the rules are referred to under their original numbers, the new numbers being also given in brackets in each case.

4. The more essential points in which the rules submitted by you have been modified are four in number, and are as follows:—

(1.) The omission of restrictions on the possession and use of opium for medical purposes;

(2.) The treatment of non-Burmans;

(3.) The grant of certificates to registered consumers with permission to purchase opium without restriction of locality; and

(4.) The extension of the time allowed for registration.

5. As regards the first of these, it is observed that the draft rules originally submitted contained no provision authorising any person to possess opium, or preparations of opium, for use as a medicine. The effect of Rule 11 (12), as submitted, would have been to render penal in Lower Burma the possession of any quantity of opium or of any medical preparation of opium, such as chlorodyne, by any person, Burman or non-Burman, unless he had registered his name as a habitual consumer. Such a result would be intolerable; and it must have been by oversight that rules having that effect were proposed. It has never been contemplated that difficulties should be thrown in the way of persons who require opium or preparations of opium for *bonâ fide* medical purposes. It would be unreasonable to prohibit a doctor or medical practitioner in Lower Burma from prescribing opium for a patient unless the latter has been registered. Any restrictions that may be required on the use of opium as a medicine should be imposed on the practitioner and not on the patient.

6. To supply this omission, Rule 11 (12) has been recast, and a new rule, No. 10, has been inserted in the section dealing with possession. The rule, it will be seen, applies to both Upper and Lower Burma and to Burmans and non-Burmans alike. The quantities of poppy-heads and of opium or medical preparations which may be lawfully possessed by any person under this rule have for the present been fixed at 5 seers, 3 tolas, and 6 tolas respectively. It may hereafter be found desirable to alter these quantities; and I am to request that this point may be considered when you submit the report on the preliminary publication of the new rules which is referred to in paragraph 2 of this letter.

7. The next, and perhaps the most material, point in respect of which the draft has been modified relates to the treatment of non-Burmans. It will be seen that all the provisions relating to the registration of these classes have been omitted. The reason for this change is that the provisions of the draft rules go beyond what was intended or sanctioned. It is true, that in your note of the 4th July 1892, the proposals in which were generally approved for adoption, it was proposed that non-Burmans should be registered in Lower Burma as well as Burmans. The object of this proposal, however, was stated to be to enable the authorities to check the licit consumption of the shops, and thereby to determine the quantity of opium to be issued to each shop. There was no suggestion that registration should be prescribed as a condition precedent to the purchase, possession, or use of opium by non-Burmans. Opium is considered to be specially injurious to persons of Burmese race, and for this reason it has been decided to attempt to restrict and ultimately prevent the use of opium by such persons. But this consideration does not apply in the case of non-Burmans. In Upper Burma, non-Burmans are permitted to use opium subject only to restrictions similar to those in force in other Indian provinces. It is not in accordance with the instructions conveyed to you to impose on non-Burmans in Lower Burma restrictions materially more stringent than those to which they are subject in Upper Burma. In order to ascertain the consumption, and thereby facilitate the detection and prevention of smuggling,

the Government of India would have been willing to approve rules requiring the registration of non-Burman consumers of opium for information merely, and not as a condition of possession. But they are advised that such rules are not authorised by the Opium Act, would possess no legal validity, and could not be enforced if disregarded. It is therefore not considered expedient to include them among rules issued under the Act. It has accordingly been necessary to omit or recast all rules providing for the registration of non-Burmans, to omit the proposed Register B., and to modify the form of daily account of sales to non-Burmans. The information required to enable you to limit the quantity of opium to be issued to each shop must be obtained by executive measures.

8. The third important change which it has been considered necessary to introduce in the draft rules is that which provides for the grant to registered consumers of certificates which will entitle the holder to purchase and possess opium without restriction as to locality.

The grant of certificates to registered habitual consumers was one of the proposals made in your note of the 4th July 1892, and its object was stated to be "to "prevent undue hardship to Burmans in Lower Burma "who have become habituated to the use of opium." A similar suggestion had previously been made by Sir A. Mackenzie with the same object. The draft rules, however, did not contain any such provision. Rule 11 (12) provided that a consumer, who has been registered in any township may possess opium within that township only. Such registration will not authorise him to possess opium in any other locality. Rule 28 (29) provides for the transfer of the name of any registered consumer who intends permanently to leave his township or district; but there is no provision for the case of a consumer who desires to leave his township or district for a time only. Rules 57 (54) and 66 (63) read together provided that opium shall not be sold to any registered consumer except within the township in which his name is registered. The Government of India are of opinion that these arrangements will fail to secure those who have become habituated to the use of opium from the hardships which they profess to guard against. Either the rules will be extensively evaded, or they will throw serious and unjustifiable obstacles in the way of the free movement of the population. When a Burman has registered his name as an opium consumer in any township, the Government of India consider that he must be allowed to purchase, possess, and use opium in any part of Lower Burma. It has accordingly been provided in Rule 23 (24) that to every person whose name has been entered in the register of consumers a certificate shall be given in a form prescribed for that purpose. Minor additions subsidiary to this change have been made to Rules 26 to 29 (27 to 30); and in Rule 66 (63) it has been provided that a licensed vendor may sell opium and poppy-heads within the prescribed limits of quantities to any Burman who produces his certificate, even though the name in the certificate is not in the vendor's register. If registration in any township carries with it the right to possess opium without further restriction of locality, it will, no doubt, be rather more difficult to enforce the rules; but this difficulty will be lessened by the grant of certificates, and these will also afford the duly registered consumer some measure of protection against oppression by the police or other persons who might question his right to use opium.

9. The last of the four matters, referred to in paragraph 4, relates to the period allowed for registration. Draft Rule 25 (26), as modified by your telegram of the 18th ultimo, proposes that the register shall be finally closed on the 15th July 1893, *i.e.*, 15 days after the new rules were to have come into force, and that, save on account of absence, no Burman's name shall thereafter be entered in it except as a doctor or tattooer. The Government of India are unable to accept this proposal, which, in their opinion, is likely to occasion unnecessary hardship. In the first place, it cannot be believed that the registration of habitual consumers will really be completed by the 15th July 1893. Notwithstanding the clear and peremptory notifications which the Financial Commissioner has issued, it is certain that many persons will either not realise or will not believe in the necessity for having their names registered until they feel the actual operation of the new rules. A system which virtually requires that registration shall be completed before the new rules come into force is certain of failure. Secondly, the Government of India consider that after the register has been closed, registration must be still allowed in the case of Burmans who were prevented from registering their names within time by reason of absence or other reasonable cause. It would not in their opinion be safe to treat absence as the only cause that would justify subsequent registration. In this view Rule 25 (26) has been recast so as to allow registration of Burmans for six months after the new rules shall have come into force, or any later date that you may prescribe by notification in the "Burma Gazette," and also to provide for the registration after that date of any persons otherwise eligible who may have been prevented from registering within time by absence or other reasonable cause. For reasons explained in paragraph 10 below, it is not intended that doctors or tattooers shall be registered as such, and the reference to these classes has therefore been omitted.

10. The minor changes which have been made in the draft rules are explained below. Merely verbal alterations, which are somewhat numerous, are, with one or two exceptions, not separately specified:—

RULE 1 (iv.)—The words "manufactured by Government and" have been omitted from the definition of Government opium. It is considered that the real test regarding the opium, dealings in which are to be permitted in Lower Burma, is not the manufacture but the issue by or on behalf of Government.

RULE 1 (v.)—"Medical preparation" has been substituted for "opium preparation" in this definition and throughout the rules. It is thought expedient that the term used should show on its face that it denotes preparations for medical purposes only.

RULE 1 (xx.)—In the draft rules the term "non-Burman," though specially defined in this rule was seldom used. It has now been substituted for "person other than a Burman" wherever the latter expression occurs in the rules.

RULE 7.—"Non-Burman" has been substituted for "person." This change is necessary to make the rule consistent with Rule 12 (13), in which possession is restricted to non-Burmans in the local areas concerned.

RULE 8.—This rule has been renumbered 8 (*a*), and has been recast so as to permit the manufacture of opium by a licensed vendor, medical practitioner, doctor, or tattooer, subject to the conditions of his license. As regards licensed vendors, it is thought that they must be allowed to manufacture beinsi and beinchi, which are included within the definition of "opium;" and if it is desired that they should be prohibited from manufacturing other forms of opium, the restriction should form one of the conditions of the license. Medical practitioners, doctors, and tattooers are authorised to possess opium under Rules 16 to 19 (17 to 20), and it is considered that they must also be allowed to sell it, Rules 57 (54) and 61 (58) being modified accordingly. In these circumstances there seems to be no sufficient reason for refusing to allow them to manufacture it.

RULE 9.—This rule has been renumbered 8 (*b*), and has been modified in the same manner and for the same reasons as Rule 8. In this rule, and in the rules relating to possession in Lower Burma and to registration, the provisions which require or imply that a licensed vendor, doctor, or tattooer shall be registered as such have been omitted. The grant of a license to these persons is sufficient registration. Moreover, the object of registration is to preserve a record of those persons who wish to consume opium, and not of those who wish to sell it, or to administer it to others for medical purposes.

RULE 10.—A new rule bearing this number has been prefixed to the rules dealing with possession, authorising possession on behalf of Government.

RULE 10 (11).—The words "or medical practitioner" in the sixth line have been omitted, as they are covered by the new Rule 10. The words "from a "cultivator in a local area in which the cultivation of "the poppy plant is permitted" have been inserted after "bought" in the 8th line, because it is not clear why opium should be treated differently in this respect from poppy-heads.

RULE 12 (13).—The words "or medical preparations manufactured therefrom" have been added in order to make the rule consistent with Rule 7.

RULE 13 (14).—The words "whose name has been registered, as herein-after provided," have been omitted for the reasons explained with reference

APPENDIX L.

to Rule 9. The other changes made in this rule are verbal only.

RULE 14 (15).—This rule, as drafted, was not reconcilable with the other rules in several respects. The words "and opium preparations" in the third line have been omitted, because licensed vendors are not allowed to sell medical preparations of opium, and it is therefore unnecessary that they should possess them. The words "holder of a license for wholesale vend" have been substituted for "licensed vendor," because in Upper Burma one licensed vendor may not sell to another, whereas a wholesale vendor is permitted by Rule 53 (iii.) (50) to sell to a licensed vendor. The words "or medical practitioner or doctor" have also been omitted, as these persons can sell to licensed vendors only as private persons, and for medical purposes only. The words "or from a cultivator authorised "to sell the same under Rule 50 (ii.)" have been added to make the rule consistent with Rule 53 (ii.) (50).

RULES 20 and 21 (21 and 22).—The word "Upper" has been omitted wherever it occurs in these rules before "Burma." The Government of India have no objection to the reduction of the quantity of opium which travellers and horse-dealers may possess from 15 tolas to 5 tolas; but they do not think that sufficient reason has been shown for confining this privilege to Upper Burma. A similar change has been made in Rules 41 and 42 (38 and 39).

RULE 23 (24).—The words "desire to be registered as consumers of opium" have been substituted at the end of the first sentence of this rule for the words "are permitted to possess Government opium." As explained in paragraph 7, the references to non-Burmans in this and other rules relating to registration have been omitted.

RULE 26 (27).—The last sentence of this rule has been omitted. The new rules permit a Burman habitual consumer to obtain opium, because to deprive him of it involves risk of injuring his health. This consideration is not affected by the fact that he may be subsequently sentenced to imprisonment.

RULE 35 (32).—The words "or holder of a license for wholesale vend" have been inserted after "licensed vendor," as transport by wholesale vendors is covered by Rules 36 (33) *et seq.* Poppy-heads, which have apparently been omitted from this rule by oversight have been included. The words "from one place to another" have been substituted for the words beginning "from one place" to the end of the rule. This follows from the decision of the Government of India explained in paragraph 8 above, that the registration of a Burman's name in any township covers possession without further restriction of locality.

RULE 36 (33).—The words "under a transport pass "granted in such form as the Financial Com-"missioner may from time to time prescribe" appear to have been incorrectly printed as a part of clause (i.) (*b*.). They have now been printed so as to apply to both clauses.

RULES 40 and 48 (37 and 45).—"Medical preparations" have been inserted in these rules.

RULES 52 and 53 (49 and 50).—In these rules the smallest quantity of opium or Government opium, as the case may be, that may be sold wholesale, is fixed at 10 tolas. This is not quite consistent, especially in regard to the third clause of the latter rule, with the definition of wholesale sale in Rule 1 (xi.), in which 3 tolas is the minimum quantity. It is also apprehended that some inconvenience may be caused if the minimum quantity of opium which may be sold wholesale under these rules is exactly the same as the maximum quantity which may be possessed by a doctor or tattooer under Rules 17 to 19 (18 to 20). In Rules 52 and 53 (49 and 50), therefore, the expression "not less than 10 tolas" has been changed to "exceeding 3 tolas," which is consistent with Rule 1 (xi.); and I am to inquire whether you see any objection to the alteration.

RULE 57 (iii.), (iv.), and (v.) (54).—This rule has been altered so as to allow a medical practitioner or doctor to sell opium or Government opium, as the case may be, as well as medical preparations and poppy-heads. As these persons are empowered to possess opium and to sell by retail medical preparations of opium, it is quite impossible to prevent them from prescribing plain opium in the practice of their profession if they desire to do so, or to detect them if they do. Neither does there seem to be any good reason for making such an attempt, even if it were likely to be successful. The rule provides that the sale of the drug may be or medical purposes only.

RULES 61 and 62 (58) and (59) have been modified so as to agree with Rule 57 (54) as altered. It will be observed that Rule 62, as originally drafted, was not consistent with Rule 61.

RULE 69 (i.) (66).—The words "medical preparations" have been inserted after "opium." It was apparently overlooked that "opium" as now defined does not include medical preparations of opium. A similar correction has been made in clause (ii.) of this rule.

RULE 72 (i.) (69).—The words "and in which licenses "shall be granted by farmers" have been omitted, as there will be no farmers under the new rules.

The title of Register A. has been modified in accordance with the alterations explained above.

11. I am to invite attention to Rules 6, 9, 37, 45, 49, 50 and 54 (i.), as re-numbered, which authorise Government or Government officers to manufacture, possess, import, export, and sell opium and medical preparations of opium. It has been suggested that there is some danger lest the publication of rules of this kind may tend to represent Government in the light of a petty dealer in opium; and I am to request that when re-submitting the rules, as directed in paragraph 2 of this letter you will be good enough to consider whether any practical inconvenience is likely to be caused if rules of this kind were altogether omitted.

I have, &c.
(Signed) J. F. FINLAY,
Secretary to the Government of India.

---

DRAFT RULES AS RECEIVED FROM BURMA.

*Definitions.*

1. In these rules, unless there be something repugnant in the subject or context—

(i.) "India" means the territory included within the British frontier lines on the extreme west, north, and east of British India.

(ii.) "Lower Burma" means the territories for the time being comprised in Lower Burma under sub-sections (1) and (2) of section 2 of the Upper Burma Laws Act, 1886; "Upper Burma" means the whole of Burma, except Lower Burma and the Shan States.

(iii.) "Opium" means the inspissated juice of the poppy and beinsi and beinchi, but does not include poppy-heads, nor kunbôn, nor beinye, nor any preparation or admixture thereof, nor any other intoxicating or narcotic preparation of opium or of the poppy.

DRAFT RULES AS REVISED BY THE GOVERNMENT OF INDIA.

*Definitions.*

1. In these rules, unless there be something repugnant in the subject or context—

(i.) "India" means the territory included within the British frontier lines on the extreme west, north, and east of British India.

(ii.) "Lower Burma" means the territories for the time being comprised in Lower Burma under sub-sections (1) and (2) of section 2 of the Upper Burma Laws Act, 1886; "Upper Burma" means the whole of Burma, except Lower Burma and the Shan States.

(iii.) "Opium" means the inspissated juice of the poppy and beinsi and beinchi, but does not include poppy-heads, nor kunbôn, nor beinye, nor any preparation or admixture thereof, nor any other intoxicating or narcotic preparation of opium or of the poppy.

| Draft Rules as Received from Burma. | Draft Rules as Revised by the Government of India | Appendix L. |
|---|---|---|
| (iv.) "Government opium" means opium manufactured by Government, and sold or issued by a Government officer empowered to sell or issue opium, and includes beinsi and beinchi made or prepared from such opium. | (iv.) "Government opium" means opium sold or issued by a Government officer empowered to sell or issue opium, and includes beinsi and beinchi made or prepared from such opium. | |
| (v.) "Opium preparation" means any preparation or admixture of opium intended for medical purposes only. | (v.) "*Medical* preparation" means any preparation or admixture of opium intended for medical purposes only. | |
| (vi.) "Poppy-heads" means the capsules of the poppy plant. | (vi.) "Poppy-heads" means the capsules of the poppy plant. | |
| (vii.) "Tola" means a weight of 180 grains troy. | (vii.) "Tola" means a weight of 180 grains troy. | |
| (viii.) "Seer" means a weight of 80 tolas. | (viii.) "Seer" means a weight of 80 tolas. | |
| (ix.) "Viss" means 3·65 pounds avoirdupois. | (ix.) "Viss" means 3·65 pounds avoirdupois. | |
| (x.) "Pè" means 1·75 of an acre. | (x.) "Pè" means 1·75 of an acre. | |
| (xi.) "Opium," "Government opium," and "opium preparations," when sold in any quantity not exceeding 3 tolas in weight, shall be deemed to be sold by "retail," and when sold in larger quantities shall be deemed to be sold "wholesale." Poppy-heads, when sold in any quantity not exceeding 5 seers in weight, shall be deemed to be sold by "retail," and when sold in any larger quantities shall be deemed to be sold by "wholesale." | (xi.) "Opium," "Government opium," and "*medical* preparations," when sold in any quantity not exceeding 3 tolas in weight, shall be deemed to be sold "retail," and when sold in larger quantities shall be deemed to be sold "wholesale." Poppy-heads, when sold in any quantity not exceeding 5 seers in weight, shall be deemed to be sold "retail," and when sold in any larger quantities shall be deemed to be sold "wholesale." | |
| (xii.) "Licensed vendor," used with reference to opium or to poppy-heads, means a person to whom a license for the retail sale of opium or poppy-heads, or both, has been granted by the Deputy Commissioner under Rule 59. | (xii.) "Licensed vendor," used with reference to opium or to poppy-heads, means a person to whom a license for the sale of opium or poppy-heads, or both, *by retail* has been granted by the Deputy Commissioner under Rule 56. | |
| (xiii.) "Medical practitioner" means a person who practices medicine according to European methods, or who deals in European medicines and drugs as a means of livelihood, and to whom a license for the retail sale of opium preparations or poppy-heads, or both, for medical purposes has been granted under Rule 61 by the Deputy Commissioner. | (xiii.) "Medical practitioner" means a person who practices medicine according to European methods, or who deals in European medicines and drugs as a means of livelihood, and to whom a license has been granted by the Deputy Commissioner under Rule 58. | |
| (xiv.) "Doctor" means a person who practices medicine according to Asiatic methods as a means of livelihood, and to whom a license has been granted under Rule 61. | (xiv.) "Doctor" means a person who practises medicine according to Asiatic methods as a means of livelihood, and to whom a license has been granted *by the Deputy Commissioner* under Rule 58. | |
| (xv.) "Tattooer" means a Burman who practises tattooing of the human body according to Burmese methods, and to whom a license has been granted under Rule 61. | (xv.) "Tattooer" means a Burman who practices tattooing of the human body according to Burmese methods, and to whom a license has been granted by the *Deputy Commissioner* under Rule 58. | |
| (xvi.) "Import," "export," and "transport" have the respective meanings assigned to them in the Opium Act, 1878. | (xvi.) "Import," "export," and "transport" have the respective meanings assigned to them in the Opium Act, 1878. | |
| (xvii.) "Upper Burma-grown opium" means opium manufactured from the poppy plant grown in those parts of Upper Burma in which the cultivation of the plant is permitted. | (xvii.) "Upper Burma-grown opium" means opium manufactured from the poppy plant grown in those parts of Upper Burma in which the cultivation of the plant is permitted. | |
| (xviii.) "Civil surgeon" means a Civil surgeon or other principal medical officer of a district. | (xviii.) "Civil surgeon" means a Civil surgeon or other principal medical officer of a district. | |
| (xix.) "Burman" means any person born of parents both of whom belong to races indigenous to Burma, except Kachins, in districts in which the cultivation of the poppy is permitted.<br>Every person who ordinarily wears a dress commonly worn by persons of any race indigenous to Burma and speaks the Burmese language shall be presumed to be a Burman until the contrary is proved. | (xix.) "Burman" means any person born of parents both of whom belong to races indigenous to Burma, except *a* Kachin, *residing* in *any* district in which the cultivation of the poppy is permitted.<br>Every person who ordinarily wears a dress commonly worn by persons of any race indigenous to Burma and speaks Burmese *as his vernacular* language shall be presumed to be a Burman until the contrary is proved. | |
| (xx.) "Non-Burman" means any person who is not a Burman. | (xx.) "Non-Burman" means any person who is not a Burman. | |
| (xxi.) "Village" means a village as defined in the Lower Burma Village Act, 1889, and the Upper Burma Village Regulation, 1887. | (xxi.) "Village" means a village as defined in the Lower Burma Village Act, 1889, and the Upper Burma Village Regulation, 1887. | |
| (xxii.) "Town" means a town to which the provisions of the Lower Burma Towns Act, 1892, or the Upper Burma Towns Regulation, 1891, have been extended. | (xxii.) "Town" means *an area declared to be* a town *for the purposes* of the Lower Burma Towns Act, 1892, or the Upper Burma Towns Regulation, 1891. | |
| (xxiii.) "Headman" in the case of villages to which the Lower Burma Village Act, 1889, or the Upper Burma Village Regulation, 1887, extend means a headman as defined in the said Act and Regulation, and in the case of towns to which the Lower Burma Towns Act, 1892, or the Upper Burma Towns Regulation, 1891, extend means a headman of a ward appointed thereunder. | (xxiii.) "*Headman*" *means in the case of villages a headman as defined in the Lower Burma Village Act*, 1889, *or the Upper Burman Village Regulation*, 1887, *and in the case of towns a headman of a ward appointed under the Lower Burma Towns Act*, 1892, *or the Upper Burma Towns Regulation*, 1891, *as the case may be.* | |

APPENDIX L.

## DRAFT RULES AS RECEIVED FROM BURMA.

*Cultivation.*

2. Subject to the payment of the duty, and to the conditions laid down in the following rules, the poppy plant may be grown in the Kachin villages in the Katha, Bhamo, and Upper Chindwin districts, and in other local areas in which the Chief Commissioner may from time to time by notification in the "Burma Gazette," permit such cultivation.

3. A duty of 8 annas shall be levied for each quarter of a pè of poppy cultivation. A fraction of a quarter of a pè shall be charged as a quarter of a pè. The above duty may, with the sanction of the Commissioner of the division, be commuted to a lump-sum payment by any village or tribe, or may be remitted entirely by the Financial Commissioner.

4. The Local Government may, at any time by notification in the "Burma Gazette" giving six months' notice, enhance the rate of duty in any local area up to any rate not exceeding Re. 1 for a quarter of a pè or fraction thereof.

5. The measurement of the area under poppy cultivation shall be effected by headmen under such rules as to supervision and otherwise as the Financial Commissioner may from time to time prescribe.

*Manufacture.*

6. Opium may be manufactured on account of Government.

7. In any local area in Upper Burma in which the cultivation of the poppy plant is permitted, Upper Burma-grown opium and opium preparations therefrom may be manufactured by any person from poppy grown in such area.

8. In Upper Burma opium preparations may be manufactured by—

(i) a licensed vendor, subject to the conditions of his license;

(ii) a medical practitioner, doctor, or tattooer, subject to the conditions of his license.

9. In Lower Burma—

(i) opium preparations from Government opium may be manufactured by a licensed vendor, doctor, or tattooer whose name has been registered as herein-after provided, subject to the conditions of his license;

(ii) opium preparations may be manufactured by a medical practitioner, subject to the conditions of his license.

*Possession.*

10. In Upper Burma any person other than a Burman may possess poppy-heads not exceeding 5 seers in weight which have been bought from a cultivator in a local area in which the cultivation of the poppy plant is permitted, or from Government, or a licensed vendor, or medical practitioner, and opium and opium preparations not exceeding 3 tolas in weight which he has bought from Government, or a licensed vendor, or medical practitioner, or doctor.

11. In Lower Burma—

(i) any Burman of 25 years of age or upwards whose name has been registered and is borne on the prescribed register as herein-after provided, may, within the township in which his name is registered, or, if registered in the Rangoon Town District, within that district, possess poppy-heads not exceeding 5 seers

## DRAFT RULES AS REVISED BY THE GOVERNMENT OF INDIA.

*Cultivation.*

2. Subject to the payment of the duty, and to the conditions laid down in the following rules, the poppy plant may be grown in the Kachin villages in the Katha, Bhamo, and Upper Chindwin districts, and in other local areas in which the Chief Commissioner may from time to time by notification in the "Burma Gazette," permit such cultivation.

3. A duty of 8 annas shall be levied for each quarter of a pè of poppy cultivation. A fraction of a quarter of a pè shall be charged as a quarter of a pè. The above duty may, with the sanction of the Commissioner of the division, be commuted to a lump-sum payment by any village or tribe, or may be remitted entirely by the Financial Commissioner.

4. The local Government may, at any time by notification in the "Burma Gazette" giving six months' notice, enhance the rate of duty in any local area up to any rate not exceeding Re. 1 for a quarter of a pè or fraction thereof.

5. The measurement of the area under poppy cultivation shall be effected by headmen under such rules as to supervision and otherwise as the Financial Commissioner may from time to time prescribe.

*Manufacture.*

6. Opium may be manufactured on account of Government.

7. In any local area in Upper Burma in which the cultivation of the poppy plant is permitted, Upper Burma-grown opium and *medical* preparations therefrom may be manufactured by any *non-Burman* from poppy grown in such area.

8. (*a.*) In Upper Burma—

(i) *opium may be manufactured by a licensed vendor, subject to the conditions of his license;*

(ii) *opium and medical* preparations may be manufactured by a medical practitioner, doctor, or tattooer, subject to the conditions of his license.

(*b.*) In Lower Burma—

(i) *Government opium may be manufactured by a licensed vendor, subject to the conditions of his license;*

(ii) *Government opium and medical* preparations therefrom may be manufactured by a doctor or tattooer, subject to the conditions of his license;

(*iii*) *Opium and medical* preparations may be manufactured by a medical practitioner, subject to the conditions of his license.

*Possession.*

9. *Any person duly authorised in that behalf may possess opium, medical preparations, and poppy-heads on account of Government.*

10. *Any person may possess poppy-heads not exceeding 5 seers in weight, opium not exceeding 3 tolas in weight, and medical preparations not exceeding 6 tolas in weight, provided that he has bought the poppy-heads, opium, or medical preparations from a medical practitioner or doctor, and requires them for medical purposes only.*

11. In Upper Burma any *non-*Burman may possess poppy-heads not exceeding 5 seers in weight which have been bought from a cultivator in a local area in which the cultivation of the poppy plant is permitted, or from Government, or a licensed vendor, and opium not exceeding 3 tolas in weight which he has bought *from a cultivator in a local area in which the cultivation of the poppy plant is permitted,* or from Government, or a licensed vendor.

12. In Lower Burma—

(*i*) *any Burman whose name has been entered in, and has not been removed from, the register prescribed in Rule 24 may possess poppy-heads not exceeding 5 seers in weight and Government opium not exceeding 3 tolas in weight which he has bought from Government or from a licensed vendor.*

DRAFT RULES AS RECEIVED FROM BURMA.

in weight and Government opium and opium preparations made therefrom not exceeding 3 tolas in weight which he has bought from any officer of Government empowered to sell Government opium, or from a licensed vendor, or medical practitioner, or doctor;

(ii.) any non-Burman of 20 years of age or upwards whose name has been registered and is borne on the prescribed register as herein-after provided, may, within the township in which his name is registered, or, if registered in the Rangoon Town District, within that district, possess poppy-heads not exceeding 5 seers in weight and Government opium and opium preparations made therefrom not exceeding 3 tolas in weight which he has bought from any officer of Government specially empowered to sell Government opium, or a licensed vendor, or medical practitioner, or doctor.

12. In any local area in which the cultivation of the poppy plant is permitted, any person other than a Burman may possess any quantity of poppy-heads or opium being the produce of poppy plants grown in such local area.

13. Subject to the conditions of his license, a licensed vendor in Lower Burma whose name has been registered as herein-after provided, may possess any quantity of Government opium and poppy-heads obtained by him from any officer of Government empowered to sell Government opium or from any licensed vendor authorised to sell, and sold to him by such persons in accordance with the conditions of their licenses.

14. Subject to the conditions of his license, a licensed vendor in Upper Burma may possess any quantity of opium and opium preparations and poppy-heads obtained by him from Government, or from a licensed vendor, or medical practitioner, or doctor, and sold to him by any such person in accordance with the conditions of his license.

15. Subject to the conditions of the pass, a holder of a pass for transport, import, or export may possess the poppy-heads or opium covered by the pass.

16. Subject to the conditions of his license, a medical practitioner may possess any quantity of poppy-heads not exceeding 10 seers in weight, and of opium and of opium preparations not exceeding 1 seer in weight.

17. Subject to the conditions of his license, a doctor in Upper Burma may possess any quantity of poppy-heads not exceeding 10 seers in weight, and of opium or of opium preparations not exceeding 10 tolas in weight.

18. Subject to the conditions of his license, a doctor in Lower Burma may possess any quantity of poppy-heads not exceeding 10 seers in weight, and of Government opium or of opium preparations made therefrom not exceeding 10 tolas in weight.

19. Subject to the conditions of his license, a tattooer may possess in Upper Burma any quantity of opium and of opium preparations not exceeding 10 tolas in weight, and in Lower Burma any quantity of Government opium and of opium preparations made therefrom not exceeding 10 tolas in weight.

20. A traveller or visitor entering Upper Burma by land from the Shan States or from a country out of India may, while in Upper Burma, possess opium produced in the Shan States or out of India for the personal use of himself and attendants, and not for sale or barter, in any quantity not exceeding in weight 5 tolas for each person.

21. A horse dealer importing horses or ponies into Upper Burma from the Shan States or a country out of India may, during the period of his sojourn in Upper Burma, possess opium produced in the Shan States or out of India in any quantity not exceeding in weight 5 tolas for each horse or pony for the time being in his possession.

22. Any person specially licensed in that behalf by the Deputy Commissioner of the district in which he resides or trades may possess in Upper Burma opium and opium preparations, and in Lower Burma Government opium and opium preparations made therefrom, in such quantity and for such period as may be specified in the special license. Provided that no such special license shall be granted without the previous sanction of the Commissioner.

DRAFT RULES AS REVISED BY THE GOVERNMENT OF INDIA. APPENDIX L.

(ii.) *any non-Burman may possess poppy-heads not exceeding 5 seers in weight and Government opium not exceeding 3 tolas in weight which he has bought from Government or from a licensed vendor.*

13. In any local area in which the cultivation of the poppy plant is permitted, any *non*-Burman may possess any quantity of poppy-heads or opium being the produce of poppy plants grown in such local area, *or medical preparations manufactured therefrom.*

14. Subject to the conditions of his license, a licensed vendor in Lower Burma may possess any quantity of Government opium and poppy-heads obtained by him from Government or from any *other* licensed vendor *who has* sold *the same* to him in accordance with the conditions of *his* license.

15. Subject to the conditions of his license, a licensed vendor in Upper Burma may possess any quantity of opium and poppy-heads obtained by him from Government or from a *holder of a license for wholesale vend*, and sold to him by *such vendor* in accordance with the conditions of his license, *or from a cultivator authorised to sell the same under Rule* 50 (*ii.*).

16. Subject to the conditions of the pass, a holder of a pass for transport or import may possess the poppy-heads or opium covered by the pass.

17. Subject to the conditions of his license, a medical practitioner may possess any quantity of poppy-heads not exceeding 10 seers in weight, and *of* opium and of *medical* preparations not exceeding 1 seer in weight.

18. Subject to the conditions of his license, a doctor in Upper Burma may possess any quantity of poppy-heads not exceeding 10 seers in weight, and of opium or of *medical* preparations not exceeding 10 tolas in weight.

19. Subject to the conditions of his license, a doctor in Lower Burma may possess any quantity of poppy-heads not exceeding 10 seers in weight, and of Government opium or of *medical* preparations made therefrom not exceeding 10 tolas in weight.

20. Subject to the conditions of his license, a tattooer may possess in Upper Burma any quantity of opium and of *medical* preparations not exceeding 10 tolas in weight, and in Lower Burma any quantity of Government opium and of *medical* preparations made therefrom not exceeding 10 tolas in weight.

21. A traveller or visitor entering Burma by land from the Shan States or from a country out of India may, while in Burma, possess opium produced in the Shan States or out of India for the personal use of himself and attendants, and not for sale or barter, in any quantity not exceeding in weight 5 tolas for each person.

22. A horse dealer importing horses or ponies into Burma from the Shan States or a country out of India may, *while* in Burma, possess opium produced in the Shan States or out of India in any quantity not exceeding in weight 5 tolas for each horse or pony for the time being in his possession.

23. Any person specially licensed in that behalf by the Deputy Commissioner of the district in which he resides or trades may possess in Upper Burma opium and *medical* preparations, and in Lower Burma Government opium and *medical* preparations made therefrom, in such quantity and for such period as may be specified in the special license. Provided that no such special license shall be granted without the previous sanction of the Commissioner.

APPENDIX L.

## DRAFT RULES AS RECEIVED FROM BURMA.

*Registration of Persons in Lower Burma who are permitted to possess Government Opium.*

23. Two Registers, A. and B., in the forms prescribed in the Appendix to these rules, shall be maintained in each township of every district in Lower Burma, showing the names of all persons resident in the township who are permitted to possess Government opium. An extract of the register for each village or ward, called the village register, shall be given to the headman of the village or ward, and shall be maintained by him. A combined register for the entire district, called the district register, shall be maintained by the Deputy Commissioner.

Register A. is for Burmans only of 25 years or upwards.

Register B. is for non-Burmans only of 20 years or upwards.

24. In the Rangoon Town district the Deputy Commissioner shall exercise the powers and perform the duties assigned by these rules to a township officer in addition to those of a Deputy Commissioner.

25. On the 15th July 1893 Register A. shall be closed, and no name shall be added to it except on transfer of any registered person from one jurisdiction to another as herein-after provided, or by special order of a Deputy Commissioner made before such date as the Chief Commissioner may prescribe. But any Burman of 25 years or upwards who, after Register A. has been closed, desires to adopt the profession of doctor or tattooer may, on application in writing to the township officer or Deputy Commissioner, be registered if the headman of the village or ward in which he resides or intends to practise certifies that he is a respectable man; that he intends to adopt the profession as a means of livelihood; and that the residents of the village or ward have no objection to his possession of opium in quantity sufficient for the practice of his profession.

26. Any person whose name is borne on Register A. may at any time apply, orally or in writing, to the township officer to have his name struck off the register, and the township officer shall forthwith cause his name to be struck off the township and village register, and shall report to the Deputy Commissioner, who shall strike his name off the district register. But no such person shall be entitled to have his name restored to the register. If any person whose name is borne on Register A. is sentenced to imprisonment for six months or more, his name shall be struck off the register.

27. When any person whose name is borne on Register A. dies, the headman of the village or ward shall report his death to the township officer, who shall thereupon cause his name to be struck off the township and village register, and shall make report to the Deputy Commissioner, who shall cause his name to be struck off the district register.

28. When any person whose name is borne on Register A. intends permanently to leave the township or district, he shall inform the headman of the village or ward. The headman shall make report to the township officer, who shall thereupon give the aforesaid person, free of charge, a certified extract of the register concerning him, and shall cause his name to be struck off the township and village register, and shall report to the Deputy Commissioner. If the person aforesaid is leaving the district, the Deputy Commissioner shall strike his name off the district register. If he is changing his residence to another township of the same district, the Deputy Commissioner shall cause the district register to be corrected accordingly, and shall direct the person to report himself to the officer in charge of the township in which he intends to reside.

## DRAFT RULES AS REVISED BY THE GOVERNMENT OF INDIA.

*Registration of Persons in Lower Burma who are permitted to possess Government Opium.*

24. A register in the form prescribed in the Appendix to these rules shall be maintained in each township of every district in Lower Burma, showing the names of *Burmans* resident in the township who *desire to be registered as consumers of* opium. An extract of the register for each village or ward, called the village register, shall be given to the headman of the village or ward, and shall be maintained by him. A combined register for the entire district, called the district register, shall be maintained by the Deputy Commissioner.

*In this register shall be entered only the names of Burmans of 25 years of age or upwards. To every person whose name is entered in the register a certificate in the following form shall be given:—*

*"Certified that the name of ————, a Burman, has been entered in the register prescribed by Rule 24 of the rules framed under the Opium Act, I. of 1878, for Burma for the registration of Burmans who desire to be registered as consumers of opium, of the township of ————, and that the licensed vendor of the opium shop located at* ————, or any other licensed vendor in Lower Burma, is authorised to sell to the said ———— poppy-heads or opium in the quantities permitted by or under the said rules on the production of this certificate."*

* *Here enter the shop provided for the supply of the township.*

25. In the Rangoon Town district the Deputy Commissioner shall exercise the powers and perform the duties assigned by these rules to a township officer n addition to those of a Deputy Commissioner.

26. *When six months, or such longer period as the Chief Commissioner may prescribe by notification in the Burma Gazette, shall have elapsed from the date on which these rules come into force, the* register shall be closed, and no *new* name shall be *entered in* it, except *as* provided *below in this rule or in the subsequent rules providing for transfer of names from the register of one township or district to that of another. Provided that any Burman of 25 years of age or upwards who may have been prevented, by absence or other reasonable cause, from registering his name before the prescribed date shall be entitled to have his name registered at any time if he is otherwise eligible for registration.*

27. Any person whose name is borne on the register may at any time apply, orally or in writing, to the township officer to have his name struck off the register, and the township officer shall forthwith, *after recovering the certificate granted to him under Rule* 24, cause his name to be struck off the township and village register, and shall report to the Deputy Commissioner, who shall strike his name off the district register. But no such person shall be entitled to have his name restored to the register.

28. When any person whose name is borne on the register dies, the headman of the village or ward shall report his death to the township officer, who shall thereupon *recover and destroy the certificate granted to him under Rule* 24, cause his name to be struck off the township and village register, and make report to the Deputy Commissioner, who shall cause his name to be struck off the district register.

29. When any person whose name is borne on the register intends permanently to leave the township or district, he shall inform the headman of the village or ward. The headman shall make report to the township officer, who shall thereupon *endorse on the certificate granted to him under Rule* 24 *the words "the name of "* ———— *may be transferred to the register of township "* ————," and shall cause his name to be struck off the township and village register, and shall report to the Deputy Commissioner. If the person aforesaid is leaving the district, the Deputy Commissioner shall strike his name off the district register. If he is changing his residence to another township of the same district, the Deputy Commissioner shall cause the district register to be corrected accordingly, and shall direct the person to report himself to the officer in charge of the township in which he intends to reside.

DRAFT RULES AS RECLIVED FRCM BURMA.

29. Any person whose name has been struck off Register A. under Rule 28 may apply to the officer in charge of the township to which he has changed his residence to have his name entered in Register A., and on production by such person of a certified extract granted under Rule 28, the township officer shall, after such inquiry as he may consider necessary, cause his name to be entered in the township and village register, and shall report to the Deputy Commissioner, who shall cause his name to be entered in the district register. If a person produces before a township officer a document purporting to be a certified extract granted under Rule 28, the township officer shall, if he doubts the genuineness of the document, make such inquiries as he considers necessary, and, if he finds that the document is not genuine, shall refuse to enter the applicant's name in Register A.

30. Any person whose name is borne on Register B. may at any time apply orally or in writing to the township officer to have his name struck off the register, and the township officer shall forthwith cause his name to be struck off the township and village register, and shall report to the Deputy Commissioner, who shall strike his name off the district register.

31. When any person whose name is borne on Register B. dies, the headman of the village or ward shall report his death to the township officer, who shall thereupon cause his name to be struck off the township and village register, and shall make report to the Deputy Commissioner, who shall cause his name to be struck off the district register.

32. When any person whose name is borne on Register B. intends permanently to leave the township or district, he shall inform the headman of the village or ward. The headman shall make report to the township officer, who shall thereupon cause his name to be struck off the township and village register, and shall report to the Deputy Commissioner. If the person aforesaid is leaving the district, the Deputy Commissioner shall strike his name off the district register. If he is changing his residence to another township of the same district, the Deputy Commissioner shall cause the district register to be corrected accordingly, and shall direct the person to report himself to the officer in charge of the township in which he intends to reside.

33. Any non-Burman of 20 years or upwards may at any time apply orally or in writing to the officer in charge of the township in which he resides, or to which he has come, to have his name entered in Register B., and the township officer, if he is satisfied that the applicant is a non-Burman and is 20 years of age or upwards, shall, after ascertaining the village or ward in which such person resides, enter his name in the township register and shall cause his name to be entered in the village register, and shall make report to the Deputy Commissioner, who shall cause his name to be entered in the district register.

34. The township officer and, in the Rangoon Town district, the Deputy Commissioner, shall annually, during the months of February and March, test the entries in the registers by verifying the existence of the persons whose names are borne on the registers, and the death or removal of the persons whose names have been struck off the registers during the year, and shall, if necessary, correct the registers.

*Transport.*

35. Any person, other than a licensed vendor, may transport opium and opium preparations which he may legally possess from one place in a town or township to any other place in the same town or township, or from a shop or place in which opium is sold in accordance with the law to his place of residence.

36.—(i.) A licensed vendor or holder of a license for wholesale vend under Rule 54 may transport opium or poppy-heads—

(*a*) from one district to another ; or

(*b*) from one township to another township of the same district, under a transport pass granted in such form as the Financial Commissioner may from time to time prescribe.

(ii.) A transport pass must be obtained for each consignment.



DRAFT RULES AS REVISED BY THE GOVERNMENT OF INDIA.

APPENDIX L.

30. Any person whose name has been struck off the register under Rule 29 may apply to the officer in charge of the township to which he has changed his residence to have his name entered in the register, and on production by such person *of the certificate granted under Rule* 24, *duly endorsed under Rule* 29, the township officer shall, after such inquiry as he may consider necessary, cause his name to be entered in the township and village register, and shall report to the Deputy Commissioner, who shall cause his name to be entered in the district register. If a person produces before a township officer a document purporting to be a *certificate granted under Rule* 24, *duly endorsed under Rule* 29, the township officer shall, if he doubts the genuineness of the document, make such inquiries as he considers necessary, and, if he finds that the document is not genuine, shall refuse to enter the applicant's name in the register.

31. The township officer and, in the Rangoon Town district, the Deputy Commissioner shall annually, during the months of February and March, test the entries in the register by verifying the existence of the persons whose names are borne on the register and the death or removal of the persons whose names have been struck off the register during the year, and shall, if necessary, correct the register.

*Transport.*

32. Any person, other than a licensed vendor, *or holder of a license for wholesale vend*, may transport opium, *medical* preparations, *and poppy-heads* which he may legally possess from one place *to another*.

33.—(i.) A licensed vendor or holder of a license for wholesale vend under Rule 51 may transport under a transport pass granted in such form as the Financial Commissioner may from time to time prescribe, opium or poppy-heads—

(*a*) from one district to another ; or

(*b*) from one township to another township of the same district.

(ii.) A transport pass must be obtained for each consignment.

APPENDIX L.

DRAFT RULES AS RECEIVED FROM BURMA.

(iii.) The transport pass shall be granted—
in case (*a*), by the Deputy Commissioner of the district; and
in case (*b*), by the township officer of the township,
from which, as the case may be, the opium or poppy-heads is or are to be transported.

37.—(i.) The transport pass shall specify—
(1) the name of the consignor;
(2) the name of the person in charge of the consignment;
(3) the place from which the consigment is to be transported;
(4) the name of the consignee;
(5) the number of packages and the weight and contents of each;
(6) the destination of the consignment; and
(7) the period for which the pass shall remain in force.

Each package in the consignment shall be stamped in the presence of the officer granting the pass with his official seal across the seams.

(ii.) Such transport pass shall be granted only on production by the person applying for it of a written permission to apply for such pass—
in case (*a*), from the Deputy Commissioner of the district; and
in case (*b*), from the township officer of the township,
to which, as the case may be, the opium or poppy-heads is or are to be transported.

(iii.) In case (*a*), if the officer granting the written permission thinks fit, he may expressly permit the application to be made for transport direct to the township of destination, and in this case he shall send a copy of the written permission to the township officer of the township.

(iv.) A copy of the transport pass shall be sent—
in case (*a*) to the Deputy Commissioner of the district; and
in case (*b*) to the township officer of the township,
to which, as the case may be, the consignment is to be transported.

(v.) Every pass granted for the transport to another district of opium or poppy-heads shall show on the face of it whether it is to be presented for examination to the Deputy Commissioner of the district to which the consignment is to be transported or to the township officer of the township of destination. Such a pass may be enfaced for presentation to the township officer of the township of destination only when the written permission to apply for the pass expressly allows this. If the pass is so enfaced, the Deputy Commissioner of the district to which the consignment is being transported shall, without delay, forward on receipt the copy of the transport pass referred to in sub-rule (iv.) to the township officer of the township of destination.

(vi.) On arrival at destination the transport pass and the consignment shall be presented for examination and weighment to, and shall without delay be examined and weighed by—
in case (*a*) the officer named in this behalf on the face of the pass; and
in case (*b*) the township officer of the township
to which the consignment has been transported.

38. Any Deputy Commissioner may extend the period for which a transport pass under Rule 36 has been granted upon application for such extension by the person in charge of the consignment of opium or poppy-heads covered by the pass. Provided that—
(i) due cause satisfactory to such Deputy Commissioner be shown for such extension; and
(ii) the package or packages of the consignment is or are intact.

Any extension so granted shall be endorsed upon the pass by the Deputy Commissioner granting it.

39. An officer granting a transport pass may make it a condition of the pass that the bulk of the consignment shall not be broken in transit.

If no such condition is made the holder of a license for wholesale vend under Rule 54, who is transporting a consignment under transport pass obtained in accordance with Rule 36, may break bulk in transit for the purpose of effecting, within the area specified in his license, a sale by wholesale of the whole or part of the opium or poppy-heads covered by the said pass: Provided that such sale shall be recorded and attested on the transport pass by an officer not below the rank of a

DRAFT RULES AS REVISED BY THE GOVERNMENT OF INDIA.

(iii.) The transport pass shall be granted—
in case (*a*), by the Deputy Commissioner of the district; and
in case (*b*), by the township officer of the township,
from which, as the case may be, the opium or poppy-heads is or are to be transported.

34.—(i.) The transport pass shall specify—
(1) the name of the consignor;
(2) the name of the person in charge of the consignment;
(3) the place from which the consignment is to be transported;
(4) the name of the consignee;
(5) the number of packages and the weight and contents of each;
(6) the destination of the consignment; and
(7) the period for which the pass shall remain in force.

Each package in the consignment shall be stamped in the presence of the officer granting the pass with his official seal across the seams.

(ii.) Such transport pass shall be granted only on production by the person applying for it of a written permission to apply for such pass—
in case (*a*), from the Deputy Commissioner of the district; and
in case (*b*), from the township officer of the township,
to which, as the case may be, the opium or poppy-heads is or are to be transported.

(iii.) In case (*a*), if the officer granting the written permission thinks fit, he may expressly permit the application to be made for transport direct to the township of destination, and in this case he shall send a copy of the written permission to the township officer of the township.

(iv.) A copy of the transport pass shall be sent—
in case (*a*) to the Deputy Commissioner of the district; and
in case (*b*) to the township officer of the township,
to which, as the case may be, the consignment is to be transported.

(v.) Every pass granted for the transport to another district of opium or poppy-heads shall show on the face of it whether it is to be presented for examination to the Deputy Commissioner of the district to which the consignment is to be transported or to the township officer of the township of destination. Such a pass may be enfaced for the presentation to the township officer of the township of destination only when the written permission to apply for the pass expressly allows this. If the pass is so enfaced, the Deputy Commissioner of the district to which the consignment is being transported shall, without delay, forward on receipt the copy of the transport pass referred to in sub-rule (iv.) to the township officer of the township of destination.

(vi.) On arrival at destination the transport pass and the consignment shall be presented for examination and weighment to, and shall without delay be examined and weighed by—
in case (*a*) the officer named in this behalf on the face of the pass; and
in case (*b*) the township officer of the township
to which the consignment has been transported.

35. Any Deputy Commissioner may extend the period for which a transport pass under Rule 33 has been granted upon application for such extension by the person in charge of the consignment of opium or poppy-heads covered by the pass. Provided that—
(i) due cause satisfactory to such Deputy Commissioner be shown for such extension; and
(ii) the package or packages of the consignment is or are intact.

Any extension so granted shall be endorsed upon the pass by the Deputy Commissioner granting it.

36. An officer granting a transport pass may make it a condition of the pass that the bulk of the consignment shall not be broken in transit.

If no such condition is made, the holder of a license for wholesale vend under Rule 51, who is transporting a consignment under transport pass obtained in accordance with Rule 33, may break bulk in transit for the purpose, of effecting, within the area specified in his license a sale by wholesale of the whole or part of the opium or poppy-heads covered by the said pass: Provided that such sale shall be recorded and attested on the transport pass by an officer not below the rank of

DRAFT RULES AS RECEIVED FROM BURMA.

township officer. An officer attesting a sale shall re-seal the packages as required by Rule 37 after re-examining and re-weighing them.

On all Upper Burma-grown opium or poppy-heads transported from a local area in which the cultivation of the poppy plant is permitted to a district or township in which such cultivation is not permitted, there shall be levied the same duty as may for the time being be leviable on opium or poppy-heads imported by land into Burma.

*Import.*

40. Government may import opium and poppy-heads on its own account.

41. In Upper Burma a Shan or foreign horse-dealer importing horses or ponies into Upper Burma may import into Upper Burma opium produced in the Shan States or out of India in any quantity not exceeding 5 tolas for each horse or pony in his possession.

42. A Shan or foreign traveller or visitor entering Upper Burma by land from the Shan States or from a country out of India may import into Upper Burma opium produced in the Shan States or out of India for the personal use of himself and his attendants, and not for sale or barter, in any quantity not exceeding in weight 5 tolas for each such person.

43.—(i.) Subject to the payment of the duty which may for the time being be imposed by the Governor General in Council, opium or poppy-heads produced out of India may be imported by land into districts of Upper Burma by a licensed vendor or holder of a license for wholesale vend under and subject to the conditions of an import pass granted in such form as the Financial Commissioner may from time to time prescribe.

(ii.) An import pass must be obtained for each importation.

(iii.) Opium or poppy-heads imported into Upper Burma under a pass shall be taken as soon as possible to the opium warehouse or treasury office of the district into which the opium or poppy-heads is or are first imported.

(iv.) The import pass shall be granted by the Deputy Commissioner of the district into which the opium or poppy-heads is or are imported, or by some officer authorised by him to grant such passes.

(v.) The import pass shall specify—
(1) the name of the importer;
(2) the name of the person in charge of the importation;
(3) the route by which the importation is to be brought;
(4) the number of packages, and the weight and contents of each;
(5) the warehouse or treasury to which the opium or poppy-heads must be taken;
(6) the period for which the pass shall remain in force; and
(7) the amount of duty paid or payable.

(vi.) A copy of every import pass granted by an officer, other than the Deputy Commissioner of the district, shall be forthwith sent by the officer granting it to the Deputy Commissioner.

44. On arrival at the opium warehouse or treasury, the opium or poppy-heads shall be examined and weighed and compared with the pass by the officer in charge of the warehouse or treasury, who shall retain the pass and give the person bringing the opium or poppy-heads a receipt for the same in such form as the Financial Commissioner may prescribe.

45. No opium shall be removed from an opium warehouse or treasury until the full duty payable on it has been paid.

The officer in charge of an opium warehouse or treasury shall report to the Deputy Commissioner of the district the arrival of each importation, and shall send him the pass under which the opium or poppy-heads has or have been imported as soon as possible after the arrival of each importation.

46. The officer in charge of an opium warehouse or treasury shall keep a register of arrivals, deliveries, and other transactions under his charge in such form as the Financial Commissioner may from time to time prescribe.



DRAFT RULES AS REVISED BY THE GOVERNMENT OF INDIA. APPENDIX I.

a township officer. An officer attesting a sale shall re-seal the packages as required by Rule 34 after re-examing and re-weighing them.

On all Upper Burma-grown opium or poppy-heads transported from a local area in which the cultivation of the poppy plant is permitted to a district or township in which such cultivation is not permitted, there shall be levied the same duty as may for the time being be leviable on opium or poppy-heads imported by land into Burma.

*Import.*

37. Government may import opium, *medical preparations*, and poppy-heads on its own account.

38. A Shan or foreign horse-dealer importing horses or ponies into Burma may import into Burma opium produced in the Shan States or out of India in any quantity not exceeding 5 tolas for each horse or pony in his possession.

39. A Shan or foreign traveller or visitor entering Burma by land from the Shan States or from a country out of India may import into Burma opium produced in the Shan States or out of India for the personal use of himself and his attendants, and not for sale or barter, in any quantity not exceeding in weight 5 tolas for each such person.

40.—(i.) Subject to the payment of the duty which may for the time being be imposed by the Governor General in Council, opium or poppy-heads produced out of India may be imported by land into Upper Burma by a licensed vendor or holder of a license for wholesale vend under and subject to the conditions of an import pass granted in such form as the Financial Commissioner may from time to time prescribe.

(ii.) An import pass must be obtained for each importation.

(iii.) Opium or poppy-heads imported into Upper Burma under a pass shall be taken as soon as possible to the opium warehouse or treasury office of the district into which the opium or poppy-heads is or are first imported.

(iv.) The import pass shall be granted by the Deputy Commissioner of the district into which the opium or poppy-heads is or are imported, or by some officer authorised by him to grant such passes.

(v.) The import pass shall specify—
(1) the name of the importer;
(2) the name of the person in charge of the importation;
(3) the route by which the importation is to be brought;
(4) the number of packages and the weight and contents of each;
(5) the warehouse or treasury to which the opium or poppy-heads must be taken;
(6) the period for which the pass shall remain in force; and
(7) the amount of duty paid or payable.

(vi.) A copy of every import pass granted by an officer, other than the Deputy Commissioner of the district, shall be forthwith sent by the officer granting it to the Deputy Commissioner.

41. On arrival at the opium warehouse or treasury, the opium or poppy-heads shall be examined and weighed and compared with the pass by the officer in charge of the warehouse or treasury, who shall retain the pass and give the person bringing the opium or poppy-heads a receipt for the same in such form as the Financial Commissioner may prescribe.

42. No opium shall be removed from an opium warehouse or treasury until the full duty payable on it has been paid.

The officer in charge of an opium warehouse or treasury shall report to the Deputy Commissioner of the district the arrivalof each importation, and shall send him the pass under which the opium or poppy-heads has or have been imported as soon as possible after the arrival of each importation.

43. The officer in charge of an opium warehouse or treasury shall keep a register of arrivals, deliveries, and other transactions under his charge in such form as the Financial Commissioner may from time to time prescribe.

APPENDIX L.

| DRAFT RULES AS RECEIVED FROM BURMA. | DRAFT RULES AS REVISED BY THE GOVERNMENT OF INDIA. |
|---|---|
| 47. Opium, opium preparations, and poppy-heads produced out of India, and not exceeding 1 seer in weight in the case of opium and opium preparations and 10 seers in weight in the case of poppy-heads may be imported by sea by a medical practitioner holding a license under Rule 61. | 44. Opium, *medical* preparations, and poppy-heads produced out of India, and not exceeding 1 seer in weight in the case of opium and *medical* preparations and 10 seers in weight in the case of poppy-heads may be imported by sea by a medical practitioner holding a license under Rule 58. |
| *Export.* | *Export.* |
| 48. Government may export opium and poppy-heads on its own account. | 45. Government may export opium, *medical preparations*, and poppy-heads on its own account. |
| *Further general Provisions regarding Opium and Poppy-heads in transit.* | *Further general Provisions regarding Opium and Poppy-heads in transit.* |
| 49. Every Deputy Commissioner and other revenue officer not below the rank of a myoôk, every police officer not below the rank of a head constable, and every customs officer not below the rank of a preventive officer is authorised to detain, so long as may be reasonably necessary for the inspection of the same, and to inspect any consignment of opium or poppy-heads in transit passing through his jurisdiction, and to call for production of the pass under which such opium or poppy-heads is or are transported, imported, or exported. | 46. Every Deputy Commissioner and other revenue officer not below the rank of a myoôk, every police officer not below the rank of a head constable, and every customs officer not below the rank of a preventive officer is authorised to detain, so long as may be reasonably necessary for the inspection of the same, and to inspect any consignment of opium or poppy-heads in transit passing through his jurisdiction, and to call for production of the pass under which such opium or poppy-heads is or are transported or imported. |
| 50. No railway administration or steamboat company shall receive or convey opium or poppy-heads not covered and accompanied by a pass issued by an officer competent under these rules to grant the same, or shall convey opium or poppy-heads otherwise than in the immediate custody of its own officers to the station or landing-place at which, according to the route prescribed in such pass, it should leave the railway or vessel. Opium or poppy-heads in transit by railway or steamboat may be detained so long as may be reasonably necessary for the examination of the same, and the weight of each package and the number (when there are more than one) of the packages may be verified at any railway station or landing-place at which the Chief Commissioner may, either generally or specially, direct such detention or examination. | 47. No railway administration or steamboat company shall receive or convey opium or poppy-heads not covered and accompanied by a pass issued by an officer competent under these rules to grant the same, or shall convey opium or poppy-heads otherwise than in the immediate custody of its own officers to the station or landing-place at which, according to the route prescribed in such pass, it should leave the railway or vessel. Opium or poppy-heads in transit by railway or steamboat may be detained so long as may be reasonably necessary for the examination of the same, and the weight of each package and the number (when there are more than one) of the packages may be verified at any railway station or landing-place at which the Chief Commissioner may, either generally or specially, direct such detention or examinaton. |
| 51.—(i.) On weighment of transported opium on its arrival at its destination, or by an officer attesting a sale during transit, an allowance for dryage may be made by the officer making the weighment up to such extent as the Financial Commissioner may from time to time prescribe by notification in the "Burma Gazette." | 48.—(i.) On weighment of transported opium on its arrival at its destination, or by an officer attesting a sale during transit, an allowance for dryage may be made by the officer making the weighment up to such extent as the Financial Commissioner may from time to time prescribe by notification in the "Burma Gazette." |
| (ii.) If on inspection of a consignment under Rule 44 orRule 49, or on the arrival of a consignment at destination, any deficiency is found that cannot be accounted for by dryage or by any sale by wholesale as permitted by Rule 39, the fact shall be reported to the Deputy Commissioner of the district. | (ii.) If on inspection of a consignment under Rule 41 or Rule 46, or on the arrival of a consignment at destination, any deficiency is found that cannot be accounted for by dryage or by any sale by wholesale as permitted by Rule 36, the fact shall be reported to the Deputy Commissioner of the district. |
| *Wholesale Sale.* | *Wholesale Sale.* |
| 52. In Lower Burma Government opium in quantitees not less than 10 tolas and poppy-heads in quantities not less than 5 seers in weight may be sold by one licensed vendor to another, and by Deputy Commissioners, township, and treasury officers, and by such other Government officers as may be specially empowered by the Financial Commissioner so to do, to any licensed vendor, or medical practitioner, or licensed doctor, or tattooer. | 49. In Lower Burma Government opium in quantities *exceeding* 3 tolas and poppy-heads in quantities *exceeding* 5 seers in weight may be sold by one licensed vendor to another, and by Deputy Commissioners, township, and treasury officers, and by such other Government officers as may be specially empowered by the Financial Commissioner so to do, to any licensed vendor, or medical practitioner, or doctor, or tattooer. |
| 53.—(i.) In Upper Burma opium in quantities not less than 10 tolas or poppy-heads in quantities not less than 5 seers in weight may be sold, under such conditions as the Financial Commissioner may prescribe, by Deputy Commissioners of districts or township officers to any licensed vendor, to any holder of a license for wholesale vend, to any medical practitioner, to any licensed doctor, and to any tattooer. | 50.—(i.) In Upper Burma opium in quantities *exceeding* 3 tolas or poppy-heads in quantities *exceeding* 5 seers in weight may be sold, under such conditions as the Financial Commissioner may prescribe, by Deputy Commissioners of districts or township officers to any licensed vendor, to any holder of a license for wholesale vend, to any medical practitioner, to any doctor, and to any tattooer. |
| (ii.) In local areas in Upper Burma in which the cultivation of the poppy plant is permitted, a cultivator may sell to any person other than a Burman any quantity of opium or poppy-heads the produce of his cultivation. | (ii.) In local areas in Upper Burma in which the cultivation of the poppy plant is permitted, a cultivator may sell to any *non*-Burman any quantity of opium or poppy-heads the produce of his cultivation. |
| (iii.) Subject to the conditions of his license, a holder of a license for wholesale vend in Upper Burma may sell opium in quantities not less than 10 tolas or poppy-heads in quantities not less than 5 seers to Government, or to a licensed vendor, or to a holder of a license for wholesale vend, or to a medical practitioner, or to a licensed doctor, or tattooer. | (iii.) Subject to the conditions of his license, a holder of a license for wholesale vend in Upper Burma may sell opium in quantities *exceeding* 3 tolas or poppy-heads in quantities *exceeding* 5 seers to Government, or to a licensed vendor, or to a holder of a license for wholesale vend, or to a medical practitioner, or to a doctor, or tattooer. |

DRAFT RULES AS RECEIVED FROM BURMA.

54. Subject to the payment of the fee for the time being prescribed under Rule 55 and to the conditions laid down in the Opium Act, 1878, and in these rules, a Commissioner of a division in Upper Burma may grant to any person other than a Burman a license for the wholesale vend of opium and poppy-heads within his division or any part thereof.

55. The Financial Commissioner may, with the previous sanction of the Chief Commissioner, fix the fee to be paid in each district for such a license, and may from time to time, subject to the same sanction, alter, in the case of any district or districts, the fee so fixed.

56. Such license shall specify the district or districts in which sale of opium and poppy-heads may be made under it. It shall be in force from the date on which it is issued until the 1st April next following such date, and it shall then be returned to the Commissioner who issued it.

*Retail Sale.*

57.—(i.) A Deputy Commissioner within his district, or a township officer within his township, or any other officer of Government specially empowered by the Financial Commissioner, may sell by retail, at such price as the Financial Commissioner may fix, Government opium or poppy-heads to any person in Lower Burma who is permitted to possess opium.

(ii.) Subject to the conditions of his license, a licensed vendor may sell by retail Government opium or poppy-heads to any person in Lower Burma who is permitted to possess opium, and opium or poppy-heads to any person other than a Burman in Upper Burma.

(iii.) Subject to the conditions of his license, a medical practitioner may sell by retail opium preparations or poppy-heads to any person for medical purposes only.

(iv.) Subject to the conditions of his license, a doctor in Upper Burma may sell by retail opium preparations or poppy-heads to any person for medical purposes only.

(v.) Subject to the conditions of his license, a doctor in Lower Burma may sell by retail opium preparations made from Government opium to any person for medical purposes only.

58. Unless the Financial Commissioner otherwise specially direct, a license for retail sale shall be granted for one year only.

59.—(i.) Such limited number of shops in Upper Burma for the retail sale of opium or poppy-heads, or both, and in Lower Burma for the retail sale of Government opium or poppy-heads, or both, as the Financial Commissioner may from time to time determine may be allowed in each district, and the exclusive right of selling opium or poppy-heads by retail at one or more of these shops, under a license to be granted by the Deputy Commissioner, may be sold by or under the orders of the Deputy Commissioner before the commencement of each official year by public auction, or in such other mode as the Financial Commissioner, with the sanction of the Local Government, may direct. The Deputy Commissioner shall not be bound to accept the highest or any other bid. But if he refuses to accept any bid, he shall record his reasons for such refusal in writing. He shall not be bound to inform any bidder of his reasons for refusing his bid.

(ii.) Such sale, whether by auction or otherwise, shall not be deemed to be complete until it has been confirmed by the Commissioner of the division. If the Commissioner declines to confirm the sale, he may order a fresh sale, or he may authorise the Deputy Commissioner to grant a license to any person to carry on the retail vend on behalf of Government in the whole or in any part of a district.

60. Every person taking out a license for retail vend under Rule 59 shall sign a counterpart of the same in token of an engagement by him to duly observe and perform all the conditions expressed in the said license and in these rules and shall give such security for the performance of his engagement or make such deposit in lieu of security as the Deputy Commissioner may require.

61. A Deputy Commissioner may grant a license—

(*a*) to any medical practitioner for the retail vend of opium preparations or poppy-heads, or both, for medical purposes only;

DRAFT RULES AS REVISED BY THE GOVERNMENT OF INDIA. APPENDIX L.

51. Subject to the payment of the fee for the time being prescribed under Rule 52 and to the conditions laid down in the Opium Act, 1878, and in these rules, a Commissioner of a division in Upper Burma may grant to any *non*-Burman a license for the wholesale vend of opium and poppy-heads within his division or any part thereof.

52. The Financial Commissioner may, with the previous sanction of the Chief Commissioner, fix the fee to be paid in each district for such a license, and may from time to time, subject to the same sanction, alter, in the case of any district or districts, the fee so fixed.

53. Such license shall specify the district or districts in which sale of opium and poppy-heads may be made under it. It shall be in force from the date on which it is issued until the 1st April next following such date, and it shall then be returned to the Commissioner who issued it.

*Retail Sale.*

54.—(i.) A Deputy Commissioner within his district, or a township officer within his township, or any other officer of Government specially empowered by the Financial Commissioner, may sell by retail, at such price as the Financial Commissioner may fix, Government opium or poppy-heads to any person in Lower Burma who is permitted to possess opium.

(ii.) Subject to the conditions of his license, a licensed vendor may sell by retail Government opium or poppy-heads to any person in Lower Burma who is permitted to possess opium, and opium or poppy-heads to any *non*-Burman in Upper Burma.

(iii.) Subject to the conditions of his license, a medical practitioner may sell by retail *opium, medical* preparations, or poppy-heads to any person for medical purposes only.

(iv.) Subject to the conditions of his license, a doctor in Upper Burma may sell by retail *opium, medical* preparations, or poppy-heads to any person for medical purposes only.

(v.) Subject to the conditions of his license, a doctor in Lower Burma may sell by retail Government *opium, medical* preparations therefrom, *or poppy-heads* to any person for medical persons only.

55. Unless the Financial Commissioner otherwise specially direct, a license for sale *by retail* shall be granted for one year only.

56.—(i.) Such limited number of shops in Upper Burma for the sale *by retail* of opium or poppy-heads, or both, and in Lower Burma for the sale *by retail* of Government opium or poppy-heads or both, as the Financial Commissioner may from time to time determine may be allowed in each district, and the exclusive right of selling opium or poppy-heads by retail at one or more of these shops, under a license to be granted by the Deputy Commissioner, may be sold by or under the orders of the Deputy Commissioner before the commencement of each official year by public auction, or in such other mode as the Financial Commissioner, with the sanction of the Local Government, may direct. The Deputy Commissioner shall not be bound to accept the highest or any other bid. But if he refuses to accept any bid, he shall record his reasons for such refusal in writing. He shall not be bound to inform any bidder of his reasons for refusing his bid.

(ii.) Such sale, whether by auction or otherwise, shall not be deemed to be complete until it has been confirmed by the Commissioner of the division. If the Commissioner declines to confirm the sale, he may order a fresh sale, or he may authorise the Deputy Commissioner to grant a license to any person to carry on the *sale by retail* on behalf of Government in the whole or in any part of a district.

57. Every person taking out a license for *sale by retail* under Rule 56 shall sign a counterpart of the same in token of an engagement by him to duly observe and perform all the conditions expressed in the said license and in these rules, and shall give such security for the performance of his engagement or make such deposit in lieu of security as the Deputy Commissioner may require.

58. A Deputy Commissioner may grant a license—

(*a*) to any medical practitioner for the *sale by retail* of *opium, medical* preparations, or poppy-heads, *or all or any of them,* for medical purposes only;

APPENDIX L.

DRAFT RULES AS RECEIVED FROM BURMA.

(*b*) to any doctor in Upper Burma for the retail vend of opium preparations or poppy-heads, or both, for medical purposes only;

(*c*) to any doctor in Lower Burma for the retail vend of opium preparations made from Government opium or poppy-heads, or both, for medical purposes only;

(*d*) to any tattooer in Upper Burma for the possession of such quantity of opium or opium preparations, not exceeding 10 tolas in weight, as may be necessary for the ordinary practice of his profession, to be used only for tattooing purposes;

(*e*) to any tattooer in Lower Burma for the possession of such quantity of Government opium or opium preparations made therefrom, not exceeding 10 tolas in weight, as may be necessary for the ordinary practice of his profession, to be used only for tattooing purposes.

62. Every person to whom a license is granted under Rule 61 for the retail sale of opium or poppy-heads, or both, shall pay for his license such fee as may from time to time be fixed with the sanction of the Financial Commissioner, or a fee regulated in such manner and in accordance with such rules as the Financial Commissioner may prescribe, and the fee shall be specified in the license and shall be payable in such instalments, and the instalment shall be payable at such times and places as the Financial Commissioner may direct.

63.—(i.) A license for retail vend of opium or poppy-heads, or both, granted under Rule 59 may be re-called by the Deputy Commissioner if the holder violates any of the provisions of the Opium Act, 1878, or of the rules made thereunder, or any condition entered in the license, or if the holder of the license is convicted of breach of the peace, or of any other criminal offence during the term of the license.

(ii.) If the license is recalled for any of these causes, the holder will have no claim to any compensation whatever, or to refund of any duty or instalment of duty already paid, or to remission of any sum due from him to Government.

But it shall be in the discretion of the Deputy Commissioner to make such compensation, refund, or remission as he may think right.

(iii.) If the Deputy Commissioner desires to recall a license before expiry of its term for any cause not specified in sub-rule (i.) he may do so, subject to the conditions that—

(*a*) he shall give 15 days' previous notice of his intention to recall the license, and shall remit a sum equal to the duty for 15 days; or

(*b*) if notice be not given, he shall remit a sum equal to the duty for 15 days, and shall also make such further compensation in consideration of want of notice as the Commissioner may think fit.

64. A person who has been granted a license for the retail vend of opium or poppy-heads, or both, under Rule 59 may surrender his license on giving one month's notice to the Deputy Commissioner and on paying such fine, not exceeding the amount of duty for six months, or the amount of the loss caused to Government by the surrender as the Deputy Commissioner may adjudge. If the Deputy Commissioner is satisfied that the reason for surrendering the license is adequate, he may, with the consent of the Financial Commissioner, remit the fine.

65. The Financial Commissioner may from time to time fix the maximum and minimum price at which in any district holders of licenses for retail vend may sell opium or poppy-heads to the public.

If such maximum and minimum prices are fixed, they shall be specified in the license.

*Manner in which Retail Sales are to be made in Lower Burma.*

66. In every township and in the Rangoon Town district the retail vendor of opium shall be furnished with copies of Registers A. and B. of persons who are permitted to possess opium in that township or district.

DRAFT RULES AS REVISED BY THE GOVERNMENT OF INDIA.

(*b*) to any doctor in Upper Burma for the *sale by retail* of *opium*, *medical* preparations, or poppy-heads, *or all or any of them*, for medical purposes only;

(*c*) to any doctor in Lower Burma for the *sale by retail* of *Government opium*, *medical* preparations therefrom, or poppy-heads, or *all or any of them*, for medical purposes only;

(*d*) to any tattooer in Upper Burma for the possession of such quantity of opium or *medical* preparations, not exceeding 10 tolas in weight, as may be necessary for the ordinary practice of his profession, to be used only for tattooing purposes;

(*e*) to any tattooer in Lower Burma for the possession of such quantity of Government opium or *medical* preparations therefrom, not exceeding 10 tolas in weight, as may be necessary for the ordinary practice of his profession, to be used only for tattooing purposes.

59. Every person to whom a license is granted under Rule 58 for the sale *by retail* of opium *or medical preparations*, or poppy-heads, *or all or any of them*, shall pay for his license such fees as may from time to time be fixed with the sanction of the Financial Commissioner, or a fee regulated in such manner and in accordance with such rules as the Financial Commissioner may prescribe, and the fee shall be specified in the license and shall be payable in such instalments, and the instalments shall be payable at such times and places as the Financial Commissioner may direct.

60.—(i.) A license for *sale by retail* of opium or poppy-heads, or both, granted under Rule 56 may be recalled by the Deputy Commissioner if the holder violates any of the provisions of the Opium Act, 1878, or of the rules made thereunder, or any condition entered in the license, or if the holder of the license is convicted of breach of the peace, or of any other criminal offence during the term of the license.

(ii.) If the license is recalled for any of these causes, the holder will have no claim to any compensation whatever, or to refund of any duty or instalment of duty already paid, or to remission of any sum due from him to Government.

But it shall be in the discretion of the Deputy Commissioner to make such compensation, refund, or remission as he may think right.

(iii.) If the Deputy Commissioner desires to recall a license before expiry of its term for any cause not specified in sub-rule (i.), he may do so, subject to the conditions that—

(*a*) he shall give 15 days' previous notice of his intention to recall the license, and shall remit a sum equal to the duty for 15 days; or

(*b*) if notice be not given, he shall remit a sum equal to the duty for 15 days, and shall also make such further compensation in consideration of want of notice as the Commissioner may think fit.

61. A person who has been granted a license for the *sale by retail* of opium or poppy-heads, or both, under Rule 56 may surrender his license on giving one month's notice to the Deputy Commissioner, and on paying such fine, not exceeding the amount of duty for six months, or the amount of the loss caused to Government by the surrender, as the Deputy Commissioner may adjudge. If the Deputy Commissioner is satisfied that the reason for surrendering the license is adequate, he may, with the consent of the Financial Commissioner, remit the fine.

62. The Financial Commissioner may from time to time fix the maximum and minimum price at which in any district holders of licenses for *sale by retail* may sell opium or poppy-heads to the public.

If such maximum and minimum prices are fixed, they shall be specified in the license.

*Manner in which Retail Sales are to be made in Lower Burma.*

63. In every township and in the Rangoon Town district the retail vendor of opium shall be furnished with a copy of the register of *Burmans registered as consumers of* opium in that township or district. *A vendor may sell opium and poppy-heads within the prescribed limits of quantities—*

(*a*) *to non-Burmans;*

(*b*) *to Burmans who produce certificates under Rule* 24.

*If any Burman produces a certificate the name in*

DRAFT RULES AS RECEIVED FROM BURMA.

67. Every retail vendor, whether official or licensed vendor, shall keep a daily account of sales of opium in the forms prescribed in the Appendix to these rules, and shall record therein the amount of opium daily sold to each person.

*Disposal of Articles remaining with a licensed Vendor after expiration of his Lease or License.*

68. If any person who has been a licensed vendor, or holder of a license for wholesale vend under Rule 54, has in his possession, on the expiration of his license, any opium or poppy-heads which he is unable to dispose of to the satisfaction of the Deputy Commissioner by private sale to other licensed vendors or holders of licenses for wholesale vend under Rule 54, or to a medical practitioner, he shall surrender the same to the Deputy Commissioner or to the officer in charge of the excise revenue.

And the incoming licensed vendor or holder of a license for wholesale vend under Rule 54, or, if the license has not been renewed, any license vendor or holder of a license for wholesale vend under Rule 54 within the district, shall, on the requisition of the Deputy Commissioner, be bound, under penalty, if the Deputy Commissioner sees fit, of forfeiting his license, to buy the opium or poppy-heads, as the case may be, at such price as the Deputy Commissioner may adjudge, and in any quantity not exceeding that which the Deputy Commissioner may determine to be ordinarily saleable in two months by the person in whose favour the license has been renewed, or by the licensed vendor, or holder of a license for wholesale vend under Rule 54, as the case may be.

Provided that, if the opium or poppy-heads, or any part thereof, be declared by the civil surgeon to be unfit for use, the Deputy Commissioner shall cause it or them, or that part, to be destroyed.

*Disposal of things Confiscated.*

69.—(i.) All things confiscated under the Opium Act, 1878, except opium, poppy-heads, and the preparations and admixtures provided for in clause (iv.) of this rule, shall be disposed of by the Deputy Commissioner by public auction.

(ii.) Opium so confiscated shall be sent for examination to the civil surgeon, and, if declared by him to be fit for use, shall be disposed of in such manner as the Financial Commissioner may by general or special order direct. If declared to be unfit for use, it shall be immediately destroyed in the presence of the Deputy Commissioner or some other officer deputed by him for the purpose. Such officer shall not be below the rank of a township officer.

(iii.) Poppy-heads so confiscated shall be disposed of as may be directed by the Deputy Commissioner or the officer in charge of the excise revenue of the district in which the confiscation is made.

(iv.) All preparations and admixtures of opium or of the poppy not included in the definition of "opium" or of "opium preparations" in these rules shall, when so confiscated, be immediately destroyed.

*Rewards to be paid out of the proceeds of Fines and Confiscations.*

70.—(i.) Any magistrate convicting an offender under section 9, or any magistrate or other authorised officer ordering the confiscation of anything under section 12 of the Opium Act, 1887, may grant, in such proportions as he thinks fit, to any person or persons who have contributed to the conviction of the offender or to the seizure of the thing or things confiscated, a reward or rewards not exceeding in the aggregate the value of the things confiscated, plus the amount of any fine imposed.

(ii.) If in any case the fine is not realised, or is only realised in part, or if the value of the confiscated articles is not realised, or is only realised in part, and if the total sum realised appears to the convicting magistrate or to the magistrate or officer ordering confiscation, as the case may be, to be insufficient for

DRAFT RULES AS REVISED BY THE GOVERNMENT OF INDIA. APPENDIX I.

*which is not included in the extract from the register received by the licensed vendor, he should at once report the sale and the particulars of the certificate produced to the Deputy Commissioner for such inquiry as that officer may consider necessary.*

64. Every retail vendor, whether official or licensed vendor, shall keep a daily account of sales of opium in the forms prescribed in the Appendix to these rules, and shall record therein the amount of opium daily sold to each person.

*Disposal of Articles remaining with a licensed Vendor after expiration of his License.*

65. If any person who has been a licensed vendor or a holder of a license for wholesale vend, under Rule 51, has in his possession, on the expiration of his license, any opium or poppy-heads which he is unable to dispose of to the satisfaction of the Deputy Commissioner by private sale to other licensed vendors or holders of licenses for wholesale vend under Rule 51, or to a medical practitioner, he shall surrender the same to the Deputy Commissioner or to the officer in charge of the excise revenue.

And the incoming licensed vendor or holder of a license for wholesale vend under Rule 51, or, if the license has not been renewed, any licensed vendor or holder of a license for wholesale vend under Rule 51 within the district, shall, on the requisition of the Deputy Commissioner, be bound, under penalty, if the Deputy Commissioner sees fit, of forfeiting his license, to buy the opium or poppy-heads, as the case may be, at such price as the Deputy Commissioner may adjudge, and in any quantity not exceeding that which the Deputy Commissioner may determine to be ordinarily saleable in two months by the person in whose favour the license has been renewed, or by the licensed vendor, or holder of a license for wholesale vend under Rule 51 as the case may be.

Provided that, if the opium or poppy-heads, or any part thereof, be declared by the civil surgeon to be unfit for use, the Deputy Commissioner shall cause it or them, or that part, to be destroyed.

*Disposal of things Confiscated.*

66.—(i.) All things confiscated under the Opium Act, 1878, except opium, *medical preparations*, poppy-heads, and the preparations and admixtures provided for in clause (iv.) of this rule, shall be disposed of by the Deputy Commissioner by public auction.

(ii.) Opium *and medical preparations* so confiscated shall be sent for examination to the civil surgeon, and, if declared by him to be fit for use, shall be disposed of in such manner as the Financial Commissioner may by general or special order direct. If declared to be unfit for use, it *or they* shall be immediately destroyed in the presence of the Deputy Commissioner or some other officer deputed by him for the purpose. Such officer shall not be below the rank of a township officer.

(iii.) Poppy-heads so confiscated shall be disposed of as may be directed by the Deputy Commissioner or the officer in charge of the excise revenue of the district in which the confiscation is made.

(iv.) All preparations and admixtures of opium or of the poppy not included in the definition of "opium" or of "*medical* preparations" in these rules shall, when so confiscated, be immediately destroyed.

*Rewards to be paid out of the proceeds of Fines and Confiscations.*

67.—(i.) Any magistrate convicting an offender under section 9, or any magistrate or other authorised officer ordering the confiscation of anything under section 12 of the Opium Act, 1878, may grant, in such proportion as he thinks fit, to any person or persons who have contributed to the conviction of the offender or to the seizure of the thing or things confiscated, a reward or rewards not exceeding in the aggregate the value of the things confiscated, plus the amount of any fine imposed.

(ii.) If in any case the fine is not realised, or is only realised in part, or if the value of the confiscated articles is not realised, or is only realised in part, and if the total sum realised appears to the convicting magistrate or to the magistrate or officer ordering confiscation, as the case may be, to be insufficient for

APPENDIX L.

DRAFT RULES AS RECEIVED FROM BURMA.

the purpose of rewarding the person or persons who have contributed to the conviction of the offender or to the seizure of the thing or things confiscated, the Financial Commissioner may, on the application of the said magistrate or officer, as the case may be, grant to the said person or persons any reasonable reward or rewards not exceeding Rs. 200 in the aggregate as may seem fit.

71. The Financial Commissioner may direct by general order what classes of excise officers shall receive rewards and what classes shall have no title to share therein.

*Forms of Licenses, Passes, Permits, and other Documents.*

72.—(i.) The Financial Commissioner may, with the sanction of the Local Government, from time to time prescribe the forms in which licenses and passes under these rules shall be granted by the Deputy Commissioner and in which licenses shall be granted by farmers.

(ii.) The Financial Commissioner may also from time to time of his own authority, prescribe the forms of all registers, returns, accounts, and other documents not mentioned in sub-rule (i.) for which he considers that forms should be provided.

(iii.) The forms referred to in sub-rules (i.) and (ii.) shall be consistent with the provisions of the Opium Act, 1878, and with these rules.

*Miscellaneous.*

73.—(i.) Suspensions and remissions of demand on account of pè duty or on account of any other fees or duties leviable under these rules may be made under the sanction of the Commissioner of the division.

(ii.) In the case of suspensions a date or dates for payment shall be fixed,

(iii.) Refunds of pè duty or of any other fees or duties levied under these rules may be made under the rules for the time being applicable to refunds on account of land revenue.

(iv.) All suspensions, remissions, and refunds sanctioned by Commissioners shall be reported at once to the Financial Commissioner.

*Appeal and Revision.*

74.—(i.) An appeal shall lie from an order of a Deputy Commissioner or from an original or appellate order of a Commissioner of a division as follows, namely,—

(*a.*) To the Commissioner of the division when the order is made by Deputy Commissioner;

(*b.*) To the Financial Commissioner when the order is made by a Commissioner of a division:

Provided that when a Commissioner of a division confirms on appeal the order of a Deputy Commissioner a further appeal shall not lie.

(ii.) The period of limitation for an appeal under sub-rule (i.) shall run from the date of the order appealed against, and shall be as follows:—

(*a.*) When the appeal lies to the Commissioner of the Division, 30 days;

(*b.*) When the appeal lies to the Financial Commissioner, 60 days.

75. The Financial Commissioner may revise any order passed by a Deputy Commissioner or a Commissioner under these rules.

76. A petition of appeal from, or an application for revision of, an order must be accompanied by an authenticated copy of the order, or the omission to produce such copy must be explained.

77. Any officer who has passed an order under these rules, other than an order in the course of a judicial proceeding, may of his own motion, or on the application of any person concerned, cancel or modify such order.

DRAFT RULES AS REVISED BY THE GOVERNMENT OF INDIA.

the purpose of rewarding the person or persons who have contributed to the conviction of the offender or to the seizure of the thing or things confiscated, the Financial Commissioner may, on the application of the said magistrate or officer, as the case may be, grant to the said person or persons any reasonable reward or rewards not exceeding Rs. 200 in the aggregate as may seem fit.

68. The Financial Commissioner may direct by general order what classes of excise officers shall receive rewards and what classes shall have no title to share therein.

*Forms of Licenses, Passes, Permits, and other Documents.*

69.—(i.) The Financial Commissioner may, with the sanction of the Local Government, from time to time prescribe the forms in which licenses and passes under these rules shall be granted by the Deputy Commissioner.

(ii.) The Financial Commissioner may also from time to time of his own authority, prescribe the forms of all registers, returns, accounts, and other documents not mentioned in sub-rule (i.) for which he considers that forms should be provided.

(iii.) The forms referred to in sub-rule (i.) and (ii.) shall be consistent with the provisions of the Opium Act, 1878, and with these rules.

*Miscellaneous.*

70.—(i.) Suspensions and remissions of demand on account of pè duty or on account of any other fees or duties leviable under these rules may be made under the sanction of the Commissioner of the division.

(ii.) In the case of suspensions a date or dates for payment shall be fixed.

(iii.) Refunds of pè duty or of any other fees or duties levied under these rules may be made under the rules for the time being applicable to refunds on account of land revenue.

(iv.) All suspensions, remissions, and refunds sanctioned by Commissioners shall be reported at once to the Financial Commissioner.

*Appeal and Revision.*

71.—(ii.) An appeal shall lie from an order of a Deputy Commissioner or from an original or appellate order of a Commissioner of a division as follows, namely:—

(*a.*) To the Commissioner of the division when the order is made by a Deputy Commissioner;

(*b.*) To the Financial Commissioner when the order is made by a Commissioner of a division:

Provided that when a Commissioner of a division confirms on appeal the order of a Deputy Commissioner a further appeal shall not lie.

(ii.) The period of limitation for an appeal under sub-rule (i.) shall run from the date of the order appealed against, and shall be as follows:—

(*a.*) When the appeal lies to the Commissioner of the division, 30 days;

(*b.*) When the appeal lies to the Financial Commissioner, 60 days.

72. The Financial Commissioner may revise any order passed by a Deputy Commissioner or a Commissioner under these rules.

73. A petition of appeal from, or an application for revision of, an order must be accompanied by an authenticated copy of the order, or the omission to produce such copy must be explained.

74. Any officer who has passed an order under these rules, other than an order in the course of a judicial proceeding, may of his own motion, or on the application of any person concerned, cancel or modify such order.

## APPENDIX.

### REGISTER A.

Of BURMANS of 25 years of age or upwards who are permitted to possess OPIUM or OPIUM PREPARATIONS in Township, District, in Lower Burma.

| Name of Village or Town. | Name of Headman in charge of Village or Ward of Town. | Serial No. of Person permitted to possess Opium or Opium Preparations. | Name of Person permitted to possess Opium or Opium Preparations. | Parentage and Name of Wife or Husband of Person. | Age of Person. | Profession or Occupation of Person. | Remarks. |
|---|---|---|---|---|---|---|---|
| | | | | | | | |

### REGISTER B.

Of NON-BURMANS of 20 years of age or upwards who are permitted to possess OPIUM or OPIUM PREPARATIONS in Township, District, in Lower Burma.

| Name of Village or Town. | Name of Headman in charge of Village or Ward of Town. | Serial No. of Person permitted to possess Opium or Opium Preparations. | Name of Person permitted to possess Opium or Opium Preparations. | Parentage and Name of Wife or Husband of Person. | Age of Person. | Profession or Occupation of Person. | Remarks. |
|---|---|---|---|---|---|---|---|
| | | | | | | | |



## APPENDIX.

### REGISTER.

Of BURMANS of 25 years of age or upwards who are *registered as Consumers of* OPIUM in Township, District, in Lower Burma.

| Name of Village or Town. | Name of Headman in charge of Village or Ward of Town. | Serial No. of Person *registered as a Consumer of* Opium. | Name of Person *registered as a Consumer of* Opium. | Parentage and Name of Wife or Husband of Person. | Age of Person. | Profession or Occupation of Person. | Remarks. |
|---|---|---|---|---|---|---|---|
| | | | | | | | |

DAILY ACCOUNT of RETAIL SALES of OPIUM to BURMANS who are permitted to possess OPIUM in Township, District, in Lower Burma.
[To be kept in Book Form.]

| Name of Person to whom Sale made. | Serial No. in Register A. | Amount of Opium sold on— | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Date. | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | | Tolas. | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |

DAILY ACCOUNT of RETAIL SALES of OPIUM to NON-BURMANS who are permitted to possess OPIUM in Township, District, in Lower Burma.

| Name of Person to whom Sale made. | Serial No. in Register B. | Amount of Opium sold on— | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Date. | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | | Tolas. | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |

DAILY ACCOUNT of RETAIL SALES of OPIUM to BURMANS who are *registered as Consumers of* OPIUM in Township, District, in Lower Burma.
[To be kept in Book Form.]

| Name of Person to whom Sale made. | Serial No. in Register A. | Amount of Opium sold on— | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | | Date. | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | | Tolas. | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |

DAILY ACCOUNT of RETAIL SALES of OPIUM to NON-BURMANS in Township, District, in Lower Burma.

| Name of Person to whom Sale made. | Amount of Opium sold on— | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Date. | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Tolas. | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |

ROYAL COMMISSION ON OPIUM.

# MINUTES OF EVIDENCE

TAKEN BEFORE THE

# ROYAL COMMISSION ON OPIUM

FROM

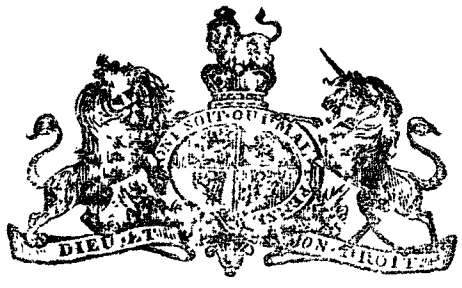
**3rd to 27th January 1894.**

---

## VOL. III.

---

**Presented to both Houses of Parliament by Command of Her Majesty.**




LONDON:
PRINTED FOR HER MAJESTY'S STATIONERY OFFICE,
BY EYRE AND SPOTTISWOODE,
PRINTERS TO THE QUEEN'S MOST EXCELLENT MAJESTY.

And to be purchased, either directly or through any Bookseller, from
EYRE AND SPOTTISWOODE, EAST HARDING STREET, FLEET STREET, E.C., and
32, ABINGDON STREET, WESTMINSTER, S.W.; or
JOHN MENZIES & Co., 12, HANOVER STREET, EDINBURGH, and
90, WEST NILE STREET, GLASGOW; or
HODGES, FIGGIS, & Co., LIMITED, 104, GRAFTON STREET, DUBLIN

1894.

[C.—7419.] *Price 2s. 6d.*

# SALE OF GOVERNMENT PUBLICATIONS.

The under-mentioned Firms have been appointed sole Agents for the sale of Government Publications, including Parliamentary Reports and Papers, Acts of Parliament, Record Office Publications, &c., &c., and all such works can be purchased from them either directly or through retail booksellers, who, under the provisions of the sale agency contracts, are entitled to a discount of 25 per cent. from the selling prices :—

IN ENGLAND :—

For all publications *excepting* Ordnance and Geological Maps, the Hydrographical Works of the Admiralty, and Patent Office Publications :—Messrs. Eyre and Spottiswoode, East Harding Street, E.C.

For Ordnance and Geological Maps :—Mr. E. Stanford, Cockspur Street, S.W.

For Hydrographical Works of the Admiralty :—Mr. J. D. Potter, 31, Poultry, E.C.

Patent Office Publications are sold at the Patent Office.

---

For all Publications *excepting* the Hydrographical Works of the Admiralty and Patent Office Publications :

IN SCOTLAND :—Messrs. John Menzies & Co., 12, Hanover Street, Edinburgh, and 90, West Nile Street, Glasgow.

IN IRELAND :—Messrs. Hodges, Figgis, & Co., Limited, 104, Grafton Street, Dublin.

---

The following is a list of some of the more important Parliamentary and other Publications recently issued :—

**Parliamentary :**

**Statutes—**

*Public General*, Session 1893–94. With Index, Tables, &c., &c. Roy. 8vo. Cloth. Price 3*s.*

*Second Revised Edition.* By authority. Vol. I. A.D. 1235–1713. Vol. II. A.D. 1714–1800. Vol. III. A.D. 1801–1814. Vol. IV. A.D. 1814–1830. Vol. V. A.D. 1830–1836. Vol. VI. A.D. 1837–1842. Vol. VII. A.D. 1843–1846. Price 7*s.* 6*d.* each.

*Revised Editions.* Tables showing subsequent Repeals, effected by Acts of 55 & 56 Vict. 1892. Price 6*d.*

*Statutes in Force. Index to.* Twelfth Edition. To the end of 55 & 56 Vict. (1892.) Roy. 8vo. Price 10*s.*

*Statutory Rules and Orders* other than those of a Local, Personal, or Temporary Character. With a List of the more important Statutory Orders of a Local Character arranged in classes ; and an Index. Roy. 8vo. Boards. Issued in the years 1890, 1891, 1892, and 1893. Price 10*s.* each.

*Statutory Rules and Orders* in force on 1st January 1893. Index to. Imp. 8vo. Cloth. Price 10*s.*

Acts of Parliament, Public, Local, and Private, Session 1893–94, are now published.

[C. 7235.] Chemical Works. Report of Committee on, with Evidence. Price 5*d.*

[C. 7236.] Lucifer Match Works. Report of Committee on. Price 1*d.*

[C. 7239 and 7239–I.] Lead Industries. Report of Committee on, with Evidence, Appendix, and Index. Price 3*s.* 10*d.*

[C. 7240.] Manufacture of China and Earthenware. Report of Committee on, with Appendices. Price 2½*d.*

[C. 7259.] Gresham University Commission. Report on the Draft Charter proposed. Price 6*d.*

[C. 7280.] Trade of India. Statement for Five Years, 1888–89 to 1892–93. Price 1*s.* 2½*d.*

[C. 7313.] Opium Commission. First Report, with Evidence and Appendices. 184 pages. Price 1*s.* 6*d.*

[C. 7314.] Agriculture. Prices of Live Stock in the United Kingdom, 1893, compared with Foreign Markets. Price 3*d.*

[C. 7349.] Foreign Trade. Progress in recent years. Tables. Price 3*d.*

H.C. Nos. 385 and 462. Railway Rates and Charges. First and Second Reports of Committee, with Proceedings, Evidence, Appendix, and Index. Price 5*s.* 4½*d.*

H.C. No. 39, 1894. Railway, Canal, Tramway, Gas, and Water Bills. Session 1894. Report of the Board of Trade on. Price 4½*d.*

Agriculture, Royal Commission. Reports of the Commissioners and Assistant Commissioners, with Minutes of Evidence, &c., are in course of publication.

Mines. Reports of Her Majesty's Inspectors for the Year 1893, with Summaries of the Statistical portion under the provisions of the Coal Mines Regulation Act, 1887 ; Metalliferous Mines Regulation Acts, 1872–1875 ; Slate Mines (Gunpowder) Act, 1882, are in course of publication.

Mines worked in the year 1893. List of. 240 pp. Two maps. Price 2*s.*

Abandoned Mines. List of the Plans of. Corrected to 31st December 1893. 74 pp. Price 9*d.*

The following appear periodically, and can be subscribed for :—

Trade of the United Kingdom with British Possessions and Foreign Countries, showing the Quantities and the Declared Value of the Articles.

Trade Reports of the British Colonies, with information relative to population and general condition.

Trade Reports by Her Majesty's Representatives in Foreign Countries, and Reports on Commercial and General Interests.

The Proceedings of Parliament in public and private business, published daily. House of Lords, Price 1*d.* per 4 pp House of Commons, 1*d.* per 8 pp.

---

**State Trials,** being Reports of the Chief State Trials which have taken place between 1820 and the present time, published under the supervision of a Committee appointed by the Lord Chancellor :—
Roy. 8vo. Half cloth. Vol. I. 1820–1823. (1888.) Vol. II. 1823–1831. (1889.) Vol. III. 1831–1840. (1891.) Vol. IV. 1839–1843. (1892.) Vol. V. 1843–1844. (1894.) Price 10*s.* each.

**Challenger, H.M.S.** A Report on the Scientific Results of the voyage of, during the years 1873–1876, under the command of Captain George S. Nares, R.N., F.R.S., and Captain Frank Turle Thomson, R.N. Prepared under the superintendence of the late Sir C. Wyville Thomson, Knt., F.R.S. ; and now of John Murray, Ph.D., V.P.R.S.E. This Report is now nearly complete, 39 volumes having already been issued.

**Record Office Publications :—**

I. Calendars of State Papers.—Imperial 8vo. Cloth. Price 15*s.* per vol. :—

Patent Rolls. Edward II. Vol. I. A.D. 1307–1313. 874 pp.

Colonial Series. Vol. IX. America and West Indies, 1675–1676 ; also Addenda, 1574–1674. Edited by W. Noël Sainsbury. 657 pp.

English Affairs. Calendar of Letters and Papers preserved in the Archives of Simancas. Edited by Martin S. Hume. Vol. II. Elizabeth, 1568–1579. 794 pp.

---

ROYAL COMMISSION ON OPIUM.

# MINUTES OF EVIDENCE

TAKEN BEFORE THE

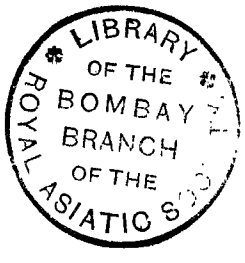
# ROYAL COMMISSION ON OPIUM

FROM

**3rd to 27th January 1894.**

## VOL. III.

**Presented to both Houses of Parliament by Command of Her Majesty.**




LONDON:
PRINTED FOR HER MAJESTY'S STATIONERY OFFICE,
BY EYRE AND SPOTTISWOODE,
PRINTERS TO THE QUEEN'S MOST EXCELLENT MAJESTY.

And to be purchased, either directly or through any Bookseller, from
EYRE AND SPOTTISWOODE, EAST HARDING STREET, FLEET STREET, E.C., and
32, ABINGDON STREET, WESTMINSTER, S.W.; or
JOHN MENZIES & Co., 12, HANOVER STREET, EDINBURGH, and
90, WEST NILE STREET, GLASGOW; or
HODGES, FIGGIS, & Co., LIMITED, 104, GRAFTON STREET, DUBLIN.

1894.

[C.—7419.] *Price* 2*s*. 6*d*.

# ROYAL COMMISSION ON OPIUM.

## Minutes of Evidence taken from 3rd to 27th January 1894.

## LIST OF WITNESSES.


| Name. | Page. |
|---|---|
| JANUARY 3RD. THIRTY-SIXTH DAY. | |
| Mr. A. Forbes | 1–5 |
| Mr. A. A. Wace | 5–10 |
| Babu Roy Radha Krishna | 10–11 |
| The Hon. Syud Fuzl Imam | 11 |
| JANUARY 4TH. THIRTY-SEVENTH DAY. | |
| The Rev. Daniel Jones | 12–15 |
| Mr. A. M. Macrae | 15–16 |
| Mr. Guru Prasad Sen | 17–21 |
| Tilangi, Imri Singh, Poonit Sing, and several other ryots | 22–23 |
| Raja Ram Narayan Singh | 23–24 |
| Mr. Duncan J. Macpherson | 24–25 |
| JANUARY 5TH. THIRTY-EIGHTH DAY. | |
| Mr. J. G. Alexander | 26 |
| The Rev. Prem Chand | 26–32 |
| Mr. Dinnonath Mazumdar | 32–34 |
| Babu Rasik Lal Ghosh | 34–37 |
| Mr. Pares Nath Chatterjee | 37–39 |
| Assistant-Surgeon Soorjee Narain Singh | 39–41 |
| JANUARY 6TH. THIRTY-NINTH DAY. | |
| Rai Isari Prasad | 42–44 |
| Mr. A. Forbes (further examined) | 44–50 |
| Mr. A. G. Tytler | 50–56 |
| Mr. T. R. Filgate | 56–58 |
| Mr. A. C. Wilson | 58–59 |
| Mr. Karunamoi Gupta | 59 |
| JANUARY 8TH. FORTIETH DAY. | |
| Mr. T. Stoker | 60 |
| Surgeon Lieut.-Col. G. C. Hall | 60–61 |
| The Hon. Raja Rampal Singh | 61–63 |
| Brigade Surgeon Lieut.-Col. A. Cameron | 63–64 |
| Surgeon Lieut.-Col. J. McConaghey | 65 |
| Pandit Sheo Ram Pande | 65–66 |
| Dr. E. J. Lazarus | 66–68 |
| Mr. John Stalkartt | 68–69 |
| Mr. G. R. Fox | 69–70 |
| The Rev. H. Lorbeer | 70–71 |
| Raja Muhammad Salamat Khan | 72 |
| Miss Sturmer | 72–73 |
| Lieut.-Col. F. Bingham | 73–74 |
| Jamadar Sispal Singh | 74–75 |
| Munshi Daya Shankar | 75 |
| Lala Kashi Prasad | 75–76 |
| Mr. H. Sharpe | 76–77 |
| JANUARY 9TH. FORTY-FIRST DAY. | |
| Mr. Madho Prasad | 77–79 |
| Isan Chandra Ray | 79–82 |
| Ram Kali Chaudhuri | 82–84 |
| Mohunt Kesho Ram Roy | 84–85 |
| Dr. A. C. Banarji | 85–86 |
| Jagdeva Prasad Gour | 86 |
| Pandit Kanhiya Lal Dikshit | 87 |
| Maulvi Amanat-ul-Lah | 87–88 |
| Mr. G. M. Gregory | 88–95 |
| Mr. Kailas Nath Sukul | 95 |
| Thakur Mahabir Prasad Narayan Singh | 95–96 |
| JANUARY 10TH. FORTY-SECOND DAY. | |
| Mr. F. B. Mulock | 96–101 |
| Raja Udai Pratap Singh | 101–102 |
| Brigade Surgeon Lt.-Col. W. R. Hooper | 102–104 |
| Maharaja Pratap Narain Singh | 104–105 |
| Munshi Newal Kishore | 105–106 |
| The Rev. T. J. Scott | 106–108 |
| JANUARY 11TH. FORTY-THIRD DAY. | |
| Sir John Tyler | 109–110 |
| Major-General Sir Robert Low | 111 |
| Colonel A. W. Jamieson | 111–112 |
| Subadar-Major Gurdatt Singh Bahadur | 112–113 |
| Surgeon-Major J. Anderson | 113–115 |
| Surgeon-Major D. F. Barry | 115–117 |
| Mr. F. W. Brownrigg | 117–120 |
| Hon. Babu Sri Ram Rai Bahadur | 120–121 |
| Babu Gokul Chand | 121–122 |
| Chaudri Muhammad Azim | 122 |
| JANUARY 12TH. FORTY-FOURTH DAY. | |
| Mr. Ganga Prasad Varma | 123–125 |
| Pandit Lakshmo Pershad | 126–127 |
| Hamid Ali Khan | 127–129 |
| Sir Charles Crosthwaite | 129–133 |
| Rana Sir Shankar Bakhsh Singh | 133–134 |
| Mr. D. C. Baillie | 134–135 |
| Mrs. Jennette G. Hauser | 135–137 |
| Nawab Ali Mohamed Khan, Syed Hyder Mirza Adab, Nawab Syed Jaffer Hussein, Nawab Mohamed Mirza Khan, and Syed Ashiq Hussein | 137–138 |
| Syed Kalk Husein | 138–139 |
| Pandit Shiam Narain Mastadaw | 139–140 |
| JANUARY 13TH. FORTY-FIFTH DAY. | |
| Dr. Manoher Pershad Tewarie | 140–142 |
| Kshetra Nath Mukerjee | 142–143 |
| Shaikh Raza Husain Khan | 143 |
| Mr. Syed Nazir Husain | 144 |
| Mr. G. P. Gartlan | 144–146 |
| Babu Ram Singh | 146–147 |
| Hakim Nazir Husain Khan | 147–148 |
| Syed Abu Ibrahim | 148 |
| Babu Bepin Behari Bose | 148–151 |
| Mr. Bhuban Mohan Roy, Mr. Charu Chandra Ghose, Mr. Preo Nath Bose | 151–152 |
| Pandit Jagat Narain | 152–153 |
| Mr. J. P. Hewett | 153–154 |


A 81910. Wt. P. 2150.

| Name. | Page. |
|---|---|
| JANUARY 15TH. FORTY-SIXTH DAY. | |
| Mr. G. M. Ogilvie | 154–156 |
| Mr. T. Gordon Walker | 156–157 |
| Lieut.-Col. J. G. Kelly | 157–158 |
| Surgeon Captain S. E. Jennings | 158–160 |
| Subardar Jawahir Singh | 160 |
| Surgeon Major S. Little | 160–162 |
| Surgeon Major T. R. Mulroney | 162–164 |
| Mr. Arjan Singh | 164–166 |
| Rai Faiz Talab Khan | 166 |
| JANUARY 16TH. FORTY-SEVENTH DAY. | |
| Miss M. Rose Greenfield | 167–169 |
| Miss Carlton | 169 |
| Rana Dalip Singh, of Baghát | 169–170 |
| Mashir-ud-Doula Muntaz-ul-Mulk Khalifa Syed Mahomed Husain Khan Bahadur | 170–173 |
| General Sardar Ratan Singh | 173 |
| Lala Dewa Singh | 174 |
| Babu Saudagar Lal | 174–175 |
| Pandit Sarup Narain | 175–176 |
| Zorawar Singh | 176 |
| Tika Raghunáth Singh | 176–177 |
| Lala Bhagwan Dass | 177 |
| Sardar Bahadur Jowala Singh | 177–178 |
| Sardar Bahadur Harnam Singh | |
| Ex-Rasaldar Sardar Wazir Singh | |
| Sardar Partap Singh | |
| Sardar Partab Singh | 178 |
| Mr. Shabaz Khan | 179 |
| Mr. Ram Singh | 179 |
| Sardar Thakura Singh | |
| Missar Lalla Ram | 179–180 |
| JANUARY 17TH. FORTY-EIGHTH DAY. | |
| Brigade Surgeon J. H. Condon | 180–184 |
| Babu Murli Dhar | 184–186 |
| Mr. Ishri Pershad Engles | 186–188 |
| Mr. Arjan Singh (further examined) | 188 |
| JANUARY 18TH. FORTY-NINTH DAY. | |
| Surgeon Colonel Cleghorn | 189–190 |
| Dr. H. Martyn Clark | 191–193 |
| Colonel D. M. Strong | 193–194 |
| Surgeon Captain W. E. H. Woodright | 194 |
| Rasaldar Major Khan Bahadur Khan | 194–195 |
| Lieut.-Col. F. D. Battye | 195–196 |
| Rasaldar Sundar Singh | 196 |
| Colonel A. H. Turner | 196–197 |
| Subadar Narayan Singh | 197–198 |
| Major J. W. Hogge | 198 |
| Subadar Gurmukh Singh | 198–199 |
| Subadar Major Wuzir Singh | 199 |
| Dr. F. J. Newton | 199–201 |
| Rai Bahadur Bhai Mian Singh | 201 |
| Mr. Denzil Ibbetson | 201–202 |
| The Rev. J. P. McKee | 202–203 |
| Surgeon Major W. Coates | 203–204 |
| Surgeon Captain R. Havelock Charles | 204–205 |
| Mr. E. B. Francis | 205–206 |
| Mr. Wilson | 206–207 |
| JANUARY 19TH. FIFTIETH DAY. | |
| Pundit Suraj Kaul | 207–208 |
| Dewan Amarnath | 208–209 |
| Dr. Jagan Nath | 209–210 |
| Colonel H. G. Waterfield | 210–211 |
| Colonel W. W. Biscoe | 211–212 |
| Honorary Surgeon Rahim Khan, Khan Bahadur | 212–213 |
| The Hon. Babu Khem Singh Bedi | 213–214 |
| Rai Bahadur Gagarmal | 214–215 |
| Lala Ram Rakhamal | |
| Pandit Mahadeo | 215 |
| Dr. Elizabeth Bielby | 215–217 |
| Sardar Arjan Singh | 217–218 |
| Rasaldar-Major Hira Singh | |
| Partab Singh | |
| Subadar Bakshish Singh | |
| Sardar Bulaka Singh | |
| Sardar Atma Singh | |
| Maulvi Allah Baksh, Zaildar | |
| Rasaldar-Major Kahan Singh | |
| Subadar-Major Hira Singh | |
| Ex-Subadar Sant Singh | 218–219 |
| Sodhi Indar Singh | |
| Jamiat Singh, Zaildar | |
| Gura Bishen Singh | |
| Tulsi Ram | |
| Gulab Singh | |
| JANUARY 20TH. FIFTY-FIRST DAY. | |
| Sheik Khuda Buksh | 219–221 |
| Mehr Singh | 222 |
| Bakhshi Ram Labhaya | 222–223 |
| Hira Lal Kapur | 223 |
| Durga Prasad | 224–225 |
| Sir Dennis Fitzpatrick | 225–227 |
| Abinash Chandra Mazumdar | 227–229 |
| Debi Dyal | 229–230 |
| Pandit Gopi Nath | 230–232 |
| Babu Megh Nath Banerji | 232–233 |
| Rai Maya Das | 234 |
| Syed Alam Shah | 234–235 |
| JANUARY 22ND. FIFTY-SECOND DAY. | |
| Mr. T. Gordon Walker (further examined) | 235–237 |
| Surgeon Major S. H. Browne | 237–238 |
| Mr. H. E. M. James | 238–240 |
| Khan Bahadur Muhammad Yakub | 240–241 |
| Mr. Mirza Jindwadda Khan | 241 |
| Mr. Jaishi Ram | 241–243 |
| JANUARY 23RD. FIFTY-THIRD DAY. | |
| Colonel J. Cook | 243–244 |
| Subadar-Major Narain Singh | 244–245 |
| Lieut.-Col. A. J. F. Reid | 245 |
| The Nawab of Loharu | 245–246 |
| Surgeon Major G. W. P. Dennys | 246–248 |
| Assistant-Surgeon Mul Chand | 248–250 |
| Hem Chunder Sen | 250–251 |
| Khan Bahadur Muhammad Ikramulla Khan | 251–252 |
| Rai Bahadur Sheo Sahai Mal | 252 |
| Khan Bahadur Nizam-ud-Din Khan | 252–253 |
| Rai Sahib Chaudhri Nathwa Singh | 253 |
| JANUARY 24TH. FIFTY-FOURTH DAY. | |
| Rai Bahadur Gursahai Mul | 253–255 |
| Hem Chandra Sanyal | 255–256 |
| Babu Kedar Nath | 256–257 |
| Babu Girdhari Lall | 257 |
| Syed Nasir-ud-Din Mahomed Abu-al-Mansoor Imami-Munazira | 257–258 |
| Mr. Lala Pyari Lal | 258–259 |
| Shaikh Hafizulla | 259 |
| Mr. J. P. Hewett (further examined) | 259–261 |
| JANUARY 25TH. FIFTY-FIFTH DAY. | |
| The Hon. A. Cadell | 261–263 |
| Major H. N. Mc Rae | 263–264 |

| Name. | Page. |
|---|---|
| Surgeon Lieut.-Col. H. Boyd | 264–265 |
| Subadar Jowala Singh | 265 |
| Surgeon Lieut.-Col. A. J. Willcocks | 265–266 |
| Gobind Ram Chowdry | 267 |
| Mr. A. W. Cruickshank | 267–270 |
| Surgeon Lieut.-Col. B. O'Brien | 270–271 |
| Surgeon Lieut.-Col. Moriarty | 271–272 |
| Surgeon Capt. C. Mactaggart | 272–273 |
| Mr. J. S. Meston | 273–274 |
| JANUARY 26TH. FIFTY-SIXTH DAY. | |
| Dr. R. Glyn Griffiths | 274–275 |
| Mr. T. Stoker (further examined) | 275–281 |
| Captain F. C. Chapman | 282 |
| Mr. H. Finch | 282–283 |
| Sayid Ali Hasan | 283–284 |
| Raja Ram Pratap Singh | 284 |
| Rai Chandri Prasad | 285 |
| Raja Lachhman Singh | 285 |
| Babu Jyotis Swarupa | 286 |
| Hakim Mukarrab Hussain Khan | 286 |
| Thakur Kalyan Singh | 287 |
| Khanzada Abdul Karim Khan | 287–288 |
| Seth Manji Lall | 288 |
| Lala Ganga Prasad | 288 |
| Khan Bahadur Asadulla Khan | 288–289 |
| Khan Bahadur Muhammed Ali Khan | 289 |
| Lala Dargahi Lal Rai Bahadur | 289–290 |
| Rasaldar-Major Shadi Khan Sardar Bahadur | 290 |
| Lali Nathi Mal | 290 |
| Pandit Indar Prasad | 290–291 |
| Damor Singh | 291 |
| Chaudhari Ghasi Ram | 291 |
| Rasaldar-Major Syed Narul Hasan | 291 |
| JANUARY 27TH. FIFTY-SEVENTH DAY. | |
| The Rev. Colin S. Valentine | 292–297 |
| Babu Bani Kanta Datta | 297–298 |
| Babu Nilmani Dhar | 298–299 |
| Zabardast Khan | 300 |

# THE INDIAN OPIUM COMMISSION.

## At the Patna College Hall, Bankipur.

## THIRTY-SIXTH DAY.

**Wednesday, 3rd January 1894.**

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
THE HON'BLE SIR LACHHMESWAR SINGH BAHADUR, MAHARAJA OF DARBHANGA, K.C.I.E.
SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.
„ HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

THE HONOURABLE T. A. BRASSEY, *Assistant Secretary.*

Mr. A. FORBES called in and examined.

*Mr. A. Forbes.*
3 Jan. 1894.

10777. (*Chairman.*) I believe you are the Commissioner of Patna?—Yes.

10778. And you have been in the service of the Government of India since 1867?—Yes.

10779. Will you tell us in what districts you have served and in what capacities?—During the early part of my service I spent three years in Behar in charge of the Behar Sub-division in the Patna District and of the Tajpur Sub-Division in the district of Tirhut (now Muzuffarpur and Darbhanga), and I was also employed in the last mentioned district on famine relief work during the year 1874. I then served for a year in Assam as Deputy Commissioner of Goalpara. Returning from Assam, I was for six months Collector of Dacca, in Eastern Bengal; then I served for four years as Junior Secretary to the Board of Revenue (1880-1883) during which time I was employed as Member and Secretary of "The Commission appointed by the Government of India to enquire into the working of the Opium Department in Bengal and the North-Western Provinces." Since then I have served for about four years as Magistrate-Collector of the 24-Parganas District for an aggregate of about three years as Magistrate-Collector of the Sarun, Shahabad and Muzuffarpur Districts, for seven months as Commissioner of the Dacca Division, and for the last one and-a-half years as Commissioner of Patna. I also acted for three months in 1890 as Commissioner of Excise in Bengal.

10780. With regard to the amount of opium consumed in the different districts with which you are connected, I presume we shall get that best from the statistical tables in the Provincial Excise Reports?—Quite so.

10781. I presume that the more important figures have been given to us in a collective form in the general memorandum presented by the Government of India?—Yes, so I understand.

10782. I shall be glad to have your general view as to the effect of the opium habit upon those who either eat or smoke it?—I have not myself seen any signs of evil results from consumption of the drug on the moral or physical condition of the people. No doubt the evils attendant upon an immoderate use of opium are less likely to attract attention than those which arise from the abuse of ganja and intoxicating liquors: still the fact remains that in the course of some twenty-five years of experience of this country, no demoralizing results from the use of opium have come to my notice. The only exception I can think of is the occurrence of cases of opium poisoning; but these are not incident upon the habitual use of the drug, and have therefore no bearing upon the present question. The existence of opium shops is never looked upon as an evil by respectable natives and non-official Europeans, as is frequently the case with ganja, and especially liquor shops. The latter especially are not unfrequently complained of, particularly by employers of labour, such as indigo and tea planters; but opium shops, never. The idea is prevalent among natives that in malarious tracts opium is successfully used as a preventive against fever; it is also considered a specific in cases of diabetes, a very common disease among natives of a respectable class and of sedentary habits. I share in these popular beliefs, which are also generally supported by medical opinion.

10783. In what light do the people of this province regard the use of opium?—When immoderately used they look upon it with reprobation, but otherwise they think nothing of it.

10784. Do you think they regard it in the same way as the use of wine and alcohol in England when consumed in moderate quantities?—Quite so.

10785. What would be the feeling of the people in the event of the prohibition of the use of opium, excepting for medical use, and it becoming necessary to compensate the exchequer of the Government of India by taxation in another form?—They would look upon it as a most unjustifiable interference with the liberty of the subject.

10786. Do you consider that it would be possible to compensate the Government for the loss of its opium revenue by direct taxation in any form?—If any attempt of the kind were made, I think the only question is how long any Government would survive it. Direct taxation in this province has reached a point beyond which it is impossible, in the absence of some visible corresponding benefit, such as the preparation and maintenance of a record-of-rights, to carry it. The following figures will give some idea of the position, in this respect, in the Patna Division. Within an area of 23,675 square miles, we find the following collections from direct taxation:—

| | Rs. |
|---|---|
| Land Revenue | 81,97,237 |
| Road and Public Works Cess | 24,83,318 |
| Income Tax | 3,78,249 |
| Zemindari Dâk Cess | 72,130 |
| Embankment Cess | 58,463 |
| Pay of Chaukidars (rural police) | 7,19,388* |
| Municipal Taxes | 5,99,042 |
| Total, Direct taxation | 1,25,07,927 |

*19,983 men taken at Rs. 3 per mensem.

This, spread over a population of 15¾ millions, comes to about 13 annas a head, or, say, Rs. 4 per family of five persons. This represents, in Behar, more than a full month's pay of each father of a family. Besides this, from excise (indirect taxation), we have an income of about Rs. 25,00,000; and a large income, which I estimate roughly at 50 to 60 lakhs, from the duty on salt and petroleum. There are also the stamp duties levied in the division, amounting to a very considerable sum. I have not the figures with me.

10787. Do you think it would be possible to increase the revenue of the Government in the event of the loss of the opium revenue by indirect taxation?—To an increase in indirect taxation, I do not particularly object. However large the total income be, the individual incidence is small, and

*Mr. A. Forbes.*

3 Jan. 1894.

consequently is not much felt. The tax is paid unconsciously, and its collection is unaccompanied by inquisitorial enquiries and opportunities for extortion by underpaid and corrupt subordinates. But were any attempt made to replace the opium revenue by any kind of direct tax, it could only succeed by placing the country under martial law. Personally, I should like to see the cotton duties re-imposed, with a corresponding duty on the production of the Indian mills. A duty on piece-goods shares with the salt tax the recommendation that the incidence is individually so small as to be almost, if not quite, imperceptible; while it has the advantage over the salt tax of the incidence, such as it is, being in direct proportion to each consumer's means. A largely increased salt tax would also interfere with certain industries, such as fish and hide curing, and would injuriously affect the health of cattle, in the treatment of which considerable quantities are used. An increase of, say, 10 per cent. in the price of cotton goods would be accompanied with no similar disadvantages. But to replace the opium revenue, we should require an *ad valorem* duty several times heavier than this.

10788. With regard to the difficulties which might arise in case a policy of prohibition were ultimately adopted, how would it be possible to prevent smuggling. Would there be any difficulty in preventing the poppy cultivation, if there was an edict put forth that it should not be cultivated?—I certainly know of no argument in favour of prohibiting the growth of the poppy and the manufacture and sale of opium in British India. So far as this division is concerned, it would, physically speaking, be quite possible to put an immediate stop to poppy cultivation. The crop is a conspicuous one, and could not be grown in stealth, except in the interior of the homestead enclosures, out of sight, where it might be grown stealthily to a small extent. But it would be quite impossible to prevent smuggling from across the Nepalese border. This is now actively carried on, and is only kept in check (1) by our preventive establishments, (2) by our affording an outlet to the Nepalese cultivators by our purchasing their crude opium for use in the Patna Factory, (3) by the establishment of opium shops in our districts, each vendor becoming, in his own interests, an excise detective. Were the Government monopoly abolished and the growth of opium prohibited, we should lose the help of the opium-vendors as detective officers and of the outlet now afforded to the Nepalese cultivators; and we should be obliged to enormously increase our preventive establishments, and even then, having regard to the length of our frontier to be protected and the jungle character of much of the country along the border, we should succeed but indifferently. The drug is small in bulk, and can be smuggled in many various ways.

10789. Assuming that the growth and manufacture of opium is not to be prohibited, do you consider that the system known as the Bengal system is the best that could be devised for the purpose of controlling the production and the consumption of the opium, and at the same time obtaining the maximum revenue for the Government?—Most certainly. I am of opinion that the existing system, under which the production and sale of opium is a Government monopoly, cannot be improved upon. It results in a maximum revenue with a minimum use of the drug.

10790. What have you to say about *chandu* and *madak* shops?—I have no objection to their being closed entirely, except in towns where there is a Chinese population addicted to their use, provided also that it were found that the measure did not encourage consumption in clubs and private houses.

10791. Have you a Chinese population in your division?—No.

10792. The Patna Division is a division, as I understand, in which opium is extensively grown?—It includes the whole of the Behar Agency with the exception of the Monghyr District and a small part of the Chota Nagpore Division, where however the cultivation amounts only to about 26,000 acres.

10793. Can you give us the leading statistics relating to the cultivation of the poppy in the Patna Division?—In a total cultivated area, in the Patna Division, of 16,582 square miles, opium, during the three years 1889-90 to 1891-92, covered 248,893, 252,975, and 234,741, or an average yearly of 246,203 acres *minus* the 26,000 acres mentioned above.

10794. What were the amounts paid to the cultivators?—The payments made to the cultivators for opium, leaves and trash during the same three years, amounted, I learn, from the Patna Opium Agent, to Rs. 86,92,571, Rs. 79,35,394, and Rs. 65,06,758, or an average of about 77 lakhs annually.

10795. That makes an average per acre of how much?—About Rs. 31⅓. This is without allowing for the value of seed. Allowing for the value of seed—estimated by me at 34 lakhs of rupees—the average *value* of the total produce per acre comes to about Rs. 45. From the figures supplied to me, I find that the average payments to the cultivators, month by month, during the above three years, have been as follows:—

| | | |
|---|---|---|
| During | April . . | about 34 lakhs of rupees. |
| „ | May . . . | 5½ „ „ |
| „ | June and July . . | Insignificant. |
| „ | August . . . | 12¾ lakhs of rupees. |
| „ | September . . | 12 „ „ |
| „ | October . . . | ½ „ „ |
| „ | November and December . . . | Insignificant. |
| „ | January . . . | 6¾ lakhs of rupees. |
| „ | February . . . | 4 „ „ |
| „ | March . . . | ½ „ „ |

The total averaging 77 lakhs per annum.

Practically the whole, or nearly the whole, of this money is at once paid away by the cultivators in rent to the zemindars, and is in turn used by the latter to meet the Government land-revenue demands, amounting, as before stated, in the Patna Division, to some 82 lakhs. As regards the time of payments, I would observe that the arrangements, whether by accident or design, fall in with the zemindars' requirements, whose collections of rent are usually made in three *kists, viz.*, (1) in October, (2) in January and February, and (3) after the *rabi* crop has been harvested in March and April. This third *kist* is the last in the Fasli year (which obtains in Behar), and the very heavy payments made in April to the cultivators by the Opium Department in that month are of the greatest possible use to them in clearing up their rent accounts for the year.

It needs little demonstration to prove how the stoppage of these heavy cash payments to the ryots by Government would injuriously affect their own and the zemindars' interests. As regards the ryots, it would be the closure of an immense Agricultural Loans Society from which they have, for many years past, freely received advances, without any charge for interest, repayable in kind, at a fixed market rate. I can conceive no greater disaster to the agricultural population of the opium-producing districts than a measure of this kind. They would be at once thrown into the clutches of the mahajans, or forced in many cases to cultivate lands on the *bhaoli* (or metayer) system, which they now hold at fixed money-rates. The extent to which the ryots in the Patna Division are already being encumbered with debt may, to some extent, be gauged by the following figures which show the number of registered sales and mortgages of immoveable property during the two quinquennial periods 1880-81 to 1884-85 and from 1887-88 to 1891-92:—

| | 1880-81 to 1884-85. | 1887-88 to 1891-92. |
|---|---|---|
| Registered sales of property of value Rs. 100 and upwards | 38,002 | 57,529 |
| Registered mortgages of property of value Rs. 100 and upwards . . . | 62,008 | 99,601 |
| Registered sales of property of value below Rs. 100 | 24,990 | 68,388 |
| Registered mortgages of property of below Rs. 100 . | 32,476 | 129,101 |

The noticeable points about these figures are (1) that while registered sales and mortgages of properties valued at Rs. 100 and upwards have increased from 100,010 during the first quinquennial period to 157,130 during the second period, those of petty immoveable properties (comprising the smaller ryots' holdings) have increased in a much larger ratio, *viz.*, from 57,466 to 197,489 and (2) that while out and out sales of the latter (petty properties) have increased by 173 per cent., mortgages of similar properties have increased more enormously still, *viz.*, by 297 per cent. A part of the increase is no doubt to be attributed to a greater appreciation by the public, generally, of the advantages of registering their documents. Still, I fear the increasing impoverishment of the agricultural classes is the principal factor; and the relatively larger increase in mortgages over sales, especially of petty properties, points, I think, to this conclusion. So long as the ryot can retain some vestige of a hold over his holding he will do so, and, will not sell outright. The survey and record-of-rights now being made in Behar will doubtless have an immense effect in ameliorating the condition of the agricultural population by stereotyping their rights and protecting

them from illegal exactions in future, but one cannot fail to see how greatly their embarassments would be aggravated were they denied the means they now have of turning to the Opium Department for assistance.

10796. You have given us some interesting and valuable statistics as to the increasing amount of indebtedness among the agricultural population: is there anything further you would like to add to your evidence?—I have made an attempt to collect reliable figures to show the relative cost of cultivation, outturn, value of produce, and profits from poppy and other crops, but without much success. In the case of poppy we can arrive at some sort of estimate of the average profits per acre, or other given area, for we know the exact price paid by the Opium Department for the produce of the several hundreds of thousands of acres over which the crop extends, and a tolerably fair calculation can be made of the cost of cultivation. Still, even with opium, seeing that so much depends upon the class of soil, character of the season, and especially upon the care bestowed upon its cultivation, any such average will only be a general one, much below the highest rate of profits and much above the lowest. But in the case of other crops we cannot even get an approximate general average; not such a reliable one, I mean, as would justify us in attempting to make a close comparison or to draw any safe deductions as to the relative advantage or otherwise of cultivating each crop. To make such comparison our inquiries would have to extend over a very large area, instead of being confined merely to an acre here and an acre there, as they hitherto have been. And they would have to be conducted by a skilled staff whose duty it would be to measure each area and its exact outturn, as in the case of opium. The very *andazi* (uncertain) statements of native cultivators, as any one acquainted with them knows, cannot be depended upon in a matter of this kind, even when they have every desire to speak the truth. And even if we could, in this way, strike an approximately correct average outturn of each crop, we should still have to reckon with the market barometer. Any change in the state of the market would upset all our calculations. The marketable value of his opium to the cultivator remains constant; but not so with the other competing crops. The price of crude sugar is at present unprecedentedly high, 30 per cent. higher, it is reported, than last year; while that of tobacco, which last year stood at Rs. 7 per maund, now oscillates between Rs. 4 and Rs. 5. The fact is that with poppy, as with other crops, we must take things as we find them. If it pays the cultivator to grow it he will do so but, not otherwise. If, however, the Commission still desire to have figures before them, I would refer them to the tabular statement given in paragraph 571 of the Report of the Opium Commission of 1883. In the light of reports I have lately received, the details given in that statement appear to me to be still fairly correct, except that the cost of reaping the poppy crop and the average outturn of opium both seem to be pitched somewhat too high, while the value of seed, at Rs. 2-8-0 per maund, is certainly too low. Among the reports I have lately received the most carefully considered one gives the following estimate of the cost of cultivating one local bigha (= 4,225 square yards) of *dih* land irrigated with well water:—

| | | *Rs.* | *a.* | *p.* |
|---|---|---|---|---|
| Rent | | 7 | 8 | 0 |
| Ploughing | 5 ploughings with 4 ploughs at 2 annas per plough | 2 | 8 | 0 |
| Manure | 14 cart loads at 4 annas per cart load *plus* Re. 1-4 for carriage | 4 | 12 | 0 |
| Seed | 3 seers at 1 anna 6 pies | 0 | 4 | 6 |
| Weeding | 4 to 5 times with 14 coolies at 1 anna 6 pies | 6 | 4 | 0 |
| Irrigation | 4 times with 6 coolies | 2 | 4 | 0 |
| ,, | making beds, etc. | 1 | 14 | 0 |
| Collection of opium | 5 persons for 16 days at 1½ annas | 7 | 8 | 0 |
| Collection of flower petals, leaves and stalks | ... ... ... | 1 | 4 | 0 |
| | Conveyance of produce to the Depôt | 1 | 0 | 0 |
| | Salamis, etc., say | 1 | 0 | 0 |
| | TOTAL | 36 | 2 | 6 |
| Produce | 7½ seers of opium at Rs. 5-2 | 38 | 7 | 0 |
| | 4 maunds of seeds at Rs. 4 | 16 | 0 | 0 |
| | Flower petals, | 0 | 10 | 0 |
| | Stalks | 2 | 8 | 0 |
| | TOTAL | 57 | 9 | 0 |

Profit per bigha Rs. 21-7-0, or per acre Rs. 24-9-0, a result singularly near to that (Rs. 25-1-0) which was accepted by the Commission of 1883. The officer, Mr. P. C. Lyon, who is employed in settlement work in the Hajipur Sub-Division of the Muzuffarpur District, from whose report the above figures are taken, finds the profits from country potatoes grown on similar land to be, per bigha, Rs. 31-2-0, and from tobacco, Rs. 18-4-0. Regarding the question of the competition of other crops with poppy I would refer to Chapter XXIII, Part II, of the Report of the Commission in 1883, and to the remarks in the Patna Opium Agent's Reports for 1890-91, and 1891-92. There can be no doubt but that in the neighbourhood of towns and of the railway poppy is being ousted gradually by market garden products. But this is not the case further afield. The advantages of poppy cultivation described in paragraph 575 of the Commission Report of 1883 are obviously too great. To these may be added the following broad facts as to why poppy can never be superseded, except to a comparatively small extent, by any other equally paying crops. It is obvious that the only other crops that can take the place of poppy successfully are other *rabi* crops, which, like it, are grown upon the high *dih* lands of the village. The principal of these are potatoes and tobacco. But both of these are very exhausting crops, and cannot be grown year after year, as poppy can, on the same land. Their cultivation, too, is more expensive, especially that of potatoes, to the ryots; not only actually, but because they require more male labour, which must be paid for. In the case of poppy, on the other hand, much of the work, such as the extraction of the juice and the gathering of the petals, is performed, free of cost, by the women of the household. There is also this to be considered, *viz.*, that if poppy lands were to be diverted in a wholesale manner, and otherwise than gradually under the influence of ordinary competition, to potatoes or tobacco, the market would speedily be over-stocked, prices would fall, and the lands would, in the end, have to be put under some other less paying crops. With tobacco, this is already happening, notwithstanding that its cultivation has been largely taken up in only two (Muzuffarpur and Darbhanga) of the seven districts in this division. The reason for this is that the tobacco grown in Behar does not suit European tastes, and will never probably be a large article of export. With country potatoes the same would soon be the case. The local market would soon be overstocked, while, as regards the export to centres outside the province (of Behar), the large bulk of the commodity renders carriage too expensive from places which are not within easy reach of the railway. Sugarcane, the only other crop besides garden products, that seriously competes with poppy, can also do so only to a limited extent, for the greater part of the poppy-lands are not suitable to its cultivation. They are, all the best of them, high dry lands, whereas sugarcane grows best on low-lying moist lands. It also is an exceedingly exhausting crop, and can never be grown for more than two years in succession on the same land, which then has to be allowed for a time to lie fallow. It is evident, then, that were poppy abandoned, we could not look to sugarcane to take its place, except over a contracted area, and in an intermitting manner. With respect to these three competing crops, there is also this to be remarked, *viz.*, that they all interfere, partly or wholly, with the *bhadai* crop, tobacco and potatoes, because they exhaust the ground very much more than poppy does, and sugarcane because it occupies the land the whole year round. This loss to the *bhadai* crop, comprising maize or Indian corn, would be a most serious matter in Behar. It is the mainstay of the people in years of scanty rainfall, carrying them on from the cutting of the *rabi* to the *kharif* or winter rice harvest, and not unfrequently taking, in a great measure, the place of the latter (when it fails) in helping the cultivators through the cold weather until the next *rabi* crop comes on. The immense importance to the prosperity of the agricultural population of the Behar Province of the opium crop is apparent from the fact that while the annual valuation of the seven districts in the Patna Division according to the road cess returns amounts to Rs. 4,38,23,207, the opium payments to the cultivators average (taking the past three years) Rs. 77,11,000. Adding to this the market value of the seed, which I estimate roughly at about. Rs. 34,00,000, it comes to this, *viz.*, that the value of the produce of the poppy crop over an area of about 400 square miles out of 16,600 square miles of cultivated land, amounts to about one-fourth of the annual value or rent-paying capacity of the whole area. The suspension of such an industry would, I consider, be a very great calamity to the Behar province.

10797. I presume you think the people would view with regret the enforcement of a policy of prohibition of the further cultivation of the poppy?—Very much so. I consider that it would ruin thousands of them. I think myself that the proper policy of Government would be to raise the Government price of the poppy. I have very little doubt, if the Government price of opium were raised from Rs. 5 a seer to Rs. 5-8, or certainly to Rs. 6, that it

*Mr. A. Forbes.*

3 Jan. 1894.

would compete much more equally with the other crops which have risen with the fall in the value of the rupee which the Government price of poppy has not done.

10798. You think the Government does not pay enough for the poppy?—That is my opinion.

10799. Has there been any substantial change in the general prices of agricultural produce, consequent upon the depreciation of the rupee?—I think they have about proportionately risen, excepting where overproduction has for a time seriously brought down the prices.

10800. The object of the Commission in the tour which it has now commenced is especially to make itself acquainted with the local circumstances of the different parts of India, and especially to ascertain, as far as possible, the feeling of the people with regard to the question which has been submitted to us for inquiry. May I take it that you confidently say that the people of this division would object to a change of the system?—I should say that the feeling of the people of this division, both cultivators and zemindars, would be universally against prohibition or any alteration of the present policy, such as, with due regard to public morality, an English Government could possibly permit.

10801. We at home, connected with the Parliament of the Empire, are fully sensible of how important it is that the action of the Government of India should be supported by the popular approval of the country, and we wish to ascertain, as accurately as we can, the state of the popular feeling of the different districts which we visit,—that was a special article of our order of reference. You speak with confidence on this point?—I speak quite confidently upon that point.

10802. You have alluded to the increasing impoverishment of the agricultural classes: can you give us any reasons for that?—The pressure of the population on the soil. The last census returns show a very steady increase in the population.

10803. The amount of agricultural produce in proportion to the area has not diminished?—No; certainly not.

10804. And you have told us that prices have increased?—The prices, I think, have about kept pace in inverse ratio with the fall in exchange.

10805. So that if the amount of produce to the acre has not fallen short and the prices obtained have fully kept pace with the depreciation of the rupee, you come to the conclusion that it is rather the excessive density of population which has been the cause of impoverishment of the individuals,?—I think so.

10806. (*Sir James Lyall.*) In saying that you think that Government ought to raise the price of opium in order to keep up the superiority of poppy over other garden crops as a paying crop, I suppose you mean that it is still superior as a paying crop, but not to the same extent as it was formerly?—I think in the neighbourhood of towns, where market garden products are in great request, that opium is being ousted, but in other places I think it still quite holds its own.

10807. I suppose you would admit that, besides the price paid, Government indirectly gives something extra in the way of advances without interest?—The whole of the advances are given without interest.

10808. We may say that it is really something additional to the price?—Distinctly so. If the cultivators could not get the advances from Government, they would be obliged, at certain periods of the year, to take them from the mahajans at very heavy interest.

10809. In talking of crops competing with poppy, you said nothing of indigo, is not that a competing crop?—I do not look upon indigo as a competing crop, because in this part of India the indigo sowings are made in April, after the poppy has been cleared from the ground.

10810. Do indigo planters take interest on their advances: they have some system of making advances, have they not?—They have different systems in different districts. In some places the indigo is cultivated entirely at the expense of the factory by means of hired ploughs, on which they give advances. In other districts the planters pay about Rs. 12-8 a bigha to the ryot, and the ryot cultivates the indigo.

10811. Do you know whether they pay it in advances?—I am not sure about that.

10812. You say that the increased poverty of the ryot is due in your opinion to the pressure of the increase of the population: have any other industries, other than agriculture, which formerly existed, been destroyed in any way in this part of the country?—Weaving has almost entirely died out among the Julaha class.

10813. What is that due to?—It is due to the influx of Manchester goods.

10814. Has the old vegetable oil mill industry been affected?—That, also, has been very much affected by the introduction of petroleum.

10815. So that not only has the population increased, but it is more and more driven on to the land?—Quite so.

10816. You said that you had not yourself seen any instances of opium sots: you have been at the head of very large establishments, I suppose, both civil establishments and police?—Civil.

10817. Have not the police been under you?—Yes, both as Commissioner and as Magistrate, the police have been indirectly under me.

10818. Have you had to dismiss or degrade an official for opium intemperance?—I do not remember a single instance.

10819. You said you would object strongly to any increase of direct taxation; but you said you would not very much object to indirect taxation: it has been suggested once or twice to us by witnesses who came before us that, in lieu of the revenue derived from opium, a revenue might be derived from a tax on tobacco. Would you call such a tax on tobacco indirect taxation?—It depends how it is levied. I do not see any way of levying it indirectly. I think a tax on tobacco would be quite impracticable. The cultivation of tobacco extends over such a widely scattered area that, without an immense excise staff, it would be quite impossible to control the collection of any kind of tax on tobacco.

10820. You could not put a direct tax upon the growth of tobacco without infringing the permanent settlement, I suppose?—I do not see that, because it would be a tax on the grower. That would not involve any increase of the land revenue paid by the zemindar.

10821. It would tend to reduce his rents surely, would it not: opium is a different thing because the law by which you can stop opium cultivation dates from before the permanent settlement?—Yes; it is quite true it would tend to reduce his rents.

10822. Do you know from experience whether the people who grow opium or who live in villages where it is grown, are more disposed to the use and abuse of opium than the people in villages and districts where it is not grown—can you give an opinion upon that?—I have not noticed any facts that would lead me to such a conclusion, excepting the mere fact that the licit consumption of opium in opium-producing districts is very small indeed, and naturally the deduction is that they supply themselves illicitly, but I know of nothing to lead me to suppose that they take more than in non-opium tracts.

10823. You gave a table to show the increasing encumbrances, sales and mortgages of landed property, and you took those under Rs. 100 as mostly representing property of the ryots, did not you?—Yes, the smaller ryots: I should add that those figures of course include immoveable properties, all kinds, besides ryots' holdings.

10824. The question I want to ask you is how long is it that the ryots in Behar have had the right to mortgage and sell their holdings?—Practically transfers between ryots *inter se* have been going on for some time, but they are only to a certain extent really legal. Under the Tenancy Act the transfer of whole holdings, without the landlord's consent, is only allowable where it can be proved that it has been the custom for such transfers to be made; while transfers of part holdings, without the landlord's written consent, are illegal, although, as a matter of fact, they continually are going on.

10825. When did the Tenant Act come into force?—In 1885.

10826. Before that it was very doubtful whether the tenant had in practice any legal right, was it not?—Yes.

10827. In your comparative calculation of expense of cultivating opium and tobacco, say, and potatoes, I suppose, for the sake of comparison, you put a value upon all the labour used in each case?—Yes.

10828. As a matter of fact, in all cases I suppose the labour is mostly the labour of the family?—More so in the case of opium than in the case of any of the others. Potatoes and tobacco both require more paid labour than opium, and sugarcane is cultivated altogether by male labour. The women of the household do not take part in the cultivation.

10829. (*Mr. Haridas Veharidas.*) In those cases, where the opium crop is not so paying a concern as other crops

are, do the cultivators grow opium willingly?—As far as I know the cultivators grow it entirely of their own free will.

10830. (*Mr. Mowbray.*) As Commissioner of Patna you are not in direct communication with the Opium Department, I suppose?—No; practically I have nothing to do with it.

10831. You are absolutely independent of the Opium Department?—Entirely.

10832. Your opportunities of investigating this opium question, I take it, were mainly in connection with the Commission in 1883 to which you have referred?—Yes; and also as Sub-Divisional Officer and District Magistrate-Collector. Such officer has nothing to do directly with opium, but it is a matter that one sees and hears a great deal about in camping about the district.

*Mr. A. Forbes.*

3 Jan. 1894.

10833. You are brought, I may almost say, unofficially into connection with it?—Quite so.

10834. Except when employed on the Commission, you were not directly in connection with the Opium Department?—No. I was not.

10835. You have no reason to doubt any of the conclusions at which you arrived in the report of this Commission?—I would rather answer any questions on that report when I am recalled. I have not had the time with all my other duties to re-read the report lately, and it was written ten years ago.

The witness withdrew.

Mr. A. A. Wace called in and examined.

*Mr. A. A. Wace.*

10836. (*Chairman.*) Will you tell us what is your appointment? I am now an Additional Commissioner of the Patna Division. It is an appointment created for about six or eight months.

10837. Previously to holding your present appointment, where had your principal service been?—I have served for over twenty-one years in India. My service has been in the Presidency, Patna, Bhagulpur, Burdwan, Northern Bengal and Chota Nagpore divisions in Bengal, and I was five months Commissioner of the Assam Valley. During that time I have had charge of districts about fourteen years.

10838. Can you give us any general information as to the consumption of opium in this locality?—The excise statistics show roughly the distribution of opium for the purpose of consumption over India.

10839. I believe that we have been furnished by the Government of India with tables which give, in a collected form, all the more important statistics with reference to the consumption of opium generally and also locally?—Yes.

10840. I should like to ask if you have any observations to make which connect the consumption in Bengal with the physical circumstances of the districts?—In Bengal the consumption varies more with reference to the surroundings and habits of the people than with reference to race. The figures below bear out the oft-asserted connection between life in malarious tracts and the need of opium. The Sanitary Commissioner's Report for 1892 gives the death-rate from fever for the whole province as 16·37. The following districts are notoriously feverish: and I give against each the reported death-rate from fever, and the consumption of opium per 1,000 of the population:—

| Districts. | Death-rate. | Consumption of opium per 1,000. | |
|---|---|---|---|
| | | Seers. | Chataks. |
| Dinajpur . . . . | 30·9 | 1 | 1 |
| Rangpur . . . . | 31·3 | 1 | 7 |
| Purnea . . . . | 28·4 | 1 | 1 |
| Maldah . . . . | 30·7 | 2 | 8 |
| Murshidabad . . . | 25·4 | 1 | 10 |
| Hooghly . . . . | 25·2 | 3 | 3 |

The effect of climate in regulating the use of opium is curiously illustrated in the district I know best, *viz.*, Bhagalpur. The district is cut in halves by the Ganges. The southern part is dry and healthy; the eastern half of the northern part is damp and malarious, especially where it borders the river Kosi. The three most malarious thanas, Kishengang, Madhepura and Partabgang, with a population of 27 per cent. of the whole district, have 42 per cent. of the opium shops licensed for the whole district. The three driest thanas of the south, containing a population about $\frac{4}{5}$ths of the damper thanas, have only two opium shops, while the three damp thanas have seventeen.

The inference is that opium meets a real want in the constitution, and is a valuable prophylactic in damp districts. After twenty-five years' service I can only remember one of my servants, two clerks and one or two of the many native gentlemen who have been my friends, who appeared to me to have suffered from the use of the drug. On the other hand, it is notorious that a moderate use of the drug is reckoned to be a valuable prophylactic, and I am informed that it is largely used as a remedy for, and as a check on diabetes, that commonest ailment of the sedentary official class on whom so much of the real administration of the country falls.

I can of course only speak to general opinion in the matter, but the common idea is that smoking it is much more dangerous than eating it, and people will tell you that rich food, milk and ghi, must be taken as an accompaniment of opium.

10841. Have you any observations to make with reference to the prohibition of the cultivation of opium which has been proposed?—The Secretary for the Suppression of the Opium Trade proposes the absolute prohibition of the growth of the poppy in British territories and of the export from Malwa (*vide* p. 71 of Mr. Alexander's pamphlet). Elsewhere they contemplate the use of it for medical purposes only; but if the cultivation is to be stopped the cost of imported foreign opium will be prohibitive to the poorer classes. The prohibition of cultivation would be considered a grievous interference in itself, and it could only be effected under a system of espionage which would involve constant and irritating interference. The position would be aggravated in my opinion by the knowledge that the movement resulting in these evils had been largely fostered by missionary agency. An impression that England had in interfering with the cultivation and consumption of opium any idea, however remote, that its abolition would help towards the extension of the Christian religion would increase the dangers I have alluded to.

10842. (*Mr. Wilson.*) That last remark I do not find in your printed statement?—No, I added it because the subject was brought to my notice, and the pamphlet from which I quoted was put into the hands of native gentlemen in this division.

10843. (*Chairman.*) Have you anything to say about the cultivation of the poppy in comparison with other descriptions of produce?—As to the relative cost of cultivating each crop, I have referred to the report of the Commission of 1883, which my colleague Mr. Forbes has quoted. The figures in paragraph 571 of that report show that sugarcane, market produce and potatoes pay more than opium, but tobacco less than opium. These figures were furnished for the North-West Provinces. In Tirhut at least I believe tobacco also pays better than opium. I believe that in this division if a ryot has to pay for all the labour employed on each crop, if the land is suitable, and if the market is available sugarcane, vegetables and potatoes all pay better than opium crop for crop. But the whole question turns on those three "Ifs". As to the first, it is notorious that much of the petty culture and care of the poppy plant is done by the women of the house at no cost and from hereditary love of gardening. Secondly, as to the suitability of the land, soils vary very much, and it would be impossible to grow sugarcane on the greater part of the opium lands. Sugarcane does not do on the nitrous soils on which opium and tobacco thrive. Then as to the third, I may say that if is no good growing miles away in the interior cauliflowers, cabbages, onions, egg plants and potatoes, which find a ready market round a big town and within easy reach of the

*Mr. A. A. Wace.*

3 Jan. 1894.

railway. There would simply be no demand within reach. On the other hand, it is no trouble to a cultivator to start off with his little pot of opium; indeed he rather looks forward to the trip in company with his fellows. The opium does not spoil on the way, and he knows he is sure of a full price on a full weight and cash down if the value of his opium exceeds the advances given him. Then it must never be forgotten that opium exhausts the soil less and occupies it a shorter time than the other crops with which I have compared it. There is no necessity to let lands lie fallow to receive it. There are fields about here which yield first a crop of *makai*, then some early potatoes, then opium, and after that *chena*, and the same plots year after year grow opium. Roughly, I put it thus, if a good ryot had only to think of how to live for a single year, how to make the most of land favourably placed for a market for that year, I daresay he would prefer, with an equal supply of funds, to grow sugarcane, vegetables or tobacco. But on a term of years he finds a profit in growing opium. Then, too, the hereditary instincts of the Koeri and Kurmi class make for opium. The feeling that a man is doing what his father and his grandfather have done for generations is a strong instinct in the native character, and I believe Koeris would go on cultivating even at a loss, just as the Julahas go on weaving though Manchester and Bombay bar them from their old profits.

10844. Do you consider that any possible increasing supply of the wants of China from local sources and the consequent possible tendency to close the Chinese market to opium grown in India is a consideration which should be in the view of the Government and rather tend to make it wise to avoid taking steps to encourage the cultivation of the poppy artificially; do you think there is anything in that?—Government, in my opinion, should not attempt, by increasing the advances or price paid, to encourage opium cultivation as against these or other crops. If, as seems likely, the demand from China falls off, the cultivation and the revenue can shrink gradually, and the loss to our revenue may be gradually made up with the development of other sources and increased economy.

10845. (*Sir James Lyall.*) You say that, I suppose, because you rather object to the system, do not you?—I have, as you will hear, some objections to it.

10846. (*Chairman.*) Are there any considerations connected with the recent history of Indian industry which in your opinion should make it necessary to proceed with great care and discrimination in introducing any changes in the management of the opium revenue?—There is an idea abroad that our commercial policy and instincts have hitherto paid less consideration to Indian than to external interests. The jute trade is said to have left a smaller area available for rice. The other day the Dewan of the Dumraon Raj attributed part of the ill-feeling between the Mahomedans and Hindus on that large estate to the fact that Manchester goods had driven the Mahomedan weaver class from their hereditary occupation to cultivation, thus leaving less land available for Hindus. It has been gravely asserted to me since I began to make inquiries lately that the indigo-planters of Behar are fostering this agitation against opium in order either to get hold of opium lands for their own cultivation or to take up the cultivation of opium themselves when Government gives it up. These may be all unreasonable ideas, but they exist, and the uneducated mind of the cultivator is prone to find the most abstruse reasons for the simplest acts of our Government. If a prohibition of opium cultivation, causing discontent in a very industrious class of cultivators, was at the same time accompanied by some increase, even temporary, in taxation (as it assuredly must be), and also by an irritating invasion of hungry spies and informers, the state of things in Behar and the North-Western Provinces might become very serious.

10847. What would be the effect on public opinion if changes were introduced which tended to raise the cost of opium?—I think it would cause much discontent to those who now consume it. The vast majority of them do not abuse it, but derive a benefit from it; and, even if the export of opium to China should be prohibited, the people of India will not understand why they should be deprived of it or charged an exorbitant price for it, in order to secure this.

10848. Would the enforcement of rules of prohibition entail too serious cost upon Government?—It would be very heavy. I can hardly calculate the cost. It must be remembered that opium was once grown over a very much larger tract of country than it is now cultivated in. It was grown in the districts east of Monghyr, its present limit, as far as Jalpaiguri, and I am, I think, right in thinking that it was also cultivated in Assam. The produce was poorer there than to the west: but if the people could not get our excise opium at a reasonable price, they would grow their own. How is this to be prevented? Our Police are insufficient even for existing purposes, and give notoriously little help in excise. A special establishment would be needed to prevent opium cultivation. If this was entertained throughout the year, it would be sitting idle for the eight months when the plant cannot grow, and would fatten in the other four on extortion. If it was entertained only for the season of cultivation, the rapacity of it would be all the worse. The underlings of the present Opium Department are, I fear, some of the most dishonest of our servants, though there is much European supervision over them. Without that they would be a curse to every district.

10849. What would be the view of the land-owners on the policy of prohibition?—I think they would be glad to be rid of the rapacious opium Amlah from their villages.

10850. (*Mr. Mowbray.*) What is an Amlah?—"Amlah" is the word for under officers—native officers chiefly. I think the zemindar would like to see the ryot deprived of the little protection which the opium-ryot's connection with Government gives him, but he would find it harder to get his rents. Our advances often go straight to the zemindari coffers. The mahajan and the planter would be glad to step in to Government shoes and finance the ryot, but the ryot would pay interest to them, and the freedom from interest at 12 to 20 per cent. on about 200 lakhs means a good deal, even though this may be distributed among over a million ryots.

10851. (*Chairman.*) You have made some reflections on the character of the subordinate officers in the present Opium Department: do you consider that it is possible to correct those faults?—I think it is almost impossible; it depends very much on the individuals. The European supervision is so small and the people who are dealing in opium are so scattered that it would be very difficult to stop what goes on. What I allude to particularly is the system of little petty payments, that, whatever you do, natives will give.

10852. You say that a certain amount of corruption prevails?—It is not big corruption, or particular acts, but little petty things. There is no doubt, for instance, that a considerable proportion, of the opium that is grown is kept back. I believe it is chiefly *pasewa*. Of course, people who are wandering about the interior know that a little opium is kept back, and I am afraid that they make that a sort of excuse for exacting little payments.

10853. It is an evil inseparable from the system under which the Bengal monopoly is worked?—It would be infinitely worse without that monopoly, because it would be scattered all over the country.

10854. You recognise an evil under the existing system, but you believe that the evils are less under the direct administration of the Government than they would be, if this business were worked by a number of private individuals with a less sense of responsibility than that which exists in the case of the Government?—I do. I think that our preventive establishment would be intolerable.

10855. Do you attach any importance to objections to the cultivation of opium which have been raised on the ground that thereby the capacity of the land to provide food for the people is diminished?—No; I do not. The common argument that the diversion of the opium fields to food grains would mitigate famine is a delusion. Opium does not prevent *bhadoi* cultivation as Mr. Forbes said; and as to cold weather cultivation, no ryot would think of growing the crops, our distressed classes eat, on opium fields. He would grow wheat or vegetables, or a more paying crop, and that would be sold, not consumed. Paying no interest for the advances he gets, he gets the means to buy grain, and that is all we need think of now in combating famine, thanks to railways.

10856. As you are aware, arguments have been advanced against the direct connection of the Government as a manufacturer of opium; in many of the discussions that have taken place at home that point has been particularly insisted upon; what do you say upon it?—I have thought out the possiblity of severing the direct connection Government has with the cultivation and manufacture, for I don't like it, because it is liable to misrepresentation. But I can see no way out of it, which would not increase cultivation. We cannot deprive the people of opium altogether, and if we open the cultivation to others, more opium of a more injurious kind would get into consumption, and the risks of abuse would increase. The present system gives us at least full control over the drug. The control may be marred by the dishonest retention of opium by smuggling and by the rapacity of our amlah, but these difficulties would be

magnified under any system of cultivation under a heavy tax.

10857. (*The Maharaja of Darbhanga.*) You say that the connection with the Government of the ryot who cultivates opium gives him a certain amount of protection; will you define what that protection is?—It is hard to define. I think that the wandering about of responsible Europeans through all the opium villages, four or five months every year, is a check on abuses.

10858. What reason have you for thinking that landlords would be very glad to see the ryots deprived of this little protection, as you define it?—I think that in some zemindaris, in past years, at any rate, the ryot has had scant mercy from some of the landlord's underlings, who really give the trouble.

10859. In what way does the Opium Department protect the ryot from the so-called oppression of the zemindars?—My impression is that the man who cultivates opium takes credit to himself for it, and holds up his head. If he is bullied, he will go to the Deputy Opium Agent.

10860. As regards the production of opium, will you let us know what you think would be the average profit to a ryot from opium lands?—I have compared the figures in the Opium Commissioner's Report with the figures obtained from four or five different sources, and the four or five gentlemen who have given me those figures have probably got many more; but I find it absolutely impossible to reconcile the figures. My experience is that it is generally difficult to reconcile figures in statistics. I can only give you my general impression as I have stated it.

10861. (*Sir William Roberts.*) You state that the Sanitary Commissioner, in his report for 1892, gives the death-rate from fever for the whole province at 16·37; in the table that follows you also give the consumption of opium; could you give us the consumption per thousand for the whole province?—That is in the excise statistics to which I alluded. I got the figures from the Sanitary Commissioner's Report.

10862. I suppose the statistics of death are fairly accurate?—I do not pretend to attach any accuracy to them. Our mortuary statistics are bad, but the same prevailing errors run through the years. We have the same inefficient establishment, and one can only say that the figures are relatively accurate.

10863. (*Mr. Wilson.*) You have quoted figures showing that the issues of excise opium do not represent a hundredth part of the consumption in the Behar Districts, you think that is somewhat exaggerated?—I do.

10864. Can you form any estimate as to the extent to which you think it is exaggerated?—I cannot. I can only say that I think it must be exaggerated, because I do not believe that there is the same consumption of opium here as there is in the fever districts of Bengal—certainly not as in Assam where I have served.

10865. If it were reduced to one-tenth, do you think it would be nearer the mark?—I would rather not give a guess. We do not know how much opium is kept back.

10866. You say that it is notorious that the moderate use of the drug is reckoned to be a valuable prophylactic; can you tell me anywhere where that is recorded either in official statements or in any other statements until within the last two or three years?—No. I confess I never read it until the Honourable Commission began its sittings, but I know it is a common idea among the people.

10867. You do not know anywhere where it can be found recorded either in medical or popular works?—I do not read medical works, and I have no time for reading many popular works.

10868. What is the result of taking opium in the case of persons who are not able to get rich food, such as milk and ghi?—That is a medical question. I can only say what I have been told, that you must have rich food in order to obtain the advantages of opium. With people who are without rich food, such as milk and ghi, it dries them up; that is the common expression of the people.

10869. You have referred to Mr. Alexander's pamphlet, which I presume you have read?—Yes.

10870. Are you aware that the first three lines of the pamphlet are these: "The object of this treatise is to show that the immediate sacrifice of the entire opium revenue of British India, except so much of it as is derived from the medicinal use of opium, not only is dictated by Christian morality, but is feasible," etc., so that at the very outset the medicinal use is exempted?—I am quite aware of that, but the paragraph I had in my mind was at page 71. It is as follows:—"Thus, by the end of the present century, if the payment be commenced in the year 1892-93, the growth of the poppy next autumn being absolutely prohibited in British India, and at the same time the export of Malwa opium through British territory, we should have finished paying off this evil legacy of debt left to us by our father, which the present generation has, by its culpable negligence, permitted to grow and increase."

10871. You do not recognise that the whole burden of Mr. Alexander's pamphlet was founded upon the assumption that an exception would be made in the case of the medicinal use of opium?—I quite realise that, but my idea is that it is impracticable. You will see that I have said that the Society contemplates the use of it for the medicinal purposes only.

10872. I want to put this to you that the Anti-Opium Society and the opponents of the opium traffic have never objected to the cultivation and dissemination of opium for medicinal purposes?—Then I must apologise for having misunderstood the Society. I had in my mind the words that I have read: "The growth of the poppy next autumn being absolutely prohibited in British India."

10873. May I ask you what special means you have had of knowing the feeling of the cultivators on this subject, as to the popularity or otherwise of growing poppy?—I have camped about the districts a great deal, and I am in constant communication with native landlords and other native gentlemen. One cannot live 21 years in this country, especially when one is a quarter of the time under canvas, without knowing something about what people think.

10874. Have you put the question distinctly to them what they think about it?—I have often asked the landlords what the ryots think about it.

10875. Then you do not regard the zemindar's interest as being quite the same as the ryots?—Not the same certainly.

10876. Therefore, perhaps, they are hardly fair representatives?—They are representatives of their class.

10877. I may take it that you have not asked many ryots personally, what they think?—Not this year, but I have in previous years.

10878. Have you asked them since the cultivation of the poppy became less profitable, as you have told us it is?—No; I have not.

10879. For aught you know they may have changed their minds since these circumstances occurred, since you put the question to them?—I could not say. I dare say it is quite possible that in some parts of this big division the ryots find other crops paying much more.

10880. In reference to the policy of the Opium Department, why do the police not give help to the excise?—They have not time.

10881. Is there any jealousy or friction beween them?—Not between the police and the Opium Department that I am aware of. Certainly not between the police and the excise.

10882. In what way could they help the excise?—We know that in spite of all that we do, there is still a certain amount of illicit distillation.

10883. And do not the police report that when they know of it?—That I cannot say. I cannot say that they always know it, but we get very few reports.

10884. When you speak of distillation you are not referring to opium?—No. But I thought you were asking about the Excise Department.

10885. I wanted to know whether it was a complaint against the police or whether it indicated some amount of friction between them?—There is no friction. I have often deplored in my annual reports that the police have given us little help in excise matters.

10886. I have seen it rather in the form of complaint?—They simply have not time; they have not time even to do their own work thoroughly.

10887. In what way are the underlings of the Opium Department some of the most dishonest of our servants?—I tried to explain that.

10888. Will you kindly explain it a little more?—They have many opportunities for little petty exactions.

10889. From the ryots?—From the ryots.

10890. From the zemindars?—Certainly not from the zemindars; they are in a position to hold their own.

10891. Can you explain the nature of these petty

*Mr. A. A. Wace.*

3 Jan. 1894.

exactions ?—When these men go about the districts, I doubt very much if when they go into the villages they pay for their food.

10892. I do not know if you told us what is meant by Bhadoi cultivation ?—It is the autumn crop ; in this part of the country it is the Indian corn and the lesser millet called *Marwa*.

10893. You say that the opium advances often go straight to the zemindar's coffers, is that an advantage to the ryot or otherwise ?—I think the ryot looks upon it as an advantage.

10894. He has ready money at a time when he wants it ?—He really does not think about his rent. The Khatadar gets the money ; the patwari or the village accountant gets hold of the Khatadar, who is the ryot's headman, and the money never passes into the ryot's hand at all in lots of cases. That is what I mean. The money goes straight from the headman, who has received it from the Opium Department, to the zemindar.

10895. You used the term " pasewa", will you tell us what that is ?—Pasewa means sweating. It is the sweating of the opium.

10896. It is a liquid that sweats from it ?—Yes, but Mr. Tytler, who will be examined, is an expert, and he can tell you all about it. It is an inferior form.

10897. Can you tell me if the rent of the zemindars is sometimes paid in kind instead of in money ?—In South Behar it is largely paid in kind.

10898. Which method do you consider preferable ?—That is a large question. Theoretically it is infinitely preferable that the ryot should pay in cash, but as a matter of fact payment in kind insures very largely the great irrigation works of the southern part of this division. The zemindar is immediately interested in keeping up all the irrigation works in order that his share of the produce may be the greater. It is a very big question, and I can only sketch that roughly as the main out line of it. I may add that if I could ensure that the irrigation channels should always be kept up, I would certainly prefer cash payment, but I do not see my way to enforce that without a complete record of the ryot's rights, not only in land, but in irrigation channels.

10899. You have referred to European officers going about the country. Have I been rightly informed that it is the custom for the headman of the villages to provide them with fodder for their horses, with fowls, vegetables and various things for which they are not paid ?—That is a matter that the Government has gone into closely, and there is a large fund of information on the subject. I will give my opinion on the subject roughly if the Commission wish it.

10900. Is it in connection with the opium revenue ?—Yes.

10901. (*Chairman.*) If it is connected with the mode in which the opium revenue is levied, we shall be glad to hear anything you have to say ?—I do not know that I can say anything definitely. Probably there are some abuses connected with the system, as these are connected with the tours of all of us, do what we will. We all do our best to check the payment for supplies, but it is most difficult to do so.

10902. You do not think that people always get paid ?—I believe that the money goes out of our hands. That the money goes into the hands of people who have given, here an egg and there a chicken, and there a pot, I cannot pretend to say.

10903. Do I understand that there is some practical difficulty about it that extends beyond the Opium Department ?—Certainly. If you will allow me, I will tell you a fact that occurred to myself in my last district. I was particularly careful always to have up the zemindar's man on leaving camp and ask him if he had been paid for his supplies. At one camp I had up the gomashta, and I said " Have you got paid ? The village accountant arrived, the man whom the zemindar would charge with looking after the supplies. He had a list of what I had had, the things had been written down and the prices charged, and I said, " Have you been paid ?" He said, " Yes, I have been paid in full." My servants had then gone on; it was evening time. When I came to my next camp my butler came to me with the money in his hand, and said, " What am I to do ? The zemindar's gomashta would not take the money." Yet the gomashta had positively assured me an hour before that he had been paid everything.

10904. (*Mr. Mowbray.*) You are not connected with the administration of the Opium Department yourself ?—Not the least.

10905. You go through all the opium-growing districts ?—I do not tour. I went last year to Arrah, and I am to go again.

10906. You have toured ?—I have spent about four years under canvas in my service.

10907. And you have had ample opportunities of being brought into connection with the people who grow opium ?—I cannot say that of late years. I was for two years in one of the largest opium-growing sub-divisions of Behar.

10908. Touring about ?—Touring about. At that time I was on famine duty. We then lived knocking about.

10909. Have you any doubt that the cultivation on the part of the ryots is a voluntary cultivation ?—That is a big question. It is a point that has only been suggested to me within the last week or ten days.

10910. Then I may take it that you never heard it suggested to you when you were yourself touring about ?—Certainly not in those days. If the Commission will allow me I will read a note that I have written about it.

There was a time when the zemindar was himself largely interested in pushing opium cultivation because he got a higher rate of rent for lands under opium. My colleague, Mr. Forbes, thinks that these differential rates are being abandoned : and he has more recent experience of the mofussil in these parts than I have. If this is so, the only benefit the zemindar gets from opium cultivation is by reason of his putting his ryots in funds to pay his rent. I can add nothing to Mr. Forbes' figures as to this, except to draw attention to the fact that the land which pays about one-fourth of the rent of the division is only two per cent. and less of the general cultivation in four districts, and not much over three in the other three districts. What pressure is used comes, I believe, from the Khatadar and he, it must be remembered, is selected by the ryots, and gets a merely nominal payment from Government. I speak with some diffidence, for I have not had much recent mofussil experience of Behar, but I have discussed the subject with many well-informed persons, and I cannot help thinking that the Behar system of letting the Khatadar practically pay himself from the ryots and of giving the lower servants of the Department a commission, is at fault in making pressure possible. The Khatadar makes his profits to our knowledge by what is called *kharcha*. This comes here to about one rupee eight annas a bigha.

10911. What does " *kharcha* " mean ?—Expenses. This varies in different districts. I believe it to be higher south of the Ganges than in the north, and I think the amount of it depends very largely on the efficiency of European supervision. The Khatadar's average area is 20 bighas. He thus gets only Rs. 30 for them, and some of that he has to give up to the native subordinates He also makes a little by winking at the withholding of some of the produce—*pasewa* chiefly. The knowledge of what is kept back gives him a *hold* over the ryot. If a ryot will not give all that the Khatadar thinks he might grow, the latter can always threaten him with exposure as to the concealment of opium. If, however, there is any pressure used, it is in the neighbourhood of large towns and villages and of railway stations, and those are the very places where the ryot is most independent. The ryot is getting more so every year, and more attentive to the pulse of the market. This year, for instance, oilseeds having gone up, the ryot in this district has, I am told, gone off on a new track, and has sown mustard on lands which used to hold opium. The following figures, about which there can be no mistake, indicate that the ryot is looking after himself pretty well. The Hajipur, Munair and Phulwari kothis serve Patna and its export trade to Calcutta of vegetables, potatoes, etc. In those three kothis the cultivation has fallen in five years 25 per cent. whereas on the whole Agency the decrease has been less than five. In 1892-93 the net cultivation generally rose rather over 2 per cent., and yet in those kothis it fell no less than 8 per cent. Government at least carefully avoids the ordinary methods of keeping a hold over the cultivator by paying him off every year. There is no carrying forward of payments against the ryots, as is the custom with most crops grown. I cannot believe this story of wholesale compulsion. We wander about our districts year after year, we hear stories of police oppression ; Government has to appoint a Commission to investigate complaints against our subordinate Canal officers, and the system of working the canals. The districts are full of planters who would benefit by the contraction of opium cutivation, and to whom ryots often turn for help against their zemindars and the police, and yet no Collector can quote instances of compulsion, and an officer like Mr. Forbes, who has spent eight years in this division, two of which have probably been spent in the interior, tells you he never heard of compulsion till within

the last few days. Look at it in another way. Government exercises the power of a landlord in large Government estates and ward estates scattered all over the division. If there is compulsion anywhere, surely it would be traced in those estates, and cultivation would be larger in them than in villages outside that influence. I have tried to get figures from some districts comparing the proportion which this area of opium fields bears to the total area of specimen villages of each class situated similarly as regards soil and population. The quantity of land suitable for poppy varies in different villages and according to the caste of the cultivators. But the following figures are at least some indication that no pressure is used. In Patna, the Government village of Khigerpara, with an area of 226 acres, has 2·6 per cent. of its land under opium. A private village, Mahdumpur alongside, has 6·5 per cent. on an area of 214 acres. The Government village Burdeha Buzurg has no opium, while Salempur, a private village, has 6·1. Rampurosmanpur has 2·7 against 3·4 per cent. in the adjoining village of Muslasapur. Nagowa Bhokouz and Dhakwahi belonging to Government and a private zemindar respectively have each 1·6 per cent. In Darbhanga in the two largest Government estates, Buktyarpur and Jogiara, under direct management, there is, according to the Collector, no poppy cultivation at all. The Collector of Gya writes to me: "I have had a lot to do with Government estates in my service, principally in Shahabad, and I never once was spoken to by any Opium Officer on the subject, or ever heard of any trying to extend cultivation in Government villages. In four Government villages of his present district, which he took at random, opium cultivation was found to have increased in a higher ratio than in adjoining private villages since 1888, but in seven groups of adjoining wards and private villages there has, since 1888, been an increase from 118 to 123 acres in ward's villages, and from 46 to 58 in private villages. In Arrah the percentage of opium cultivation in eight private villages covering 10,453 acres was 2 per cent. In three ward's villages covering 15,418 acres, the opium area was 1 per cent. In three large Government estates covering, I am told, 59,349 acres, the acreage under opium is ·08. The inference I draw is that there is absolutely no pressure, and that entirely agrees with my own experience as a Collector.

10912. The Khatadar system to which you began by referring exists in the Behar Agency, but not in the Benares Agency?—The Khatadar is not known in Benares, but I think the Lumbardar is rather like him. The system is different in some ways.

10913. You are not personally acquainted with the Benares system?—No, I know that the theory of the Benares system is direct dealing with the cultivator, not through the Khatadar.

10914. I suppose in any case in which the Government fixes the price of opium, there is always a tendency on the part of the people, who have opium to cultivate and to sell, to try and induce the Government to raise the price?—Of course, I think the Government has not raised the price for the last five years, and I am not sure that the period is not longer.

10915. There cannot be said to be a market price for opium?—There is no price for it.

10916. There is no market by which you can test it?—No; we have absolute control over it. We fix the price, except of what is smuggled and kept back.

10917. Therefore it may be that the complaints against opium cultivation really mean dissatisfaction with the price paid by the Government?—I think it is probable. In villages and large towns I think other crops pay better.

10918. You yourself are not in favour of raising the price of opium?—I think it would be liable to misrepresentation—liable to be misunderstood.

10919. You mean that it would be liable to be represented as a direct encouragement by Government to the extension of opium?—I do. That is a matter on which I can only form my own opinion. As I have said, I do not like the direct Government connection with it. But I look upon it as the only possible way of controlling opium cultivation.

10920. You have told us that it was impracticable to limit the supply to medical purposes; that is a proposal which has been frequently brought before the Commission. Will you kindly tell me why you think it impracticable?—I do not see where it is to be sold. I do not see how in the interior it is to be put within the reach of the people for purely medicinal purposes.

10921. Can you give me any idea of the number of dispensaries in your division as compared with the number of opium shops?—I could count the dispensaries in this division on four hands. Mr. Forbes can give you the figures definitely.

10922. Do you consider that for the supply of opium for medical purposes you would require to have as many centres of distribution as you have opium shops at the present time?—I think you would.

10923. And if these were put under Government Officers would not that be a very material increase in the expense to the country?—Very material. I should be afraid that those same officers would wink at the cultivation and at smuggling.

10924. You think that unless they were well paid, there would be a large element of corruption?—You would have to pay them very high indeed to stop that.

10925. Have you any other remark to make as to the impracticability of carrying out any scheme for a supply of opium for medical use only?—No. I have thought about it, and I cannot see my way to it in the least.

10926. (*Mr. Haridas Veharidas.*) Is the Khatadar elected by the opium cultivators?—He is nominated by the ryots, but that is a point on which I would rather you would examine Mr. Tytler, who is an officer of the Department.

10927. (*Sir James Lyall.*) You say that the Opium Department underlings are probably some of the most dishonest of our servants; you have explained that the supervising staff is too small. That is not so true, I think, of the Ghazipur Agency as of the Behar Agency?—I cannot say.

10928. Each Department in India I believe hears of the corruption of the underlings of the other Departments?—Yes, every one.

10929. Are not the underlings of all departments more or less corrupt in the way of taking food, tips, etc., if they can get them?—I believe so, and I think I have said that: but what I meant was that I think the opium people have more opportunities for it. They are always wandering about.

10930. It is the dishonest ryot who keeps back the opium, who is most liable to exactions by official underlings?—Certainly.

10931. Can you imagine any way in which an Opium Department official underling can effectually coerce or bully an unwilling ryot into cultivating or continuing to cultivate, supposing the ryot to be an honest man, not a man who keeps back opium, or anything of that kind?—I do not think he has the power. I may further say that the mere fact of a man not having kept back opium would be no bar to his being charged with having kept it back.

10932. I suppose the Opium Department underling has much less power in that way than the police underling?—I should think he has. Of course, the power behind the police is greater.

10933. Probably, the underling of the Opium Department has less prestige than the underling of the Revenue Department?—I should think so.

10934. Are the officers of the Revenue Department, the Commissioners, Deputy Commissioners, and Joint Magistrates ever applied to lend their influence or prestige to the work of the Opium Department?—I have never known such a case.

10935. Do the two Departments pull together?—My experience is that we are entirely apart. I remember one case, when I was Collector of Bhagalpur. One of the European Opium Agents came to me and said that there was some land in some Government villages in my District which would do for opium. I said, "You won't get it, because that is land that is put under sugarcane, and what there is to spare is put under Indigo." He went to try, and when I went down there later the following year, I did not find a cotta under opium. They found that the sugarcane paid them better, and they would not take the advances. No native Subordinate of mine has ever said to me that he had been asked by the Opium Department to find him land for opium.

10936. (*Mr. Wilson.*) I see you are described as an Additional Commissioner?—Yes.

10937. Will you explain what that is?—The Commissioner's work in this division is so heavy that Government finds it necessary for six or eight months to put on another officer, who is one of the senior Collectors, to help the Commissioner.

10938. I think you said that the Gomashta is the village accountant?—The patwari; Gomashta is the Bengali word meaning much the same thing.

10939. I believe it has another meaning in connection with the Opium Department?—Yes, Gomashta is one of the subordinates of the Opium Department.

The witness withdrew.

3 Jan. 1894.

(*Chairman.*) Mr. Wilson desires to make a statement.

(*Mr. Wilson.*) It was given in evidence that Mr. Alexander and I had been at Gya, and had made enquiries there. This week, since I arrived, I learned from Mr. Jones, Baptist Missionary, resident here, that last Wednesday, when he was at Gya, at the house of a Baptist Missionary there, an Inspector of Police, and another man called, bringing with them the Dak Bungalow register of visitors, and proceeded to question the Missionary about my friends and myself, as to where we had been, whom we had seen, and particularly whether we had spoken to any opium cultivators. This statement of Mr. Jones seemed so important and extraordinary that my son, and a friend, Mr. Saville, have been to Gya to enquire about the circumstances of the case. Among others, they called on Mr. Harris, the Superintendent of Police, who justified such enquiries, saying it was the duty of the Police, to report on all strangers visiting the place. I do not now stop to remark on this statement of a general system. But I will point out that this inquisition in to our conduct was not made for seven weeks after our visits, and was, therefore, a farce, from a police point of view. The important point is that this inquisition was made within a week of the Royal Commission coming to this part of India, and I desire to enter the most emphatic protest against this kind of attempt, by any officers or authorities whatever to interfere with persons who are interested in the Opium question, who may be prosecuting enquiries, or who may become witnesses before this Commission. It is not with me a personal matter, but a public one, and I entertain a very strong opinion on the subject.

(*Chairman.*) The Commission having heard Mr. Wilson's statement will call upon Mr. Macpherson, the resident Magistrate, to offer an explanation either in the witness's chair or in writing.

The following letter was sent to Mr. Macpherson :—

*The 3rd January 1894.*

SIR,

At the meeting of the Royal Committee on Opium this day, Mr. Wilson made a statement, of which I send you a copy.

We shall feel obliged if you will attend at our meeting to-morrow or Friday, when we shall ask for explanations.

Yours faithfully,

BRASSEY.

*Babu Roy Radha Krishna.*

Babu ROY RADHA KRISHNA called in and examined (through an interpreter).

10940. (*Chairman.*) What is your position ?—Zemindar and Banker.

10941. Are you resident in Patna ?—Yes.

10942. Is opium extensively used by the population of this district ?—The use of opium is not confined to any particular class, and it is not generally used by the inhabitants of this district.

10943. In the case of those who do use opium, is it used for a medical purpose, or as an ordinary article of diet ?—Opium is generally used for medicinal purposes, but it is sometimes also used for pleasure by young people.

10944. Do you consider that the use of opium has a demoralising effect generally ?—No.

10945. There are no doubt cases of excess ?—When taken in excess it generally produces laziness, but people taking it are not addicted to any crime.

10946. Would you say that persons who use opium to excess are a small minority of those who use it ?—Yes.

10947. It has been proposed to this Commission that the use of opium should be prohibited, except for medical purposes ; if that prohibition were carried out it would involve a loss of revenue to the Government, and other taxes would have to be imposed. What would be the public feeling upon that subject ?—The resources of the people of this country being limited, and they being overburdened with taxes, they are quite unwilling to bear in whole or in part the cost of prohibitive measures. The cultivation of the poppy and manufacture of opium in British India should not be prohibited, as the people would suffer in manifold ways, and their total prohibition is almost impossible. There does not seem to be any practical measure in further restricting the existing opium traffic in Bengal and Behar so as to yield a sufficient revenue.

10948. Is the extent of land under poppy cultivation considerable ?—A large portion of land is under poppy cultivation, and so the magnitude of interests is very great. It profits the tenant, the landlord, and the Government as well. The ryots reserve a part of their fields for poppy cultivation to enable them to pay off their rents to landlords. The periodical payments of advances by the Government enables the ryots to pay up their rents in time to their landlords, who are thus enabled to pay off the Government revenue in time. Should the cultivation of poppy be prohibited it will revolutionize the whole system of zemindari in Behar.

10949. Is the number of men employed as cultivators, of the poppy considerable ?—A very large number of men in these provinces, including the labouring classes, are employed in permanent or temporary capacity in this industry, and they will be all thrown out of employment should the cultivation be stopped. The views of all these classes, as well as of the landlords and tenants, are in favor of the continuation of poppy cultivation.

10950. (*Mr. Haridas Veharidas.*) You are a zemindar ?—Yes.

10951. In your zemindari is the poppy grown ?—Yes.

10952. Have you different rates of rent on land for different crops ?—Yes.

10953. You have a different rate for sugarcane ?—Yes.

10954. And for poppy a different rate ?—Yes.

10955. (*The Maharaja of Darbhanga.*) Does the rent vary according to the quality of the land, or according to the quality of the crop ?—According to the quality of the land and the crop.

10956. (*Mr. Haridas Veharidas.*) If the poppy is not grown in your land, and the sugarcane or tobacco is grown, it would make much difference to you ?—When the poppy is cultivated in my zemindari, it is easy to realise rents from the ryots. When they receive the advance from the Government they pay up at once.

10957. So far is it beneficial to you ?—Yes.

10958. But not in point of rent ?—No, but poppy cultivation makes the realisation of rent easy, as said before.

10959. (*The Maharaja of Darbhanga.*) I believe there are two kinds of land, one for which money rents are paid, and another for which rent is paid in kind ?—Yes.

10960. (*Mr. Haridas Veharidas.*) In the case of the opium crop you do not get rent in kind, all the produce being taken by the Government, so that there is no occasion for you to have opium as a share of your rent ?—No.

10961. In the case of other crops, you do take a share in that way ?—Yes, if it is stipulated for kind with the leesee.

10962. Will you compare the effects of opium with those of alcohol ?—By the use of opium a man is not addicted to any fierce crimes, while by the use of alcohol it is sometimes found that men commit very serious crimes.

10963. Is opium prohibited by the Hindu religion ?—No.

10964. Is alcohol ?—Yes.

10965. (*Mr. Wilson.*) Will you tell us in what way opium profits the tenant ?—In two ways : if the tenants set apart a certain piece of their holdings for the cultivation of opium, they receive periodical advances from the Government with which they pay the zemindars ; so it makes matters easy for them to pay their rent to the zemindars. In the second place, there are some lands which grow poppy better than any other crop.

10966. Do the people set apart a portion of their land willingly or because they are invited to do it by the zilladars ?—They set them apart willingly.

10967. The zilladars never have to persuade them ?—No, as far as I know.

10968. Do the Khatadars ever persuade them ?—No.

10969. You state that opium is used generally by Mahomedans ?—Yes.

10970. Are you speaking of men or women or children or all ?—Generally by men.

10971. What proportion of the men do you think take opium amongst the Mahomedans?—I cannot say the exact proportion.

10972. Do you mean that Mahomedans take it more than the Hindus?—In Patna low-caste Mahomedans indulge more than the Hindus.

*Babu Roy Radha Krishna.*

3 Jan. 1894.

The witness withdrew.

The Hon. SYUD FUZL IMAM called in and examined.

*The Hon. Syud Fuzl Imam.*

10973. (*Chairman.*) I believe you are a Member of the Bengal Legislative Council?—Yes.

10974. Are you a land-owner?—I am.

10975. And a banker?—No.

10976. Do you live in this district?—Yes, I belong to this district.

10977. Will you tell us whether opium is extensively used in this district or not?—I think it is. A certain proportion of each race of people use opium: the Hindus generally in Behar smoke opium called *madak*, while the Mahomedans mostly use it raw, dissolved in water, and some make it into *chandu* and smoke it.

10978. Do you consider that among those who use opium there is any distinct effect in regard to their moral condition?—Not very much.

10979. In regard to their physical condition?—When they smoke it, it has some effect.

10980. How do you compare opium with alcohol, which do you think is the greater evil?—Of course alcohol. Compared with alcoholic drinks, the use of opium is harmless, alcohol is much more injurious.

10981. Do you think that the prohibition of the use of opium, for any other than medical purposes, would be approved by the people of this province?—No.

10982. It follows from that answer that you would tell us that they would not be prepared to bear any additional taxation to replace the loss of revenue from the prohibition of opium?—Exactly.

10983. You therefore, I presume, have come to the conclusion that the prohibition of opium except for medical use, should not take place?—Yes.

10984. If it were possible to prohibit, you would not think it desirable?—No.

10985. Assuming that the cultivation of the poppy and the manufacture of opium are to continue, do you consider that the existing arrangements for working the revenue are satisfactory?—I think so.

10986. You have heard what has been said by the previous witness, with reference to the convenience of the ryots, and I suppose to the zemindars also, of the advances which are made by the Government in relation to poppy cultivation—do you agree, with that?—I do not.

10987. Do you desire to tell us, in conclusion, that both landlords and cultivators are against the prohibition of opium?—Yes. As far as I know they are against it.

10988. (*Sir William Roberts.*) Is eating opium considered a disgraceful thing in this province? Not for medical purposes, but taking it in excess is thought to be disgraceful.

10989. Is the moderate use of opium—I do not mean for medical purposes but for restorative or comforting purposes, considered a disgraceful thing in this province?—Excess is thought to be disgraceful, but moderate consumption is not thought disgraceful.

10990. (*Mr. Wilson.*) You say that smoking affects to some extent the physical condition of the people—in what way?—I have seen many people get lean and thin, and in a wretched condition, becoming very dull.

10991. Do they get intoxicated with it?—I do not think they get intoxicated. But constant use reduces a man to a certain extent.

10992. Do you mean the smoking of *madak* or *chandu*?—I mean *chandu*.

10993. Not *madak*?—Not *madak*.

10994. Do you think there is any difference in the physical effects on their bodies between smoking and eating?—Yes.

10995. What is the difference?—Smoking is worse.

10996. Does eating do a little harm?—To some it does, and to many it does good; there are different constitutions.

10997. (*Chairman.*) And the quantity differs too?—The quantity too.

10998. (*Mr. Wilson.*) Do you think that most of the Hindus in Behar eat opium or smoke it, or both?—They mostly smoke madak.

10999. More than eat it?—Yes.

11000. You say that the cultivators are against prohibition?—Yes.

11001. You think they are in favour of cultivating opium?—I think so.

11002. Have you ever heard of any who objected to cultivating it?—I do not think I have heard of any.

11003. You are a zemindar?—Yes.

11004. Do any of your ryots ever object to growing opium?—No. Not one.

11005. You never heard of any?—No.

11006. Can you give us any idea how much profit they make on a bigah of opium?—In this district, I think, not less than R100 or 150, including the zemindar's share per bigah.

11007. (*Mr. Mowbray.*) Do many of your tenants cultivate the poppy?—Yes, I think so.

11008. (*Mr. Haridas Veharidas.*) Do you know whether the cultivators cultivate voluntarily or whether they are asked to cultivate?—Both. Sometimes they are asked by Khatadars and Zilladars, and sometimes they volunteer doing it.

11009. (*Sir James Lyall.*) Do you think that the officials of the Opium Department, particularly the minor officials, have any sort of power which would enable them to bully or coerce a man into cultivating, who wish to give up?—I do not think so.

11010. Is there any trick by which they can compel or coerce him?—They might induce him, I do not think they can compel.

11011. They might flatter and persuade him?—I know some instances where they persuade, but they have never compelled.

11012. Are the ryots sufficiently intelligent to know that they are free in the matter?—They are; now-a-days every ryot is intelligent.

11013. When you talk of persuading, in what way do they get over them?—I was once in a village, when a Zilladar was there. Some of my ryots had left cultivating poppy, and they were going to cultivate potato. This man went to try and persuade them. A ryot then came to consult me. He pointed out the convenience of the profit of potato cultivation, and I found from the figures that the profit of the potato was greater than that of opium. I said: "It is at your option." There was no case of compulsion.

11014. Did the ryot cultivate opium?—No. He stuck to the potatoes.

The witness withdrew.

Adjourned till to-morrow at 11 o'clock.

# At the College Hall, Bankipur.

## THIRTY-SEVENTH DAY.

### Thursday, 4th January 1894.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
THE HON'BLE SIR LACHHMESWAR SINGH BAHADUR, MAHARAJA OF DARBHANGA, K.C.I.E.
SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.

MR. A. U. FANSHAWE.
„ ARTHUR PEASE.
„ HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

THE HONOURABLE T. A. BRASSEY, *Asst. Secretary.*

*The Rev. Daniel Jones.*

4 Jan. 1894.

The Reverend DANIEL JONES called in and examined.

11015. (*Chairman.*) I believe you are a missionary of the English Baptist Missionary Society?—I am.

11016. And you have been in India for 19 years, I believe?—Yes.

11017. And I believe you have mixed a great deal with the people?—Yes, I have mixed freely with the people and know their language. Soon after I came to India I learnt that those who were known as opium-eaters were not looked upon as respectable people. The effect of opium consumption upon such as I have known was to brighten them up for a time, but the after effect was the very reverse; they became dull and listless with little or no desire to exert themselves. From respectable and educated Hindus and Mahomedans I have heard on different occasions these same words. "We hate opium-eaters." An educated Mussalman in good position could only account for certain Mahomedans giving evidence in favour of opium by saying that they must be opium consumers themselves. A respectable educated Hindu once told me that there is a saying amongst them, in which opium-eaters and gamblers are classed together. The saying is, "Afimchi-Juari." I have heard it frequently said that it is next to impossible to give up the habit, and I have known some sad cases. I have lived for about seven years in the districts of Monghyr, Benares, and Patna; and have, since the opium question has been so much discussed of late years, taken considerable interest in the question. I have not found in conversation with the cultivators that poppy cultivation is popular, but on the contrary I have found that many have given up growing it, and many others are desirous of giving up the cultivation of the poppy. When asked why they desire to give it up, they answer, "It does not pay, there is so much risk; and also much labour needed." The risk as compared with other crops is considerable, from hail, heavy rain, the east wind, and insects. Then there is so much of ploughing and watering that they have to work hard to secure a crop at all. I have been repeatedly told by cultivators that they would not grow opium were it not for the money advanced them by Government. It is a temptation to them to take this money because it comes to them at a time when they need money to pay their rents; but it not unfrequently happens that they fail to get a crop, they have then to make good the money advanced to them. In this connection I have found that the middleman—the Khatadar or Lambardar, is made responsible for returning this money, and when they have not been able to make it good they have told me that even there cattle are sold, and they have been left to secure the money from the cultivators when and how they could. One old Khatadar, who was supported in his statements by several others, told me that had he continued to cultivate the poppy for two or three years more he would not have an ox or anything left, and as it was it did not look as though he had much left. Thus we find that only the very poor engage in this work. It requires harder work to cultivate poppy than those less poor are willing to give, and even these very poor ones grow as little as they can, just enough to secure the rent money for such other land as they have on which they grow other crops. I would add here that on close calculation, taking each item of expenditure separately as given by the cultivator himself, I have found, on comparing expenditure and receipts, that the cultivator is a loser by this cultivation of opium from 20 to 25 per cent., possibly more. This is not as it should be, and perhaps what is sadder still is this, that the ignorant cultivator does not know that he is losing to such an extent. The profits that accrue to him from his other crops are swallowed up to a great extent by the loss on this side. He does not see this because he pays *in kind* and not in cash. Nor does he keep a detailed account, besides which several members of the same family engage in the work, and so they manage after a fashion, but it is only a question of how little can they manage to exist on. Opium has been spoken of as profitable to the cultivator on account of the leaves they gather for food therefrom. This I find is a very limited source of profit and can be had only for a short time, when the leaves are young and tender. Then for the seed I find on enquiry that 3 maunds is the maximum amount from one bigah of poppy, which the cultivator sells to the oilman for Rs. 4 per maund. Thus realising Rs. 12 only, oftener less; the oil made from this seed for cooking purposes he has to purchase for himself. I have met with one cultivator who suggested to me that, if instead of poppy, food grains were cultivated, the latter would become much cheaper, and so far they would be losers, but surely this is a phase of this question which the Government would do well to look into. Prices for food grains are high, the consumers are on the increase, and the cry of the poor is heard in the land. When I think of the more than 400,000 bigahs of land or 250,000 acres in Behar province, that are devoted to the growth of what the people of England label POISON, but what some people in India would have us believe is such a boon and a blessing to men, I feel like crying out with all my soul; "Give the people bread and not a stone." Here in this province of Behar where some 4 million pounds of opium are grown, 300 million pounds of wheat might be grown. It does not require any stretch of imagination to conclude that the masses would be happier and stronger and better every way by eating bread and wholesome food. The poverty of this province is proverbial, and there can be no doubt that the extensive cultivation of the poppy in the province has much to do with this state of things. Should any objection be urged against wheat and for sufficient reasons, there are other crops, which the cultivators themselves have told me they would willingly cultivate in the place of opium. It is well known that instead of the—as a rule—one crop of opium yearly that is produced, as many as four other crops of good paying kinds can be grown in the year. There is another point to which I desire to call attention. That is the cutting down of mango trees on such a large scale for the making of opium chests. It has been said that if the opium trade were stopped there would be danger of a rising among the people who consume it. Is the opium trade really in need of such an argument? When I have asked people who ought to know the feeling of their countrymen on the subject, whether they thought there would be any trouble on this account, they have spoken very positively in the negative, and expressed surprise, that in such a connection they could have been suspected of such a thing. But there is considerable feeling, I am told, in reference to the cutting down of the

mango trees. An influential Indian gentleman told me the other day that the people of India love their cattle, their corn *and their fruit*, and referred to the time years ago, when whole groves of mango trees had been cut down to supply the then newly made East Indian Railway with fuel for the trains, remarking that those groves have never been replaced, and that feeling ran very high among the masses at that time. Now I am told that on an average one tree is needed to make one chest. I am not positive that it is so, but it is a fact that yearly thousands of good fruit-bearing mango trees are cut down for the above-named purpose. It takes many years for a tree to grow into a good fruit-bearing tree. And one such old tree is worth 100 young ones. How does this affect the people? At one time 2,000 mangoes could be bought for Re. 1, that is, in the district. It is not so now. This was a staple food of the poor. They take the fruit and boil it, eat the pulp and then break up the seed in a mortar, which after a cleansing process yields a white flour, of which bread is made, and in times of scarcity is eaten by all castes, but by the poor is eaten every year. Some may regard this as a matter of small moment, but it is another link in the chain of losses sustained by the people of India on account of the poppy cultivation, nor does it in the least tend to pacify the people at a time when such pacification is desirable. Permit me also to call earnest attention to the fact that from some cause or other the opium revenue is on the decrease, and to beg you without delay to devise some means for replacing it before our Government is driven to do so by force of circumstances. The resources of India are not so limited. Make it more difficult for men to get drunk. Get revenue in that and kindred ways. There is a cry going up all over India from millions of helpless ones "Deliver us from the curse of opium and alcohol."

11018. I notice at the conclusion of your statement your reference to alcohol: may I take it from you that while you have expressed in strong terms your objection to the use of opium excepting under a medical certificate, you would entertain an equally strong objection to the use of alcohol excepting for medical purposes?—Quite so, equally as strong.

11019. You have insisted strongly on the unfavorable return to the cultivator of the poppy: I presume your objection to the cultivation of the poppy would not be mitigated by a more liberal payment from the Government to the cultivators?—The cultivators themselves would profit by other grains.

11020. Confining our attention to the poppy your objection to the cultivation would not be removed by the concession of more liberal scales of payment by the Government to the cultivators?—I should not recommend that.

11021. Such a course as that would tend, would it not, to render the poppy cultivation more popular, and that is not what you desire?—No.

11022. You speak of an aggregate of 250,000 acres in Behar province given up to the cultivation of the poppy—is that supported by statistics?—Yes, fully so, it is somewhat more.

11023. (*Sir James Lyall.*) Your argument is that if instead of poppy food grains are cultivated food would be cheaper for the masses?—Yes.

11024. The same argument could have been applied to the cultivation of cotton in years when the supply of cotton from America failed; the immense extension of cotton cultivation for export raised the price of food for the masses very greatly, yet is it not the case that the money poured into India in those years especially on the Bombay side and it was thought a benefit to the ryots and was encouraged in every way by the English Government and by the English people?—I cannot say.

11025. In the same way the large export of wheat to England and to Europe which is going on at present no doubt raises the price of food for the people, but it is generally thought to be a benefit to India and the English Government requires the Government of India to promote it in every way?—If that be a sufficient reason against wheat then there are other crops.

11026. My argument is that the export of wheat to England in the same way raises no doubt the price of food to the masses, but it is generally thought to be a benefit to India on the whole and the English Government requires the Government of India to promote it in every way: if that is the case then your argument that the poppy cultivation does harm by taking the place of food grains hardly applies, does it?—If it can be shown that by the exportation of wheat the cultivators are benefited, I do not see how that applies to the question of the losses sustained by the cultivators in growing poppy.

11027. It does not apply to the asserted loss, but it applies to the argument that it raises the price of food to the masses?—The return, as far as I understand the question, would be more direct to the people in this case than the return of the opium traffic, which would be to the Government.

11028. That is another question, but you cannot separate the Government from the people in a matter of public revenue, can you?—In the matter of the opium traffic I think most decidedly so and if I have endeavoured to show that the cultivator is a loser, whilst of course the Government is not a loser.

11029. The public revenue belongs to the public and not to the Government only?—If the revenue is to be raised let it not be taken out of the pockets of the cultivators.

11030. I am not going into the question whether the cultivator loses or not. I was going into the question of whether the price of food is raised to the masses?—If it be a healthy trade then of course the cultivator would profit thereby.

11031. You call poppy as a rule a one crop a year crop; is that correct?—I understand that frequently Indian corn is not grown just before the poppy is sown; it does not follow that every year the Indian corn is grown along with the opium crop or rather before the opium crop.

11032. But is it not a rule that two crops are grown a year on the ground which grows poppy: many witnesses have cited that to us?—Others have told me that it is not always so.

11033. Mr. Wace, who is an officer of experience in this sort of thing, told us yesterday that he knew instances of where four crops had been grown in a year—that poppy was one out of four crops in a year?—I have understood from cultivators that four crops referred to other kinds of crops which are not grown in connection with the poppy neither after the poppy nor before it.

11034. Does not your objection to the cutting down of mangoe trees go very far. I suppose you admit it is a good thing for the owner of the mangoe trees, he knows what is best for him?—He is possibly tempted to sell the trees because he has a good price offered for them, but it is a good price at one time, a lump sum paid, which would be more than refunded by keeping the trees standing and selling the crop of fruit. Besides it is not one person who suffers—there are many sufferers.

11035 Do you know any country where such a principle is followed, that in order to benefit the masses—that is to keep the prices low, for instance in this case to keep the price of mangoes down to 2,000 for the rupee, the owner of the tree is not allowed to sell it—is there any country in the world where such a principle is followed?—I know of no country in the world where there is such fruit for the masses as the mangoe is for the Indians.

11036. You have said, "Make it more difficult for men to get drunk"—I suppose you mean by raising the price of liquor?—Not by lowering it by any means. That has been done recently I understand.

11037. Are you aware that in the Punjab for instance and in some other parts of India the price of liquor has been raised within the last 30 years in the same proportion as it would be if we had raised the price of beer in England to the price of champagne?—I am not well up in those matters. But I know in this province native liquor has been reduced from six pice to four pice a bottle recently. That would probably be like reducing the price of champagne to the price of beer.

11038. That is extraordinarily cheap—are you sure of your figures?—I think I am.

11039. In the Punjab the ordinary price is about twelve annas a bottle?—It was much dearer I think in these parts a year ago.

11040. (*Chairman.*) Is the alleged reduction in the price of native liquor of which you speak due to any action on the part of Government?—I could not say; but I have heard that the Excise officer has done this.

11041. (*Mr. Fanshawe.*) I see you refer to the use of the term "Afimchí"—would not that ordinarily mean an opium-eater in excess?—It would surely refer to one who is known as an opium-eater.

11042. It would refer to one who eats opium in excess, would it not?—Possibly so.

11043. Do not you think it would represent with regard to opium what the term "drunkard" represents with regard to the excessive use of alcohol?—Possibly so.

*The Rev. Daniel Jones.*

4 Jan. 1894.

11044. I see you state, that "even these very poor ones grow as little as they can"—is it not the case that poppy cultivation is chiefly in the hands of market gardeners?—I know that they do so.

11045. A man of this class has not a large holding, as a rule, but he is a thrifty and good cultivator, is he not?—I believe that he needs the advance from Government in order to help him.

11046. But still he is a good cultivator?—One of the best types of cultivators, though he has not a large holding as a rule.

11047. When you say that even these very poor ones grow as little as they can, does not that give rather a wrong impression of this class who are among the best poppy cultivators?—I say that it is a temptation to them to take this money because it comes to them at a time when they need money to pay their rents.

11048. What you say is practically that they put just enough land under poppy to secure the rent money?—Yes.

11049. Is it not the case that the land which may be put under poppy cultivation is limited by considerations of soil, manure, water and various conditions of that kind?—That is so, but I have been told by men who take this money that if they did not receive it they would not grow the poppy.

11050. That is to say, the advance is a very material consideration in their undertaking poppy cultivation?—Quite so.

11051. And of course if the advance was not given the price of the opium would have to be raised?—Yes.

11052. Do I understand you to wish to say that the cultivator is not free, or does not think himself free, to cultivate poppy or not as he may think fit?—I think different statements are to be obtained from different cultivators on that subject.

11053. Speaking generally in the present day, do you not think that it is perfectly well understood by cultivators that they are free to cultivate, or not to cultivate, poppy?—My idea is that near cities and large towns the cultivator is more enlightened, but further away in the districts where the people are very ignorant the desire of Government would be in their estimation equivalent to a command.

11054. Even so, do you think that they would be willing to work out of pocket in order to cultivate a crop to please Government?—The difficulty lies in the fact that they do not know that they are out of pocket. The out-of-pocket business is in this way, they lose their profits on one side by the loss on the other. There may be a little profit on the whole and they think they are pretty well off.

11055. (*Sir James Lyall*). Do you believe that the cultivator considers a desire expressed by Government officials to be equal to an order upon actual experience or from theory?—Actual experience.

11056. Can you quote any instance?—I know the desire of poor men is generally to do what is wanted—"what your desire is".

11057. They will say that to you or to me or to anybody, but when it comes to a matter of profit or loss do they actually carry that out in practice?—I suppose they would be prepared to even take a loss if the Sircar ordered it.

11058. If the Sircar ordered it, but if a subordinate official goes and asks them that is a different matter. They all know that many people have been giving up the cultivation of the poppy, do not they?—I do not know how far that is known by the ryots.

11059. Every man must know that, even the least enlightened?—What I wanted to explain was, that if the cultivator thought it was a thing that was wanted of him, whether it was put in a direct order or not, he would think it would be his duty to obey.

11060. That is your experience?—That is my experience—widely so.

11061. (*Mr. Haridas Veharidas.*) You said that the effect of opium and alcohol is equally bad?—I consider them equally bad.

11062. Do you say that from your own point of view or that the Hindus and Mahomedans consider it equally as bad?—The people I have spoken to think that alcohol is more manifest in its effects, and that in one sense its ravages are making themselves more manifest in these days than opium.

11063. You are a Missionary and you are aware that the Hindu religion prohibits the use of alcohol?—Yes.

11064. And also the Mahomedan religion?—Yes.

11065. And you are also aware that it does not so expressly prohibit opium as alcohol?—I understand in the Mahomedan religion all kinds of intoxicants are prohibited.

11066. Especially alcohol, but opium is not so expressly prohibited?—I do not know whether there was so much opium consumed in those days.

11067. (*Chairman.*) As a matter of fact the prohibition of alcohol is more expressed in their sacred book?—I understand that liquor is prohibited.

11068. (*Mr. Haridas Veharidas*). In the Hindu religion is opium expressly prohibited?—I cannot say.

11069. You say that alcohol is prohibited?—As to the Hindu religion I have no data that I can remember.

11070. (*Mr. Mowbray.*) You propose to prohibit opium absolutely except for medical purposes?—Yes, except for medical purposes.

11071. You propose also to get a revenue from drink, why do you make that distinction between the two if you tell us you have an equal objection to both?—I have no hope that alcohol could be prohibited entirely just now, but I should hope that by highly taxing it that would be one of the means of a great decrease in its consumption.

11072. What is your reason for thinking that although opium might be possibly prohibited it would be impossible to prohibit alcohol?—I have not spoken of prohibiting opium as a medicine.

11073. I assumed that all through. I am not putting it in that way. Tell me why you think it possible to prohibit opium and not to prohibit alcohol?—The ravages of alcohol are very considerable at the present time and are very rapidly spreading.

11074. That is not an answer to my question. You have told us that you consider opium and alcohol equally objectionable, and you propose to prohibit the use of opium except for medical purposes; and you propose to raise a revenue from alcohol: you have told me that you consider it impossible at the present time to prohibit alcohol, but you do not consider it impossible to prohibit opium. I ask you what the difference is between the two which makes you think it possible to prohibit the one, and not possible to prohibit the other?—I have spoken here in reference to drink. I have said "Make it more difficult for men to get drunk. Get revenue in that and kindred ways."

11075. I want you to give me an explanation of the answer which you have already given, that you recommend the prohibition of opium because it is practicable to prohibit it, and you do not recommend the prohibition of alcohol?—Perhaps I have not done it here but I might have added it if I had thought a little more. I may say that I belong to the Prohibition League with reference to alcohol.

11076. If you are unable to answer the question for yourself, shall I put this answer to you and see whether you will adopt it—Is it that by prohibiting opium you will only interfere with the customs of the natives, and that by prohibiting alcohol you will interfere with the customs of Europeans in this country?—I have not thought of it in that light.

11077. Have you thought of any explanation for the answers which you have already given to me that you were in favour of prohibiting opium because it is practicable and not in favour of prohibiting alcohol?—I am most decidedly in favour of prohibiting alcohol. I do not know that I have said I am not. I have not stated it distinctly here, but I mean until such time arrives for the prohibition of alcohol, get all you can out of it by putting a heavy tax upon it.

11078. Then you are in favour of prohibiting alcohol?—I have just said I am a member of the Prohibition League for India.

11079. What do you mean by making the suggestion that you can do away with the opium revenue and make it up by levying a further tax upon alcohol if you are at the same time in favour of the prohibition of alcohol?—I regard that question as of such paramount importance that I consider it worthy of a Royal Commission. The ramifications are so great that you could not expect me to give an answer to such a very wide question. I understand that in the House of Commons a resolution was proposed by Mr. Webb that such a Commission should be appointed to enquire as to what ways and means might be adopted to supply revenue in the place of opium.

11080. You have made a suggestion in one sentence which you now draw back upon, I therefore wish to know what the value of the suggestion is. Your suggestion is that it would be possible to replace the opium revenue by getting an increased revenue from alcohol, and you now tell me that you are in favour of the prohibition of alcohol, which is a

totally different thing from raising a revenue from alcohol ?—I should most decidedly hope that that would be one of the things the Royal Commission might decide.

11081. You have no suggestion to make how you would make up the combined loss of opium and alcohol revenues ?—I think that is beyond me.

11082. I do not quite understand how you reconcile the two statements that you made in answer to Sir James Lyall. You said that the opium crop is as a rule a one year crop, and you have told us that the opium cultivator although he loses on his opium makes so large a profit on his other crops that he is not aware of the loss that he makes on the opium. I do not understand if opium is a one year crop where he gets the opportunity of making a profit on the other crops ?—He grows at the same time in other parts of his holding other crops.

11083. You have told us you have given a close calculation as to the items given by the cultivator himself—you are aware of course that other persons have also formed estimates on this subject ?—I understand that it is so in the Government records.

11084. I do not know whether you heard Mr. Wace give his evidence yesterday as to the extreme difficulty of arriving at any trustworthy conclusion ?—I did not hear his evidence.

11085. You are aware that in the reports of the Commission which sat about ten years ago and which went into this matter very fully, there was an estimate arrived at which is very different from the estimate which you have given to-day ?—I am not aware of it.

11086. Could you give me any idea of the number of cultivators or the number of districts from which these items have been derived ?—I have a knowledge of only this district, the Patna district.

11087. Do you mean the whole of the Opium Agency of Patna, or this particular district of Patna ?—I have had information from one cultivator, and I find that the statement is substantially correct as given by others from other parts of the district and from other districts ; but I have not been going about to gather this information from district to district.

11088. Can you give me any rough notion as to how many cultivators there are in the Patna district whom you have had the opportunity of consulting to arrive at these figures ?—I do not know—I have no idea of that.

11089. You have had a direct statement from one cultivator ?—Yes.

11090. And you compare that with something else—I do not understand what ?—With others who know of this in the same way by asking other cultivators. I find that I am rather more in his favour than the others are ; they show a greater loss even than I do.

11091. What was the difference between the one man from whom you got the items and the others with which you compare them ?—They show that in the case of those from whom they had information the loss is even greater than I showed.

11092. You mean that you did not compare the result which you arrived at with the actual cultivators, but you compared it with other people who had had estimates from enquiries which they had themselves made ?—Yes.

11093. Then so far as personal information goes, that calculation is based upon the items given by one cultivator ?—By one cultivator ; I speak of it as such is in my paper.

11094. (*Mr. Wilson.*) You were asked some questions about the cutting down of mangoe trees ; is it not the object of the Forest Department in this country, and of any department that looks after the forests, to take care that trees necessary for the benefit of the people as a whole shall not be improvidently cut down for the pecuniary benefit of a particular individual ?—I should think it ought to be so, but I have no personal knowledge of that.

11095. Therefore you would say that for the sake of the people at large there ought to be something to prevent a selfish man in the immediate want of money from destroying that which may supply large quantities of food for the people ?—Most assuredly.

11096. Have you seen a return relating to opium presented to the House of Commons being an article by Dr. Watt in which the calculation is made as to the cost of cultivation ?—I have.

11097. Are you aware that in this article, page 42, it is stated that the price paid by Government for the drug alone is in districts where the soil is good and the cultivation moderately careful, not much less than Rs. 50 per acre, and that something more is realised from the seed and dry capsule ?—Yes.

11098. There are three items of cultivation given by Dr. Watt ?—Yes.

11099. What do they add up to in the print ?—Rs. 38-4 as.

11100. Is that correctly added ?—It is not.

11101.. What do they really add up to ?—Rs. 43-4 as.

11102. Making a difference of Rs. 5. against the cultivator ?—Yes.

11103. Less profitable than is represented there ?—Yes.

11104. And adding the rent as he adds it, of Rs. 10, what do you make the total ?—Rs. 53-4 as.

11105. Against what ?—Rs. 48-4 as.

11106. That is Rs. 5 less profit ?—Yes.

11107. Therefore instead of showing a profit, as he shows, of Re. 1-8 as. on opium alone, it shows a distinct loss on the opium alone which can only be compensated by leaves and trash and other things ?—Quite so.

11108. Considerably vitiating the argument there ?—Quite so.

11109. I think you made that discovery in the article yourself ?—I did.

11110. In regard to the question of getting revenue from drink, may I put it to you that you wrote this statement somewhat in haste, and on full consideration you are not in favour of getting revenue from drink any more than from opium ?—I should be going against my principle if I thought that drink was to be treated in such a way as to get a revenue from it. My statement is that it should be made difficult for a man to get drunk. That shows that I am not in favour of drinking as such.

11111. The question put to you by Mr Mowbray and your replies to it appeared to show that there was some inconsistency between what you had stated here and your reply in reference to prohibition. I suggest to you that you wrote that somewhat hastily and on mature reflection, you do not propose to get a revenue from drink ?—It is true that I wrote this under the pressure of other business and had not as much time for it as I should have liked. On mature consideration I would not propose by any means to get a revenue from the taxation on alcohol.

11112. You say, "an educated Mussalman in good position could only account for certain Mahomedans giving evidence in favour of opium by saying that they must be opium consumers themselves : "—was that recently ?—Recently.

11113. Has that reference to the evidence given before the Commission ?—Yes, direct reference.

The witness withdrew.

Mr. A. M. MACRAE called in and examined.



11114. (*Sir James Lyall.*) I believe you are an indigo planter ?—I am.

11115. In what district ?—Tirhut.

11116. How many years have you been engaged in that industry ?—Twenty-six years altogether, deducting the time I have been at home.

11117. Will you give us your experience with regard to the cultivation of opium ?—Poppy is grown by many of my ryots, particularly by Koeris, who are the most prosperous cultivators and the best farmers in India They consider it a profitable crop. They grow it in fields close to their houses, and the whole family assist in gathering the opium. The advances they get help to pay the rent of their holding, and they go of their own accord for those advances, being only too glad to get money without interest. I have never heard of any ryot having been coerced into growing poppy, and they would consider it a great loss were the poppy cultivation to be put a stop to. They would find it more difficult to pay their rents, and the zemindar would find it more difficult

*Mr. A. M. Macrae.*

4 Jan. 1894.

to meet the Government revenue. Every one would suffer from the abolition of the poppy as the revenue now derived from it would have to be made up, directly or indirectly, from the community at large. The crops that would take the place of the poppy are wheat, barley and oats, but these grain crops are much more exhausting to the soil than poppy, and the succeeding crop of maize is not so good after grain crops as after poppy. The profit from these grain crops is not as much as from the poppy. Were the cultivation of the poppy prohibited, there would be an immense amount of smuggling from the Nepal territory. It would be impossible to efficiently watch its long boundary. Those who use opium, and all classes do, must and will have it. I have never seen a man injuriously affected through eating opium.

11118. Does indigo compete at all with poppy on the same land?—Poppy is generally grown close to the houses.

11119. And where is indigo grown?—On almost any part of the holdings except in the low rice lands.

11120. Do the same men cultivate poppy and indigo?—Yes

11121. Do indigo planters who get their indigo from ryots make advance to the ryots?—They do.

11122. In a similar way to that in which the opium agents make advances for poppy, or in a different way?—In a different way. They take an agreement for a term of years from the ryot and give him an advance which remains until the end of the term.

11123. And there is a running account on the permanent advance?—The permanent advance remains, and yearly he gets his full account.

11124. Is interest charged on the advance?—No interest is charged.

11125. Are other crops also cultivated in the same year and on the same field which grows poppy?—Always.

11126. The previous witness has said that the Behar ryot near towns is too intelligent to be coerced or bullied by the Opium Department officials into cultivating opium against his will, but that in the remoter tracts, in the village country, the ryot is still afraid to oppose any Government official, that if a Government official asks him to cultivate poppy he takes it as equivalent to an order from Government, and is afraid to refuse: do you, from your long experience of the country and of the ryots, think that is true?—No, it is not true.

11127. You are sure it is not true?—Quite certain.

11128. Are the Opium Department officials people of whom the ryots stand in awe in any way?—Not at all.

11129. (*Mr. Pease.*) You stated that the poppy was a more profitable crop than the other crops which you have mentioned, wheat, barley and oats: could you give me the figures upon which you base that statement?—It is not easy to give the figures. I go more upon the fact that poppy is a crop that does not impoverish the ground, whereas grain crops do; but I should say that the return from poppy would be more valuable than the return from grain.

11130. Was it not a fact that some years ago the money paid to the poppy cultivator had to be increased because the lands were being devoted to other crops?—About that time the prices of grain did go up. The price of grain is now nearly three times what it was when I went into Tirhut in 1855. You could then get three maunds of paddy, *i.e.*, rice in the husk, for a rupee; now you cannot get one maund for a rupee.

11131. You think, taking the present prices of other produce, it is to the interest of the ryot to grow poppy?—It still is, taking the present rates.

11132. (*Mr. Wilson.*) Do I understand that oats would be a substitute for poppy?—It would grow on the same lands.

11133. Is it a crop that they would ever think of growing instead of poppy?—They would either grow one of the three,—wheat, barley or oats.

11134. Kindly answer my question. Are oats a crop that would be likely to be substituted for poppy?—Not in poppy-land. In the land near houses in which they at present grow poppy they would not be likely to grow oats.

11135. I think you mentioned that oats might be grown as a substitute for poppy?—I mentioned it as one of three.

11136. We will take oats first. You mention that as a possible substitute?—Yes.

11137. Do you think it is a likely substitute?—The value of oats is very high just now, and it is just possible that they would.

11138. You think it is a likely substitute?—Yes.

11139. We have had a number of witnesses who have suggested various other crops: I think we have never had oats suggested before, but you adhere to your view?—I do.

11140. Why is poppy grown near the villages?—The fields near to houses of course are fertile.

11141. Why?—They are better manured than the fields at a distance.

11142. Therefore poppy requires more manure than other crops?—It is more convenient for the members of the family, the women and children, to gather the juice of the poppy-heads.

11143. Poppy requires more manure than most other crops?—I should not say that.

11144. You said it was grown near the villages because it was convenient to manure?—That is one reason: the ground is fertile, and gives a good return of opium.

11145. It does require more manure than most other crops?—I do not think it does.

11146. You said just now that it was grown near villages because it could be manured there?—Yes.

11147. Did I understand you to say that indigo planters and others who make advances for indigo do not charge interest?—They charge no interest.

11148. Have you ever heard of Mr. Gibbon, the Manager of the Bettiah Raj?—I have.

11149. He told us that if a cultivator deems it necessary to take advances upon other crops from the trader, he must pay a heavy interest on the advances: that is not your experience?—I do not understand what he means by "trader": he did not mean an indigo planter.

11150. Do you mean that indigo planters do not charge interest?—They do not charge interest.

11151. If anybody has said they do, they have made a mistake?—Yes, they have made a mistake.

11152. Is sugarcane a substitute for poppy?—No.

11153. May I ask you who invited you to come here?—The Collector of the district.

11154. When did you come?—I came yesterday.

11155. (*Mr. Mowbray.*) Are opium and indigo ever grown on the same plots?—Yes, they are.

11156. Is that a thing of recent years?—No, as far back as I can recollect.

11157. (*Mr. Haridas Veharidas.*) Do some of the cultivators who grow for you give up the opium and take to indigo?—Yes.

11158. Are they more in favour of indigo, or of poppy?—I really could not say, they grow the crop that pays them best, that suits each individual best.

11159. So that it is not what pays best, but what suits best?—What suits them best, that is the same thing as what pays them best.

11160. Does your indigo pay them more than poppy?—I have not gone into statistics, but the same ryots who grow opium in a portion of their holding grow indigo in another portion of their holding.

11161. Have you instances in which your cultivators have given up poppy altogether and continued your indigo growing?—I am not aware.

11162. Or *vice versâ*?—I do not know.

11163. (*Mr. Fanshawe.*) You have stated that other crops are always grown on the same land as poppy. We have been told by a former witness that a crop of maize generally precedes opium and sometimes millet follows: were you referring particularly to the maize as being most commonly grown with poppy?—Yes.

11164. That would be the crop which you say is generally grown during the same year with the poppy?—Yes.

11165. We have been told by Sir Edward Buck and by other witnesses that on the lands near villages the crops which would be the chief competitors with opium would be tobacco, potatoes and sugarcane: do I understand you to say that you do not agree with that at all, or that it has not come within your own experience?—Not in my part of Tirhut.

11166. Does your experience of poppy cultivation relate mainly to land near villages, or to outlying land?—Land cultivated near villages.

11167. You would not yourself think that those three crops would be competitors?—No, I do not think so, not in those lands.

11168. You are aware that in the past it was thought that certain crops were closely competing with poppy; are you also aware of the results of certain inquiries made in 1883 by some officers appointed by Government for this purpose?—No, it is not within my knowledge.

The witness withdrew.

Mr. GURU PROSAD SEN called in and examined.

11169. (*Chairman.*) You are practising at the Bar, I believe?—Yes.

11170. At Patna?—Yes.

11171. You desire, do you not, to confine your evidence to two main points?—Yes.

11172. What is the first point you wish to take up?—The cost of the production of opium per bigha as incurred by the ryots.

11173. What is your general view on that subject: do you believe that the cultivation of the poppy at the rates at present allowed by the Government gives a fair return to the ryot?—No; they cultivate the poppy at a loss.

11174. Is the cultivation difficult?—Yes, very difficult.

11175. What are the principal processes?—The processes are ploughing, manuring, irrigation, weeding, lancetting and extracting.

11176. Is it necessary that the ground should be ploughed a considerable number of times?—Yes.

11177. How many times?—From what I have learned it varies from 12 to 25 times, according to the nature of the soil.

11178. What do you put as the total expense for ploughing?—Fifteen times is the average for all kinds of soil, and the cost I put at Rs. 6-9 as.

11179. Do you take, in addition to that, the cost of the feed of the bullocks, and, if so, what would that amount to?—Spreading it over from 15 to 18 bighas, it would amount to Rs. 2.

11180. Do you take an item of cost for interest of money?—Yes. There is the item of cost for the outlay on bullocks and ploughs, with renewal thereof, and the cost incidental to repairs, etc. The ryot often does it with borrowed money and has to pay interest to mahajans, etc. This, for one poppy season, would be little over a rupee.

11181. Then as to manure?—Manuring for a bigha is variously estimated at from Rs. 2 to Re. 1 per bigha.

11182. Then how much for irrigation?—The highest is nine times a bigha, and the lowest six times. The whole expense would be Rs. 6 per bigha.

11183. Then as to weeding?—Rs. 2-4.

11184. What is lancetting?—Making an incision.

11185. What figure do you take for that?—Rs. 2-13 as.

11186. And extracting?—Rs. 5-10.

11187. Then you have some other charges for seeds and Mahtowari payment; contribution towards supervision; the cost of cultivator's travelling; and rent, which you take on the average as Rs. 10 for a bigha?—Yes.

11188. And adding up all those figures you get a total of how much?—Rs. 37-14 as.

11189. What is a bigha?—$\frac{5}{8}$ths of an acre.

11190. Having gone through the estimates of the expenses you turn to what the ryot has been getting for his poppy land for eleven years over which your calculation goes, and the whole amounts to how much?—Rs. 28-12 as. The price of four seers six chattacks of opium is Rs. 21-14 as.

11191. Then there is something for Pattal—that is another item of receipt?—Yes, 8 annas.

11192. And for seeds?—Rs. 6.

11193. And interest on advances?—Six annas.

11194. The whole amounting to Rs. 28-12 as.?—Yes.

11195. So that on a bigha the cultivation of which has cost Rs. 37-14 as. the receipts have averaged Rs. 28-12 as., showing, according to your calculation, a loss to the ryot of Rs. 9-2 as.?—Yes.

11196. That being according to your view the pecuniary result to the ryot, can you explain to us why it is that the poppy cultivators cultivate the poppy at a loss?—In many places they have given it up for sugarcane, potatoes, and for other paying crops, and poppy under the present conditions will probably die out in the course of a few years. Most of the ignorant cultivators do not know that they cultivate at a loss; they pay for *bhusa* and for produce wages out of their own stores, and do not calculate the whole cost of production as has here been done; they cultivate it in a small portion of their holding, and the loss in one crop is made up, by whatever profit they make in another; and so long as, by their cultivation as a whole they can eke out a penurious existence, they do not care to examine any further. They have been doing it from generation to generation with some profit before the last 11 years, and their answer possibly will be why should not they do it now for the *advances*, which come to them in a part of the year when the annual account for rents with the landlord has to be settled.

11197. The convenience of having these advances at a particular time when money is wanted to pay for rent has been a moving cause for leading people to continue to cultivate when really they were cultivating at a loss?—I would also say that it is on account of ignorance. They do not calculate, but where they have calculated they have come to give it up.

11198. The calculation you have given us refers to the Behar Agency?—Yes, there is another figure for the Benares agency where the amount is Rs. 60-3 as. per acre. That is a calculation by Mr. Wright.

11199. With regard to the Benares Agency, can you give us the general results?—I find from a note of Mr. F. N. Wright, C.S., Settlement Officer, Cawnpore, 1877, that the cost of the production of poppy for one acre of poppy land by well irrigation is Rs. 60-3 as., that of course per bigha is Rs. 37-8 as., which tallies nearly with my figures.

11200. Does the ryot engaged in poppy cultivation suffer to any considerable extent from failures of his crop?—Yes, that is my impression by looking at the figures and by examining the cultivators too. I find from the figures the failures in 1890-91 were 2·3 per cent. of the whole area sown with poppy in the Behar Agency, 4 per cent. in the Benares agency, about 3 per cent. in the Behar Agency in 1889-90 and 4 per cent. in Benares.

11201. You have made an estimate of what the cultivator ought to have been paid according to your calculation simply to cover his expenses?—Yes.

11202. How much has he received per seer?—Rs. 5, if the opium is 70 degrees consistency, and less if it is less than 70.

11203. That is what he has received?—Yes.

11204. What ought he to have received in your view?—I have shown from the figures that he ought to have received at the rate of Rs. 7-8 as. simply to cover his losses.

11205. Then what do you think he ought to have received in order to get a fair profit?—To get a profit of 25 per cent. on the outlay he should have Rs. 2-8 as. more per seer. Altogether in order to give a profit the price ought to be Rs. 10 per seer.

11206. You are here specially to urge upon us that there should be an increase in the price paid by Government per seer for opium?—Yes.

11207. Are we then to recommend that the cultivation should be abolished?—If they are paid fair rates, Rs. 10 per seer as I recommend, it is not necessary to abolish the monopoly. I have not studied that question very much, and I would not be for the abolition of the monopoly, but I would like the ryots to be paid for what they lose.

11208. You have come here looking at the question from a moral point of view to urge that the cultivation of the poppy should be prohibited?—No. That is not the point of view on which I came.

11209. Your point of view is that the price should be more liberal?—Yes, unless it should be considered immoral to compel the ryots of Behar to cultivate at a loss.

11210. Do you think you have reason to complain that India makes too large a revenue at the expenses of the poor ryots of Behar?—Yes.

11211. Can you say anything to develop your view on that point?—Yes. The payment to the cultivators should have been in 1890-91 double what they received or Rs. 3,85,89,258. This would have left us only a revenue of Rs. 1,87,19,483 and in 1888-89 Rs. 1,52,20,894 in the Behar and Benares agencies.

11212. You complain, do you not, that the Government gives Rs. 5 per seer to the cultivator while it makes by the sale of its excise opium in India Rs. 16 to Rs. 40 a seer?—Yes.

11213. You think that Government makes too much and the ryot too little?—I do.

*Mr. Guru Prosad Sen.*

4 Jan. 1894.

11214. Have you any general observation to make with reference to the material circumstances of the ryots of Behar?—Yes. Mr. Finucane's experimental survey and record of rights in a part of the district of Mozufferpore during the year 1885-86 established the fact,—a fact which is well known to all those acquainted with the economic condition of Behar, that the average total area held by a ryot, whether under the same or different landlords, was, as far as could be ascertained, about 3 acres. On the produce of this small holding have to live five or six individuals, and this small holding will be divided generation after generation into smaller units. Now, the 3 acres yield under the best possible condition—irrigation by canal waters—20 maunds paddy per acre (the average yield does not exceed 15 maunds). The total receipt is Rs. 69 and the cost is Rs. 27-9 as.; adding up all the charges, and deducting these from the price there is a balance of Rs. 41-7 as. To this a small addition is made from ghi, milk and straw; this added to the whole comes up to Rs. 60 per annum. It is hard to conceive how a family from five to six can eke out an existence on Rs. 60, yet Rs. 12 at the most is the average income of a man of this class in Behar. The charge for food in Gya last year was only Rs. 12 per head. Some sort of chabena (parched pulse) in the morning and a substantial meal of rice and dhal in the evening in ordinary years is what they can get; a pair of *dhoties* serve them for a whole year; they cannot afford to pay for medicine in cases of illness. I might have added that they live in a hut which is worse than a cattle shed. There are no beddings except a *khatia* (bed) and that not always, no utensils but a brass *lota* (pot) or two, and perhaps one or two brass *thalis* (plates). They have to stint themselves in the matter of that necessary article of consumption, salt. During the distress of 1891-92 in the Darbhanga and Muzuffarpur districts alone there were 34,950 deaths in excess of the normal death-rate.

11215. If your recommendations were carried out and a much more liberal sum was paid to the ryot by the Government, of course a necessary consequence would be that there would be a considerable loss of revenue to the Government of India. How do you propose that that should be dealt with?—I am strongly of opinion that whatever is got out of the pockets of the starving population of Behar should be made good to them at any cost, whether it be by the abolition of the monopoly or by the introduction of new taxes, or by the curtailment of expenditure.

11216. Can you suggest any additional taxation?—No, I cannot. The minimum income per head of this country on my calculation (I can place the figures before the Commission) is Rs. 20 a year and the average taxation is Rs. 3 per head of the population, if Rx 58, 67,900 be taken as the actual revenue, or Rs. 2 per head if the actual revenue be taken as Rx. 59,868,400. With all cesses added, it will be seen that over and above the revenue we derive from land in Bengal under our permanent settlement we now take away about 5 per cent. from the rental, and we have an Income-tax of 2·5 per cent. on incomes other than from land. The poorest of the poor pays for his salt at the rate of 5 annas per head. The suggested tobacco-tax ought not to be imposed in the interest of these poor ryots, for that is their only luxury, for men as well as for women. If the cotton duties were to be re-imposed, the amount received thereby should come in for the relief of the poor in the shape of removing the additional burden imposed on salt, as also for raising the taxable minimum of the income-tax from Rs. 500 to Rs. 1,000, as these taxes were imposed simply because the cotton duties had to be taken away. The expansion of our revenue, whatever it is, ought to come in for relief in the matter of salt duties and for expenditure under the head of education, which has been feeling the shears of late years, while all our other expenses have gone on growing.

11217. Recognising the immense difficulty of compensating for a loss of revenue from opium by other taxation, your suggestion is, I understand, that the deficit should be met by a curtailment of the expenditure?—Yes.

11218. Is it in relation chiefly to the army expenditure that you propose there should be reductions?—Yes.

11219. Have you any practical suggestions to make with a view of reducing the army expenditure?—Yes, there is one item charged in the Budget which used to be only Rx. 500,000 in 1882-83, that is half a million to England for lending troops. The bill is a consolidated one without items shown; and it has since shown a tendency to rise; till in 1890-91 it has come up to Rx. 850,000. I also submit there is no reason why the stores that are now purchased in England, Rx. 19,000, should not be purchased in India with greater benefit to the Indian tax-payers and the Indian manufacturers. I also suggest that of the regular army of 218,000 men in India, of which 70,000 are British troops, a sensible decrease in this number should be made in order that our army expenditure may be effectually decreased, the charge for one British soldier being four times as much as the charge for a native soldier. I support these suggestions by expressing my belief that India is all loyal, and that if a policy of confidence in the people is established, there is no reason why there should be so much spent on army expenditure. The Indian army would be sufficient, *plus* such an army as England could spare for defending the British Empire in India against all attacks. I have also to suggest that the matter of home charges should be looked to, the net receipt of India is Rx. 47,540,500, and we spend Rx. 21,898,500 on the army, the expenditure in England is Rx. 5,259,200; and that deducting the exchange leaves us only a balance of Rx. 17,753,080 out of the real revenue for the general Civil Administration of India.

11220. Your object in coming before us has been not to recommend the prohibition of the cultivation of the poppy but rather to show that Government should pay the cultivators more liberally. Have you any opinion to give us with reference to the moral effects of the use of opium among the people of India?—I have no experience myself, I have never tried opium myself, and I have never in my life seen a man smoking opium. I may have seen some one eating opium, but I have never seen a man smoking it, and I am now 51 years of age.

11221. Then smoking is not a very prevalent habit with your people?—From what I am told I do not think there is much opium-eating here except amongst particular classes of people.

11222. It is not a general practice with the people?—I do not think so.

11223. You would not say that the consumption of opium among your people was carried to such an extent as to be the cause of any general moral or physical degradation?—I have not examined the question.

11224. If that had been the case, it would have come under your notice? It might have done so; I have not carefully gone into that. I know of course that *afimkhors* and *afimchis* are looked down upon by my countrymen. There is a public opinion against *afimchis*, *afimkhors* and *gochi-khors*, which are terms of reproach.

11225. Are those terms applied to people who use opium in excess?—They are applied generally to sluggards as terms of reproach.

11226. (*Mr. Pease.*) You have said that opium was consumed by particular classes—what classes did you refer to?—I would not wish you to trust to my testimony in that matter. I believe opium is taken amongst certain classes of Mahomedans. I know of one instance in which it has been very harmful. People sometimes get their babies to sleep by a little dose of opium.

11227. How does the condition of the ryots who grow opium compare with that of the ryots who grow other crops?—That is a question that I cannot answer except it be in this way, that, considering the loss which I calculate, I think the other classes of ryots who cultivate other crops are better off. I know as a matter of fact that sugarcane and potatoes pay much better. With regard to potatoes I can give you figures from my own experience.

11228. Your general evidence is that if those who grow opium at the present time were to discontinue it, it would be no loss to them but rather a gain?—Yes.

11229. You state that their cultivation of opium rises principally from ignorance?—Yes.

11230. Are there any other influences which induce them to grow opium?—I have stated all my reasons; I am not aware of any other. I have heard that there is a little pressure put on them at times, but I do not know anything about it.

11231. You said that unless the Government considered it moral to compel them to cultivate at a loss; did that refer to there being any influences brought to bear on them by Government or by the zemindars or any other influences which led men to cultivate who would prefer not to do so?—It was a general remark that I made. I was asked whether I based my case on a moral point of view, and I said that I based it on a moral point of view, inasmuch as we should not be justified in getting a revenue from these ryots by compelling them to cultivate.

11232. My question was whether you are aware of any influences that are brought to bear to induce the men to cultivate the poppy who prefer not to do so?—I am not personally aware of any.

11233. (*Mr. Wilson.*) You have referred to the question of salt?—Yes.

11234. You say that they stint themselves, and you also say that you calculate it at the rate of five annas—is that your calculation?—That is my own calculation out of the Budget figures—the figures that we have in our financial Budget for 1892-93. That is a calculation that can be made at any moment.

11235. It is your own calculation made from certain official figures?—Yes.

11236. Speaking of the poverty of the people, are you speaking especially of Behar or does that apply to all India?—Especially to Behar.

11237. Is that because you have special knowledge of Behar, or because you think Behar is worse than India generally?—My belief is that Behar is worse than Bengal. I can compare the two, but as for the rest of India I am not in a position to make a comparison.

11238. You have referred to certain districts in which there is a large excess in the death-rate: in cases of extreme distress and so on, what means are there of meeting it—you have not a regular poor law in India?—We have a Famine Insurance Fund which means that every ryot contributes out of the amount which he pays to the landlord as rent—one pie for every rupee of rent—and this is supposed to ensure him as against famine. The Government of India raises one crore and fifty lakhs of rupees out of it and they are supposed to ensure our people out of this fund, but it does not come to us in proper time.

11239. Is that for general poverty or for special cases of famine?—For special cases of famine.

11240. You have also said that Rs. 12 at the most is the average income of a man of this class in Behar, and that it can be easily shown not to exceed Rs. 20?—That is for the whole of India. I get my calculation thus: total income assessed over Rs. 500 is about Rx. 54,536,000. I put down the incomes below 500 and not assessed at Rx. 218,144,000—four times as much as the other income. The income-tax is not on the land, and I put down as from all incomes on land Rs. 5,45,36,000. The total divided is therefore from Rs. 18 to Rs. 20 per annum for all India.

11241. When you speak of Rs. 12 you are speaking of a certain class in Behar?—The average you will see is made up by higher incomes as well as by lower.

11242. Is it from official sources or from your own calculation that you make the taxation of Rs. 3 per head of the population?—From official sources. The Budget income is Rx. 88,367,900; if you divide the population of British India 220,000,000 excluding the Native States, that gives a taxation per head of Rs. 3. This of course is made up of commercial as well as the principal heads of revenue. If you take Rx. 59,868,400 as our income the taxation per head would be Rs. 2.

11243. May we take it that a very large proportion of the cultivators in Behar cultivate opium?—I have by me the Administration Report of 1890-91 for the Behar Agency in which I find that this unwillingness of the Behar ryots to cultivate poppy has been brought to the notice of Government by the Behar Agent.

11244. Do you complain of the extreme poverty in Behar as having reference to opium cultivators or to all cultivators?—It refers to all cultivators.

11245. Does it include opium cultivators?—Yes.

11246. We had as a witness Mr. Gibbon, manager of the Bettiah Raj. The question was asked him—"These people (opium cultivators) are excessively poor, are they not?" and he said, "That is not my opinion of them." Do you think that he was quite wrong?—I would not say that he was entirely wrong. The particular cultivators that came under his observation might be cultivating poppy along with other crops, and of course it is not easy to determine whether the poverty was owing to poppy cultivation or to anything else.

11247. In reference to the use of opium, did I understand you to say that you had never seen anybody smoking?—I have not.

11248. We had two witnesses yesterday who spoke of it as comparatively common—that is not your experience at all?—I think they smoke in very private places. They do not generally come under the observation especially of those men whom they know not to have anything to do with opium.

11249. (*Mr. Mowbray.*) Supposing that the Government were to double the price that they pay for opium, which I think is your suggestion, would there be anything to prevent the zemindars taking the increased price in the form of rent?—I think most of the cultivators under the present Bengal Tenancy Act have fixity of rent, almost in every case fixity of tenure, and I think in most places freedom of sale. I would not therefore think that anything given to the ryots would be forced out of their hands by the zemindars.

11250. You think that any increase in the price paid by the Government would actually go to and remain in the pockets of the ryots?—Yes.

11251. Can you tell us anything about the respective rents now paid for opium lands and other lands?—In the district of Patna I have learnt on enquiry that the rent per bigha of poppy land never exceeds Rs. 10. I have heard of one case only in which it was Rs. 20.

11252. Can you tell us anything about the rents of other lands such as sugarcane?—The rent of potato land at and about towns is from Rs. 16 to 20 per bigha.

11253. Are you using the term "bigha" in the same sense with regard to opium land and potato land?—No; I should have said that the bigha is greater in extent with respect to potato than with respect to poppy. The poppy bigha is the Government standard bigha, that is, I believe more than a third less than the zemindari bigha.

11254. That is, the potato bigha compared with the opium bigha is about 4 to 3?—Yes like that.

11255. And the rent of the opium land is something like Rs. 10 per opium bigha?—Yes.

11256. And the rent of the potato land near towns you put at what?—Rs. 16 to 20. I might have said that I also know the rent for poppy to be sometimes as low as Rs. 7.

11257. Then you consider that the rents paid for other lands are higher than rents paid for opium?—Not altogether. I think in most places it would be found that Rs. 10 is the highest rent and Rs. 10 is rent only for land near the villages. The general average I should think in Behar would be not more than Rs. 3 per bigha.

11258. Is it to the interest of the zemindars that land should be cultivated with opium or potato?—I do not think the zemindar would be in any way a gainer or a loser by the cultivators giving up poppy and taking to potato; the lands are all "Nakdi," and they would be paid for at the same rate whether poppy or potato was cultivated. I have heard that there is an impression that the zemindars gain by the cultivation of the poppy, but that is not right.

11259. You have told us that poppy cultivators have given it up in several places, and that the poppy under present conditions will possibly die out in the course of a few years. Can you tell us how many cultivators there are at the present time in the Behar Agency?—The whole number of cultivators in the two agencies is 1,370,000.

11260. You have said that cultivators have given it up in several places, and that the poppy under present conditions will probably die out in the course of a few years. I see in the papers that have been put in the number of cultivators in the Behar Agency in the year 1892-93 was 637,585. I think you have referred to the last eleven years. I will therefore go back to 1881 when the figures were 702,014, which shows a diminution. I do not think the figures are very much less if you take an average. In the Benares Agency the numbers in 1892 was 558,286, and in the year 1881-82 it was 582,452, so that taking those two years there appears to be a small reduction in each of the agencies?—My impression is founded not upon the number of cultivators, but upon several of the ryots giving up poppy to my knowledge, and also upon what I have seen in the Administration Report upon opium for 1890-91.

11261. I suppose you would also admit that if some people give it up and that if others are found to take their places, the fact that some people give it up does not prove that cultivation is not profitable?—I should say that the introduction of new cultivators would prove the case. If the old cultivators who had been growing poppy give it up and new cultivators have to be brought in, I think it would prove the case.

11262. You think it proves itself. You do not think that the fact that the Government are able to get new

*Mr. Guru Prosad Sen.*

4 Jan. 1894.

cultivators to take the place of the old cultivators if they give it up, shows that there are people who consider that the cultivation is sufficiently profitable?—It is not very difficult for impecunious ryots to be brought in. They have had at times too great a demand for money, and of course if they have some hopes of getting an advance for opium (and there are advances for wells)—these considerations would induce them to cultivate.

11263. (*Mr. Haridas Veharidas.*) Is the rate of rent fixed according to the nature of the crop?—That is not so.

11264. Is it fixed according to the quality of the land?—Yes.

11265. If that is the case, why should there be so much tax—Rs. 20 for poppy cultivation?—I do not mean that. I simply meant that for the best land in which poppy must be cultivated the rent would be generally Rs. 10. It may be sometimes less or more.

11266. That is a fixed thing?—Yes, according to the quality of the land.

11267. Opium would grow in that land. The cultivator would profitably cultivate sugarcane or anything. It is not left to the discretion of the landlord to increase the rent for a particular crop?—No.

11268. (*Mr. Fanshawe.*) You have evidently given a good deal of attention to the subject, and I think you will admit that it is a matter of extreme difficulty to found conclusions on figures as regards profits and expenses of cultivation?—No, I would not, inasmuch as I think that figures are the best test.

11269. You are aware that various officials have prepared figures which would bring out different conclusions. We have all found in connection with cultivation in India that it is a matter of extreme difficulty to arrive at trustworthy conclusions from statistics of this kind?—I simply say that if my figures are wrong, all the statements I have based upon them will be wrong, but so long as my figures are not shown to be wrong, the conclusions derived from them would be correct.

11270. Is it not a matter of extreme difficulty to prepare figures with so much certainty as to enable you to found conclusions upon them—you have to assume so many points?—I have examined a number of ryots, and I have found their statements varying with reference to various soils. I have taken what I supposed to be a mean figure, and I am supported by a reference to the figures of 1877 drawn by a settlement officer who at that time had simply to work out the accurate figure, and furthermore in the Administration Report of 1890-91, I find that there is a certain amount of unwillingness evinced by the ryots of Behar to cultivate poppy, and that they have given it up in several places.

11271. You think you have arrived at substantially accurate figures as far as the cost of cultivation goes?—Yes, accurate figures.

11272. You say you have examined a number of poppy cultivators: Can you tell me what number?—I have a list with me.

11273. Can you give me the number generally?—I think from 10 to 20.

11274. Do they belong to the Patna District or to other districts in Behar?—Most of them to Patna, one of them to Shahabad.

11275. Do you think you can safely found a general conclusion as to 630,000 cultivators in Behar upon the comparatively few cases which you have been able to examine?—Yes, I also find my figures corroborated by official figures. I have referred to friends in Patna for certain information, and these friends also put into my hand the exact figures which I have drawn up.

11276. That is not quite an answer: do you think that the figures you have obtained from one district, from 10 to 20 men, are figures upon which you can found general conclusions as to 630,000 cultivators in other districts in the same province?—Of course, when I find my figure corroborated by the official figure, I do not want to go further.

11277. You admit, no doubt, that as regards the number of times of ploughing, the expense of irrigation, and all those points, there may be a good deal of difference of opinion, and that in the report drawn up in 1883 by a number of officials who enquired into the subject, there are different views taken. I only suggest that these matters are open to a good deal of variation in different districts and to a good deal of difference of opinion?—I would not say much of that, because I find in Cawnpore the figures agree exactly with what I have heard at Patna.

11278. You base the correctness of your figures largely upon the fact that they agree with Mr. Wright's figures?—Yes.

11279. Will you explain what you mean by the expression "after deducting failures"?—That is to say, every year I find a certain number of poppy cultivation failing entirely, and the percentage is made from the bighas actually under cultivation.

11280. You mean on which the crop was actually successful?—Yes.

11281. Where did you take your figures from?—I have taken my figures from the Administration Reports.

11282. Where have you taken your information from as to the failures?—From the Administration Reports.

11283. Does that give details of the total acreage on which the crops had failed?—Yes.

11284. With regard to the average amount of produce which you place at 4 seers 6 chittacks a bigha, is not that, speaking generally, a very low assessment?—I have simply calculated upon the number of bighas sown in a year and the number of maunds produced.

11285. Taking it generally as the average produce for a given bigha, would not 6 or 7 seers be a much more reasonable assessment?—I would not say that, because I find from the actual figures that this figure is a correct one.

11286. In the report of 1883 I see that 7½ seers were taken as the average yield per bigha on good land, while you take from 4 to 6 seers?—I shall have to explain that.

11287. I understand that you have taken the average on general results, but in regard to the average yield on good land, Government officers have put it as high as 7½ seers?—That is good land. I have taken all poppy lands, all the areas sown.

11288. Have you not assessed the rate of interest at a very low figure?—No; the Government advances loans at 6 per cent.

11289. Is it not the fact that if the Government did not make advances the cultivator would have to borrow, and would have to pay to the money-lender something like 24 per cent?—Not exactly; I think it would be something like 12 per cent.

11290. For the year?—Yes.

11291. Can the ordinary cultivator of Behar obtain a loan at that rate of interest?—They borrow Rs. 10 and they give Re. 1 a month, and the whole thing is cleared up in 11 months.

11292. If you want to make a fair calculation you ought to take a higher rate of interest?—It may be 6 annas, or, you may calculate it, at 8 annas.

11293. It may be doubled at any rate. If the Government did not make advances free of interest, and the cultivator had to obtain an advance in the market, he would have to pay 12 per cent. at least?—He would have to pay a little more.

11294. With regard to the excessive death-rate in the Darbhanga and Muzuffarpur Districts, is it your intention to attribute that to the condition of the peasantry of those districts?—In the Gazette, from which I quote my figure, it is referred to cholera, diarrhœa, and dysentery in those years.

11295. Was there a special scarcity in those years?—There were 34,950 deaths above the normal.

11296. Were they due to scarcity, or to any special epidemic of cholera, or any special disease?—In the Gazette I find that there was an admitted scarcity, and then there were 34,950 deaths above the normal rate of death in three months. Then I find in the gazette that these cases were referred to cholera, diarrhœa and so on, on the report of the local officers.

11297. (*Sir James Lyall.*) In your calculations you have put a money-value on all labour, including that of the women and children, have you not?—Yes.

11298. You have also put a money-value on what you call supervision, which is not exactly labour?—No; but then I have supposed the labour to be actual labour, and I have added supervision, simply because I have calculated the labour rate, and I have put something for intelligence and control.

11299. But this labour and this supervision, if not employed, as it is, upon opium, would not have any other money-value really, would it?—I have put down the amount on the whole holding of from 15 to 18 bighas.

11300. I mean if the spare time of these women and children were not employed in watering, weeding, and all the other processes in the opium field, it would not be expended in anything which would bring any income to them; it would be wasted, would it not, as a rule?—Of course they could spend their time in looking after something else. If

there was not cultivation of the poppy, there might be cultivation of some other crop.

11301. They would not be hiring out their labour?—It would not be hiring out of labour. The man who generally controlled the thing would require his own food and his own clothes; and that has to be distributed over the whole area, and it would come to something like Re. 1-4-0. In the poppy field there are two crops ordinarily.

11302. In calculating this you have found out that the poppy does not pay; have you tried to make out on the same system the expenses and profits of any other crop?—Yes; the potato I have tried, and I can give you the result. In my own garden I raised potato in a bigha, and the whole cost was something like Rs. 25, and the yield 62 maunds odd. My crop was not the finest crop of the year.

11303. You are not aware that it has been done for a variety of crops by officers of Government, who are supposed to be experts, and that the opium has in those calculations stood the test and proved a profitable crop as well as other crops like sugarcane?—If it has done so, I should think they must have made some mistake, because I find the figures are quite to the contrary.

11304. Are you aware that with this same system of calculation Mr. Halsey, an officer of experience and Collector of Cawnpore, made out that all the peasants of that district cultivated their crops at a loss?—I am not aware of that.

11305. You said that the potato crops paid better than opium. Is not this the case near towns? Do you think it would be the case in villages also at a distance from a town?—I have seen the potatoes grown in the districts outside the towns.

11306. I suppose they are much more profitable near towns?—I cannot give the exact figures.

11307. If the potato crop was largely increased away from towns by being substituted for opium, would not the prices go down on potato cultivation?—Potato is cheap enough in season, but I think it might do for the food of the people.

11308. You seemed to think that the cultivation of the poppy may be one reason for the poverty of the masses in Behar. Is not that poverty generally supposed to be due to the density of the agricultural population; the minute subdivision of tenants' holdings to the high rents which are appropriated by the zemindar landlords?—I should say that the two first causes are quite correct, that is over-population and division of tenures, but as for the rest I have been comparing the figures for Bengal and Behar, and I am satisfied that there is no more rack-renting in Behar than in Bengal.

11309. I do not say that there is rack-renting, but the fact is that a large proportion of the produce of the country goes into the hands of the great zemindar landlords who are very rich people?—Yes, a few.

11310. That explains partly why the people who cultivate land are poor? They do not get so large a share as goes to other people?—I should not think so. I think the ryots are better off under Rajahs than under petty landlords, because big Rajahs are more indulgent than petty landlords.

11311. I see that you have made no allowance in the ryots' profit from poppy cultivation for the opium kept back by the ryot, do you think that occurs?—Not to my knowledge. They would make themselves liable to criminal prosecution if they were to do it.

11312. You do not think they are in a position to do it with safety?—I do not think there is any smuggling in opium at least.

11313. You have had considerable experience of poppy-cultivating ryots; are these ryots tempted to excessive consumption of opium or to the consumption of opium at all?—From what I know of these ryots, I believe they are not opium-eaters at all.

11314. Your argument is that the Government of India ought to increase the price which is given to the cultivator for his opium, and that it unfairly keeps the price down?—Yes.

11315. Are you aware that if it is proposed in India to raise the prices paid to the cultivator for opium, there is a party in England which objects on the ground that the raising of the prices is an immoral encouragement to the production of opium?—I am not aware that any party in England would be so unkind to our poor ryots in Behar as to object to pay them properly for their labour.

11316. You have referred to the fact that when England was at a greater distance from India than now, the British Government relied mainly on Indian troops and had fewer English troops in proportion?—Yes.

11317. Is it not the case that the situation is now very different owing to the propinquity of our frontiers to great European military powers?—In my humble opinion if there were a policy of confidence adopted, all India would to a man rise against a foreign enemy.

11318. I ask you whether the situation is not changed?—The situation is not at all changed. I think the best bulwark for England would be to keep the people of India contented and in peace, and to trust them.

11319. Is not the situation so far changed that great military European powers are now much nearer to India than before?—That does not matter. The frontiers of Germany and France are near to each other. Of course there must be frontiers.

11320. Does not that account for the keeping up of such enormous military forces?—They do not keep up any buffer States.

11321. You think that if we came into collision with these great European powers, we could rely safely on an army mainly composed of Indian troops?—Yes.

11322. (*Chairman.*) You have referred to the want of affluence among the classes of ryots; is it the case that their incomes have been brought to what you consider an insufficient amount, partly owing to the fact that the amount of ground cultivated by each ryot is too small?—Yes.

11323. In short, the people seem to be too thick upon the land?—Yes.

11324. That is to a certain extent the case, is it not?—Yes.

11325. And increasingly the case?—Yes. I would suggest that their attention should be diverted from agriculture to anything else.

11326. You would like to see other industries springing up in the country?—Yes. I should like to see manufactures growing in the country.

11327. If these industries are to be created by a judicious application of capital, would you hope that the connection of this country with England would be the means of leading up to that result?—Yes; certainly.

11328. I think you made it quite clear: you say that your view is that the Government should be more liberal in its dealings with the ryots who cultivate poppy?—Yes.

11329. If that recommendation of yours were carried out, you would, I presume, very much regret that this Commission should recommend that the cultivation of the poppy should be altogether prohibited?—The result would be something like that from what I see. But if it is that, I would not regret the abolition of the monopoly.

11330. (*Mr. Wilson.*) You have been asked some questions in reference to the amount of production of opium per bigha. Are you acquainted with a table which is issued on a map by the Opium Department from which it appears that last year the highest average amount from any district was under 6 seers per bigha?—I have seen that map, but I worked out my figure by dividing the number of maunds of poppy grown by the number of bighas that were sown, and that gives me the exact figure. I worked out for the first two years myself.

11331. Are you aware that this table also shows that in the district of Hazipore the outturn was only one and a quarter seer?—I have not examined the separate figures for the different sub-agencies. My figures are derived thus: there are so many maunds of poppy grown; multiplying that by 40 gives the seers, then dividing by the number of bighas cultivated, gives the exact figure. I worked out the first two myself; for the rest I trusted to my son.

The witness withdrew.

*Tilangi Imri Singh, Poonit Singh.*

4 Jan. 1894.

TILANGI, IMRI SINGH, POONIT SINGH, *and several other ryots* called in and examined (through an interpreter).

11332. (*Mr. Wilson.*) How many times do you plough your ground to get it ready for sowing poppy-seed?

(*Tilangi*) Generally from twenty to forty times. The more you plough the land the better the produce.

11333. How much does each ploughing cost?—A pair of bullocks in a Dekhani plough can plough from 15 to 20 cottas.

11334. What does that cost?—The bullocks take 5 or 6 pánseris of 5 seers or 50 pounds per day of fodder; also 2 seers (4 pounds) of khalli, (oil-cake), and from 2 to 4 seers of korai (pulse).

11335. How many waterings does it require?—Eight or nine waterings.

11336. What does that cost, or how many men does it take?—Eight men are required for each watering of one bigha of land.

11337. How long are they employed?—From 6 o'clock in the morning to 6 o'clock in the evening.

11338. But eight men cannot be employed at once in watering from one well?—If there be a well with four *lathas* to draw water from, then the watering of one bigha should be finished by eigth men in a day. If the well has only two *lathas*, it will take eight men two days to one bigha.

11339. How many times does it require to be weeded?—Four or five weedings are required.

11340. Is that done by the wives and families, or by coolie-women?—It is done by coolie labour.

11341. (*Sir James Lyall.*) Are you an opium cultivator?—Yes.

11342. How much land?—Ten cottas grow opium.

11343. (*Mr. Wilson.*) How are the coolies paid?—Three seers of grain and a seer of *satua*.

11344. No money?—In some places they are paid in cash and others in kind.

11345. If they were paid in cash, how much would they get?—Two annas per coolie.

11346. Do not women do the weeding?—Both men and women do the weeding.

11347. How much do the women get?—They get the same as the men.

11348. How many times is the lancetting done?—Five times.

11349. (*Sir James Lyall.*) Is that done by hired labour also?—It is done by hired labour.

11350. Are you speaking of your own particular land or generally?—Both coolies and the cultivators' own men are employed in doing the work according as the cultivator has the hands or not.

11351. (*Mr. Wilson.*) Is the poppy a useful and profitable crop?—I lose by the cultivation of poppy.

11352. What is there more profitable that you could grow?—Any other crop—wheat, potatoes, and sugarcane; there is not so much labour and cost required as in growing poppy.

11353. Then why do you grow it if it is not profitable?—Because we are poor people, and it is the order of the Government that we should cultivate poppy.

11354. Who tells you that it is the order of the Government?—The zilladar and the mohurrirs say to us that it is the order of the Government that we should cultivate poppy.

11355. Did you ever tell them you did not want to cultivate it?—I have not personally objected to growing poppy. I have heard that in the case of people who have refused to grow poppy, and have grown other crops in the land, their crops have been uprooted.

11356. By whom?—The zilladar uprooted them.

11357. Do they have to give any *bucksheesh* to the zilladars?—We do not pay *bucksheesh* to the Zilladars.

11358. Do you pay *bucksheesh* to anybody?—We pay it to the Mahts, the village headman.

11359. Is that the same as the Khattdar?—The same.

11360. How much do they pay him?—The rates vary from Re. 1 to Re. 1-8-0. In some places Re. 1-4-0 is paid per bigha.

11361. Does Imri Singh agree with what the witness has said?

(*Imri Singh.*) Yes, I agree.

11362. Do you consider the poppy a profitable crop?—There is no profit, but there is a loss.

11363. Then why do you grow it?—If I do not grow poppy the hakim would snatch away the land from me and would settle it with somebody else.

11364. What do you mean by the hakim?—I mean the party who purchases the opium and causes it to be weighed.

11365. Do you mean the inferior officers of the Opium Department who take charge of the weighing and pay the money?—The zilladars and moharrirs say that it is the order of the Government that poppy should be grown.

11366. Have you heard of anybody spoiling crops because they did not grow poppy?—Yes, I have seen it.

11367. If you were quite free to do as you like would you grow opium?—I would not have grown poppy, but I would have cultivated some other crop, which would have brought me a profit.

11368. (*Chairman.*) Do the other witnesses agree with what has been said?

(*Interpreter.*) They say they all agree with the evidence of the two previous witnesses.

11369. Do they desire the cultivation of the poppy should be prohibited in Behar?

(*Interpreter.*) They all say that they wish that the opium should be stopped by the Government.

11370. (*Mr. Haridas Vehoridas.*) Have any of you grown any other crop than poppy, and has the zilladar intervened and uprooted the other crop and forced you to grow poppy?

(*Poonit Singh.*) In my field half the crop was wheat and half was poppy. The zilladar came and uprooted half the crop of wheat and forced me to grow poppy.

11371. When was that?—Five or six years ago.

11372. Who was the zilladar who did this?—I do not know his name; he was a Mussulman; he is transferred to some other place.

11373. Was the zilladar in question the one who was succeeded by the present zilladar, or was he one between the two?—There was one between the two.

11374. Was this after you had received the advance?—Yes.

11375. (*Chairman.*) Why, having received the advance, did you not grow poppy?—I did not grow poppy in the land for which I received the advance.

11376. Why?—There were one or two members of my family who were ill and I could not do it.

11377. (*Mr. Haridas Vehoridas.*) Why did you not grow poppy even though there were sick people in your house?—Poppy requires special treatment soon after sowing, while wheat does not.

11378. (*Mr. Peace.*) In what way was the wheat crop destroyed?—The zilladar brought my bullocks that were brought by my servants and got the crop uprooted.

11379. (*Mr. Wilson.*) How much money had you received as an advance?—Rs. 5 per bigha.

11380. Was any claim made upon you to return that money?—No, the zilladar did not ask the money back from me.

11381. Has any claim since been made upon you for that money?—As I afterwards grew poppy in the wheat land the money was not asked for.

11382. (*Mr. Mowbray.*) Did you make any complaint to any officer higher than the zilladar?—I did not.

11383. (*Mr. Haridas Vehoridas.*) In what village do you live?—In Sandah.

11384. What district?—Patna.

11385. What subdivision?—Patna also.

11386. What is your caste?—I am a Rajput.

11387. Do any of you know of similar cases?—Not within my knowledge. I have given up the cultivation, and accepted service since.

11388. What kind of service?—I am a chaprasi.

11389. Do any of the witnesses know of any other case of the kind?

(*Another Root.*) We have heard instances of a similar kind, but cannot give the names of the person or the village. Those instances have not occurred in our village, but a village 20 or 30 miles distant.

11390. (*Mr. Haridas Veharidas.*) I should like to ask Poonit Singh another question. Why did you give up cultivation?—I have only come here to serve as a chaprasi for the last four years, but my people at home do cultivate. *Tilangi, Imri Singh, Poonit Singh*

11391. Before that four years did you yourself cultivate and work the plough?—Before I became a chaprasi I was at home, but I was not tilling myself. The work was done by my servants. 4 Jan. 1894.

The witnesses withdrew.

RAJA RAM NARAYAN SINGH called in and examined (through an interpreter). *Raja Ram Narayan Singh.*

11392. (*Chairman.*) You have given us a printed statement of your views; may we take it that that is the evidence you wish to produce?—Yes.

(The following statement of the witness was read:—)

The use of opium in moderate quantities is harmless and necessary in the case of a large number of poorer population to whom it is more a beneficial stimulant than an useless luxury, while its use even in excess is not so injurious or demoralising as wine and other intoxicating drugs or drinks. There is no doubt about the fact that the labouring classes in this province take opium for purposes other than medical, and derive much benefit from it, as it enables them to undergo the toils and fatigues of their daily life much more easily than without it. That the consumption of opium is not attended by moral or physical deterioration of the people who moderately indulge in it is proved by an observation of the habits and ways of those consumers with whom we more or less come in contact. That the poppy is very extensively cultivated in this province, and its cultivation brings appreciable profits into the pocket of the cultivator who would be deprived of this source of their income should poppy cultivation be prohibited, and as there is hardly any other crop which can supply the place of poppy, the ryots will greatly suffer in consequence. The prohibition of the growth, manufacture and sale of opium is, therefore, very likely to create universal discontent, which would surely be intensified by the imposition of fresh taxation to which the Government will be compelled to resort to make up for the loss of revenue caused by the abolition of this important trade. Under these circumstances, I am firmly of opinion that the growth of the poppy and manufacture and sale of opium in British India cannot and should not be put a stop to, and no change in the existing arrangement seems to me necessary.

11393. (*Mr. Pease.*) Is it your opinion that a large number of the poorer population of the district take opium?—I think a large number of the poor labouring class really do consume opium.

11394. Do you think that those who labour in poppy cultivation are consumers of opium?—The cultivators who grow opium consume opium, and also the labouring class who do not cultivate it.

11395. Do any of those who consume opium also take intoxicating drinks?—There is no connection between the consumption of opium and liquor, but as a matter of fact some people take both.

11396. Are you of opinion that the cultivation of the poppy is more profitable than growing of other crops?—I think that the profits from opium cultivation are greater than the profit from other crops.

11397. Did you hear the evidences of the ryots who have just been called, and who stated that it would be no disadvantage to them if the crop was given up?—I have heard their evidence with much astonishment. My belief is that there is profit in the cultivation.

11398. Do you think there is any impression on the minds of the cultivators that they are expected by the Government to grow poppy?—The cultivators do not grow it to please the Government. I know cases in which ryots have mortgaged suitable poppy land, and it has been their one wish to get back those lands in order that they might put them again under opium.

11399. Are you the owner of any land which is cultivated by poppy?—In my zemindari there is a large amount of opium cultivation.

11400. How many ryots have you upon your property who grow poppy?—I cannot say definitely the number of men who cultivate it, but I can state about the area under opium cultivation in my zemindari.

11401. Are there any ryots on your property who do not grow opium?—There are those who have no land fit for it.

11402. Do you ever ask your ryots to grow opium?—I have never had to make the request. All land is not suitable for growing poppy, and they are willing enough to cultivate with poppy what land is suitable.

11403. Has the quantity of your estate devoted to opium cultivation been increased or altered to any extent within the last three years?—There are in my zemindari about 7,000 bighas of opium cultivation; the area varies from year to year; sometimes it is 50 or 100 bighas short, sometimes 50 or 100 bighas more.

11404. (*Mr. Wilson.*) You say that to a large number of the poorer population it is a beneficial stimulant: can you give any idea how much money they spend in purchasing opium?—I cannot say how much they spend; all I know is that a certain number take it as a medicine, and a certain number take it in order to enable them to bear toil the better.

11405. You have no idea of the amount they spend?—It is very hard to say. I think that a cultivator who consumes opium may, in some cases, spend 8 annas a month. I am here speaking of the man who eats a little; the man who eats more may spend Re. 1 or Re. 1-8.

11406. What are the wages of coolies in that district?—Coolies are of different kinds; they earn varying wages—8 annas, 6 annas down to 2 annas; they earn as much as 8 annas in workshops. I refer to artisan labour as much as to cultivating labour.

11407. The coolies are the men who would get 2 annas?—Coolies who work on the land get 2 annas a day, or 6 pice or 4 pice.

11408. (*The Maharaja of Darbhanga.*) Do they get any food on those occasions?—They get a little *sattu* (dried powdered pulse).

11409. (*Mr. Wilson.*) You said that some of the coolies get 2 annas; what kind of coolies are they?—The men who get 2 annas are the coolies who draw water for irrigation, or who dig hard land, or are hewers of wood.

11410. The men who do the hardest work?—Yes.

11411. (*Mr. Fanshawe.*) You have spoken of men taking opium to enable them to undergo toil; do you mean when they have an excessively hard day's labour in the sun?—I mean the men who do bearer's work, carrying the palki or doolie, and the men who drive bullock-carts.

11412. You had said that cultivators use opium to some extent; do you mean that the cultivators take opium to enable them to go through a hard day's work in the fields?—Yes; most of the men, I believe, are hardworking men, men who carry doolies and palkis and drive carts, but the cultivators actually take opium to enable them to bear a hard day's work in the sun, or to go out into the water or into the cold.

11413. (*Sir James Lyall.*) Who are the people who spend from 8 annas to Re. 1-8-0 per month on opium; are they the ryots, or artisans, or coolies?—They are cultivators too; cultivators sometimes takes as much as that, but I mean chiefly those who earn 8 or 6 or 5 annas a day.

11414. Artisans or the better class of labourers?—Artisans.

11415. Do you think that your tenantry who cultivate opium do so simply of their own free will, or that they are ever bullied into it by the Opium Department officials?—They do it of their own free will, and I know of cases of which men have tried to get back land in order to grow opium.

11416. (*Mr. Wilson.*) I do not think you have told us exactly where your estate is?—It is in Monghyr.

11417. Is it close to the town?—I live in Khaira.

11418. (*Sir James Lyall.*) What is the area of your land?—The main villages, with their smaller villages attached to them, number 350, or rather more.

*Raja Ram Narayan Singh.*

4 Jan. 1894.

11419. I want to know the exact position of some of them?—My zemindari lies on either side of the Chord line between the stations of Luckeesarai and Smallatta.

11420. (*The Maharaja of Darbhanga.*) Are your rents fixed according to so much per bigha, or do you get it according to the produce?—The rents are fixed in both ways. I could not say in what proportion.

11421. (*Mr. Pease.*) Are all your opium lands paid by a fixed rent in money?—Yes.

11422. (*Mr. Haridas Veharidas.*) The rent for the opium land is all fixed?—Yes.

11423. If the cultivator does not grow opium, but grows another crop, will he pay the same rent, or will there be any change?—The rent would not vary. If he gave up the opium crops he would have to pay the same rent.

The witness withdrew.

*Mr. D. J. Macpherson.*

MR. DUNCAN J. MACPHERSON called in and examined.

11424. (*Chairman.*) You are aware that the attention of the Commission was called by Mr. Wilson to the circumstance of his visit to Gya, which seemed to have been followed up by some action on your part, or on the part of your officers, of which he felt entitled to complain. I believe you have seen his statement?—I have to-day.

11425. (*Chairman.*) We shall be glad to have any explanation from you.

(*Witness.*) I have just written a statement, which I ask permission to read. Last week, on the 26th December, I met Mr. Dane in Calcutta and he told me that Mr. Alexander, Secretary to the Anti-Opium Society, had announced that he had rather important evidence from Gya, but that he had not disclosed what its nature was. It was possible, he said, that some rebutting evidence might be called for. He said I had better therefore find out what it was so as to be prepared in case of a call for evidence to explain it. He added that as the Commission would be at Bankipur by the 3rd, and be there only four days, we might not have time to produce any evidence that might be required unless we knew beforehand something of the nature of the case we had to meet. I met Mr. Harris, District Superintendent of Police, Gya, just after this at the United Service Club, and mentioned to him that I had heard from Mr. Dane that anti-opium people had been about our district hunting up evidence they seemed to think of importance, and I asked him if he had received any reports of the visits of such persons. He said he had heard of none except a visit of Mr. Alexander early in November, but that he was writing to his Inspector and would tell him to make enquiries if I wished. I said yes, I should like this done. I said the Inspector need not do more than ascertain who had been to the district, what they did there, and who were working up the case with them. Mr. Harris went off to write to the Inspector, and I came away. The whole thing was done very hurriedly as we wished to get away. On my return from Calcutta I joined my camp at Tikari on the 29th, Friday last, and there the Police Inspector came to see me. He said that, in consequence of instructions he had received from the District Superintendent, he had gone to the dâk bungalow at Gya and found from the visitors' book there that a Mr. Wilson and a Mr. Williams from Sohagpore had arrived there on, I think, the 9th November, but that the dâk bungalow khansamah had told him these gentlemen left and went to stay with the Reverend Prem Chand. He accordingly went to the Reverend Prem Chand, he said, and found there with him a Mr. Jones, a missionary, who had come from Patna. From the Reverend Prem Chand he ascertained that the gentlemen left the next forenoon after being round the town where the opium shops were; and that apparently no one had been to see them during their stay. The Inspector added that he gathered from the Reverend Prem Chand's conversation with him that he was anxious to get hold of parwanas he alleged had been issued to Khatadars to get the ryots to cultivate opium. The Inspector then left, as he said he was under orders of transfer and had made over charge of his duties to join his new appointment. I took no further action whatever thereafter except to write to the Sub-Deputy Opium Agent at Gya to tell him that if any parwanas had really been issued of the nature referred to, he would probably be called on to produce them before the Opium Commission, and he should therefore see if any had been. I may add that, until the Inspector came to me last Friday, I had no idea whatever that any gentleman of the name of Mr. Wilson had ever been to my district; and I regret extremely that the action of the Inspector, who was quite a new man, should have resulted in any annoyance to that gentleman.

(*Mr. Wilson.*) I do not know that I have anything to say. I entirely disapprove of this spying, but I have nothing further to say about it. In Ireland it is called "shadowing."

11426. (*Chairman.*) I think the situation is sufficiently clear. In a general way the Government of India are naturally anxious,—a very important interest being at stake in the enquiry we are conducting,—to obtain information as to the points to which exception may be taken by witnesses who are likely to be produced before the Commission. It is very natural that they should desire to know beforehand what may be urged, and who may appear, so that they may be prepared to meet what is said with information which they think ought to be placed before the Commission relating to the points that are being raised. When we set out upon our enquiry in the first instance in London, there was an intimation made to us, on behalf of the Government of India, which seemed to me very reasonable; and in pursuance of that, we began our enquiry by inviting those who object to the present opium policy to state their case. Then we go from generals to particulars as we go into different localities; and just as the Government of India reasonably desire to know the general case which is to be urged against them, so they may desire, when the Commission is about to visit a locality, to have local information to know what sort of questions may be raised at different points that may be visited, and who may possibly appear in support of the views to be presented to the Commission. All that seems reasonable enough. At the same time it is perfectly certain that any member or members of the Commission are in their strict right in visiting localities that they think it is important for them to see, and placing themselves in communication with the persons who they may think are likely to be able to produce evidence which any member desires should be heard by the Commission. It is quite clear, also, that nothing should be done by any officer of the Government of India which would be comparable to what is called in Ireland "shadowing." In the present instance I think it is not unreasonable that the Government should desire to be in possession of information as to who was coming from Gya, and as to what they might be likely to state; but I am sure Mr. Macpherson himself must regret the manner in which the enquiry was made.

(*Witness.*) I have stated that I extremely regret it. The Inspector who made the enquiry was quite a new man, having been only appointed temporarily two or three weeks ago.

11427. (*Chairman.*) The mere fact of the agency of the police being imported into the matter is, I think, to be regretted.

(*Witness.*) I happened to meet the District Superintendent of Police in Calcutta, and therefore it struck me that I might make the enquiry in that way.

(*Mr. Alexander.*) I should like to say that I have always readily given every information in my power as to the evidence that we were intending to bring forward. When I was asked what evidence we were to bring forward at Patna, I did not know what the evidence would be. I gave every information at Patna. As a matter of fact we are not bringing any evidence from Gya, except that of Mr. Chand, who is to be the next witness.

(*Chairman.*) And upon whom the Inspector of Police called.

(*Mr. Alexander.*) I did not know whether we should have any other evidence from Gya. It turns out that we have not any.

(*Mr. Dane.*) May I add a word? I merely wish to say that we tried by openly asking Mr. Alexander to ascertain what was the character of the attack to be made on the administration of the Opium Department, and as he was unable to give us the information, we took steps to ascertain for ourselves. The result was unfortunate.

(*Chairman.*) It was proper that the Government should endeavour to possess themselves of information.

(*Mr. Dane.*) May I say that I acted in the matter throughout on my own responsibility? Your Lordship will remember that according to the original itinerary, one day was devoted to Patna. That was afterwards altered to four days, although our evidence was of a character that might be produced in one day. Then I understood that Mr. Alexander had said that he had strong evidence to prove that the cultivators were growing poppy under compulsion.

He was unable to give any idea as to the character of the evidence forthcoming, and I thought the only way of satisfactorily meeting the question was that we should have rebutting evidence ready to place before the Commission on arrival, so that the matter might not drag on and delay the stay of the Commission here. *Mr. D. J. Macpherson.* 4 Jan. 1894.

The witness withdrew.

Adjourned till to-morrow at 11 o'clock.

---

# At the College Hall, Bankipur.

---

## THIRTY-EIGHTH DAY.

### Friday, 5th January 1894.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
THE HONOURABLE SIR LACHHMISWAR SINGH BAHADUR, MAHARAJA OF DARBHANGA, K.C.I.E.
SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.
MR. A. U. FANSHAWE.
„ A. PEASE.
„ HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

(*Mr. Wilson.*) I desire to say one word with reference to what took place yesterday. Perhaps I should have done more wisely in not speaking on the spur of the moment. I wish to say that I have not the slightest ill-feeling towards Mr. Macpherson for anything that took place, but I could not accept an apology which was purely personal to myself, because I was a Commissioner, and which did not in any way include the friends I was with, nor do I desire to find any fault with the police action at Gya if it be a part of the whole system of the country. My protest is directed against any such system and any such practice for any such purposes. I desire Mr. Macpherson to understand that in not accepting his apology I have no personal feeling. As I stated previously I brought the matter forward on public grounds, and, as it was a public matter, I could not accept the apology in that form.

(*Sir James Lyall.*) You say "any such purposes" In your remarks on the first day the purpose you attributed to the visit was that of intimidating witnesses.

(*Mr. Wilson.*) I said nothing of the kind in public.

(*Sir James Lyall.*) Was it not said at the end of your written statement?

(*Mr. Wilson.*) I do not know whether it is desirable to go into what was said in this room when it was cleared, but I said nothing of the kind in public.

(*Sir James Lyall.*) Is it not at the end of your statement? Do you say that you did not say anything in that to that effect?

(*Mr. Macpherson.*) The statement I thought I had to answer was that I had been using the police for the purpose of interfering with persons connected with the opium movement and with their witnesses. That was what I thought I had to explain; and I gave a personal apology with reference to Mr. Wilson. I understand he was annoyed at thinking his movements were being watched.

(*Sir James Lyall.*) On the second occasion Mr. Wilson used the word "espionage." He said he objected to such espionage. I beg to say that there was no espionage intended.

(*Mr. Wilson.*) I used the terms "inquisition" and "shadowing."

(*Sir James Lyall.*) There was no shadowing intended. The explanation which Mr. Dane and Mr. Macpherson gave was a simple one. I am not at all surprised at Mr. Wilson being irritated and justly annoyed at his visit to Mr. Prem Chand having brought upon that gentleman a visit from the policeman, but there was no espionage intended and no intimidation of witnesses intended.

(*Chairman.*) I hope, Mr. Wilson, you will be prepared to regard it in the light in which it is placed by Sir James Lyall, who says that there was no intention to practise any espionage, or to intimidate in any way. Mr. Macpherson has expressed, and I am sure will express again and again, his great regrets that in a hasty moment, and owing to his absence in Calcutta, and his want of time to make any other arrangements, that the police should have been brought into this matter at all. He has expressed the greatest regrets to yourself, and I am sure he will express his regrets to Mr. Prem Chand.

(*Mr. Macpherson.*) I am quite prepared to express my regrets to anybody who in any way feels that the action I took was not proper. It was purely by accident that I happened to meet at the time the District Superintendent of Police, and that suggested to myself the employment of the police agency in the matter.

(*Chairman.*) You have, I think, endeavoured to make it quite clear to the Commission that you were not unnaturally anxious to know what matters might be produced for the consideration of the Commission, and upon what points the the officials of the Government might be called upon to give answers and to supply information. It was with that view, we understand, of being prepared to make a public answer to the Commission in regard to any matters that might be brought forward that you were trying to find out some particulars as to the nature of Mr. Wilson's enquiries.

(*Mr. Macpherson.*) That was my sole object.

(*Chairman.*) You regret, I am sure, very much that the enquiry should have been made in the manner in which it was made.

(*Mr. Macpherson.*) I extremely regret that the enquiry should have been made through the police agency, and in a manner to cause annoyance to anybody.

(*Mr. Wilson.*) Mr. Macpherson having included my friend in his expression of regret, I desire to modify that part of what I have said, and to thank him for that expression as a personal matter; but I am unable to modify my view as to the nature of the transaction from a public point of view. Personally I have not a particle of ill-feeling on the subject.

(*Mr. Macpherson.*) Thank you.

(*Chairman.*) I am sure, if this action had been referred for consideration to superior authority, or even if it had had the fuller consideration of Mr. Macpherson himself, that the steps which you have complained of would never have been taken. It is a matter of great regret, and I am sure that it has been the desire of Mr. Macpherson to offer the fullest expressions of his regret. In the actions he took he was under no directions, and he is himself responsible for what took place.

(*Mr. Macpherson.*) I am entirely responsible for having employed the police in this matter.

*Mr. J. G. Alexander, L.L.B.*

5 Jan. 1894.

Mr. J. G. ALEXANDER, L.L.B., called in and examined.

11428. (*Chairman.*) I believe you wish to make a statement with regard to Mr. Munro's evidence?—I observe that whilst I was absent in Burma, Mr. James Munro, C.B., stated that, as he understood, I had been unable to find any ladies who could "tell anything about the horrors of the Opium Trade in the zenanas." Mr. Munro has evidently misunderstood a letter of mine which he has seen. I have spoken to the heads of the principal Zenana Missions in Calcutta,—Miss Mullany, of the Church of England Zenana Mission; Miss Warrack, of the Free Church of Scotland Mission; and Mrs. Thoburn, of the American Methodist Episcopal Mission. They all told me that they had often heard in the zenanas of the evils caused amongst families whose ladies they visit by indulgence in opium, but they and the ladies of their missions, not having made any special enquiries or notes on the subject, felt unable to give evidence of a sufficiently precise and specific character to justify them in taking up the time of the Commission.

From a Zenana Missionary at Burdwan, however, Miss Harding, of the Church of England Zenana Mission, I have received the following narrative:—"In 1887 I was working among the Muhammadan women of Calcutta in a zenana where we had taught for some time. I was suddenly brought in contact with the effects of opium-eating. My pupil was on the bed quite unconscious (stupid). The husband, pointing to her, said, 'Look what you have done; you English Christians come with opium in one hand, the Bible in the other; you have ruined my wife in mind and body. You never set foot in the house again.' No reasoning on my part was of any avail, and bleeding with shame for our countrymen I had to come away. The zenana was closed and never opened since. I have never forgotten that sad scene, and since then I have seen more victims to the vice.*"

*The Revd Prem Chand.*

The Reverend PREM CHAND called in and examined.

11429. (*Chairman.*) I believe you are a Baptist Missionary at Gya?—Yes.

11430. Will you explain to us the nature of your work and of your experience which has enabled you to speak to us with knowledge upon the subject that has been referred to the Commission?—I have had special opportunities to become acquainted with the grievances of opium cultivators. I have lived amongst them all my life, and I have, as a preacher of the Gospel, to visit them, to converse with them, and to hear all they have to say in a dialect which is my own mother-tongue.

11431. Are you acquainted with the system under which the subordinate officials of the Government in the Opium Department deal with opium cultivators?—The sherishtadars, gomashtas, and mohurrirs are the men employed by Government, who come into direct contact with the opium cultivators. They receive a monthly salary and a premium or commission on the number of maunds of opium produced in the opium district to which they are appointed. Their premium, as a rule, amounts to two to three times the amount of their salary. The zilladar is a Government employé appointed to inspect the fields and see that poppy is properly cultivated. He has several villages under his inspection. He is paid according to his grade from Rs. 5 to Rs. 7 a month. He receives no commission from Government or any travelling allowance.

11432. Are there any other officials or persons employed?—The Khatadar is one of the head ryots in a village in whose name the *khata*, or account, is opened. He has a number of ryots under him to whom he distributes the advances made by Government to him, and is held responsible for any bad debts on account of the advance. As far as I have been able to find out from the Khatadars themselves, they do not receive any remuneration from Government for their services or the responsibility which they undertake. Some say he receives a commission of one rupee per maund of opium produced by the ryots under him. The Khatadar has seldom more than 2 maunds of opium thus produced, and the amount of his commission will amount to Rs. 2 per year.

11433. What is the character of the fields upon which opium is grown?—They must be the richest fields in a village, well manured and provided with the means of irrigation. The masonry well costs from Rs. 300 to 400 according to size and cost of materials. The ground-rent of such fields is seldom under Rs. 9 per bigha. The land is well ploughed, often twenty times or more, to break the clods and reduce the earth almost to powder. The whole field is then divided into beds, and the seed sown. The crop needs constant care and labour for nearly five months in the shape of hoeing or spade work four times, weeding twice, watering six to eight times, lancing of poppy-heads and scraping of opium for over a fortnight. A bigha of similarly rich land, if sown with wheat or gram, would yield a crop of from 16 to 20 maunds, while on an average not more than 5 seers of opium could be had out of it. In the Tehta Division about 45,000 bighas of land are under poppy cultivation, while last year (a fairly good year for opium) the outturn was about 5,000 maunds of opium. This gives little less than four seers and a half to the bigha.

11434. Is it your object in giving this description of the land to convey that it is badly used for the purposes of obtaining food when it is diverted from wheat to opium?—Yes.

11435. What you desire is that opium should no longer be grown and that wheat and other descriptions of food should be grown instead?—Yes.

11436. Turning to the opium crop, what do you consider are the objectionable features in that kind of cultivation?—The opium crop is very risky and uncertain. It is injured much more than the other spring crops by the ravages of the weather. The strong west wind breaks down the stem and dries up the sap at the time of lancing and scraping. In cloudy weather insects are generated in the stem of the plants. At the time of gathering the opium, heavy showers wash down the sap which has oozed out. In a hailstorm the crop is almost entirely lost.

11437. Do you wish to found upon this statement an argument that the terms offered by the Government to the cultivators are not sufficiently liberal?—They are not paid enough.

11438. You wish the Government to pay a higher price to the cultivators for the opium?—What I wish is that its cultivation should be stopped altogether. If a higher price is paid to the cultivator, even that will in some way or other lead to its abolition.

11439. Are there any points which you wish to urge on behalf of the ryots who are engaged in the cultivation of opium?—The cultivators are generally poor men, and they make the members of their families work hard, as poppy cultivation needs twice or thrice as much labour as any other spring crop. No one who has a capital ever engages in this plantation, for it would be a great loss to him if he employed paid labour instead of the members of his household. People seldom cultivate more than a bigha, and many not more than one-third of a bigha, and all as much as they can manage with the members of their families. Poor people have a great dread of cultivating opium

---

[NOTE.—With reference to the above, the following letter was addressed by Mr. Munro, to the Secretary, dated 20th January 1894:—

"My attention has been called to a statement in the *Indian Witness* of this morning, said to have been made to the Opium Commission at Bankipur by Mr. Alexander. The statement attributes to me a misunderstanding of a letter written by Mr. Alexander.

I am not aware whether the statement referred to has been formally made to the Commission, and whether it forms part of the record. If this is the case, then perhaps you will be good enough to ask the Commission to re-examine me on the point, or perhaps the simplest way will be to forward this letter to the Commission, that it, like Mr. Alexander's statement, may form part of the documentary evidence admitted by the Commission.

I cannot repeat *verbatim* my statement made when giving evidence. I have not a copy of the statement as recorded. But I believe that what I did say amounted to this—"So far as my daughter is concerned, and other ladies that I have met with, who have visited zenanas, there is not one of them who can tell me anything about the horrors of the opium trade in the zenanas. And that I believe is the experience up to date of the Secretary of the Anti-Opium Society. Mr. Alexander has so stated that hitherto he has not been able to get any ladies to come forward and give evidence as to the evils which they saw in the zenanas." The above represents what I said in giving evidence.

The ground for my having said so was a statement made by Mr. Alexander in a letter dated the 28th November 1893. The words of that statement are as follows: "hitherto I have been unsuccessful in all my efforts to obtain lady witnesses to speak of the evils they see in the zenanas as caused by opium.''

This statement by Mr. Alexander, it seems to me fully justified my assertion, and after reading the further statement by Mr. Alexander in the *Indian Witness*, I confess that I do not see in what respect I have misunderstood the plain words of his letter of 28th November. This further statement rather emphasizes the terms of the previous letter."]

on account of the loss that they have to sustain, the interference of the zilladar in making them attend to the poppy cultivation without any regard for other plantations, which they may have at the same time, and which be in need of more attention, and the close supervision and servitude to which they are subjected.

11440. Have you made any calculations as to the cost of growing poppy in your district, comparing it with the income which the cultivator derives from the sale of opium to the Opium Department?—The cost of growing poppy in the district of Gya averages Rs. 36 per bigha and in the town about Rs. 50 per bigha. The average income in the district, including the price of opium and the poppy seed, is about Rs. 26, and in the town about Rs. 38; so that the loss is about Rs. 25 per cent. on the outlay when paid labour is employed.

11441. Comparing opium with other produce for cereals, what would be the cost of cultivating a bigha of land to grow wheat?—Rs. 9-8 per bigha.

11442. What would that yield?—They yield from 16 to 20 maunds, which at Rs. 2 per maund would bring in from Rs. 32 to 40, besides fodder for the cattle. It should be noticed here that the opium plant yields no fodder for the cattle.

11443. Have you made a comparison of the result of the cultivation of opium with the result of the cultivation of sugarcane and potato?—A bigha of sugarcane costs from Rs. 50 to 60, and yields Rs. 150 to 200. A bigha of potato costs from Rs. 80 to 100, and yields Rs. 250 to 300. All these cultivations are for a bigha of equally rich land as used for the poppy.

11444. Have you any evidence of a general character to show that poppy cultivation is not considered profitable?—If the cultivation of poppy pays, as it is alleged by some people, I should ask the following questions: Why do not then zemindars, well-to-do people and large capitalists cultivate poppy or engage in its cultivation? We hear of indigo-planters and tea-planters, but has anybody ever heard of the more euphonic expression, poppy-planters? Why is it necessary to give advances without interest to the poppy cultivators? Are such advances necessary in growing any other crop? (These advances are a great temptation to the people to cultivate opium and a hold in the hands of kothidars and zilladars to fleece the ryots.) Why does Government employ men to superintend and look after the cultivation of poppy? If it pays, will not the cultivators look to it themselves? If opium pays, is it a great deal to ask from Government to cease giving commission to their native agents employed in the Opium Department, to stop advances to the cultivators, and the superintendence of the cultivation of poppy? Let those who wish to cultivate poppy take out licenses to do so. This will considerably reduce the opium staff and expenses.

11445. You have been putting before us figures that you have set out with a view to showing that the cultivation of opium is not profitable to the ryot?—Yes.

11446. Can you explain to us why it is that such vast numbers of ryots in this district continue to cultivate the poppy, although according to your view the cultivation is the most unprofitable in which they could possibly engage?—They cultivate because they are in some way or other compelled to do so. It is true that there is no direct compulsion used by Government, but what does Government mean by giving commission on the number of maunds of opium produced to the sherishtadars, gomashtas and mohurrirs? Is not this an incentive to these people to press on as much as they can the cultivation of opium? Is it not a fact that the Khatadars are every year pressed down by these people to increase the area under poppy cultivation under them? Is not the help of zemindars solicited in making their ryots grow opium? The evidence of Rai Isari Prasad of Patna, and Babu Bisseshar Singh of Kulharia, should be taken on this point. They refused to compel their ryots to grow poppy. There is not a single cultivator in Kulharia who grows poppy, and other villages are following its example. The advances are given in the hands of the Khatadars, and if the cultivator who has once grown poppy does not receive it and grow poppy, is he not threatened with prosecution? I have visited lately several districts, and everywhere the people prayed to be relieved from the obligation of growing poppy.

11447. Do you contend that the cultivation of opium is a cause of poverty in the district?—Yes; opium cultivation is one of the chief causes of the poverty of this province, the high prices of food-grains, and famine. In the Gya District, including Tehta, there are over one hundred thousand bighas of rich land under poppy cultivation. If food-grains were sown in them they would yield one million sixty thousand to two million maunds. Every year about a hundred thousand chests are made for packing opium in the Patna and Ghazipore factory. They used to be made of sál wood which cost about R4 per chest, but lately mango wood, being much cheaper, as it costs about R1-8 per chest, is used. About one hundred thousand mango trees are being cut down every year, and the country for miles and miles is fast being denuded of these trees which yielded fruit for men on which they depended to a great extent for their food from three to five months in the year and made bread from the kernel. In times of scarcity and famine many poor people kept their body and soul together by eating this kernel. This is a tremendous loss to the country.

*The Revd. Prem Chand.*

5 Jan. 1894.

11448. Turning to the effect of opium from a physical point of view, what have you to say?—Opium is a poison. It ruins the health of its consumers and demoralizes them. It makes them timid and unfit for any physical or mental labour when taken in excess. The habitual opium-eaters or smokers cannot give up the evil habit themselves, and their only cry is "Let Government prohibit the sale of it." If they cannot get it at the time when they are habituated to take it, they look half-crazy and in a most confounded manner run to the nearest opium shop for a dose. This presents a sad spectacle, more to be realized by witnessing it than by describing. I have known many people to lose their employment by becoming confirmed opium-eaters.

11449. Have you any other general observations that you desire to make?—The people who largely suffer on account of the opium trade are the poor ryots, because they have to cultivate opium at a great loss to themselves and have the largest temptation in their way to get into the evil habit of using it. Unless they come in touch with the Commission the real state of affairs will not, I fear, be ever disclosed more conclusively. These people, being both poor and ignorant, are not able to come forward and set forth their own grievances, and if they try to do so to native officials no attention is ever paid to their request. They are in mortal dread of the police and of all official underlings, and as to higher officials, they have no means of approach. I would therefore propose an enquiry to be made into their case by a Committee appointed by the Commission to visit the opium cultivators and note their grievances. Let Government grow poppy in the same way as they do cinchona, and supply opium to licensed chemists' shops only, to be marked poison and sold for medicinal use only.

11450. If there were a widespread and strong popular feeling in opposition to the cultivation of opium, and a widely spread desire that the cultivation of the poppy should be prohibited do you think we should hear nothing of it before this Commission in the course of our visit to this district? Do you think that nobody would come to tell us of it from amongst these cultivators?—I do not think they would be able to come here.

11451. You desire to tell us that in your opinion we should hear nothing of a strong popular feeling in the district in support of the policy you recommend, which is the prohibition of the cultivation of the poppy?—From the cultivators I do not think it is likely that you would hear much unless they were visited in their own villages.

11452. We had an able witness before us yesterday, a man in an independent position, who came here to discuss the case of the ryots at great length, a man who, as I understood it, was in strong sympathy with the ryots and had been in close communication with them. The point he raised was that the payment of the ryots for the opium was insufficient; he did not recommend that the cultivation of the poppy should be prohibited?—On moral grounds it should be prohibited.

11453. If it was a widespread popular conviction that on moral grounds the cultivation of the poppy should be prohibited, do you not think that we should have heard of it from such a man as the witness who appeared here yesterday to speak on behalf of the ryots and to urge that they should be paid more liberally for their opium? Some man or men in a similar position would surely have been ready to come forward and express any popular view that prevailed with reference to this question?—He had his own views to put before the Commission. About others I do not know.

11454. There was no difficulty yesterday in finding an advocate on behalf of the ryots to urge that they should be paid more liberally. They had an able advocate from that point of view, but nobody has come here to say as you say, on behalf of the ryots, that they desire that the cultivation of opium should be prohibited?—I do not say that they desire that the cultivation of opium should be prohibited, but what I ask is that the Commission should visit the opium-cultivators and note their grievances.

11455. Their grievance would be that they are not paid enough?—From them it would be that.

*The Revd. Prem Chand.*

5 Jan. 1894.

11456. But, looking at it from a moral standpoint, you say that there should be a prohibition of the cultivation altogether?—That is the second remark that I make in the abstract of evidence.

11457. Do you think that what you recommend would be approved by the people of the district? Do you think that they would be favourable to a policy of total prohibition of the growth of poppy?—I think they would Many of them I have seen and talked with on this subject, and they are of opinion that opium is a great evil, that it is a curse to the country.

11458. (*Sir James Lyall.*) What people are you referring to? Do you mean the cultivators?—Cultivators and others.

11459. (*Chairman.*) You have spoken strongly with regard to opium. What is your general view with reference to the use of stimulants? Do you think that alcohol is a great evil?—Country liquor is a curse too.

11460. You would like to see the consumption of the country liquor prohibited unless it were medically recommended, would you not?—Yes, but I think this Commission is making enquiries about opium.

11461. I should like to have your general attitude of mind with regard to stimulants: do you not think that alcohol is a great evil?—Alcohol is a great evil.

11462. Would you not desire from the moral point of view that the use of alcohol should be prohibited except for medical purposes?—That is my view with regard to alcohol.

11463. (*Sir James Lyall.*) You say that if the opium cultivators were visited in their villages and consulted they would complain of the insufficient price given for opium. What other complaints would they make, do you think?—They say it does not pay.

11434. That is covered by the insufficient price, but what other complaints besides that would they make?—That they are meddled and interfered with.

11465. By the measuring people and all that sort of thing?—Yes, and that they are kept too much under official supervision.

11466. Those are the two real complaints, that they are meddled with and kept under supervision, and that the price given for opium is not sufficient?—It is insufficient. When they gather the opium, sometimes they have a family quarrel in the house, and the women and children can easily get the opium and take it if they like. It is a deadly poison kept in the house for fifteen days or more.

11467. Is that a thing that the cultivators complain of?—They complain of that too.

11468. That occasionally a woman may commit suicide?—They sometimes have quarrels, and the women generally take opium to put an end to their lives.

11469. That is a complaint that you hear made?—Yes.

11470. Not that women and children take it to consume it in other ways, but it is a risk that they may take it as a poison?—It is a risk and a temptation put in their way to get into the habitual use of it.

11471. These are the three objections which, if we went to the villages, we should hear from the cultivators?—That it does not pay.

11472. That is the insufficient price?—Yes; and then there is the constant supervision by Government officials.

11473. And then there is the risk of the women and children getting at the opium and using it or poisoning themselves with it?—Yes.

11474. Those are the only complaints that we are likely to hear?—There may be some more that they have to make, but as far as I know these are all.

11475. Will you explain how it is that this large number of cultivators continue to cultivate opium and to take advances if they feel keenly these objections which you have stated? How is it managed that in spite of it all they continue to take the advances and to cultivate?—They have the idea, as was said yesterday, that it is the order of the Government that they should do it.

11476. Is that your experience? You must know that many people from time to time give up the cultivation and that others take to it. Is not that the case? In your evidence, you have yourself given instances of whole villages which have given it up?—I have seen the village; it was by the help of the zemindar.

11477. But even without the help of the zemindar there are pretty numerous instances of people, I think, who have given it up in every part of the country?—It is almost impossible for them to give it up.

11478. Why?—Because it is claimed as poppy land or poppy field: if it is sold to others it is poppy land and they must grow poppy.

11479. You said that the cultivator was threatened with prosecution. Will you explain what you mean by being threatened by prosecution?—They get perwanas from the Opium Office, stating that if they do not grow opium they will be prosecuted.

11480. In what way will they be prosecuted?—I believe it is according to some section.

11481. Some section of the Penal Code or what?—The Opium Act or something of that kind; I do not think it is the Penal Code.

11482. You think there is some such section?—There may be some such section.

11483. From whom do you think the perwana comes?—From the Opium Office.

11484. From the Sub-Deputy Opium Officer or from the Opium Agent himself?—From the pium Office. I do not know who signs it.

11485. You represent yourself as a great friend of these opium ryots, and as having a large experience amongst them; has it never occurred to you to look up the Opium Act or the Indian Penal Code to see the section by which these people can be prosecuted?—I have not looked at that.

11486. If you have been a keen advocate of theirs, surely that would have been the best thing to do, would it not, so as to be able to tell them whether they could be prosecuted or not?—I do not think that would help them in any way if I only told them that. It should be taken into consideration that these are poor ignorant ryots. If I tried to tell them it was not the wish of the Government to compel them to do it they could not understand it.

11487. (*Mr. Wilson.*) May I interpose for a moment in order to save time. Have you seen some of these perwanas?—A number of them.

11488. Will you look at this paper and tell me whether it is a correct translation? (handing same to witness)?—Yes

11489. Will you read it?—Yes.

"*Notice in the name of* ——— ——— *of* ——— ——— *opium cultivator.*

'It appeared from the reports of the *Mohurir* and the *Zilladar* of the kothee that you intend to sow other crops in the opium holding, *viz.*, 7 cottas of land in which a settlement was made with you through one ——— ——— ——— *Khatadar*, your agent, and in which field you had grown the poppy crops for the last year and year before last, and that you are not willing to sow the poppy seeds in the field in question. As the field in question yielded the poppy crops only in last year and prior to this, and it was intended for the crop of the poppy, and Government *has already sent the advance money*, and no objection is, up to this time, made before this Court either by you or your agent before the time of the land was being settled to you, you are therefore informed to take care by this notice that you must sow the poppy seeds in the field in question. If you fail in doing this you will be prosecuted under section 10, Act XIII of 1857, without hearing any excuse on the subject.—*Dated 2nd October 1893.*"

11490. (*Sir James Lyall.*) By whom is that signed?—It bears a seal "*Kothee Gya, Opium Court, 1893,*" and is signed "Ram Churn Lall, Gomasta, Kothi Gya,"

11491. (*Mr. Wilson.*) I may say that the original of that is in my pocket. It is assumed that he has not taken it as an advance?—It says that the money has been sent. He has not received it; when they have received an advance they have nothing to say.

11492. Now will you read the tenth section?—Yes:—"If it shall be found that any cultivator who has not received advances from Government has not cultivated the full quantity of land for which he received such advances he shall be liable to a penalty of three times the amount of the advances received for the land which he has failed to cultivate, and the said penalty may be adjudged by the Deputy Agent or Collector on the complaint of the Sub-Deputy Agent or other officer as aforesaid. Any person dissatisfied with the judgment of the Deputy Agent or Collector may appeal to the Agent and the decision of the Agent shall be final." In the perwana it says that the advance was not received by the the cultivator: it was sent to him by the Government.

11493. (*Sir James Lyall.*) Sent to the Khatadar?—The money is usually sent through the Khatadar?

11494. Your argument is that whether he has taken the advance or not, if the Khatadar has been told and has taken an advance the assami is threatened with prosecution?—Yes.

11495. You ask in your evidence why do not the zemindars, well-to-do people, and large capitalists, cultivate poppy?—Yes, if it pays.

11496. Is it not the fact that one kind of crop will pay a man who cultivates it with his own hands and through his sons and women and children, while it would not pay a big capitalist, who has to pay wages for all the men he employs? Is not that a common fact in India and in other countries?—There are some people who say that it is the most paying crop. Then I naturally ask the question, "If it is the most paying crop and leaves so large a margin, why do not the tea-planters and the indigo-planters and those who have a large capital take up the growth of the crop?"

11497. Then you say, "Why is it necessary to give advances without interest to the poppy cultivators"?—Are not such advances necessary in growing any other crop? Are any advances made by indigo-planters to the ryots? I mean by "such advances," advances such as those made by the Government.

11498. Government in this case under the monopoly is taking the place of the indigo-planter. Is it not the case that in the same way the indigo-planter makes advances to the ryots?—I do not know about the indigo-planter making advances in the same way. They may have their own conditions and terms and their own officers to look after them. I do not think that the men employed under the indigo-planters would be so much dreaded by the people, and that they would be so much brought under compulsion by the underlings of the indigo-planters as in this case.

11499. That was not the case in former days, was it,—at one time indigo-planters were supposed to be considerably dreaded, were they not?—Yes, at one time; but it is not so now.

11500. The Opium Department officials are separate from the district officials, are they not?—I do not think they are in the estimation of the people. They have the constables about them as much as the district officer would have.

11501. Do you mean to say that the flour made from the kernel of the mango stone is used in ordinary years as bread or only in famine years?—By the poorest classes it is used every year, but in times of famine many of the people have to fall back on it.

11502. What do you mean by the "poorest classes"—do you mean people who in ordinary years are almost starving?—People who live from hand to mouth all the year round.

11503. It must take them almost as much labour to make bread out of that as would suffice to earn money to buy wheat?—I do not think it would take much labour. They go about collecting the mango stone on the roads.

11504. You say that the poor ryots have no means of approaching the higher officials,—what do you mean by "higher officials"?—Such as a Magistrate of a district or a Commissioner.

11505. Or a Deputy Opium Agent, is he a higher official or not?—I think he is.

11506. Are not Magistrates of the district, Deputy Opium Agents, and other officers of that sort constantly about in the district?—Yes.

11507. And they talk with a good many people, do they not?—I do not think so; if they talk with them they do so in the presence of their official underlings, and they will not find an opportunity of hearing their complaints; the cultivators do not feel encouraged to speak to them of their grievances. If they are taken into their confidence and if they are taken aside and spoken to, then I think they will come into touch with the higher officers.

11508. Do you mean to say that none of the higher Government officials take the trouble to get into touch with the ryots?—I am not certain that no official would do it, but generally it is not done. I have never heard of any instances in which it has been done.

11509. (*Sir William Roberts.*) Have you known many habitual opium-eaters personally?—I have seen a good number.

11510. Have you known them personally?—I have known a number personally.

11511. In the better classes of society?—Some of them have been in the better classes of society; others were employed as servants—lower classes.

11512. Have some of these that you knew intimately consumed opium for a long time?—Yes.

11513. How long? Some five, six, ten, and some twenty years.

11514. When you state that opium is a poison, I suppose you mean that in a limited sense?—Yes.

11515. It is a poison to these habitual smokers?—It is a poison to the habitual consumer. It is a poison to him if he takes more than he is addicted to take.

11516. You say, "opium is a poison, it ruins the health of its consumers and demoralises them;" do you apply that only to those who take it in excess or do you apply it to all opium-eaters?—I apply it to those who take it in excess.

11517. You further say you have not heard of opium being used as a preventive of fever. I assume you are aware that it is used very much as a popular medicine in malarious districts?—No.

11518. You have not heard that?—No.

11519. Have you not heard that there is a popular opinion in that direction?—No. I have made enquiries amongst the people here in Behar, and nobody says that he ever takes opium as a preventive of fever.

11520. Has it ever been said that it was a good thing for the various ailments of malarious countries?—I do not know.

11521. Do you know whether opium is more largely consumed in malarial districts than in non-malarial districts?—I am not aware of that.

11522. You say the ryots are poor in consequence of cultivating opium?—Yes.

11523. Is it a fact that the ryots of these districts, where opium is cultivated, are poorer than the ryots in other parts of India?—Poorer than in Bengal where opium is not cultivated.

11524. (*Mr. Wilson.*) You have given us a number of calculations of the cost per bigha and so on; is that what is called the opium bigha that you have given throughout? We have heard of two kinds of bigha, and I want to know which sort you are referring to, and whether it is the same kind throughout your calculations?—It is the usual bigha of the district.

11525. Is it the bigha according to which the cultivators are paid for their poppy?—Yes.

11526. Do you apply the same bigha to the other cereals in your table?—Yes. The same bigha—the usual bigha that is made use of here.

11527. Have you in your statements or anywhere else at all suggested that a true feeling of objection to opium on moral grounds exists among the ryots in this part of the country?—I do not think I have mentioned it anywhere specially, but that is implied—on moral and physical grounds.

11528. Do they have a moral objection or an agricultural objection?—They have both.

11529. Supposing the Government were to considerably raise the prices of opium, would they then have any moral objection?—It will to some extent minimise the evil.

11530. I will put it in another way. I want to know whether what you say in the 9th paragraph of your printed statement refers to the general feeling in the country or whether it is your own personal opinion upon the subject?—It is the general feeling.

11531. Do you draw any distinction on moral grounds between eating opium and smoking opium: one is no better or worse than the other?—Both are evils, but smoking, I think, is more to be condemned.

11532. I want to understand exactly your opinion. You say "it ruins the health of its consumers and demoralises them:" are you there speaking of those who take small quantities or those who take it in what you call in excess?—I am speaking of those who take it in excess; and by excess I do not mean one who perhaps takes 2 or 3 tolas at a time, but one who takes any amount that is not needed to keep him in health.

11533. Supposing a man has regularly taken a few grains a day: is it your opinion that does him any harm?—That

*The Revd. Prem Chand.*

5 Jan. 1894.

would be taking it in excess, according to my opinion, because it is not needed for his health.

11534. Is there much malarial fever in your district?—No, not much.

11535. Do I understand you to mean by what you have said that this Commission can scarcely get at the truth of the ryots' opinions by sitting in this room?—I mean that.

11536. And that to get at it, it really would be desirable for a smaller number to go to the fields or villages and talk with the ryots?—Yes, to go amongst them and come in contact with them.

11537. Were you present yesterday when some of the ryots came here?—Yes.

11538. Do you think that they would be embarrassed by coming here?—They would very much be embarrassed by coming here: they do not like to leave their villages.

11539. Do you think it would be easy to get a much larger number of ryots to come here and express the same usual opinion?—Almost all of them would say the same thing. I have visited a number of ryots in several districts lately.

11540. Would it not, on the other hand, be easy for the Opium Department to bring a large number of ryots here to testify to the opposite effect and say that they like the cultivation?—Yes, if they were brought here.

11541. Therefore you think we shall not get at the truth in this room?—No.

11542. I think the ryots who came here yesterday were from the Patna district, were they not—do you know where they came from?—No, I do not. They may have belonged to this district.

11543. In what you have said you have been speaking chiefly about your own district?—Yes.

11544. (*Mr. Pease.*) Are advances made to opium cultivators by money-lenders?—No, not as a rule.

11545. You think the opium cultivators have no liabilities except those due to Government for the advances made for their opium cultivation?—They have, and they are going down, sinking into poverty.

11546. (*The Maharaja of Darbhanga.*) Do any of the ryots take opium?—Some of them do.

11547. What is the approximate cost per month of the opium they take?—That depends on the quantity taken.

11548. Do you think they buy opium?—No, it is illicit.

11549. You mean the passewa?—They keep back a portion for their opium-eaters, I think.

11550. The opium cultivator has not to spend any money from his pocket if he takes opium?—I do not think he spends money.

11551. You say that opium is cultivated at a loss?—Yes.

11552. Then why is it that opium cultivators will take to the opium cultivation?—By compulsion.

11553. Do you not think that the cultivation of opium renders the soil more fit for the cultivation of other crops?—It more exhausts the soil, and therefore a good deal of manuring is necessary. No opium could be grown in the interior at a distance from a village, but close to the village where the manures are available.

11554. Are any other crops grown on poppy land in the same year?—I think potato grows and sugarcane grows on poppy land.

11555. Sugarcane and opium the same year on the same land?—No, a sugarcana plantation takes the whole year.

11556. Is anything grown on the same ground besides opium?—Indian corn may be planted.

11557. Do you think that the high cultivation of opium makes the land more fit for the cultivation of Indian corn?—No.

11558. You do not think so?—No.

11559. Is sugarcane grown in the same land for years together as opium is?—I have seen in several places, but they need some sort of manuring, and the people are learning to manure their fields.

11560. Is it not the case that, in many instances, after three or four years there is a change of crops—is not that the custom in Behar?—In some places.

11561. With opium it is not the case?—With opium, too, unless it is well manured.

11562. You say it is grown on land near villages?—With the help of manuring.

11563. You say that in the village of Kulharia the ryots have refused the cultivation of opium because the zemindar did not compel them to do it?—Yes, I went to the village and saw it.

11564. Is it not the case in Behar that more than 90 per cent. of the ryots have rights of tenancy?—I think more than 50 per cent. of the lands in Behar are bhouli, paid in kind.

11565. Have you any tenancy ryots?—No, I do not think those who grow bhouli lands have any tenancy right.

11566. Have you seen the Tenancy Act?—I have not seen the Tenancy Act.

11567. Can the zemindar eject a ryot?—There is no ejectment necessary in this case.

11568. You say that the ryot is compelled by the zemindar to cultivate opium?—I do not say compelled.

11569. Your words imply that if the zemindar directed the ryot to grow poppy, he would be obliged to do so?—It is done by their influence; a word from them would be enough.

11570. Their moral influence?—The influence of the zemindars.

11571. There is no legal power to compel?—No legal power whatever.

11572. When you speak of the effects of opium, to what districts do you refer?—To Monghyr, Gya, Chupra, and Bankipur.

11573. (*Mr. Mowbray.*) You say that as a preacher of the Gospel you have had special opportunities?—Yes, visiting the people.

11574. Are those special opportunities of ascertaining their economical objections to cultivate poppy or their moral objections?—Both.

11575. Have you a district under you as a missionary?—Yes.

11576. What is the area?—It is the Gya district.

11577. How many Christians are there among the ryots?—There are no Christians amongst the ryots; the missionary is expected to preach the Gospel to the heathens, not specially to Christians.

11578. But do you think that you have special facilities for seeing people who do not belong to the Christian religion?—I have seen many of them, and talked with them, and have known many of them. I go amongst them, and preach the Gospel to them.

11579. Do you think that the fact that you have to go amongst them and preach the Gospel gives you special opportunity of hearing what they themselves would wish to speak about?—Yes, because they do not take me to be in any way connected with the Government. I am regarded as a friend of the people, sitting amongst them in their own houses often.

11580. Do you think that they speak more freely to you than they would to men of their own religion—I am not speaking of English officials—would they speak more freely to you as being a Christian missionary?—They would speak to men of their own religion too.

11581. You say you have had special opportunities?—Yes.

11582. I want to know whether you really think that your position as a Christian missionary brings you into closer touch with them than natives of their own religion?—Not natives of their own religion—that is not implied.

11583. I should have thought that was the meaning of "special opportunities." You have given us certain statistics; can you give me any idea of what number of people they are based upon, and what sort of examination?—A large number, I think extending over more than three or four years, in some instances, and I have known them for a long time. There was some opium cultivation in Monghyr next to my house.

11584. Did you jot these things down from time to time, and then prepare them?—More than two years ago I had to say something about this business.

11585. Where was that?—It was to a friend who asked me about it.

11586. In public do you mean ?—I think it was published.

11587. You speak about people employing paid labour. In some of the estimates of expenditure which we have had before us the item of wages and labour came in; in your estimate there is an amount of Rs. 4-1 in one case and Rs. 3-9 in another for paid labour?—Yes, one is in a case where the field is nearer town, and another in a village where the labour is cheaper than it is in town.

11588. You seem to say that cultivators do not employ paid labour but employ members of their household; why do you make an allowance for paid labour when you come to make up the estimate of cost—is that money that you consider actually paid?—The farmer or cultivator, if he employed paid labour, would have to pay so much for it, say, an anna a day or two annas, and if he employs the members of his family to do the work he must feed and clothe them all the year round. Giving these poor people even the wages that they would get by working for others is not giving them much.

11589. You mean that that item really represents what you call the wages that a man would pay to his family if he paid them ?—Yes.

11590. It is not actually paid out of pocket, but it is an item ?—It ought to be paid, it must be paid somehow, because many of these people live from hand to mouth. If you look at Mr. Grierson's notes with regard to the Gya district you will see how poor the ryots are in Gya, and how they have to make it up.

11591. With regard to the perwanas, have you seen many of them ?—I have seen many of them.

11592. Was the one you mentioned given to you by one of the cultivators ?—Yes.

11593. Are they all the same ?—I think the wording is almost the same—there are certain changes.

11594. I want to have it clear whether they all state that money had been paid to the Khatadar?—I did not take notice of that.

11595. (*Mr. Wilson.*) It does not say that the money had been paid to the Khatadar?—It is said that the money has been sent.

11596. (*Mr. Mowbray.*) How is the Khatadar himself appointed, how does he come to exist—is he elected by the ryots themselves to represent them ?—I do not think so: he is not elected by the ryots themselves.

11597. How is he elected ?—He is appointed by the Government,—that is, as far as I can find out, I have had that information.

11598. Your impression is that he is appointed by Government ?—Yes.

11599. Do you know by whom ?—By the zilladars. I do not think he is appointed by the European officers, but as that paper is signed by the gomashta, he is appointed by the gomashta or some underling.

11600. You think the Khatadar is appointed by an underling of the Government ?—Yes.

11601. With regard to your last suggestion as to the Commission appointing a committee to visit the opium cultivators and know their grievances, are you aware that about ten years ago there was a Commission that sat for about two months ? Did it come in direct contact with the ryots ?—I believe they saw the cultivators in very large numbers.

11602. Were you then in the district of Gya—ten years ago ?—No, I went there four years ago.

11603. You have only been there four years ?—Yes.

11604. Where were you before that ?—In Calcutta four years, and in Monghyr.

11605. Your opinions with regard to the economical and moral objections of the ryots to the cultivation of opium are based on four years' experience ?—In Gya and in Monghyr, which is another opium-producing district.

11606. Were you there before you were in Calcutta ?—Yes.

11607. How long ?—I was born and brought up there—I lived there.

11608. (*Mr. Pease.*) As a Baptist Minister you are devoting the whole of your life to the interests of the people of the district in which you live ?—To the preaching of the Gospel, and also in doing good where I can.

11609. Preaching the Gospel takes a limited part of your time, and during the other portion of your time do you visit them in their houses ?—Yes.

11610. And enter into all their interests ?—Yes.

11611. Therefore you have special opportunities of knowing what their feelings are with regard to their outward concerns ?—Yes.

11612. (*Mr. Fanshawe.*) You have stated that you lately made a special enquiry in several districts; to which districts does that remark apply ?—Chupra, Shahabad, Patna, Gya, and Monghyr.

11613. Five districts ?—Yes.

11614. What length of time did you give to this special enquiry in those five districts ?—I do not think I said "special" enquiry.

11615. How long did the enquiry occupy you ?—In some places a day and in some places more.

11616. Would you tell me generally how many villages you visited, and how many people spoke to you regarding their prayer to be released from the obligation of growing poppy ?—What I have said is not only based on my recent visit, but I have been all my life in contact with this people.

11617. You say that a special prayer was addressed to you by cultivators who wished to be relieved from poppy cultivation; how many villages do you refer to as having been visited on this occasion—20 or 30 ?—I think it would be more than that.

11618. With how many cultivators did you come in contact ?—I saw hundreds or thousands of people. In one village I had more than three hundred and fifty.

11619. You think that you can found on that an opinion as to the general unwillingness of the cultivators in Behar to cultivate opium ?—Yes.

11620. You are satisfied that you have had special experience ?—Not only on this visit.

11621. With your former knowledge ?—Yes.

11622. You have spoken of the perwana, and you have mentioned the village of Kulharia. In Calcutta we had a witness, Babu Saligram Singh, who referred to the case of this village, and he stated distinctly that the Khatadar belonged to the village and represented the villagers, and was in no way appointed by the Government: may we accept that as correct ?—That may be his view.

11623. He was a zemindar owning property ?—A zemindar living all his time in Calcutta and not coming in touch with the people, so that I do not think I will accept what he has to say on that point.

11624. Does not the Khatadar come into the head-quarter of the Sub-Opium Agent, to make an engagement on behalf of the cultivators of his village ? Is not that the system ?—I do not know.

11625. You have been amongst the people; is it not the case in Behar that the Khatadar comes to make an engagement on behalf of the cultivators ?—No, I do not think so. The zilladar goes to him.

11626. Does not he come in to the Sub-Opium Agent to make an engagement on behalf of the cultivators of the village ?—I do not think he goes there of himself.

11627. Does he make the engagement ?—The zilladar brings him.

11628. You mean to say that the zilladar brings in the Khatadar to make the engagement ?—Yes.

11629. Does not the Khatadar produce a list of the cultivators of his village who wish to cultivate poppy, and the area they propose to put under poppy ?—I think a list is prepared for him.

11630. By whom ?—By those who can write for him. He cannot generally read and write. There are others who do the writing for him.

11631. Is it dictated by him ?—It is prepared by others when he gets the advances.

11632. What do you mean by its being prepared for him—he comes in and represents that certain villagers wish to grow poppy ?—The village is first visited by the zilladar—we should not lose sight of that—and then as I have found from many of these people the sites are selected, and the names are taken down, and one of the ryots is made a Khatadar. One of them is more influential than the other amongst them, and he is made a Khatadar Then the advances are given. A list is properly prepared and the quantity of land put down.

11633. The Khatadar then comes into head-quarters with his list and takes the advances, does he not ?—Yes.

*The Revd. Prem Chand.*

5 Jan. 1894.

11634. Are you aware that before he leaves the head-quarters of the Sub-Deputy Agent he admits that he has received the advance on behalf of such cultivators as are on his list—are you aware that that is the practice? —No, it may be the regular thing to be done, but I have not heard about it from the people.

11635. In all these questions of cultivation of course conditions differ in different parts; but is it not the case that poppy cultivation is largely carried on on what may be called market garden lands?—Near the towns.

11636. What may be called market garden land, or land on which you would grow garden crops? —I do not see much poppy cultivation here in Bankipur.

11637. Speaking generally of Behar, is not that the case? We have been told that poppy is grown near the villages on what may be called market garden land?—I do not understand the expression "market garden lands."

11638. I mean land on which vegetables and crops of that kind are ordinarily grown, a fine cultivation? —Nearer the towns I do not think they grow opium, but nearer the villages they do.

11639. I am speaking of the villages?—Not near the towns.

11640. Who are the people who ordinarily cultivate poppy in this part of the country—what classes of cultivators?—The low class.

11641. What castes—are they the Muraos, Koeris, or Kachhis? —There are many Koeris and some Brahmins and some Rajputs.

11642. Is it not the case that poppy is largely cultivated by these gardeners or Koeris?—No, I do not think so.

11643. Do you think the acreage under poppy would be largely given up to cereals in any case if the poppy were stopped?—It would.

11644. Do you not think that potatoes, sugarcane, and tobacco would be the chief competing crops with poppy on this land?—Yes, and other crops, wheat and grain.

11645. Which would be the chief competing crops in your opinion? —The potato, I think.

11646. And sugarcane?—Yes.

11647. And tobacco?—About tobacco I do not know.

11648. Sugarcane and potatoes?—Wheat and grain and other food-grains.

11649. But the chief would be sugarcane and potatoes?—Yes.

11650. So far, the area under poppy would not be given up to cereals?—Wheat too.

11651. But more likely sugarcane and potatoes?—Wheat and grain.

11652. It has been stated that a number of applications are made from year to year by cultivators who have had to give up poppy cultivation objecting to their being obliged to give it up: how do you reconcile that with the statement that there is a general unwillingness in Behar?—I should like to have the names of the cultivators.

11653. You think that in Behar there have not been applications of that character as far as you know?—As far as I know. I should be glad to satisfy myself that there have been such applications.

11654. You speak of the dread of the police; do you wish it to be understood that the police have any direct connection with the working of the Opium Department?—It is not that; it is about the cultivators approaching the higher officials.

11655. They are prevented by the dread of the police?—Yes.

11656. Do you mean to imply that a dread of the police on the part of the cultivators prevents them from going to Government officials?—Yes, if they want to go and say something they do not get any help or advice from them. If they want help they do not get it.

11657. With regard to mango trees, you have said that a general denudation of the country is going on owing to their being cut down?—Yes.

11658. Is it not the case that a number of new mango trees are constantly being planted?—Even if they be planted I have not seen many. I have seen some in some places.

11659. It is the case, I suppose, that mango groves are constantly being planted though you have only seen some?—Yes, to some extent.

11660. Are you aware that the matter has been taken up by any district or Government officials?—I am not aware of that.

11661. (*Sir James Lyall.*) In comparing the profits of cereal cultivation and poppy cultivation, you put the yield of cereals at from 16 to 20 maunds?—Yes.

11662. You have charged nothing in your account for cereals for the irrigation and manuring?—Grain does not need irrigation.

11663. You are, I suppose, including wheat too?—That needs hardly any irrigation: gram and other cereals do not need it; they belong to dry farming.

11664. On well land wheat is generally irrigated, is it not?—No.

11665. Not when there is a well there?—I do not think it is irrigated.

11666. You think that without irrigation and without manuring the land will produce from 16 to 20 maunds on an average?—Manuring is necessary, but not irrigation.

11667. You have put nothing for manuring?—No.

11668. Do you know that this estimate of yours of yield of cereals is about double the estimate which the Government takes in calculating assessments for land revenue?—I do not know.

11669. (*Mr. Wilson.*) You said you had lived in Monghyr?—Yes.

11670. How long did you live there?—I was born there and lived there up to the age of 30, when I left the place.

11671. That is a poppy-growing district?—Yes.

The witness withdrew.

*Mr. Dinnonath Mazumdar.*

Mr. DINNONATH MAZUMDAR called in and examined.

11672. (*Mr. Wilson.*) I believe you live at Bankipur?—Yes.

11673. Are you a Minister of the Brahmo Somaj New Dispensation Church?—Yes.

11674. Will you tell us what classes, races, or castes you have had experience amongst?—The rich and respectable class; also the poor and lower classes. I do not speak only of Bankipur. I speak of my experience of many years. The habit is not confined to any particular caste among the Hindus. It is more common among Mussulmans, from whom the Hindus appear to have imbibed the habit of smoking at least.

11675. What special opportunities of observation have you had?—From my boyhood, for about half a century, I have seen men addicted to the habit around me. I have had neighbours and acquaintances, and even friends and relatives, in the habit, some of eating and others of smoking opium, both among the respectable gentry and the low-class people.

11676. How far is opium-eating or drinking prevalent among these classes?—I know nothing of drinking opium. Opium-eating has become common among the elderly people, there being a general notion that opium removes the susceptibility to all sorts of complaints that a man gets above the age of 40.

11677. How far is opium-smoking prevalent among them?—It is rather decreased amongst the Bengal gentry and educated Beharis and Hindustanis, and is confined to the poor and low-class people in Bengal, and the common people in up-countries, and to men and women of ill-fame throughout, whose number is limited to a small minority of the population.

11678. That has reference to smoking?—Yes.

11679. At what age is the habit generally acquired?—Generally about 25 and sometimes earlier according to circumstances.

11680. What motives induce people to form the habit?—The pleasure of intoxication with some (in case of smoking) and thoughtless imitation from the influence of company with many. Eating is generally from a protective medicinal motive, though introduced without an authorized prescription.

It is originally a Mahomedan intoxicant, and in absence of a beverage there being a strong restriction against wine in the Mahomedan Scriptures the Mussulmans used it to get them intoxicated in various ways, *viz.*, by swallowing it in timely and repeated doses by smoking it with all sorts of preparations and by drinking it. The Hindus seem to have learnt it from them after the advent of the Mahomedan Government. Among the consumers both by swallowing and smoking Mussulmans form the majority throughout the country, and the Mahomedan towns—*viz.*, Lucknow, Patna, Moorshedabad, and Dacca are the foremost.

11681. Is there a marked difference between moderate and excessive consumers, if so what is the percentage of excessive consumers? Amongst the opium-eaters the number of excessive consumers does not carry a high percentage, most of them maintaining the capability to work though they often doze and yawn. I saw only one man of this stamp who was an educated man of means a quarter of a century ago. But among the smokers the large majority get stupified stupid, and worthless generally as they can hardly keep a control over undue thirst for smoking as many pills as they would find ready at hand at a sitting, and feel a strong inclination to repeat the sittings to the extent of three or four times in a day.

11682. What proportion of their income do the habitual consumers spend on opium? There is no uniform rule. Smoking is more expensive, in which the rich or the well-to-do persons generally have a large company around, and sweetmeats, to a large quantity, are taken as a necessary accompaniment to help intoxication. So a smoker can spend all his income. The eaters are more judicious and economical.

11683. Is there a general tendency to increase the dose?—Yes. Both in the cases of eating and smoking the quantity must be increased gradually to secure the growth of intoxication.

11684. What are the results of the habit, physically, mentally and morally?—The eater dozes, yawns passes restless nights at least without sound sleep smoke-tobacco very frequently by day and night, gets thin and emaciated, unless he can afford to take milk and ghi in large quantity, as also other rich and nutritive food, nomedicine will have any effect in the constitution, in cases of illness, except in diabetes, rheumatism, diarrhœa and dysentery, but the two last-mentioned cases often prove fatal with the habitual consumers of opium. A swallower, besides all this, gets his eyes sunk and eyesight impaired, and a sort of hoarseness in the voice sometimes. He loses power of concentration and decision and his sense of duty. Morally the smoker loses his sense of self-respect and duties and responsibilities of his life; with want and poverty he takes to pilfering; he is abhorred as a "*gulikhor*," as the *madat*-smoker is styled in Bengal, and is distrusted as an unfortunate profligate.

11685. In what proportion of cases are injurious results apparent?—Very few opium-eaters, but a large majority of opium-smokers. They generally associate with women of ill-fame and sometimes have their dens in those houses, which makes matters more injurious.

11686. Is opium generally believed to be a protective against fever?—Yes, and the opium-eater always takes his doses, even when he gets fever. But men addicted to the habit preach it as a protective to all sorts of maladies. Opium-eaters do not generally get fever so often, they say.

11687. Is it a protective against fever in your opinion?—I cannot say positively, but as far as we observe, opium-eaters do not generally get fever very often. There are others also among those who have not the habit, that do not get fever so often, the attacks of fever being few and far between in their life. So it does not prove to be a protective to fever. Fever becomes serious with a habitual opiumist. It checks diabetes, rheumatism, and chronic diarrhœa, and some such diseases.

11688. Is it specially useful in malarious districts, or believed to be so?—I cannot give a definite opinion. The consumers of opium believe opium to be very useful in all sorts of complaints, as also in the damp and malarious districts where the habit is as common.

11689. Is it necessary, or believed to be necessary, to enable working people to get through their daily toil?—Never. Far from being necessary, it makes men drowsy and cachectic. The men in Assam who are in the constant habit of chewing opium rags, are extremely lazy and can hardly get up and work. Their females do every work for them, even attend courts of justice when necessary. Opium-eaters cannot do anything unless they get their dose in time.

11690. Is the habit of taking opium looked upon as disgraceful?—Yes, very disgraceful, especially smoking.

11691. Does the existing system of granting licenses for the sale of opium tend to the spread of the habit or to its restriction? How would the license holders make up their money for the license if they do not exert to spread the consumption by extending their sale?—No practical reason is seen in the license system to tend to the restriction of the habit. The vendors preach its salutary effect.

11692. Is it desirable to prohibit the sale of opium except for medical purposes?—Yes, as the use of opium in any shape always produces evil effects, except as medicine.

11693. Would public opinion favour the adoption of this measure?—There is every reason to believe so in the case of the disinterested public. People addicted to it, and many of those who earn their daily bread in the opium service, or those otherwise interested, will not favour the measure. Fear of imposition of a new taxation keeps back many—who have something like a panic—to give out their real conviction; and men of a political turn of mind do not much care to look to the moral or social sides of the thing.

11694. If such a measure were adopted, would it be desirable to make special provision by establishing a register of opium consumers for the wants of those who are already habituated to the use of the drug?—I do not see why it should not be. Those taking opium habitually as medicinal doses should have no reason to blush or make a secret of it. The floating people among them may have some difficulty to get a supply everywhere, unless they are provided with something like a pass to show that they are registered consumers and should be supplied with a fair quantity wherever they live temporarily. The pass would bear the number of quantity allowed, and the signature of the Registrar.

11695. Have you any general observations to make?—It was a recent habit with the Bengalis who took to it from the last generation. I mean the generation previous to mine. My grandfather's generation was never found in the habit: It was begun perhaps with the monopolized traffic of Government, by the Persian-knowing youths,—the English-knowing forming an exception,—under the Mahomedan influence, some 60 years ago or thereabout; and it is becoming rare now in Bengal gentry, as far as smoking is concerned. The habit of swallowing pills as protective or medicinal doses, though apparently less formidable, has gradually spread its dominion all over the population, women and children included, except the few educated and enlightened men of thought. The habitual consumers preach and spread the habit amongst the fair sex on the plea of medicine for all sorts of chronic maladies they complain of, and the children are given small doses to put them to sleep, the ayah in European families being the foremost to put the crying little ones to rest. It is not given to children by parents or relatives, as in the case of the drinkers of wine. There are numerous cases of suicide committed by means of opium every year for trivial differences between relatives, and for other causes, because of its easy access.

11696. (*Mr. Fanshawe.*) To what part of the country do you wish your remarks generally to apply?—In Bengal proper generally.

11697. With regard to your remarks on Assam, were you speaking from personal knowledge?—Yes, I have been in Assam on my tour of mission.

11698. Had you sufficient experience on this tour to found your remarks upon personal knowledge?—I saw people chewing opium rags there, and I saw they were very indolent.

11699. Then they are founded on some personal experience—Yes, on personal experience.

11700. Do you wish us to understand from the last general observations which you have made that the habit of taking opium pills is very largely diffused throughout Bengal now? You say the habit is gradually spreading its dominion over all the population?—It is not very large.

11701. What you say now does not appear to agree with what you said before, that the habit was gradually spreading its dominion over all the population?—As far as opium-eating is concerned, the habit has been very common.

11702. You mean that it has been increasing, but is not yet very common?—Yes; it is getting common.

11703. Getting more common than it was, because you said it was not common?—Yes; women and children also are getting into the habit.

*Mr. Dinnonath Mazumdar.*

Jan. 1894.

11704. (*Chairman.*) You said that opium-eating had become common among the elderly people, there being a general notion that opium removed the susceptibility to all sorts of complaints that a man gets above the age of 40?—Yes, that is the general notion.

11705. You have given us your general view upon opium, what is your general view with regard to alcohol?—I believe its effects are even worse.

The witness withdrew.

*Babu Rasik Lal Ghosh.*

Babu RASIK LAL GHOSH called in and examined.

11706. (*Mr. Wilson.*) Have you been deputed to Bihar by the Indian Association to enquire into the circumstances connected with the cultivation of the poppy?—Yes.

11707. You do not propose to deal with the question except as regards the poppy?—No.

11708. Have you visited various places in the district of Shahabad?—I visited various places in the district of Shahabad where I collected information from the poppy cultivators themselves, and from persons who know a good deal on the subject.

11709. What do you say with regard to the cultivation of the poppy being popular?—The cultivation of the poppy does not seem to be popular, because it is not paying. The oppressive acts of Sub-Opium Agencies are another reason why it is not liked by the tenants.

11710. Will you explain that further?—The tenants are often compelled to accept the first advance for growing the poppy; and in case of their refusal, they are threatened with criminal prosecutions and imprisonment; and besides, their legitimate dues on account of the poppy grown the preceding year are withheld from payment unless they (tenants) consent to cultivate the poppy.

11711. Do you suggest potatoes as a substitute?—Potatoes can be raised in the soil which is generally used for the poppy cultivation. I give below a comparative statement of profit and loss of these two crops in a bigha of land,—*i.e.*, 27,225 square feet or $\frac{5}{8}$ of an acre.

11712. I believe you have prepared a calculation which you will hand in?—Yes.

## (1) POPPY.

| Price paid to tenants for growing the poppy per *bigha* or $\frac{5}{8}$ of an acre. | ₹ | *a.* | *p.* | ₹ | *a.* | *p.* |
|---|---|---|---|---|---|---|
| For 4 *seers* of opium of 70 per cent. consistence, @ ₹5/12 per *seer* | 23 | 0 | 0 | | | |
| For 5 *seers* of flower leaf, @ 0/4/0 per *seer* | 1 | 4 | 0 | | | |
| For one *maund* of poppy leaves for "trash," @ 0/6/0 per *maund* | 0 | 6 | 0 | | | |
| For ¼ *seer pusewa*, @ ₹3/8 per *seer* | 0 | 14 | 0 | | | |
| For 4 *maunds** seed, @ ₹2/8 per *maund* | 10 | 0 | 0 | | | |
| TOTAL | 35 | 8 | 0 | 35 | 8 | 0 |
| Loss to the cultivator | 13 | 2 | 0 | 31 | 0 | 0 |
| | 48 | 10 | 0 | 66 | 8 | 0 |

| Expenditures incurred by tenants for cultivating the poppy per *bigha* or $\frac{5}{8}$ of an acre. | ₹ | *a.* | *p.* | ₹ | *a.* | *p.* |
|---|---|---|---|---|---|---|
| For 10 to 15 ploughings @/12/ each time | 7 | 8 | 0 | 11 | 4 | 0 |
| For manuring (including carriage) | 3 | 0 | 0 | 5 | 0 | 0 |
| For labour for preparing the beds, 5 or 6 labourers, @/3/0 per head per day | 0 | 15 | 0 | 1 | 2 | 0 |
| For seed, 5 or 6 *seers* | 0 | 6 | 0 | 0 | 7 | 0 |
| For one ploughing after sowing seed | 0 | 12 | 0 | 0 | 12 | 0 |
| For 6 to 8 irrigations, @ ₹2/4 each time | 13 | 8 | 0 | 18 | 0 | 0 |
| For weeding, 6 or 7 times, 90 to 105 women, @ 0/1/3 per head per day. | 7 | 0 | 0 | 8 | 3 | 0 |
| For lancing and collecting of juice, 4 to 6 times, 100 to 150 women and children, @ 0/1/3 per head per day | 7 | 13 | 0 | 11 | 12 | 0 |
| For rent, from ₹9/ to ₹12/a year, for 9 months, paid to the landlord | 6 | 12 | 0 | 9 | 0 | 0 |
| For perquisites, paid to the *lambardar*, @ 1/ per *bigha* | 1 | 0 | 0 | 1 | 0 | 0 |
| TOTAL | 48 | 10 | 0 | 66 | 8 | 0 |

* 48 seers of 12 *gandás* or 48 *tolas* make one local *maund* of Sháhábád. Therefore 4 local *maunds* are equal to standard 2 *maunds* 13 seers 3 chataks and 4 káchá. The other measurements refer to standard measurement.

## (2) POTATO.

| Price received by the tenants for growing potatoes per *bigha* or $\frac{5}{8}$ of an acre. | ₹ | *a.* | *p.* |
|---|---|---|---|
| Outturn from 100 to 200 *maunds* | 150 | 0 | 0 |

| Expenditures incurred by tenants for cultivating potatoes per *bigha* or $\frac{5}{8}$ of an acre. | ₹ | *a.* | *p.* |
|---|---|---|---|
| For 6 ploughings, @ /12/ each time | 4 | 8 | 0 |
| For 10 *maunds* seed, @ ₹5/ per *maund* | 50 | 0 | 0 |
| For sowing, 10 labourers, @/3 per head | 1 | 14 | 0 |
| For irrigation, 3 times @ 2/4 each time | 6 | 12 | 0 |
| For digging and putting earth at the roots, 20 labourers, @/3/ per head | 3 | 12 | 0 |
| For weeding, twice, 30 women, @ /1/3 per head | 2 | 5 | 6 |
| For manuring | 10 | 0 | 0 |
| For gathering potatoes, 30 women, @ 0/1/3 per head | 2 | 5 | 6 |
| For rent, ₹9/ to ₹12/, paid to the landlord | 12 | 0 | 0 |
| TOTAL | 93 | 9 | 0 |
| Profit of the cultivator | 56 | 7 | 0 |
| GRAND TOTAL | 150 | 0 | 0 |

Both the crops of poppy and potato are sown in October and reaped in February or March. If the tenants are left to their choice, they would sooner grow potato or any other crop than the poppy, because it would be paying and also because it does not require so much labour a d care as the poppy; on the other hand, the risk in growing the poppy is ever so much greater than growing any other crop which does not require so much labour and attention as are required fora successful cultivation of the poppy.

11713. Have you some reason to think that the tenants do not get the full amount they are entitled to by the regulations in this opium cultivation?—From a look into the entries of the receipts which the tenants got from the Sub-Opium-Agency, I am disposed to think that the tenants do not get the full amount they are entitled to get for the opium cultivation. I beg to submit a few copies of those receipts before the COMMISSION for inspection.

11714. I believe you have a translation of one of these: will you read it?—I have a translation of two receipts, *viz*:—

No.

License is given to ———— son of ———— by caste ———— of village ———— Perganah ———— Zillah ———— as per *Kabuliat* (lease) written by the *Khatadar* and the tenant mentioned above to grow the poppy produce in the field settled with him situated in village, perganah and zillah above mentioned.

| | |
|---|---|
| Area or extent of the settled field . . | 17 cottahs. |
| Amount of the first advance . . . | Rs. 4-4-0 |
| Area of the field measured . . | 9 cottahs 11 dhurs. |
| Amount of the second advance . . | Rs. 1-9-6 |
| Amount of opium as entered in the book after weighment . . . . . | 13 chataks 3 katcha (1st class) |
| Ditto | 2 seers 12 chataks 2 katcha. |
| | 3 seers 10 chataks 1 katcha |

Price of the opium————
Price of "Flower-leaf"————
Price of the Poppy-leaf ("Trash")————
Amount of money at the time of adjustment————
Date————

(Signed) H. E. W.,
*Sub-Deputy Opium Agent.*

No.

License is given to ———— son of ———— by caste ———— of village ———— Perganah ———— Zillah ———— as per *Kabuliat* (lease) written by the *Khatadar* and the tenant mentioned above to grow the poppy produce in the field settled with him, situate in village, perganah and zillah above mentioned.

| | |
|---|---|
| Area or extent of the settled field . . | 1¼ bigha. |
| Amount of the first advance . . . | Rs. 6-4-0 |
| Area of the field measured . . | 16 cottahs 16 dhurs |
| Amount of the second advance . . | Rs. 2-5-6 |
| Amount of opium as entered in the book after weighment . . . . . | 2 seers 2 chataks (2nd class.) |

Price of opium————
Price of "Flower-leaf"————
Price of the poppy-leaf ("Trash")————
Amount of money at the time of adjustment————
Date————

(Signed) H. E. W.,
*Sub-Deputy Opium Agent.*

11715. Are the papers on a printed form with the particulars filled up in writing?—Yes, the paper is printed.

11716. The particulars written in with a pen?—Yes.

11717. What is the part you complain of or say is not fair? I complain of this: the advances of money which the ryots get are entered, the cottahs they are engaged to cultivate are entered and everything is entered but not the price of the opium, the flower-leaf, the poppy leaf, and the adjustment money. The ryots' complaint is that they take the flower-leaf or the poppy-leaf to the Opium Agency for weighment, and the Gomashtas, without having it weighed, throw it away, and say, "It is not good; we will not receive it; you will not get anything for it." When the ryots want to get it back, they say "Oh no, we won't allow you to get it back." It may probably be the Gomashtas and other underlings of the Opium Agency enter against their names the weighment to fall the flower-leaf and the poppy-leaf, and get the money from the Opium Agency, but misappropriate the money—that may probably be. Then there is another thing called passewa, that is the watery part of the opium. When the ryots take it to the Opium Agency the Gomashtas say: "We won't take this passewa," and they do not allow them even to get it back from the Agency; that is also lost to the ryots The usual proceeding of the Agency is that when the ryots take their opium for weighment the Sub-Opium Agent fixes the class of opium. If it is first class he puts Rs. 5 for it. It may be over 70 consistency or under. When the godown receipt comes from the Central Agency the account is cleared, but the amount which is due to the ryots is not paid at that time; it generally comes by the middle of June; but the ryots get the amount in the next year when they get the first advance. Those ryots who refuse to take the first advance are refused payment of their money; they say: "If you do not accept this first advance this adjustment money will not be paid to you." The ryots are obliged by this act to take the advance from the Agency, and this receipt is useless in a Law Court because there is no date entered in it. They cannot sue the Sub-Agency.

11718. Do I understand that those papers you wish to hand in are all alike?—All alike.

11719. All made out in a similar way?—Yes.

11720. All filled up in a similar way?—Yes; the only small difference is that in one paper the opium is put as second class, and in another as first class.

11721. Do you feel strongly that the tenants are not willing to cultivate?—They are willing to cultivate, but they are unwilling to cultivate the poppy. If the Government is at all disposed to make them cultivate it, it ought to be more liberal in payment to the cultivators, and ought not to wring out the enormous annual profit of about five *crores* of *rupees*, at the expense of a starving peasantry.

11722. Have you got this information from one or two persons, or from a considerable number of persons?—I have got it from a considerable number of persons.

11723. Have you any idea—how many?—When I went to a village I generally visited 50 and sometimes 100.

11724. (*The Maharaja of Darbhanga.*) How many of such receipts have you come across?—From one part of Shahabad up to Buxar, wherever I went, I found this kind of receipt everywhere.

11725. In every village?—Wherever I went, in every village.

11726. Did you find this to be the case with every ryot, or was there only a certain percentage?—No; they never keep their accounts with them; they keep them with the Lambardar or Khatadar.

11727. How many receipts did you compare? What was the percentage in which these forms had not been filled up properly?—I believe some 200 or 300.

11728. In 200 or 300 receipts these forms had not been filled in?—I have seen it with my own eyes.

11729. How many receipts did you see?— Two or three hundred.

11730. All together?—Yes.

11731. In how many cases were the forms not filled up?—All the same, every one.

11732. Every one the same not filled up?—No; filled up.

11733. (*Sir James Lyall.*) Did you ask any official or anybody to explain why the receipts were not filled up?—I did not meet any official.

11734. Are you certain that the account had been closed before you looked at the receipts?—Yes; it must have been, because the weighment of the opium is entered there, which must have been the previous year.

11735. You say the tenants are often compelled to accept the first advance for growing poppy?—Yes.

11736. And in case of refusal they are threatened with prosecutions and imprisonment; in the enquiry made did you try to find out how they are compelled?—Yes.

11737. Will you tell us how?—The Lambardar or Khatadar of the village, who is held by the Government and the people as the head of the cultivators, and who, I believe, as

*Babu Rasik Lal Ghosh.*

5 Jan. 1894.

we have heard from the Lambardars themselves, are appointed by the Zilladars and not by the tenants, at the time of the first advance go to the Agency with the names of the ryots that are entered in the book of the Agency. They give a list to him, and the money is advanced to the Lambardar.

11738. Who gives the list of names, the Khatadar?—The Agent's officers give a list of the cultivators to the Khatadars, and the Khatadar enters into an agreement with the Agency for cultivating the poppy. In that agreement the name of every tenant is entered. The Khatadar with that list goes to the village, and asks the tenant to receive the money, and sign the papers. Those who receive the money, whether by the persuasion of the Lambardar or by the interference of the Zemindar's Gomashta, whatever it be, sign the paper, or have it signed by others, those who cannot write. But, in the case of those who object to take the advance, the Zilladar goes to the Agency and makes a report that such and such a tenant objects to taking the advance. Then the Agency sends either the Zilladar or any of the officers to force them to accept the advance, and they are told: "If you do not take the advance the balance of the previous year will not be paid to you."

11739. If the man refuses the advance?—Yes; if still he refuses to accept the money the Zilladar comes and says: "This is the custom that you are to cultivate 5 or 10 cottas of land for 15 or 20 years; you must do it; it is the order of the Sircar" (which means the Government). "If you do not do it I will prosecute you; I will punish you," they threaten. Sometimes the ryot goes to the Sub-Agency to complain to the Agent Sahib that the Zilladar is doing that. They say: "We won't cultivate, give us our balance." The Agent Sahib says: "You are cultivating 5 cottas; this year you must cultivate 6 cottas, and you must accept the advance." Of course these facts have been reported to me.

11740. That is what they tell you?—Yes. That is what the poor ryots do: they take the advance, pressure being put upon them in this way, and they cultivate.

11741. In spite of all this a great many cultivators do give up the cultivation, do they not?—Yes.

11742. The others hold on because they are afraid of forfeiting their balance?—Yes.

11743. I suppose forfeiting the balance is illegal, is it not?—Quite illegal; but the ryots have no remedy against it, because this receipt is a useless piece of paper in a Law Court. No date is entered on this receipt which the ryots get from the Agency. It is useless in a Law Court. There is no date, and no balance is entered; the amount is not entered, and if they sue they say that it is barred by limitation,—that it is five or ten years old

11744. Your conclusion is that they do not leave off poppy cultivation because these balances would be forfeited; you say that that is held over them?—Yes.

11745. But surely these cultivators at Shahabad are not so unintelligent as not to see that if the poppy cultivation involves so great a loss they had better even forfeit the balance and give up cultivation?—The thing is this: they do not calculate as I have calculated their profit and loss. The year in which they incur some debt they consider that they have lost on their cultivation; but the year in which they pay their dues and everything to the Zemindar Mahajan, and every body, they say. "We have got something."

11746. You mean they do not know that it is so?—As a rule the cultivators do not cultivate a great amount of land. The cultivator has five bighas, and he will cultivate perhaps one bigha or half a bigha or a quarter.

11747. You mean he does not know that it is such a losing concern?—Yes, his impression is that it is a losing concern. They are feeling that now.

11748. Then why not give it up?—They are trying to give it up. The ryots represented to me that they went with petitions to the Sub-Opium Agency to do away with the cultivation, but no one heard about it.

11749. But they do know that they are free to give it up. They must know that because they see a lot of people who have given it up, and it is notorious that many people have always refused to cultivate it?—In a village the poorest tenants are made to cultivate.

11750. By the Khatadar?—The Khatadar does not do it, but the Zilladar. If a man has got some stamina or independence he does give it up.

11751. Are the cultivators, most of them, of the Murao caste,—men of the market garden class?—No, they are generally of the Koeri caste.

11752. These Koeri caste are fruit cultivators, are they not?—Yes, for garden purposes.

11753. Are they so poor and stupid as to be under the influence of the Zilladar, a man with from Rs. 5 to Rs. 7 a month,—a mere Chaprasi? They are under the influence of everybody; they are under the influence of the Gomashta, and under the influence of the Jeth ryot.

11754. Is he separate from the Khatadars?—He is not necessarily the same person.

11755. What interest has he in promoting opium cultivation?—They have the same interest.—You will see in the calculation "For perquisites paid to the Lambardar at Re. 1 per bigha."

11756. Do you not mean the Khatadar?—The Lambardar means the Khatadar. This amount becomes a fund. If there is in a village 50 bighas of cultivation in the Lambardar's hand it is Rs. 50, and Rs. 25 go, as they report, into the pocket of the Zilladar and the Gomashta, and out of the Rs. 25 the Lambardar or Khatadar bears the expense of feeding and of other charges of the Zilladar and Gomashta as they visit the villages, and also, as they say, when the Sub-Agent Sahib comes to the village the Lambardar has to supply him with fuel and grass for horses, and they say that the Gomashta does not pay them. Of course they do not mean that the Sub-Opium Agent intentionally does not pay them. They say: "He may pay the Gomashta, but the Gomashta never pays us."

11757. (*Mr. Fanshawe*) Was it your intention to say that the Khatadar goes in to make an agreement without previously consulting any of the cultivators?—Yes.

11758. As to whether they are willing to cultivate poppy or not for the next year?—He does not go himself.

11759. When he goes in he has not consulted them previously?—Yes, I know as a matter of fact that no Lambardar is willing to remain a Lambardar.

11760. You spoke of cultivators who had been refused their balances going to the Agent Sahib without redress—are you speaking of the actual Opium Agent or the Sub-Deputy Agent?—They have no direct communication.

11761. Do you mean the Sub-Deputy Agent?—Yes.

11762. Can you kindly give us any instances in which you have been told or know that cultivators went to the Sub-Deputy Agent and were refused redress, or refused payment of their balances?—I have no particular instances to give, but I know of some names of persons who applied to the Sub-Deputy Agent for their balance and to be released from the obligation of cultivating poppy; but for obvious reasons they did not authorize me to tell their names.

11763. As you are making a charge that gentlemen in the position of Sub-Deputy Opium Agents refused to pay balances that were due, you ought to be prepared to state the particulars?—These facts have been reported to me; I did not see them with my own eyes.

11764. How many instances of this kind are there of which you have received information?—I have heard of some ten instances.

11765 Have you any objection to give up the names of these persons, or did you receive the information in confidence from the ryots?—I received the information from the ryots.

11766. In confidence?—In confidence.

11767. You are not prepared or willing to give up the names?—I am not prepared to give up the names.

11768. (*Chairman.*) Why not?—Because the ryots would be harassed.

11769. (*Mr. Fanshawe.*) Will you tell me, if you are at liberty to do so, who the Sub-Deputy Agent was who is said to have refused these balances due to certain cultivators?—I did not enquire his name.

11770. (*Chairman.*) When did this occur?—They said it occurs generally every year almost.

11771. To the same ten?—Not the same cultivators.

11772. (*Mr. Mowbray.*) Were all the ten cases under the same Sub-Deputy Agent?—I have heard of some ten cases in which they applied to the Sub-Deputy Agent to get their balances and to be released from the obligation of cultivating poppy.

11773. Did all these ten people apply to the same Sub-Deputy Agent?—No.

11774. (*Chairman.*) Do they all live in the same District?—They belong, I believe, to two Sub-Agencies, Arrah

and Buxar. When they applied to the Agency they said: "No; you will not take these advances and you will have to cultivate one or two cottas more." The ryots are coaxed, and they are sometimes threatened by the Zilladar and the Gomashta, and they are made to accept the advance then and there. It may be that the Zilladar and Gomashta press them, or it may be that it was not the intention of the Sub-Deputy Agent to refuse payment, or again it may be that perhaps he said to them, "why do you give up this cultivation? You had better take the advance." In the meantime the Zilladar and the Gomashta turn round on him and say: "You will be fined; it is the Government order that you should do so."

11775. (*Mr. Fanshawe.*) You stated that the Sub-Deputy Agent refused to pay the balance due and told the cultivators that they must go on cultivating poppy.

11776. (*Chairman.*) I think you ought to give the names.

The Commission adjourned for a short time.

11777. (*Chairman.*) (*To witness*) When we adjourned you had just been making a statement with reference to certain abuses which you wished to put before the Commission in reference to the administration of the Opium Department. Having referred to those cases you said that you were not in a position to give the names?—No, my Lord.

11778. We think that as you cannot give the names, your evidence should be given in a more general way. I believe that what you wish to say is that you have been informed that there have been cases in which balances properly due to the cultivators have not been paid. But you are not prepared to give the names and particulars of evidence on this point?—That is not what I said. I only meant that the balance due in the month of June is generally paid in the month of October at the time of the first advance. Then when the ryots who object to take the first advance go and apply to the Agency for the balance of last year, and to be relieved from the obligation of poppy cultivation, the Opium Agent was reported to one as generally telling them to go and cultivate more poppy; and the Zilladars and Gomashta telling them, "you should cultivate it, and if you do not, you will be criminally prosecuted and imprisoned."

11779. You now tell us that there have been cases in which pressure has been used to induce cultivators to continue cultivating poppy against their will?—Yes. The balances are paid in the month of October or November.

11780. The balances were refused unless the cultivators undertook to continue cultivation of the poppy?—Yes.

11781. You are not prepared to give names in support of that statement?—No. The balances are not due for ever; they get it afterwards.

11782. (*Mr. Mowbray.*) You mean that when the people came to claim their balances in June they were told that they could not have them unless they went on cultivating for another year, but you say that the balances which were due, although not paid at once ultimately were paid in October; you do not make any charge that the balances due have been ultimately and altogether withheld?—No, they were paid after a few months.

11783. (*Chairman.*) You now say that the balances properly due to the cultivators in June were withheld until October or November with a view of bringing pressure to bear upon the cultivators to continue the cultivation of the poppy?—Yes.

11784. And you add that you are not prepared to give names?—No.

11785. (*Chairman.*) Then I must say from the Chair that as you are not prepared to give names and particulars you cannot expect the Commission to attach the weight to your statement which we might have given to it if it had been supported by evidence.

11786. (*Mr. Wilson.*) Have you any reason to believe that some memorials have been prepared to be forwarded by ryots?—Yes.

11787. Is it your duty to present them?—I have heard of some memorials being sent.

(*Mr. Wilson.*) Perhaps the Secretary can give us the translation of one of them.*

*Babu Rasik Lal Ghosh.*

5 Jan. 1894.

(*Mr. Hewett.*) They say that they do not benefit by the cultivation of opium, but, on the contrary, lose by it. They would be entirely bankrupt if they depended upon the cultivation of opium only. They are compelled to cultivate opium. They should be paid at higher rate for cultivating.

(*Mr. Wilson.*) Are there many signatures?—

(*Mr. Hewett.*) There are a number of signatures.

11788. (*Mr. Mowbray.*) What is the Association which you represent here?—It is a political association.

11789. A political association in Calcutta?—Yes.

11790. Not immediately connected with Behar?—Yes. It is connected with Behar. We have members from Behar.

11791. How long have you been making the enquiry which you have been deputed to make?—I came to Bankipore on the 13th of December, and this is the 5th of January.

11792. Were you acquainted with Behar before you came here, especially on this errand?—Yes. I came twice to Behar on famine duty.

11793. In what years?—Once I believe five or six years ago, and once the year before last.

11794. This is a political association, I understand, which does not concern itself exclusively with the cultivation of opium?—Yes.

11795. It deals with other subjects?—It is connected with the material condition of the people—that is the main object of our Association.

11796. I do not know whether you, like the last witness, found that the ryots had a moral objection to the cultivation of poppy as well as an economic objection?—The economic objection is that they are not paid sufficiently; the moral objection is that they are made to cultivate it, that they are under obligation.

11797. Did you find amongst the cultivating ryots that they objected to grow any poppy on the general moral ground that it is a bad thing?—From the villagers' point of view.

11798. (*Chairman.*) I understand that the main point of your evidence is to this effect, that the ryots are not paid enough for the opium which they produce?—Yes.

11799. You do not desire, I apprehend, that the cultivation of the poppy should be absolutely prohibited in Bengal?—I am not speaking about the moral objection; I speak from the cultivators point of view.

11800. It has been suggested that it would be for their advantage that the cultivation of the poppy should be absolutely prohibited in Bengal. Do you agree to it?—The ryots will not be sorry if it is absolutely prohibited.

11801. If the cultivation of the poppy was prohibited in Bengal and in consequence of the cessation of the supplies from Bengal the cultivation was proportionally extended in Malwa and other Native States and other parts of India, do you think that the change would be for the benefit of the ryots in Bengal?—I believe so.

11802. Do you not think that it is best for the agricultural population of Bengal that they should be free to cultivate every kind of profitable crop?—Yes. If they are left to their choice they will not cultivate poppy, because it is a very risky thing.

11803. Have you formed any opinion as to the proposal which has been much pressed upon the consideration of the Commission to the effect that the use of opium should be absolutely prohibited to the people of India except under medical advice?—I will be silent on this point. I am not prepared to answer.

11804. You have no opinion?—I am not prepared to answer the question.

The witness withdrew.

MR. PARES NATH CHATTERJEE called in and examined.

*Mr. Pares Nath Chatterjee.*

11805. (*Sir William Roberts.*) I believe you are a practitioner in medicine and surgery, holding the diploma of the Calcutta Medical College?—Yes.

11806. Will you tell us your experience with regard to the opium habit?—My earlier experience was in the district of Nuddia, where I was born. About 20 or 25 years back opium-smoking prevailed to a considerable extent in my native village, Meherpore in Kishnagar and probably all over the district. It prevailed amongst the spoiled young men of disreputable character, the rich people who inherited property in their youth, and was a general adjunct of

[* NOTE.—These petitions are referred to in the Secretary's evidence at Delhi on January 24.]

*Mr. Pares Nath Chatterjee.*

5 Jan. 1894.

sensual indulgence. I have been practising for the last 16 years in Behar: for the first five years in Bhagalpore, and for the last eleven years in Patna. My experience in Bhagalpore was rather limited, although I had the knowledge of some cases of opium-taking amongst the Mahomedans and the Behari Hindus. In Patna my experience is large amongst the Mahomedans. The habit prevails amongst the rich Mahomedans, their sycophants or musahibs, and others.

11807. Do the Mahomedan ladies take opium?—I have known Mahomedan ladies taking opium, never smoking.

11808. What about your experience with regard to the giving of opium to children?—I have known and heard of the custom of administering opium in minute doses to children, both amongst the rich and the poor, with the object of protecting them from the influence of atmospheric changes and to keep them quiet.

11809. How long would the practice continue?—I cannot definitely say: till, I think, about the third or fourth year.

11810. In cases that you have been personally acquainted with, did it do any harm to the children?—My opinion is that the growth of the children is less satisfactory.

11811. What do you say is the proportion of those who take it in excess?—I think 90 per cent. of the cases take it in excess.

11812. That is a very large number; you state that two grains is the excess?—Two grains or more.

11813. I presume you would make allowances for individual differences?—There is a difference. Some people bear the effects of opium better than others.

11814. Do poor people spend much of their income on opium?—The poor spend a large proportion of their income on opium; the rich but a small part.

11815. Is there any tendency to increase the dose?—In my opinion there is a general tendency to increase the dose.

11816. What is the effect of the opium habit physically upon the consumers?—It is admitted that when opium is taken habitually, the system gets used to it and its poisonous and injurious effects are less apparent. In my experience the injurious effects of the habit in the long run are not the less for that reason. I have seen very few men indulging in opium free from ailments or complaints. Taken for a long time, opium undermines the nervous power of the system. The nervous system grows weak and degenerated, and in consequence of this lethargy and dullness, nervous debility, neuralgic pains, impotency and various other nervous complaints are the results. The internal organs are deranged; dyspepsia and costiveness are constant complaints, secretions and excretions are vitiated, especially of the bowels, liver and kidneys.

11817. (*Chairman.*) From your point of view it is exceedingly injurious?—Yes. In the long run.

11818. (*Sir William Roberts.*) Does what you have said apply to the use of opium in great excess or generally in regard to those who indulge in the opium habit?—The evils are less when opium is taken in a smaller dose; the evils are greater when it is taken in larger doses. But in my opinion there is always evil.

11819. Is that based on experience or on theoretical considerations?—To some extent on experience.

11820. But mainly on theoretical considerations?—Theoretical considerations and experience, both.

11821. How would you describe the confirmed opium-eater?—The confirmed opium-eater is lean and emaciated; he lacks the healthful ruddiness of complexion, in place of which he has pallor mixed with dark cyanotic tinge. There are evident marks that blood disorganisation goes on slowly and insidiously within the system for a length of time, till it culminates in this characteristic cachexia, and the difference between a larger or a smaller dose of opium as regards the production of the blood disorganisation, is one of degree only.

11822. What effects have you observed on the mental qualities of the opium consumer?—The higher mental susceptibilities are blunted. The mental atmosphere of the opium-eater is low and vitiated. His mind is degenerated. Its health, natural liveliness and vivacity are lost. The higher flights of the mind, the power of penetration and concentration are impaired. The opium-eater lives a life of perpetual mental perversion. The opium exhilarates him. The narcotic exhilaration has a profound hold on his mind. He is enslaved by opium. He cannot live without it. When his exhilaration ceases, he feels intensely uneasy and depressed, and experiences an irresistible morbid craving for the narcotic, which he repeats, and keeps up a permanent narcotisation of his mind. The opium-eater has a singular life which may be called "opium life," and lives in a world of his own.

11823. You have told us that you have known persons who have been habitual opium-eaters?—In course of my medical practice I came to know some cases of opium-eaters.

11824. You have not known many?—I cannot give you the exact number.

11825. (*Chairman.*) Twenty cases?—It is difficult to say.

11826. Hardly so many?—It may be more than twenty.

11827. Thirty?—It is difficult to say the exact number of cases; my impression is that I have seen many cases.

11828. (*Sir William Roberts.*) Have some of them lived long?—Yes.

11829. Many years?—My impression is that the opium habit has not perceptible effect on the longevity of men. It does not necessarily shorten their lives.

11830. Were some of these persons engaged in business?—Yes.

11831. Were they incapable of doing their business?—They were not incapable.

11832. How do you reconcile that with the statement that the opium-eater lives a life of perpetual mental perversion?—I have stated that taking opium produces a temporary exhilaration. This exhilaration is followed by depression, which is removed by repetition of the dose of opium.

11833. Is it your suggestion that if the opium-eater is wound up regularly by his dose of opium, he is none the worse, but is restored and as good as if he was not an opium-eater?—It is a temporary effect only. The exhilaration only lasts for a short time and again he requires a dose of opium.

11834. He is restored by the new dose?—The depression is removed by the new dose.

11835. So that if he gets his dose regularly all his life, he is not much the worse for the opium habit?—I think he is.

11836. In what respect?—Although his mind is braced up by the repetition of the dose, there is, generally speaking, a mental degeneration.

11837. Is not that a somewhat strong expression that the opium-eaters live a life of perpetual mental perversion?—It is rather strong, but I do not mean it for moderate eaters. There are some opium-eaters who take it in excess, especially those who smoke opium. My description is meant more for those who eat opium in excess, or opium-smokers.

11838. Has the habit any effect on the moral system?—The habit undoubtedly leads to moral degeneration. The habit leads to sensuality. The opium-eater is of a mean, sneaking character. The moral susceptibilities and aspirations are blunted. In the vast majority of cases opium is taken for sensual gratification. It is a general belief amongst the people that opium enhances the capacity of sexual enjoyment and prolongs it. It is my impression that a very large proportion of the opium-eaters take to the habit with this object in view. The debasing influence of the drug on the moral nature of man, together with the abominable object with which it is often taken, immerses the partakers of opium into a depth of moral depravity which cannot be described.

11839. Would you also say that that applies to the opium-eaters in excess?—Yes.

11840. Not to the ordinary opium-eater?—Not to those who take it in moderation.

11841. You would have to extend your idea of moderation beyond two grains a day, would you not?—Those remarks were general. I could not make my remarks separately with regard to moderate opium-eaters and those who take it in excess; they are general remarks and opinions that I have formed from observations.

11842. But what you have just said would apply to those who take opium in excess?—Certainly.

11843. Of course excess in one man might be moderation in another man with more tolerance?—They are not equal; some people bear opium better than others.

11844. You have said a good deal about the effect on the sexual organs—that is what we call the aphrodisiac effect?—Yes.

11845. Are you a believer in the reality of that aphrodisiac effect?—My impression is that the result is rather the opposite, and that habitual opium-eaters become impotent

in the long run—a good many of them. I do not mean all but a great many become impotent. It excites the sexual passion.

11846. Do you think that the first effect is really an aphrodisial effect, or only that there is a belief in it?—I think there is really an aphrodisiac effect.

11847. They tell us that in India, as in the East generally, the use of aphrodisiacs is very common?—In India it is very common.

11848. There are a great many substances used as aphrodisiacs?—Yes.

11849. Do you think that that is rather a popular delusion or that there is something real in it?—I know that people resort to these drugs. I cannnot say with what result.

11850. Then I may take it from you that you are not really certain that opium, even in the early stages, has a real aphrodisiac effect?—I have had confessions from opium eaters upon which I found my opinion that it is an aphrodisiac.

11851. Have you heard of the use of opium as a protective against fever?—I never before this heard it to be a protective against fever, and I think that generally it is not believed to be so. It is not specifically a protective.

11852. Are you aware that 50 years ago in a Book on Materia Medica written in India the anti-malarial effect of opium was spoken of?—I do not know that.

11853. Are you aware that many years ago, when quinine was dear, one of the alkaloids of opium, namely, narcotine, was given out to dispensaries as an anti-periodic?—Narcotine I know is sometimes used as an anti-periodic, but I believe the effects of narcotine and opium are different.

11854. On what ground do you take that view?—It is only one of the alkaloids which compose opium.

11855. I suppose you admit that, inasmuch as narcotine is in the opium, it would have some effect in that direction?—Yes.

11856. Have you anything further to say on the subject?—It is a general effect of the opium to blunt the physical susceptibility to external influences, and therefore it may have a protective effect to some extent against malaria.

11857. What do you think of the use of opium in malarial districts?—It is not specially useful in malarious districts, neither is it believed to be so. Neither is it necessary, nor believed to be so, to enable working people to get through their daily toil. After exceptional fatigue opium used medicinally may have a soothing effect.

11858. "What is the common opinion on the opium habit"?—There is hardly any organised public opinion with regard to opium-eating. In young people, it is a matter of shame; in the old it is tolerated. *Madak* and *chandu* smoking are always disgraceful.

11859. I believe that *madak* smoking is always the smoking of the poor?—Not always; people of disreputable character take it who are not poor.

11860. I presume that your experience of *madak* and *chandu* smoking has been rather limited?—Yes.

11861. You would not be able to tell us perhaps what is the composition of *madak*?—I do not know.

11862. (*Mr. Wilson.*) I believe the substance of what you have told us is that, in certain cases of disease, opium is a very valuable medicine?—Yes.

11863. But apart from actual disease you consider that the habit of taking opium in any form is decidedly objectionable?—Yes.

11864. When you were at the Medical College at Calcutta, did any of your teachers instruct you to prescribe opium as a prophylactic against fever?—Never.

11865. Are you acquainted with any medical text books in which opium is recommended as a prophylactic against fever?—I have not read any.

11866. When you say that you never before this heard it to be a protective against fever, you mean until this Commission?—Until this Commission.

11867. I suppose you meet other medical men in practice here in certain cases?—Yes.

11868. European as well as natives?—Yes.

11869. Are you aware whether any of those gentlemen do prescribe opium as a prophylactic against fever?—I have never seen it.

11870. Many of the things that you have said in reference to opium referred to the excessive or immoderate use of it. But I wish to ask you whether or not you consider that it is a very insidious drug, and that the use of small quantities constantly leads to its use in larger quantities?—Yes.

11871. It is peculiarly liable to abuse in that respect?—It is.

11872. And more difficult to abandon than most other bad habits?—Yes.

11873. Do you know of any respectable man of any caste, race, or religion in this part of India who would recommend or permit his son to take opium habitually if he could prevent him?—No, I do not think so.

11874. (*Chairman.*) What is your view of stimulants generally?—I am a teetotaller. My opinion is that all kinds of stimulants are best abstained from.

11875. You think they are attended with evil?—Yes.

11876. The amount of evil depends upon the amount of stimulants?—My opinion is that stimulants, especially in this tropical country, are objectionable. I cannot express any opinion as regards cold countries. But in tropical countries they are always objectionable.

11877. You would no more like to see people indulge excessively in alcohol than you would like to see them indulge in opium?—The dangers of alcohol are much greater than those of opium.

11878. I understood you to say that you had not noticed in the case of moderate users of opium that there was any sensible diminution in the expectation of life?—No.

11879. In the case of those moderate users who are engaged in business, had you been able to discover that their capacity for business was impaired?—I have observed a general dullness of the mental faculties, but not to such an extent as to stand in the way of their doing business.

11880. With regard to those engaged in physical labour in this part of the country of India, do a considerable number of them eat opium?—I have no observation on that matter.

11881. You do not know the classes of agricultural labourers?—The labouring classes seldom take opium—that is my observation. It is by no means a general habit here.

11882. You would not tell us that opium was used by the population of this district to such an extent as to affect prejudicially the general moral condition of the masses of the population?—No.

The witness withdrew.

Assistant Surgeon SOORJEE NARAIN SINGH called in and examined.

*Mr. Soorjee Narain Singh.*

11883. (*Sir William Roberts.*) I believe you are a medical practitioner?—Yes.

11884. Is there a medical school at Patna?—Yes.

11885. You are a teacher of Materia Medica there?—Yes.

11886. Therefore your attention has been specially directed to the effect of drugs and analogous substances?—Yes.

11887. What have you observed with regard to the effect of the opium habit?—Amongst all races of people in Bengal, the habit of taking opium is contracted more or less by a certain proportion of those of advanced age, seldom under 30. Its use by the pleasure-seeking is limited to a small minority among the consumers; the majority use it out of necessity. The consumption of opium varies according to races. The Chinese, Burmese or the Siamese may be said to be the constant smokers of the drug. The Marwarees and the Rajputs indulge in it generally in accordance with the custom prevailing in their native places. Among the people proper of this Province, the Mahomedans, especially of the Shia denomination, use it more extensively than the Hindus. While of the other races settled in Bengal, opium is taken recourse to inversely in proportion to their use of alcohol or hemp. District by district, the consumption is comparatively large in damp malarious places, such as Rungpur,

*Mr. Soorjee Narain Singh*, etc.

Dinajpur, Purnia, Burdwan, Hooghly, Moorshidabad, Dacca,

5 Jan. 1894.

11888. Does the consumption vary according to race?—The consumption varies according to race.

11889. What is the effect of the habitual use of opium?—The habitual use of opium in moderate doses (*i.e.*, 1½ to 8 or 10 grains per diem) is seldom found to have had injurious effects on the body or mind. In excessive doses such use is attended in some cases with lassitude, disorder of the bowels or a *quasi*-hysterical condition; whereas cases have been known who could bear incredibly big doses with impunity. At the same time, it will be noted that opium, whether used moderately or in excessive doses, rarely causes organic changes or leads to insanity, violent crime or any infringement of public decency.

11890. You say that there are rarely cases of organic changes: have you been able to dentify any organic changes due to the opium habit?—I have never seen any organic change, except some opium-eaters may be dyspeptic, and they may show some changes in the stomach.

11891. Those would not be due to organic changes?—Not organic changes—some functional derangement of the liver or stomach.

11892. What is the effect of opium in regard to crime?—Petty theft and pilfering are offences often attributed to opium. In my experience of the habits of the people such offences are never committed by the people because of their eating or drinking opium or of smoking it, although such offences are committed by a portion of those smoking *chandu* or *madat*, because the people who are addicted to this are generally indigent sots, who have not the means of procuring food or smoke and would steal on any account.

11893. In any case?—Yes. I have not been able also to ascertain whether opium-eaters have become more timid or brave thereby—only that they are always seen to be peaceful citizens and are family men. On the other hand the dietetic use of opium has saved many lives in times of famine; served as the cheapest home prophylactic in malarial places, for the poor; strengthened the ill-fed to go through the fatigues of hard work; relieved many wretched sufferers, among the poor and rich, from the effects of diabetes or agonies of incurable painful diseases.

11894. On what grounds do you base your opinion that opium is of service in malarious districts?—My home being in Burdwan, and my relatives in Moorshedabad, I have had frequent communication with them, and talked with them, and I have seen that opium-eaters escape malaria much more than non-opium-eaters.

11895. You do not mean to suggest that opium is an absolute prophylactic against fever?—By no means. Although it is supported by able authorities, still I do not prescribe it as a prophylactic. It is not generally used, but there is a traditional idea among the people, and they take, and they do escape from malarious fever.

11896. It is partly prophylactic?—Yes, partly prophylactic. The evil effects of opium as described in some books and pamphlets are not met with in our ordinary practice. I cannot, however, say that the health of *chandu* and *madat*-smokers, among the poor people of Bengal, is satisfactory. This may be due to their bad nourishment, and habit of smoking through pipes seldom cleansed and containing accumulations of *chandu* residue. I have seen some wealthy zemindars who smoked *chandu* constantly, but kept up excellent health and mental faculties, probably because they were in easy circumstances and had the comforts of life about them. They had their clean and proper appliances for smoking.

11897. What is the disposition of the people of this province in regard to the use of opium for non-medical purposes?—Except persons engaged in missionary work, people generally do not look with opprobrium on the use of opium provided it be used moderately and not attended with degraded and depraved habits (as is generally the case with *chandu* and *madat*-smokers of the lowest order). At least opium-eaters are never disliked by the people, as are those giving in alcohol.

What is the sense of the people as regards their [illegible] to bear in whole or in part the cost of prohibitive [illegible]res?—The sense of the people is against bearing, whole or in part, any cost from loss of opium [illegible]ntertainment of prohibitive measures.

11899. Do you consider such prohibition possible?—I do not consider it would be desirable to prohibit the growth of the poppy and manufacture and sale of opium in British India, *1st*, because the people are unable to bear extra taxation, to meet the heavy loss in revenue it entails; *2ndly*, because many people will be deprived of the benefits of its dietetic use as enumerated in answer to previous questions; *3rdly*, because the class of peaceful citizens who now use opium to expel distempers or for enjoyment.

11900. Do you mean by enjoyment sensual enjoyment, or enjoyment such as that of wine or tobacco?—Like the use of wine and tobacco.

11901. Then would you say for legitimate enjoyment?—It is the less evil of the two; they will probably take to the pernicious intoxicant alcohol, and thus become a nuisance to society.

11902. Is it your opinion that any change, short of prohibition, should be made in the existing arrangements for regulation, and restricting the opium traffic in Bengal, and raising a revenue therefrom?—The consumption of opium in Bengal being very small, and limited mostly to the poor, any increased price of the drug will not materially increase the revenue therefrom. On the contrary, many poor people who could have saved their lives and sufferings from its cheapness, would be debarred from availing of the good effects of its dietetic use.

11903. You consider that the popular use of opium as a domestic remedy is a useful practice on the whole?—On the whole it is very useful to those who use it moderately.

11904. And you think the good done in that direction is greater than the harm entailed upon people from occasional excess?—Yes.

11905. What about Behar?—In Behar, the cultivation of opium is as popular with the zemindar as with the ryot. With the zemindar, *1st*, because, it gives him increased rent—Rs. 8 to Rs. 14 per bigha against Rs. 2 or Rs. 4 from cereal cultivation; *2ndly*, because he can collect rent from his ryots easily from the money advanced to them by Government. On the other hand, the price obtained by ryots from the yields of their poppy fields is so high that it enables them to pay rent, not only of the poppy land, but also of any other land in their occupation, as also make a little saving. It was owing to this popularity that the extent of poppy cultivation had until late years been increasing. Of late years it has been reduced. The Opium Department can explain why it has been reduced, but I can say that there was a bad season for four years—a very bad season owing to the north-western and hailstorms. It is a remarkable fact that poppy cultivators are very well off in comparison to other ryots, excepting those cultivating *diara land*.

11906. What is that?—Alluvial land on the river side—most fertile land.

11907. What are the views of the classes who as landholders, cultivators, or factory hands, are concerned in the opium industry?—My answer is the same as that which I have given to a previous question.

11908. Probably as a medical man you have not paid as much attention to that branch of the subject as to the other?—My attention has chiefly been directed to the medical point of view.

11909. (*The Maharaja of Darbhanga*) You say that there are certain lands left for poppy from Rs 8 to Rs. 14; do you know any poppy lands paying as high as Rs. 14?—Rs. 14 is the highest.

11910. Do you actually know any lands paying as much as Rs. 14?—That is what I have heard.

11911. In what district?—In this district, in the interior. I have had conversations with zemindars and ryots.

11912. Do you know of any village where it is as high as Rs. 14?—I do not know of any.

11913. (*Mr. Wilson.*) May I ask whether you know about these agricultural questions of which you have spoken, or whether you have only told us what somebody has told you? I have no personal experience, but I have had communications with ryots and zemindars, and I know as much as they have told me. I frequently see ryots as they come to take their advance, and as they come to make over their opium in the weighment season. My information is collected from them.

11914. Could you find out for us where there is any rent as high as Rs. 14, and could you refer to the person who told

you ?—I can produce the men who told me. I have heard from several persons that it is as high as Rs. 14. It is generally from Rs. 5 to Rs. 10 or Rs. 11, but the best land can be let for Rs. 14.

11915. Will you kindly ascertain the names of some of the villages where land is rented at Rs. 14, and forward them to the Secretary for the information of the Commission ?—This morning a man was telling me that it goes up to Rs. 14.

11916. Would you ascertain the names of a few villages where the land is rented at Rs. 14, and forward us the information ?—I cannot remember the name of the man who told me this morning ; he is an agriculturist.

11917. Again I will ask you to ascertain from him the names of a few of the villages where land is rented as high as Rs. 14 and forward the information to the Secretary ?—I do not remember the name of the man at present. It is the general idea that I have heard.

11918. Can you answer these questions that you have put before us from an agricultural point of view ?—I have not any personal experience.

11919. You have referred to Chinese, Burmans and Assamese—have you been in all those countries ?—No.

11920. How has your knowledge of them been obtained ?—When I was in Calcutta I saw them, and in other places. I saw Chinese carpenters in the steamer, and when I was in Calcutta as a student and a teacher at the Sealdah Medical School I frequently met with Chinese and knew them.

11921. You say that petty thieving and pilfering are offences often attributed to opium : by whom are they attributed to opium ?—That is the general censure ; I have heard it as a censure *madak*-smokers and *chandu*-smokers are thieves, and people condemn them as thieves : I do not say that all *chandu*-smokers and *madak*-smokers are thieves, but what I mean is that those who are indigent sots, and are addicted to *chandu*-smoking and *madak*-smoking steal as a matter of fact.

11922. By whom are those offences attributed to opium ?—By the general public.

11923. Can you refer me to any medical text-books in which opium is spoken of as a prophylactic against fever ?—I think I can ; in Dr. Lauder Brunton's book there are a few paragraphs which distinctly speak of opium as a prophylactic in malarious fever, at least one paragraph distinctly says that it relieves chill and thereby does good, and it says that opium-eaters are often found in few districts. Then there is Waring's "Therapeutics" and Ringer's "Therapeutics"

11924. You have referred to the dietetic use of opium ; do you mean that there is a dietetic use for it ?—Yes, I think [redacted]

11925. Have you ever recommended it to anybody as a dietetic ?—I have not.

11926. Do you know any medical man who has ever recommended it as a dietetic ?—I do not.

11927. Can you refer to any medical book in which it is recommended as a dietetic ?—I cannot.

11928. You say that it is not generally looked upon with opprobrium ?—No, it is not.

11929. Have you ever heard the expression "*goolikhor*" ?—I have said that opium-eating is not looked upon with opprobrium, but I have distinctly stated that *madak*-smoking and *chandu*-smoking are resorted to by the degraded, and as such, it is condemned.

11930. Will you answer my question : Have you heard the expression "*goolikhor*" ?—Yes, I have.

11931. Is that a compliment ?—It is not.

11932. You object to any increase in the price of the drug on the ground that it is a necessity ?—Yes.

11933. Are you aware that the prices at which opium is sold in some of the most malarious districts of India are three times as high as in this district ?—No, I am not.

11934. Would you think it a great hardship if the price were raised three times in this district ?—Yes, it would be a hardship.

11935. Was the Temple Medical School founded by Sir Richard Temple ?—Yes.

11936. Did he endow it or build it ?—No, it was opened in his time.

11937. How many students have you there ?—About 200.

11938. By whom is the school supported ?—By Government.

11939. By whom is the teaching staff appointed ?—By Government.

11940. (*Chairman.*) May we understand you to express a strong opinion to the effect that on the consideration of the whole subject you would consider it undesirable that the use of opium should be prohibited in India ?—Yes.

11941. (*Mr. Pease.*) The dietetic use of opium you say has saved many lives in times of famine ?—Yes.

11942. You have stated that nobody had recommended opium as a dietetic, and that it was only your personal opinion that it was a useful thing ; could you give us any information on that point ?—It was practically found that opium-eaters were saved in times of famine, and I think in some cases opium was supplied to the poor during famine.

11943. Do you call that using it as a dietetic ?—Yes.

11944. Do you not think that it was rather a medical use, that the people were reduced by famine, and that opium was given as a medicine to alleviate their sufferings ?—For the time being, but not for any particular disease ; it was prescribed just to dull the edge of a sharp appetite.

11945. (*Sir William Roberts.*) The word dietetic is ambiguous ; I presume you do not mean anything in the nature of food, but you mean that it is taken day by day, the habitual use ?—Yes, other uses than for actual disease.

11946. Just as we call the use of tobacco amongst ourselves a dietetic ?—Yes.

11947. And also the use of wine in the ordinary way ?—Yes.

11948. You say that the use of it in famine is partly as an anodyne and partly to enable people to do with less food ?—Yes.

11949. (*Mr. Wilson.*) Have you ever heard the term *afimchee* ?—Yes.

11950. Is that a compliment ?—No.

11951. (*Chairman.*) Those terms on which you have been asked to give an opinion are words applied to people who use opium in excess ?—Yes, and to the degraded class.

The witness withdrew.

Adjourned to to-morrow at 11.

# At the College Hall, Bankipur.

## THIRTY-NINTH DAY.

### Saturday, the 6th January 1894.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (IN THE CHAIR).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
THE HON'BLE SIR LACHHMESWAR SINGH BAHADUR, MAHARAJA OF DARBHANGA, K.C.I.E.
SIR WILLIAM ROBERTS, M.D.

MR. A. U. FANSHAWE.
„ HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

*The Chairman* read a communication from the Archbishop of Calcutta addressed to His Excellency the Governor General of India and Council.

*Rai Isari Prasad.*

6 Jan. 1894.

RAI ISARI PRASAD called in and examined.

11952. (*Chairman.*) I believe you wish to make a statement to the Commission with reference to the subject-matter of our enquiry?—Yes.

11953. Will you kindly tell us what you have to say?—I am a zemindar of Mariwa, Kalyanpur and other villages, revenue paying estates in the district of Patna, and am heir of the late Maharaja Ram Narayan Sinha, Bahadur, Nazim of the Provinces of Behar and Bengal. There is poppy grown in those villages. I have made enquiries, and the result of this inquiry is that while the poppy cultivators get Rs. 40 to Rs. 42 from a bigha in these villages where the average yield is 7 to 8 seers per bigha, the expenses on calculation come up to Rs. 60 per bigha. The reasons why the cultivators cultivate at a loss are these:—(1) they keep no accounts, and are ignorant that they do cultivate poppy at a loss; (2) they get the advances at an idle time of the year when they most need it, and it is, therefore, a temptation to them; (3) there is some sort of pressure brought upon the poppy cultivators to grow poppy by the zilladars, etc. Poppy is dying out in many places. To my knowledge it has been given up by some ryots of Rikabgunge, etc. Yesterday I was told by one Goburdhan Singh that in a village called Barni, the cultivator who had been sowing poppy in previous years having cultivated potato in those lands during the present year, the zilladars have rooted out the potato crops and have tyrannised over them in different ways.

11954. You refer to alleged acts of oppression by zilladars: are they taking place at this moment?—No, they took place before.

11955. How long ago?—As far as my memory serves me I saw it about twelve years ago.

11956. Is it going on now?—It is even going on now.

11957. Can you name any place?—Barni.

11958. Do you say it is going on now?—Yes.

11959. Do you say it has been done this season?—Yes, only about fifteen or twenty days ago.

11960. (*Sir James Lyall.*) Who is Goburdhan Singh?—He is a tenant.

11961. It did not happen in his land?—No.

11962. Did he mention in whose land it was?—He said it was in the village called Barni.

11963. In what village does Goburdhan Singh live?—Very near here.

11964. How far is Barni?—I think it is about twenty miles from here.

11965. Did he say he had seen it himself, or did he hear it from a third person?—He heard it from his relatives, who are inhabitants of Barni.

11966. What relation are they to him?—That of course I cannot say.

11967. You put the expense of cultivation at Rs. 60 per bigha?—Yes.

11968. Did you make out that account yourself?—When I went to my village I asked my tenants, and they gave me the account.

11969. Rs. 60?—From Rs. 60 to 62.

11970. Do you know whether they charge a money value for all labour?—Yes.

11971. Even for their women and children?—Yes, those who work in the field.

11972. (*Mr. Fanshawe.*) Kindly tell me how many villages you have in which poppy is cultivated?—I have four villages.

11973. Can you give me any idea of the number of cultivators actually cultivating poppy?—I have got petitions from my ryots which I want to put in.

11974. Can you give me the number of cultivators?—In one village there are 171, in another 89, and in another 55.

11975. Have these cultivators been giving up poppy cultivation of late?—About twelve years ago the cultivators in one of my villages gave it up, but of course certain pressures were brought upon them as well as upon myself that I should make them grow poppy.

11976. When you say "certain pressure," do you mean you were asked whether they would continue to grow poppy?—I was asked by some opium officials to make my ryots grow poppy.

11977. What did you do yourself?—I kept quiet: I kept neutral, and then the zilladars managed themselves with the ryots.

11978. Can you tell me what crops would be most profitably substituted for poppy?—Chillies, sugarcane, potatoes and onions.

11979. Market garden crops and sugarcane you think would pay best?—I think sugarcane pays them the best.

11980. Do you think that sugarcane could be substituted generally for poppy over a large area?—Some will substitute sugarcane, some chillies, and some potatoes, whatever circumstance will allow them.

11981. It will vary with the condition of soil and the tenants of different villages?—Yes, and the market which they can get for any of these things.

11982. (*Sir James Lyall.*) You say in one of your villages the ryots gave up cultivating poppy about twelve years ago?—They wished to give it up, but they did not give it up: they could not.

11983. They still cultivate it?—They do, though it has gone down to a certain extent.

11984. Some have given it up, and some have kept it on?—Yes.

11985. You say you did not use any pressure upon those who refused to cultivate?—I kept quiet, simply neutral.

11986. What pressure did the zilladars use? I am asking about your own villages?—They go and threaten them with prosecution, and they instigate the police officers

to do something to them. There are different ways of tyrannising over them.

11987. They instigate the police ?—Yes.

11988. What benefit would the police get by doing it, what motive would the police have ?—The motives are too many: I need not mention them here. It would not be advisable for me to say anything upon these matters.

11989. It is advisable for you to say everything, I should think. The police might do it for their own motives, but why should they do it at the instance of the zilladars ?—There is combination between them, and they get something out of the tenants.

11990. Combination between the police and the opium officials ?—Yes.

11991. How would they get anything out of them ?—They go and say: "You have to grow poppy; if you do not grow poppy you will be prosecuted." Then they get something out of it. They say, "All right, grow poppy, and we will not prosecute you."

11992. You admit that a certain number of your tenants in this village did give it up: when the others saw that these people had given it up, and that no harm had happened to them, why were not they emboldened also, in spite of these efforts ?—All people are not alike: some of them take courage and do not do it.

11993. When others saw that these had taken courage and did not do it, and that no harm followed, why did not they follow the example ?—That is a question I cannot answer. It is for them to say why they did not do it.

11994. Does not that make you doubt whether they unwillingly consented to cultivate ?—Every now and then when I go to my villages and ask them they say they cannot help it.

11995. Do you advise them not to cultivate, and do they say they cannot help it ?—I often do.

11996. The zilladar is a man drawing from Rs. 5 to Rs. 7 per month, is he not ?—I think they get more, like Rs. 10 a month, and then they get a commission. The more poppy grown the more commission they get.

11997. The zilladars are very petty officials, are they not ?—Yes; but they are dreaded by the ryots much more than a Magistrate is dreaded in the town.

11998. Could you not have assisted your own ryots; you are a man of education and know English; you could hire a lawyer, and, if necessary, go and ask to see a high official: when you found your ryots were being oppressed by a coalition between the police and these zilladars and petty officials, could you not have gone and shown the matter up and got them justice ?—I have grown up here and have experience of the country, and I know they would never have dared say anything against an official before another official.

11999. Are you now involved in litigation with the Government ?—I have no litigation with Government yet.

12000. Is there any litigation pending to-day ?—There is a criminal case in the Sessions Court.

12001. Against whom ?—Against another man. I am complainant in that case.

12002. Is there not a case against you in which the Government is going to sue you ?—I have not understood it.

12003. Is not there a civil suit being brought against you by Government ?—Not as yet.

12004. Is not there a case coming on,—about the right to a gold-mine ?—Yes; but it has not been instituted as yet: it is under inquiry.

12005. (*Mr. Fanshawe.*) You are aware that there is a very large body of poppy cultivators in Behar. We are told that there are some 637,000: do you wish us to understand that this large body of cultivators are cultivating poppy under compulsion ?—Most of them.

12006. And you think that the compulsion is on the part of these zilladars ?—Yes.

12007. You think that the zilladars have that power throughout this tract of country, and over such a large body of men ?—That has been the experience.

12008. (*Mr. Haridas Veharidas.*) Do you visit your zemindari ?—Yes.

12009. How often ?—Two or three times a year.

12010. Then you have actual experience of this ?—Yes.

12011. You have seen it with your own eyes ?—Yes.

12012. It is not second-hand information ?—Yes.

12013. Raja Ram Narayan has given us quite a different account of the poppy cultivation: how do you account for the difference ?—Most probably he might have guessed something.

12014. Why guessed ?—Because generally such big men never go to the villages. There are very few of them who go to the villages; and even if they do go there they do not have any conversation with their ryots.

12015. (*Mr. Wilson.*) Did you say you had some petitions or memorials you wished to put in ?—Yes.

12016. Will you tell us what they are ?—They are petitions from the tenants in my three villages. Here is a translation of the petition which is written in Hindi.

12017. Will you read the translation ?—"To Lord "Brassey, President, Royal Commission on Opium,—Cher- "isher of the poor, our salutations. We are the cultivators "of Mouza Shreerannagar, well-known as Moriava, "Pergunah Sarna, District Patna; we have heard that "your honours have come from England to ask us whether "we like to cultivate opium or not, and our prayer is written "below—

"(1) When we calculate the cost of labour, etc., then we find that we suffer loss.

"(2) Sugarcane and potato cultivation we find much more profitable.

"(3) We would never cultivate poppy under Government were it not that pressure were brought to bear upon us.

"(4) If it were left to our wishes we would never grow poppy under Government.

"(5) We cultivate the poppy under pressure from Government, otherwise we would not do it, and our prayer is that we be released from this trouble."

12018. How many people have signed it ?—89 have signed it in one village, 171 in another village, and 55 in the third village.

12019. (*Mr. Pease.*) I think you stated that pressure was put upon yourself ?—Yes, it was an indirect pressure.

12020. Will you explain the matter ?—I got a letter from some of the officials that I should make the ryots grow poppy, and after that I received oral information that if the rest would not grow poppy, there would be a prosecution against me for dissuading the ryots to cultivate poppy.

12021. Do you think there is any law which would interfere with your giving advice to your ryots ?—I do not know.

12022. That was not in writing ?—That was not in writing, but it is the case.

12023. What was placed in writing and sent to you ?—Only that I should make the ryots grow more poppy.

12024. That would not be the wording of the letter ?—I cannot remember the full wording.

12025. Did it say you were to make them grow poppy ?—Yes, to make them grow more poppy.

12026. Who gave you the message afterwards ?—He was some opium official. I do not remember his name, because it was a matter of twelve years ago: it was in 1882 or 1883.

12027. Has any pressure been put upon you since that time ?—Yes. Lately I received a communication from the Opium Department to make my ryots grow more poppy.

12028. (*Chairman.*) Can you produce that letter ?—I will search for it, and if I find it I will send it to you.

12029. (*Mr. Pease.*) When was that letter received by you ?—About three or four months ago.

12030. (*Chairman.*) You have told us that you own a considerable tract of land upon which the poppy is grown: does that land carry higher rental than your other land ?—Sugarcane carries higher rent than poppy.

(*Mr. Pease.*) If the letter could be found, I think it would be desirable to have it.

12031. (*Chairman.*) It is desirable that you should give us a copy of the original letter. We cannot attach much value to the statement unless you can produce the letter.—I will see if I can get the letter and send it over to you.

12032. Can you give us any further particulars regarding the letter of which you have spoken: from whom did you receive the letter,—what was the name of the writer ?—It was in English, but he did not write his full name. It was from the Opium Department. So much I can say.

12033. (*Sir James Lyall.*) Do you mean that it was anonymous, that it was not signed by anybody ?—It was signed in English, but not fully.

*Rai Isari Prasad.*

6 Jan. 1894.

12034. That is the last letter?—Yes.

12035. Was the first letter you received twelve years ago a similar letter?—No. The first letter I got twelve years ago was in English, and this was in Urdu: it was signed in English.

12036. (*Chairman.*) I understand you to say that you received the letter you are referring to three or four months ago?—Yes.

12037. Do you mean to tell us seriously with regard to this letter which is of such importance, and which forms a very important item in your evidence, that you do not remember the name of the official who signed it: do you say that he was an English official?—He was a European gentleman.

12038. Do you mean to tell us seriously that you have forgotten the name of the European official?—The name was not written in full.

12039. Surely a letter from a European official would be fully signed?—I will search for it, and see if I can find it and send it on to you.

12040. (*The Maharaja of Darbhanga.*) Was it a circular, or what was it?—It was in Urdu, in letter form.

12041. If you could not read the signature, you would know the official designation?—Perhaps it was the Deputy Opium Agent.

12042. Of what place?—Patna.

12043. (*Chairman.*) You say perhaps?—I cannot say for certain.

12044. You cannot give us the name or the official designation?—I keep my letters in a box, and I will see if I can find this letter.

12045. It is a very important letter?—I did not know that I was going to be examined before the Commission, otherwise I would have kept it.

12046. (*The Maharaja of Darbhanga.*) Could you send it to us?—If I can find it I will send it.

12047. (*Mr. Wilson.*) Is it not a very common practice for officials in writing letters to have the letter written in one of the Indian languages, and to put their initials at the top corner of the letter?—Yes.

12048. And very often only the letters of their own name and not their full name?—That is generally done.

12049. (*Chairman.*) You would know the position of the gentleman whose initials are placed upon the letter?—That, of course, I would know.

12050. I should like you to give us generally a description of this letter?—As I did not attach much importance to that letter at the time, I did not take much notice of it.

12051. You did not attach much importance to that letter?—No.

12052. You say that it contained the expression of a desire that you would encourage your ryots to continue the cultivation of the poppy?—Yes.

12053. Though it may convey the expression of a wish it was not a letter which you felt yourself in any degree called upon to obey: there was no injunction that you were compelled to bear in that letter, was there?—The language was not so.

12054. You do not mean to tell us that you would have any hesitation in advising your ryots that it was not to their interest to grow the poppy, but advised them on the contrary to grow some other produce?—That I would hesitate to advise them, taking all the circumstances of this country into consideration.

12055. Why would you hesitate to advise your ryots not to grow poppy if you thought it was to your interest not to do so?—I am sure I would be put to some trouble.

12056. What kind of trouble?—It is difficult to describe it.

12057. Can you quote to the Commission a single instance where a zemindar has suffered an injury or an act of oppression from the Government because he advised his ryots that it was not to their interest to grow poppy?—I have not heard that a zemindar has advised against the wish of the official.

12058. You never heard of a zemindar doing that?—No.

12059. You cannot quote a single instance of a zemindar who has suffered at the hands of the Government for giving his advice?— Not to my knowledge.

12060. You do not know a single case?—No.

12061. (*Mr. Wilson.*) If you had been a very poor zemindar and very much afraid, was that letter one which you would have felt obliged to comply with?—Yes, I would, looking at the custom and habits of our countrymen.

12062. (*Chairman.*) I should like to ask your opinion on the main question which has been refered to this Commission, *viz.*, whether or no, it is desirable that the cultivation of the poppy and the use of opium should be prohibited in Bengal: what do you say about that?—If it is a loss to the tenants, it is desirable that it should be prohibited, or that the rates should be raised.

12063. What you chiefly desire is that the Government should pay a higher price for the poppy?—Or drop the poppy growing altogether.

12064. Supposing a more liberal price were paid to the ryot for cultivating the poppy, do you think that he would ultimately have to pay a higher rent to the zemindar for his land?— According to our new law, the Tenancy Act, I do not think the zemindar would be entitled to charge any more rent.

12065. You do not think the result of paying a higher sum for the poppy would be that the rent or payment from the ryot to the zemindar would be increased?—I do not think so.

12066 Do you consider that it would be for the moral advantage of the people of this country that they should be prohibited from eating opium excepting upon the advice of a medical man?—As far as I can see the opium-eaters become very idle; they do not like to do anything. On that ground I think it is better to prohibit it.

12067. Do you think the people would receive with favour a law which would prohibit it?— Those who had been addicted to taking opium would not like it.

12068. They would object to such a law being passed?—Of course they would.

12069. (*The Maharaja of Darbhanga.*) You say that letters have been sent to you from the Opium Department asking you to make the ryots cultivate opium: can you tell us in what way the zemindar can force his ryots to cultivate opium against his wish?—Under the law the zemindar cannot do so.

12070. Is it not the case, that the majority of the ryots, about 90 per cent., have rights of occupancy?—They have.

12071. Is it not also the case that you cannot enhance their rates, even by private contract, by more than 45 per cent.?—You cannot.

12072. Is it not also the case in some instances when those ryots get rights of occupancy, and if new lands are settled that they get their rights of occupancy on the new lands the very day that the settlement is made?—Yes.

12073. And is it not also the case that even if the ryots get consideration from the zemindar and if they write an agreement saying that after the expiration of the lease they will not have occupancy in the land, still at the end of the lease they can repudiate such a contract?—Yes.

12074. In what way do you think the zemindar can force the ryots to cultivate opium?—Poverty is the great drawback of the ryots under the zemindars: when combined with officials they can force them.

The witness withdrew.

*Mr. A. Forbes.*

MR. A. FORBES recalled and further examined.

12075. (*Chairman*). You have been kind enough to attend this morning after having given your evidence the other day in order that you may answer any questions which members of the Commission may desire to put to you upon what you have already stated to us and upon any other points.—There are one or two remarks I wish to make. In my evidence on the last occasion I said, speaking about the use of opium, "no doubt the evils, if there be any, attendant upon an immoderate use." The inclusion of the words, "if there be any" was a slip of the pen, and they ought to be struck out. There is another correction I wish to make. I said that "if the cultivators were deprived of the opium advances they would at once be thrown into the clutches of the mahajans, or forced in many cases to cultivate lands on the bhaoli (or metayer) system which they now hold at money rates." The last part of this statement is not strictly correct, as the zemindar cannot change money rents for rents paid in kind, and the large majority of the poppy lands are lands for which the rent is paid in money. It would have been more correct had I put my statement in this way: The

ryots at present make use of the large sums of silver they now receive from the Opium Department in paying the rent not only of their poppy lands but of their other lands as well in hard cash. If it were not for these advances they would have either to sell produce when the market is overstocked, or else they would pay their rents in kind equal in value to the money rent due from them, but this system of payment of money rents in kind is a very expensive one to the ryot.

12076. This is meant to be a correction of the statement you have made on page 3 of your original draft of evidence as regards the payments by the ryots to the zemindar?—Yes, that is all I have to say regarding that point.

12077. You wish to show that the opportunity of obtaining an advance in cash, which is secured to the cultivator if he grows poppy, is a great advantage to him in certain circumstances?—That is what I wish to establish.

12078. Have you any further information upon that point?—Not upon that point, but with the permission of the Commission I wish to be allowed to continue my reply to the question asked me by Mr. Haridas Veharidas at the close of my examination last Wednesday with regard to the willingness of the ryots to cultivate opium.

12079. We shall be very happy to have any further information you can give us on that point?—My reply then was merely an introductory one, and what I wish to say now I should have added then had not my further examination been postponed. The question was: "In these cases where the opium crop is not so paying a concern as other crops are, do the cultivators grow opium willingly?"—The answer was: "As far as I know the cultivators grow it entirely of their own free will." I wish in the first place to submit to the Commission that the charge of improper pressure being brought upon the ryots to cultivate poppy has taken the Government officials here somewhat by surprise: no proper notice was given to us that this charge was going to be brought against us. The only manner in which the report reached me was in a rumour from Calcutta, on which I wrote a week ago to five or six leading indigo-planters whose factories are in the four opium districts to the north of the Ganges, asking them if they would appear before the Commission. Unfortunately, two of them, Mr. Hodding of Barhoga, and Mr. R. Hudson of Muzuffarpur, were away from home. Two of these gentlemen, Mr. Filgate and Mr. McRae, have been good enough to attend, but I regret to say that Sir William Hudson, who was to have been present to-day, telegraphed to me this morning that he is laid up with bronchitis, and cannot come. I have received Sir William Hudson's and Mr. R. Hudson's statements in writing, which, if the Commission will allow me, I will put in to be filed with the proceedings. If the Commission wish to ascertain the real opinion of the planting community on this matter, I would very respectfully suggest that the Behar Indigo Planters' Association should be invited to report their opinion on the subject. If proper notice had been given, I could have called any number of witnesses from among the indigo-planters to prove the entire groundlessness of the charge. All to whom I have spoken are unanimous on this point. I did not, however, consider myself justified in causing so much inconvenience to so large a number of gentlemen on the mere off chance of their evidence being required, as it was only after the Commission commenced its sittings here that it became known to me what was the exact line going to be taken by the opponents of the Government system. I would mention that, with the exception of the rumour from Calcutta, I was entirely unaware, until the information relative to what may be called the Gya incident reached me, that any enquiries were being made in the districts of my division by the opponents of the present system into its working. I wish the Commission to particularly note this statement, lest from what occurred in connection with that incident there may be a suspicion in the minds of the public that there has been any espionage by the police or any officers of the Government into the proceedings or movements of those interested in the anti-opium movement. I emphatically deny anything of the kind. As regards the question of compulsion being made use of to extend the cultivation, I beg to make the following remarks. In Regulation 6 of 1799 the cultivation of the poppy was declared to be optional, and it was laid down that engagements to cultivate should only be made with those ryots who chose to take them. This has always been and still is the direct policy of the Government, and any officer contravening it would expose himself to very considerable peril. Parenthetically I would observe that the Government of Bengal, in whose hands the administration of the department lies, is not financially interested in its success, the opium revenue being Imperial. It may also be noted that the payment of all the superior officers, partly by commission, was put a stop to many years ago, in fact during the time of the East India Company. It is, however, my duty to inform the Commission that during the last few days, in the course of the special enquiries which I have been making into this matter, I have heard of three cases in which the action of certain individual officers, if what I have heard is true, was inconsistent with the Government policy and calls for strict enquiry. I would ask the indulgence of the Commission not to make any further statement on these cases to-day as the form in which they are at present before me is merely *ex-parte*, and most of the evidence, so far as it has reached me up to now, is merely hearsay. For the present I would only say that one of the officers referred to was a zilladar, another a Sub-Deputy Opium Agent, and the third a Collector, not now in this division. I shall make strict enquiries into all these cases and report the result through Government. I would say further that Mr. Wace has requested me to add that the report regarding the action which I object to on the part of the Collector in question did not reach us until after he had given his evidence on Wednesday. I merely mention these facts now to let the Commission see that, as in duty we are bound to do, we suppress nothing at all that has come to our notice.

*Mr. A. Forbes.*

6 Jan. 1894.

12080. (*Sir James Lyall.*) Could not you state what the alleged action of the Collector was without going into any details?—My position is this, that I have not had an opportunity of calling upon him for an explanation. I may say that at first I proposed explaining the full facts in each of these cases, as reported to me, to the Commission, but after conferring with Mr. Wace on the matter we agreed that it was scarcely fair to bring charges in a public sitting before the Commission against individual officers on chiefly hearsay evidence, without their being able to submit their explanations.

12081. (*Chairman.*) I have not had an opportunity of consulting my colleagues, but I think the action you are taking seems to me to be the most just. It may be that what is charged is a charge falsely laid, and if so, it would be very damaging to the individual, and perhaps unjustly, that the matter should be brought forward before your enquiry has reached a more advanced stage. You have assured me that you will not allow the matter to be neglected, and that if there was anything wrong the man shall be punished. I do not think we need go further. Have you any further remarks to make?—With regard to the willingness or unwillingness of cultivators to grow poppy and the question of pressure being put upon them, I would say that there is every bit as much freedom of action among the cultivating classes in this country in relation to Government matters as there is at home, and of this they are perfectly aware. Any one with any experience of the subject can depose to their readiness to bring their grievances to prominent notice, and they would unhesitatingly do so, especially as the Opium Department is an entirely different department to that supervised by the Magistrate and the revenue officers of the district. In support of my opinion in this matter I would mention the following facts: first, in the whole course of my service aggregating 7 or 8 years in Behar, although I have been constantly going about among the people. I have never had a single complaint made to me of the ryots being compelled in any sense of the word to grow poppy. Secondly, the Opium Commission of 1883, of which I have before stated I was a member, made it their special business to enquire into the grievances of the cultivators. I take the following passage from the preface to their report:—"Having assembled on the 2nd of April we spent about "six weeks in visiting four districts of the Behar Agency, "and 12 opium districts of the North-West and Oudh; "and we next made a careful examination of the work going "on in the Sudder factories. That we have mastered every "detail of the complicated system which we found in opera-"tion, is more than we can reasonably suppose. But we "have at least spared no pains to make our enquiries as "complete as possible. As the cultivators bring in, each for "himself, the opium they have grown, they are to be found "assembled in large numbers at the places of weighment; "and we took every opportunity of conversing with these "men, of enquiring into their feelings regarding the culti-"vation, and of ascertaining what grievances it might be "necessary to remove, and what reforms it would be desir-"able to introduce".

12082. I notice in that report you give some 22 pages to the discussion of the grievances of the producers.—We went very thoroughly into the matter of their grievances. During our tour we visited among other places Ghazipur, Fatehpur, Farukhabad, Cawnpore, Etawah, Aligarh, Moradabad, Budaon, Bareilly, Shahjehanpur, Lucknow, Fyzabad,

*Mr. A. Forbes.*

6 Jan. 1894.

in all 12 districts in Oudh and the N.-W. Provinces, besides four districts in Behar, namely, Buxar, Patna, Hajipur and Chupra. At these places we met hundreds of ryots who had come in with their opium, our visit being purposely timed at the season of the year when active operations were going on. Although we carefully enquired from these men whether they had any grievances, and of what nature, we met not a single case in which any compulsion, in any sense of the word, was complained of. Grievances they had plenty, such as the low price paid to them, exactions of the native staff, the rigor with which unpaid advances were collected, and so on; these are all fully dealt with in the report of that Commission, but of the existence of anything like compulsion or unfair pressure we found no sign whatever. The declaration of that Commission on this point will be found in paragraphs 777 and 778 of their report. The latter part of paragraph 776 introduces it. It says "the "main objects of the law are to ensure, first, that the culti- "vation shall be entirely free; secondly, that a ryot who re- "ceives advances shall cultivate the stipulated area; thirdly, "that all opium produced shall be delivered to the officers of "the Government; fourthly, that no adulteration shall be "practised; fifthly, that the cultivators shall be fully pro- "tected from the exactions on the part whether of officers of "the department, or of landholders; sixthly, that no unli- "censed cultivation shall be permitted." Paragraph 777 says: "The first of these objects is attained under the "present system. Every ryot who cultivates the poppy is, "and knows himself to be, a free agent in doing so". Going on to paragraph 778, it states: "Of the objects which have "been enumerated, there are only two in respect of which the "administration of the law is satisfactory, the maintenance "of the free agency of the ryot, and the suppression of adul- "teration".

Secondly, I would point out that the four North Gangetic districts of this, division are studded with indigo factories. The managers would be only too glad to get the cultivators to sow indigo instead of poppy, and were there any attempt whatever at coercion, the ryots would at once turn for help to the nearest factory—indeed, were Government in any way to obtain possession of lands for poppy by coercion, or any improper pressure, the indigo-planters would be the very first people to come down upon Government for using their authority in such a manner and so keeping them out of lands which they might otherwise have got for indigo cultivation. The ever-recurring rivalry between opium and indigo will be seen from the Opium Agents' annual reports. But these very men, these indigo-planters are, I think will be found, ready to come forward to a man to say that there is absolutely no foundation whatever for the present charge.

Thirdly, if Government wished to use any compulsion, nothing would be easier than to keep the cultivators in arrears in the matter of the repayment by them of their advances. This is a common system with mahajans, and used to be that adopted in former days by indigo planters in Eastern Bengal. So far however from any attempt in this way to retain a hold over the cultivators, it is one of the grievances of the latter that Government acts with unreasonable harshness towards them in insisting upon the punctual repayment, year by year, of all outstanding advances. See paragraph 657 *et sequitur* of the Opium Commission Report of 1883. The small outstanding advances—some Rs. 12,020 in 1891-92—as compared with payments of 70 to 80 lakhs is further proof of what I say. It has been the rule since 1878-79 to strictly recover advances, and this is still done.

12083. You say that it is strictly done?—I believe that it is. Mr. Tytler knows the working of the department better than I do however.

12084. Do you approve of the strictness with which the repayment of the advance is enforced?—My own view is that Government acts with too great harshness towards the ryots in this matter, only so long as it does not increase the price of opium. I think myself the proper policy of Government would be to increase the price, but still to recover the advances, in order to insure that the officials of the Opium Department should not be able to get an unfair hold over the ryots by keeping them under the advances, and in this view I do approve of the strict collection of advances. That I know was not the opinion of the majority at the time of writing the last Commission Report—it is my own opinion.

12085. To enforce the payment of the balance you would pay a higher price for the poppy that is grown?—Yes. Of course in exceptional cases, for instance, when a hail storm has destroyed the whole crops, it might be necessary to make a remission, but I would rather err on the side of harshness than leniency in the matter of collecting advances in order to prevent the opium officials from retaining an unfair hold over the cultivators. There is another matter I would mention. Mr. Wace showed in his evidence that cultivation was falling off in a natural way in the *Kothis* adjoining the large towers and the Railway, where market produce and tobacco compete with it successfully, and he argued from this point that the ryot was able to hold his own against any influence departmental subordinates might bring to bear on him in their zeal for their department. He has now given me the following figures to illustrate what goes on in outlying *Kothis* where there is no demand for market produce. The figures are taken from the Board's Reports on the administration of the Opium Department. There are eleven opium divisions in this agency. Excluding the two divisions in which lie the *Kothis* where Mr. Wace shows cultivation is steadily decreasing, the ryots have in 1890-91 sown less land than they engaged for in two divisions, the decrease being 4·8 per cent. in one and ·34 in the other. In seven they sowed more land. The excess in these was small, ranging from 3 to 1·5 per cent., but that there should be any excess at all is against the idea of wholesale compulsion.

There has been a suggestion made I believe by some witnesses that the system of advances had better be replaced by a system of cash payments for opium. This latter system was tried so long back as 1831, but was found quite impracticable. The fact is that Government must know beforehand what supplies to expect. This cannot be done unless some kind of reliable engagements are made beforehand for certain quantities to be delivered, and any engagement of the kind in this country is and can only be made by giving advances. It is what is done by the native mahajans in their business, by the indigo-planters, and in fact even in private matters, such as hiring a *palki*—in fact, in all matters.

The usefulness of opium advances will further be seen when it is considered that it has been found necessary to bring into action in this division in a very considerable degree the operation of the Agricultural Loans Act. In 1889-90 as much as one lakh ninety thousand rupees were advanced to cultivators in this division to secure them against the results of the then prevailing scarcity. In 1890-91 Rs. 84,000 were advanced to them, and last year, 1892-93, Rs. 77,750 were advanced. These advances would no doubt have been very much heavier indeed if it had not been for the advances made by the Opium Department. These opium advances often give means for the purchase of food and seed when other crops fail, and they are specially useful in enabling the ryots to wind up their annual accounts with the zemindars instead of selling their rain or badhai crops which they very generally would have to do to pay their rent if they had not the means of paying it in cash from their opium advances. With regard to the suggestions that have been made to substitute sugarcane for opium, I would like to mention that sugarcane close to a village would be considered a very insanitary crop. It would shut out the air and give the inhabitants of the village means of defalcating close round their house. An opium crop close to the village has none of these disadvantages.

(*Chairman.*) I thought it would be reasonable to comply with your request that you should have an opportunity of supplementing what you told us in your evidence on the former occasion, by making a statement on various points which naturally have been very much on your mind during the last few days, and I thought it was right that you should have the opportunity of giving us every information on the matter.

12086. (*Sir James Lyall.*) You are an officer of very long experience as a District Magistrate and as a Commissioner. I presume you heard the evidence of Rai Isari Prasad just now?—Yes.

12087. He said that on his estate the zilladars coerced the unwilling tenants into cultivating opium; and when I asked him what power such men had, he said that they got the native police to assist them by threatening to trump up false accusations and criminal offences: do you think the underlings of the Opium Department could possibly get the assistance of the police, or would try to get it if they could?—It is altogether improbable, and I should say in practice impossible. The two departments, Police and Opium, are entirely distinct. The subordinates of each department would be far more likely to regard each other with jealousy.

12088. (*Mr. Wilson.*) I think you intimated to me that you would be glad of a memorandum on the chief points on which I proposed to put questions, and I think you received a memorandum from me?—Yes.

12089. I think in that memorandum I drew your attention to the first point which you mentioned to-day as to the

phrase that occurs in your evidence about the "evils, if there be any, attendant upon an immoderate use"?—Yes.

12090. But, as I understand, it still remains that you do not think there is much harm in the moderate use of opium. I want to ask you whether you are aware,—I think it was in 1881—the Bombay Government wrote to the Government of India: "The Government consider there are very strong objections to the introduction of an industry so demoralising in its tendency as opium cultivation and manufacture into a province where it is at present unknown." Do I understand you disagree with the view of the Bombay Government?—I was not aware of that opinion.

12091. You would not agree with it?—It is the first I have heard of it.

12092. You would not agree with it?—I cannot give an opinion offhand. I should have to consider it.

12093. You are also aware that in very many despatches and reports of different kinds the authorities rather take credit to themselves for diminishing the consumption of opium by maintaining or increasing a revenue therefrom?—They take credit to themselves for the result of their action combining the minimum of use with the maximum of revenue.

12094. I only wish to see whether you are aware of that point?—It is not only in the case of opium, but also with regard to all excisable articles.

12095. You say "the idea is prevalent among natives that in malarious tracts opium is successfully used as a preventive against fever." Are you aware that the Government of Madras some time ago wrote: "The Government is aware that opium traffic is carefully watched by the agents and by their assistants, and that, so far from 'teaching the people to rely on opium as a febrifuge,' we are doing all we can to gradually wean them from their hereditary habit of using it on all occasions"?—I know nothing about Madras.

12096. You had said—"I share the popular beliefs, which are generally supported by medical opinion." Can you tell me whether any medical opinion of that kind is recorded more than three or four years ago?—I am not a medical man and I do not make medical works my study, but I believe Dr. Lauder Brunton held those views. They are views which I have certainly heard ever since I was in India, but I cannot say I have heard them from medical men.

12097. Then you have given us a statement with regard to the collection from direct taxation within the division of Patna. I do not want to trouble you at any length on that point, but could you very briefly give us some idea of what those taxes are and upon whom they fall?—The bulk of the land revenue was fixed by the permanent settlement and is realised from the zemindars. The road and public works cess is paid by the zemindars, who recover half again from the ryots.

12098. Is that on the same assessment as the land revenue or on a separate assessment?—It is on an annual valuation which under the law holds good for five years or longer, until the Government order a fresh valuation to be made. Income-tax is collected on all incomes of Rs. 500 and over at the rate of 4 pies in the rupee on incomes below 2,000 and 5 pies in the rupee on incomes above 2,000. The zemindari dâk cess is levied at a percentage on the Government revenue of the different estates. It is levied from the landlords. The rate varies from Re. 1-9 per cent. of Government revenue in the district of Chumparan to 8 annas per cent. in the district of Patna.

12099. What is its general application or purpose?—To maintain the post office establishment between the different police stations and the head-quarters of each district.

12100. Part of the post office administration?—It is partly under the administration of the Postal Department and partly under the administration of the Magistrate of the district.

12101. Then with regard to the embankment cess, I presume that is to provide against floods?—Yes, it is levied under the zemindars, partly under the contract system and partly under the tuccavi system.

12102. Are the chowkidars village constables?—They are village constables. My figures gave the estimated pay of 19,983 chowkidars in the division taken at R3 each per month.

12103. It is for the village constables?—For the village constables.

12104. I see that you give us the various payments by the Opium Department to the cultivators month by month?—I think you had better ask Mr. Tytler with regard to details. He knows the working of the department better than I do.

12105. You have referred to the increasing impoverishment of the agricultural classes, What do you think that is due to, and what do you think their prospects are, wholly irrespective of any possible changes in the law or regulations of poppy cultivation?—I think it is due to general improvidence combined with the system of early marriage and the consequent pressure of population upon the soil.

12106. Is it going on daily?—Yes; it is.

12107. What is the prospect wholly apart from any change in the poppy question? Do you see any hope, or must it go on?—So far as I can see, the Government has no means of restricting the increase in population.

12108 You read us another statement and I wish to ask one or two questions on it. You gave calculations of the cost, and I would like to ask what are the ordinary wages of a labourer or coolie in this district, roughly speaking?—One and a half to two annas a day.

12109. In your estimate of the cost of ploughing you put down two annas per plough. If that represent the wages of the man there is nothing left for the bullocks?—With regard to all these attempts at fixing the profit on the different crops with its relation to labour, I deprecated any attempt of the sort being made. I simply gave this as an answer that had been laid before me as the report of one of my subordinate officers.*

12110. I do not propose to go into the statements in detail to see if the ploughing is given at 2 annas. I will simply ask you whether there is an apparent mistake in the cost when it is put down at 2 annas per plough?—I would rather you asked these questions from Mr. Filgate, who will be examined presently, as he is aware of the particulars.

12111. Would your request on that point be the same with reference to the produce?—I wish to say that this is professedly given as an average simply of the best lands. Here I am speaking of lands in which potatoes, tobacco, and garden produce compete successfully with poppy, not of the inferior lands in which garden produce is not produced at all, but for lands of a superior class, *viz.*, the *dih* lands of the village irrigated with well water. I do not think seven and a half seers on the large bigha, which is one and half times as large as the poppy bigha, would be too much for such lands. Seven and a half seers on this bigha would come to something like 5 seers on the poppy bigha.

12112. We might take this as a calculation that relates only to the very best land?—The average of the best land.

12113. I think you have explained to us verbally that Mr. Lyon's calculation to which you have referred as to the profits of the potatoes refers to the larger bigha, and not the poppy bigha?—To the bigha of 4,225 square yards, the same bigha regarding which this poppy calculation has been made.

12114. You refer further to the disastrous effect that any interference with poppy-cultivation would have upon this district, where it is such an important industry, but it appears to me from the statement before us that the poppy only occupies 2½ per cent. of the cultivated land. Would the change from poppy from that 2½ per cent. of the cultivated land really produce depression in the prices of the other crops to which you have alluded?—It would practically be like the closing of a gold mine.

12115. The closing of a gold mine would diminish the produce of gold, but what you put before us shows that

---

* [NOTE.—The following letter, dated 6th February 1894, was received from the witness upon this question:—

"In cross-examination by Mr. Wilson on the 6th ultimo at Bankipore I was asked to reconcile Mr. P. C. Lyon's report of the charge for one ploughing being two annas with the fact that a single cooly's daily wage is from 1½ to 2 annas.

2. I now enclose for the information of the Royal Commission the accompanying copy of a further report from Mr. Lyon, which fully explains the apparent discrepancy. The matter was also explained by Mr. Filgate in his evidence."

Extract from Mr. Lyon's report:—

"I understand that some doubt has been expressed as to the correctness of my statistics of the cost of cultivation of the poppy in the matter of the expenditure on ploughing, and that it has been presumed that because a day labourer's wages amount to annas 1-6 or annas 2, it must be impossible to procure a plough, a pair of bullocks, and a ploughman on hire for a day's ploughing for annas 2. This figure is, however, undoubtedly correct. The rate for the hire of ploughs is '8 ploughs for the rupee', and this includes the services of the ploughman, the bullocks, and the hire of the plough. The payment is made in grain, of course, in many cases, but is made at the above rate. Moreover, this payment is a full and final one, and there is no additional payment made in the shape of contribution to the feed of the bullocks or meals for the ploughman.

"The explanation is a very simple one. The day's ploughing does not constitute a full day's labour for a labourer. The plough is used for three- or four hours only, from 8 or 9 a.m. to 12 noon, and the ploughman is freed for labour in his own fields or elsewhere for the rest of the day. Should he be engaged to drive the cultivator's own plough and bullocks, his pay for the day's ploughing will be 3 pice (*debua*) or about 6 pies, and ½ seer (kutcha) of *satua* valued at 5 pies more, or 10 pies in all.

"For the purpose of comparison I may note that the ordinary hiring rate of a cart, a cartman, and a pair of cart bullocks for a full day's work is only four annas, and for this amount the cart will carry a load for 10 miles, returning the same evening without further payment. Cart bullocks are more valuable animals and much more expensive to keep than the ordinary plough bullocks, and the cost of a cart is about twenty times that of a plough."

*Mr. A. Forbes.*

6 Jan. 1894.

the stopping of the poppy cultivation, while it would produce a certain additional amount of grain, would produce so large an amount of grain that it would seriously reduce the prices. I am putting it now that it is only 2½ per cent.?—I said taking the special crops, tobacco and potatoes, which would replace opium on such lands and I added that the market was already overstocked with tobacco.

12116. You said in reference to potatoes and tobacco, "if "the market was rapidly overstocked, prices would fall and the "land would have to be put under less paying crops." What I wish to know is, considering poppy only occupies 2½ per cent. of the total cultivated land, would the addition of that 2½ per cent. to other crops really produce the change in price?—The addition of that 2½ per cent. under other crops would not produce anything like the same purchasing power as the produce of the 2½ per cent. under opium—the purchasing power for food.

12117. If 2½ per cent. were added to the produce of various other crops, would that be likely to produce a very serious decrease in the market value of other crops throughout the district?—It depends upon what the other crops are. I instanced tobacco and potatoes as the two crops which compete most with poppy, and in the case of those two articles what I stated about the market becoming overstocked would hold. If that 2½ per cent. were put under less paying crops, such as wheat or barley, of course the effect on the market would be so small that one cannot say it would be overstocked. But the value of such a crop would be very much less than the value of an opium crop or of a potato or tobacco crop if the market were not overstocked.

12118. (*Chairman.*) May we not take it from you that the chief disadvantages to the cultivator from the cessation of the growth of the poppy, under the system pursued under the Government monopoly, would be the loss of an advance of cash which comes to the ryot at a very convenient season?—Quite so.

12119. The main advantage of the poppy cultivation to the cultivator is that he gets an advance without interest at a convenient season?—Yes, for the payment of his rents.

12120. When if he required money he would have to sell other descriptions of produce at a disadvantage?—Yes. At a disadvantage, or he will have to borrow from the mahajan at a heavy interest.

12121. Other advantages have been stated to us, but that is the chief advantage?—Yes; that is the chief advantage. It materially increases the comforts and conditions of the grower.

12122. (*Mr. Wilson.*) You have referred to the report of 1883. I think you were a member of that Commission which enquired into the opium question?—Yes.

12123. I believe that Commission made a number of recommendations?—Yes.

12124. Can you tell us which of those recommendations have been acted upon?—I have no special knowledge on the subject. Ever since writing the report I have been entirely disconnected with the Opium Department, and I have therefore no special knowledge on the matter.

12125. There was a very definite recommendation that the Act of 1857 should be repealed: do you admit that?—Yes.

12126. That act has not been repealed, and it is now ten years since the recommendation was made?—That is so.

12127. And it is in force to-day?—Yes.

12128. On page 247, paragraph 683, referring to the action of the Government with regard to the cultivator, it states—"The Government promises the ryot ₹5 a seer for his opium, but it distributes the money through underpaid subordinates and thus makes itself an accomplice in their peculations." Can you tell us if any steps have been taken to remedy that state of things?—Personally I know nothing on the subject. I know nothing of what has happened since this report was sent in. I have been disconnected with the department since then. Mr. Tytler will be able to give you that information.

(*Sir James Lyall.*) Would it not be better, instead of questioning the officers of another department, to ask the Government of India to report to us on the matter?

[The room was cleared and the Commissioners deliberated in private.]

12129. (*Mr. Wilson.*) At page 247 of the Report of the Opium Commission of 1883 do you find these words—"The cultivator who has kept back a part of his produce "may fairly urge that if he has broken his contract with the "Government, the Government has not fulfilled its engage-"ments with him. It promises him ₹5 a seer for his "opium, but it distributes the money through underpaid "subordinates, and thus makes itself an accomplice in their "peculations. The remedy lies in the hands of the Govern-"ment, and it is equally the duty and the interest of the "Government to secure its application"?—Yes, I find those words.

12130. At page 250 do you find it stated—"There are "altogether 1,595 zilladars, of whom about half get ₹5 a "month, about a fourth get ₹6, and the remainder ₹7, "except in the Benares Agency, where 44 sudder zilladars "are paid ₹10. We recommend that there shall be two "grades of zilladars, the lower on ₹7, and the higher grade "on ₹8"?—I find those words.

12131. Are you able to tell us whether or not any change has been made in that respect?—I am not able.

12132. Will you look at page 267, paragraph 684, and do you find these words—"The authorised commission of the "lumbardars is one rupee a maund, payable only on good "opium." We recommend that this commission be raised to ₹4 a maund, a rate which will be equal to 2 per cent. on the price of opium at ₹5 per seer?—I find those words.

12133. Are you able to tell us whether that rate has been raised or not?—I am not.

12134. Look at page 298, paragraph 779:—"The present "form of the license as we have already remarked, is defec-"tive, and should be amended, but the spirit of the engage-"ment is, on the whole, faithfully kept; and if a prose-"cution under section 10 of Act XII of 1857 has to be "instituted, the fault will generally be found to be quite as "much with the settling officer as with the cultivator. "Again, the measures taken to repress unlicensed cultivation "are unnecessary, and do more harm than good. We believe "it may be said with confidence that unlicensed cultivation "for the purpose of fraud is unknown in the poppy "districts. The measurement of an assamee's lands by "officers of the revenue department is a vexatious proceed-"ing, and we recommend that it shall be no longer per-"mitted." Do you find that?—I do.

12135. And in paragraph 781:—"We have already re-"presented, with the plainness which the circumstances of "the case appeared to us to demand, that the first step to-"wards the abolition of illegal gratifications must be the "grant of adequate salaries to the native establishments. "Unless this step is taken, it will not only be useless to "look for official purity, but it will be unreasonable to "require it." Are you able to tell me whether any action has been taken upon that?—I am not.

12136. Please look at paragraph 787:—"Measurement "by pole should be discontinued, and a chain should "be the instrument employed. In the hands of native "surveyors a pole invariably gives results short of the true "area. A native will always lay the pole on the ground "and turn it over, a process which leaves, at each repetition "of the operation, a part of the ground unmeasured. The "error may be only a few inches each time, but it is always "in one direction." Are you able to tell me whether any action has been taken upon that recommendation?—I am not. Mr. Tytler would be able to answer all these questions.

12137. I think you read from that report a paragraph in which it is stated the ryot is and knows himself to be perfectly free to cultivate or not as he pleases?—Quite so. It appears in paragraph 777:—"Every ryot who cultivates the poppy is, and knows himself to be, a free agent in doing so."

12138. Do you think there would be any objection to the wide distribution by all possible means of a notification in distinct and definite terms in the vernacular, to be exhibited at post offices, police stations, at opium agencies, weighing-places, and other public places to that effect?—I think there would be a decided objection to anything of the sort. Anyone who knows how suspicious the population of this country is and how easily the people are agitated will understand that they would probably entirely misunderstand its meaning.

12139. You think it would not be desirable to publicly inform the ryots of that which your Commission stated they knew already?—I think it would be undesirable to inform them of it in the manner suggested. They would probably look upon it as a general prohibition to cultivate.

(*Chairman.*) I dare say you will recognise the peculiar circumstances of the Government of India.

12140. (*Chairman.*) The report which has been placed in our hands and to which your attention has been directed in the questions which have been put to you by Mr. Wilson is

a report in which you yourself were very directly concerned. You are one of the three gentlemen who signed the report. There are a number of recommendations in that report which were very earnestly pressed upon the Government of India, and among those recommendations there is a particularly emphatic recommendation that a more thoroughly satisfactory action throughout among the subordinate officials of the Department should be secured by raising their salaries: has any action been taken upon that recommendation?—So far as I understand, I think no action has been taken.

12141. Do you to-day agree with the view you expressed when you took upon yourself the responsibility of signing this report? Do you still agree in the opinion that evils necessarily arise from the employment of underpaid officials in subordinate places?—I entirely agree with the views expressed in this report, not only with regard to under-payment, but also with regard to the system of granting payment by commission.

12142. Do you think that the minor peculations which are alluded to in this report, and which you would like to prevent, would probably be diminished and ultimately removed if the staff were more liberally dealt with?—Most undoubtedly. It would be minimised, though I cannot say it would ever be entirely removed.

12143. Looking at this question in the broadest possible way, you desire to express to the Commission your conviction, looking at the great mass of the cultivators, nearly a million in number in the two Agencies, who are engaged in cultivating the poppy, that that cultivation is willing and eagerly undertaken upon the terms which the Government offer?—Quite so. That is my firm opinion.

12144. I presume that a very main inducement with the cultivator of the poppy is that he gets an advance from the Government free of interest at a time when the money comes in very conveniently?—Quite so.

12145. Is it your opinion that if the Government paid a higher price to the cultivator for the poppy, ultimately the benefits arising from an increased price of the poppy, through competition among the tenants for the occupation of the land, would go to the zemindars and owners of the land and would not remain with the cultivator?—In my opinion it would remain with the cultivator.

12146. If the Government paid more for poppy, you believe the cultivator would directly benefit?—The cultivator would directly benefit.

12147. Have you any view as to the sufficiency of the price which is now paid by the Government to the cultivator: do you think it is adequate?—I think it is certainly not adequate in neighbourhoods where the competing crops are now ousting the poppy.

12148. The fact that other crops are taking the place of poppy is a proof that the terms offered to the ryots are not adequate?—I think so.

12149. (*Sir James Lyall.*) Reference has been made to the petty extortions and peculations which were reported to prevail among the Opium Department underlings by the Commission of 1883: do not the same sort of peculations and petty extortions prevail in the case, for instance, of the Canal Department and other departments which have to deal directly with the natives?—I have no personal experience of the Canal Department: it is not under me; but I have no doubt that peculations of the same kind do go on wherever any underpaid native subordinate has the opportunity of making them.

12150. (*Mr. Fanshawe.*) We have been told that Behar has been denuded of mango trees owing to the demand for mango wood for the purpose of making opium chests: have you any information you can give us upon that point?—This is a matter into which I made special enquiries last year in connection with the question of the diminution of rainfall.

12151. Could you tell us shortly the results of those enquiries?—The result of the enquiry was to show that during the last three years the area covered by the mango groves which had been cut down in this division was 3,926 acres, while the approximate area covered by new plantation was 4,654 acres,—some 700 acres more having been planted than cut down.

12152. What conclusion would you found on that?—The new plantations consist as a rule of trees from cuttings; the plantations which have been cut down for their wood consist chiefly of trees from seedlings; the trees from cuttings produce better and more fruit than the trees from seedlings: so that on the whole the food-supply of the division from mango trees appears to me to be rather increasing than decreasing.

12153. You do not regard the cutting down of mango trees as tending to the loss of mango fruit?—I should mention that in the district of Muzuffarpur and Durbhanga, there is a balance against the area which has been planted compared with the area over which the trees have been cut down: so that in these two districts the supply has to a certain extent diminished, but not very materially. I apprehend no danger whatever to the food-supply owing to the supply of mango wood for opium and indigo chests. Even were the trees not replanted other crops would take their place.

12154. From the results of your enquiry you apprehend no particular danger?—I apprehend no particular danger from the cutting down of trees for opium and indigo chests.

12155. You have spoken of the absence of any complaints as to the compulsory cultivation of the poppy; is it the case that district officers or the Commissioner are in the habit of receiving complaints from cultivators, in matters connected with the Irrigation Department, for instance, or other matters affecting their cultivation?—Every district officer receives freely all kinds of complaints during his camping tour; and in my experience the villagers have no reticence whatever in making complaints of any nature.

12156. So that you see no reason, with regard to the Opium Department, if there were complaints to be made, why they should not be made just as they are with regard to other matters, say, in the Irrigation Department?—None whatever. The charge in my opinion arises entirely from the ignorance of the gentlemen who, no doubt in good faith, have conceived an entirely mistaken idea of the relations between ourselves and the inhabitants generally of the country. Every native knows that he is perfectly free to come and present himself before us, and they take every advantage of the liberty.

12157. You have referred once or twice to statements made by Mr. Wace. We shall have to examine the figures which you have given us, and I should like to know whether you and Mr. Wace have been working from the same figures with regard to the estimates of poppy cultivation?—We have been working altogether separately. Until the last few days I have been out in camp, and Mr. Wace has been at headquarters. Our different statements have been made entirely without consultation. Mr. Wace tells me that the bulk of his statement was recorded before the Commission began to sit in Calcutta. We have arrived at our conclusions working separately and from our own points of view.

12158. (*Mr. Haridas Veharidas.*) Do you receive complaints in connection with the Revenue Department?—I receive complaints from every one who chooses to make complaints.

12159. From the other departments?—Certainly, if they have anything to complain of which they think ought to be righted, they would bring it to me.

12160. Would they not naturally go to their department?—It depends on what the class of complaint is. If it is a complaint against the conduct of a subordinate in the Irrigation Department, he would probably make a complaint to the Executive Engineer; and if it was a complaint by a opium ryot, he would probably make a complaint in the first instance to the European Opium officer. If he did not get righted, he would come to the Collector. The people look upon the Collector and the Commissioner, officers of the Covenanted Civil Service, as their natural protectors.

12161. They would naturally come to you afterwards?—Yes, they would be perfectly certain to come to the Collector of the district, whom they look upon as their natural protector: they have been accustomed to regard him as such for many years past.

12162. Do you conclude that?—Yes, that is my general view.

12163. In the Irrigation Department, if no complaint came to you, you would conclude the same thing?—Quite so. There is no doubt that the tendency of the low pay and of payment partly by commission is naturally to cause the lower subordinates to press the opium cultivators unfairly; and those are matters which ought to be remedied by the Government.

The witness withdrew.

*Mr. A. G. Tytler.*

6 Jan. 1894.

Mr. A. G. TYTLER called in and examined.

12164. (*Chairman.*) You are, I understand, Sub-Deputy Opium Agent in the Behar Agency ?—Yes.

12165. How many years' experience have you had ?—I have had 30 years' experience, 22 in Behar.

12166. I should like to direct your attention to one particular point, namely, the return to the cultivator for the poppy with the advance from the Government as compared with the return which he may look for from his land from other descriptions of cultivation : I believe you have prepared a note upon the subject. You say that in your district, which is a very poor one, the vast population finds in the cultivation of poppy a most paying crop and the means of supporting their families ?—Yes.

12167. Will you continue ?—Where the entire population depends for existence on the soil, and where every square yard of land is under cultivation, it is of the greatest importance that their most paying crop should not be taken from them, specially when it occupies comparatively so small a portion of the total area. The area of my sub-division is about 1,600 square miles, the area under poppy only about 40 square miles ; the population is about 1,000 souls to each square mile. I cannot give the exact Government revenue of my sub-division, as the figures are not at my disposal, but I am not far wrong in saying that it amounts to about Rs. 6,00,000 per annum. We have had in succession four partial failures of the poppy crop, and yet the average annual payment for opium during the past ten years has amounted to Rs. 11,72,593, this sum being the return from about 40,000 bighas of land. As an example of what their receipts from opium mean to the ryots, I have a few figures taken at random, which moreover are those of a year of partial failure. Figures of a similar nature could be given for more than a thousand villages.

12168. The figures are designed to show, I believe, that in the case of the villages named upon a very limited area under poppy a very large relative return is obtained by the cultivator ?—Yes.

12169. And that the return from that small area more than covers the rents, generally speaking, of the entire village ?—Yes.

12170. Will you proceed ?—The cultivation of the poppy appears to be specially adapted for districts which are densely populated by agriculturists, and where labour is cheap, as is the case both in China and Behar.

12171. Are you of opinion that any changes are desirable in the existing arrangements for dealing with the cultivation of the poppy under what is called the Bengal monopoly system ?—I do not think any change from existing arrangements would be beneficial, as no system would better control the quick delivery of the opium. At present it does not remain more than one month with the ryots.

12172. Do you consider that the ryot derives a substantial advantage from the opportunity which he has when growing poppy of obtaining advances at different periods from the Government ?—They are of the greatest importance. The vast majority of the ryots live and die in debt, and they have to borrow in order to enable them to meet their liabilities at different intervals throughout the year. The average poppy-growing ryot has a running account with his mahajan, to whom he mostly pays over all that he gets from his opium, both advances and the price of opium when delivered. The sums are placed to his credit, and in the meantime the mahajan advances for his rent, etc. On all money overdrawn, interest is charged ; generally speaking, in the case of the better class at the rate of 12 per cent. per annum, and for the rest at 12 per cent. per *fasl*, or half-year, that is 24 per cent. per annum.

The fact of being a poppy-cultivator gives to the ryot a reputation for stability and solvency ; the money-lender (who takes no security bonds) is certain of receiving at fixed times as a lump sum in cash all that the ryot receives for his opium ; and he is sure of this without having to take any precautionary measures, such as guarding the ripening crop, watching the reaping or superintending the sale of the produce, in order that his own claim may be first met. On the other hand, the average ryot, who does not cultivate poppy, also has his mahajan, or money-lender if he is lucky, for it is not the man who is in debt that is considered unfortunate, but the man who is in debt and can get no one to carry him on. In this case the money for his rents and expenses is not so readily advanced, as the mahajan, having nothing definite to rely on in the way of cash repayments at regular intervals, naturally first waits to see how the applicant's crops progress, and later on, as they mature, if the ryot is much involved, the money-lender, either personally or through peons, lays an embargo on them, watching the pressing of the sugarcane or the threshing of the grain preparatory to taking it over or superintending its sale, all of which operations require attention, take time, cost money, and involve risk and anxiety. Again, when the average opium ryot runs short of money for food, etc., between harvests, the mahajan makes him a cash advance, to be returned in cash *plus* interest in cash ; but when the average ryot who does not grow poppy runs short of food for his family and wants grain, the mahajan advances him, say, a rupee worth of grain to be repaid in kind. It is most probable that at the time between harvests, when the grain is borrowed, it will be selling dear, or, say, at seven *panchseris*. At the next harvesting the mahajan will take in repayment a rupee's worth of grain at the *highest* price touched by the new grain at the local village marts, even though the rates may cheapen the following day, or, say, nine *panchseris plus* one or two *panchseris* extra as interest, having already, at the time of giving the grain advance, deducted a gratification of 2 seers ; that is, for seven *panchseris* he will receive in return, say, eleven *panchseris* and two seers,—and all this for an accommodation of four or at the most five months, amounting for both "*fasls*," or the twelve months, to cent. per cent. or more. If, however, a ryot who does not cultivate has the means to borrow and repay in cash, he is charged, like the poppy ryot, interest at 12 or 24 per cent., as the case may be ; but the majority borrow in grain to be repaid in kind, the terms of their loan thus comparing disastrously with those allowed the poppy ryot, bad as those are. It must, however, always be borne in mind, in partial extenuation of the mahajan, that he seldom takes bonds for such advances except in the case of sugarcane, that he frequently has bad debts, and that he very often has to carry on a ryot indefinitely in the hope of some day recovering his money by the occurrence of a bumper crop. I am convinced that three-fourths of the poppy-growing ryots in my district would be ruined if not allowed to grow poppy. The accompanying statements will show what the difference between the profits from poppy and from other crops is, and how much it means to the ryots. They could never pay their rents but for the opium receipts, and eventually landlords, owing to the accumulation of arrears, would either have to submit to a reduction of their rents, or to keep the ryots in a state of virtual bondage, working off impossible arrears. The landholders as a class would be seriously affected,—the larger ones because the opium advances and payments enable them to get in their rents easily from the ryots, because the mahajans, as has been already explained, advance freely to the poppy cultivators ; the smaller landlords would be still more affected, because anything which interfered with the ryot's power to pay his rents would seriously incommode them. Strange as it may seem, and light as is the burden of Government revenue through the permanent settlement these men, like the ryots themselves, are for the most part in a chronic state of impecuniosity, and they generally have not got the ready cash to pay their instalments in time to the Government treasury. As punctuality in the payment of revenue is rigorously enforced, they would be in serious difficulty were it not for the opium advances to the ryots, upon which, as has been explained, the mahajans advance the instalments of rent payable to the zamindars. Let it be supposed, for example, that the area of a village is 500 bighas, of which 25 bighas are in poppy, and the Government revenue on it is Rs. 250 ; the zamindar has to pay that sum to the Government in four instalments of about Rs. 62-8 each in September, January, March and June : an opium advance of Rs. 100 (at Rs. 4 per bigha on the 25 bighas) would be paid to the poppy ryots in September, and if they have not already paid their rents, these men (with the consent of their mahajans) would at once pay this over to the zamindars for despatching to the Government Treasury ; a second opium advance of Rs. 75, at Rs. 3 per bigha, in January, serves the same purpose. In March the zamindar pays his instalment from the rents already recovered, and in June from the same source for the great payments for opium received will have been made to the ryots in April and May. In a good year these payments at the opium weighments, which are made in one month, amount to over ten lakhs of rupees in my sub-division alone. I may mention, to show the import-

ance attached to the advances, that in September last a hitch arose about the opium advances of a certain village, and I wished another headman to be chosen for my work: upon this the small resident zamindars sent in the villagers to beg of me to send the money at once by any one I chose, but to send it quickly.

It is difficult to predict with any certainty what the effect would be of a stoppage of the large amount of cash which now flows into the poppy-growing districts through the Opium Department, but all the natives whom I have consulted have been of one mind in thinking that in my own district money is fairly plentiful only by reason of the annual opium payments, and that if these ceased, and with them the money-borrowing capacity of most of the ryots, the business of money-lending would be paralyzed. The immediate consequence of this would be the abolition of cash rents: most of the ryots would have to borrow in grain, the burden of which is ruinous, and to pay rent in kind, which is equally oppressive, as in such circumstances the rule is to take one *pancheseri* more per rupee than the highest rate touched in the market. In other words, such a change as that proposed would practically involve in ruin more than a million persons in the Saran district alone.

12173. Your attention has necessarily been called to the relative value of the return per bigha from different kinds of crops. We should be glad to hear any information you can give us on that point?—It is essential to point out that no correct comparison can be drawn between the returns of any two crops for one season only, since some crops greatly exhaust the soil, which gives in consequence poorer returns later on, while others have not this effect. It has therefore been necessary to show the returns from poppy, wheat, barley, sugarcane, etc., and their subsequent rotations for four seasons, *i.e.*, for two years. No comparison has been drawn in these tables between potatoes and poppy, because in purely agricultural districts the cultivation of potatoes has only to be increased for their selling value to fall greatly in proportion; and as regards tobacco, it can only be grown with success in certain kinds of soil which are not commonly found in the Sewan sub-division.

The soil of Northern Behar is of two main distinctive kinds, called locally *Bangar* and *Bhat*. The former cannot be successfully cultivated without a great deal of irrigation, but under irrigation it gives, class for class, better returns than the other. The latter with cultivation retains its moisture in a measure and requires less irrigation. No poppy can succeed properly in any soil without irrigation, and the opium ryots have made departmentally about 4,000 masonry wells for the better cultivation of the poppy. These wells represent about Rs 5,00,000 of capital invested on account of poppy cultivation in the Sewan sub-division alone, while, besides these departmental wells, there are as many more in existence made privately either by ryots or landholders. There are different kinds of soil. I therefore drew a comparative statement, having consulted at least 500 ryots, and added to it of my own knowledge.

12174. You have your tables here?—Yes.

12175. Those tables which you have so carefully prepared, and which are of great value, will appear in the appendix, and will come before us when we come to make our report. You can perhaps give us now the general result?—On the very highest class, dry soils, in two years, ordinary rotation, a bigha of poppy would give Rs. 225-8 with its ordinary crop rotation. The same in mustard seed, etc., Rs. 105. The same in wheat, etc., Rs. 95-8. I may mention that sugarcane, if planted in such extra fine lands grows splendidly, but the "*goor*" will not form and the produce is dark, and can only be sold as the cheaper "*sira*," or treacle. At the very best with the succeeding crop of kodo it would realise Rs. 130, while occupying the land for four *fasls*, or two years. In good land for the two years the poppy and its rotations will give Rs. 150-5; the same in sugarcane Rs. 98, the same in wheat Rs. 63-8. The next quality of dry fair lands in two years will give Rs. 89-10, the same in barley and peas, etc., Rs. 62, the same in wheat, etc., Rs. 45. Wheat is excessively exhaustive, and it has to be followed generally by a fallow, or nothing will grow. On the other hand, the Bhat or moist lands that require less irrigation, poppy and its rotations in 2 years will give Rs. 209-8; the same in mustard Rs. 105; the same in wheat Rs. 89-8. The same remark applies to sugarcane, which would grow beautifully, but the produce is not good and would not fetch more than Rs. 130 at the most. Good land of the same sort gives Rs. 130 poppy, Rs. 78 sugarcane, and Rs. 69 wheat. Ordinary land gives with poppy and its rotations Rs. 89, the same in sugar cane Rs. 58-8, thesme in wheat Rs. 57-8. Poorland, poppy and its rotationsfor two years Rs. 63, the same in wheat, etc., Rs. 40-8, showing that there is a tremendous gain in the poppy.

12176. Are there any other matters that you wish to mention?—Then there is the cost of cultivation, a very important matter. A working household of six amongst the true agriculturists is sufficient to entirely cultivate from first to last one bigha of poppy, *i.e.*, 20 *kuthas* of land. The poppy cultivation last year in the Sewan sub-division amounted to bighas 38,696, and the number of ryots who received licenses to cultivate this amounted to 84,651. In this densely-populated district there are few households that do not contain three working hands at least. Consequently, roughly speaking, 10 *kuthas* of poppy could be easily cultivated by each household; but if, for argument's sake, the total cultivation of bighas 38,699 be equally divided, it gives about 9 *kuthas* per household or within their working capacity. However, as a fact, some households do more than they can themselves manage; and other less. Also, some of the cultivators are high-caste Hindus whose wives and daughters do not work in the fields, and the same remark applies to the upper class of Mahomedans, and in such cases the men of the household are supplemented by hired labour, which is always paid for in grain, excepting during the lancing and gathering, when in cash at the rate of twelve to fourteen hands for the rupee. Under the above circumstances, any statement of the cost of cultivation of crops in Sarun must be read more with a view to understanding their laboriousness than as a true guide as to what they cost the cultivators who, for the most part, do the work themselves, failing which they would be idling their time, as there is no local demand for their labour. Speaking roughly, about three-fourths of the poppy cultivation is done free of cost in Sarun by each household, and one quarter with an additional outlay of about from Rs. 5 to Rs. 8 a bigha, and exceptionally Rs. 10 a bigha. The men who engage in this labour are those who have fine lands, large yields, and generally fairly large holdings, with spare grain in their granaries. In sugarcane similarly the cultivation is mostly done with home labour, but a heavy deduction has to be made for the cost of pressing and boiling, which in the Sewan sub-division is paid for by deduction from the weight or value of the sugar made. If the sugarcane press, boiling pans, press bullocks, practised stoker, and workmen are all hired it comes to five annas in the rupee, one anna for each item, while there is an equivalent saving for as much as is home supplied. Lastly, soils differ greatly in Sarun, more so probably than anywhere else in India, because the very dry soil of the South Gangetic districts, the damp soil of Bengal, and a medium description all exist, adding to the difficulty of estimating the cost of cultivation. For instance, the first requires for poppy seven irrigations, the second none, and the third description two, three or four, as the case may be. With the foregoing explanation, the following statement will show what some crops would cost. If only hired labour was employed; poppy would cost per bigha in highly irrigated land Rs. 20-5, sugarcane in similar soil Rs 47-10. But then, to compare it properly, you would have to put in two poppy crops which would be Rs. 40-10 *plus* the cost of one rain crop, because sugarcane extends over three *fasils*.

12177. You take the cost of growing poppy per bigha at Rs. 20-5?—Yes.

12178. You say the outturn per bigha is Rs. 150?—Yes; Rs. 225-8-0 for two poppy crops *plus* a rain crop, that is, in the highly irrigated lands.

12179. Which would be the proper receipt to compare with this estimate of cost?—A poor man would use his own labour; he would never hire any. You may compare against it Form No. 1, the highest class.

12180. The cost of sugarcane is Rs. 47-10?—Yes.

12181. What do you take to be the value of the product?—If you compare it with the highest quality Rs. 120.

12182. Wheat costs Rs. 10-8, what is the receipt?—On the highest quality, and that is the only way to compare it, Rs. 41.

12183. The cost of potatoes is taken at Rs. 40?—I cannot compare it, because in the district there is no sale for potatoes. If the railway is handy, they will have a sale.

12184. You do not know what they would sell for in Patna?—I do not know. In any district the moment they get cheap it does not pay them.

*Mr. A. G. Tytler.*

6 Jan. 1894.

12185. So that it is the lowest paying crop?—Not the lowest; sometimes it is a very highly paying crop. If there is a blight, and there are few potatoes they sell high. Natives do not eat potatoes as a food; but they rather take it with what we call curry. They consider it a heating food, and they take a small amount. It is not an article of diet.

12186. Have you now given us the main points of your evidence?—Yes.

12187. (*Mr. Fanshawe.*) Will you kindly explain how the Khatadar is selected in your division?—For the last 20 years he has been elected on absolutely the most perfect elective system that I know of in India. I do not know that there is any other elective system so good.

12188. What is it?—The ryots used to come to me when they wanted a change of Khatadar, and file past myself and register their votes as to the man they wanted. The man whom the majority chose I selected. I found afterwards that this was a little hard, because they are all poor and busy men, and just then the rains are heavy: accordingly I said that if they would collect in the villages a Punchayaut, and meet together where there is nothing hidden, and if before the zilladar, or any responsible man they would have a written paper, with a list of the names of all the men who wished to serve, and if 5 or 6 representative men came with that list, I would dispense with the attendance of the rest. The man was thus selected by the majority of the votes in his village. I have a note upon the subject. I never permit any one to be a Khatadar who is any one's servant. They (the ryots) choose their Khatadar, and I ratify the choice if I consider him a good man. That is the only action I take. If I think he is dishonest, or has other influences, I do not accept him, and I choose another. If he is the servant of the zamindar, or the servant of the zamindar's gomashta, or if he has anything to do with an indigo factory, I do not accept him on the principle that a man cannot serve two masters. His interests might conflict, the man is absolutely an independent ryot, and chosen from the ryots and by the ryots.

12189. Is he generally able to read and write himself?—Generally, perhaps, he can stumble through some kind of Hindee document, but very often he cannot. Certainly he cannot keep the accounts; as a rule, the Patwari does that for him.

12190. I suppose the Patwari is paid for this work?—He pays the Patwari something.

12191. Is the Khatadar generally a cultivator himself? No man can be a Khatadar unless he does cultivate, and that to a considerable extent makes him more or less responsible for his actions.

12192. Can you tell us how he is paid for his work as a Khatadar?—He gets very little according to our view, but then in the district very little means a good deal to them. For instance, he gets Re. 1 per maund from the Government as a commission; and then the asamees bring in their opium in little earthen platters of different sizes, according to the amount which they have. The Government allows little wooden wedges made of the hardest wood to scrape out the opium. They are wooden, because if iron were used it would take a little of the earth off the pot, and then the opium would be adulterated and not pure. There is a little varnish of opium left, and that is the Khatadar's perquisite. He takes it and scrapes it with a little iron scraper, and what comes out of that is his. The men are very clever at it. There is a Departmental order that no more is to be left at the bottom of the platter than would make 4 chattacks per maund of opium.

12193. He has this perquisite and Re. 1 per maund; is that the whole of what he gets?—From Government. Then the cultivators allow him *kharcha*, or travelling allowance, or expense money. In my district, when I went there, it was high. I said long ago that it must be fairly assessed. It now ranges between 6 annas per bigha and 10 annas. It certainly is not more than 10.

12194. The Khatadar comes in to make a settlement on behalf of his cultivators?—That is so.

12195. In the account that has been put before us it is stated that he brings in with him a list of the cultivators who are willing to cultivate opium: is that the case in your sub-division?—Yes.

12196. We were told yesterday that in some cases the Khatadar does not really obtain the consent of the cultivators before he comes in, but has his list written up at the head-quarters of the division; is that within you experience, or not?—Certainly not; for this reason, that, as a rule, there are only certain lands fit for the poppy in the village, and those are owned by the same men. They have rights of occupancy, and the lands are not changed. There is very little tenancy at will. The men would desire to sow nothing but poppy in those fine lands, and consequently, as a rule, the same ryots go on over and over again.

12197. Do you know whether he actually consults them or not, before he comes in to make a settlement?—Most decidedly I should say so, because it is an accepted fact that they are mainly looking out for an advance. I have no personal knowledge that he talks it over with them; but I am sure he does.

12198. The first advance is made at the time of the engagement I understand; what check is exercised to see that each Khatadar obtains the full amount due to him?—In my district, and I suppose it is the same everywhere else, the opium godown is more or less a square with one gate, and the treasury is inside. The money is drawn, and arrangements are made for payment. Separate portions are assigned to sub-divisions under me, and according to the list which the gomashtas have already given me I withdraw the money from the treasury, and distribute the amounts to each Khatadar. The Khatadars cannot go out of the gate when they have the money, until they have come either before me or before my assistant, who is a gazetted officer, and being asked, "How much have you received, and how much are you going to sow? The Khatadar mentions both the items. Then there are certain papers. There is his own license, and then there are our books, which are in some respects a copy. These are initialled; the man says, "I received so much," and walks off. The gomashta actually makes the payment to the Khatadar; but some officer satisfies himself before he leaves the premises he admits that he has received the whole amount. I think the gomastha actually distributes it, because we have a great deal of work to do, and if we did not sub-divide it we should never get through it. No man can leave until he has first acknowledged the money to myself or my assistant. Sometimes the ryots are very ignorant and very stupid, and they may say Rs. 10 less or more by mistake, and in that case the bag is counted before myself. I only mention that to show how carefully it is done.

12199. I believe the weighment of the opium is carried out in April or May?—Roughly from the 1st of April.

12200. Is any payment made then?—The following day.

12201. Direct to the cultivator?—Not with us, unless he puts in a petition to say that he wishes the money paid there, and not at the village, in which case I have him paid before myself. It is generally paid to the Khatadar: that is our system, because he has been chosen by the ryots.

12202. At what time is the account finally settled?—That requires a slight explanation. We can only pay at what would be called in liquor "at proof," that is to say, at 70 consistence. Anything above 70 we only pay when we get the accounts back from the factory. The opium in going down dries a little, and on the way it goes up a little in consistence. The difference in value is made out in the opium godown and instead of Rs. 5 a seer the man may get on an average Rs. 5-10 on a seer.

12203. Then the account is finally settled when you get back the information from the factory?—It cannot be settled before.

12204. What month is that?—The papers begin to come back from the end of May throughout June. We are hard at work making them out all July. There are 85,000 ryots whose accounts have to be made up, and we get the thing finished, speaking roughly, during the first week in August. We then send for them and clear them off long before the new year's work begins.

12205. The balance is paid about August?—Roughly between the 7th and 15th of August.

12206. Is any date laid down in the standing orders?—No; it depends upon how we can manage to finish the accounts. We are only too desirous to do the work quickly.

12207. Is any balance allowed to remain over to the time when the settlement for the next year begins, in September or October?—It is absolutely against all orders, and I have never seen such an irregularity committed. There is a recent circular on the subject. I have one dated the 20th of April this year.

12208. Do you know the effect of it?—It is merely to say that they desire us to finish our adjustment accounts on the 31st of August each year punctually.

12209. You have a standing order that they must be finished by the 31st of August?—Yes; the new payments begin on the 30th September.

12210. Will you explain what the system is of granting licenses and receipts: in the first place, when the Khatadar comes to engage, what documents does he take away and what documents do the cultivators get?—The whole system has been altered during the last three months. There has been a new manual prepared. The present system in vogue is this, that he takes away a license—it is a very large paper now, with numerous heads The men's names are here, with different headings, showing all the payments made to each ryot, and the different valuations that are placed to his credit for opium leaves, passewa, and everything. At the end there is a line drawn showing the whole of his account.

12211. When does he take that?—From the first September when he comes in.

12212. When he comes to make the engagement?—Yes, and there is a corresponding paper which is called an acknowledgment, or an agreement, that he takes away. This also has the names of the ryots and the lands they engage to cultivate. They sign that, or put their mark to it, to show that they have received the money and entered into the engagement to sow.

12213. Does each cultivator have a separate agreement?—It is a big joint agreement. It was in that way some years ago. The men had not a separate license to grow poppy, and the only valid license was the one that the Khatadar took away. The Government, in order to legalize it, gave each man a license, and that is initialled by my assistant, and the Khatadar takes them all away. That was merely to legalize the growing of the poppy by each ryot. It was thought that it would be a convenient form to have his account also entered on it, but that is not the essential reason for the asamiwar license. I have the document here.

12214. That is the original acknowledgment given to each cultivator?— Yes, it is given to him as a license.

12215. What subsequent use is that put to? It has been said that there no details are entered of the amount of the crop or the money due?—It does not follow that they are ever filled in, I am sorry to say. All the details of the man's accounts are entered in these papers that I have described, which the Khatadar holds. We have duplicates of these in our office. It was subsequently an idea to fill in the man's accounts into his assamiwar document, but the men are so careless and ignorant about it. I have known thousands absolutely refuse to take them. They say, "What are we to do with them," and they ask the Khatadar to keep them in a lump together and to bring them in again. They cannot read; they rely entirely on the Khatadar. Some desire to have them written up, and then we are instructed by the Manual to have them written up. We are instructed to have them written up at the time of the weighments—filled up for that one entry; but, although we work 12 hours a day, you can easily realize the fact that with 85,000 of these accounts to be filled in, besides all our other work, we have not time to do it. They do not present them at the time, and we cannot delay a second, for the work is so pressing. There is no provision made in the Manual for filling it in in September. They wish it filled in at the weighment, but there are no instructions to have it filled in in August. I heard a witness say that the August accounts had not been filled in, but there is no provision made in the Manual for filling it in in August.

12216. When is the payment made for leaves and trash?—Hitherto it has always been made in August, but we have orders this year to pay on delivery.

12217. You have not done that until this year?—No, it was recommended by myself I think some years ago.

12218. If you give advances for wells, is there any understanding that the cultivator who takes those advances must continue to grow poppy until the advance is paid off?—There is no written law on the subject.

12219. There is an understanding?—There is an understanding. He says, "give me an advance for the better cultivation of my poppy fields."

12220. In that case you would be justified in saying, "You must go on growing poppy until the advance is paid off"?—We should be justified in saying it, and he would be the first to acknowledge that he had to do it, because it is repaid from the price of the opium.

12221. Over what period do the advances continue for the wells?— I think it is the better part of two years before it is repaid. It is in small instalments, so as to be light on them. It is for agricultural improvement really.

12222. Have you ever had to call on the zamindars to assist you in getting their cultivators to cultivate this crop?—Never in my life.

12223. It has been stated that it has been done in some instances, so that there may be a difference of practice?—I have heard so since I have been here.

12224. So far as you know it has never been done?—Absolutely.

12225. Is there any rule on the subject?—None whatever that I know of.

12226. One of the witnesses in giving his evidence asked, "Why is it necessary to give advances without interest for poppy cultivation"; will you answer that for us as an officer of the Department?—They are not absolutely necessary, but it adds to the ryot's profits, as he gets the money free of interest; otherwise he would have to borrow at a high interest.

12227. (*Sir James Lyall*) Yesterday the Reverend Prem Chand said that he was in the habit of talking very freely with the opium cultivators, and that he knew all their circumstances. He said that the mahajans will not advance to opium cultivators. I see that that contradicts your statement that the mahajans advance freely and readily on the poppy crop?—It is difficult in my district to get a mahajan, unless a ryot is well off, to advance to a man who is not a poppy cultivator.

12228. Do you think there is anything peculiar in the circumstances of Gya?—I have never been there, but I should not say so.

12229. (*Mr. Haridas Veharidas.*) Does the Khatadar receive all these licenses for each cultivator?—Yes.

12230. And he distributes them to the cultivator?—Yes; we see through our zilladars, to the best of our ability, that they have been distributed.

12231. Do they go and inspect?—Yes; in every village; their instructions are to see that they have been distributed, but as I said many of the cultivators will not take them.

12232. As the advances are made to the Khatadar, the balances are also given to the Khatadar, and he is responsible for distributing them to the cultivators?—Yes, and every ryot who has a complaint comes straight to me if he does not get all that he ought to get.

12233. The Commission has learnt in Calcutta that from head-quarters an estimate is sent for the new year as to what quantity of opium they require; do you receive anything of that kind, and from that do you issue instructions, saying that so much land should be cultivated, and that so much opium is wanted for the next year?— No; I have received no such intimation, except one year, 1888-89, when I was told summarily to reduce my cultivation ten per cent. The former year I had 44,178 bighas, and when I reduced it to 39,748 (which is not exactly ten per cent. reduction, but about it) the ryots begged me not to reduce it. I believe at the time that I wrote to the Opium Agent about it, but it was disallowed, and it was said that the orders must be carried out peremptorily; upon which the ryots came to me privately, as they know me very well, asking if they might not sow it all without advances. I said I hoped they would not do so; otherwise, they would get me into trouble, as well as themselves. Then I had drums beaten in the villages to say that they must not do it. Notwithstanding all precaution they sowed 1,500 bighas out of it, which I reported to the Opium Agent, who said that as it had not been done in bad faith he did not wish to take any notice of it and prosecute them.

12234. You do not regulate the cultivation of the poppy according to the demand?— My district is so thickly populated, and there are only certain lands fit for poppy, so that there is no room for an increase; they never increase more than a little. The year's measurements do exceed each year's engagements, but the amount is not large. There is a slight increase in the measurements every year. In the "Notes on the Supply of Opium" page 3, the rates at which these advances are given are for irrigated lands Rs. 5, and for non-irrigated lands Rs. 4. I work cheaper. I give Rs. 4 for first advance and Rs. 3 for second advance.

12235. What is the nature of non-irrigated lands? I thought the opium was an irrigated crop?—There is a small portion in my district, chiefly to the north of the river, where the lands are never irrigated. They retain their own moisture.

12236. Without being irrigated does the opium grow?—Yes; as it costs less to cultivate the advance is less in my district where irrigation is not so frequently repeated as in South Gangetic districts.

*Mr. A. G. Tytler.*

6 Jan. 1894.

12237. Without any well irrigation?—Yes.

12238. (*Mr. Wilson.*) We had a witness yesterday who put the profits of opium cultivation at Rs. 150: do you get as nigh as that?—I must refer to these statements, which I have made with the greatest care. The seasons vary. If there is a failure of crops, partial or total, the profits are very small; if it is a good year they are more fortunate; the last good year we had was four or five years ago. When I was trying to make these tables for the Commission I asked in the villages as I walked through. One man took me to his field and said that four years ago from 1¼ cottas he weighed off at my godown as 30 seers and 5 chittaks of opium of the highest quality.

12239. What would that be worth?—Roughly 18 seers a bigha, that is, about Rs. 90. Then there is the seed, which is a most important thing, but which is left out of so many accounts: about Rs. 110 altogether.

12240. You do not get as high as Rs. 150 profit. I ask again if you get as high as that?—Certainly not, it is impossible.

12241. A witness told us in Calcutta that it would pay to cultivate poppy for its seed, and the valuable manure it produces without reference to the opium?—It would not certainly, in my district; but there is one thing to be added, the ryots often in conversation say that where no hired labour has to come in, the price of the seed pays for the cultivation of the crop.

12242. You do not know any case in which it would really pay to cultivate without reference to the opium?—I do not.

12243. Am I to understand that the poppy cultivation would pay if there were no opium at all? We have been told that it was possible for the seed to amount to Rs. 37 per bigha?—I should say that the seed cannot possibly be more than Rs. 15 per bigha.

12244. You think that was all a mistake?—Few people are so well up in the matter as I am, as I have passed all my life in it: probably it was a mistake.

12245. I am anxious that we should get it right?—I should say it was a mistake.

12246. It was the Opium Agent of this division who told us so?—The Opium Agent has been a Commissioner, and has only lately come.

12247. Have you the Behar Opium Manual at hand?—I have a portion of it.

12248. Will you look at page 39, paragraph 169, "All Khatadars should be made to understand their position as paid agents of Government, their remuneration being the commission on the yield of their licenses and "*khurchun*" or scrapings from the cultivators' pots. They should be held responsible, therefore, for the engagements of suitable lands, for the progress of the work of distributing advances to cultivators, who should be trustworthy men, and for the proper cultivation of the lands within their licenses. Sub-Deputy Agents and Assistants in independent charge should exercise their discretion in punishing lazy and inefficient Khatadars by withholding their "*khurchun*" and commission, or by removing them from their posts, if necessary;" and it then goes on, "The appointment and dismissal of *Khatadars* will invariably be under the written authority of the officer in charge?—Quite so.

12249. Is that quite consistent with their being representatives of the cultivator?—It is consistent. They are the representatives of the cultivators so long as they do their work. I could not have a Khatadar who would do nothing; he has to help my men, to show them the lands, and when they go to measure he must go with them to name the people. If he refuses to do that, how can I do my work? I could not retain him.

12250. I only want to draw your attention to the fact that he is to be regarded as the paid agent of the Government more than of the cultivators?—I see it noted here: he is really to be regarded as the mutual agent of both. I had not read this section before.

12251. Will you refer to paragraph 108 of the same book, "It is usual in cases where advances are given for improving the means of irrigation in the village to stipulate for a certain increase in the cultivation of poppy?"—Yes.

12252. I think in your statement you show that well advances are solely for poppy?—Not at all. They are primarily for poppy, but they are used for all their other crops.

12253. Will you refer to your own statement?—I may not have used the word primarily, but I can explain it.

12254. You say that these wells represent about Rs. 5,00,000 of capital invested on account of poppy cultivation?—Because if the poppy had not been there they would not have been made.

12255. Will you look at page 120 of the Appendix of the same volume. You will see there a form of which I will read a translation, headed "Behar Opium Agency Agreement, Security Form (Well advances)," and it says, paragraph 4, "I also agree that if I do not improve the poppy and do not sink a well, the two objects for which I take this loan, according to agreement, I will return the loan when called upon to do so with interest at any rate that may be fixed by the Sub-Deputy Agent without any objection on my part or that of my heirs, and if I fail to repay the loan the Sub-Deputy Agent will have the power to realize it from me or my heirs and inheritors, and so long as the loan remains unpaid to the full amount of capital and interest thereon, the said Agent will have the right to impose any fine that he may please, and realize the same together with the capital and interest by any means, and I or my heirs or inheritors will have no objection to the same or to the paying of interest"?—That is quite correct. This has come into force this year; I have never had one of these agreements yet in use.

12256. Did you notice from what I have read that he has to pay interest at any rate that may be fixed?—I heard it. I am ashamed to say I have not read this statement myself; I have not had occasion to use it.

12257. You also hear that the Sub-Agent will have the right to impose any fine he may please, and to recover it by any means?—I heard that.

12258. Do you think that is a fair power to put into the hands of anybody?—I do not.

12259. Did you ever hear any case, in any civilized country, of such a power being put into the hands of any one?—I do not think it is a right thing. I think the way in which we have done it hitherto is quite right. I may add one thing. This Manual has only just come out; it has only just come into use. The faults in it that are being found practically day by day are being corrected, and no doubt that will be corrected.

12260. May I ask if this is the correct title "The Opium Manual, Part II, District Procedure for the Guidance of the Behar Opium Agency, Published under the authority of the Board of Revenue, Lower Provinces, Calcutta, Printed at the Bengal Secretariat Press, 1892"?—Yes.

12261. And the Preface states that it is a revised edition intended for the use of officers in the Behar Agency only, and that it contains the rules and forms relating to district procedure?—Yes.

12262. And is the agreement that has been read the form provided for well advances?—It is so, but in my case it has not come into use yet.

12263. (*Chairman.*) You admit that it is the form prescribed?—Yes.

12264. (*Mr. Wilson.*) Is the Preface dated from the Board of Revenue, Lower Provinces, 29th of July 1892, signed by T. Inglis, Officiating Secretary?—Yes.

12265. Will you now look at page 147, while I read a translation of Security Bond.

## BEHAR OPIUM AGENCY.

### SECURITY BOND.

*Khatadar* *Number* *Mouza*
*Pergunah* *in concern* *Zilla*

I according to my own will and pleasure give in security the property of Khatadar or Asamis mentioned in of Mouza Pergunah and hereby agree that if for failure of crop for attachment or produce or for the death of cultivator or for the absconding of the cultivator, or for the reason of defective cultivation or abuse of advance money or for the disappearance of produce or for any other reason the payment to the sircar for the year A.D. fall due, in that case, if I, Khatadar, be not able to make the Asamis repay at once the advance money I will from my own property repay the same. But if I fail to do it, the Sub Deputy Agent will have the right according to Section 16 of Act 13 of 1857 (C.E.) to realize the amount by the amount disposing of my own property. In this, I, or my heirs or inheritors or the Asamies for whom I stand responsible will have no objection, for which I sign this bond that it may come to use when required.

*Date* *month* *year 189*

12265A. Is that a correct translation?—Yes.

12266. Did I understand you to say that the new agreement began on the 1st September?—Yes.

12267. Would it be proper to begin them earlier?—Each year closes at the end of August.

12268. Will you look at paragraph 154, "It should be very carefully explained to every khatadar that he should engage strictly with reference to the capability of his village, and that should he or any of his cultivators sow less than the area engaged for, each defaulting ryot would be liable to punishment under section 10 of the same Act." What is the punishment in that case?—Three times the amount of the advance. If he has taken R1 he is fined R3.

12269. Is it lawful under any circumstances to pull up the crops?—Certainly not; because he has done an act which is not correct, and he can be fined according to the law. You do not take upon yourself to put him right.

12270. Do you think that pulling up the crops by an officer of the Opium Department is ever practised?—Not to my knowledge.

12271. It would be quite illegal?—As regards legality I do not know.

12272. There is no provision in this book for any such punishment?—No; I think not.

12273. (*Chairman.*) Is it within your knowledge that such a thing has ever been done?—No.

12274. (*Mr. Wilson.*) Do you keep a list of dismissed Khatadars?—I do not, because I know all my men It would be a useful thing, and I ought to keep it for my successor.

12275. You know that it is prescribed in the book?—I know that it is.

12276. How many have you dismissed lately?—Very few have been dismissed.

12277. For what kind of offences would it be?—If he misappropriated some of the ryots' money he would be a man not fit to give money to, or any act of that kind which takes from his character. He must essentially be an honest man, because he takes away the bag and has the whole of the money.

12278. What do you say was the rate of payment that they might fairly charge as an allowance? How much do the ryots give them?—In my district I have reduced it to what I thought fair, and it ranges between 6 and 10 annas per bigha, according to the wish of the ryots. They themselves reduce it in this way: the Khatadar asks, say, for Rs. 10, another man of equally good character talks to them, and says, "I will do it for Rs. 8 if you will let me," and so they reduce it amongst themselves.

12279. Are you at liberty to vary it?—Not at all. I merely use my personal influence to do what I think is fair,—to help the poor, that is the main object.

12280. You give the average annual payment for opium during the past 10 years as Rs. 11,72,593, or about 40,000 bighas?—Yes.

12281. That gives an average of 29 per bigha?—I have not worked it out, but you must add to that the value of the seed, which is one-fifth of this amount.

12282. This is the whole of the money paid by the Opium Agency on an average during those 10 years?—Yes.

12283. Will you refer to your tables and tell me if it quite agrees, and whether you have not got the average produce in every case, except one, much above that?—No; there are different kinds of soil. Suppose there is one bigha producing 16 seers, there may be three more that produce 9. That will make 25, which would come to $6\frac{1}{4}$ per bigha if you want a general average. The highest quality of soil here is not a thing generally found, but such soils exist.

12284. This is the average on the first page?—Yes; the average payment.

12285. You have given the value of the outturn in these tables and some of them are very much above Rs. 29?—Very much.

12286. Which of them are so much below the Rs. 29 as to restore the average?—I cannot say, because the average would be made in addition to these statements of fields where the crop has failed, where nothing has been produced. When you have 40,000 bighas to deal with, all the lands do not succeed.

12287. (*Chairman.*) You have not given the areas of the different qualities of land?—That I could not do.

12288. (*Mr. Wilson.*) In the tables you have given us there are no examples of such low rates as would reduce the average to what you have stated on the first page?—Because there are no lands which will produce less than my lowest estimate, 3 seers, unless some calamity happens.

12289. (*Chairman.*) Is the crop subject to frequent failure?—Not frequent, but failures do occur.

12290. Then the best land might not give 3 seers?—Yes; that is the real reason.

12291. (*Mr. Wilson.*) I do not think that in your statement you have alluded to failures being so frequent as to pull down the average materially?—The averages have fallen. This Commission has come at a time when the Opium Department shows up very badly. In 1884 the amount was 12 lakhs; the next year Rs. 13,10,000; the next year Rs. 15,09,000; the next Rs. 13,10,000; the next Rs. 15,19,000. Then we had four bad years. This year it is Rs. 11,96,000. It is these bad years that have pulled down the average.

12292. Looking at the tables you have put before us, do not the later pages convey an impression as to the profitable character of opium cultivation which is not borne out by the fact that the total payment from the department is only Rs. 29 on an average?—To one not acquainted with agriculture. The same liability exists with all the other crops. Wheat, for instance, gets rust, and then the production is immediately lessened. I have seen the wheat not worth Rs. 5 per bigha.

12293. (*Mr. Wilson.*) Will you explain to me how or why it is that when you give us opium in the second year in some instances it is at half the price of opium in the first year?—Because I have begun with all these crops as following a fallow as giving the best; then when these crops have been in the ground the next year the cultivation is called "jurri." They do not follow the fallow; a fallow enriches and restores fertility.

12294. We have it in evidence that the poppy does not pay so well in the first year, but that it pays better in the second, and still better in the third, and still better in the fourth. Your tables appear to be at variance with that, and I thought you might be able to reconcile it?—I can reconcile that. It is true that when you take up new land it does not pay so well the first year, but these are old established lands. I have presumed in these tables that it first follows a fallow, and the yield is good. The rotation shows how it goes down until you have another fallow, and then it goes up.

12295. You say that the statement that it improves in the first year, that in the second it is better, and the third better, and the fourth still better, relates to the cultivation of new land?—Yes, in new land it is not so good the first year, because it is not highly manured.

12296. The tables you have given relate to old cultivation?—All my cultivation is old.

12297. In these tables you do not take credit for the trash: is there not a small sum paid for trash?—I could not arrive at the figures. I was away in the districts working the whole day long.

12298. There is a small allowance for trash?—Yes.

12299. A witness said yesterday that he did not believe that the people were always paid for leaf and trash?—I see everything paid before me. Whether other officers are not so careful I cannot say.

12300. You say that the zamindar has to pay the Government in four instalments of Rs. 62-8?—Those are not equal instalments. I am not a Revenue officer. I divided the amount into those sums because I thought they would probably be approximately equal.

12301. As a matter of fact they are not equal?—I do not know. It is not my work.

12302 You have told us that the commission paid to the Khatadar is Re. 1 per maund?—It is.

12303. Is the measurement of the land managed by a pole of a certain length?—Yes.

12304. You have been asked about balances. There are balances left at the end of the financial year?—There are scarcely ever any with me.

12305. But there would be in some cases?—Last year was a disastrous year.

12306. With regard to 1890-91 you state that there were balances of Rs. 55,000. Does that relate to the same balance that Mr. Fanshawe was asking you about?—I suppose so. The meaning is that in some of the districts the poppy failed.

12307. I understood you to say that there was no balance; I notice here that there is a balance; I want to know how it is arrived at?—Occasionally in Districts there are outstanding balances if the crop has not succeeded. If the ryot has no poppy crop the advances received are called outstanding advances.

*Mr. A. G. Tytler.*

6 Jan. 1894.

12308. You have been more fortunate in your district; that is the difference?—That is the difference, I suppose.

12309. Are you anywhere near Monghyr?—No. I am on the north-west frontier of Bengal.

12310. Do you know anything about a riot that took place there in 1891?—No.

12311. Have you had a riot in your district?— This year in August, but it was not about opium.

12312. About cow-killing?—Yes.

12313. You mentioned in your statement the large amount of money that Government has advanced for the sinking of wells. It is understood that that is not a gift, but that it is repaid?—Yes, without interest.

12314. (*Mr. Fanshawe.*) With regard to Mr. Wilson's question about balances; those, I understand, are balances due to the Government from the cultivator?—Yes.

12315. The question I asked had reference to what balances were due to the cultivators in settling their accounts?— Yes, that is quite another matter.

12316. (*Chairman.*) In the discharge of your duties you have to travel about—have you not, through your district a great deal?— Yes, I go, roughly, through 15 or 20 villages a day.

12317. You spend a large portion of the year on tour?—4 months.

12318. In that way, and at that time, indeed at all times, you have come very widely into contact with the ryots who are engaged in the cultivation of the poppy?— I am pretty well all day amongst them.

12319. You are well acquainted with their general views and feelings?—I am perfectly confident I am. I do not think any one can mix with them more than I do in my work.

12320. Do you confidently believe that if the cultivation of poppy in this district were prohibited such prohibition would be disapproved by the people?—In my own district, I cannot realise the result; in the majority of cases, I think it would be financial ruin

12321. As regards the opinion of the people, can you speak with confidence?— I have asked them. I have tried to explain it to them. I did not say it to too many of them, because they would get alarmed. They said they did not know what they would do if it was stopped.

12322. So far as you have had opportunities of judging of their views, they would greatly regret the prohibition of the cultivation of the poppy?— I am confident of it.

12323. Are you acquainted with the report of the Commission appointed by the Government of India to enquire into the working of the Opium Department which reported in 1883?— Yes.

12324. Have you read that report?— Years ago; not since.

12325. Reference is made in this report to certain defects in the administration of the department, more particularly with regard to the lower grades of native officials employed. It is suggested that it may frequently happen that they receive gratifications from the ryots; are you acquainted with anything of the kind?— I am sure that they do, but how they receive it and at what rate I cannot say. I have always done my best to unravel any complaint made to me, but I do not consider it consistent with my position to try and ferret out things unless people complain.

12326. Can you suggest a remedy for this state of things. Do you know what was recommended in the report?— I think an increased salary.

12327. What do you say to that?— I should say it would be a capital thing. It would give them more self-respect, and I think they would be more chary of risking their appointments by committing any irregularity.

12328. The report alludes to the repayment of advances by cultivators: do you consider that sufficient allowance is made in the event of a failure of the crops—a sufficient time to return?—Of course, it is my own inclination to be generous, but one has to think of the general tax-payer. These men have taken their money from the Government and the general tax-payer should not be the loser. They ought to pay it as soon as they fairly can. It is never collected from them until the other harvests comes in because, as a matter of fact, they never have money to pay.

12329. Do you agree with the recommendation of the Commission that the principle of considering the paying capacity of the cultivator, and not the extent to which his crop has failed from circumstances beyond his control, is an unjust principle?—I do not think that it is right, because he would get slack in his work, and the tax-payer would be paying for his slackness.

12330. Have you any other suggestions to make for improving the work of the Department with which you are so familiar?—I have not. I must confess I should like to see a little more given for the opium.

12331. You would recommend that better prices should be given for the opium?—Yes; it is infinitely more paying than any other crop even now, but it is risky—the hail destroys it, and it is liable to blight.

12332. Do you think if a better price were paid for the opium, the advantage would permanently remain with the ryot, and would not ultimately go to the zamindar or land owner?—I think not, because the majority of men in my district have rights of occupancy. There are a certain number of tenants-at-will, but the number is comparatively small in Sarun.

12333. In your district the majority are secured against increased demands for rent by the enjoyment of rights of occupancy?— Yes.

12334. To conclude, you would tell us generally that you believe the opium crops is one to which the people of this district attach great importance, and which they would be sorry if they were no longer permitted to cultivate?—Certainly, as regards Sarun.

12335. (*Mr. Pease.*) May I ask whether any of your sub-agents, gomashtas, or others, make requisitions upon the ryots for food for themselves and their horses?—They are not allowed. It is my constant habit to explain to my ryots that they are to give nothing, even if it is asked for. I explain to them that the men are paid by the Government and receive emoluments of different kinds for their sustenance, and that they are not sent there to harry the natives in any way.

12336. I asked whether you know that that has been the practice?—If you stay long enough in India you will know how it is with the subordinates of any establishment: it is not the case of opium merely. Travelling in the country you may fairly well say that they pay nothing for their food. I do not mean the zilladar, who is there always; but when the gomashta is passing through, probably the Khatadar or the asamis will give him some grain.

12337. (*Mr. Wilson.*) Is it the fact that the first grade zilladars are paid Rs. 7; second class Rs. 6; and the third class Rs. 5 a month?—Yes, and burkundazes Rs. 4; you must necessarily attach three or four to each gomashta, because he has no means of sending the senior officer's communications to his subordinates unless he has people to run with messages.

12338. They are messengers?— And they themselves ultimately become zilladars. When there is anything to be done in a zillah, if the zilladar wants assistance in measuring, one of these men is deputed to help him. In that way he learns the work, and when a vacancy occurs, if he is a good man, he is put in.

12339. Are all these men engaged the whole of their time?—Yes, in my district always engaged.

12340. Are they at liberty to undertake other occupations?—Certainly not.

The witness withdrew.

*Mr. T. R. Filgate.*

Mr. T. R. FILGATE called in and examined.

12341. (*Chairman.*) I believe you came to India in 1876?—Yes.

12342. You are Manager of the Burhowlie Indigo Factory in Chupra, and General Manager in India for the Bengal Indigo Manufactory Company, Ld., of Manchester?—Yes.

12343. You have been an indigo planter in Behar for the last seventeen years?—Yes.

12344. For the last nine years you have been Manager of the Shapur Mircha Indigo concern in Tirhoot?—Yes.

12345. In your position have you come in contact

largely with the ryots?—In my own particular district and my particular factory certainly.

12346. What do you say as to the disposition of the ryots to enter into engagements with the Opium Department to grow opium, receiving, as they do, at the commencement of the engagement an advance?—They are most favourably disposed to it. The ryots apply for advances of their own accord, and are always ready to take the Government advance, and, as far as my own personal experience goes, a ryot who grows poppy pays most of the rent, if not all, from his profits from his opium lands. Government make advances on the small bigha, whereas a ryot pays his rent on the pergunnah bigha which varies from 5½-hath to an 8-hath bigha. In the Shapur Mircha Dehat from 1 to 2 annas of the Dehat area is under poppy. The Government advance is Rs. 3 per bigha in light lands, and Rs. 6 in the banghur lands; the advance is made in Bhadon (August—September). The crop is sown in Kartik (October—November), but can be sown as late as December 15th. The produce is collected in Magh (January-February). The ryots dry and turn it over several times, and finally it is weighed out in Bysack (April). A ryot grows from $\frac{1}{16}$ to $\frac{1}{4}$ of his holding in poppy. Light lands give from 4-7 seers per bigha: Banghur lands 10-15. The ryot receives Rs 5 per seer per first quality; at the time of weighments he receives $\frac{3}{4}$ of the price, and in Bhadon his account is made up, when he receives the balance as well as his new advance. The seed comes from Telpa in the Chupra district. The ryot sows at the rate of 2½ seers of seed per bigha. In addition to the opium weighed out to Government the seed is sold for oil and used by the ryots for lighting and culinary purposes. In some lands for which the ryot receives an advance the poppy does not do well. Government always takes back the advance made. Poppy grown in Banghur lands on irrigation pays much better than in light lands, and the ryots are very keen to take advances. A ryot prefers a Government advance to one from his mahajan; as to the latter he has to pay high, if not exorbitant, interest, whereas in the other his interest charges are *nil*. A ryot can get a Bhadoi crop, then poppy, and in many cases indigo, within the year from the same land. Have never known of a case where a ryot takes an advance and then refuses to grow poppy. I don't think tobacco could replace poppy. This year, for instance, there is some 40 or 50 per cent. more cultivation under tobacco than last year, and there will be a fall in price, as a good deal of last year's crop is still unsold. Tirhoot-grown tobacco is unsuitable for Hamburg and Amsterdam. As a rule opium is grown in the best lands. If ryots are not disturbed and unsettled by unscrupulous agitators, they are perfectly satisfied and contented. Petty Mooktars stir up a lot of bad feeling between ryots and their landlords for their own ends. The ryots know their rights thoroughly and would not grow poppy under compulsion. If the cultivation of poppy was to be abolished, and the advances called in, undoubtedly it would be a very great hardship on the ryots in Behar. Were Government to allow free trade in opium in a very short space of time, the Behar indigo planter of to-day would be able to retire to his native country. The Tirhoot Koeri is an excellent cultivator and has very little to learn from our best agricultural chemists and tills his land every bit as well if not better than many a home farmer,—certainly better than most peasant proprietors in Brittany and Normandy.

12347. Have you any observations to make with reference to the use of opium?—Opium is used largely in the villages as medicine. It is looked upon by the natives as one of the most valuable drugs they have. I have met with occasional cases of confirmed opium-eaters; have never noticed that they were less robust or less capable of work than non-opium-eaters. I have known a case in which a Sub-Registrar was an opium-eater I have observed that after he had his dose was quite a different man and perfectly clear-headed. I have observed that a man who takes toddy or ganja to excess is a drunkard in every sense of the word. An opium-eater is not.

12348. Have you any thing to tell us with reference to the feeling of the population of this country in contemplation of any serious change in the present regulations affecting the production or consumption of opium?—Radical changes may or may not be undertaken in the old country, but they are distinctly dangerous in India. Western ideas should be introduced very gradually, and with the greatest caution, and undoubtedly the members of the Anti-opium party would pause did they for a moment realize that the outcome of their action may be instrumental in applying the spark to the mine that every deep-thinking man in this country knows to exist, and should the horrors of 1857 be repeated, which God forbid, how they would reproach themselves.

12349. You come here in a position which makes you entirely independent of Governmental influence?—Certainly.

12350. So far as your personal interests are concerned as an indigo planter, how would they be affected by the withdrawal of the Government from the cultivation of opium?—They would be seriously affected financially.

12351. How would indigo planters be affected by the withdrawal of the Government from the manufacture of opium and dealings with the cultivators in the purchase of opium if free trade were allowed, how would your interests be affected?—As indigo planters we should undoubtedly benefit by it.

12352. The way would be opened to you to enter into the trade?—It would be open to us to deal in purchasing and growing poppy.

12353. Therefore you come here as an entirely independent witness in giving evidence in support of the existing system?—Certainly.

12354. Do you suppose that there are any serious abuses in the management of what you call the Bengal monopoly system?—As far as my own experience goes, none whatever.

12355. You know nothing of any acts of peculation or oppression on the part of the minor officials towards the ryots?—No.

12356. Do you think that if such practices extensively prevailed you would have heard of them?—I should be bound to have heard of them, I think, if they had prevailed. Of course, I am speaking as to my own particular district and my portion of the district.

12357. (*Mr. Wilson.*) Mr. Forbes gave as a calculation as to the cost of ploughing, in which four ploughings were to be done at 2 annas: I did not understand how it could be so low a figure?—The cost of ploughing for cultivation we calculate at 8 annas per bigha.* A plough receives 2 annas per day, but really the man only works for about three hours in the morning. He ploughs a quarter of a bigha twice: that is, it takes four ploughs to plough a bigha. Eight annas is the actual cost. It is not for a whole day; we pay 2 annas for a plough, and that is for a quarter of a bigha.

12358. It seems a little complicated, but you say six ploughings would cost Rs. 3?—Yes, for ploughing a bigha.

12359. To have a bigha ploughed six times would cost Rs. 3?—Yes.

12360. You say that Government always takes back the advance made; what do you mean by that?—When a ryot has had an opium advance, and his land is not suitable for opium or does not grow well, or if the crop has failed, and he wishes to return the advance, it is taken back if he does not wish to continue growing opium.

12361. The advance is settled at the time he receives payment for the opium, is it not?—He gets his advance, but if his crop does not cover the amount of the advance, it is taken back. He is not compelled to keep on his advance; if he does not wish to grow opium of his own accord he can relinquish the cultivation of it.

12362. Did you hear me read the translation of an agreement in which the Khatadar undertakes to pay if the crop fails or if the man dies?—Certainly, but I am speaking of the ryot, not of the Khatadar, but of my own ryots through their Khatadar.

12363. Supposing a ryot gets a license to cultivate, and he receives an advance, and neglects to cultivate, what happens?—In my own personal experience in my own particular portion of the district, I have never known a case where a ryot has received a Government advance and has refused to cultivate.

12364. If the crop failed?—If the crop fails, and he has no opium, he returns his advance. When the new advances are made, he goes in to settle his accounts (or it is done through the Khatadar) and his advance is returned.

(*Mr. Fanshawe.*) He has not to keep up a running advance.

12365. (*Mr. Wilson.*) The Government takes back the advance?—Of course, anybody who lends money tries to get it back.

12366. (*Mr. Fanshawe.*) You mean that the man is not forced to go on cultivating?—Yes.

* NOTE BY WITNESS:—"An indigo planter always pays 8 annas a bigha for ploughing a field east and west and north and south. We don't consider only one cross a ploughing. Six ploughings would mean six east and west and six north and south.]

*Mr. T. R. Filgate.*

6 Jan. 1894.

12367. (*Mr. Wilson.*) If the ryot was prohibited from growing any more poppy, of course the present year's proceedings would be finished up, and after that there would be no more advances; therefore there would not be anything called in?—The men now receive their advances, and they pay their rents at the time of the advance. They would find themselves in great difficulties.

12368. You do not mean that the advances are called in, but that no more advances are given out?—Yes.

12369. (*Mr. Fanshawe.*) Is it the custom for indigo planters to make advances for indigo growing?—In some cases under different systems advances are made.

12370. It is the custom in some parts of Behar?—Yes.

The witness withdrew.

*Babu Dirjpal.*

Babu DIRJPAL called in and examined.

12371. (*Chairman.*) I believe you are a zamindar from the district of Gya?—Yes.

12372. Is opium extensively consumed in the province of Behar?—It is not consumed largely, but in large cities it is.

12373. It has been proposed that the growth of the poppy and the manufacture and sale of opium should be prohibited, and that the use of opium should be prohibited in British India except for medical purposes: what do you say to that?—The growth of the poppy and the manufacture and sale of opium should not be prohibited in British India. It will cause a palpable diminution of the revenue without bringing about a corresponding good. Its prohibition will be an unmitigated evil, and will cause much bodily pain and suffering to the very class for whose benefit it is going to be prohibited. It will, besides, put them to extra expense, and thus render a country already so poor still poorer and more wretched in its condition. Any prohibitive measure will be very unpopular, and will never be supported by any man who has the good of India at heart.

12374. Assuming that the manufacture of opium by Government continues, and that the use of opium is not prohibited, do you consider that any changes are desirable in the existing arrangements?—In my humble opinion, considering the question in all its phases, no change is needed in the existing arrangements for regulating and restricting the opium traffic in Bengal. Perhaps it might be a question to consider whether it will or will not be better, from the Government as well as the public point of view, to raise the price of opium both at the time the Government purchases, and also at the time that the Government sells. It will increase the revenue, will be a great help to the cultivator, and will also be a surer check to the immoderate consumer.

12375. In the district of Gya, in which you are an extensive land-owner, what are the advantages to the ryot from the cultivation of the poppy under the system of Government purchase and advance?—In the district of Gya poppy is cultivated in almost every village. The cultivator gives his best attention and the greatest amount of his labour to the poppy. He sets apart his best plot for this crop, and the landlord charges very high rent for it. This crop is of the greatest service to the landlord as well as the tenant, and it is of great importance to both. It is by the help of this crop that the tenant pays his rent, and thus has the whole of his paddy left to himself for the support of his family, and it is from this income that the landlord is able to pay his Government revenue so punctually. The time for the payment of the advance (Dadni), the sale of opium to the Government (Mal Tol), and the last settlement of account between the Government and the cultivator (Farkhati) are so well arranged that they fall exactly a few days before the dates fixed for the payment of the Government revenue. It thus renders great help. If the agriculture of poppy be prohibited, many families of the tenants would starve, and the estates of many a zemindar would be sold for arrears of the Government revenue.

12376. Speaking on behalf of the land-owners, whom you specially represent, how would they regard the prohibition of the growth of poppy and the manufacture and sale of opium?—The land-holders as a class would strongly oppose the prohibition of the growth of the poppy and the manufacture and sale of opium in British India.

12377. (*Sir James Lyall.*) How many villages do you own?—Three hundred.

12378. Do you live on your own estate?—Yes, and manage my own affairs.

12379. Do many of your tenants cultivate poppy?—The whole zemindari; almost every ryot.

12380. Some witnesses have come before us and told us that the tenants generally are unwilling to cultivate poppy, and that they cultivate it under some compulsion or improper pressure by officials of the Opium Agent, or by some Commissioner or zamindar: is that true?—I never heard of such a thing; it never happened in my zamindari.

12381. What makes these witnesses come forward and say that there is a general unwillingness?—I cannot understand why these witnesses can have made such a statement. It never happened in my zamindari. No opium official has tyrannised over the ryots.

12382. Do you think they could stop a ryot from ceasing to cultivate by threatening him, or in any other way?—No.

12383. (*Mr. Wilson.*) Do the tenants all know that they are free to cultivate or not to cultivate?—They pay their rent in money, and they can do as they like. They can cultivate any crop.

12384. Do they all know that?—All my ryots, as far as I know, know that there is such a rule, and I have taken pains to explain it to them.

12385. Do they all understand that?—As far as I know all the ryots know that they are at perfect liberty to cultivate whatever crop they choose.

12386. Why did you take the trouble to explain it to the ryots if they all knew it?—Some ryots may not know it. I considered it my duty to explain it to the ryots.

12387. Are the Shias more or less connected with the Lucknow people?—These men who eat opium in Gya are companions or servants of people who live in Lucknow.

12388. Do you mean the old court of Lucknow?—Not specially connected with the court-people.

12389. How is the consumption of opium looked upon by the higher classes of Hindus?—They do not consider it a good habit.

12390. Do they consider it respectable?—They do not.

12391. Is it the case that people who can afford a large quantity of milk and ghi do not suffer much from opium?—Yes.

12392. And that poor people who cannot afford it suffer a good deal?—Yes, the weak people who cannot afford it always suffer.

(*Mr. Fanshawe.*) The witness added: "If they use it in excess."

12393. (*Mr. Pease.*) Are you aware that by far the greater part of the opium is sold by auction, and that therefore the Government cannot fix the price; and is your recommendation that the retail price should be increased?—I have heard that Government receives nothing less than Rs. 16 per seer.

12394. You say that the price of opium ought to be raised?—Yes, I speak of excise opium.

12395. (*Mr. Wilson.*) May I ask what word the witness used when he said "in excess"?

(*The Translator.*) The word "Ziyadah."

The witness withdrew.

*Mr. Alexander Cowan Wilson*

Mr. ALEXANDER COWAN WILSON called in and examined.

12396. (*Mr. Wilson.*) Will you tell us what you know or have heard about the destruction of crops at Barni?—In consequence of hearing that a crop had been destroyed because opium was not grown on the land I went yesterday to the village of Barni near Masaurhi, to inquire into the circumstances. I had a long conversation with the Khatadar and others, Mr. Gupta acting as interpreter. They stated that on the 19th of December last a European Opium official, whose initials are C. U. G. or C. U. S., came there with native subordinates, and by his directions a crop of potatoes

was uprooted. On the same day another cultivator's land was cleared of chillies by the same officer's directions.

12397. (*Sir James Lyall.*) What Mr. Gupta is it who went with you?—A gentleman to whom I was introduced in Bankipur.

12398. Do you know what his profession is, or how he can be found?—He is in the room at the present moment.

12399. Was anybody else with you?—No English-speaking person.

12400. You relied upon Mr. Gupta for what the natives said?—Certainly.

The witness withdrew.

MR. KARUNAMOI GUPTA called in and examined.



12401. (*Sir James Lyall.*) What is your profession?—I am a merchant.

12402. Where do you live?—At Bankipur.

12403. What kind of merchant are you?—Seeds of all kinds,—oil-seeds.

12404. Where are you a native of?—Vikranpur.

12405. Are you a Hindu?—Yes.

12406. You went to this village?—Yes, with Mr. Wilson.

12407. When?—Yesterday.

12408. What did you see there?—I saw a portion of land where it was reported that potatoes were uprooted by one of the Sub-Deputy Agents, whose name and particulars they could not give.

12409. Who reported that to you?—I was told here by Mr. Wilson.

12410. Who told you in the village?—The cultivator himself, the khatadar.

12411. What was his name?—Jermatto.

12412. What was his caste?—I did not ask him.

12413. What was the cultivator's name?—He is the cultivator.

12414. I thought you said he was the Khatadar?—He is khatadar and cultivator, both.

12415. Did he say what rank the European officer was?—Afim-saheb.

12416. He did not mention any particular rank?—No; he said Afim-agent-sahib.

12417. How long before your visit did he say it happened?—Eight days.

12418. You did not see the land yourself?—Yes.

12419. You could not tell whether it happened or not?—There were one or two potato plants there at the corner of the land, and other new poppy-seeds had been cultivated there; the plants are not yet grown.

12420. You are a Bengali by birth?—Yes.

12421. Do you speak Hindustani?—Yes.

12422. Were there many people present?—Many.

12423. You called the village together?—When we went there many people came and crowded round.

12424. I suppose you asked the Khatadar whether he had taken the advance?—He had.

12425. He admitted that?—Yes.

12426. Did he say why, after taking the advance, he had cultivated potato instead of poppy?—He showed his form from the Opium Department in which the advance money taken by him was written.

12427. Did he explain why he had cultivated potato in land that he had promised to cultivate poppy in?—That was beyond the land.

12428. Over and above?—Over and above what he had taken the advance for.

12429. Then I suppose the question was between him and the Opium Agent how much land he had agreed for and whether the measurement was correct?—Yes, he asserted he had grown as much poppy as he agreed.

12430. And the opium man, I suppose, said he had not?—His report was that the Opium Agent wanted him to cultivate more land than he had taken an advance for.

12431. (*Mr. Haridas Veharidas.*) You say there was another piece in which opium was grown formerly?—Yes.

12432. Were the plants grown?—Yes.

12433. In the adjoining piece the newly cultivated plants were only small?—In the part where the potatoes were there is no plant now; only seeds have been sown.

12434. Could you see the seed?—No.

12435. The cultivator said the seed had been sown?—Yes.

12436. (*Mr. Pease.*) When the Agent asked the Khatadar to root out the potatoes did the Khatadar do it himself, or did the Agent employ somebody to do it?—He did not do it himself; it was reported that boys and other people under the orders of the Agent or Sahib uprooted those plants.

12437. Do you think that these persons were paid by the Opium Sahib to uproot the potatoes?—I did not ask.

12438. They did it under his orders?—Under his orders they were uprooted.

12439. Were these boys the servants of the Opium Sahib?—No, the boys of the village.

12440. They were under his orders?—Yes.

12441. (*Sir James Lyall.*) How much land should you think it was in which potatoes had been cultivated and then uprooted?—About 2 cuttahs, or $\frac{1}{10}$th of a bigha.

12442. Did you ask any other people when the Khatadar told you this story?—There were many people present.

12443. And they corroborated?—Yes.

12444. Can you mention any people who were there and who corroborated the story?—One Zahur.

12445. Anybody else?—There were three or four Khatadars present who also said that the potatoes had been uprooted.

12446. Khatadars of other villages?—Of the neighbouring places. In the village there are three or four Khatadars. Four or five Khatadars told us that these potatoes were uprooted.

12447. (*Mr. Haridas Veharidas.*) Were the chillies uprooted also?—Yes.

12448. Who told you that?—The name of the cultivator was Bulanpasi.

12449. What did he say?—That the chilly was uprooted from his land also.

12450. Did you see that?—No.

12451. He was not a Khatadar?—No, he was a cultivator.

12452. (*Sir James Lyall.*) Suppose a cultivator agreed to cultivate half a bigha and took the money, and the Opium Department official came round and found that he had cultivated two cuttahs less and pointed it out, and proved it to him, might not the cultivator then agree that the deficient area should be made good, and that some of the crop which he had sown by mistake should be rooted up and poppy sown?—That is not my province. I have not studied the subject. I do dot know what the opium law is.

12453. They said it had been done forcibly?—Yes.

12454. Against his will?—Yes.

The witness withdrew.

(*Chairman.*) The statement we have heard from Mr. Wilson practically charges misconduct against a subordinate official of the Opium Department. We shall take care that this statement is forwarded to the Government of India for inquiry; and when we receive the report we will take it into consideration. Obviously it is not possible to expect an immediate explanation from the local authority. I feel sure that the Government would desire that any matter affecting the discipline of the service should be conducted through head-quarters.

*Mr. A. Forbes.*

6 Jan. 1894.

Mr. A. FORBES recalled and further examined.

12455. (*Chairman.*) You wish, I believe, to correct some figures in your previous statement?—Not to correct figures. It was with reference to the questions how I made out 34 lakhs worth of seed. What I referred to was the results of the experimental growing of opium by an indigo planter, Mr. Lawrence Crowdie, described in paragraph 15 of the Behar Agency's Report, 1891-92. The produce of 24 bighas was 144 seers of opium. The amount of resulting seed was 84 maunds, which he sold at Rs. 4 per maund. My calculations were based on those figures. Taking the average outturn of opium for the last three years in the Behar Agency, the result will be found to come to between 34 and 35 lakhs of rupees per annum.

The witness withdrew.

Adjourned to Monday next, at 11 o'clock, at Benares.

---

# At the Old Mint House, Benares.

## FORTIETH DAY.

### Monday, 8th January 1894.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (IN THE CHAIR).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
THE HON'BLE SIR LACHHMESWAR SINGH BAHADUR, MAHARAJA OF DARBHANGA, K.C.I.E.
SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.
MR. A. U. FANSHAWE.
„ ARTHUR PEASE.
„ HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

*Mr. T. Stoker.*

8 Jan. 1894.

Mr. T. STOKER called in and examined.

12456. (*Chairman.*) You hold, I believe, the appointment of Commissioner of Excise and Stamps and Inspector-General for the North-Western Provinces and Oudh?—Yes.

12457. And you attend here to-day for the purpose of putting in a Memorandum on the History of the Opium Excise Administration in the North-Western Provinces and Oudh?—Yes.

12458. That Memorandum will be carefully perused by the members of the Commsission. We propose to ask you to attend a little later for the purpose of answering any questions that may be put to you by the members of the Commission with reference to that Memorandum, and also for the purpose of giving any further oral evidence which you may be prepared to give.—I shall be at the disposal of the Commission during its sittings in these provinces.

The witness withdrew.

*Surgeon-Lieutenant-Colonel G. C. Hall.*

SURGEON-LIEUTENANT-COLONEL G. C. HALL called in and examined.

12459. (*Sir William Roberts.*) I believe you are Superintendent of the Central Prison in Allahabad?—I am.

12460. What opportunities have you had of studying the use of opium in your district?—I have been Superintendent of the Jail for the last 17 years, and during that time I have only had two demands from prisoners confessing that they were opium-eaters, and wanting to be supplied with the drug as they felt the want of it—one was a European and the other was a native.

12461. Have you had occasion to make special enquiry as to how many prisoners did take opium?—I have.

12462. When was that?—I think it was on the 31st of October last.

12463. What proportion of the prisoners did you find in the jail who took opium?—I found only 161 out of my 2,000 prisoners who acknowledged to having taken opium when free. We took a census of the whole of them. I was not aware of this until the census was taken.

12464. Have you had any other experience?—I have had a great deal of experience in my ophthalmic work. I have an eye hospital, and since I have had it I suppose about 50,000 patients have passed through my hands.

12465. Have you had experience of dispensary work in the North-Western Provinces?—Yes. I have years ago, before 1876.

12466. Amongst other things the opium habit as a cause of disease would come under your notice?—I have never noticed any diseases due to the opium habit.

12467. What is your opinion as to the moderate uses of opium?—I think the moderate use of opium is not harmful. In many cases I think it is beneficial.

12468. In what cases do you consider it beneficial?—I consider it as a tonic: it is midway between a stimulant and a tonic. It is much more lasting than a stimulant, but not so lasting as a tonic, that is to say, it has to be repeated daily. As far as my experience goes, if a man takes an ordinary dose of opium in the morning, it will last him till evening. He will feel the effect of it the whole of the day. He is perfectly contented to go on without it till he gets his second dose in the evening. Men who have come under my observation have asked me sometimes whether or not they should continue their opium. My general experience has been in the habit of taking two doses a day.

12469. What would be the amount of the doses?—They would take about three grains at a time of moist opium.

12470. Have you noticed whether there was any tendency to increase the dose?—No. From enquires I have made, and these cases are mostly old men, I have found that they do not go on increasing their daily doses. I have generally found that for years that they kept to a regular quantity averaging some 8 grains a day. When they have come under my care, I have allowed them to continue it. I may mention that I tried the experiment of drying the opium so as to bring it to the condition of powdered opium as we have it in England. Medical men at home always speak of so many grains of opium as powdered opium, whereas out here it is the raw opium as it is taken off the poppy. If it is dried it will be found that 3 grains of the moist opium comes to about 2 grains of powdered opium. A pill of 3 grains of opium such as is taken here, I consider to be equal to about 2 grains of English opium.

12471. You have not seen much of the opium habit in young people?—I have never seen any case in young people.

12472. Were a large proportion of the elderly people who came under your notice opium eaters? —A good many.

12473. About how many? —I should say about half.

12474. Could you tell that they were opium-eaters by their appearance? —No. I have never seen a case of excessive opium-eating except two cases that came under my notice in the jail.

12475. There is not much malaria in your district, is there? —No. It is not excessive.

12476. You do not know that opium is used as a protective against the effects of malaria?—I have not seen it used in that way.

12477. (*Mr. Pease.*) Would you advise a person in good health to commence the practice of taking opium daily?—No, certainly not.

12478. I rather gather from what you said that that would be your advice. You say that the moderate use of opium is actually beneficial?—If a person came to me and told me that he felt low and asked me if he should take some opium, I should advise him to do so.

12479. You said that a moderate use was actually beneficial?—I mean exactly on the same principle as a glass of beer is beneficial. If a person wanted a little stimulant and asked me if he should take a glass of beer I should advise him to take it, and in the same way if a man came to me wanting some stimulant, I should certainly advise him to take from 2 to 4 grains of opium a day.

12480. (*Sir William Roberts.*) In the case of a perfectly healthy man if he asked you about beer or opium, I suppose you recognize that it is question rather of a social nature than a question for a medical man? —Yes.

12481. Both habits are risky. I presume you would say in the case of a healthy man that he must take to these habits at his own risk?—In speaking of opium I was referring to natives of India and not to Europeans. If a native of India came to me and asked my advice as to beginning to take beer or spirits or opium, I should certainly advise him to take opium.

12482. But if he was perfectly healthy, you would not advise him to take anything? —If he was perfectly healthy, I should not advise him to take anything at all.

12483. (*Mr. Wilson.*) In what way did you take the census of the prisoners; did you take it personally or did you get subordinates to take it?—It was taken first by subordinates and then I went over the men. They picked out the 161 men and then I inspected them personally. I got their statements from them individually as to how much they took, how long they have been in the habit of taking it, their then condition of health and their condition of health on admission into jail. Those particulars were sent in to the Inspector-General of Jails.

12484. Will you tell us generally what those men said as to the circumstances under which they had taken to opium?—They generally said that they had been taking it for years. Some of them had taken it for 15 or 20 years. I also asked them whether they had been increasing their doses. They all declared that they had not been increasing their doses, and they were satisfied with a certain amount and kept to it.

12485. You have referred to the case of beer. Do you regard beer under certain circumstances as having a certain dietetic value for daily use?—Certainly.

12486. Do I understand you to say that you regard opium as having some dietetic value?—I do to a certain extent.

12487. To what extent?—To the extent I have described. It is a stimulating tonic. In my opinion it is midway between a tonic and a stimulant.

12488. You made no qualifications with reference to beer, but with regard to opium you said to a certain extent: will you kindly explain that?—A man could not live on opium entirely, but I think opium would assist his digestion, and stimulate his appetite in the same way as beer would do. A man could not live on beer but a glass of beer acts as a tonic and gives an appetite in the same way as opium would do.

*Surgeon-Lieutenant-Colonel G. C. Hall.*

8 Jan 1894.

12489. Have you had frequent occasion to advise opium for that purpose?—No. I should not advise men to begin opium, but I have often been asked whether they should continue their opium or not.

12490. You say that the moderate use of opium is not only not harmful but actually beneficial?—In some cases.

12491. In what case?—If a man came to me saying that he was feeling in low health and asked my advices as to whether he should take some opium, I should certainly advise him to do so. In that case I consider it beneficial.

12492. You limit it to the case of a man in ill-health?—I limit to the case of a man who wants a stimulant.

12493. I want to know in what number of cases that has occurred to you; to what extent you have found it desirable to give men opium?—In lots of cases of operation I have give opium and made them go on with it for a time. In the case of sloughing ulcers in jails I always prescribed a grain or a grain and a half of opium with the best effects. In the cases of senile gangreen I always prescribe opium and with the best effects.

12494. I understand that what you said relates solely to the medicinal effects of opium under medical advice?—No. If a man were to come to me saying that he has no special disease but felt ill and rather down and asking me to advise him to take opium, I should certainly advise him to take it.

12495 You mentioned the proportion of the perfectly dry drug to the moist opium?—Yes. I tried the experiment myself. I weighed 3 grains of moist opium and brought it down to a little over 2 grains I could not tell the exact amount for I had not sufficiently delicate scales.

12496. (*Mr. Mowbray.*) I understand you to say that there is an use of opium which may be described as a *quasi*-medical use?—Certainly.

12497. Including that in the medical use of opium do you think with your experience and knowledge of the medical facilities in India that it would be possible to provide for that and to limit the consumption of opium to that and nothing else?—I do not think so.

12498. Do you think that there would not be sufficient facilities for providing opium legitimately required for *quasi*-medical purposes?—I should not say there would be. I should like to say that I have now been 21 years in India and have a great deal to do with the natives. I have never yet seen a case in which I could say to a man "you are taking opium to excess," nor have I in any *post mortem* discovered any case in which I could put down any organic disease as being caused by the excessive use of opium. Whatever the excessive use of opium does, it does not cause organic disease that you could say was due to opium in the same way as you can say that organic disease is due to spirits or alcohol.

12499. (*Mr. Haridas Veharidas.*) You say you have only met with two cases of prisioners confessing that they were opium-eaters and wanting to be supplied with the drug?—Only two. That is not out of the 161 prisoners I mentioned who had taken opium when free, but in the course of my 17 years' experience.

12500. So that all the rest of the prisoners gave up the habit at once?—I did not know that they were opium-eaters until I took the census.

12501. (*Sir James Lyall.*) It was then that they told the jail authorities?—Yes.

I presume from what you say that the use of opium is not very prevalent in that part of the country which sends prisoners to the Allahabad Jail?—I should say not from that census.

The witness withdrew.

The Honourable Raja RAMPAL SINGH called in and examined.

*The Hon. Raja Rampal Singh.*

12502. (*Sir James Lyall.*) I believe you are Tálukdar of Kalakankar, Partabgarh District, Oudh?—Yes.

12503. I think you are member of the Lieutenant-Governor's Council, are you not?—Yes.

12504. How were you elected?—The system of election of the members for the Local Board is this. Each district of a province sends one representative. That representative is elected by the members of the Local Board, and the 21 representing the different districts meet at Allahabad to nominate one for the Local Legislative Council; and I am the elected member of those 21 district representatives.

12505. Then you represent 21 districts?—Yes; 24 meet at Lucknow, and they nominate another.

12506. You are Honorary Magistrate?—Yes.

12507. And a member of the District Board of your district?—Yes, and President of the Local Board too.

*The Hon. Raja Rampal Singh.*

8 Jan. 1894.

12508. I believe you have travelled in England?—I have been ten years there.

12509. I think you have written on many public subjects?—Yes, I have a daily paper of my own. I am the editor of it as far as the Hindustani portion of it is concerned.

12510. I believe you have taken part in social progress movements and the National Congress?—Yes; I take an interest in social movements, but I take more interest in politics.

12511. Would you kindly state what your experience has been with reference to the effects of the consumption of opium?—It is greatly consumed, and not only by Hindus, but by Mahomedans, who are not supposed to take any intoxicating thing: they take opium as if it were not intoxicating at all.

12512. They consider alcoholic liquors prohibited by their religion?—Yes.

12513. But they do not consider opium prohibited?—No.

12514. Have you noticed any bad effects from the moderate consumption of opium?—No, I have not.

12515. Is it at all common in your part of the country?—Very common.

12516. Among what classes?—Even my uncle used to take it. He is dead.

12517. Did he take it as a young man or as an old man?—As an old man, of course; he was advised by his hakim, his doctor, to take it; and it did him a great deal of good. But one day he could not get it; he got angry, and left it off. He suffered for about a week, but he did not take it again.

12518. Do the cultivating classes take it at all, or is it confined more to the people of the town?—I do not think they take much: some of them may, but they cultivate it for the profit they make. It is a source of income. If a tenant has four or five bighas of land, he will keep one bigha for the cultivation of opium, because it is so profitable: it pays all the rent of the season.

12519. What would the people generally think of an order prohibiting the cultivation or the use of opium?—They would be very much against it.

12520. If the cultivation of opium were prohibited, and there was a deficiency in the Government revenues, what then?—That would be a very bad thing for the Indian taxpayers, because they are already very heavily taxed. If any tax were added now, they would feel it very much.

12521. Do many of the tenants of your estate cultivate opium?—Yes, a great many of them.

12522. It has been asserted that they do not do it willingly, and that they are pressed to do it?—They are most willing. I am an indigo planter and I am doing very well. At first when I began it I had to persuade them to do it, but they would rather sow poppy than take to indigo planting. They now see that they now benefit by indigo planting, and they are now taking to it.

12523. Do some people cultivate both poppy and indigo?—Yes. Indigo is not so difficult. Poppy takes a great deal of trouble, labour and manuring and other things.

12524. If it takes a good deal of labour and manuring, how is it that it is so popular, can you explain that?—They get a good price. Everything of the poppy is useful. They even make cakes of the flower and sell them. Then there is the opium itself, and they get a pretty good price for the seed: they are quite recouped for the trouble they undergo in cultivating it.

12525. A great deal of labour has to be used in poppy cultivation: is that labour done by the cultivator's own family generally, or does he get outside labour?—Men, women and children,—all his family work. Sometimes they go and work for one another. When one man is in want of help, the others go and help him. They give return labour to one another.

12526. I suppose there is a temperance party in India who would like to do away with all alcohol, opium, hemp and every thing?—Alcohol of course: I never heard of opium and other things. But since the European abstainers have joined them, they are becoming converted to this faith.

12527. Some of them?—Yes. Formerly I did not hear of it, but I now find some. The movement has entered upon a different phase.

12528. There are some, but they are few?—They are very few.

12529. (*Mr. Pease.*) You stated that many of the opium cultivators have given up cultivating opium and grown indigo, is that so?—They objected at first. They would not take to indigo planting until they knew the advantages of it. It is, as I stated, that many of those who now grow opium grow indigo. They grow both at the same time. The opium cultivation existed for a long time. I introduced indigo planting myself since I returned from England.

12530. I want to know whether indigo is now being grown upon land that once grew poppy?—Indigo does not require so much trouble as poppy. It would grow there too.

12531. Is it at the present time being grown upon land that once grew poppy?—When I first wanted to persuade my people to grow indigo, they were rather unwilling to do it. Now they have seen the advantages of growing indigo, and cultivate it, but not at the cost of the poppy.

12532. (*Chairman.*) Many of your cultivators had been accustomed for many ages past to grow poppy; then you wished to introduce indigo. At first there was an objection to undertake the growing of indigo, but they ultimately yielded to your persuasion and consented to grow indigo as well as poppy?—Yes, but not at the cost of the poppy.

12533. They do not grow it as a substitute for the poppy, but they now grow both?—Yes.

12534. (*Mr. Pease.*) Are those who grow indigo growing as much poppy as they did before?—I have not taken any account of that, but I think they grow almost the same amount of poppy as they did before.

12535. You stated that persons who have 5 bighas of land devote 4 bighas to other crops: could they grow on these 5 bighas more poppy, or is it that it pays them best to grow 1 bigha of poppy and 4 bighas of other crops?—It is a great trouble to grow poppy. They have to make great preparations for it. They therefore cultivate as little as they can help.

12536. It is not worth their while to pay for labour and grow a greater quantity of poppy than one-fifth?—I gave that as an idea that they do grow poppy, but I could not tell you exactly whether it is one-fifth, or one-fourth, or one-tenth.

12537. But there is land that could grow poppy that is not devoted to it because of the labour that it involves?—If they undertook more than they could do, it would not pay them.

(*Chairman.*) I think the witness has made it clear that poppy is a kind of cultivation which involves a great deal of labour. The cost of labour provided by the wife and children and members of the man's family is not material; but if the cultivation is extended, and hired labour has to be introduced, the expense of the hired labour makes cultivation of poppy less remunerative.

12538. (*Mr. Wilson.*) What is the general rent of land such as you are referring to?—It varies from Rs. 2 per bigha to Rs. 8 per bigha.

12539. Taking the cost you have mentioned as an illustration, what might we take as the average value—how much rent is usually paid for 5 bighas of land?—There are three kinds of land. The lowest rent paid is Rs. 2 per bigha, and the highest rent paid is Rs. 8 per bigha. For opium growing it must be first class or second class land, not third class.

12540. Then it would be about Rs. 8?—Yes, Rs. 8 is the highest. They can sow poppy on first class land and second class up to Rs. 4, but not below that.

12541. Five bighas would be from Rs. 20 to Rs. 40 rent?—Yes, it varies.

12542. What is the profit that can be got from one bigha of poppy land?—I have not gone into this matter. I am no authority.

12543. You have stated in your paper that the profit on each bigha of poppy land would pay the rent of 5 bighas of land. I want you to explain that?—When a tenant cultivates 5 bighas, sometimes he gets only one first class bigha for which he pays Rs. 8 and 4 bighas for which he pays Rs. 2. He takes that first class land for opium. Sometimes he has 2 bighas for which he pays Rs. 4. Perhaps he would pay Rs. 12 altogether for the 4 bighas. He takes his first class land for opium. The opium raised from one bigha I am sure would fetch him more than Rs. 12. That is what I mean.

12544. You say that the people are not willing to bear any part of the cost of prohibitive measures?—Certainly.

12545. Are you aware that anybody has ever proposed that they shall bear any part of the cost?—I do not know.

12546. Do you know that Mr. Webb moved a resolution in the House of Commons upon this subject against the opium trade. Part of his resolution was:—"Recognising that the people of India ought not to be called upon to bear the cost involved in this change of policy"?—I may have read it, but it has escaped my memory.

12547. You do not remember that?—No.

12548. Do you know that he also moved with reference to this matter: "That enquiry should be made if any temporary assistance from the British Exchequer should be required in order to meet any deficit of revenue which would be occasioned by the suppression of the opium traffic"?—I do remember it now that you have brought it to my mind, but the thing is this: if the tax were to be increased, then such a resolution as that referred to would not protect the tax-payers of India.

12549. Do you know that the only proposal that has been made with reference to this question was that India should not have to pay the cost?—I remember it now.

12550. (*Mr. Mowbray.*) In reference to what you have just been asked, in order that there should be no mistake, I would put this question to you. Are you aware that Lord Kimberly, the Secretary of State for India, in reply to a deputation from the Anti-Opium Society, saying that England would be ready to bear the cost in case the opium revenue were abolished, used these words:—"I am bound to say that I have not the slightest reason to suppose that there will be any disposition on the part of the treasury to place a heavy burden upon the tax-payers of this country" (that is to say the United Kingdom) "for the purpose indicated. I do not think there is any warrant for that. I am speaking as the Minister responsible for India, now, and I do not think that such a proposal to the Treasury, no matter what the Government in power, would be likely to meet with a favourable response?"—I have read that.

12551. I should like to ask you which you regard as the most valuable declaration?—The one you have read, I believe. That comes from the Cabinet Minister.

12552. With reference to a man increasing his cultivation of poppy, I suppose it is the case that a man could not increase it without permission from Government?—He receives an advance and then he cultivates. The Government officials go about and see whether a certain man is capable of cultivating a certain number of bighas. If he has not got enough implements and bullocks and servants, he is not allowed to do it.

12553. Have you known any instances in which people have wished to cultivate opium and have not received permission to do so?—Yes. The arrangement is entirely with the opium officer, as I have said. I am not very well informed on that subject, because I have never taken trouble about it. They dare not cultivate unless they have special permission.

12554. Have you known cases in which permission has been asked and refused?—I do not remember now, but I believe I have heard that such has happened.

12555. (*Mr. Haridas Veharidas.*) Are opium crops liable to failure as well as indigo crops?—Yes. There is a good and bad season for every crop.

12556. You said that your uncle had given up the opium habit, and that he suffered from it?—Yes. Opium-eaters always suffer when they discontinue the habit at once.

12557. Can you give us the nature of his sufferings?—No. I am quite unable to tell you. I am not a doctor. I was in England when he gave it up, so I do not know.

12558. (*Mr. Fanshawe.*) Is it the case that the cultivator, as a rule, has only a small portion of land fit for growing poppy?—Yes. It requires a good deal of trouble.

12559. I am speaking of the character of the land. Is it not the case that, as a rule, the cultivator would only have a small portion of land fit for growing poppy?—That is so. It is a peculiar soil that is required for poppy.

*The Hon. Rao Bahadur Singh.*

8 Jan. 1894.

The witness withdrew.

BRIGADE-SURGEON-LIEUTENANT-COLONEL A. CAMERON, M.D., called in and examined.

*Brigade-Surgeon-Lieutenant-Colonel A. Cameron, M.D.*

12560. (*Sir William Roberts.*) I believe you are Civil Surgeon of Benares?—Yes.

12561. And Superintendent of the Benares Lunatic Asylum?—Yes.

12562. What opportunities have you had of studying the opium habit?—My service of 25 years has been confined to the North-Western Provinces and Oudh. As Civil Surgeon in various districts, I have come in contact with all classes of the population. As a Jail Superintendent, I have seen much of the criminal classes. I have also been Superintendent of a Lunatic Asylum for over a year.

12563. Is the consumption of opium for non-medical purposes confined to any particular class or caste?—No. The consumption of opium for non-medical purposes is not confined to any particular class or caste. Amongst the rural population, the number addicted to the habit is small probably not more than one or two in a hundred,—that is a high estimate, I would even put it at less than that,—and the evil effects from it are practically *nil*.

12564. What about large towns like Benares?—In large towns like Benares the habit is much more common. Probably not far from 2·0 per cent. of the people use the drug in some form or other. Mahomedans are said to use it more than Hindus, and I am assured that there are few Mahomedan families in Benares in which one or two opium-eaters or smokers may not be found. Nor is its use confined to men. Many women and children also use it.

12565. In what form do they take it?—It is taken in the solid form or smoke, and I believe a drink is also concocted of it which is used at social functions.

12566. What is the effect of the habit?—The excessive consumption of the drug is undoubtedly harmful, but its evil effects on the free population have not forced themselves on my attention, and particular inquiries have to be made in order to learn anything about the habit in ordinary life. From this I conclude that its evil effects are not of any great magnitude in these parts of the country at least.

12567. Are many addicted to the excessive use of opium?—Amongst prisoners I have seen many who were addicted to the excessive use of the drug, but they formed a small proportion of those admitted into jail, 4 or 5 per cent. at most. That is a high estimate, too, I think. These have certainly been miserable specimens of humanity as a rule, and, deprived of their customary dose of opium, have suffered acutely. Emaciated and enfeebled in body, loss of sleep and of appetite, with supervening dysentery or diarrhœa, have often brought them to death's door, and I have frequently had to allow them opium in order to save their lives.

12568. To save their lives?—Perhaps that is a little strong. I have not frequently had to do it to save their lives, but I have often had to give them opium to relieve the symptoms. The effect in such cases is magical. Nor need the allowance of the drug be continued for a long time. By gradually diminishing the dose the habit can be broken.

12569. What in your view is the worst feature of the opium habit?—It is in the liability to these terrible sufferings when the supply of the drug is suddenly stopped that, to my mind, the evil of the habit chiefly consists; and, without doubt, to escape these tortures the opium-eater would not hesitate to commit a crime. So long as the craving is satisfied, however, the habit is not one that conduces to crime or immorality.

12570. Have you actually known in your experience crimes that could be traced directly to the opium habit?—No, I only conclude that the sufferings are so great that a man would be tempted to commit crime.

12571. What is your experience with regard to the relation of the opium habit with insanity?—As far as I have been able to ascertain insanity is rarely, if ever, traceable to the use of opium. Cases are, no doubt, admitted to the asylum in which this is the alleged cause of insanity but it will generally be found that the insane has been addicted to the use, not of opium alone, but of *ganja*, alcohol and every other kind of intoxicant within his reach.

12572. What is your view with regard to the moderate use of opium as a habit?—Still even when used in moderation for non-medical purposes, the habit is not to be defended. Unless required for some bodily ailment a man is better without it. Its habitual use, except in the smallest quantities, causes emaciation and enfeeblement of the body, saps the energy and dulls the mental faculties.

12573. What have you gathered is the opinion of the natives?.—The general opinion amongst natives themselves

*Brigade-Surgeon-Lieutenant-Colonel A. Cameron, M.D.*

8 Jan. 1894.

is that in positions where energy, alertness, a clear head or good memory is required, an opium-eater is not to be trusted. The money spent in gratifying the craving for the drug, also, can no doubt often be ill-spared (that is theoretical), and in this way the habit must often be productive of privation and misery to those dependent on the opium-eater for their support.

12574. You mean poverty comes in there?—Yes.

12575. You have two things,—poverty and the opium habit?—Yes. It is not confined to the man himself if he is a poor man, because those who are dependent upon him suffer.

12576. What is the disposition of the people?—The disposition of the people in regard to the use of opium for non-medical purposes is largely one of indifference: that is to say, on the part of those who do not use it themselves. A few of the better educated strongly condemn its use even in moderation, though even these will make an exception in the case of elderly people who, it seems to be the universal opinion, derive decided benefit from the moderate use of the drug. The aches and pains of old age are relieved by it and life made pleasanter: while on the other hand the drowsiness and mental inactivity produced by it are of less consequence than in the young or middle-aged.

12577. That is a little contradictory to what you said just now, when you stated that it was not to be defended even in moderation. Would you make an exception with regard to old men?—I say that is the native opinion. I have no opinion on the subject myself at all.

12578. What is your opinion with regard to the excessive use of the drug?—The excessive use of the drug is universally condemned, and the habit considered more or less disreputable, but the general opinion seems to be that its moderate use is not so harmful as to call for prohibitive measures. Many also fear that if the use of opium were prohibited, the people might be driven to the use of some more harmful intoxicant, such as alcohol.

12579. Would you regard the opium habit in India as more risky and productive of more evil than the alcohol habit in our own country?—I do not think the two are to be compared. The effects of the use of alcohol are far more pernicious than those produced by opium. The opium-eater only hurts himself: he does not annoy other people.

12580. I think you are connected with several dispensaries?—I have a number of hospitals.

12581. Have you had occasion to observe whether opium is used as a popular domestic remedy amongst the population here?—We very seldom see opium-eaters in hospitals.

12582. Is opium used as a popular domestic remedy?—I believe it is. Mothers give it to their children in small quantities to keep them quiet.

12583. You have not much personal experience?—No. I have nopersonal experience of that at all.

12584. Do you know any native who would be willing to contribute anything towards the cost of prohibitive measures?—I never heard of any.

12585. Have you any further general remarks to make?—As a medicine opium is one of the most valuable drugs known to the Pharmacopœa, and there are many complaints from which the native of India suffers that are most readily relieved by the drug; and, though I do not regard it as a safe domestic medicine, I am not in favour of putting difficulties in the way of obtaining it, either by greatly enhancing its price or placing heavy restriction on the sale of it. To treat it as a poison only to be obtained on the certificate of a medical man is impracticable in this country, where an intelligent medical body exists only in the large towns and is not likely to exist for many a day in the rural districts. I know of no other way in which moderation in the use of the drug could be insured. I have no experience of the use of opium as a febrifuge. Its use for this purpose in these parts is, to say the least, not common.

12586. (*Sir James Lyall.*) In talking about the proportion of the rural population who take opium and the proportion of people in the towns, you say that the consumption of opium amongst the rural population is probably not more than 1 or 2 in a hundred and in large towns about 20 per cent. of the people use the drug in some form or other: do you mean that on the adult male population or on the total population?—I mean it on the total population, but, as I said, I am inclined to think, that is a high percentage.

12587. You say,—"The general opinion amongst natives themselves is that in positions where energy, alertness, a clear head or good memory is required, an opium-eater is not to be trusted." Do you think that would be the general opinion in respect of a man, say a Mahomedan, who took nothing but small doses—from 2 to 4 grains a day?—I do not think that would have much effect upon him. I should not say that one grain three times a day would have any perceptible effect upon the mental faculties. It would stimulate them probably slightly. I have one clerk in the jail in my mind who used to make mistakes and forget things. That was how it was explained. It was said,—"He takes opium." That is the idea in the native mind, that a man who takes opium is apt to forget and not to be accurate. That is what I meant to say.

12588. In these cases when it becomes apparent, the habit is generally excessive, is it not?—Yes.

12589. (*Chairman.*) What quantity do you suppose this clerk was taking?—I could not say but probably he was taking 5 grains three times a day or something like that.

12590. (*Mr. Mowbray.*) Is it your opinion that people deprived of the use of opium might go to alcohol?—I think that if they could not possibly get any relief, if they could not get a dose of opium to relieve their sufferings or the craving for a stimulant,—they might take up alcohol instead.

12591. That is your own opinion?—Yes.

12592. Is it your own opinion that alcohol for that class of persons would be more harmful than opium?—Yes. I think so.

12593. (*Mr. Pease.*) Are you aware of anybody who has suggested that opium should only be supplied under a medical certificate?—I have not gone into that question.

12594. (*Mr. Wilson.*) You have said "a few of the better educated strongly condemn its use even in moderation." I presume that the better educated natives would have the best knowledge of what was good or bad for their countrymen, would they not?—There are some men who are very religious Mahomedans who would object to any forms of indulgence whatever. It is chiefly men of that sort that I had in my mind. There is certainly a prejudice against the idea of opium-eating in the native mind.

12595. In reference to your statement that you have no experience of the use of opium as a febrifuge, have you any knowledge of medical men who have advised the use of opium as a prophylactic against fever?—No I have heard of it, but I have not seen it given. I have never given it myself.

12596. Have you heard it before the sittings of this Commission begun?—I have heard of one constituent of opium being given against fever—narcotine, but not opium itself.

12597. (*Chairman.*) The impression left upon my mind by your evidence is, that in your view the use of opium, except in the case of decidedly elderly people, is very rarely beneficial and is for the most part an evil?—Surely that is what I think. A man is better without it, even in moderate doses, and it is bad for him if he takes it in large doses.

12598. In large doses it is productive of evil results of a serious nature?—Yes. The man renders himself a slave to the habit, and if he stops it he suffers frightfully. He cannot do without it. Probably if he keeps on taking opium, he is little the worse. It is in consequence of discontinuing the dose that the evil occurs. As long as a man gets his opium, he is probably not much the worse, though his health suffers, no doubt.

12599. Your life here, I presume, has brought you a great deal in contact with the people?—Yes. With all classes of the people.

12600. Supposing the use of opium were prohibited excepting for medical purposes, how do you think that such a restriction would be regarded by the mass of the people?—I think the people generally are indifferent upon the question altogether. Only those who take the drug itself would object to its being stopped: the rest of the people would not care at all.

12601. You think that a few educated people would approve of it?—A few educated people would like it stopped. What they fear is that even if a man takes it moderately, he will by and by go on to take it excessively.

12602. There would be a more active sentiment if the cessation of the opium revenue involved additional taxation?—There is no doubt about it.

12603. That would create an active feeling?—Undoubtly that would create an active feeling.

The witness withdrew.

SURGEON-LIEUTENANT-COLONEL J. McCONAGHEY, M.D., called in and examined.

*Surgeon-Lieutenant-Colonel J. McConaghey, M.D.*

8 Jan. 1894.

12604. (*Sir William Roberts.*) I believe you are Civil Surgeon in Allahabad?—Yes.

12605. And Superintendant of the District Jail?—Yes.

12606. What opportunities have you had of studying the opium question?—During a residence of 21 years in India I have had many opportunities, in my various capacities of Regimental Surgeon, Superintendent of civil hospitals, jails and lunatic asylums, of observing the effects of the consumption of opium both in moderation and in excess.

12607. What conclusions have you formed with regard to the opium habit?—In moderation I do not consider it is harmful.

12608. What is your opinion if it is taken in excess?—It would depend a great deal upon the quantity taken. Taken in excess it might cause diarrhœa, dysentery and emaciation, perhaps, when taken for a long time.

12609. Would you recognise excessive consumption of opium as one of the causes of dysentery?—Yes, I have seen dysentery produced by it.

12610. Among what classes of people is the habit most common?—It is most common among criminal classes, chiefly prisoners in Jails. The habitual use of opium in moderation does not, in my opinion, cause any physical or mental degeneration, or tend to lower the moral condition of the people. If taken in excess for a prolonged period, more especially by those who are underfed, it may produce diarrhœa and emaciation.

12611. What is your impression generally as to the effects of the opium habit, does it do more harm than good?—I think it is almost passive—the moderate use.

12612. Would you compare it with the tobacco habit?—I think so. It has about the same influence and effect as the tobacco habit.

12613. Is there a tendency to go to excess in the opium habit?—A very small proportion of people take it to excess.

12614. Have you had any experience of its use as a febrifuge?—No. In this province I do not think it is much used as a febrifuge. I have heard of its being used, but I have had no experience of it.

12615. This is not a very malarious province, is it?—No, except in the Tarai districts.

12616. Have you recognised that opium has special relations to different constitutions?—Yes. Of course it has a greater influence upon some constitutions than upon others. Some are more tolerant of it than others.

12617. Of course you know that opium is taken largely not for any complaint, but as a solace, or comfortor or restorative?—Yes. It is taken by a number of people.

12618. Do you think that that is a justifiable use of opium?—I do.

12619. In the same way as you would justify tobacco?—Yes; or very moderate consumption of alcohol.

12620. In the case of perfectly healthy persons?—Yes. In the cases of perfectly healthy persons.

12621. Then the prohibition of the growth of the poppy in India would not meet your approval?—No.

12622. Speaking as a medical man you think it would be harmful?—I think it would be very hard upon the general population if it was stopped.

12623. Have you had any experience of opium as a popular domestic remedy—is it much used?—It is used a great deal by Mahomedan races as a popular remedy.

12624. For what purpose?—For minor ailments, such as chest affections, bronchitis, and other ailments of that kind. It is also given to children in small quantities.

12625. Have you observed whether any evil results have followed from its use in the case of children?—No. I have never seen any evil results from it.

12626. Have you been able to notice or been led to the opinion that there is a difference between the European constitutions and the constitutions of the natives of India in their relation to opium?—I do not know that there is much difference.

12627. But I presume you distinguish the two parts played by opium. I mean as a medicinal agent or drug, and as a comfortor or restorative like tobacco: you recognise those two distinct things?—Yes; I recognise them.

12628. With regard to its medicinal effect as an anodyne and hypnotic, I presume Indians and Europeans are on the same level?—If they are not addicted to opium, a smaller dose would be necessary—as in the case of other medicines.

12629. With regard to the other part played by opium, namely, its use as a comfortor or restorative like tobacco, would you in that matter draw a distinction between the relation of opium to the constitution of the natives of India and that of the Europeans?—Yes. I should.

12630. Distinctly?—Yes. I think they would be less able to take other kinds of stimulants such as alcohol. It would have a worse effect upon them than upon Europeans.

12631. Would you go so far as to say that comparatively few Europeans could get the full comforting and restorative effects of opium?—I have had Europeans under my treatment who were quite as much addicted to the use of the drug as natives.

12632. But not in nearly the same proportion?—Taking the population of Europeans I meet with,—it would be very nearly the same proportion.

12633. (*Mr. Wilson.*) You have not used opium yourself as a febrifuge?—No.

12634. Have you used it as a prophylactic against fever?—No. I have not. I have heard of its being used.

12635. Have you heard of its being used until the last two or three years?—Yes. One of its ingredients, narcotine, was used over 50 years ago.

12636. I am speaking of opium?—It was used probably for the action of the narcotine in it.

12637. I believe when there are considerable outbreaks of fever, and so on that physicians, or at all events apothecaries are sent down into those districts with medicines?—Yes.

12638. Are they sent with supplies of opium?—In outbreaks of cholera they are.

12639. But I am speaking of outbreaks of fever?—No. It is not sent down in cases of fever, because quinine is so easily procurable now.

12640. You have spoken of it as a solace. If you had a son 20 or 25 years of age, would you like him to begin to take opium as a solace?—No.

12641. Have you seen the evidence given before the Commission in Calcutta by Dr. Crombie and others?—I have seen an account of it in the papers,—so much of it as was published.

12642. Do you agree with what has been reported in the newspapers of the evidence of what I may call the official doctors in Calcutta,—Dr. Crombie, Dr. Harvey and others?—In the main I agree with what they said.

12643. In what respects do you not agree with them?—Unless I had the evidence before me I could not very well say. There might be some minor points, but with the general views I think I agree.

12644. They gave very strong opinions as to its advantages as a febrifuge?—As far as that is concerned, I have no experience.

12645. (*Mr. Pease.*) You have said that medicines are sent down in cases of outbreaks of cholera, are the medicines sent down for persons to take who are suffering from cholera, or are they given to those who have not been attacked?—They are given in both cases. Opium is considered a good medicine for cholera itself; and even as a prophylactic it is given.

12646. (*Sir James Lyall.*) I understand that the common country people in the North-Western Provinces are very little addicted to the opium habit?—Very little—a very small proportion.

12647. Much less probably than the people in the Punjab or Rajputana, or the Central Provinces?—Yes; I should think so.

12647A On the other hand, they are a good deal given to alcohol, liquors, are they not,—the common country people?—Yes. They do take a certain amount of alcohol liquors. I should say it is more general than the opium habit.

The witness withdrew.

Pandit SHEO RAM PANDE called in and examined.

*Pandit Sheo Ram Pande.*

12648. (*Chairman.*) Are you a medical practitioner on the Ayurvedic system?—Yes.

12649. Have you had experience with all castes of Hindus and Mussalmans?—Yes.

*Pandit Sheo Ram Pande.*

8 Jan. 1894.

12650. How long have you had a knowledge of them?—15 years.

12651. What special opportunities for observation have you had?—The inhabitants of my locality are accustomed to the use of opium. Many of my acquaintances are addicted to it. In the course of my professional practice I have had considerable opportunites of making such observations, and have made a special study of the effects of the intoxicants and narcotic drugs.

12652. Have you any idea how far opium eating or drinking is prevalent amongst them?—75 per cent. of Mussalmans, 30 per cent. of prostitutes, 80 per cent. of fakirs and bad characters, 20 per cent. of Hindus, 15 per cent of Christians, 1 per cent. of Europeans (in the shape of chlorodyne, and morphia).

12653. Are you speaking of adults?—Mainly young people, rarely the old people.

12654. What motives induce people to take opium?—Young people generally take opium to stimulate sexual passion or merely for the sake of intoxication. The idlers or bad characters generally take to it without any special object in view.

12655. Is it easily given up either at once or gradually?—The habit cannot easily be relinquished, and in no case at once. Habitual consumers literally writhe in agony, as if stung by a scorpion, when they cannot obtain their dose at their usual time.

12656. Is there a marked difference between the moderate and the excessive consumers?—Yes.

12657. What proportion of their income do habitual consumers spend on opium?—Well-to-do men, who take to opium, do not suffer any appreciable drain on their incomes. Men of very moderate means, specially the labourers, artisans, and other low class people, spend about half of their income on it.

12658. Is there a general tendency to increase the dose?—Yes.

12659. What are the results of the habit, physically, mentally and morally?—It is used for sexual purposes; but afterwards causes impotence. An opium-eater requires sweets to eat with relish. He has a greater craving for water to satisfy his thirst. Diminution in dose of opium considerably lessens his appetite. This also happens when he does not get his usual dose. The secretion of his intestines gets dry. His mouth becomes dry. Finally, the man succumbs to dysentery and diarrhœa. When an opium consumer suffers from these diseases, it is difficult to cure him. In fact opium consumers generally die from these diseases. They are generally constipated, consequently they suffer frequently from piles. They long eagerly for smoking tobacco continually, so much so that in some cases they have to take their smoking pipe (hooka) to the privy for smoking. The opium consumers sleep in the latter part of the night, because opium produces wakefulness at night. Their blood gets deteriorated and has a leaden hue, as appears from the blueness of their complexion. Opium induces perspiration and consequently diminishes the normal quantity of urine. In the case of females, sexual appetite is stimulated by opium but not diminished afterwards, as in the case of males. In small doses opium increases the menstrual flow, but in large doses it checks it. A habitual use of opium renders females barren. When opium is administered to pregnant women, it kills the child in the womb, or at least does harm to it. Opium exercises a greater intoxicating effect on children and young persons than on old persons. It is very harmful to infants and often proves destructive to their lives. It weakens their mental power and sometimes leads to imbecility. Opium-consumers are generally pale and emaciated. Their eye-lids are always drooping and they seem to be dozing at all times. Their intellectual power falls considerably below the average. *Morally* it exercises a most debasing effect on the character of those who consume it. They become very timid. Their power of discriminating between right and wrong is lost for ever. They are unable to exercise any control on themselves. In order to get their dose of opium they will do anything.

12660. In what proportion of cases do injurious result become apparent?—In 80 per cent. of cases.

12661. Is opium generally believed to be a protective against fever?—People do not believe opium to be a protective against fever, but the consumers of opium do.

12662. Is it in fact a protective?—No, on the contrary when the opium consumers happen to suffer from fever, it is comparatively difficult to cure them.

12663. Is it specially useful in malarious districts, or believed to be so?—It is not useful in malarious districts, although the opium consumers consider it to be a protective against all diseases.

12664. Is it necessary, or believed to be necessary, to enable people to get through their daily toil?—It is believed only by the opium consumers that opium enables working men to get through their daily toil quickly, but it tells on their system in the long run and brings them prematurely to the grave.

12665. Is the habit of taking opium looked upon as disgraceful?—Yes; no man, even if he be an opium consumer, would like to be called an *afimchi* (opium-eater) or *chandubdy* (opium-smoker), these terms being universally regarded in India as implying contempt and disgrace.

12666. If a measure of prohibition were adopted, would it be desirable to make special provision by establishing a register of opium consumers for the want of those who are already habituated to the use of the drug?—Yes, as has been done in Burma.

12667. What would be the best mode of providing for the sale of opium for medicinal use?—All the medical practitioners, whether following the European, the Greek or Ayurvedic system, should be registered, and their names with addresses furnished to all opium-sellers, who might be directed to sell opium on the certificates of the former.

12668. What class or classes of persons should be entrusted with the sale for medical use, and under what conditions as to supervision, or otherwise?—The same regulations should be observed as obtain with reference to the sale of arsenic and other poisons in this country.

12669. Are you of opinion that the use of opium has any effect on succeeding generations?—The evil effects of opium are transmitted to the succeeding generations.

12670. (*Sir William Roberts.*) What is your position in regard to the use of alcohol—do you regard alcoholic beverages as injurious in all proportions?—I consider alcohol very injurious.

12671. Which do you consider is the most injurious—alcohol or opium?—The evil effects of the two are quite distinct.

12672. Do you object to the use of opium and alcohol on moral and religious grounds?—Whatever I have said has been from a physiological point of view, and not from a religious point of view.

12673. Do the statements which you have made with regard to the proportion of men who take opium to excess and the results therefrom apply simply to the people of Allahabad, or are you speaking generally?—They apply to many other districts.

12674. Do you think that opium stimulates the sexual passion more than alcohol or any other stimulant?—I think that opium not only has a greater exciting power, but it has also the power of retarding the seminal discharge.

12675. Are there not many other drugs used in India for the same purpose?—Opium is mostly used. The property of retarding the seminal discharge is possessed almost solely by opium.

The witness withdrew.

*Dr. E. J. Lazarus, J.P.*

Dr. E. J. LAZARUS, J.P., called in and examined.

12676. (*Sir William Roberts.*) How long have you practised in Benares?—Over 40 years.

12677. What medical qualifications do you possess?—Doctor of Medicine and M. R. C. S. of England.

12678. Are you connected with the Indian service in any way?—Not at all.

12679. Are you an independent practitioner?—Yes.

12680. Has your practice been mainly amongst the natives of India?—Chiefly amongst the natives of India, because they are in excess.

12681. What observations do you wish to make with regard to the use of opium?—From my observation in this district I would say that the use of opium as a medicine, preventative and sustainer of the system, is very common among the people, the well-to-do classes using it largely.

The Muhammadans, especially the higher classes, are more habituated to it than the Hindus. With few exceptions I have not observed its habitual use to have ill-effects on the mental, moral, or physical being of the people ; the exceptions being chiefly where spirituous liquors or ganja are taken along with opium.

12682. What is the sentiment of the people in this neighbourhood with regard to the popular use of opium for non-medical purposes ?—The people of this part of the country, as far as my observation extends, are not adverse to the use of opium for non-medical purposes, and certainly do not desire that the present culture, preparation, and sale of opium should be interfered with, as it ensures them an opium of known strength, unadulterated and procurable every where under certain restrictions.

12683. What has been your experience of the opium habit ? —I have had no experience of the effects of opium-smoking. As regards opium-eating, I am of opinion that, on the whole, its use is more beneficial than harmful. Where hurtful, it is when used along with alcoholic drinks and *ganja*, etc. Possibly in these cases it is the liquor that is injurious. I have never known of a case of murder, robbery, riot or family dissension the result of taking opium. Opium-eaters are to be found on all sides, carrying on their usual avocations with zeal and exactitude, and are not distinguishable in any way from non-opium-takers. They are met with in our courts of justice, public and private offices, in their shops, in the bazars, and even waiting on us at our tables. There is nothing in their manner and conduct to mark them as opium-eaters.

12684. Your remarks of course apply to what we may call moderate opium-eaters ? —Yes.

12685 You would not make that statement with regard to excessive consumers of opium ?—No, I would not.

12686. I think you were not born in this country ?—I was born in Wales.

12687. Have you known a great many opium-eaters personally ?—A great many. For many years I have been in the habit of asking patients when they come to me how much opium they take.

12688. What is the usual dose an opium-eater takes in this neighbourhood ?—From 3 to 10 grains. Some take even more than that.

12689. I think you implied, when answering a question of mine, that excessive opium-eating is injurious ?—If carried to very great excess it is injurious.

12690. What are the symptoms that you have observed in excessive opium-eating ?—A state of drowsiness and inability to work. I have seen very few cases like that.

12691. You have not seen any specific disease developed from it ?—No, simply drowsiness and indifference to everything around them ; but the cases I have seen like that are very few.

12692. You have had a long experience of the people in this neighbourhood ?—Yes.

12693. What has been your experience with regard to the domestic use of opium, that is, opium as a domestic remedy —is it a common remedy ?—Yes, it is.

12694. For what ailments ?—Rheumatism, dysentery, general pains in the body, and a number of ailments. Usually it is commended by the people to one another.

12695. Have you any opinion as to its effect in malarious fevers ?—I have had no experience of it.

12696. There is a belief existing among the people here that it does act as a protective in some degree ?—I cannot say anything about it in the Benares district, because there is very little malarial fever here.

12697. You have also had experience of the opium habit here apart from medical purposes ?—Yes.

12698. What does it compare with in your mind ? Does it compare with tobacco, alcohol or what—I mean when used non-medically ?—I cannot compare it with alcohol, because I think that is most deadly in its effects ; I do not consider opium so.

12699. How does it compare with the use of tobacco ?—I think that it would compare with tobacco and with betel chewing.

12700. Is it taken sometimes as an aphrodisiac by young people ?—Not to my knowledge.

12701. Perhaps you would be scarcely confided in in a matter of that sort ?—They would confide, but they usually use other remedies for that purpose.

12702. What are they ?—Of late years they have gone strongly in for phosphorus in its preparations. The native doctors use strychnine very largely for that purpose. Opium may be given by the native practitioners, but I am not aware that it is given by the regular practitioners.

12703. I presume that you yourself have no belief in aphrodisiacs ?—I do not believe it is an aphrodisiac in any particular sense as an aphrodisiac, but it acts as a stimulant in many cases, the same as spirits would.

12704. Have you observed a distinction in regard to the non-medical use of opium between the constitution of the natives of India and the European constitution ?—I have not observed any.

12705. After your long experience do you think on the whole that opium does harm or good to the natives of India ?—I think much more good than harm. The harm that it does in a few cases is quite overbalanced by the good that it does to the multitude.

12706. (*Mr. Pease.*) You are Agent to the Maharaja of Vizianagram—in what capacity are you his Agent ?—I am Superintendent of all his estates here, and have the general management of all his affairs in Benares.

12707. Is there any considerable growth of poppy upon his estate ?—Poppy is grown on some of his estates, but not very largely.

12708. Do you know how many tenants you have under your supervision who are poppy-growers ?—In the Ballia and Ghazipur District there are a few, but not many : it is not grown very much.

12709. Are these districts under your charge ?—They are under my charge.

12710. Can you give us any information as to the readiness or otherwise of the poeple to grow poppy ?—I do not from my observations see that they have any objections whatever to grow poppy.

12711. Do you observe that they are anxious to take out licenses to grow poppy ?—I cannot say that they are anxious, but it pays them to do so.

12712. Has there been an increase or a decrease in the growth of poppy upon the Maharaja's estate ?—There has not been an increase or a decrease—it is about stationary—there is not very much grown there.

12713. (*Mr. Wilson.*) What did you say was the average dose per day for an opium-eater ?—Three or four grains a day ordinarily without having any effects of intoxication at all.

12714. What would you consider an excessive dose ?—When it comes to about 60 grains.

12715. I suppose there is no doubt that opium may be classed as an intoxicant ?—It is an intoxicant when taken in large doses ; but those who are habituated to its use are not intoxicated by it. It acts then simply as a stimulant and as a sustainer of the system.

12716. I have before me a report of the Benares Total Abstinence Society—Are you a Vice-President of that Society ?—Yes.

12717. Is this the pledge that the members take : "I hereby solemnly promise, God helping me, to abstain from the use of all intoxicating liquors as beverages and from the use of all intoxicating drugs except medicinally, and to employ all proper means to discourage the use of and traffic in the same " ?—Yes.

12718. How do you reconcile your views with regard to opium, and with regard to the Society of which you are Vice-President with reference to intoxicating drugs ?—Opium is not employed generally as an intoxicant in the same way as one takes liquor. It is used as a sustainer of the system.

12719. I suppose you are aware that a large number of persons take brandy without ever getting into a state of intoxication—you would not deny therefore that brandy is an intoxicant ?—I would not.

12720. Do not you think that what you have been telling us is a little inconsistent with this pledge against all intoxicating drugs ?—I have been stating my opinion, I cannot do more than that.

12721. You would rather not answer my question ?—I have been stating what is my candid opinion on the opium question.

12722. And you do not think that it is in any way inconsistent with this pledge ?—I think not.

*Mr. E. J. Lazarus, J.P.*
Jan. 1894.

12723. (*Mr. Mowbray.*) Would it in your opinion be better to abstain both from opium and alcohol?—Yes, it would be better I think.

12724. (*Mr. Haridas Veharidas.*) Do you take opium?—No.

12725. Do you express this opinion on behalf of the people?—Yes, on behalf of the people.

12726. (*Sir James Lyall.*) You are a gentleman who has lived a long time in this country, and mixed very much with the natives. I should like to ask you what you think would be the political effect of an order coming out here issued by the Government of England prohibiting the growth of poppy and the consumption of opium?—My idea of the people is that they are very inflammatory, easily led, and very suspicious, and if opium were to be prohibited, being led by a number of persons that are ready to grasp at anything against the Government, they would at once suppose that this was a laid plan by the people in England just as the small end of the wedge coming in. They would think there was something behind it, and they would say "They have stopped our opium now, presently they will stop something else, and by degrees they will stop our religion." The great Mutiny of 1857 arose from a quarrel between two men in the Arsenal. One of the men said "There is fat put on the cartridges, and you will have to bite them, and fire them off." That quarrel spread right through the country, and it is possible that if total prohibition is allowed to take place with regard to the cultivation of opium similar reports will be spread over the country, and cause great dissatisfaction.

12727. (*Chairman.*) You wish us to understand that the light in which you regard opium, whether on the one hand as an intoxicant or on the other as a sustainer, depends essentially on the quantity taken—is that so?—Yes.

The witness withdrew.

*Mr. John Stalkartt.*

Mr. JOHN STALKARTT called in and examined.

12728. (*Chairman.*) Are you an Indigo-planter in the Mirzapur District of the North-Western Provinces?—Yes.

12729. You have been over 20 years in India?—Yes.

12730.. And the whole of that time has been passed in indigo districts, such as the Behar, Allahabad and Benares divisions, and being resident in these districts you have seen a great deal of the cultivation of poppy?—Yes.

12731. Is the cultivation of the poppy under the system which obtains the Government monopoly a popular crop?—Yes, as far as I have seen.

12732. Will you give us your reasons?—It is a crop which pays well, and is much liked, because—among other reasons—the cultivator is quite sure of getting payment without unnecessary delay, and because the landlord and his servants cannot hurry them in their cultivation of it as is often done with other crops; nor can he get hold of the money except from the cultivators themselves. I know in this district some four or five years ago, when orders were issued to decrease the area under poppy, and the two Parganas in which my factories are were closed, the cultivators subscribed several hundred rupees amongst themselves and sent a deputation to Ghazipur, and appeal the matter wherever it was possible; and there was much rejoicing and triumph when they were at last allowed to grow poppy again.

12733. The cultivation of the poppy being in your opinion a profitable crop to the cultivators, I presume it follows that in your opinion if the cultivation were to cease under prohibition from the Government, it would be a cause of discontent?—Exactly so. If the loss of the opium revenue involved further taxation, it would be very unpopular indeed. To stop a man growing a crop, of which he not only likes the cultivation but which also yields him a handsome profit, and to put another tax on would make it much more unpopular of course.

12734. As an indigo planter, speaking of the question merely from the standpoint of your own private interests, is it of any advantage to you to come here and speak in favor of the poppy cultivation?—No, in fact during the two years when the cultivation of poppy was closed, my cultivation of irrigated indigo increased, simply because I could get them to grow for me when they could not get advances for poppy. When the men were able to grow poppy, I could not get them to cultivate indigo; and when they started to grow poppy again, my supply of indigo decreased. I am speaking of irrigated indigo because poppy is a irrigated crop. Round about my district there are very few wells, and a man cannot do much. There is no crop, taking all the circumstances into consideration, which pays them so well as poppy.

12735. (*Mr. Pease.*) Are any advances made by the indigo planters to the ryots?—Yes.

12736. Are they as favorable as the terms on which the Government make advances?—I think we give about the same advance at first; but Government give advances later on for weeding and cultivation, which we give, but we do not give so much as Government. Of course the poppy crop pays much better than the indigo.

12737. (*Mr. Wilson.*) Can you get as much indigo cultivation as you wish?—No. I should be glad to get five times as much as I have. I do not get nearly as much as I would like.

12738. Poppy pays so much better that people prefer to cultivate it?—I do not think the poppy hurts my indigo in that way, because poppy is grown on a comparatively small portion of land, but if the poppy were stopped I should get more indigo, although even then I should not get as much as I should like.

12739. If poppy pays so much better than indigo, do the people cultivate as much as they are allowed?—Yes, as much as they can. Of course they are only allowed to grow practically as much as they can with reference to the amount of cattle, labor and land suitable for it. A man might like to grow more than he is able. In the same way with indigo, when a man wants to cultivate, I have to look at his wells, and see what cattle he has, what lands he cultivates, and so on, and frequently I would not give him as large an advance as he would like.

12740. Does poppy pay as well now, in comparison with other crops, as it did four or five years ago?—It pays as well as indigo, and I should think as well as sugarcane, but wheat and barley certainly pay better now than they did, whereas poppy does not pay better than it used to.

12741. Are you aware that some years ago the Opium Department was greatly concerned, because some of the cultivators were unwilling to grow poppy?—No.

12742. You never heard of that?—No.

12743. Are you aware that Mr. Rivett-Carnac wrote a letter on the subject?—I am not aware of it.

12744. (*Mr. Mowbray.*) When you make your advances for indigo, do you fix the price at which you buy the indigo?—Yes.

12745. In the same way as the Government?—Yes, ours is a fixed price.

12746. There is a distinct analogy between your cultivation of indigo and the Government cultivation of opium?—Yes, distinctly so.

12747. (*Sir James Lyall.*) Some native gentleman appeared before us at Bankipur, and he stated that the ryots were intimidated by the officials of the Opium Department into cultivating poppy, do you think the ryots, as far as you know them in this part of India, are people who could be intimidated into cultivating this or that crop?—I do not think so. I think that living out in the country as I do I should have heard a good deal of it if there were any intimidation.

12748. Do you think if an official of the Opium Department or a Sub-Deputy Agent tried to intimidate the ryots by telling them it was an order of the Government, they would obey him?—No, I think it would be so much the worse for him, the Sub-Deputy Agent, because the matter would be handed up without delay to his superiors, and I do not think the cultivators would stand intimidation of that sort at all.

12749. (*Mr. Wilson.*) Is any of the land on which you grow indigo suitable for poppy?—Yes.

12750. May I ask then why you do not grow poppy instead if it is much more profitable?—I really can hardly explain. I have been an indigo planter all my life. I understand the cultivation of it, and how to work it, whereas I do not know how to work poppy, which requires a totally different system of working: for instance, a man with his whole family, his wife, children and ploughmen and their children can all work at it—it is a crop that helps them at the time

because they have little coming in. I do not suppose a man could grow 4 or 5 bighas of poppy because of the looking after of it, and the great care which it requires. We could not possibly do that with indigo; we simply pay for the plant and manufacture the indigo—that is where our profit comes in. It is almost an axiom that indigo pays better to a European than to a native, because he takes the time and trouble over the work that a wealthy native will not do. If a native is wealthy enough to start an indigo factory, he would prefer others working it for him. We could not work the poppy cultivation as far as I understand it. May I state that, as far as I know, poppy cultivation is not considered in my district as a degrading occupation. I mean the man who would grow poppy would not be looked down upon. If I was giving advances to a native and I did not know him, the fact of my finding out that he was a man who grew poppy regularly would be a considerable bias in my mind in favor of his having an advance for growing indigo—I should know he was a responsible man and had good lands.

The witness withdrew.



Mr. G. R. Fox called in and examined.

12751. (*Chairman.*) You are a landholder and planter of Gahmar in the Ghazipur District, North-West Provinces?—I am.

12752. You have been in this part of the country for the last 24 years?—In Shahabad.

12753. (*Sir James Lyall.*) What class of people mostly cultivate opium?—The Koeri caste. They cultivate all the homestead lands. These lands being immediately adjoining the villages are well manured and have wells for irrigation. For the Koeris the opium crop is invaluable beyond all other crops, and to these men the suppression of this cultivation would bring serious consequences.

12754. What particular advantages has this crop over other crops for the people?—It is unlike sugarcane, tobacco, potatoes and grain crops of various kinds, because it cannot be in any way consumed during the period of its growth. It is like a savings bank to the small cultivator. As a crop it is beyond the reach of thieves; practically it cannot be attached for the rent. It affords at the healthiest season most healthy occupation for women and children. It is a crop benefiting the actual cultivator most, middlemen in opium cultivation being, I believe, unknown; and even hired labor to any extent works at a distinct disadvantage. It is essentially a small or poor man's crop. It excludes the money lender, as cash advances are given by Government without interest. The cost of the seed is practically nothing; landlords will almost invariably let the rent for opium land stand over until the produce is sold; the returns are quick; the operation of gathering the crop is entirely to the advantage of the small man and to the disadvantage of middlemen or even hired labor. As regards its bulk the opium crop has the advantage over all other crops, a very important matter this in carriage and for the poor man—I mean a few seers carry a large value. It is a fact to note that in many Koeri villages sugarcane is not to be found; in others no tobacco or no potatoes are grown; but I do not know a single Koeri village in which opium is not sown to some extent. On my property in Ghazipur the former lessees gave up the cultivation of tobacco.

12755. Will you give us the result broadly when your lessees gave up the cultivation of tobacco?—There were about 150 bighas that the lessees were bound to put under cultivation and when that lease was withdrawn the tobacco dropped down to one bigha—in fact it was dropped all together—leaving 150 bighas which has been taken up by opium for nearly one-half and by sugarcane and small crops for the rest.

12756. At first you leased this land to these people for the cultivation of tobacco for a certain amount?—The ryots held their lands on condition of putting a certain amount under tobacco; and, when that tobacco clause was struck out, they substituted half of the land for opium and nearly one-half for sugarcane, of their own free choice.

12757. You are speaking of the tobacco land?—Yes.

12758. You have made some calculation as to the comparative cost of the cultivation of opium and other crops—can you give us the net profit per bigha only according to that calculation for opium, sugarcane, potatoe and tobacco?—According to the calculation I put forward opium gives exclusive of rent Rs. 40 a bigha, net profit for its crop, sugarcane gives Rs. 38, potatoes give Rs. 39 and tobacco gives Rs. 46. Of course, looking at that calculation, you have got to see the period over which the crops take up the land.

12759. What period does opium take up the land?—About six months, and it enables other crops to be put in immediately afterwards. Sugarcane takes up the land roughly speaking, about 18 months; potatoes take from October to March—the same as opium, and they allow other crops to come in. Tobacco takes up roughly about a year.

12760. Does opium land require a rotation of crops?—The same land can be constantly resown. Sugarcane and tobacco require a complete rotation.

12761. I suppose there is less uncertainty about the price of opium than other crops?—It is the steadiest market in my opinion of any of the crops that can in any way compete with opium.

12762. Is it a popular or unpopular crop?—Essentially a popular crop in my experience. In talking with the people and discussing improvements of the land with them they have said to me that if I would put down a well they would grow poppy as an acknowledged thing, in the same way as a man talking of his strain of horses would say that such a horse had racing blood in him to show his superiority. In the same way they say about land—"If you put down a well we can sow poppy." That is, the highest thing they can say—they talk of it as the best improvement.

12763. Have you heard of any cases of any licenses being withdrawn from these cultivators?—It has not come before me, but I have heard of them. When opium cultivators have their license withdrawn it is not unusual for them to enter into arrangements with an accepted cultivator to get him to increase his crop a little, which they share. They dodge it in that way.

12764. You have no special knowledge I suppose of the effects of opium?—No.

12765. Do you think the cultivators are much addicted to it?—Not out in the district. I do not think so myself.

12766. What do you think would be the effect in this country if it was announced that an order had come out from the Government of England prohibiting on moral or temperance grounds the cultivation of the poppy and its use except for medicinal purposes?—As far as I know the people themselves as a population, wherever their interests are affected, they will resent it; where their interests are untouched they will remain indifferent.

12767. You do not think it would be thought an arbitrary thing by the people of this country?—Those whose interests are affected would certainly think it very arbitrary.

12768. (*Mr. Fanshawe.*) I would like to ask you a direct question as to cultivators cultivating poppy under compulsion. Has that come before you in any way?—It has not come before me at all. I should not think that it could be done to any extent from my knowledge of this part of the country.

12769. Will you tell me what your experience has been in the Shahabad District—how long were you there?—I was there for seven years, and I now have a few factories in the western portion of Shahabad.

12770. Is it your experience that there has been any pressure exercised by the Opium Department in order to make cultivators grow poppy in that district?—I have heard that there has been a falling off. There has been an effort made to bring it up to its old mark again, but people will not do that.

12771. You say an "effort." I was asking whether there had been deliberate compulsion?—Not to my knowledge.

12772. You have not heard of that in the Shahabad District?—I have heard that the zemindars have been requested or asked to take an account of the falling off of opium, and to try and get the people to bring it up to its old area.

12773. The zemindars have been addressed by officers of the Opium Department and asked to give their assistance, if possible?—I have heard that, but it is not within my knowledge.

12774. Direct compulsion you have not heard of?—No.

12775. (*Mr. Mowbray.*) You have told us that those whose interests were affected would probably regard the interference in the matter of the prohibition by Government as an arbitrary act. Can you with your experience of the district tell us whether, among those whose interest is not affected, there is any desire to see opium prohibited?—I do

*Mr. G. R. Fox.*

8 Jan. 1894.

not think there is any desire to see opium prohibited at all among any of the people.

12776. (*Mr. Pease.*) Do you think it legitimate for the officers of the Opium Department to use the influence of the zemindars to induce unwilling ryots to grow poppy?—I do not think ryots who do not want to grow poppy could be in any way compelled to grow it.

12777. You said it practically cannot be attached for rent. If a ryot did not pay his rent or his debts when he received his money for his poppy, could not all his property be attached?—It depends on what the man who has the claim chooses to attach. I understand he cannot touch an opium crop, but a man doing it would do it at his own risk.

12778. I said when a man who had sold his opium crop owed money for debt or rent, would he not be liable to have his house and other goods attached?—I believe he would.

12779. Is there any advantage therefore in not being allowed to have his opium crop attached?—I think if I was sowing a crop I should value that it could not be attached, it would be so much cash value in my pocket.

12780. (*Mr. Wilson.*) Are you aware of the complaint that was raised by the Opium Department some time ago, and of the correspondence that took place with the Secretary of State in reference to the increasing difficulty with regard to poppy growing?—Nothing to my knowledge.

12781. You never heard that?—Never.

12782. You have said that for the Kories poppy is valuable beyond all other crops?—Yes.

12783 If the profits on poppy are so great, is there not a margin left to make it profitable to employ hired labour?—The crop, at the time of gathering, is so subject to thieving, that it practically debars any one going in for it on a large scale. At the time of gathering, excepting some of the household, if you put hired labor into the field, the crop is very easily secreted and carried away. The owner would find he did not get anything like the produce from the land. An explanation is necessary from me as to the point of thieving of the opium crop, as I have in the early part of my evidence said it was not subject to thieving. During growth the crop is valueless to a thief. Only during gathering in of the produce could one of the gatherers secrete some of the juice. Most other crops are of a value to a thief at very early stages of their growth and until removed from the threshing floors.

12784. Does poppy suffer especially from hail more than other crops?—It is liable like other crops. In February and March just at the gathering time hail coming down then is injurious, and ruinous if it comes severely.

12785. Is it not the case as well with other crops?—If it is severely damaged by hail, poppy is practically destroyed, so is wheat under a heavy hailstorm. It gets beaten down and you hardly know what the crop was.

12786. (*Chairman.*) You mention the risk of hailstorms as a special one attaching to poppy in your evidence?—I mentioned the risks of the different competing crops, I did not mention wheat.

12787. You specially mention hailstorms as one of the sources of injury to poppy?—According to the extent of the storm it might ruin the whole crop or a portion of it.

12788. (*Mr. Wilson.*) With reference to the crops on the ground at the time of preparation and the tables of profit and so forth that you have given us, is it not the case that where poppy is not grown it is possible to grow several other crops at the same time coming to their harvest at different times during the year?—Yes, it is possible, but these crops are grown on the outstead land, not on the homestead lands.

12789. They could not be grown on the homestead lands?—Yes, they could.

12790. And they would be the best because they are the homestead lands?—Yes, they could get the manure and irrigation better.

12791. You say it is commonly the case where licenses are withdrawn for the ryot to share the crop with his neighbours, how does he manage that without a license?—Supposing a man is cut off for his half a bigha, he will go to another man and say "I have been struck off, you increase your area of cultivation, and I will work the increased area."

12792. In reference to this matter of compulsion—"compulsion" is a strong word, supposing I called it persuasion—is there not a great deal of persuasion on the part of the zilladars and zemindars?—Certainly not in my own experience. If I was told such a thing, however, knowing what the zemindars and zilladars are, knowing what they are about the country, it would be no surprise, but I am not speaking myself of what you would call strong persuasion. A zilladar is naturally interested in keeping up his area of opium. He has an interest in that, and where his interest lies in it he will do his best to carry on the cultivation.

12793. Are you aware that the Lambadar is paid a commission on all the opium that comes from his district?—I believe he is.

12794. Therefore he has an interest in using a little persuasion?—He has an interest in the cultivation.

12795. Of all his district?—Of what he is Lambadar of. Of course he has the interest of his commission to think of, but he would have to be careful of how he worked that to any damaging extent.

12796. (*Sir James Lyall.*) You spoke of four or five crops growing together at the same time and on the same land: I suppose these are crops of inferior value?—Quite inferior.

12797. And the total produce of these crops would be less than the profit on the opium?—Quite so; the rain crops and pease, cotton and indigo all grow together, they get a little out of each crop.

12798. (*Chairman.*) The main gist of what you intended to tell us in your evidence is that you believe the poppy cultivation to be on the whole advantageous, and therefore popular, as far as you are able to judge?—That is my experience.

The witness withdrew.

*The Rev. H. Lorbeer.*

The Reverend H. LORBEER called in and examined.

12799. (*Mr. Mowbray.*) I believe you are a Missionary of the German Lutheran Church in Ghazipur, North-West Provinces?—I am.

12800. Will you tell me what is the position of the German Lutheran Church in India?—We have a station at Ghazipur, another at Buxar, another at Arrah, one at Muzuffarpur, and one at Darbhanga. These are stations here, in these parts of the country, and besides these we have about twelve stations in Chota Nagpore.

12801. So that you have several stations in the opium-growing districts?—Yes.

12802. How long have you been in India?—Twenty-eight years.

12303. Where have you been during that time?—Five years in Chota Nagpore and two years in Tirhoot. During the remainder of the time, with the exception of absences on leave, I have been at Ghazipur.

12804. That is to say you have been at Ghazipur for more than 20 years?—The first time I came to India I was sent to Ghazipur. After six years I was sent to Chota Nagpore, then I went back again, so that I have been there about 18 years.

12805. I believe you are also a medical man, as well as a Missionary?—Yes, I practise medicine.

12806. What opportunities have you had of mixing with the people?—I go freely with the people, and I and my catechist preach to the cultivators in the district and cities and fairs, and when they assemble at Ghazipur, and other places for the opium weighments, during which time they come to Ghazipur in thousands; and I have the opportunity of speaking to them daily during six weeks. I then sit down amongst them and they talk freely to me and tell me of all their complaints. I believe I have their confidence and they speak to me freely as they will not to officials. There are some 600 Native Christian cultivators scattered in ten villages in the Ghazipur District, whom I constantly visit, and who come to me every week, and from them I know much of what goes on in the villages.

12807. Will you give me your own personal view with regard to the use of opium?—As to the use of opium I have been opposed to it before I came to India by reading in Germany tracts and other books about the use of opium by the Chinese. I am also strongly opposed to the use of spirits, also to the use of chlorodyne, hemp and all intoxicating drugs. My objection to opium is that those who use

it habitually cannot stop it, and there is the danger of using it in excess. On the same principle I object to the use of spirits. On the other hand, stimulants in a very moderate form may be medically necessary for some persons in certain conditions.

12808. Will you tell me whether the opinion which you formed with regard to opium before you came out to India has been in any way modified by your residence in India?—To some extent.

12809. Will you give me the benefit of your experience of the use of opium during your residence here?—During my residence in India I have never seen any harm done by the moderate habitual use of opium. I have never been inside the opium dens. I believe there are cases of excess, but I have no knowledge of them. Going about amongst the people I have not seen such cases. I am confident that as a rule the Hindu opium cultivators do not use it habitually: some few Mahomedan cultivators do.

12810. Has your experience been of opium-eaters or of opium-smokers?—Opium-eaters.

12811. Will you tell me anything with regard to your medical experience?—I do not believe in the efficacy of opium as a medicine, so much, as many medical men do. But the people do believe in it, and are also advised by their native physicians to use it. It gives no doubt temporary relief in suffering, though I do not believe it cures all cases in which it is used. Its popularity as a medicine comes from the relief it gives: it is easily procurable and cheap. In some cases opium would even be necessary to make the system susceptible for other medicines. The natives of this country are of opinion that if opium is taken after attaining the age of 40 it prolongs life, and Persian books say that "opium is the staff of old age."

12812. I rather gathered from you that the people believe in it more than you do. I should like to ask you if the people have that belief what would be their feeling if the use of it were interfered with?—I have made enquiries, and believe that the people would be discontented if the opium cultivation were stopped. These and other districts are over populated; in the Ghazipur District the people are poor. They run into debt with the mahajan, and their only hope of keeping out of debt is by the cultivation of opium; and in many cases I have heard that the mahajan would only advance money on the condition that they would sow opium. To prohibit opium in India would cause great discontent and trouble because people who habitually use it cannot leave it; then so many cultivators must have some compensation, and the thousands who would be thrown out of employment must have some other occupation.

12813. Have you had any experience of the use of opium among your own teachers?—I have had teachers in my own school who have taken opium moderately without its affecting them physically or mentally. One of them was a Christian. I have still one such teacher, a Mahomedan, who is the best Persian teacher in our school He has been nearly 25 years in the school, and I have had no occasion to find fault with him.

12814. Could you sum up your experiences of your 28 years in India with regard to the use of opium?—After my 28 years in India I could not show that the people of India are demoralized by the use of opium. Persons who use it with an immoral view are generally bad characters before they take to opium. I do not consider that the use of opium impedes the progress of Christianity in India. All our converts were made from opium cultivators, and some of them cultivate it still occasionally when they are in pecuniary difficulties.

12815. In your opinion, if opium were prohibited would there be a risk of the people going to alcohol?—Yes.

12816. And in your opinion is alcohol better or worse?—Worse.

12817. You have been in the centre of the Opium Department of Ghazipur, I should like to know whether you have heard of complaints being made by cultivators that they have been induced or forced to cultivate poppy?—They come in thousands to Ghazipur every year during the opium weighments, and I go for one or two hours every day to preach to them. I sit down amongst them and talk with them freely, but I never heard of any force being used to make them cultivate opium. There are different other complaints, but not as to the cultivation of opium.

12818. Supposing it were decided to prohibit the use of opium except for medical purposes, do you think it would be possible to devise a practical scheme for supplying opium for medical purposes only and prohibiting it for other purposes?—I should say it must also be prescribed for those persons who use it habitually as well as medically, because it will be impossible for such persons to leave it.

12819. And, would it therefore be necessary in your judgment to have as many centres for the distribution of it as there are at present?—I think if there were not so many licenses given to different persons, but fewer licenses given to persons who might be trusted, trustworthy persons, and if they would keep lists of all the habitual opium-eaters, and if they were allowed only to sell it to such persons then gradually opium might be given up.

12820. Do you think it would be possible to find trustworthy persons?—It would be rather difficult.

12821. (*Mr. Wilson.*) Have you practised medicine?—Yes.

12822. Have you had a medical education?—I have not passed University Examinations.

12823. What makes you think that the natives will speak to you more freely than they will to officials?—Because I mix much more with them.

12824. Do not the officials mix with them?—No.

12825. They have not the means of getting the information?—The officials will only come to them as the rulers of the country and I come to them like a brother.

12826. You have formed some opinion adverse to opium in China?—Before I came to India.

12827. May I ask you how your experience of what the people do in India can affect what is going on in China?—I have no experience of China.

12828. Opium may or may not be good in China or it may or may not be good in India?—Yes.

12829. There is no necessary connection between the two?—I do not know about that.

12830. Are they connected in your own mind?—I do not think there is any connection.

12831. Do you believe in the efficacy of opium as a medicine as much as some people do?—No, I do not.

12832. In what diseases do you differ from them?—I use it very seldom, because I have other medicines which I use and prefer to opium. It is used very much in cholera, diarrhœa, dysentry and asthma. It is used in eye diseases very largely and for rheumatism.

12833. Wherever it is used largely as a medicine there would be more difficulty where the patient had taken it before. You would require to give a larger dose?—A larger dose would be required.

12834. There would also be more difficulty with regard to a man who was thoroughly habituated to opium when administering other medicines?—Yes, quite so.

12835. I do not quite understand what you said about some of the converts who still cultivated opium occasionally when they are in pecuniary difficulties—will you explain that more fully?—I do not wish them to cultivate opium, neither do they like to do it, but they are poor, and this is the crop which gives the best profit.

12836. Why do you not wish them to grow it?—I do not think there is any necessity for them to grow it.

12837. Is it not a very profitable crop for them to grow?—Yes.

12838. Why do you not wish them to grow it?—I have stated from the beginning that I always objected to opium.

12839. (*Mr. Pease.*) Did the teacher in your school who took opium take it originally for medicinal purposes?—He used to take it so originally and he has to take it now because it has become his habit.

12840. You say he is one of the best Persian teachers in your school, have you several who teach Persian?—Yes.

12841. How many children attend your school?—About 400.

12842. Do they all learn Persian?—They learn English, and they also learn Persian. My school is an Anglo-Vernacular School, they have to learn English and the vernacular, and in the vernacular they have generally to learn Persian.

12843. Why are they taught Persian here?—Because it is used in the courts: it is a court language.

The witness withdrew.

*Raja Muhammad Salamat Khan.*

Jan. 1894.

RAJA MUHAMMAD SALAMAT KHAN called in and examined (through an interpreter).

12844. (*Mr. Fanshawe.*) In what districts is your zemindari situated?—In Azimgarh and Gorakhpur.

12845. What number of villages have you?—I do not remember.

12846. Can you not tell me in a general way?—Seven or eight in Gorakhpur, and possibly the same in Azimgarh.

12847. Is there any poppy cultivation in your zemindari?—It is not generally cultivated in Gorakhpur, but there is some cultivation in Azimgarh.

12848. Will you tell us from your general knowledge whether poppy cultivation is popular with the cultivators?—Very popular. There are several reasons for this. The chief reason is that the Government advances money, and that the advance to the cultivators serves to meet the requirements of the ryots as well as of the landholders.

12849. What is your opinion of the opium habit?—I am of opinion that the consumption of opium by persons over 40 years of age is distinctly advantageous. At that age, when there is a probability of weakness developing itself in the eyes and ears, the consumption of opium wards off this predisposition and tends to maintain general health. I am not prepared to give any opinion as to whether the consumption of opium increases the physical powers and endurance of the consumer. To persons under 40 years of age the use of opium is debilitating unless the consumer is inclined to obesity, when its use is desirable. In the case of children it is an article of common medicinal use, and is supposed to maintain them in general health up to four or five years of age.

12850. I understand you to say from your experience that opium is more generally used by persons in middle life?—Yes, it is beneficial after 40; in damp districts it is generally beneficial.

12851. In what light is the habit of taking opium regarded by the people?—It is not considered disreputable to consume opium. I object to *chandu* and *madak* smoking, which I consider injurious.

12852. Is smoking considered injurious because of its associations, or because it affects the health?—It does injury to the health.

12853. How would the prohibition of poppy cultivation be regarded by the people?—First, it is unnecessary; secondly, the cultivators as well as the Government benefit by it; and if Government took away the opium revenue they would have to impose further taxation on the country, which would be ruinous.

12854. (*Mr. Wilson.*) Do the members of your family who are more than 40 years of age eat opium?—Yes, some of them, those who suffer from disease or cold, and for whom it has been medicinally prescribed.

12855. Not otherwise?—No. The doctor who practises after the Greek system prescribes it for the cold, and it does good.

12856. (*Sir James Lyall.*) Does the doctor prescribe the habitual use?—The habitual use. Immoderate indulgence does injury.

12857. (*Mr. Pease.*) Have you ever asked any of the ryots in your zemindari to grow opium?—It is not necessary to do that; they do it themselves.

12858. (*The Maharaja of Darbhanga.*) In what way is the zemindar of the North-West Provinces benefited by the cultivation of opium?—When the cultivator gives up his land if it does not hereditarily belong to him, it may do some service to the zemindar himself.

12859. Do you mean land in which the ryot has no rights of occupancy?—I mean land which the land-owner can call in at any moment from the cultivators.

12860. Your idea is that by the cultivation of opium the productive powers of the land are increased?—Yes.

12861. And that the zemindars benefit by it inasmuch as if the land is given up they are able to settle it at a higher rate?—Yes.

12862. What is the proportion of land in your province in which the ryots have no rights of occupancy?—I cannot say.

12863. There are some lands in which the ryots have rights of occupancy, and in others none; to which class does the majority of the land belong?—I cannot say.

12864. What profit per acre do you think the ryot is able to make from poppy, or what profit per bigha?—I cannot say.

12865. (*Mr. Wilson.*) Are the ryots sometimes refused a license by the Opium Department?—I have no experience of it—I do not know.

12866. You have never heard of it?—No. If opium be put a stop to the consumption of alcohol will be increased.

The witness withdrew.

*Miss Sturmer.*

Miss STURMER called in and examined.

12867. (*Chairman.*) I believe you are proprietor, with your sister, of the Kajha Estate of about 11,000 bighas in the Azimgarh District?—Yes.

12868. You have personally managed the estate since the death of your father in 1887?—Yes.

12869. During the lifetime of your father you assisted him in its management?—Yes.

12870. You have resided on the estate since your father's death and before, with the exception of occasional visits?—Yes.

12871. Can you read and write in Hindi?—Yes, the accounts are kept in Hindi and sent to me, and I translate and keep them.

12872. We shall be glad to know what estimate you have formed from your personal experience of the value of the opium crop to the proprietor and tenant?—I find from the estate records that we have in the present season sixty-six tenants with 57¾ bighas engaged in opium cultivation. I can confidently say that opium cultivation is an advantage to us as proprietors; the opium cultivators, chiefly Koeris, are our most industrious and satisfactory tenants; they are seldom in arrears of rent; they hold (and I know from experience that they are correct) that opium is the most paying crop on certain soils and under certain conditions; that is to say, water must be readily available, and there must be labour available in the household for the several processes of cultivation and collection. Other crops, such as potatoes, are said to be more remunerative; little, if any, are cultivated in the Kajha Estate. The reason of this is, that the soil is not suitable, the labour and expense are much greater, and there is no certain market.

12873. Living in this district and being acquainted with the condition of the cultivators, has it ever come to your knowledge that the cultivators are placed under pressure to induce them to cultivate opium?—I have never heard of the cultivators being forced in any way to cultivate opium, and such an idea would appear to me to be preposterous. If any one were to attempt to put pressure on any tenant of ours to cultivate opium or other crop against his will, he would immediately appeal to us, and we would not allow this for a moment. I have no hesitation in saying that on the estate a resident proprietor has much more influence than any Government Opium official could have over the cultivators. Our own success depends on the prosperity and solvency of our tenants, and any interference with their interests would be strongly, and I believe successfully, resisted by us. It would be quite impossible for us to induce the cultivator to sow any crop if he did not consider it his interest to do so; and even were he in arrear of rent, we could not force him to sow any crop against his will. We have a certain amount of sir land (home farm) over which we have power, and in our interests and that of the cultivators we insist on their sowing a certain amount with sugarcane to improve the land, but they invariably ask for permission to sow poppy, and select our sir land when suitable for this purpose. When I am making a settlement for sir land they say "we have no land suitable for poppy, and how are we to go on without poppy"? We have a great deal of sir land in our estate, and they always wish to know whether they can sow poppy; it is a great matter for them; it helps them with their rent and it helps us with our revenue.

12874. If poppy cultivators were prohibited from poppy cultivation, how would they regard it?—It would be very hard on both tenants and zemindars. There is another point to which I wish to call attention. When the last land settlement was made for thirty years, fields that had poppy were increased from Rs. 2-9 to Rs. 5-5 per bigha. If poppy cultivation is stopped the zemindars and tenants will have

a very great grievance. Government will have to make some reduction or some change in the Land Revenue.

12875. Have you any instance in your recollection of a remonstrance being addressed to you or to the official authority when a poppy grower's license had been withdrawn?—Yes, it was the case of one of our tenants. The Manager wrote some years ago to say that Government was restricting cultivation, and this man's license was withdrawn. I wrote to the officer and said it would be a great deprivation and asked if the license might be renewed. He was then allowed to sow, and he has been sowing until this year. He could not get suitable land this year, and he has not sown. It is optional with them; there is never any compulsion.

12876. You have appeared here as a pro-opium witness; how do you regard alcohol and *ganja*?—I am very averse to them. I am a water drinker myself. My father would never allow any *ganja* or liquor shops to be opened in our estates, and we have kept that up. Some years ago a man who had taken a license for tapping trees in our part said he was going to tap the trees in our estate. My father was in Calcutta at the time. The Manager wrote saying that the man had said that he would not only tap the trees in the estate but would tap the palm trees in the garden. My father wrote to the Collector and I have a copy of his letter which I will read:—

"To

The Collector, Azimgarh.

Sir,

"I beg to intrude upon you, consequent on my Mooktear Lalla Seoshai Lall of Talooka Kajha, Pergunnah Mahomedabad, having been cited, at the instance of the Abkari Collector, to attend your Court, to show cause as to why the palm and date trees of my said talooka are not to be tapped.

"I respectfully beg to state that I do not wish my trees to be tapped, as I do not care to encourage my people to take to drinking, either by letting out my trees or permitting grog shops on my estate.

I have the honour to be,
Sir,
Your most obedient servant,
(Sd.) A. J. STURMER."

2, Moira Street, Calcutta,
*1st January 1887.*

12877. So that although you are here in a sense as a pro-opium witness you still come as one who has a great aversion to excess in liquor?—Or anything of the sort.

12878. Are there any circumstances peculiar to the present time, which, in your view, render it undesirable to attempt, by prohibitory enactment, to deal with the opium habit so far as it exists here?—There are lots of people who take opium in small quantities; I cannot say that I know of a single man in our estate who takes it in excess. I have enquired of the servants, many of whom have been there over 20 years, some 30, and they do not know of a single case. No doubt many of them take it in a small way medicinally.

12879. You think that a prohibitive enactment would affect more people than one might suppose?—Yes. There are three small dispensaries besides the Sudder one at Azimgarh. Many people who are ill have to go 30 or 40 miles to a dispensary to get medicine. To such people it would be a very great deprivation.

12880. (*Mr. Wilson.*) The proportion of poppy cultivation on your estate is exceedingly small?—Yes, I can tell you some of the villages.

12881. You say that there are 57¾ bighas out of 11,000?—Yes. A good deal of the land is not under cultivation.

12882. Am I right in saying that the proportion is about ½ per cent. of the land?—Yes, it is a very small percentage.

12883. So that it does not seem as if poppy cultivation were very popular with your tenants?—It is a thing that varies. Government has been reducing cultivation. Some of our Lambadars used to sow 100 bighas; now I think they have only 20 or 25. It depends also on the amount of land they have under cultivation. Many of the tenants have very little tenant-right land, and then they depend on getting suitable sir or other land to sow.

12884. Do the Lambardars form the medium of communication with the Opium Department?—They do, but I think many of the tenants go themselves.—I cannot say—I am not qualified.

12885. You have mentioned a case in which a license was struck off, and the Lambadar begged you to intercede?—He happened to be the only tenant in the village; he was Lambardar and tenant—there was nobody else.

12886. The Lambadar, besides the payment for his own opium, gets a commission from Government of Re. 1 per maund?—I was not aware of that. In this case the man is Lambadar, and he was the only tenant who sowed in that village. He is not sowing this year because he has not suitable land.

12887. (*Mr. Mowbray.*) When was the settlement you speak of at which the rate on the opium land was raised?—It was about 17 years ago when the increase was put on.

12888. Was other land raised at the same time?—Yes. Sugarcane lands were raised to Rs. 4, but nothing above that. Rajputs and Brahmins of course pay less than other tenants. The lower classes always pay more. They were increased to Rs. 6 per bigha, but there is an allowance of 2 annas on every rupee for the higher castes. They cannot plough themselves, and Government makes them that allowance. That brings it to Rs. 5-4. There is 1 anna added for the Patwari cess, and that makes it Rs. 5-5. There was one tenant a Rajput having 6 biswas (a biswas is the twentieth part of a bigha), that was Rs. 2-9, and the rent has been raised to Rs. 5-5, because it had poppy when the measurements were made, but the rest of the field, 1 bigha 1 biswah, was sown with peas; for that the rent used to be Rs. 2-9, but now it is Rs. 3-9.

12889. That is the tenant's rent?—The zemindar's revenue is increased according to the tenant's rate, according to the class of land.

12890. (*Mr. Fanshawe.*) You are quite satisfied that the increase of the revenue or rent was due to the fact that those fields were under poppy cultivation?—I have copied the numbers from two of the villages where the poppy is chiefly sown.

12891. It was not made with reference to the class of the soil?—It is called Korar land, which is chiefly where they sow poppy. Some of them had a few vegetables, but most of them were under poppy.

12892. Have you any direct connection with poppy cultivation?—Yes, because the Koeris work up their land very much for poppy. It is not an exhausting crop, but rather improves the soil. It wants a great deal of working up.

12893. (*Sir James Lyall.*) With your knowledge of your tenants and the common people of the villages; if the cultivation of the poppy were prohibited what explanation do you think they would give of it?—At present they cannot understand it; they do not understand anybody, but Government being able stop it. The masses know nothing about it. We have been talking a little to our people, but they cannot understand it at all. They say it will be a most dreadful loss. Yesterday, coming along, a man came flying over the embankment to me and said, Dohai! Miss Saheb, I beg of you, do all you can not to have the poppy prohibited, because we cannot possibly live if it is stopped." It is the most paying crop they have.

12894. (*Mr. Wilson.*) You said that the Brahmins and Rajputs do not pay so much rent as the lower castes; why is that?—It has always been the custom. They have always been allowed to have their lands at reduced rates, because they cannot plough and do many things which would be against their caste. They have to employ labour, and Government has always allowed them a certain remission in the rate. The lower classes can plough. There are very few Rajputs or Brahmins, people who wear the holy string, who can follow the plough.

12895. What is the difference?—They are let off 2 annas on every rupee.

## LIEUTENANT-COLONEL E. BINGHAM called in and examined.



12896. (*Sir James Lyall.*) How many years have you served in India?—Nearly twenty-eight, over twenty-five, with the 13th Bengal Infantry.

12897. To what class do your men belong?—We are now enlisting Rajputs in Rajputana proper. The regiment has been recently reorganised. We are ordered to enlist three companies; and we are now eliminating the men of other districts and getting in Rajputs from Rajputana proper.

*Lieutenant-Colonel E. Bingham.*

8 Jan. 1894.

12898. What part of Rajputana do they come from?—We are trying to get men from Bikanir, Jodhpur, Jaipur, Shakawati, the Western Rajputana States.

19899. At present do you know how many consume opium in your regiment?—In the 13th Bengal Infantry there are 16 regular consumers.

12900. (*Mr. Pease.*) Out of how many?—I am only speaking of the head-quarter wing, which is 400. There are others who take it in moderation at odd times, when they feel fatigued or overtaxed, or suffering from some slight malady.

12901. (*Sir James Lyall.*) In past years was there any difference?—Before the re-constitution of the regiment there were 100 men who were regular consumers of opium. I am giving the numbers as low as I can. There may have been more; there were certainly 100 to our knowledge, and there may have been others in the regiment without our knowledge. There are some men whom I have not noticed to be opium consumers, but who have confessed it. There is a native officer here. I did not notice that he used to take it occasionally, but he told me that he had been taking it. Judging from his personal appearance I should never have thought it. The proportion of those who use opium in moderation in the regiment is, amongst the Sikhs 50 per cent., amongst Rajputana Rajputs 20 per cent., and amongst the Rajputs of the Eastern Provinces and Bengal 5 per cent. The average consumption of opium per man is from five to fifteen grains per diem for moderate eaters, and as much as thirty grains per diem for those who take it in excess, or perhaps even more. The majority of those who take this drug eat it, but a few smoke it. I have known both Native officers and men who have been addicted to taking this drug utterly prostrated and unable to do their duties when they have not had their usual dose of it, but these very men have proved themselves capable of enduring any amount of hardship or fatigue when they have had their usual allowance.

12902. When you say that at present there are some 16 men with the head-quarter wing who use this drug, what do you mean?—Regular consumers, who would succumb altogether if they did not get it.

12903. I suppose rather excessive consumers?—They take it in excess; they take, I should say, as much as a chittack a day.

12904. How much is that?—Two ounces.

12905. (*Chairman.*) Are they fit for service?—Yes, they have been lately with me; they have been to the Manipur expedition.

12906. Where do your Sikhs come from; what part of the Punjab?—The majority come from between Umballa and Jullunder. They used to be enlisted between Jullunder and Lahore and Ferozepur. I may mention that native officers have said to me, "What does the Government mean by wishing to stop our opium; why do they not try to do something to stop alcohol: it has ruined numbers in the country, whereas those who take opium are quiet and orderly, and it does more good than harm."

12907. (*Mr. Fanshawe.*) You know that a chittack is five tolas: do you mean that a man takes five tolas in a day?—That is what he told me, that a chittack was their allowance.

12908. Do you think that he consumed a chittack, five tolas?—Yes, I have given an ounce myself out of an ounce bottle.

12909. In the day?—Yes, when a man has been utterly prostrated and begged me to give him an ounce. I was afraid to give it, but for fear he should succumb I have given an ounce.

12910. (*Mr. Mowbray.*) Do you serve out opium with the rations?—They have sent it up on service when the men have run short of it. When the men were running short I knew it would be good for them, and I have sent it on two or three different occasions.

12911. Was it served out to them free?—The men purchased it.

12912. As they would at a canteen?—Yes, just as they take liquor.

12913. If you were going on service would you go without opium?—Certainly not. There is no regular provision made for it, but every man is allowed to take a small quantity for his own supply. If any is required we endeavour to procure it locally, and let them purchase of the man who has charge of it.

12914. On service you carry a sufficient supply to obviate the risks you mention of the men becoming prostrated?—Yes.

12915. (*Mr. Wilson.*) Is it not the case that on service you are allowed to requisition the Commissariat Department for opium?—I have not been aware of that. I never take any opium for my men from the Commissariat Department. The only occasion on which I recollect opium being taken was when the native troops were going to Malta, then they issued a small quantity to the regular opium-eaters.

12916. Can you tell me what that chittack would cost?—I think it is about Rs. 80 per seer; that would be Rs. 5 per chittack.

12917. Rs. 5 a day for this man's opium?—Yes.

12918. Was he a soldier?—A native officer.

12919. He would be able to afford Rs. 5 a day?—There are many of them who do take it.

12920. This particular one was in a position to afford it?—He could afford it.

12921. About what age do your men generally join the regiment?—18 or 19; most of them under 22.

12922. (*Mr. Haridas Veharidas.*) A native officer's pay could not be more than Rs. 100?—He had private means. He did not serve merely for his pay but for the love of his profession. He was one of our finest native officers, and retired on a pension of over Rs. 130.

12923. (*Mr. Wilson.*) Are the majority of your men opium-eaters when they join?—I am given to understand from a native officer of the regiment that the majority of my men take it from their earliest childhood.

12924. A certain number?—Nearly all of them take it from their earliest childhood; they are more or less addicted to the habit from the days of infancy.

12925. At any rate there are only 50 per cent. who take it?—Because we have such a small proportion at present. The regiment has been recently reorganised, and we shall have in time a greater number.

12926. Do you think it is of advantage to the 13th Bengal Infantry to have native officers and men who are prostrated and unable to do their duties when they cannot get opium?—We take them when we find them fit for duty. We are not aware that they are taking it till afterwards. There are very few of those who are in the habit of taking it in excess. They are the men who get prostrated, not those who take it in moderation. Those who use temperance are never prostrated.

12927. Is it an advantage or a disadvantage to the 13th Bengal Infantry to have its ranks, officers and men, becoming prostrated when they cannot get opium?—It would not be an advantage if they were prostrated.

12928. Would you not rather have men always also to do their duty?—Yes.

12929. (*Mr. Pease.*) You stated that your regiment had been reorganised, that at present there is a small proportion of opium-eaters, but in a short time you will have more?—Because we are enlisting from districts where they are inveterate opium-eaters.

12930. (*Sir William Roberts.*) You say that 50 per cent. of your Sikh soldiers are habitual opium consumers?—Yes.

12931. Therefore there are 50 per cent. who are not?—Yes.

12932. Comparing them, can you tell by their appearance which of the men consume opium and which do not?—Those who consume it in excess I can tell, but those who take it in moderation or temperately I cannot detect until I make enquiries.

The witness withdrew.

*Jamadar Sispal Singh.*

JAMADAR SISPAL SINGH, 13th Bengal Infantry, called in and examined (through an interpreter).

12933. (*Sir James Lyall.*) Do you take opium occasionally?—Yes, when I have a cold, or am fatigued or suffering hardship.

12934. What have you to say on the subject of opium consumption?—A large proportion of the residents of Rajputana proper, and the district from which I come, commonly consume opium. But the majority of opium consumers are chiefly Rajputs, the other castes consume it also,

but in a lesser degree. A good number of the Rajputs have been addicted to taking opium in moderation from the earliest days of their childhood, but the majority take to the habit of consuming this drug when between five and twenty and forty years of age. As a rule, the Rajputs of Rajputana are regular consumers of opium and take it in moderation, the average daily consumption being from 1 grain to 100 grains for excess eaters. This habit is chiefly cultivated with a view to render themselves able to bear extra fatigue and hardship when they feel their powers declining with increasing years. They also use it largely in combination with other drugs for medical purposes. Opium is not easily procurable as it is an expensive article, and its sale is very much restricted in British territories. But in Native States where the opium is not quite so good it is far cheaper as the restrictions on its sale are not so stringent. Should the sale of opium be entirely prohibited, it would cause a great deal of suffering to a vast majority of persons, and such a measure would be most distasteful and cause widespread dissatisfaction, more especially if in the event of the loss of revenue to the Government from the stoppage of the sale of opium the people were to have additional taxes imposed on them. I myself am in the habit of taking doses of opium in moderation to the extent of one grain occasionally, but only when I feel fatigued or suffer from the effects of a cold.

*Jamadar Sispal Singh.*

8 Jan. 1894.

12935. (*Mr. Pease.*) Do you think it is good for persons in health to take opium?—It increases their strength and does them a little good if it is taken with nourishing food.

12936. Why do you not take opium yourself?—I do not wish to get addicted to the habit of taking it.

The witness withdrew.

MUNSHI DAYA SHANKAR called in and examined.

*Munshi Daya Shankar.*

12937. (*Mr. Fanshawe.*) What position in life do you hold?—I am principal Revenue Officer to the Maharaja of Benares.

12938. Your work I suppose has brought you in contact with a large number of your own countrymen?—Yes.

12939. Will you tell us what you know about the opium habit?—As an intoxicant opium is either eaten raw or smoked. If used in moderate quantities with plenty of nutritious food no perceptible harm is caused to health. I even know of a few cases where emaciated and weak constitutions have benefited by moderate use and good food. Smoking is more harmful than eating. About 2 per cent. of the population in large cities and towns use it in either form, and more people use it where Muhammadan influences prevail, *e.g.*, Lucknow, Rampur, Delhi, etc. Only such persons come to grief as do not keep within temperate limits, or cannot afford to have nutritious food. Their number may not be more than five in 100 opium-eaters.

12940. What do you think would be the general feeling with regard to the prohibition of the cultivation of poppy and the use of opium?—The total abolition of the cultivation of opium would result in more harm than good. There would be an enormous loss of revenue which would have to be recouped by fresh taxation, and that would be a much greater evil than the one proposed to be eliminated. Then it is a fact that throughout the country a large number of men habitually use it, and it would very likely be a great hardship to them to be deprived of it altogether. I have known opium-eaters suffer agonies if they failed to get their dose at the appointed time. Again, the Rajputana semi-independent States grow and use opium in large quantities. There would be considerable difficulty in abolishing the cultivation there, and there be no result whatever of our abolishing it if they were allowed to continue to grow it.

12941. You mean that there would be no result from its abolition in British India?—Yes.

12942. In saying that opium-eaters suffer a great deal if they fail to get a dose at the appointed time, are you speaking of those who take opium in large or excessive quantities?—Those who take opium habitually in whatever quantities.

12943. They all suffer a great deal if they cannot obtain their dose?—Yes.

12944. Have you any other remarks to make upon the subject?—I should think that something more might be done to discourage its use than is already being done. So far as I know it is sold at Rs. 16 per seer at the Treasury and at about the same rate by the contractors. It might be made dearer, so as to be within the reach of fewer people. Then the quantity which may be legally possessed and purchased at present might be reduced. A person may, so far as I know, purchase and possess a rupee's worth. This may be reduced to annas 8 worth. But besides these or similar measures which would discourage its use nothing can be done without prejudice to the comfort of the people or the revenue of Government: a loss to which means in some shape or another a loss to the people.

12945. When you speak of a rupee's worth of opium what is the weight to which you refer?—It is Rs. 16 a seer, and one rupee's worth is a chattack.

12946. Five tolas?—Yes.

12947. I think that the actual limit of legal possession in the North-West Provinces, is at present 3 tolas; are you aware of that?—I did not make any special enquiries: I speak from general information.

12948. (*Mr. Mowbray.*) Are you clear about your statement that the licensees retail at the same price which they pay to the Government?—Yes, I have learnt that the contractors sell at the same rate as the Government, that is Rs. 16 per seer. They get some commission from the Government.

12949. Of course you are aware that they pay license fees?—Yes.

12950. I suppose that tends to make the drug dearer?—There is no difference between the rate at which it is sold at the Treasury and the rate charged by the licensees, and the contractors. Their payment for the license does not affect the rate.

12951. The licensee has got to pay for his license, has he not?—Yes.

12952. Does not that compel him to make it dearer?—I am not aware of that.

12953. (*Mr. Wilson.*) You think it would be a good thing to reduce the consumption of opium?—Yes.

12954. (*Mr. Pease.*) Is it your opinion that one person in every 20 who eats opium comes to grief?—Yes, the number may not be more than 5 in the hundred.

12955. (*Chairman.*) The gist of your evidence appears to be that while you do not recommend any attempt to prohibit the use of opium still you think its use on the whole is an evil thing, and it is desirable to put as heavy a duty as may be on opium, provided always that the Government does not raise the duty so much as to increase smuggling from Rajputana?—Yes, it is my opinion that Government can discourage its use more than it has already done. When the price is Rs. 16 a seer there is an inducement for people to smuggle. This matter must have been in the contemplation of the Government when it was made a Government monopoly, and Government was prepared to meet the contingency. If the price is raised, Government may have to take a little more trouble to prevent smuggling.

12956. There would be more temptation to smuggle, and, therefore, there would be additional difficulty in repressing it?—Yes.

The witness withdrew.

LALA KASHI PRASAD called in and examined (through an interpreter).

*Lala Kashi Prasad.*

12957. (*Mr. Fanshawe.*) In what district are you a zemindar?—Allahabad.

12958. What is the size of your zemindari?—My family pay about Rs. 37,000 land revenue.

12959. What is the number of your villages?—I have also villages in Fatehpur: there are about 52 villages in all.

12960. What do you know about the consumption of opium in these districts?—So far as my experience goes and I have seen, the consumption of opium produces no bad effect on the moral and physical condition of the people. People of all castes use opium more or less with a view to protect themselves from the attacks of diseases like asthma. People in

*Lala Kashi Prasad.*

8 Jan. 1894.

most cases use opium with a view to preserve their health, and in cases of illness to abate the pain of the disease.

12961. What is your opinion as to the willingness of the people of the country to bear the cost of prohibitive measures?—I think natives of India will be unable to bear in whole or in part the cost of prohibitive measures, the introduction of which they will never like.

12962. Is there any poppy cultivation in your zemindari?—Very much.

12963. Is the cultivation of poppy popular amongst the people of your zemindari?—As far as I can ascertain from inquiry, opium is cultivated in an area of about 4,000 bighas in Pargana Kara of the Allahabad district. The income from price of opium, poppy seeds, etc., amounts to Rs. 55 per bigha, while the expenditure on cultivation, together with the rents paid to zemindars, amounts to Rs. 35 per bigha. Thus a profit of Rs. 20 per bigha is left to the cultivators. In the month of October the cultivators get an advance of Rs. 8 per bigha, and many of them get advances for cultivation of wells, etc., also. The advantage they gain thereby is that they are not required to pay any interest on the money thus received. The advances help them much in the cultivation of opium as well as other crops. Moreover, the cultivators find it very easy to pay up the rents both of the land under poppy and of other land when they have sufficient money in their pockets by sale of their opium. The advantages to the zemindars are that the rents due to them are very easily realized and the quality of the soil is improved.

12964. You speak of the Pargana Kara, is that the Pargana in which your zemindari is situated?—Yes.

12965. (*Mr. Haridas Veharidas.*) What is the area of land cultivated by poppy in your zemindari?—About 1,000 bighas.

12966. Do you get any more rent on account of your poppy cultivation as compared with other crops?—More is paid for poppy rents.

12967. The rate of rent is not fixed?—It is a fixed rent. Poppy is sown in higher class land.

12968. But on the same land if any other crops are sown will you get the same rent?—The rent is fixed, but occasionally where a tenant sub-lets a little land to another tenant, or sublets his own farm, he gets a little higher rent: in place of Rs. 4 he gets Rs. 5 if poppy is sown.

12969. You say they have not to pay any interest on their money advances: are you sure of that?—Yes.

12970. Are you acquainted with the forms issued by the opium Department for advances for poppy and for sales?—A register is kept in which entries of the advances are made. When the Lumbardar and tenants go to get advances the entry is made in the register, but I do not know of any lease or written undertaking.

12971. Do you know whether these forms in the Benares Agency are similar to those in the Behar Agency, permitting the Sub-Deputy Agent, under certain conditions, to impose any penalty he pleases, and to recover it in any way he thinks fit for any failure of compliance?—I am not acquainted with any such condition. When they get an advance the officer of the Department goes to see that the quantity of land for which he has taken the advances is actually cultivated. If he fails to cultivate the quantity the money is recovered at the end of the cultivation.

12972. You do not know the exact conditions?—There is no such condition as you have mentioned.

(*Mr. Wilson.*) I am informed at this moment by Mr. Rivett-Carnac that the condition in the Behar agreement is not in the Benares agreement.

The witness withdrew.

Mr. H. SHARPE called in and examined.

*Mr. H. Sharpe.*

12973. (*Mr. Mowbray.*) I believe you reside at Rampur?—Yes.

12974. You are not in any way connected with Government?—Not in any way.

12975. You yourself have written to the Commission offering to give evidence on the subject?—Yes.

12976. What opportunities have you had of studying the opium question?—I have been seven years residing in the district amongst the natives of India, and I have become thoroughly acquainted with the villagers. As an indigo planter I have had every opportunity as far as my district is concerned.

12977. Have you been living with other Europeans?—No, entirely alone.

12978. What opinion have you formed with regard to the consumption of opium in the district where you have been living?—I think if you take opium from the natives of India it will be unfair, unnecessary, dangerous, and would ruin a great industry. It would be unnecessary, because the consumption of opium in the district is confined to a very few of the upper classes of the native community, those who are able to afford the luxury, the influential class.

12979. You say it would be unfair: what do you mean by that?—If you take opium away from the native of India you leave him no stimulant to fall back upon, and owing to caste prejudice you can give him nothing in exchange. The religion of the Hindu caste and of the Mahomedan forbids intoxicating liquors, and save opium and *ganja* he has practically no other stimulant on which to fall back. A Brahmin cannot even smoke tobacco. The natives of these districts are nothing if they are not abstemious. They have few luxuries, and certainly cannot afford to give up one of the few luxuries available to them.

12980. Have you formed any opinion as to the effect of opium upon the health of the people amongst whom you have been living?—I know many an opium-eater, and I believe that opium taken in small quantities is more beneficial than otherwise, especially when accompanied by a light, inexpensive diet—a milk and agricultural produce diet.

12981. Is that view founded on your own personal observation?—On my own personal observation, also on the opinion of many natives whom I have asked on the point.

12982. Have you seen any persons who take opium in large quantities?—Yes, to excess; and I think there is nothing debased about them as there would be if they drank to excess.

12983. What do you mean by excess?—Large quantities, but I will not go into weights.

12984. Have you any idea of what you mean by excess?—A man, for instance, who will spend two annas a day on opium takes it in excess.

12985. Have you formed any opinion as to the comparison between opium and alcohol?—Alcohol affects a man in a very different way. I do not think opium will affect his constitution as alcohol will. Of course if he becomes a confirmed opium-eater he cannot give it up.

12986. Is there much alcohol consumed in the district where you live?—No, only among the lower castes.

12987. You say that prohibition would interfere with a profitable industry?—Yes; poppy is one of the best paying crops to the cultivator that he can sow, considering the cost of seed, the labour required, and the short time for which it occupies the land, whereby a grain crop may also be sown and reaped within the year. The actual opium extracted from the poppy is the chief, but not the only, source of profit to the cultivator; the seed being also valuable as an oil seed, fetches a good price. The seed is largely used in the country, and is also exported to Europe.

12988. Have you known instances in which persons who have cultivated opium have been refused permission to go on cultivating?—Yes; in a few villages in my neighbourhood during the last three or four years the selling of opium has been discontinued. I should like to hand in an expression of opinion signed by over 300 cultivators who have suffered from this.

12989. Are they personally known to you?—Yes, they are the chief zemindars and cultivators of the villages in question.

12990. You can vouch for the authenticity of it?—Yes; I have also another expression of opinion that I wish to put in signed by 1,445 of the chief zemindars, landowners, and cultivators of the various villages in the immediate neighbourhood of my factory, pointing out the loss they would incur if poppy cultivation were done away with.

12991. Can you give me any opinion with regard to the precise question I asked as to the persons who had been refused permission to cultivate—whether they have tried to get permission?—They often come to me and ask me to

assist them in getting the cultivation of the poppy reintroduced into the villages, and as a matter of fact I have heard it said that it was probably because it would affect my indigo sowing that I did not assist them.

12992. I understand the petitions, for the authenticity of which you vouch, are to the effect that poppy cultivation is a valuable one, and one which the petitioners would object to be deprived of?—Yes.

12993. (*Mr. Wilson.*) Where is Rampur?—On the borders of Ghazipur and the Benares districts.

12994. How far from Ghazipur?—About 28 miles.

12995. What are you engaged in?—Indigo planting.

12996. When did you come to this country?—Seven years ago.

12997. You think that opium is actually beneficial?—When taken in small quantities by the natives.

12998. I presume you take it?—No, I do not touch opium. To begin with, I am not a native: the native is a vegetarian, and I am not. That is one reason. For another thing I do not think it is good to begin a bad habit of that description. I do not touch spirits.

12999. Are you aware that several witnesses have told us that the evil effects of opium are very much obviated by a good rich diet?—I think just the reverse. I think that a light milk and agricultural produce diet is far more desirable—especially milk diet. The natives tell me so.

13000. Are the petitions in the vernacular?—They are in the vernacular. The following are translations of them:—

I. "We the landowners and cultivators of the villages of Sayadpur, Dahan, Aunrehar, Karampur, Dahra Kalam, Newada and Chakia, Hasanpur and Bhadsen, Dinoura and Bhabhaura, Gagadharpur, Sadi-Badi and Mamudhpur, Gaibipur, Kathgara, Dadara and Gothali, Mapur and Mamakha, Daulatpur and Pahapur, Mouriah and Bambhnauli, Mayanpur and Lunripur, Parsani, Hyramanpur, Ramarypur, Unchauri, Shorifpur, and Kandheipur, Mattia and Badhela Pargana Sayyidpur, Zilla Ghazipur, understand from Mr. Sharpe of Rampur, Khanpur, Ghazipur, that a Royal Commission has at this time been appointed on opium, and, therefore, we respectfully beg to point out, that if the Government stops the sowing of poppy, we shall in every way suffer loss and inconvenience, for the cultivation of poppy is in every way profitable, and by its help we are enabled to pay the rents to the sircar and landowners; and if the cultivation of poppy is put an end to, there is no other crop that can adequately fill its place, and we shall certainly have difficulty in paying the sircar's rents. For these reasons we make known our opinion and petition.

*Mr. H. Sharpe.*

8 Jan. 1894.

Signed by one thousand four hundred and forty-five (1,445) of the zemindars (landowners) and cultivators of the above-named villages."

II. "We the Landowners and cultivators of the villages of Rampur and Inchevel, Pharidaha, Ghogowa, Bahora, Naikot, Rajesti, and Baheri, understand from Mr. Sharpe of Rampur, Khanpur, Ghazipur that a Royal Commission has at this time been appointed on opium, and therefore we respectfully beg to point out that for the last three or four years, in consequence of the cultivation of poppy having been discontinued in our villages, we suffer great loss and inconvenience, and with difficulty pay our rents to the Government and landowners; for poppy is in every way a profitable cultivation, and greatly assisted us to pay the Government's rents. For these reasons we make known our opinion and petition.

Signed by three hundred and nineteen of the chief landowners and cultivators of the villages named."

Adjourned till to-morrow at 10-30.

---

# At the Old Mint House, Benares.

## FORTY-FIRST DAY.

### Tuesday, 9th January 1894.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (IN THE CHAIR).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
THE HON'BLE SIR LACHHMESWAR SINGH BAHADUR, MAHARAJA OF DARBHANGA, K.C.I.E.
SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.

MR. A. U. FANSHAWE.
" ARTHUR PEASE.
" HARIDAS VEHARIDAS DESAI.
" H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

MR. MADHO PRASAD called in and examined.

*Mr. Madho Prasad.*

9 Jan. 1894.

13001. (*Mr. Wilson.*) Are you the Editor of an Indian Newspaper?—Yes.

13002. What is the name of it?—*Khichri Samachar.*

13003. What is the meaning of those words?—It means a mixture of three things.

13004. Where do you live?—In the Mirzapur District.

13005. What can you tell us as to the classes, or races, or castes, amongst whom you have experience?—All classes of Mussulmans, and among Hindus, Brahmins, Kshatryas and Vaisyas.

13006. For how many years?—25.

13007. What special opportunities have you had for observation?—Whilst I was in the Police Department as Sub-Inspector, as well as in several other capacities as a Government servant. I have also received local information during the time of my Editorship.

13008. How far is opium-eating or drinking prevalent?—In the Mirzapur District nearly 40 per cent.: males 30 per cent.; females 4 per cent. and children 5 per cent. In other districts 75 per cent.: children have opium given for medicines, etc.

13009. Do you mean 30 per cent. of grown up males?—Yes.

13010. Is there any smoking, and if so, what is the proportion?—About 10 per cent.

13011. Mostly males?—Yes.

13012. At what age is the habit generally acquired?—20.

13013. What motives induce people to form the habit?—The society of consumers, and desire to stay for a longer time with the opposite sex in cohabitation.

13014. Is the opium habit easily relinquished at once or gradually?—It is very difficult to give up at once the long acquired habit, but sometimes is done under compulsion.

13015. Is there a marked difference between moderate and excessive consumers, and if so, what is the proportion of excessive consumers?—The number of excessive consumers is very small in comparison with the moderate consumers.

13016. What proportion of their income do habitual consumers spend?—Nearly one-fourth of their income; sometimes one-third.

13017. What class of society are you speaking of: do you mean poor or rich people?—Rich persons.

*Mr. Madho Prasad.*

9 Jan. 1894.

13018. You mean that rich persons spend as much as one-fourth of their income ?—One-third.

13019. Wealthy people with plenty of money ?—Yes.

13020. (*Chairman.*) They spend one-third of their income ?—Yes.

13021. Are you clear upon this point ? The question is what proportion of their income do habitual consumers spend on opium ? You have said nearly one-fourth, and sometimes one-third ?—Yes.

13022. If a man has many hundreds of rupees he cannot possibly spend one-fourth on opium, can he ?—He does not eat it himself: he also induces others.

13023. (*Mr. Wilson.*) Is there a general tendency to increase the dose ?—Yes.

13024. What are the results physically, mentally, and morally ?—It makes one ugly and thin. They grow weak in mind as well. The young ones are debauchees and have no principles.

13025. In what proportion of cases are injurious results apparent ?—In 10 per cent. of the total consumers.

13026. Is opium generally believed to be a protective against fevers ?—It acts as a medicine in cases of fever, asthma, cold, dysentery, etc., and it is also applied externally.

13027. Do you really think it is a protective against fever ?—Yes, somewhat.

13028. Is it specially useful in malarious districts, or believed to be so ?—It is often useful in malarious districts.

13029. Is it necessary or believed to be necessary to enable working people to get through their daily toil ?—Yes, the working people would feel inconvenient and uneasy unless they get their daily dose of opium.

13030. I suppose you mean those who are in the habit of taking it ?—Yes.

13031. Those who are not in the habit of taking it can manage their work very well without it ?—Yes.

13032. Is it looked upon as disgraceful ?—Yes.

13033. Is it desirable to prohibit the sale of opium except for medical purposes ?—Yes.

13034. If that were done, would the public approve of it ?—Yes.

13035. If prohibitive measures were adopted, would it be desirable to make a special provision, by establishing a register of opium consumers, for the wants of those who are already habituated to the use of the drug ?—Yes, it would be desirable to keep such a register with the Civil Surgeon of the District and the sale of opium also ought to be superintended by him. New consumers should not be allowed.

13036. In what poppy-growing districts have you had experience ?—Mirzapur, Cawnpur, Jaunpur, Allahabad, Benares and Basti, etc.

13037. Is the cultivation of poppy popular ?—No.

13038. Is the poppy crop more profitable to cultivators than other crops ?—The cultivation of the poppy is not more profitable than that of any other crop considering the trouble and expenses of the cultivators.

13039. Is any pressure brought to bear by Government officers to induce cultivators to grow poppy in preference to other crops ?—Yes, some pressure is brought by the Government such as advancing money, etc.

13040. Have you any general remarks to make on the subject ?—The cultivators are pressed to grow the poppy by payment in advance called *Dádni* at the rate of Rs. 5 to Rs. 8 per bigha. No person is allowed to pass by the places where the poppy is grown; if a man passes by, he is accused of plucking off the poppy buds. In order to get the advance money, the cultivators have to pay something as a bribe to Lambardars as well as to other subordinates in the Opium Department. At the time when crop is ready, persons charged with the office of measuring the poppy field use small measurement and wrong weights in weighing. Sometimes they play tricks with the cultivators by secretly throwing some *kachi afim* in their houses through the help of the policemen. In the same way they have to give a bribe to the officers who make the contracts. They have also to pay something to the Treasury people when crediting the money in the Treasury, the thekadars mix *amiltas*, *katha* and *gur*, in order to get more profit by increasing the weight, and they sell using false measurement by previously sticking in the scale pan some heavy thing with wax or with similar ether things.

13041. Can you tell me what thekadars are ?—They take the contract from the Treasury, paying about Rs. 4,000.

13042. They are persons who are licensed to sell opium ?—Yes.

13043. Have you any further general remarks to make ?—The poppy is grown in nearly 6,000 bighas of land. The annual consumption of opium in the Mirzapur District is about 40 maunds, of which nearly 18 maunds is sold by the Treasurer at the rate of Rs. 17 per maund (it costs him only Rs. 16). The Treasurers don't pay for the sale of opium to the men they engage for the purpose. The thekadars have no fixed price; they can charge any amount they like, and sometimes they sell at the rate of Rs. 23. Their aim is always to make up anyhow the money they have to pay to the Government, which for this year is Rs. 4,000. In order to get a reward the Police often tries unfair means in throwing opium into the houses of persons and getting them arrested. People in their family-quarrels sometimes take a large dose of opium which poison them.

13044. With regard to the complaints and charges that you have alluded to, do you know any of these things yourself, or have you been informed in reference to them ?—I have been informed in many cases.

13045. By persons whom you believe ?—Yes.

13046. Do you think it is really correct ?—Really correct.

13047. (*Mr. Haridas Veharidas.*) I believe you were a Police officer before you occupied your present position ?—Yes.

13048. You say that there were mal-practices in the Police Department ?—Yes.

13049. Have you had any personal knowledge of them ?—Yes, I have personal knowledge.

13050. Have you taken part in them ?—When I got information and made enquiry, and when I found that a charge was quite false, I left the accused: I never convicted the man. Therefore I left the Police Department.

13051. (*Mr. Fanshawe.*) I understand that the newspaper of which you are Editor is a weekly newspaper ?—Yes.

13052. Will you tell me what is the average number of your subscribers ?—About 400.

13053. Do you issue as many as 400 copies to your weekly subscribers ?—No, about 250; I send 150 to correspondents and other persons.

13054. You say that 40 per cent. of the adult population of the Mirzapur District consume opium. Are you aware that the population is over one million ?—It is 11 lakhs.

13055. It appears from the papers before us that 46 maunds of opium are consumed among a population of a million ?—Yes.

13056. Then how can 40 per cent. of the population consume opium ?—18 maunds are easily sold by the Treasury.

13057. There is a consumption of 46 maunds among a population of a million: how can that work out to 40 per cent.? Does not that seem an excessive estimate ?—I believe out of 100 persons there are 40; 30 males, 4 females, and 6 children.

13058. Your remarks as regards poppy cultivation are not, I suppose, founded on personal knowledge of cultivation. You are not an agriculturist yourself ?—I have information on the subject when I was in the Police Department. I had often occasion to make enquiry, and I find that such things often occurred.

13059. But not from actual acquaintance with the conditions of poppy cultivation ?—Yes.

13060. Did you intend to say that there was a large number of suicides owing to opium when you spoke about family-quarrels ?—Yes.

13061. Are there many suicides attributed to opium in the Mirzapur District ?—If I saw the Crimes Report of this year I could tell you.

13062. Can you say, speaking generally, whether there are many ?—Yes.

13063. Do you mean 8 or 10 in a year ?—About 10 I should think out of a hundred.

13064. (*Chairman.*) How long were you in the Police Force ?—Nearly 10 years.

13065. What was your rank ?—Sub-Inspector.

13066. Why did you leave the force ?—There were dishonest things to be done, and therefore I resigned and started my press, doing work for the public good.

13067. You wish to tell us that during your service in the Police you were engaged in perpetrating acts of

dishonesty?—Dishonesty. I made my statement before the Police Commissioners in 1891.

13068. A public statement?—Yes, before the Police Commissioners, of the mal-practices of which I had knowledge and had seen.

13069. (*Sir James Lyall.*) That was after you left the police?—Yes.

13070. (*Chairman.*) What is your opinion with reference to the proposal which has been made, that the use of opium should be prohibited in India unless upon medical prescription?—It should only be given for medical purposes.

13071. You would recommend that?—Yes.

13072. What would you recommend with reference to alcohol?—Alcohol also is bad, worse than opium.

13073. Therefore you would desire to see that still more strictly prohibited, if possible?—Yes.

13074. (*Mr. Wilson.*) What was the nature of the dishonest acts which you yourself performed while you were a Sub-Inspector of Police?—Police officers always try to get convictions. If a Police officer will not do it he will not get his promotion. Therefore I thought that as the Department was not for a good man, but for persons who tried to convict, I left the service. *Mr. Madho Prasad.* 9 Jan. 1894.

13075. Did you think those things were wrong?—Yes.

13076. Why did you do them?—My conscience does not allow me to do such things.

13077. But you did do them?—No, never.

13078. (*Mr. Haridas Veharidas.*) Were you dismissed?—No, I resigned.

13079. Do you say you made a statement after you resigned?—After my resignation.

13080. How long after?—I think about a year.

The witness withdrew.

Mr. Isan Chandra Roy, M.B., called in and examined. *Mr. Isan Chandra Roy, M.B.*

13081. (*Sir William Roberts.*) Are you a medical practitioner in Benares?—Yes.

13082. You have a medical degree I believe?—Yes.

13083. Where did you get it?—In Calcutta Medical College.

13084. You are in private practice here?—Yes.

13085. What have you to tell us about the consumption of opium in India?—The consumption of opium in India has been in vogue from a remote period for purposes both medical and non-medical more or less amongst all races throughout the length and breadth of the country. The drug is extensively used in the Punjab, in Rajputana, in Assam, in the Deccan and in several districts of Bengal.

My observation as to the effects of opium use, extending over a period of about 8 years, is confined to certain districts of Bengal and Benares mainly. Benares being an important seat of Hindu religion, one has the opportunity of seeing representatives of almost all the races inhabiting India in the form of small communities who have settled here. Professionally I have to come into contact with a certain section of the people who habitually indulge in the drug in question.

13086. What do you mean by a certain section of the people?—The Mahomedan section of the people.

13087. What is your experience amongst them?—About 75 per cent. are addicted to the use of opium in one form or another.

13088. (*Sir James Lyall.*) Do you prefer to Mahomedans generally, or one particular class?—Mahomedans generally.

13089. Benares Mahomedans?—Yes. About 75 per cent. ofthe Benares Mahomedans are addicted to the use of opium in one form or another, and about a third of these have recourse to smoking. The habit is acquired either in infancy, in youthful age, or in advanced years. Among well-to-do classes opium is given to infants to protect them from the influence of colds, etc., but the lower classes usually dose their infants to keep them quiet during working hours. Young people use it to increase their sexual vigour. Among retired Bengalee gentlemen who spend their last days in Benares I have occasion to see them forming the habit for getting relief from chronic ailments, such as diarrhœa, diabetes, gout and rheumatism, etc.

13090. Is there any marked distinction between moderate and excessive consumers?—Amongst all people who habitually use the drug there is a marked difference between moderate and excessive consumers. I should think 90 per cent. of them may be classed under the latter head.

13091. Do you mean 90 per cent. of consumers consume it to excess?—Yes.

13092. That is, only 10 per cent. use it in moderation?—Yes, I mean people who habitually use the drug.

13093. Both Mahomedans and Bengalees?—Yes, there is an invariable tendency to increase the dose which in some instances is kept in check only by persons naturally possessing strong will. Although the use of opium is observed amongst all sections of the community, yet I find the Mahomedans mostly addicted to it.

13094. Do you find that the use of opium under its varied forms of eating and smoking is much the same?—The sensible effects are much the same.

13095. Varying, of course, with the quantity taken?—Used in any of the different ways its sensible effects upon the constitution are pretty nearly the same, varying, of course, with the quantity taken, with the constitution of the consumer and the frequency of its use.

13096. What is your experience as to the effects of moderate use?—When taken in a moderate dose, the usual results of its action are that the mind is exhilarated, a general warmth is experienced, and a pleasurable condition of the whole system ensues. But after a few hours when the effects pass off the consumer feels depressed and a sense of general discomfort supervenes, giving rise to a train of peculiar symptoms such as yawning, lassitude and a general aching sensation in the body particularly the calves.

13097. What would be your general estimate of a moderate consumption in point of quantity?—About 8 or 10 grains of crude opium per day.

13098. Would you consider that moderate?—Yes. These after-effects are a source of great misery to the opium-eater. The pleasurable and stimulating influence of the drug is almost invariably followed by a corresponding depression. He becomes less susceptible to external impressions, and his muscular energy is considerably lessened, a desire for repose becomes a paramount necessity and a tendency to sleep ensues. The mouth and throat become dry, hunger diminishes and the bowels become torpid.

13099. What are the effects of the habitual excessive use?—All the above effects are hastened and heightened in proportion. The period of depression comes sooner. The prostration increases to actual stupor, muscles become relaxed and emaciated. The attenuated body, the peculiar withered and blasted countenance with a characteristic gait, will reveal the opium-eater at a passing glance. His digestive organs become highly disordered, and he scarcely eats anything. His mental and bodily powers are destroyed. In fact, he becomes impotent.

13100. You have told us that 75 per cent. of adult Mahomedans consume opium?—Yes.

13101. And that 90 per cent. of these take it in excess?—Yes.

13102. That is, more than one half of the male Mahomedan population of Benares take opium in excess, and these effects are seen in them: do you mean to say that half the Mahomedans in Benares show themselves attenuated in body with a peculiarly withered and blasted countenance, and with their mental and bodily powers destroyed?—Yes, that will be noticed in the majority of them. Of course this description does not apply to every case. When the habit becomes confirmed, it is simply impossible to break it off. When the opium-eater is deprived of the stimulant, his torments become horrible. After long indulgence, the subject suffers from complaints which are not relieved even by opium. Of course all these effects are modified by the constitution of the individual, length of time of use, and the peculiar circumstances of the consumer.

13103. What is the effect on the morals of the rich?—They are made idle and dreamy, and little sensible to impressions from without, good actions calling forth the display of physical and mental energies have little or no charm for them. Frequently they give themselves up to luxurious enjoyments, proving themselves useless members of Society.

*Mr Isan Chandra Roy, M.B.*

9 Jan. 1894.

13104. Does that description apply generally to the rich Mahomedans of Benares ?—It may apply to others as well.

13105. You are not a Mahomedan yourself ?—I am not.

13106. What is the effect on the morals of the poor?—It is among the poor that the most degrading effects are manifested. They are made lazy and unable to work for their living, but at the same time they must satisfy their opium-craving! They are necessarily driven to have recourse to all sorts of vicious acts such as petty thefts, pick-pocketing, giving false evidence, etc. But it is a noteworthy fact that opium-eaters are seldom found entangled in daring acts of crime such as robbery or dacoity, simply for the reason that they are physically incapacitated by the effects of opium, and not from any want of motive. Falsehood and exaggeration are their invariable attributes. It is true that opium, when indulged in excessively, produces the most melancholy effects both on the mind and body, and it is also true that either having a strong will power or on account of good nourishing food some can maintain their health and activity of mind and body without becoming slaves to it, but still, in my opinion it is of all indulgences most wonderfully seductive, and to break off the habit becomes an impossibility to the majority of its votaries. It is, therefore, reasonable to conclude, that in a people or a nation, if the vice becomes widespread, it becomes a serious obstacle to progress as a whole.

13107. What is the opinion of the people with regard to the non-medical use of opium ?—The disposition of the people of India with regard to the use of opium for non-medical purposes, with but few exceptions, seems to be unanimous. Even the confirmed opium consumers condemn the habit and would fain give it up if they could. All sections of the people believe it to be a pernicious and most degrading habit.

13108. Are you in favour of prohibiting the growth of the poppy?—No, I am not. I am for limiting the use of opium strictly for medical purposes. Its use as a narcotic indulgence should be prohibited by laws, of course making allowance for those who are already confirmed in the habit. But at the same time the people of India are unwilling to bear in whole or in part the cost of prohibitive measures.

13109. When you speak of opium from a medical point of view you mean in regard to its medicinal use ?—Yes.

13110. What are your proposals with regard to poppy cultivation ?—Prohibition of export-trade is not likely to fulfill the cherished objects of those who want to reclaim China from the opium-habit, inasmuch as such a measure would only stimulate indigenous cultivation and larger supply from other countries, as has been so forcibly urged by the Bengal Chamber of Commerce. I would, therefore, venture to propose the following measures :—

(*a*) Cultivation of the poppy and the manufacture of opium should be left intact, as it is, for purposes of export and medical use.

(*b*) The consumption of opium as an indulgence by the Indian people should be put a stop to by legal prohibition.

(*c*) The cost of partial prohibitive measures and the loss of revenue from less consumption *in India* should be recouped by economical reforms in certain departments of State where there are rooms for such reforms.

13111. What is the general effect of the use of opium ?—Opium is one of the most invaluable therapeutic agents known. No other drug can compare with it in its power of assuaging pain, soothing nervous irritability in its various forms, and as a sedative and suporific it stands unequalled. But it is none the less a poison. Like all other good medical-agents its use is prescribed by even laymen, and people often betake themselves to it without any proper medical advice. I have very often seen men who commenced its use for the relief of a certain ailment, but under its seductive influence had to increase their daily dose and passed on to the habitual consumer of the drug. Its use as an indulgence on health is to pervert the normal functions of the system and to reduce its votaries gradually to a most deplorable state of helplessness both mentally and physically.

13112. Have you observed its effect in the case of infants ?—There is a common practice among the women of the labouring classes to dose their infants with a small quantity of opium before going to work. But children being very susceptible to the action of opium many of them are sacrified. I believe there is hardly any physician who has not come across such a melancholy case. I believe the practice is so common that there must be many more deaths than are brought before the public eye.

13113. I presume that is a supposition ?—The last portion is supposition only.

13114. Have you any observation about the use of opium in cases of suicide ?—Opium being easily obtainable in the bazar, it is very frequently made use of, especially by females of this country for suicidal purposes. The point family system is the rule in India amongst all races, and one can fairly imagine that trifling causes often become the source of family broils, and it frequently happens the quarrel ends in the suicidal death of a much-abused *Bahu* (daughter-in-law). Cases of suicide by opium are so numerous and common that a medical man, whether as a student in our local colleges or as a practitioner afterwards, is bound to meet with a lot of such cases, and I am sure if statistics were taken of the known cases of suicidal deaths by opium, it would simply reveal a most harrowing detail of human misery. If opium be not so easily procurable, I am led to think that cases of suicide would be less common.

13115. You are aware that statistical accounts have been taken, the result of which is not quite in accordance with that ?—I have not seen them. In my opinion if the drug opium is classed and sold as *a poison* under penal regulations and made purchasable from chemists only, the appalling number of infant mortality and that from suicides, would be very much reduced.*

13116. What is your view of opium as a febrifuge ?—To me it seems a popular error. I was for three years practising in a malarious district of Bengal. I did not see people there use opium for the purpose. On the contrary, I have seen opium-eaters suffering from malaria just as those abstaining from it. In Benares I have to treat many cases of ague among my opium-eating patients, and nothing but quinine relieves them.

13117. (*Chairman.*) You say that except for medical purposes opium should be stopped by legal prohibition : would you recommend the same process in regard to the use of alcohol ?—Yes.

13118. And in regard to *ganja* ?—Yes, with regard to all drugs of the hemp plant, *ganja*, of course, is very injurious, but *bhang* is not so injurious.

13119. You would not of course include tobacco ?—No.

13120. (*Mr. Mowbray.*) When you say that the disposition of the people of India with regard to the use of opium for non-medical purposes, with a few exceptions, seems to be unanimous, are you speaking of what you believe to be the general opinion of the people of India, or of the people with whom you have been directly in contact ?—The people with whom I have had occasion to talk on the subject, that is, the people of Benares.

13121. You use the expression "the people of India:" do you think it probable that their opinion would agree with what you have heard in Benares ?—Yes.

13122. You are not a Mahomedan yourself ?—I am not.

13123. But the evidence you have given principally refers to the consumption by Mahomedans, does it not ?—Yes.

13124. Not being a Mahomedan, do you think that you are in as good a position to express an opinion as to the views of the Mahomedan population with regard to the prohibition of opium as if you were a Mahomedan ?—I see Mahomedan people very frequently. I am family physician to the ex-Royal Princes of Delhi, resident in Benares. They are a very influential family, and they have a large number of Mahomedan dependents. They are located in a Mahomedan centre, and as their family physician I have frequently to go and see them. I come in contact with all sorts of Mahomedans there, the upper classes as well as the lower. Besides that I have an extensive practice amongst the Mahomedan raises (gentry) of the city.

13125. From your evidence it is clear that a very large number of the Mahomedan population are addicted to the use of opium ?—They are.

---

*[Note by Witness.—In the course of my examination before the Royal Commission on Opium yesterday, it was pointed out to me by Sir William Roberts that my observation regarding the number of suicides by opium contained in my printed "Abstract of Evidence" was not borne out by the statistics already taken. As I had not the advantage of seeing any such statistics, I could not on the spur of the moment venture any opinion in the matter. I now beg to point out that no reliable statistics of such suicides can possibly be obtained; because only an insignificant number of suicidal deaths come to the knowledge of the authorities, *post-mortem* examinations and coroners' inquest being unknown here except in Presidency and Zilla towns, and even there in rare instances. Medical practitioners know and have the opportunity of knowing more than Government statisticians. By the words "if statistics were taken, etc.," in my abstract, I meant to convey that "if it were possible to take statistics of suicidal deaths by opium with any degree of accuracy," etc., etc.

I would desire and venture to hope that my evidence on the point may be considered with the modification noted above.

It is needless to add that people generally try to conceal and suppress such occurrences in order to escape scandal and social degradation.]

13126. You think you have had an opportunity of gauging their opinions and you believe that they would not object to have the drug prohibited?—At least as far as I have sounded their opinion on the subject, without an exception they are unanimously of opinion that the drug is injurious. With regard to confirmed opium-eaters their only objection is that if it was prohibited they might be put to serious difficulties, but if they got their allowance without any trouble, they would not have the slightest objection to prohibition.

13127. You say that the consumption of opium as an indulgence should be put a stop to by legal prohibition have you thought out the means by which you would supply opium for medical purposes only?—Other poisons, such as arsenic and strychnia are sold and if opium were sold in the same way I think that would do.

13128. Your idea is to put opium under the same restriction as poisons in this country?—Yes.

13129. Can you explain what the law in regard to poisons is?—I am not aware of any particular law on the subject. So far as I know crude arsenic can be had from the bazaar from the banias. They sell it, but not to every man. I think they have a certain sort of license to sell such poisons, but they do not sell it to all who go to them. They must have prescriptions from Hakims or Vaids, otherwise they will not sell.

13130. I suppose there is no large body of people in the country who are anxious to take arsenic habitually?—Certainly not. In the case of opium they are, and there is much greater difficulty.

13131. Much greater difficulty than in dealing with arsenic. Have you any idea how many of these banias there are who sell arsenic, comparing their number, for instance, with opium shops?—I think there are more of bania shops than licensed opium shops.

13132. Then your proposal if adopted would increase the number of places where opium could be bought?—Yes, that would be so.

13133 I admit that if people who wanted to purchase could only purchase under certain conditions, and if you could get thoroughly trustworthy people to sell, you might work it; but I should like to know whether in your opinion you could get such a large number of trustworthy people with respect to a drug which is so much desired as opium?—In the case of opium, certainly we shall not find it work so satisfactorily as with other poisons.

13134. You admit that there is much greater difficulty?—Certainly.

13135. (*Mr. Haridas Veharidas.*) I believe these licenses for poisonous drugs are issued by the Magistrates?—I believe so.

13136. There are of course drugs, like arsenic and others equally poisonous with opium?—Yes, more poisonous.

13137. Do the people get those drugs more freely?—They are instructed not to sell to every one, so that people cannot get them so easily. If a female member of a family wishes to commit suicide she quietly asks a female servant to get her 4 annas worth of opium. She could easily get that, but if it is classed as a poison the seller will not part with the article so easily.

13138. Opium is easily got although it is a poison—more easily than other poisonous drugs?—Yes.

13139. Do you mean to say that opium should be recognised as a deadly poison, and that its sale should be restricted in the same way as arsenic and other things of that kind?—Yes.

13140. (*Sir James Lyall.*) What is your medical degree?—M. M.

13141. Where did you take it?—At Calcutta Medical College.

13142. Do you administer medicine on the European system?—On the European system. We have to modify it sometimes when we see people of a particular disposition. Generally speaking, we practise on the English method, but we sometimes adopt our practice to the disposition of the people.

13143. Do not a great number of Mahomedans prefer the *Yunani* system? Yes, some of them do prefer it; but now-a days most of them give preference to the English system.

13144. There is very little work for the *Yunani* Hakims now in Benares?—They too have an extensive practice in comparison with other practitioners.

13145. The Hindu Vaids also?—Yes.

13146. They have an extensive practice?—Yes.

13147. You say that opium should be made purchasable from chemists only: what do you mean by chemists?—I would include the banias who sell native drugs.

13148. I suppose there must be thousands of their shops in Benares?—I could not give you an exact idea, but, of course, in every lane you meet one or two shops.

13149 Would these banias supply opium at discretion, or would you make it a rule that you would only give opium on a medical prescription?—They might give it on medical prescriptions, or registered men might be allowed to get their opium; when they are confirmed in the habit it is impossible to deprive them.

13150. You would limit it to medical prescriptions?—Certain men would get a certificate or permission from a Magistrate or public man.

13151. Would it not be very unpopular to make it a rule that a man must not get opium without an order from a Magistrate?—Certainly it will not be looked upon in a very good light by all people, at least by opium consumers.

13152. If you allowed prescriptions, would you also be liberal in that respect, would you allow the *Yunani* Hakims and Vaids to prescribe?—I do not think they do prescribe largely.

13153. Would they have the power to give a prescription to enable a man to get opium?—Certainly not.

13154. Who would be the medical people who would be allowed to give a prescription?—For medical use of course Doctors and Hakims and Vaids should be allowed to prescribe opium as they do other poisons.

13155. It would be a very good thing for the Hakims and Vaids if nobody could get opium without their prescription?—Certainly from a professional point of view they might make a good deal out of it.

13156. Have you any experience of the use of opium by villagers, or is your experience practically confined to the city?—Practically to the city.

13157. When you were talking of 90 per cent. of consumers taking it in excess you were talking of the city?—The city of course, but I have some idea of the villages. They do not use opium so largely as the city men do.

13158. You have mentioned that particular patients of yours among the Mahomedans are members of the Delhi Royal Family—they are retainers?—Yes.

13159. They are very idle, are they not?—They are Government pensioners.

13160. They are necessarily a very idle class?—Yes, very.

13161. More addicted therefore than other Mahomedans, I suppose?—Of all people here they are mostly addicted to it.

13162. (*Chairman.*) Summing up your evidence, it comes to this, does it not, that in your view the use of opium, like that of alcohol and other stimulants, is productive of much evil, and you would desire to see opium as you would desire to see alcohol and other similar stimulants, prohibited except for medical purposes?—Yes.

13163. And you believe that such a prohibition would be received with favour by the people?—Yes.

13164 As regards the cultivation of the poppy and the manufacture of opium you would leave existing arrangements undisturbed?—Yes.

13165. You do not desire to see any step taken by the Government to interrupt or put an end to the trade in opium with China?—That is so.

13166 (*Mr. Wilson.*) I wish to call your attention to a letter of which I will read a copy from the Secretary of the Government of the North-West Provinces and Oudh to the Inspector-General of Civil Hospitals, North-West Provinces and Oudh, dated Allahabad, 4th December 1893. "Sir, I am directed to inform you that the Royal Commission on Opium will visit these Provinces early in January next and will probably hold sittings at Benares on January 5th 6th and 8th, Lucknow on January 9th to 11th, and at Agra on January 12th to 14th. This Government has been requested to submit to the Government of India a list of witnesses competent to give evidence before the Commission on one or more of the points specified at the foot of this letter, and it is understood that you have selected seven Civil Surgeons, a number of

*Mr. Isar Chandra Ray, M.B.*

9 Jan. 1894.

*Mr. Isan Chandra Roy, M.B.*

9 Jan. 1894.

Assistant Surgeons and Hospital Assistants and some non-official Medical practitioners for inclusion in the list. The Commission have asked to be furnished with an abstract of the evidence of each witness, and I am to ask you to obtain from each a brief memorandum of the evidence which he would be able to place before the Commission, that is to say, a statement of facts within his knowledge and of his opinion on the several points, and to submit the memoranda as soon as possible. It might be advisable also, particularly in the case of officials, for the memorandum to contain some short mention of the length and nature of the experience on which the witnesses evidence is based I have the honor to be, Sir, your most obedient servant, (Sd.) J. W. , Secretary to Government, North-Western Provinces and Oudh.

Points of evidence:—

(1) The consumption of opium by the different races, and in the different districts of India, and the effect of such consumption on the moral and physical condition of the people; (2) the disposition of the people of India in regard to (*a*) the use of opium for non-medical purposes, and (*b*) their willingness to bear in whole or in part the cost of prohibitive measures; (3) ; (4) ; (5) the effect of the use of opium from a medical point of view and the matters connected therewith observed by the witness in one or more capacities; (6) ; (7) the consumption of opium as a ferbrifuge in malarious tracts." This letter has been endorsed as follows:—"Forwarded to Babu Ishan Chunder Roy, M.B., with the request that he will be good enough to furnish the abstract required by the Commission at his very earliest convenience. (Sd.) A. Cameron, Civil Surgeon, Benares, 13th December 1893." —Will you tell me if you received that letter?—Yes, it was forwarded to me.

13167. Now I will read a letter from the Collector of Benares addressed to yourself, dated 31st December 1893. "Subject.—Has the honor to inform him that the 9th of January has been fixed for his examination at Benares before the Royal Opium Commission. The time and place where he will be required to attend will be communicated to him as soon as it has been settled. (Sd.) J H. Cameron, for Collector."—Did you receive that?—Yes.

13168. I will now read another communication from the Collector of Benares to yourself, dated 3rd of January 1894—"Subject.—In Continuation of this office No. 839, dated 31st December 1893, has the honour to inform him that under instructions received to-day from Government, he is not required to attend to give evidence before the Royal Commission on Opium. (Sd.) R. H. Brenton, Officiating Collector." Did you receive that?—Yes.

13169. Will you tell me when it became known what was the character of the evidence that you were likely to give here?—On the receipt of the first letter I prepared my abstract according to the wishes conveyed in that letter, and I sent it in.

13170. To whom?—To the Civil Surgeon.

13171. (*Chairman.*) On what date?—I do not remember the date.

13172. (*Mr. Wilson.*) You can probably say whether you sent it before the receipt of the second letter or before or after receipt of the third letter?—Before the receipt of the second letter.

13173. Did you have your evidence printed yourself?—Yes.

13174. Did you send a printed copy in?—No, I sent a written copy. I got it printed only three or four days ago. When I received an intimation that I should not be produced as a witness by the Government I got it printed myself.

13175. Can you tell us at what period in connection with those two letters you sent in your written statement?—I think I got the first letter about the 6th or 7th of December.

13176. If you will look at the date of Dr. Cameron's endorsement you will see that that is not likely?—Probably it was the 13th when I got the first letter.

13177. Can you give us any idea how long you were preparing and sending in your statement of evidence?—About a week.

13178. That is some considerable time before the second letter was received?—I think so.

13179. Are you aware whether any other gentlemen of this city have been placed in a similar position to yourself?—Yes, I know that three or four other gentlemen have been asked to furnish abstracts and have not been required subsequently to give evidence.

13180. (*Chairman.*) Can you give us the names of those gentlemen?—I think Dr. Puran Chander Banerji, Assistant Surgeon.

13181. You yourself are not in the Government service?—No.

13182. Is the gentleman whom you mention?—Yes.

13183. Are there any others?—Hakim Mahomed Jaffer.

13184. Where does he reside?—In this city; and there is another Vaid whose name is Kanhya Lall Dikshit. I have not had any talk with them.

13185. Is the precis of the evidence that you sent to Government the same as this?—Nearly the same I think. I added only the third and fourth paragraphs.

The witness withdrew.

(*Mr. Dane.*) I shall be glad to be allowed to make a statement on the subject.

(*Chairman.*) We will call an officer representing the Government at the earliest possible opportunity with reference to the statement we have just heard.

Mr. RAM KALI CHAUDHURI called in and examined.

*Mr. Ram Kali Chaudhuri.*

13186. (*Mr. Wilson.*) I believe you are a retired Subordinate Judge?—Yes.

13187. And late Member of the Legislative Council of the North-Western Provinces and Oudh?—Yes.

13188. Have you had experience of all classes of people?—Yes.

13189. For a long time?—A very long time.

13190. How long?—Half a century; I am now in my sixty-sixth year.

13191. Will you tell us what, in your opinion, are the results of taking opium physically, mentally, and morally?—The results of the habit of opium-eating, whether considered physically, mentally or morally, are bad and condemnable. The consumer as a general rule, becomes both physically and mentally weak and inactive; and as a consequence loses courage, and his moral conduct suffers so far as it depends on the energy of body and mind, such as the performance of duties requiring activity. In the early stage of the habit, sexual virtue is disregarded where the initial motive was to increase sexual vigour. Where there is little or no means the habit leads the consumer to commit petty thefts and trickeries.

13192. Is opium necessary or believed to be necessary to enable working people to get through their daily toil?—The consumption of opium is not necessary, nor is it believed to be necessary, to enable working people to get through their daily toil. As a rule, working people have no habit of using opium. Examination of people employed in a mill will prove this.

13193. Is the habit of taking opium looked upon as disgraceful?—Yes, the man loses the esteem of the people—he suffers in his reputation when he takes it as a matter of indulgence.

13194. Is it desirable to prohibit the sale of opium except for medical purposes? Is public opinion in favour of the adoption of such a measure, and in what way could the loss of revenue resulting from such prohibition best be met?—It is desirable to prohibit the sale of opium, except for medical purposes; and I consider the public opinion to be in favour of such a measure. But I am absolutely opposed—and I think my countrymen in general are too—

to the prohibition of the sale unless and until the loss of public revenue resulting therefrom be made up in a way without entailing the least financial burden on the poor and already over-burdened people of India, as well as to measures of economy affecting the underpaid and over-worked body of the subordinate service. The loss can be met by retrenchments in the Home charges, Military charges, and those incurred in carrying out what is called the forward policy beyond the natural frontier of India. Burma is a burden to India; it should be separated, and made to pay its own expenditure. I may add that experience has proved the efficiency of the natives of India in the Government service. Their service being cheaper, they should be substituted for Europeans in every possible case; this would result in a great saving.

13195. Is it your opinion that if some prohibitive measure be adopted it will be desirable to make special provision by establishing a register of opium consumers for the wants of those who are already habituated to the use of the drug?—Yes; it is desirable.

13196. (*Sir William Roberts.*) Is there a marked difference between those who take opium in moderate quantities and those who take it in excessive quantities?—Yes.

13197. What do you think is the proportion of moderate consumers to excessive consumers?—I cannot exactly say the percentage of excessive consumers. I very seldom see them in public. Perhaps in a hundred I may have met one or two.

13198. Does the statement you have made in answer to Mr. Wilson as to the results of opium eating apply to moderate consumers or to excessive consumers?—Both to moderate and excessive eaters.

13199. (*Mr. Mowbray.*) You state that an examination of people employed in a mill proves that working people have no habit of using opium: have you had any practical experience of that?—I have had some experience. I was some years ago at Cawnpore where there are mills. I went to them, and I do not recollect to have seen any working man there taking opium.

13200. Were you directly interested as a partner in any of the mills?—No; I was in the Government service at the time—I was a Subordinate Judge.

13201. Did you ask the people in the mills whether they took opium or not?—No.

13202. All you mean is that you did not see from their appearance that they took opium?—Yes.

13203. You are aware that many people have said that from looking at a man it is not very easy to say whether he takes opium or not?—In the case of moderate eaters it is difficult to say, but an excessive eater can be easily distinguished. In support of my view in this matter I may say that I have built a large house in the city where more than 100 people were employed, and I did not see anybody taking opium in order to do his daily toil.

13204. They might have taken it before they came to work in the morning?—They might.

13205. Is not that the usual time for opium-eaters to take their pill—in the morning or evening?—They are poor people. It is very unlikely that such people would do it.

13206. All you can say is that you never saw them taking it?—Yes.

13207. And that you did not observe any traces of excessive consumption; you never saw that they had been opium-eaters?—No.

13208. What do you mean by "medical purposes." Supposing a man has been once recommended by his native doctor to take opium for some bowel complaint, and he has found it do him good, and he then goes on and takes it, I suppose that is a very common case?—Yes.

13209. Do you consider that a medical use of opium, when the man goes on taking it without any further orders from his doctor?—After the termination of the disease, if he continues the use of the opium I should not say that he is taking it for medical purposes.

13210. In fact you would only allow medical uses to be those for which a doctor prescribed opium?—Quite so.

13211. Would you allow all classes to prescribe opium?—No as far as my experience goes I have found that doctors, brought up in the English system of medicine have the best knowledge that can be obtained in the present age, and that they are the best practitioners. I can only rely on them. I cannot rely on Indian doctors or hakims.

13212. Then what it comes to is that opium for medical use means that which is given to a person who has it recommended to him by prescription from a European medical man?—A European or a native learned in European science. *Mr. Ram Kali Chaudhuri.* 9 Jan. 1894.

13213. Do you reside in Benares?—Yes.

13214. Taking the district of Benares, how many men are there qualified in that way as Europeans or natives practising according to the European method to whom you think the power of prescribing medicine could be satisfactorily entrusted?—There may be 25 or 30 throughout the whole district, including the city, who pretend to practise according to the English method of treatment, but I have not much reliance on them; they are mere quacks. It is only some three or four perhaps on whom I can rely in the city.

13215. Can you say anything about the district outside?—As far as my knowledge outside goes there is no English doctor outside the city.

13216. None at all?—None.

13217. I presume from what you have said that you would not be in favour of allowing every bania who may sell arsenic to sell opium in the same way?—Not indiscriminately. I may allow such banias of whose knowledge I have a personal knowledge, but not all banias who sell drugs and other things.

13218. Do you think it possible for anybody to draw a line and say that he would authorise one bania to sell and not another?—It will be the duty of those who are in power who dispense licenses in this matter to make acquaintance with the dealers in the city and then, after having personal knowledge of them, to give them a license.

13219. I suppose you can realize the danger of untrustworthy people being allowed by a license to sell opium as they at present sell arsenic: there being a greater demand for opium than there is for arsenic, would there not be a risk in that case of untrustworthy persons allowing people to get as much opium as they please?—Quite so.

13220. (*Mr Haridas Veharidas.*) As you have been all your time in the Government service, I presume that from your youth you have been addicted to the European method?—Yes.

13221. And you have been treated in that manner?—Yes.

13222. I believe you know that there are many natives, the majority of natives, who trust in Hakims and Vaids?—I know that.

13223. You are speaking of your own view?—When I commence getting myself or any member of my family treated by a doctor, I always considered what persons I should prefer to call to my house. As far as my knowledge goes with regard to medicine, physiology, anatomy, and other things, European practitioners have gone so far that our countrymen have not yet dreamt of it, and that consideration has led me to prefer European doctors. Of course medicine is an uncertain thing and can only be established after a long experience, but there are other subsidiary sciences to the mere science of medicine in which Europeans are far advanced, and that is a consideration with me in preferring the European system of medicine.

13224. That is your own individual opinion?—Yes, I do not say it is the universal opinion.

13225. You think that natives brought up in the English method of medicine may be trusted, but not Hakims and Vaids?—That is my opinion.

13226. You will remember that you are dealing with the mass and not only with a limited number of educated people?—At the same time you are dealing with the health of our people, and if you trust to imperfectly educated persons the health of our people will not be served.

13227. You propose that in every village there shall be a medical man trained up in the European system?—It is a very difficult thing and up to the present time it cannot be controlled.

13228. Will you compare the effects of opium with those of alcohol?—I am not used to alcohol. I belong to the Total Abstinence Society.

13229. But the effects of opium and alcohol are the very opposite?—Alcohol makes a man violent; opium deadens a man.

13230. Is alcohol prohibited by our religion?—Yes.

13231. Is opium so expressly prohibited?—I think so. I have not read in the Shastras.

13232. You know that alcohol is prohibited?—Yes.

*Mr. Ram Kali Chaudhuri.*

Jan. 1894.

13233. You do not know that opium is expressly prohibited?—I know that things which are intoxicants are prohibited.

13234. But opium is not as expressly prohibited as alcohol is?—Perhaps opium was not known as a medicine in India when those injunctions were laid down. It may have been imported into India from other countries. *Aiphen* has a certain resemblance to *Aiphim*.

13235. I mean that opium is not expressly prohibited by our religion, but, as you say, opium has not such bad effects as alcohol has?—I do not exactly say that opium has no such bad effects as alcohol. I said that opium deadens a man.

13236. Alcohol and opium are two different things?—Yes.

13237. Would you put alcohol on the same footing as to its bad effects? In comparing the two cases I should say that alcohol is worse than opium.

13238. If a person were inclined to take some stimulant or indulgence, would you like him to take alcohol in preference to opium, or opium in preference to alcohol?—I should like him to use neither.

13239 (*Mr. Fanshawe.*) Is it not the case that among the cultivators and poorer people opium is used as a domestic remedy in the case of pains, rheumatism, and other ailments?—Yes.

13240. Your proposals would not provide for these people being able to get opium for that purpose; that would be one of the great defects of any such proposals?—Quite so.

13241. We have been told by a number of witnesses that people in middle life frequently take opium as a restorative, is that within your experience?—No, it is not within my experience. I was also advised to take opium.

13242. You do not know of any cases where people in middle life have taken opium as a restorative; but if people in middle life do take it in this way, is it to be said that they lose the esteem of their friends and the people around them?—Yes, they do.

13243. As much as others?—They would lose their reputation.

13244. Do you think that if opium were prohibited there would be any danger of an increased consumption of alcohol or *ganja*?—I do not think so.

13245. If you took away opium from the classes of people who now consume it, do you think there would be any likelihood of their turning to another stimulant?—I do not think so.

13246 Your opinions generally would apply to the North-Western Provinces of which you have experience?—Quite so.

13247. (*Sir James Lyall.*) It is a fact, is it not, that opium consumption in the North-Western Provinces, excepting amongst Mahomedans and in a few cities, is probably smaller than it is in any other part of India?—My experience runs, as I have said, in the North-Western Provinces, but I have no experience of other parts of India. From information that I have received in Rajputana and the Punjab, and perhaps in the Central Provinces, there is more consumption of opium than in other places.

13248. And in Bengal?—In some parts, not in all.

13249. When you speak of public opinion being in favour of prohibition you are only answering for the North-Western Provinces I suppose; you do not mean public opinion throughout India?—It applies to all India. I know the views of almost all respectable people throughout India.

13250. How do you know their views?—I belong to the Total Abstinence Association of Benares, and as such I have occasionally the advantage of receiving communications from other parts of the country. I hear from other friends and I get information in papers. Those are the sources of my knowledge.

13251. Those communications and these papers I suppose are mainly written by Abstinence people?—Those who wrote in the papers may be so.

13252. (*The Maharaja of Darbhanga.*) With regard to the feelings of the ryots do you think they like cultivating opium or not?—I have no personal knowledge of this part of the subject, but I have information on the subject from people who have been engaged in the cultivation of opium. I have asked them and they have said that they do not hold it in any dislike as people did indigo in Bengal before the indigo agitation.

13253. Is it a paying crop?—It is as paying as wheat and other crops.

13254. Are potatoes and sugarcane more paying?—Sugarcane is a more profitable crop, but it requires greater labour than other crops.

13255. How about potatoes?—Potatoes too.

13256. With regard to the rent payable for opium land in the North-Western Provinces, I believe you know that in Behar and Bengal in the permanently-settled districts the rent of the land is fixed according to the quality of the land. Yesterday we had a witness who told us that there was a special rate for land on which opium was cultivated; what is your experience with regard to that point?—Opium lands have not a fixed rate of rent. When I was in Government service I was sometimes in places where there was opium cultivation, but opium is generally cultivated in lands adjoining villages, and such lands are generally very fertile. In the villages they are generally rented for five or six or seven rupees per annum.

13257. You mean to say that in the North-Western Provinces rent is not fixed according to the crops grown, but according to the quality of the land?—Yes.

13258. (*Chairman.*) Do you take any interest in the proceedings of the Indian National Congress?—Yes, I do.

13259. Has the subject of the prohibition of the use of opium, except under medical certificate, ever been considered by that body?—No.

13260. They have never expressed any opinion in favour of such a prohibition?—No, up to the present time the Congress people have not taken up the question of opium. They took up the question of temperance, and by that they meant that liquor was not to be sold or used.

13261. Has the Congress made any recommendations with reference to the restrictions upon the sale of alcohol?—Yes, they have some resolutions.

13262. But they have not so dealt with opium?—No, opium is not dealt with.

13263. We may gather from that circumstance that the members of the Congress entertain a more decided opinion with reference to the restrictions upon alcohol that they do with reference to restrictions upon opium?—I think that when the resolution about the prohibition of liquor or restriction upon liquor was carried by the Congress there was no thought of comparison between opium and alcohol. They had no idea of opium at the time, that is why opium was left out.

13264. You agree, do you not, that the state of opinion as represented in that Congress is less advanced and matured with reference to opium than it is with reference to alcohol?—They have given as yet no opinion about opium.

13265. They have not felt that the state of opinion was sufficiently settled and determined upon that question?—When they carried that resolution the question of opium was not in their mind at all so that there was no comparison between opium and alcohol at that time in their minds. We only took up the alcohol question, and resolved upon restriction.

13266 We must not analyse motives of which we know nothing but the simple fact is that recommendations have been made with regard to restrictions upon alcohol and no resolutions have been passed with reference to restrictions upon the use of opium?—That is so.

The witness withdrew.

*Mohunt Kesho Ram Roy.*

MOHUNT KESHO RAM ROY called in and examined.

13267. (*Mr. Wilson.*) Will you tell us what is the meaning of the word "Mohunt"?—It means a man whose duty it is to make people virtuous

13268. A teacher?—A religious teacher.

13269. Were you formerly in the public service?—Yes.

13270 As station master and school master?—Yes.

13271. Also teacher to several Rajahs?—Yes.

13272. What have you been doing the last ten years?—While I was station master at Behea I was very much displeased with the present management of the Government

about intoxicants and other evils going on in the city; so I left my service and shut myself in a room determined not to see the world again; but after being ten years shut up I made up my mind to come out again and cry before the public to see if they could be moved. I then came out and worked and have been working and making my countrymen sensible of their duty in the world.

13273. Have you been in Benares preaching total abstinence?—Yes.

13274. Can you give us any idea of how many persons you have induced to sign the total abstinence pledge?—We first make people half abstainers; it is very difficult to make a man a total abstainer at once. I think I have made about 50,000 men abstainers in Benares, and in other places—Mirzapur, Agra, Allahabad, Cawnpore, Fyzabad, Lucknow, Delhi, etc.—about the same number.

13275. I believe the pledge engages those who sign it to be total abstainers from drink and drugs and includes a promise to honour father and mother, to support wife and children, not to give false evidence not to visit gambling houses and brothels, to pray to the God in whom they believe every morning that they may receive help to keep this pledge?—Yes.

13276. What do you think of opium unless it is prescribed by a doctor or physician?—It is only prescribed by those doctors who have not much acquaintance with medicine; properly speaking, it is not a medicine at all.

13277. What do you think of opium when it is not prescribed by a doctor at all?—It is very bad.

13278. Is it taken by young men for sensual purposes?—Yes.

13279. What is the effect of the habit otherwise? Do you think it has a bad effect in regard to constipation?—Yes.

13280. And the digestive powers?—Yes.

13281. Are the people inclined to be sleepy?—Yes.

13282. And idle and useless members of society?—Yes.

13283. Are they tempted to become thieves?—Yes. They commence stealing shoes when people put them off outside the doors, which is a custom amongst us.

13284. What do you say as to those who take opium moderately without increasing the dose?—There is no moderation. First moderation, and then indulgence—that is the case with all sorts of intoxicants.

13285. Is opium taken by old men after 40 to keep up their health?—Yes, by some when they are advised by a Hakim or doctor.

13286. Does it produce a good result?—I have not seen any improvement in their health by taking medicine in old age. They have a belief in these doctors and they lose their health.

13287. Is it your opinion that it produces evil results?—Yes, because I have seen many.

13288. They have become idlers and die miserably?—Yes.

13289. What do you think of the opportunities given for the sale of opium?—The best thing in my humble opinion would be to have a proclamation in each city to the effect that all opium-eaters should declare that they are opium-eaters and get a ticket. That would reduce the number and they would become good men afterwards.

13290. You think there is too much used at present?—Not too much used at present in Benares; it is only used in Mahomedan cities now, in Benares especially to please men is generally the view of the present Government, and that would be the best plan.

13291. To give tickets to those who are to be allowed to have it?—Yes, to consumers.

13292. If you could have your own way you would do away with it entirely?—Yes. Two years ago there was a riot in Benares and hundreds of opium eaters and the consumers of other drugs were caught by the police and sent to jail and remained there some of them for two or three months without any sort of intoxicants.

*Mohunt Kesho Ram Roy.*

13293. Do you think that if there was some law severely restricting entirely prohibiting the sale of opium, except for medical purposes, that would meet with the approval of the great mass of the people?—Yes, and all men in India, especially the women will pray to their God for long life to Queen Victoria, our Empress.

13294. If that were done?—Yes, not only with regard to opium, but all sorts of intoxicants.

13295. (*Mr. Moncbray.*) You are not a Mahomedan?—No.

13296. You are giving us the views of the Mahomedans?—Some Mahomedans say ten per cent., those only who have no faith in the Koran, or are not strict followers of the Koran, indulge themselves.

13297. They are the principal consumers of opium in Benares?—Yes.

13298. You come to express the views of the Mahomedans as to their desire to have opium prohibited?—I can express their views also. I represent the whole of Benares and the whole North-Western Provinces. I could get the signatures of all Benares to-morrow if I liked.

13299. (*Mr. Haridas Veharidas.*) Is not Mohunt a word which means the head of a particular Mut?—Yes.

13300. Where the Gosains live?—Yes.

13301. Are you the head of a Mut?—I am not that sort of Mohunt; there are several sorts.

13302. What are you the head of?—I am the head of the whole of Benares. All India regards me.

13303. You passed ten years of your life shut up?—Yes.

13304. Of course you are not a family man?—Now I am not a family man.

13305. You were?—Yes.

13306. Before you were a Mohunt?—Yes.

13307. Do you keep money with you?—Yes, I keep money and I keep books. I keep house and everything. I simply keep aloof from bad things.

13308. Perhaps you have not a clear idea of Mohunts?—I can explain if you like. There are many kinds of Mohunts.

13309. You say that in order to get a pice opium-eaters become thieves?—Yes.

13310. Do you mean all classes who take opium, or only the poor?—Most of them.

13311. You mean those who can hardly earn their bread; you do not mean that a rich man becomes a thief to get a pice?—Rich men will not be allowed by their parents or guardians to take opium. If they do it they will necessarily become thieves because their parents would be displeased and not give them money, and they must steal it from their houses or others.

13312. But suppose these rich men are themselves masters of houses: will they also, in order to get a pice, become thieves?—If masters become consumers they will ruin their whole families.

13313. (*Sir James Lyall.*) Did I understand you to say that not much opium was used in Benares, but that it would be advisable to have some new rules to please the present Government?—Yes.

13314. What present Government do you mean?—The English Government by whom we are governed.

13315. By whom the Commission has been sent out?—Yes.

13316. You do not think it necessary yourself, but that to please the Government it may be as well to have some new rules?—Yes, because the country is being ruined; we are all starving; there are 50,000 people in Benares half starving.

13317. I understand that you made yourself a Mohunt, that you conferred the honour upon yourself?—Yes, there are certain rules binding on Mohunts.

The witness withdrew.

Dr. A. C. BANARJI called in and examined.

*Dr. A. C. Banarji.*

13318. (*Sir William Roberts.*) I believe you are a medical practitioner in Allahabad?—Yes.

13319. You are a fully trained and qualified man?—Yes.

13320. You have lately been House Physician at the Medical College Hospital, Calcutta?—Yes.

13321. How long have you been a medical practitioner?—For the last 13½ years.

13322. What have you observed?—In the course of my practice, extending over a period of 15 years and a half, among a mixed population of Hindustanis, Bengalis, Mahomed-

*Dr. A. C. Banarji.*

9 Jan. 1894.

ans and Christians, I have not found any deterioration in the moral and physical condition of the people which can be attributed solely to the use of opium in moderate doses. The excessive use has in some cases produced symptoms of inactivity of brain power.

13323. What do you think would be the feeling of the people with regard to prohibitive measures?—The mass of the people will not like the prohibitive measure introduced by Government. The people will be unable to bear the extra taxation likely to be imposed if the revenue from opium is reduced.

13324. What have you noticed to be the effect of opium?—In the following chronic diseases opium has been found to be of great use when taken habitually: rheumatism, diabetes, diarrnœa, asthma, and bronchitis. It is an invaluable medicine in cases of peritonitis and after-pains, and in all kinds of inflammatory and nervous pains.

13325. As a medical man, a native of India and practising among Indians, I should like to ask your opinion with regard to a point that has often been referred to by the Commission, namely, the use of opium as a promoter of sensual appetites. Do you think that opium has any real aphrodisiac power any more than any other stimulants such as alcohol?—As far as I can understand, it is more as a benumber of sensation, and therefore prolongs the sexual act.

13326. You have no precise knowledge on the subject?—No.

13327. You know that we in Europe do not believe much in aphrodisiacs?—I also do not believe in aphrodisiacs.

13328. You think they are fanciful?—Yes, it is more the imagination. The physician says that such a medicine will do good, and therefore the patient thinks it will do him good.

13329. You do not think as a matter of fact that opium produces a demoralizing effect in regard to the sexual function?—I do not think so.

13330. I believe that a great many substances are popularly used in India as aphrodisiacs?—Yes.

13331. Would you name a few?—Nux Vomica seeds, preparations of iron, Cantharides, also preparations of crude Phosphate of Lime called burnt crabs.

13332. Are there any that you know of that are peculiar to India, that are popular and not borrowed from European sources?—There are some medicines mentioned in the Hindu Pharmacopœia that are used as aphrodisiacs and prescribed by Vaids and are also in the Yunani Pharmacopœia prescribed by Mahomedan physicians.

13333. You know that from your own reading?—Yes.

13334. You think that opium only takes rank as one of these numerous aphrodisiacs in use?—Not more than that.

13335. (*Mr. Pease.*) Do you think that taking opium is a good habit?—For chronic diseases.

13336. For persons in health?—I do not think it is; it is a bad habit for persons in health.

13337. (*Mr. Wilson.*) Do you think that opium is of any particular use in warding off malarial fever?—I have no experience of that.

The witness withdrew.

*Mr. Jagdeva Prasad Gour.*

Mr. Jagdeva Prasad Gour called in and examined.

13338. (*Mr. Wilson.*) Have you been nominated by the Kashi Sujan Somaj of Benares to give evidence before the Commission?—Yes.

13339. Will you give us a translation of the title of the Society?—It means an association of good people.

13340. Do you consider that opium is a good thing?—Never.

13341. Except for medicine?—Except for medicine.

13342. You think that opium-smoking is demoralizing in this country?—Yes.

13343. Doing a great deal of harm?—Yes.

13344. Do you think that opium-eating is doing a great deal of harm?—If it is advised by a doctor and taken medicinally, I do not think it does any harm; but if people take it themselves to satisfy their lust and pleasure, I think it is the worst thing,

13345. You think that the habit of opium-eating, except under medical advice, is very bad?—Yes.

13346. Do you know anything about the cultivation of the poppy?—Yes.

13347. Do you think it is as profitable as other crops?—No, it is not profitable. Opium cultivation does not give so much profit to the cultivators as corn and sugarcane would do.

13348. Do high caste people use it?—No, they do not generally sow poppy.

13349. Why?—Because it is considered very disgraceful. If high caste people use it they are not looked upon very well by their caste people. I have a particular instance of this. I have a relation living at Nizamabad in the Azimgarh district who sowed poppy. Unfortunately by mistake some opium was found in his house. The officials of the Opium Department troubled him very much, and from that day all high caste people in the pargana did not like to take any interest in opium cultivation.

13350. If the opium traffic were discouraged, what would people think about it as regards fresh taxes?—People will consider that they are tyrannised over, and they will lose confidence in the Government. They will think that Government is bent upon adding taxation upon taxation. They will also think that Government is inclined to bring misery upon the people.

13351. If the loss of revenue was paid by England or in some other way, without fresh taxation, what would you think about it then?—They would be very glad, and would be unanimously of opinion that the opium traffic should at once be stopped in this country except for medicinal purposes.

13352. (*Mr. Mowbray.*) Where do you live?—I have been living in the Azimgarh district.

13353. Where are you living now?—My family lives at Nizambar; I generally live in Benares.

13354. In the city?—In the city.

13355. How many people belong to this Society of yours?—I do not remember exactly the number of members, but we have close on 50 members.

13356. I hope they are not all the good men in Benares?—I do not think they are good men all over the earth. Everywhere there are good as well as bad—London, Paris, and elsewhere.

13357. But this is a special society of good men in Benares?—Yes, first we test them to know what kind of men they are, then they are accepted as members.

13358 There are 50 of them?—I think close on 50.

13359. You have come here as their witness?—Yes.

13360. Have you any practical knowledge of agriculture?—I have a little.

13361. Of what kind?—Not sowing corn. I do not sow, but I have some land in the name of my wife and it is sown.

13362. By your tenants?—By the tenants and paid labourers.

13363. That is your practical knowledge of agriculture?—Yes.

13364. (*Mr. Haridas Veharidas.*) Do you grow poppy on your land?—I would never advise any of the men under me to do it because it is a great misery.

13365. Are you a Brahmin?—No, a Khayasth; I am a total abstainer and a member of the Benares Total Abstinence Society.

13366. (*Sir James Lyall.*) What is your age?—About 28.

13367. Have you any profession?—I am a Government servant.

13368. In what office?—I am a clerk in the Sub-Registry and Notary Public Office, Benares.

13369. What is your salary?—R20.

13370. Have you been there long?—For ten years.

13371. On Rs. 20?—Yes, the reason being that I do not like to leave Benares; I do not wish to go anywhere else.

The witness withdrew.

PANDIT KANHIYA LAL DIKSHIT called in and examined (through an interpreter).

*Pandit Kanhiya Lal Dikshit.*

9 Jan. 1894.

13372. (*Mr. Wilson.*) Are you a Vaidya ?—Yes.

13373. That is, a Hindu doctor ?—Yes.

13374. I believe you are also a landholder andproprietor of ten villages ?—Yes.

13375. You have had experience among Hindus, Mahomedans and Christians ?—Yes.

13376. For how many years have you known anything about opium ?—50 years.

13377. How old are you ?—72.

13378. What special opportunities haveyou had for observation ?—In the course of my medical practice I have gathered experience of opium consumers. In one of my villages poppy is cultivated. From my professional practice I have come to know that opium is a poison and that its consumption leads to other consequences.

13379. What are the results of taking opium, physically, mentally, and morally ?—The opium dries the entire system—the blood, se uen, muscles, and the bones—and the man becomes lean and weak and loses his appetite.

13380. What is the effect on the man's power of work ?—It diminishes his power of work.

13381. In what proportion of cases do you think injurious results follow the taking of opium ?—Twenty-five per cent.

13382. Is opium believed to be a protective against fever ?—No.

13383. Do you think that it is really a protective ?—No.

13384. Is it necessary to enable working people to get through their work ?—They can do their work without it.

13385. Is the taking of opium disgraceful ?—It is very disgraceful.

13386. Do you say that in reference to smoking, or eating or both ?—Both.

13387. Does the existing system of granting licenses tend to spread the habit of taking opium ?—Yes, it tends to spread it.

13388. Is it desirable to prohibit the sale of opium except for medical purposes ?—It should be given when prescribed as a medicine. It should also be given to habitual consumers, because if they do not get opium they will die.

13389. If there were some measure of prohibition except for medicinal purposes, would the people at large approve of such a measure ?—Yes.

13390. Is the cultivation of the poppy generally popular, and if so, why ?—The people get their money in advance, therefore they like to cultivate it.

13391. Is the poppy more profitable than other crops which might be raised on the same soil ?—It is not so profitable as sugarcane.

13392. Why do not the people grow sugarcane ?—Such is the order of the officials.

13393. Is there any pressure brought to bear by Government officials to induce cultivators to grow poppy in preference to other things ?—Girdawars move round and when the people do not cultivate opium as much as is desired they are punished.

13394. How ?—I am not in a position to say.

13395. Have you known anyone who was punished ?—If they used to cultivate 4 bighas, and then only cultivated 3, they are asked to pay for the one that they have not cultivated. They are fined and called upon to explain why they did not cultivate.

13396. (*Sir James Lyall.*) Do you know anyone who has been fined ?—I cannot mention any name.

13397. Do you think that if the Zilladar left the people alone and did not press them there would be as much poppy grown as there is now ?—It would be diminished.

13398. Do the people know that the ryots may please themselves and do as they like ?—They are under the impression that if they do not cultivate the poppy they will be punished in some way. If this impression were removed they would prefer to cultivate sugarcane which is more profitable.

13399. (*Mr. Fanshawe.*) Do you wish us to understand that all cultivators who grow poppy can also grow sugarcane in the same conditions and on the same soil ?—It is more profitable to grow sugarcane.

13400. Can all cultivators in the village who are in the habit of growing poppy grow sugarcane in the same place ?—Yes, opium requires more labour.

13401. (*Sir James Lyall.*) You say that cultivators are under the idea that they will be fined if they do not cultivate the poppy ; is it not the case that a great many cultivators do stop cultivating poppy ?—It is only low people who do it on account of fear. High class people do not.

13402. Do not many low caste people give it up ?—They have to tender their resignation, and when the resignation is accepted they can do it.

13403. You think it is only if a man stops cultivation without his resignation being accepted that he is fined ?—Yes.

13404. Where are your ten villages ?—Three villages in this district and seven in the district of Azimgarh.

13405. You say that people who want opium for medical purposes should be allowed to get it on certificate, who would give those certificates ?—Doctors, Europeans, Hakims and Vaids.

13406. Cannot anybody who likes set up as a Hakim or Vaid without any degree or education ?—Yes.

13407. If any Vaid or Hakim could prescribe opium, and that was the only way of getting opium, would not a great many young men set up as Vaids and Hakims ?—No, that would not be the case.

13408. (*Chairman.*) You have expressed a strong view as to opium, what are your views with regard to alcohol ?—From a religious point of view or a physiological point of view ?

13409. Both ?—Anything which intoxicates or stupifies the intellect of man is bad.

13410. Therefore it is desirable to prohibit its use, except for medical purposes ?—Yes.

13411. (*Sir William Roberts*). How far are opium-eating and opium-smoking prevalent among Mahomedans, Hindus and Native Christians ?—75 per cent. of Mahomedans, 25 per cent. of Hindus, and 5 per cent. of Native Christians are opium-eaters and opium-smokers.

13412. Do you mean 75 per cent. of the adult male Mahomedans, or of the whole population ?—Only men.

The witness withdrew.

MAULAVI AMANAT-ULLAH called in and examined (through an interpreter).

*Maulavi Amanat-ullah.*

13413. (*Sir James Lyall*) Will you state who you are and where you live ?—I am sixty-one years of age, am a son of Hazarat Maulana Muhammad Fashib Sahib Rahmat-ul-lah Alliya, and am a resident of Ghazipur. I am the Murshid (High Priest) of the Mahomedans of India, and am looked upon by them as their guide. From time immemorial my family has been highly respected.

The Moghal Emperors and Amirs of India have also held my family in high esteem. The Emperors of Delhi were the disciples of my forefathers. Even now the Princes of Delhi resident at Benares are my disciples. I have frequently to go out on tour to visit important cities from Calcutta to Delhi, also to Bombay, etc., with a view to propagate the name of God and to see that my disciples are acting up to the tents of my religion.

13414. What is your opinion with regard to poppy cultivation ?—There are thousands of cultivators who are benefited by poppy cultivation. If this privilege be withdrawn, or if any change in existing arrangements be made, the distress amongst the agricultural class would be great. So far as I have seen, the cultivator feels greatly aggrieved if he is for any departmental reasons prohibited from the right of cultivation and does his very best to regain it. I have during my tours frequently come across such aggrieved cultivators. The advantages of the cultivator are two-fold. He gets an advance without interest at a time when he has to pay a portion of land rent, and which, even after making this payment, leaves him a margin for defraying the expenses of sowing, weeding, and watering of the poppy and other crop, and as opium finds a fixed market without any fluctuation, he considers the produce of his field as

*Maulavi Amanat-ullah.*

9 Jan. 1894.

money itself and he is almost free from the troubles which the village mahajan generally causes to others not cultivating poppy.

13415. Have you heard of what the common people think about the proposal to abolish the cultivation of the poppy?—The people here are afraid that by the abolition of the Opium Department taxation will be doubled or trebled. The masses of India are not yet so educated as to understand fully the motive and policy of the Government. It would then be unfair to place the peoples of Hindustan on the same level as the peoples of the other civilised countries of the globe. Under these circumstances, to abolish a trade which is profitable in a very high degree both to the rulers and to the ruled would by no means be politic or desirable. The result of closing the production of such a valuable crop would be most disastrous to the country. Distress will prevail and crime will increase, attended perhaps with other troubles also.

13416. What proportion of people that you know take opium?—Amongst the Indian populations the proportion of those who take opium in some shape or other is very large. Of these there may be some who have become addicted to the vice for the sake of the gratification of sensual pleasures, but the rest have undoubtedly taken to it for the cure or relief of diseases for which medicine has no effect. At the birth of a child a decoction of opium known as *ghotee* is given to it for 40 days, and I do not think that there is any Indian who has not used the drug for some reason or other four or five times in his life. Upon opium-eaters different diseases do not easily have an injurious effect. The adage in Persian is that "opium is in itself a disease, but it is a remedy for all diseases." For sore-eyes and rheumatism opium is most efficacious.

13417. What effects have you observed of the opium-eating habit?—Opium-eaters are seldom found to be affected with severe diseases, and during my tour for the propagation of the name of God I have never come across an opium-eater who is so affected. Cough, cold etc., are soaked as efficiently by opium as ink by blotting-paper. Under such circumstances when the very existence of crores of persons depend upon the use of opium, to prohibit its cultivation would be sending so many, as it were, alive into the grave, and it is obvious that should the cultivation of poppy be prohibited, the use of liquor, *bhang* and *ganja*, all of which are forbidden by all religions, will increase. There are thousands of my disciples who are opium-eaters but I have never seen that there has been any injurious effect from its use. The *Ain-i-Akbari* shows that opium was largely used in Malwa, and in a footnote of that book, page 384, it is stated that Jallaludin Khorasani used to take opium as cheese from his "mother's hands."

13418. Is there any prohibition of opium in your religious books?—According to our religious books all intoxicants are forbidden, but opium, if taken in moderate doses in the way of medicine, does not come under the same category as alcohol. There is no religion in which the use of liquor is not forbidden. As the effects of alcohol are very injurious, it is therefore necessary that steps should be taken to prohibit or reduce the consumption of liquor to a minimum.

13419. What is your opinion upon the proposals to prohibit poppy cultivation?—I would desire to state that I feel firmly convinced that the prohibition of poppy cultivation and the use of the drug will cause serious and widespread discontent amongst the people. It is now more than 40 years that I have been travelling through the districts of Western and Northern India, Rajputana and other provinces, and I can say from my own experience that opium in some shape or other is used by the Indian princes, the nobles, and the middle and the lower classes. Thus in that large section of the population which uses opium all classes of the community are represented. Will not then the discontent caused by the prohibition of poppy be general?—Granting that the opium-eating class forms a minority, there remains the fact that the use of opium is not looked down upon and is not forbidden by religious books. The sufferings of the opium-eaters (to whom opium is more essential than food) will naturally therefore draw round them immensely large numbers of sympathisers and in the cases of princes and nobles, their subjects and retainers), who will misunderstand the wishes of Government, exaggerate and magnify the unfairness with which they were treated, and thus in no time discontent and dissatisfaction will prevail throughout India, which might lead to serious results in the future. Under these circumstances the only policy that should be accepted in the interests of both the Government and the people is to leave matters alone and not interfere with existing arrangements.

13420. (*The Maharaja of Darbhanga.*) You say that the Princes of Delhi residentat Benares are your disciples?—Yes, my family was also loyal to the existing British Government, and for that reason the Government have exempted me from the operation of the Arms Act. I earnestly pray that the British Government may continue to exist in India in peace and prosperity.

13421. You say that you are the Murshid or High Priest of the Mahomedans in India, do you mean that all Mahomedans in India are your disciples?—No, most people consider me to be their Murshid or Priest.

13422. Some of them?—50,000; or a lakh.

13423. What is the population of Mahomedans in India?—I do not know.

13424. Is it a million, or two millions?—I cannot say.

13425. You say there is no religious injunction against the use of opium, by that I mean that the Koran does not forbid the use of opium?—No.

13426. Does the word "Khum" mean an intoxicant?—It means wine.

13427. In the Hadis, how is the word Khum defined?—It means that which intoxicates.

13428. Does it not mean that which prompts lassitude, and if I show you a passage in the Hadis where it is so defined, will you accept it as conclusive evidence?—For a long time wine has been prohibited, but opium has not been prohibited.

13429. Do you mean that opium is not intoxicating?—It does not intoxicate.

13430. (*Mr. Wilson.*) Do you consider that the existing arrangements of the Government with reference to the cultivation of the poppy are perfect?—Yes, perfect.

13431. Do you consider that the existing arrangements of the Government with reference to the sale and distribution of opium in India are perfect?—They are also perfect.

13432. Can they be improved?—They cannot be improved.

13433. When you travel about propagating the name of God, do you advise your disciples to take opium?—No.

13434. If it is so good, why do you not advise them to take it?—It is one thing to call it a good thing, it is another thing to use it.

13435. Do you advise them to take it?—I neither advise them to take it nor dissuade them from it.

13436. You are perfectly indifferent?—I neither order nor prohibit. I confine my preaching to matters of religion. I do not deal with the question of opium at all.

13437. Will you explain what you mean by saying that the "sufferings of opium-eaters (to whom opium is more essential than food) will naturally therefore draw round them immensely large numbers or sympathisers"; do you mean that there are persons who can live upon opium and without food?—Opium is dearer to them than food. If at any particular time they do not get food, that will no matter much, but if they do not get opium, they will nearly die.

13438. (*Mr. Haridas Veharidas.*) Do you advise that alcohol should not be used?—Yes.

13439. Why?—It is considered to be prohibited according to my religion.

13440. Alcohol is expressly prohibited, but opium is not?—No.

13441. (*Mr. Fanshawe.*) Can you tell us whether among your co-religionists the use of opium is generally in moderation or in excess?—Every man takes it in moderation according to his own light; if he took more than would suit him he would die.

The witness withdrew.

*Mr G. M. Gregory.*

Mr. G. M. GREGORY, called in and examined.

13442. (*Chairman.*) What is your present position?—I am an officer in the Opium Department as Sub-Deputy Opium Agent. I have been nearly twenty one years in the service of Government as an officer of the Opium Department.

13443. In what districts have you served?—As a district officer in connection with the cultivation of poppy, I have served for two years and a half in the Sarun, Chumparan, and Shahabad districts of the Behar Opium Agency, and for

three years and half in the Chota Nagpore Division of Bengal, where I was employed for the purpose of opening up new cultivation of poppy. The extension of cultivation proved a failure, and I assisted in closing up cultivation in this part of the country in the year 1877. Since 1879 I have been employed for the greater part of my time in connection with the manufacture of opium and the opium alkaloids at the Ghazipur Factory, first as an assistant, then for about four years at the head of the factory, as Factory Superintendent. I have also for about three and-a-half years been employed in looking after poppy cultivation in the Ghazipur and Mirzapur districts of the North-Western Provinces. My experience, therefore, covers both the cultivation of poppy and the manufacture of opium. I may add that I am a Fellow of the Chemical Society, London.

13444. Have you reason to believe that the cultivators and the landholders in this province are favourable to the continuation of the cultivation of the poppy under the present system?—They are entirely favourable as far as I can judge. I have had no complaints whatever against the Government system. Any complaints that have been made to me have been on the other side, where there has been any attempt at prohibiting the cultivation.

13445. Looking at the question first of all from a landowner's point of view, how do the rents of lands upon which there are cultivators licensed to grow poppy compare with other agricultural lands?—Where cultivators have occupancy rights there is, of course, no difference, but in a large number of cases the cultivator has no occupancy rights. In these cases I have known opium lands go up to Rs. 15, Rs. 20, and Rs. 25 per bigha. That is for specially prepared land for opium. These cases refer only to tenants-at-will, who can be turned out of their holdings if necessary.

13446. Looking at the question from the point of view of the cultivator, will you describe what the benefits are which accrue to the cultivator from holding a license under the Government for the cultivation of poppy?—The main benefit is the ready money which he gets. He looks to that to pay his rent for all the lands that he possesses. As a rule the man who holds from 5 to 7 bighas of land cultivates about a bigha or two in poppy, and the advance he gets for that helps in a large measure to pay the rent of the other lands.

These advances come in as ready money very conveniently at seasons of the year when the cultivator would sell other descriptions of produce at a disadvantage.

13447. Is there an advantage to a small cultivator of the poppy from the opportunities it affords for utilising the labour of his family?—Yes. He can utilise his entire family. It keeps him entirely out of the clutches of the mahajan and bania. If he had no land under poppy, he would probably have to sell his crop before it was ready at a great loss; and of course the members of his family would not be so useful to the same extent in other crops as they are in poppy.

13448. Is it the case in this country that the agricultural class is universally dependent upon advances from some quarter or other?—Yes.

13449. If they do not obtain advances on the favourable terms upon which they obtain them from Government, they would have to get advances from other sources at a heavy and exhorbitant rate of interest?—Yes. Firms are now following in the footsteps of the Government in the matter of making advances for country produce, but their terms are not nearly so favourable as those of Government.

13450. Can you refer to any evidence which would tend to prove to the Commission that the cultivators would be opposed to prohibition, or an extensive reduction of poppy cultivation?—Yes, certainly. I can speak from personal experience. I have lived among the cultivators myself, and I know from personal knowledge, for I have made enquiries myself. In one particular instance I know of a pargana, not far from here (between here and Ghazipur) which was considered to encourage illicit dealings in opium. Orders were issued that this pargana was to be struck off our books some years ago. Ever since then the men have tried to get back again. Sir Henry Harrison, then a member of the Board, came to Ghazipur. These men got wind of his coming, and flocked round his carriage, and begged and prayed that they might be let off. Every year they have petitioned, asking to be permitted to sow again. We have declined, on the ground that it was close to Benares, and that there was a tendency to illicit dealings in opium. We have strongly opposed the re-introduction of poppy in that pargana. We have had similar instances from other parts of the districts, where there has been partial prohibition. Only within the last fortnight I have had two petitions from cultivators and their entire families who were prohibited some years ago from growing poppy. These men are trying hard to get back. In one instance, I did let them go back, as the original offender was dead. I allowed the family to come back on our books. These are isolated instances. Of course I have had numbers of instances during the last fifteen or twenty years of my experience.

13451. It has been represented to us that pressure is sometimes used to induce reluctant cultivators to undertake the cultivation of poppy. What do you say upon that point?—No such instance has ever come under my notice. I certainly have never come across any such compulsion. It is well-known among the cultivators that it is against the orders of Government. In fact the tendency here is to crowd in at times of settlements, and there are hundreds who are turned back. The evidence, as far as I know from personal experience, is entirely the other way. Hundreds are turned back from our settlements and godowns every year. Of course we discriminate between cultivators, and we take those cultivators who give a good average outturn. In certain years when the average is fairly high we fix the limit for giving advances to those whose average outturn is 4 seers a bigha and above. Hundreds of men come that we turn off; and we will not have anything to say to them. As far as cultivation is concerned in this agency, we could get 50 per cent more next year if we really needed it.

13452. In the administration of the Opium Department, I apprehend that it is necessary to employ a large number of what I may call minor officials?—Yes.

13453. Does it come within your knowledge that in any case the conduct of these officials has been unsatisfactory?—Such cases occasionally do occur.

13454. Has your attention ever been called to the report of the Commission of 1883?—Yes.

13455. Is it within your recollection that in that report it is suggested that the minor officials are not in all cases as trustworthy in small matters as they might be, and that it is suggested that it is desirable that their position should be improved, and that it should be made less independent of petty perquisites?—Yes.

13456. Do you support that recommendation?—My idea is that no addition to the pay of the class of men from whom we draw these zilladars and others will make them any better than they are. If we doubled their pay they would be precisely the same as they are now.

13457. Would you say that the nature of their duties is such that it would hardly justify the employment of a totally different and much more expensive class of men?—I think they are perfectly suited to the class of work we expect from them, which is a kind of coolie driving. They look after these men and drive them into weighments and bring them into settlements. We would not require educated men for that kind of work.

13458. You said "coolie driving": what do you mean by that?—Collecting them together and bringing them for weighments, and so on.

13459. "Organise" would more correctly express it. You do not mean to imply that a harsh and improper method of arranging with the cultivators is resorted to?—No. There is no harshness at all. At the time of weighments and settlements they look upon it as a kind of holiday; they come into head-quarters as people do on market days.

13460. Turning your attention to another point, in the case of failures of crops, what measure of indulgence, if any, is granted to the cultivator who has received an advance to enable him to grow poppy?—We give him grace as far as his own circumstances will admit. If a man is able to pay up, we recover the money; if he is not able to pay up we give him grace for a year, or perhaps two years. I have known the grace extended up to several years.

13461. The indulgence consists in allowing the cultivator to repay?—Yes.

13462. In the event of the failure of the crop you do not withdraw the claim on the part of the Government to the repayment of the advance?—In some cases, where the man is not able to pay anything, we recommend the Government to remit altogether. There have been a large number of cases where advances have been remitted altogether when the man has not been able to pay up. That has been in the case of an entire failure of crop and when he has lost everything.

13463. Assuming the hypothesis of an entire or very large failure of the crop, do you think there should be more indulgence shown in reclaiming the repayment of advances?—I think at present they have sufficient indulgence. Of course, looking at it from a commercial point of view, it may be more to the interest of the State to show greater leniency; but at present I think people are fairly well satisfied.

*Mr. G. M. Gregory.*

9 Jan. 1894.

13464. Are there any essential points of difference in the administration of the Behar as distinguished from the Benares Agency?—Very many.

13465. Would you indicate what they are?—The great difference is the system we have of engaging with the cultivators. There the system is to engage with the headman of the village, the Khatadar. Here, though we have a corresponding man, a Lumbardar, the engagements are made with individual cultivators in, I should say, nine-tenths of the agency, and this system is gradually extending. I expect in another few years the entire Agency will be settled on the Asamiwar system, that is, engagement with individual cultivators. That is the essential difference between the two agencies.

13466. In what respects do you consider that the Benares system is superior to the Behar system?—A man comes up to engage for land. We settle with him personally. We pay the advance into his own hands. The man brings his own opium to be weighed. The value of the opium is paid into his own hands. There is less liability to black-mailing by the underlings of the Department. If there is any black-mail levied it is the man's own look-out. In the other system, however, the Khatadar is settled with. He has perhaps a hundred cultivators under him. The first thing he does is to levy a percentage on the land. For every bigha of land sown under the Khatadar the cultivator has to pay four annas, for what is called the expenses for coming in and taking the money and distributing it. The system here is entirely free from all those objections.

13467. From the cultivator's point of view the Benares system is distinctly better than the Behar system?—It is distinctly better, and I think it is that which makes it more popular here.

13468. Do you recognise that there is some unpopularity attaching to the cultivation of the poppy in Behar?—The cultivation has been going down gradually. A good deal of the country, however, is being opened up there by railways and other means. Lands are going out, and the cultivation is falling, which is, of course, an indication that it is gradually being reduced in area.

13469. Do you mean that other crops are taking its place?—Other crops may be taking its place too. Of course labour is utilised in other ways there.

13470. Looking at it from the Government point of view, do you see any disadvantage to the Government from introducing into Behar the system which you carry out in the Benares Agency?—I should say it would be a decided advantage. It can only be gradually done; it cannot be done at once.

13471. But you would recommend the gradual introduction into the Behar Agency of the system which you pursue in the Benares Agency?—I would certainly. I did so three years ago, when I was a member of the Commission which drew up the Manual for the two Agencies. I then recorded a dissent about the Behar Manual, and recommended that the system in force in Benares should also be the system in force in Behar—that though they could not comform to it at once, it should be a gradual assimilation.

13472. In the Behar Agency are the officials to a certain extent paid by commission on the output of opium or on the area under cultivation?—On the outturn of opium.

13473. Does that system apply also to the Benares Agency?—No.

13474. The officers here receive fixed salaries and no commission I believe?—Yes.

13475. You think that the payment of commission is objectionable?—Yes.

13476. I think you said you were in charge of the Ghazipur Factory?—It is only two months ago that I was relieved of the charge there. I was four years in Ghazipur at the head of Factory.

13477. Can you explain in what way the persons employed in the Ghazipur Factory would be affected by a change in the present system of dealing with opium?—It would be throwing thousands of people out of employment; the population of Ghazipur may be taken at forty thousand. There are in busy seasons about four thousand hands, or 10 per cent. of the people employed in the Factory. Little hamlets have grown round the place simply because of the factory. The people depend entirely for their living upon the factory; whole families go to work there. In ordinary times about two thousand hands are daily employed; but during the busy seasons the number goes up to about four thousand; men, women, and children are employed; sometimes whole families go and work there; and they are dependent entirely for their living upon the factory.

13478. (*Sir William Roberts.*) I believe you are connected with the Factory Laboratory at Ghazipur?—Yes.

13479. We have heard a great deal about *chandu*. Have you made any analysis of it?—Yes. I have made an analysis of *chandu* prepared from good opium at the factory. I have also obtained *chandu* from the shops in Calcutta, having purchased it in the bazar myself; and I have had also illicit *chandu* which has been seized in the North-Western Provinces. I can give an analysis of the three descriptions of *chandu* if necessary.

13480. Will you give us the general result?—*Chandu* made from pure opium at the factory contained 10·17 per cent. of morphia; of the two descriptions of *chandu* purchased by me in Calcutta, one gave 9·19 per cent. and the other 9·07 per cent. of morphia. The illicit *chandu* seized in the North-Western Provinces contained 2·10 per cent., showing that it was highly adulterated.

13481. You found that honestly prepared *chandu* was more than twice as rich in morphia as compared with crude opium?—Yes.

13482. I suppose some of the *chandu* was prepared by Chinamen?—The samples I procured in Calcutta were prepared by Chinamen.

13483. Have you anything to say about *madak*?—I obtained two samples in Calcutta purchased in the bazaar. They give an infinitesimal quantity of morphia. One sample gave only ·18 per cent. and the other ·21 per cent., showing that it is about $\frac{1}{10}$th of the strength of *chandu* as far as morphia is concerned.

13484. Can you tell us something about narcotine?—Narcotine was produced largely about twenty-five or thirty years ago. The medical officers in charge of the factory had great faith in its powers as a febrifuge. Large quantities were supplied direct to the Medical Department. With the introduction of quinine and the falling price of quinine narcotine has been gradually superseded. The Medical Department refused to issue it to their medical depôts, and the factory has ceased making it.

13485. Is narcotine the principal alkaloid in Bengal opium?—In Indian opium narcotine represents the largest percentage.

13486. What percentage is there in Bengal opium?—You may take 6 per cent. as roughly being the average.

13487. What is the proportion of morphia?—About 4 per cent.

13488. How long has narcotine been sent out expressly as a febrifuge?—There were indents on the factory from the Medical Department. About fifteen or twenty years ago they used to indent regularly on the factory.

13489. What evidence have you that the issue of it was at the request of medical men for its febrifuge properties?—I have not got the report, but Dr. Palmer, who was in charge of the factory, distinctly states that narcotine (he calls it a narcotine) is valuable as a febrifuge.

13490. Have you seen that report?—It was handed in.

13491. Perhaps it would be well if you prepared at Ghazipur the necessary documents and presented them to the Commission with a view of showing that narcotine was prepared in the factory and distributed expressly as an anti-periodic?—Yes.

13492. I suppose you would naturally infer that if narcotine had that power, although not equal to quinine, crude opium itself would possess the same power in a very much less degree?—Yes, I have been told by doctors, although it is not supplied by the Medical Department, that in some descriptions of fever, they prefer narcotine. Narcotine has effects where quinine has no effects. I have been told that by doctors.

13493. (*Mr. Pease.*) I do not know whether you were present this morning when a witness told us that some of the ryots cultivated the poppy here under the feeling that it was expected of them by the Government; can you tell me whether that has been your experience?—No; it has not been. The cultivators are pretty shrewd in their own interests. They know perfectly well what is compulsory and what is not, and by their action at the time of settlements, we know perfectly well that they are fully aware of the intentions of Government under that head.

13494. During what months of the year does the poppy occupy the ground?—The seed is sown from the end of October until about the end of November. The opium is collected about February and March, sometimes even as late

as the beginning of April; but that is rare; it is generally in February and March.

13495. What crops follow the poppy?—There is generally a crop of Indian corn in these parts.

13496. Is indigo planted as a summer crop?—Occasionally. There is not much indigo in these provinces to compete with poppy.

13497. Indigo-planters, I presume, have a direct interest in having poppy planted in preference to sugarcane?—I dare say they do have. I think there is very little indigo sown in poppy lands.

13498. You stated that about 3,000 hands were employed in the busy season; what is the occupation of those hands at other times of the year?—As a rule some member of the family works in the factory. Very little keeps these men going. A man earns perhaps Rs. 4 a month at the factory. He and his son between them perhaps earn about Rs. 7 or Rs 8 a month. They consider themselves lucky in the busy season to get the rest of the family in; during the rest of the year they live on what the head of the family earns.

13499. How long does the busy season last?—About three months in the hot weather; then again two or three months in the cold weather. About five or six months in all.

13500. Do you think these persons employed in the factory are idle during the other six months of the year?—They get what they can pick up. It is not very much?—They do not go away from their homes.

13501. What are the wages you pay in the factory?—We pay men from two annas to three annas a day. The women get about from one to one and-a-half annas, and boys get from one-and-a-quarter anna to one anna.

13502. These men live all the year round on two annas a day for five months in the year?—The heads of the families probably work all the year round in the factory.

13503. (*Chairman.*) How do these wages which you have quoted compare with ordinary agricultural wages of the district?—Much better; they would not get half that amount working as ordinary agriculturists.

13504. (*Mr. Pease.*) Would you give us the ordinary wages of an agriculturist?—They are paid generally in kind.

13505. Do you say that the payment in kind is not equal to one anna a day?—One anna a day is what a child would get.

13506. Their wages in agriculture would be less than one anna per day?—I should not think it would be more than that; paid in kind. These people live on very little.

13507. (*Mr. Wilson.*) Did I understand you to say that the average wages of agricultural labourers would be one anna a day?—Paid in kind, they would not be more than that Very few zemindars pay in anything but in kind.

13508. Is it your opinion that if there was any prohibition of poppy cultivation, the rent of the opium land would fall to the level of land used for other crops?—It does not affect occupancy lands. There are plenty of lands in these provinces which are not occupancy lands; but are held by tenants-at-will. For these the zemindars have a right to increase their rents to any extent. I have known opium lands paying Rs. 20 or Rs. 25 per bigha, whereas an occupancy tenant next door is only paying perhaps Rs. 4 or Rs. 8. The rent of these lands would fall certainly.

13509. In certain cases and for certain reasons licenses to grow poppy are refused to cultivators?—Yes.

13510. In those cases do the zemindars reduce the rent of the land?—They do not come on our books. We do not know anything about them. If we find they are not good cultivators, we refuse them licenses. We do not enquire what happens afterwards.

13511. You have said that, in your opinion, the rent of opium lands would fall to the level of other lands; I wish to know whether that is founded on any knowledge: that, as a matter of fact, it has done so when the Opium Department has refused a license to cultivate?—We very rarely refuse good lands.

13512. I was simply asking you whether you know, as a fact, that the rent has been reduced under such circumstances?—I cannot give you instances of that.

13513. With reference to this factory at Ghazipur, I should like to know whether you suggest that the present system must go on always in order to afford sustenance to the people who are congregated round the factory?—If the system did not go on, they ought to be compensated in some way.

13514. Taking the case of any public Department that was shown to be useless, would you suggest that it should always go on for the sake of the occupants?—No; but there should be compensation to these men if the factory is stopped. The Government ought to do something to provide labour for these men or compensate them.

*Mr. G. M. Gregory.*
9 Jan. 1894.

13515. Do you draw any great distinction between the habit of smoking and eating opium?—As far as my own personal views go, I prefer opium-eating to opium-smoking. From what I have seen of the people. I prefer eating to smoking. Although I have seen smoking in China, I have not seen any deleterious effects from it, but I have seen bad effects in India.

13516. You are aware that Mr. Cadell spoke of opium-smoking as a degrading vice: would you agree with that opinion?—No; from what I have seen of it in China, I should not say it was a degrading vice there.

13517. We are dealing more particularly with India?—I do not like the look of men that I have seen smoking in Calcutta, but I do not make a sweeping assertion including the Chinese.

13518. Leaving the Chinese quite out of the question, do you agree with Mr. Cadell that in this part it is a degrading vice?—I prefer opium-eating to opium-smoking a long way.

13519. Surely you can say Yes or No to my question?—Yes: I should say it is a degrading vice.

13520. I suppose you are aware that a few years ago there was some correspondence with the India Office in England, in which Mr. Rivett-Carnac took part, referring to the increasing difficulties in getting poppy grown: are you acquainted with that correspondence?—I cannot recall it to my mind just now.

13521. You have already mentioned in reply to our Chairman that you have some knowledge of the report of the Commission on the working of the Opium Department published in 1883?—Yes.

13522. Are you aware that that Commission recommended the repeal of the Act of 1857?—Yes.

13523. I believe that that Act has not been repealed either as regards this province or Behar?—No; it is not.

13524. You are probably also aware that that Commission recommended that the payment of the Lumbardars should be increased from Rs. 1 per maund to Rs. 4?—Yes.

13525. Has that recommendation been acted on?—No.

13526. Are you aware that that Commission stated "the measures taken to repress unlicensed cultivation are unnecessary, and do more harm than good. We believe, it may be said with confidence, that unlicensed cultivation for the purpose of fraud is unknown in the poppy districts. The measurement of an Asami's land by officers of the Revenue Department is a vexatious proceeding, and we recommend that it be no longer permitted"?—Yes. But our lands are not measured, as far as I know, by the Revenue Department; they are measured by the Opium Department. We submit to the Collector a list of our measurements for any reference he may have to make to them; but the lands are not remeasured again by the Revenue Department.

13527. The object of the measurement there referred to has reference to the cultivation of poppy?—Yes.

13528. Are you aware that that Commission stated: "The two remaining objects are the most important of all—the protection of the ryot from illegal exactions, and the securing for Government the entire produce of the cultivation. Of these two objects, neither is attained under the present administration of the law?"—Yes, I know that paragraph.

13529. Can you tell us whether any action has been taken on that to secure any better system as regards the protection of the ryot from illegal exactions and securing to Government the entire produce of the cultivation?—Yes, the action of this Agency as regards securing to Government the entire produce of the fields is ample. Every precaution is taken here. The man's three years' outturn is always compared, and any suspicious averages are at once enquired into by the Department; we have special registers to show inferior cultivators who produce low averages.

13530. The same paragraph goes on to say: "Fees and perquisites are habitually taken by officials of the Opium Department The practice is notorious and universal; though it has perhaps been reduced more completely to a system in Behar than in the Benares Agency?"—I have already stated that the difference of the two systems makes a difference in the exactions. In this Agency there is very little of it.

13531. This report recognises that Benares was in a better condition?—Yes.

*Mr. G. M. Gregory.*

9 Jan. 1894.

13532. Can you tell me whether measurement by pole has been discontinued as recommended by them ?—We measure by poles here, not by chain.

13533. Are you aware that the report said, "Measurement by pole should be discontinued, and a chain should be the instrument employed"?—We have tried the chain here, but we have reverted to the old system which is handier and more suited to the native than the chain system is.

13534. The paragraph goes on to say : "In the hands of native surveyors, a pole invariably gives results short of the true area. A native will always lay the pole on the ground and turn it over, a process which leaves, at each repetition of the operation, a part of the ground unmeasured. The error may be only a few inches each time, but it is always in one direction." The pole is still used you say ?—The pole is still used.

13535. Are you able to say whether there are any important changes recommended by the Commission of 1883 which have since been adopted ?—Yes ; several changes recommended by the Commission have been adopted, but I cannot state what they are now.

13536. Is it at all usual to sow poppy as late as the 19th of December ?—No, very unusual.

13537. Should you expect it to do any good ?—I should not think so. I should not advise anybody to sow poppy after the 10th of December. Even that is pretty late.

13538. You are acquainted with the "Opium Manuals ?"—Yes.

13539. Am I right in believing that you had some hand in preparing the revised edition ?—I drew up the Benares edition myself.

13540. In reference to the position of the Lumbardars, how does his appointment come about ?—He is really a representative of the cultivators in a village. He is elected by them.

13541. Is he not appointed by the Department ?—The Department recognises his appointment, but he is elected by the cultivators themselves ; he is their choice. We always leave the choice of the lumbardar to the cultivators of a village.

13542. But he is responsible for seeing that they carry out their engagements ?—We look to him to see that the lands are kept clean and properly weeded,—everything connected with cultivation.

13543. Look at page 32 of the Manual, paragraph 154. You will there find : "It should, however, be carefully explained to every lumbardar that he should engage strictly with reference to the capability of his village, and that should he or any of his cultivators sow less than the area engaged for, each defaulting ryot will be liable to punishment under section 10 of the same Act." What is the particular advantage which you claim for dealing with each ryot separately, if the lumbardar is also responsible for any of their shortcomings ?—He cannot be held responsible for their shortcomings. He cannot be prosecuted under Act 13 of 1857 personally. It means that if he sows less than his engagement, he will be prosecuted under Act 13. If all his cultivators do not sow up to their engagements, they are liable to prosecution.

13544. Each individual ?—Whichever of the cultivators in the village does not sow up to engagement, he lays himself open to prosecution under Act 13 of 1857. It is a legal contract.

13545. But it says that he engages "with reference to the capability" of his village, and that should he or any of his cultivators sow less than the area engaged for, each defaulting ryot will be liable to punishment ?—When a settlement is made, the village lumbardar stands by the officers as each cultivator comes and engages. It is the duty of the lumbardar who receives so much commission to say whether a man has holdings or not, or whether he is engaging falsely or not. If the lumbardar fails to give information to the officers, he is liable to be punished on his own account by forfeiture of commission, but he can be held liable to prosecution under Act 13 for only his own holding if he does not sow up to his engagements, as he would then have committed a breach of contract.

13546. Do you hold in the case of a ryot making default that the lumbardar will not also be punished ?—If the lumbardar has not committed a fault under Act 13 he cannot be punished. We can punish him ourselves by forfeiture of commission ; we could do that.

13547. Any way we may take it that both parties are never punished ?—No, they are not.

13548. Please look at page 39, paragraph 169 : "All lumbardars should be made to understand their position as paid agents of Government, their remuneration being the commission on the yield of their licenses and "khurchun" or scrapings from the cultivator's pots." What is the meaning of "khurchun" ?—"Khurchun" means scrapings. When a man comes in for the weighment of his opium, as much opium as will come off the plate without scraping is taken by the Government and paid for. What is left on the pot and cannot be scraped off without the adhering earth of the pot, is the perquisite of the lumbardar. He gets this. That is held out as one of his perquisites, which is liable to confiscation unless he works up according to rule.

13549. (*Chairman.*) The origin of that was because the Department undertakes that there should be no admixture of earthen matter with the opium ?—That is so.

13550. (*Mr. Wilson.*) I want to know the exact position of this man. You say he is elected by the ryots ?—The Department recognises his appointment. He is a gang-master. The Government looks to him to keep everything straight in a village. If the Government had not a lumbardar in every village, they would have to have a zilladar ; and the paid establishment would be very much larger than it was now. It is really, I suppose, an economical way of utilising the services of these men in the villages.

13551. The same paragraph says, "the appointment and dismissal of lumbardars will be invariably under the written authority of the officer in charge" ?—Yes. The Sub-Deputy Opium Agent recognises the appointment formally. Without his authority the lumbardar cannot be appointed.

13552. It recognises the right of the Sub-Deputy Agent to punish them if they do not please him ?—He has a hold over them. With the commission and "khurchun" he gets, he has a hold over them.

13553. I believe it is the practice to make advances under certain circumstances for wells ?—Yes.

13554. Those advances are primarily for the purpose of growing poppy ?—Primarily for that.

13555. Is it not the case that if there is only one well in the village and if the water is wanted for poppy, the poppy must have it first ?—There is no such rule laid down.

13556. Is there not such an understanding ?—I cannot say there is such an understanding. As far as I have seen, they water their crops in rotation.

13557. You have never heard that any preference is given for poppy ?—They may do it in villages, but I have never been appealed to to insist on water going to a poppy field in preference to any other.

13558. If you have not been appealed to, have you ever heard of it ?—I may have heard of it. I could not give you any definite answer to that question.

13559. Would you look at page 178 in the appendix of this book. There is there a form of agreement or contract in the vernacular ?—Yes.

13560. Can you give us a translation of that ?—Yes.

AGREEMENT. APPENDIX (B).

I _____ Son of _____ of Mouza (village) _____ am Lumbardar or Assami, of Mouza ..... of Pargana _____ of Zilla ..... I desire to construct a new well or to repair a pucca well in Mouza _____ for the increase and improvement of poppy cultivation And having received the sum of Rs. ..... as a loan from Government for the purpose, I bind myself in the presence of the Sub-Deputy Opium Agent of division ..... to repay the said amount by instalments according to the undermentioned conditions, and to fulfil, to the best of my power, the conditions as laid down below—

(1) I shall construct (or repair) a pucca well in Mouza measuring and shall also complete the work as required by clause (*a*).

(2) After the construction of the well. I shall increase the area of my holding, covered by my *pattta* (lease) to the extent of bighas by acquiring good land. And it is hoped that by this means "the productive power of the old land will be enhanced," thereby causing an increase in the production of opium.

*N. B.*—Where the condition does not involve an increase in the cultivation, the clause within the inverted commas only is to be substituted.

(3) I shall pay off Rs. received as advance, within two years and six months from the date of payment of the first instalment.

(4) If I fail to construct the well for which I take the advance, or "if I cannot increase the cultivation of poppy according to my agreement," then I agree to refund the money I have received whenever it is demanded of me. And in default the Sub-Deputy Opium Agent will have the power to realise from me interest on the amount to the extent claimed by him for the period delayed, and the said Sub-Deputy Opium Agent will further have the power to impose on me any fine that he may think fit for the delay in question. And I shall have no valid objection to pay either the interest or the fine.

*N. B.*—Where the condition does not involve an increase in the cultivation, the clause within the inverted commas is to be omitted.

13561. Do you think that the powers to withhold any punishment that the Agent may think fit is a power that ought to be entrusted to any human being?—It certainly ought not to be there. It is not legal. It has crept in there. It is a power that is never exercised.

13562. But is it the prescribed form?—Yes. It does appear in the Manual.

13563. Any contract upon these well advances, which is not in this form, would be contrary to regulation?—Yes.

13564. The prescribed form is practically contrary to common law?—It is. It certainly ought not to be there.

13565. There is another form on page 119. Have you a translation of that?—No, I have not a translation of that.

13566. Can you tell me what steps would be necessary to have this obnoxious form altered?—It could be altered at once by the order of the Board of Revenue.

13567. Do you know whether that is the form which has always been there?—It has always been there. That is how it has crept in. It is the old form, and when the Manuals were revised, the forms that had received the sanction of the Board were considered as perfectly correct and accepted. That is the only explanation I can give for its having crept in.

13568. (*Chairman*) May I ask whether documents in the vernacular receive the consideration of the superior authority which is generally given to documents in English?—A form of that kind ought to; but I must say that the officers do not look so carefully into vernacular forms as they do into English forms.

13569. (*Sir James Lyall.*) The expressions in that form of agreement to make a well are, I suppose, merely a sort of *brutum fulmen*?—I have never known it put in force. I have been twenty-one years in the Department. I have given a great number of well advances, but I have never known the clause put into force.

13570. If you had to recover money under that form of agreement, would you do it by civil suit or how?—By civil suit.

13571. I suppose the Court would disregard the conditions as to interest and fine?—Yes. We have no power to exact anything.

13572. (*Mr. Wilson.*) Whether it is a *brutum fulmen* or not, it is there, and goes to the villagers, does it not?—That is the counterpart that we keep.

13573. Does not he know what he is signing?—He gives us that as his counterpart. He gets a paper in return.

13574. That form goes away to the villagers?—Yes.

13575. And he and his friends in the village see, if they fail, that they are liable to punishment at any time?—They see that.

13576. Will you explain a little more what you meant by "coolie-driving"? Is that a common expression in this country?—I made use of the term "gang-master" afterwards, which, perhaps, expresses it better. "Coolie-driving" does not express it really.

13577. Is "coolie driving" a common expression in this country?—It is not uncommon; but one does not attribute any violence to it, or anything of that kind.

13578. If these people are so extremely anxious to cultivate poppy, and come in in flocks to you, why is it necessary to have any driving at all?—There must be somebody to collect them at different periods of our season. You might call them selectors.

13579. The word driving, which came naturally to you, seems hardly consistent with the idea of people flocking round you for a privilege?—The man has to go to hut after hut in a village and inform these men. Not only that, he has to go two or three times before he can get them. They have not the faintest idea of time or distance. You must simply collect them together, and take them with you to the centres where weighments and settlements are conducted. If you inform them a month or a fortnight previously and tell them that they must come on such and such a date, and at such and such an hour, you probably would not get half the men. It is not from any disinclination on their part to come, but because they have no idea of place or time.

13580. (*Mr. Mowbray.*) Do I understand that you have never had a case in which an advance for a well has not been repaid?—Yes. We have had cases where it has been remitted by Government entirely.

13581. You have never put this contract into force?—I really did not know of its existence even, until it was pointed out to me a few days ago, although I drew up the Manual. It escaped the notice of the compilers.

13582. You say it can be altered?—It can be altered at once.

13583. Before you were at the factory at Ghazipur, I understand you were Sub-Deputy Agent in one of the districts, or in more than one?—Yes. Both in Behar and in Benares.

13584. Did your duties as Sub-Deputy Agent involve constantly going into the districts and being brought into contact with the cultivators?—For five months in the year I am among the cultivators. From the first of November until about the beginning of March, I am moving about from village to village among the cultivators.

13585. Had they every opportunity of making complaints to you of any exactions or interference on the part of zilladars or other subordinate officials?—They have every opportunity, and they do come to me. Complaints are not common, but they are sometimes made.

13586. Had you in your position as Sub-Deputy Agent the power of dealing with these complaints, or had you to forward them on to a higher authority?—I have the power of dealing with them, unless they are serious complaints. In that case they have to be sent up to the Opium Agent.

13587. Then I may take it from you that the cultivators had the opportunity of appealing to the Sub-Deputy Agent in person, and if the complaints were well founded, you did your best to investigate them and deal with them?—Yes.

13588. I should like to know how a man ceases to be a cultivator when he has once been cultivating. I understand that in Behar the Khatadar comes with a list of the people?—Yes; in Behar he does.

13589. That list I suppose originally includes all the cultivators of the previous year?—Yes; and any new cultivators that he may have to bring on.

13590. Supposing the Khatadar inserts in that list the name of a man who has cultivated in the previous year, but who does not wish to go on cultivating, what ought the cultivator to do?—He need not take the advance when the Khatadar takes it to the village. He is not bound to take it. It is entirely optional for him to take it or not.

13591. But his name is on the list, and the advance is supposed to have been sent to him?—Yes; but he actually does not come on our books until his land is measured and his miniature license is written out. A license is given to each man afterwards.

13592. At what time of the year?—During the measurements. The measurements begin soon after the sowings begin. The sowings begin about the end of October, and they go on until the end of November or the beginning of December, so that a man need not bring himself on our books until the land is actually measured, and he has accepted the miniature license.

13593. We had purwanahs brought before our notice the other day in which a man was threatened with prosecution, because it was said that his name was on the books, and that an advance had been sent. It did not say that it had ever reached his hands. I want to know whether there was any possibility of a man's name being on the list furnished by the Khatadar and then the Government paying to the Khatadar an advance in respect of that land, while at the same time the man himself might know nothing about it until he got a purwanah threatening him with prosecution. Is that possible?—Those are the objections to the Khatadar system. The man is not bound by it at all until he has actually accepted the miniature license. He could have rebutted that if he had chosen.

13594. What steps would he take?—He would refuse to take the advance.

*Mr. G. M. Gregory.*

9 Jan. 1894.

13595. I am assuming that the advance has not reached him, although the advances have been paid to the Khatadar ?—The mere fact of his name being on the Khatadar's list does not bind him at all.

13596. Do you mean that the purwanah would never have been sent out to him threatening him with prosecution unless his name was on the list ?—Unless he had actually brought himself within the law, that is, by having accepted the contract ; it is open to him to refuse it ; he need not sow the land and he need not take the advance.

13597. When is the time that he enters into the contract ; is it when he executes the miniature license ?—That is the time when he actually brings himself under the law.

13598. And therefore no purwanah would be issued threatening him with prosecution until he had definitely taken upon himself the contract by executing the miniature license ?—No ; it would be illegal.

13599. Then with regard to the Benares Agency, where you deal directly with the cultivators, how does a man cease to cultivate ?—He need not come in at all. He may come and say that he does not want to cultivate any more, or he may not come.

13600. If he does not appear, that is taken to mean that he does not wish to cultivate ?—Yes ; and he is not settled with as he is not present.

13601. Can he authorise anybody else ?—Yes ; by power-of-attorney. If he sends a power-of-attorney for some one else to receive the advance for him, we give the advance. That is a legal document under the Manual.

13602. In default of his either appearing himself or appearing through somebody else under a power-of-attorney he goes off the list as a matter of course ?—Yes.

13603. (*Mr. Wilson.*) I think that the Manual prescribes that if a cultivator desires to cease cultivation, the gomastha is to enquire his reason for doing so, and to report it to the superior officers ?—That is so. It is a departmental action, we like to know the reason, that is all.

13604. What is the reason for that ?—It is simply for our own satisfaction. If cultivation is falling in a district, we like to know the reason why. We have to submit reports as to the falling off of cultivation, and we have to report also if people are desirous of increasing their sowings. All these are departmental points requiring attention. It is simply for our own information.

13605. Do not you think that if a person in the position of gomashta presses this enquiry upon a cultivator as to his precise reason, it is a little in the direction of forcible persuasion ?—Not in these parts. I think they know their interests pretty well.

13606. Do you think that the ryots perfectly understand that they really are absolutely free to cultivate poppy or not as they please ?—Perfectly.

13607. Can you in any way account for several witnesses saying that they hold a contrary impression ?—I really could not account for it at all. The people you mention could not have moved about the district as I have done.

13608. If you think they are perfectly aware of that, and that there can be no question about it, do you think there would be any harm in making sure of it by some public notification to that effect ?—None whatever.

13609. As there appears to be some doubt about it, could any harm arise from a public recommendation being posted, say, at post offices and other public places, to the effect that they are absolutely free to do as they like ?—Not the slightest.

13610. (*Mr. Mowbray.*) With regard to indigo, you say that some times it is grown with opium but I rather understood that that was not very common ?—It is not common.

13611. What are the more common crops ?—The more common crops are the rain crops—Indian corn.

13612. Those are the crops more commonly grown with opium ?—After the opium is taken off.

13613. What I meant to ask you is what are the crops which are more commonly grown with indigo ?—That I do not know.

13614. You have referred to China. How long were you in China ?—I was about a fortnight in China.

13615. (*Mr. Haridas Veharidas.*) Do you make yourself sure that a Manual license has reached the cultivator before you issue the purwanah ?—I can only speak of this Agency ; I cannot speak of the other Agency In this Agency we give the advance into the man's own hands ; when he gets an advance he gets a miniature license with it. In the other Agency they do not.

13616. Do you keep a record of it ?—Yes. Every man who gets a miniature license has a counterpart. That brings him directly under the law.

13617. Can you give us any idea of the extent of the cultivation of the poppy by tenants-at-will in proportion to the permanent tenants ?—I could not give you the proportion.

13618. How long has the present system been in existence here ?—I should say it has been in existence for fifteen years or so. The Assamiwar system of dealing directly with individual cultivators is developing daily, and I expect in a few years' time it will be in force throughout the agency. Now I should think nine-tenths of the people are engaged with individually.

13619. Then the old system was like the Behar system ?—Yes.

13620. You have gradually uprooted that system ?—Yes.

13621. (*Mr. Fanshawe.*) We have been told that a crop of maize or Indian corn generally precedes poppy, and that sometimes a crop of millet would follow it ; would that be correct in your experience ?—In this Agency crops are rather later than Behar crops. Millet does not follow poppy often in this agency ; it may as a rare instance, but not as a rule.

13622. The crop ordinarily preceding it would be Indian corn or maize ?—Yes.

13623. With regard to the measurement by pole, am I correct in understanding that the chain system was tried—and was this subsequent to the report of the Commission of 1883 ?—Yes ; I think it was done before that.

13624. Was the chain system tried subsequently or before the Report of 1883 ?—Before.

13625. And it was given up ?—Yes, every office has a chain, but it is never used.

13626. You have expressed an opinion against opium-smoking : may I ask you whether it is considered disreputable on account of its associations, or have you reason to think it is injurious in itself ?—I can only speak from what I have heard. I should say it is injurious to the constitution of the people of India. My idea is that it does not suit the people of India in the same way that opium-eating does.

13627. The disreputable associations are not what you relied upon ?—From what I have seen of opium-smokers in Calcutta and up-country they have not been of the respectable classes.

13628. Is the lumbardar generally a poppy cultivator himself ?—Always.

13629. If he failed to carry out his own poppy cultivation, he would be liable to prosecution, but not otherwise ?—Not otherwise.

13630. With regard to his position, I understand that he is elected by the cultivators subject to confirmation by the Sub-Deputy Agent ?—That is his position. He has to get them together to come in. The zilladar is the Government paid servant, who goes round to each village and tells the lumbardar that such and such a date is fixed for weightments. The lumbardar has to bring in his men on that particular date. He has to see that each individual cultivator keeps his fields clean and so on.

13631. We were told in Calcutta that he is the recognised go-between between the Government officials and the cultivator ?—Yes.

13632. The advantage which you claim for the Assamiwar, or direct system of dealing with the cultivators, is that they come up themselves to receive the advance : is that the main advantage ?—Yes. We are able actually to enter into contract with each individual person.

13633. When are the accounts with each cultivator or with the lumbardar finally settled—at what time of the year ?—At the same time as the settlements, after the returns are received from the factory. After the weighments in April and May the accounts are made up at the factory. Whatever balance there may be due to the cultivator is settled at the time of this settlement in August or September.

13634. Is the account left open until new settlements are made ?—Yes. But the bulk of their money is paid to them immediately they weigh their opium in.

13635. We were told that a few cases were known in which the final adjustment of the account for one year had been refused unless the cultivator agreed to make a settlement for the ensuing year : has there ever been such a case in your experience ?—No.

13636. With regard to the opinion you have already expressed with reference to a public notification, do you not think that in this country to issue a notification to the effect that the cultivators are generally free to cultivate poppy or not, might be liable to some misunderstanding?—Yes. Certainly it might be liable to misunderstanding.

13637. You did not seem to take that view before?—No. But as a legal step there is no objection to it.

13638. But you now think that it might be liable to some misunderstanding?—Certainly. They might take it to mean that the Government did not want them to cultivate at all. It might just have the opposite effect to what was intended.

13639. (*Sir James Lyall.*) With regard to the form of bond for repayment of loans for the making of wells, it is only in case he does not make a well and does not repay the money that the Deputy Opium Agent fixes some rate of interest and some rate of fine?—Yes.

13640. Of course that gives the officer the power of fixing an extortionate fine or extortionate interest?—Yes.

13641. At the same time it is a very liberal agreement up to that point; is it not?—Yes.

13642. If he does not carry out the agreement, he is still free to repay the money without interest, and it is only if he does not do all this that the officer can impose interest or fine?—Yes. That is so.

13643. (*Chairman.*) Does the department receive numerous applications for advances for the purpose of making wells?—Yes. Numerous requests are made to me while I am going round in the cold weather. Within the last month or two I have had about forty or fifty applications; but it does not follow that every application is accepted. We send these applications to the Collector for enquiry as to whether the man is able to give security or not, whether his holdings are secure, and whether we can trust him to repay the money. It is on the Collector's report whether a man can be trusted that we pay these advances.

*Mr. G. M. Gregory.*

9 Jan. 1894.

13644. So that it would appear from your statement that the hesitation in the matter is not on the part of those who wish to borrow, but on the part of the department which is asked to lend?—Quite so.

13645. Therefore we may infer that this agreement, which on the face of it isof an extremely arbitrary nature, in practice is never enforced and does not deter the agricultural class from making frequent applications to the department for the purpose of obtaining loans to construct wells upon the terms which the Government enforce?—It does not deter them at all. Last year there were twenty-four applications from one small pargana in this district. Out of those twenty four applications which were sent up to the Collector for enquiry, in only two cases were we able to give the advances. The department refused to give in the other cases, because there was not sufficient title to their holdings, or there was not sufficient security forthcoming.

13646. You have explained that the practical working of these loans, instead of being arbitrary, is really considerate to the cultivator?—It is very considerate indeed.

13647. You would also wish to say that it would be very much more in harmony with that practice if this form of agreement were withdrawn and one were introduced more consonant with established practice?—Yes. I certainly think it ought to be modified.

The witness withdrew.

Mr. KAILAS NATH SUKUL called in and examined.

*Mr. Kailas Nath Sukul.*

13648. (*Mr. Haridas Veharidas.*) Were you the private Secretary to the Maharaja of Bulrampore?—Yes.

13649. Were you in the employment of the Foreign Office?—I was for some time after leaving the Maharaja.

13650. Were you employed by Sir Edward Bradford, who is now the Commissioner of Police in London?—Yes.

13651. Are you a Vaid?—I prosecuted my studies at the Medical College, Calcutta, and have read works on Hindu medicine also.

13652. Do you take opium?—I do.

13653. How much?—About ten grains per day—5 grains twice a day. I used to take more.

13654. When?—Some ten years ago.

13655. How long have you been in the habit of taking opium?—Thirty-two years.

13656. How much were you taking before?—About 20 grains.

13657. And you reduced it to ten grains?—Yes.

13658. What was the cause?—Old age and weakness. I could not bear the re-action it produced.

13659. What is your age?—Sixty-five.

13660. Have you tried to reduce your present amount of ten grains?—I tried to reduce it, but I do not keep my health. It weakens me.

13661. Have you anything to say about opium generally?—I can say that had I not taken opium, I would not have lived so long. I have been unwell since my birth. I have always been very sickly. My sickness was diarrhœa and dysentery, which always troubled me.

13662. Are you still sick?—I am not so sick now, but still I am weak. I never got dysentery and diarrhœa after I commenced opium.

13663. (*Sir William Roberts.*) Have you taken opium for fifteen years?—No, for about thirty-two years. I commenced taking it when I was thirty-three years of age, and I am sixty-five now.

13664. What is your weight?—I do not know what it is now; three or four years ago I weighed myself at the railway station.

13665. I suppose you would weigh somewhere about 15 or 16 stone?—I think I weighed about 2 maunds and three seers—about 166 pounds.

13666. Are you thinner than you used to be?—No, I am much stouter. I was very thin before I took opium. I had dysentery and diarrhœa. I was always sickly and very thin. I never have been quite well excepting the first twenty years after I commenced taking opium. I was quite well for twenty years, but after that I began to feel weak again. I could not bear the re-action of the opium, and I therefore diminished it. Since then I am better.

13667. You lessened the dose of opium?—Yes.

13668. You are still taking it?—Yes. I take ten grains every day—five grains twice a day.

13669. Do you feel pretty comfortable?—I do; but I can do nothing if the time goes by when I ought to take my dose. I become sick immediately.

13670. At what time do you take your second dose in the evening?—I take my first dose at 8 in the morning, and take my second dose at half-past 7 or 8 in the evening.

13671. When does this feeling of weakness and being ill at ease begin?—Just after the time when I ought to take my dose.

13672. Until 8 o'clock in the evening you feel pretty well?—Yes.

13673. But if you go beyond 8 o'clock in the evening without taking your dose you feel poorly?—Yes.

13674. (*Mr. Wilson.*) For persons who are not ill and who are not weak and who are not sixty-five years of age, do you think it is a good habit to take opium?—I would never advise. It is only beneficial to weak and sickly people.

The witness withdrew.

Mr. THAKUR MAHABIR PRASAD NARAYAN SINGH called in and examined (through an interpreter).

*Mr. Thakur Mahabir Prasad Narayan Singh.*

13675. (*Mr. Fanshawe.*) What is your position in life?—I am a zemindar of hundreds of villages covering a large area. Poppy is cultivated on my estate, and I have gained much personal experience on account of being interested in agricultural matters, and being Secretary and Founder of the Porter Agricultural Association, Baraon.

13676. In what pargana is your zemindari situated?—In the area of Baraon, in the Allahabad and Banda districts.

*Thakur Mahabir Prasad Narayan Singh.*

9 Jan. 1894.

The pargana comprises Arail, Soraon, Khairgah, Handia, Murzapur Chourhara.

13677. What is the result of your experience as to the use of opium by the people of your part of the country?—Opium is not used by all classes, nor is there any tribe or caste that is especially addicted to its use. The use of opium is considered useful in cases of cold, and it is said that in such cases injury is caused when it is not procurable. But as the use of the drug is limited, it cannot be said to be injurious in general. Those who do not use opium think that its use is productive of bad effects on the moral and physical conditions of the people, but the people who hold these views are in the minority. From an examination of the general condition of the consumers, it is proved that the effect of opium on the morality or the physique of the people is not very bad. Natives of India in general do not like the prohibition of the cultivation of poppy, but on the contrary consider the suppression of its cultivation as injurious. There is no doubt that a limited class of people who favour a new order of things are desirous of making themselves famous by stopping the cultivation of the poppy. Very few persons, and especially very few cultivators, will be found in this neighbourhood who use opium for mere pleasure. They use it only for medicinal purposes as is shown by the fact that the area under poppy cultivation is decreasing.

13678. Will you tell us what the views of the people whom you know would be as regards the imposition of taxation in connection with the prohibition of poppy cultivation?—The people of India can on no account pay any cost incurred by the prohibition of poppy cultivation, because their income hardly suffices to meet even their necessary expenses. The burden of expenses is increasing every year, and poverty is on the increase. It would be an act of great cruelty to impose any tax consequent on the suppression of the poppy cultivation. Moreover what necessity is there for the prohibition of the cultivation of opium when it causes no harm?

13679. Have you any personal experience to give us as to the cultivation of poppy?—The area of poppy cultivation in pargana Arail is decreasing every year on account of the excessive labour of the cultivation and diminished production. From inquiries as well as from my own experience, I learn that the cultivation of opium involves great labour in comparison with the pofits that it yields. The expenditure on cultivation of opium on my estate, inclusive of rents paid to zemindars, comes to Rs. 30-8 per bigha, while the income per bigha of the first class produce amounts from Rs. 40 to 50, and of average produce from Rs. 32 to 40. The net profits are therefore from Rs. 9-8 to 19-8 in the former case, and from Re 1-8 to Rs. 9-8 in the latter. Besides this it is generally supposed that the cultivation of opium improves the productive power of the soil. The cultivation of opium is chiefly accounted for by the following advantages:—(1) The advance is paid to cultivators at a time when it is much needed, and thus obviates the necessity of borrowing: moreover, it bears no interest. (2) The price of the opium is paid to them in a lump sum, which enables them to pay up the whole of their rents at once and to save their grain produce for their requirements.

13680. How would the cultivators and landowners be affected if the cultivation of the poppy were prohibited?—If the cultivation of opium is prohibited, the cultivators will be subjected to much loss, and the zemindars will find it difficult to collect their rents. The quantity of corn produced by the cultivators, which suffices for their necessary expenses, will have to be sold for payment of their rent, and much suffering will be caused. The zemindars and cultivators in general of my neighbourhood see no harm in the cultivation of poppy, and are in favour of it.

The witness withdrew.

(*Mr. Dane.*) With your Lordship's permission, I should like to make a statement in regard to the question asked of Babu Ishan Chandra Roy in cross-examination by Mr. Wilson. A list of witnesses proposed by the Government of the North-West Provinces for examination by the Royal Commission was submitted by that Government to the Government of India on the 22nd of December 1893. The list contained the names of about 125 witnesses, among them being several Commissioned Medical Officers and Assistant Surgeons and a few independent medical practitioners, including Hakims and Vaids. The time allotted by the Commission for the enquiry in the North-West Provinces necessitated reduction of this list, and it was accordingly revised and considerably reduced and, among others, the name of Babu Ishan Chandra Roy was omitted. Two Assistant Surgeons attached to Benares and one to Allahabad and two Hakims and one Vaid were also omitted from the Benares portion of the Provincial List. It was thought that the medical evidence of Drs. Hall, McConaghey and Cameron, and of the two independent practitioners, Drs. Lazarus and Banerji, was enough for one place and that, considering the limited number of witnesses tendered for examination, the list as thus framed was sufficiently representative of the best medical opinion obtainable in this port of India. Many of the witnesses omitted from the Provincial List originally submitted to the Government of India hold, what I may describe as, *pro* opium views. A number of Bengali medical practitioners were, I may add, examined by the Commission in Calcutta.

Adjourned to to-morrow at Lucknow.

---

# At Lucknow.

## FORTY-SECOND DAY.

### Wednesday, 10th January 1894.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (IN THE CHAIR).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
THE HON'BLE SIR LACHHMESWAR SINGH BAHADUR, MAHARAJA OF DARBHANGA, K.C.I.E.
SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.
MR. A. U. FANSHAWE.
„ ARTHUR PEASE.
„ HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

*Mr. F. B. Mulock.*

10 Jan. 1894.

Mr. F. B. MULOCK called in and examined.

13681. (*Chairman.*) Will you state your position in the Civil Service of the Indian Government?—I am Deputy Commissioner of Lucknow, District Officer.

13682. Have you any particulars to give us with reference to the consumption of opium at Lucknow?—Opium is consumed by all classes in Lucknow to a greater extent than elsewhere in the United Provinces. In 1891-92 the consumption amounted to 7·1 seers per 1,000 of population, as compared with six seers per 1,000 in Benares and 4·5 in Cawnpore.

13683. Have you any statistics which will show whether the consumption in this district is increasing or diminishing?—No. I have not the figures by me. The district consumption in 1891-92 was 130 maunds 35 seers; in 1892-93 it was 143 maunds 24 seers. Those are the only figures I have by me.

1364. What is the result of your observation as to the effects of opium?—I have never noticed any evil effects on the moral or physical condition of the people from the consumption of this drug. When it is taken in the small quantities usual amongst the vast majority of consumers, it seems to act as a mild stimulant, and those who use it work all the better, and are reported to enjoy a marked immunity from malarial fever and bowel complaints, such as dysentery, etc. In my own office the head clerk of the most important branch is a confirmed opium-eater and smoker, yet he has the clearest head, and is the most energetic and indefatigable worker in it.

13685. What have you to say as to the effects of opium upon conduct?—Those who eat opium are amongst the quietest and best behaved members of the community, and I may add that during an experience of 23 years as a Magistrate in the Meerut, Allahabad, Benares and Lucknow Divisions, I cannot recall a single case in which the consumption of opium was either directly or indirectly the cause of crime. Natives of India, with very few exceptions, do not habitually take alcoholic stimulants at their meals; they drink water, but many of them take a small pill of opium after their food, which, as a stimulant, is about equivalent to a strong cup of coffee. To this extent, and no more, do the majority of opium-eaters consume the drug.

13686. Are you aware that exception has been taken to the condition imposed upon licensed retailers that they shall guarantee the sale of a minimum quantity of opium?—Down to the close of the excise year, ending 30th September last, it was usual to enter a minimum of Government opium in each retail license, which the license-holder was bound to purchase. This was done to ensure the public being supplied with good opium, and also to guard against the sale of illicit opium by licensed retail vendors. Since the 1st October last, the condition above referred to has been omitted from all licenses, with the result that there has been a falling off of 2 maunds 27 seers in the sale of Government opium during October and November of this year, as compared with the corresponding months of last year; but whilst this falling off has taken place in the aggregate amount sold in the district, the retail sale of Government opium at the treasury has increased from 2 maunds 20 seers, disposed of in October and November 1892, to 5 maunds 20 seers in the corresponding months of this year, the reason being that there alone can the public secure good opium, whilst illicit opium is now largely dealt in by the retail dealers. I would strongly recommend that the old system be reverted to, so as to protect both the public and Government.

13687. Do you find it impossible to suggest any means by which the sale of illicit opium by retail dealers could be prevented other than the imposition of a condition that a minimum quantity should be sold. Have you no other suggestion to offer?—No, it is so easily smuggled. I have no other suggestion to offer.

13688. What has been the result of your observation as to the mode in which the opium shops have been conducted, and the behaviour of the people who frequent those places?—Down to the year 1890-91, three opium-smoking shops were licensed by Government in the city of Lucknow. I repeatedly visited them, and was struck by the order and quiet prevailing, even before the greater number of those present had begun to smoke. On one occasion I counted 186 opium-smokers on the premises of one shop. It was early in the night, and smoking had just begun. I noticed no noise louder than the hum of voices of intending smokers round the lamps. There was no enforced silence owing to my presence, as I had given no notice of my intended visit, and many of the customers, who sat in different rooms, were unaware of my being there. The contrast between what I saw on that occasion and the scene that would have been presented by a fraction of this number of customers in a public house in England was most striking and instructive.

13689. You say "smokers:" they were smokers of what?—Smokers of *chandu*.

13690. (*Sir William Roberts.*) Not *madak*?—*Madak* to a very small extent. *Madak* is very little used: it is not a favourite form.

13691. (*Chairman.*) Has the withdrawal of the license to smoke opium in the retail shops led to smoking at other places less under the control of the Government?—Last year these three licensed opium-smoking shops were closed, and the result has been that there are at present 62 known smoking dens in the city alone, where opium is illicitly dealt in. The police, under the law, are powerless to interfere, as it is necessary to prove the sale of the drug, and those who frequent these dens allege, when the police arrive, that they meet as friends to smoke opium. There are, moreover, strong reasons for believing that illicit opium is freely dealt with in these dens: whereas, under the old system, the premises of the three licensed dealers were under effectual police supervision and control, and none but Government opium was sold. The license-holders contracted to take a minimum amount per month from the treasury, and were themselves unpaid detectives, deeply interested in the suppression of illicit opium-smoking in unlicensed houses. I am confident that the effect of withdrawing these licenses has been to greatly increase the habit of opium-smoking and also to facilitate enormously the consumption of illicit opium.

*Mr. F. B. Mulock.*

10 Jan. 1894.

13692. It has been proposed that the use of opium should be prohibited in India for other than medical purposes: how do you think such a result would be regarded by the native population?—Native public opinion is not opposed to the use of opium for non-medical purposes, whilst it would resent in the strongest manner the imposition of fiscal burdens to meet the cost of prohibitive measures.

13693. Can you give us any information as to the extent of the poppy cultivation in the Lucknow District, and the degree in which the cultivators are dependent upon the cultivation of poppy as a source of income?—The area under poppy cultivation in the Lucknow District varies, but I would instance the year 1890-91 when it was 10,447 acres out of a total district cultivated area of 347,943 acres. In that year cultivators received Rs. 3,67,863 from Government as the price of their opium. The total revenue of the district is Rs. 7,15,686, and the total rental demand paid by all classes of tenants to their landlords is, in round figures, Rs. 18,50,000. It is thus clear that 51·39 per cent. of the income received by Government from the landlords of the district in the form of land revenue was paid back to the tenants as the price of their opium. The price of the said opium represented to the tenant class no less than 19·83 per cent. of the aggregate rental of the district, whilst to those engaged in the cultivation of the poppy it represented an average of at least 80 per cent. of their aggregate rent. Many a tenant cultivates a small patch of poppy, and pays the whole year's rent of his holding from the proceeds. The great value of the crop to cultivators is shown by the fact that though the area under poppy formed only 3 per cent. of the total cultivated area in the year in question, it yet paid 19·83 per cent. of the aggregate district rent-roll. Poppy cultivation is the most valuable and prized of all forms of agriculture. The advances paid to cultivators in August and September help to keep them out of the hands of the money-lenders, whilst the fixed price of the produce gives it the great advantage of being independent of the fluctuations of market rates. In a year when corn is plentiful and therefore cheap, the cultivator may get no more for his crop than when the harvest is bad and prices are high; but not so with opium: for the more he can produce the more he realizes, the price per seer remaining unaltered. Another great advantage possessed by poppy over other forms of cultivation lies in the fact that the whole labour strength of the cultivator's family, including women and young children, can find employment in tending the crop and harvesting the produce.

13694. You have dealt with the question as regards the cultivator, what have you to say with reference to the interests of the zemindar?—The demand of Government revenue was fixed at settlement on the supposition that the agricultural community would be at liberty to grow all classes of crops, including poppy, to which, in common with a few selected crops, such as tobacco, sugarcane and vegetables, the Settlement Officer attaches special importance in fixing the Government demand. It would, therefore, be impossible to prohibit the cultivation of poppy without at the same time giving compensation to the landlord class in the shape of a very considerable remission of revenue, which in the case of the Lucknow District alone would amount at a rough calculation to at least a lakh of rupees per annum. A proportionate reduction would also have to be made in rents. But both the agricultural classes, no less than the consumers, would in the strongest manner resent any interference with their liberties in this respect, and no one who has given the subject any thought can fail to realize the grave political consequences that would inevitably result from the prohibition of the use of opium.

13695. Has it at all come to your knowledge that it has been necessary to resort to some sort of pressure from time

*Mr. F. B. Mulock.*

10 Jan. 1894.

to time in order to keep up the area under poppy cultivation?—None whatever.

13696. As far as you know the cultivation of the poppy is willingly undertaken by the cultivators?—Yes. They would cultivate more if advances were forthcoming.

13697. Do you think you have reason to be wholly satisfied with the conduct in all respects of the subordinate officials in the Opium Department: do you feel that there is ground for the belief that in your district these officials are open to the criticisms which were passed upon them in the report of the Opium Commission published in 1883?—I am in camp for four months every year; I go round the district visiting the villages; I am accessible to everybody, and in constant contact with the cultivators. I am at present Settlement Officer of the district, revising the settlement; and I have never heard of a complaint against them.

13698. You do not think they are open to the charge of taking small perquisites?—Every native government servant is open to the charge of taking small perquisites; but I have not heard complaints against them.

13699. It has not been carried so far as to induce the cultivators to make complaints to you of such mal-practices?—No.

13700. I suppose you are familiar with the points of difference in the administration of the Behar opium agency, as compared with the Benares opium agency?—No, I cannot say that I am.

13701. Your attention has not been called to the observations of the Opium Commission on that point?—No.

13702. (*Mr. Pease.*) You mention that the head clerk in the most important branch of your office is an opium-eater and smoker: can you tell us what the amount of his consumption is?—No, I cannot. He takes a small amount, I know, such as is usual amongst the majority of opium-eaters and smokers. He is my head treasury clerk.

13703. Does he smoke in his own house or does he go to a club or a den to smoke?—That I do not know.

13704. But you know he is an opium-smoker?—Yes.

13705. What is the character of the persons who frequent these opium dens; you say on one occasion you counted 186?—They are all sorts and conditions of people. A great many of them are servants.

13706. We have been informed at various places that they are of the very lowest class of the population?—I dare say there are some of the lowest people in these smoking dens.

13707. You mention that there are now 62 known smoking dens; were there any before the prohibition was put forth in connection with licensed premises?—None that we could find out.

13708. You believe that the whole of these 62 new places have been established since?—Such is my information.

13709. Have you succeeded in any prosecutions for the illicit dealing in opium: you said that there are 62 clubs where opium is illicitly dealt in. Do you state that as a fact?—I state that as a fact. They do not buy opium from me.

13710. You state that there has been a large increase from the treasury from 2 maunds, 20 seers to 5 maunds 20 seers. Is not that purchased for these clubs?—They cannot buy, they are not licensed dealers.

13711. This is retail sale from the treasury?—Yes.

13712. The retail sale by the Government has largely increased: is not that caused by the smokers leaving the licensed dens and smoking in clubs?—I do not think so.

13713. What do you think this large increase in the retail purchase from the treasury has been for?—By those who consume. There are customers who actually eat opium.

13714. It is not for smoking?—No.

13715. How do you account for the increase of sale from the Government retail shop?—Because they get good opium there.

13716. Do you not think they got good opium before October and November?—Yes, they got the same opium.

13717. You say, "The retail sale of Government opium at the treasury has increased from 2 maunds 20 seers, disposed of in October and November 1892, to 5 maunds 20 seers in the corresponding months of this year:" how do you account for that very large increase of retail sale?—By the fact that since the 1st of October last the condition was omitted from all retail licenses. The licensed holder was bound to consume a minimum of Government opium. That has been omitted, and the aggregate sale has fallen off by 2 maunds 20 seers, owing to the displacement *pro tanto* of Government opium that was formerly sold by these retail licensed holders. It is displacement by the illicit drug. On the other hand, the sale at the Government retail shop has increased. I infer from that that here alone they can get the good drug,—the best opium.

13718. The consumers have not the same confidence they used to have in the quality of the drug sold by the licensed vendors?—I am certain they have not.

13719. You are of course aware that the land which is occupied by opium is frequently the homestead, and that that is most richly manured?—Yes.

13720. Does not that account to a very large extent for the fact that it is paying so large a proportion of the district rental?—To some extent I suppose it does.

13721. Are the lands here under the land settlement arrangement, whereby the land is divided into three classes?—Yes.

13722. Can you tell me the number of rupees given for each class of land?—It varies for each village. I have not the totals for the district.

13723. I think we were told it varies from Rs. 4 to Rs. 8?—The settlement rates average for the inner circle of homestead lands about Rs. 8; for the next, the concentric circle, about R6, and for the outlying land Rs. 2 or Rs. 3.

13724. Therefore every acre of opium-growing land is equal to $2\frac{1}{2}$ acres of the outer circle land?—It is also grown in the second class land to some extent; it is not all grown in the home lands.

13725. We have been told by various witnesses that tobacco, sugarcane and potatoes are as profitable crops as opium: if that were so there would be no justifiable claim for reduction on the part of the tenants as against the landlord?—I do not agree with that view. Opium, owing to the steadiness of the price, has a great advantage over every other crop. The cultivator is absolutely certain of his income. It is not so with sugarcane, or with any other crop that I know, subject to market rates.

13726. Do you think at the present time the prices paid by the Government for poppy enable the cultivator to make a considerably greater profit out of that cultivation than out of any other?—Possibly a shade better. I do not think it is that so much as the fixed certainty of income. That is the great advantage.

13727. (*Chairman.*) And cash at a convenient moment?—Yes; that is the great thing.

13728. (*Mr. Wilson.*) With reference to the question of the minimum amount of sale to which you have referred, what was the duration of the licenses that used to be issued?—One year only, beginning the 1st of October.

13729. Therefore the whole of the licenses which were renewed this year or which were granted this year came into force on the 1st of October?—Yes.

13730. And they all expire at the same time?—They all expire the last day of September.

13731. You say that there has been a falling off of 2 maunds and 27 seers in the sale of Government opium in two months: can you tell us what the total sale was,—2 maunds 27 seers may be a large or a small proportion of the total?—The district sale of opium for the year is about 135 maunds.

13732. Roughly speaking, it is 12 maunds a month?—Yes.

13733. You refer to the amount of increase at the treasury; that is just 3 maunds, is it not?—Yes.

13734. So that while there is a falling off of 2 maunds 27 seers on the whole district of what remains to be sold, there has been an increase of 3 maunds from the Government store?—Yes.

13735. Do I understand that as far as you are aware there were no unlicensed smoking dens as long as the free licensed ones existed in the city?—Practically none. They were not brought to my notice, although the police had instructions to report anything of the sort. Now the police have brought them to my notice frequently.

13736. In Calcutta even while the licensed smoking shops were permitted there were still a large number of unlicensed shops?—There were not a large number here. There may have been a few, but nothing approaching the extent to which they are carried on now.

13737. I do not understand why the refusal of permission to smoke upon the premises could bring into operation so

large a number as 62 shops as against 3?—Now they can smoke anywhere. Natives do not make their own *chintu*. They meet in numbers, and they can now smoke anywhere. As a matter of fact, a dealer sells *chandu* to them the same as before, using. I am satisfied, to a considerable extent illicit opium. A native will not make his own *chandu* merely because the Government licensed *chandu* shop is closed. Some underling from the shop or someone else opens a shop, where he deals in the same way; but when my police come (they are all interested in suppressing the fact) they say they meet to smoke as friends and have made their own *chandu*. Now they can do that anywhere. You cannot stop a man smoking *chandu* in his private house.

13738. What I still do not understand is, what was there previously to prevent any man who pleased from establishing an unlicensed smoking den?—We licensed them under the Act, and any unlicensed dealer was liable to prosecution. Now there are no licenses under the Act. As long as we license three shops only, those licensed were entitled to sell to the public.

13739. The same is the case still?—But we do not license the shops; we have closed them.

13740. I can understand that the smoking saloon is closed, but the preparation of *chandu* is not prohibited?—The sale of it is absolutely prohibited under the Act. None but a licensed person can sell *chandu* and *madak*.

(*Mr. Wilson.*) That is where I was wrong. We went very fully into this matter in Calcutta, and there it was perfectly clear that the sale of *chandu* was still permissible.

(*Mr. Fanshawe.*) The orders differ in different provinces.

13741. (*Mr. Wilson.*) In Calcutta we were all agreed that the sale of *chandu* was perfectly legal, but that smoking upon the licensed shop is not now permissible. Now you prohibit absolutely the sale of *chandu*?—The sale of *chandu* is prohibited because we give no licenses. None but a licensed retail vendor can sell *chandu*.

13742. (*Sir James Lyall.*) You say that it cannot be sold under the law except with a license, and that you have withdrawn all licenses, so that no one can sell *chandu* now; but there is nothing to prevent a man from buying opium at a shop and manufacturing it at his own house for himself and two or three friends, and then smoking it?—That is so.

13743. You have instituted a comparison between the number of the three shops formerly licensed for the smoking of *chandu* and the present number of unlicensed places which you put at 62: how do those places compare in point of size and accommodation. You say there are 62 smoking dens; I suppose some of them are very insignificant little places?—Yes.

13744. They are not places that would accommodate the same number of smokers as the three places formerly licensed?—That is so. Nobody would dare to open a place on a large scale.

13745. They are little hole and corner places?—Yes.

13746. (*Mr. Wilson.*) If I go and open a shop and sell opium in Lucknow without a license, I am liable to prosecution?—Yes.

13747. But if I go to a licensed vendor and purchase a certain quantity of opium and transform it into *chandu* and then sell it, what then?—You cannot sell it without a license. You can take it home and smoke it. You cannot sell without a license: it is the sale which constitutes the offence.

13748. There cannot be any such thing as the legal selling of *chandu* in Lucknow?—No, not at present.

13749. With regard to the amount of poppy cultivation, am I right in understanding that a certain portion of the Lucknow district of which you are Deputy Commissioner, is comprised within the Benares Opium Agency?—Yes.

13750. The Benares Opium Agency covers the whole of your district or portion of it?—Yes, the whole of it.

13751. You speak of a small patch of poppy paying the whole year's rent from the proceeds, of course by the proceeds you do not mean the profits?—The total income.

13752. Not the profit?—No.

13753. You have spoken of compensation: is it not the case that the Opium Department can and does refuse a license to the cultivator?—Sometimes, if the stocks of opium are very heavy. I have no accurate information upon that point.

13754. Supposing that to be so, is any compensation given or any allowance made?—Not that I know of; but it is to a very small extent that happens.

13755. We had it in evidence that in one year the reduction of area amounted to 10 per cent. I do not know whether that was in the Lucknow district or not. Do you know of any case in which compensation has been given?—I do not.

*Mr. F. B. Mulock.*

10 Jan. 1894.

13756. Or any case in which an allowance has been made by the zemindar for the refusal of permission to cultivate opium?—I do not.

13757. Mr. Cadell was officer in this part of the country, what office did he fill?—He is at present in the Board of Revenue. He was Commissioner of Rohilkhand before he went into the Board of Revenue, and he was also Commissioner of Excise for some time over the province.

13758. Mr. Cadell referred to this smoking as distinguished from eating, as a degrading vice: would you agree with him in that expression of opinion?—Yes, comparatively it is. The reason we closed the smoking dens was because we did not approve of it. We thought it was a mistake that we should license them anyhow.

13759. What connection, if any, have you as Deputy Commissioner with the Opium Department?—None whatever, except seeing that the crop reports are made to me periodically for statistical purposes. I have absolutely no connection with it.

13760. Supposing that there were any abuses, such as the Chairman has referred to in connection with the Opium Department, and supposing that complaints were made to you, would you have power of any kind to deal with them?—Certainly; as a Magistrate it would be very much within my province. I am Chief Magistrate of the district.

13761. If you had complaints that the zilladars had used too much persuasion towards the poppy cultivators, what could you have done?—I would have enquired into the matter, and if they had committed an offence within the law, I should have dealt with it as a Magistrate.

13762. But you would have made enquiries not through the opium officers, whether of high or low degree, but through the police?—If it was a case in which I thought the police would be liable to give a biased opinion, I should use one of my own subordinate officials. I am actually on the spot myself in the cold weather going round everywhere, and I should have the opportunity of making personal enquiries: that would not render the police necessary as a rule.

13763. Would the ryots sufficiently understand the distinction between the Opium Department and your own functions, so that they would be likely to make much complaint to you?—They understand the distinction. They understand that I am not an opium officer. For that reason I should expect them to come and complain if anything was wrong, because I have no connection with the Department, and have no interest in suppressing anything.

13764. (*Sir William Roberts.*) In answer to Mr Wilson you said that *chandu* smoking was a degrading vice: are we to understand by that that you think it is essentially a cause of degradation, or merely that it is a form of the opium habit, which is practised by low and degraded people?—I mean the latter inference.

13765. Then you do not mean that it is essentially degrading and pernicious?—*Per se*, no.

13766. (*Mr. Mowbray.*) With regard to the sales by the treasury, I fancy that system is peculiar to the North-Western Provinces?—That I am not in a position to say.

13767. Do you ever sell *chandu* and *madak* from the treasury?—No.

13768. How many treasuries are there in the North-Western Provinces and Oudh in which you retail opium?—There are as many treasuries as there are districts.

13769. At the head-quarters of each district?—Yes.

13770. Do you think that system works well, or do you think there is any risk of corrupting the Government officials by the sale of opium?—No.

13771. I suppose the sales are conducted by subordinate officials?—The treasurer does not actually retail opium himself. His other duties do not permit of his being always in the retail shop. It is done through assistants of his.

13772. May I take it from you generally that for the limited extent to which it is in force in the North-Western Provinces, the system of selling at Government treasuries has worked satisfactorily?—Yes, certainly.

13773. You have told us that there is no possibility of buying *chandu* or *madak* legally in the North-Western Provinces at present?—Not in my district. There are *madak* and *chandu* shops elsewhere, but none in Lucknow.

*Mr F. B. Mulock.*

10 Jan. 1894.

13774. How does that difference arise, is it because some of the licenses are still running?—No, some of them are still running. But in Lucknow I did not care personally to have *madak* and *chandu* shops, and I recommended that they should be closed.

13775. That is a thing which you yourself have done in your own district?—Yes.

13776. That is not the general rule in force in the North-Western Provinces?—No. You will find in the last Excise Administration Report the names of the districts where they are opened, and the number of shops. There are only 17 or 18 shops, and there are forty-eight million people. The number is something very small, and the shops are gradually being closed. It is part of a general policy to close opium-smoking shops. We began here. I closed first one, and then I closed a second, and in the third year I closed a third shop. It was done in that way, so as not to do it suddenly and inconvenience the people.

13777. Taking your district I understand there are no shops open for the sale of *chandu* and *madak*, and that the sale of *chandu* and *madak* is illegal?—Yes.

13778. Is the manufacture illegal?—No.

13779. Are you aware that in Bengal the manufacture of *madak* or *chandu* for domestic use is not permitted without a special license?—No, I am not aware of it.

13780. Do you think that it would be possible to enforce prohibition of the manufacture of *chandu* and *madak* for domestic purposes?—I doubt its being practicable.

13781. I presume that these people who are found in these saloons justify themselves by saying that they are using *chandu* and *madak* which has been manufactured for domestic purposes?—For smoking. When they are raided by the police no dealer apparently is found. They say that they have met there and have brought some *chandu* with them to smoke.

13782. If the manufacture of *chandu* and *madak* were made illegal as well as its sale—if that were practicable—that would give you the opportunity of dealing with these dens because the people would be in possession of an article which could not be legally manufactured?—So far you would facilitate matters, but even then it is so easy.

13783. Have you ever actually brought these cases into Court,—I mean with regard to these saloons?—To the best of my recollection we were successful in two prosecutions only out of some hundred odd instances of raiding by the police.

13784. I suppose in those two instances you were able to prove actual sale?—To the best of my recollection in one instance money and pills prepared for sale were found. One or two of the men who were smoking at the time gave evidence of actual sale, and some sort of an account was found. The case was strong enough for conviction.

13785. You cannot suggest any way in which these unlicensed premises can be brought within the law?—No, except by licensing them: it is the only satisfactory way.

13786. (*Chairman.*) Or having a law prohibiting the smoking of *chandu* altogether?—Yes, smoking *chandu* even in private houses. You would simply probably diminish the size of the gatherings. That is about the way it would operate.

13787. (*Mr. Haridas Veharidas.*) What is the quantity of opium that a man can possess: I believe there is a restriction by law?—Three tolas to the best of my recollection is the amount that a person can legally possess.

13788. Are you aware that the preparation of *chandu* is rather difficult?—Yes.

13789. Would it not be very difficult for a man to prepare three tolas at a time?—I do not think so.

13790. Am I right in saying that the extent of the cultivation of poppy is regulated by the demand which is estimated by the Government?—I suppose so to some extent, and the willingness of the natives.

13791. I believe the revenue from opium is decreasing gradually?—I have heard so; but I am not in a position to give figures on the subject.

13792. It is, not only for the benefit of the cultivators that opium is grown, but it depends upon the demand, the Government estimates?—Yes, so far it does.

13793. (*Mr. Fanshawe.*) Can you tell me whether smoking is more common among the Mahomedans than among other classes?—It is most common amongst low Mahomedans.

13794. I understand your objection to opium-smoking is that it is disreputable on account of its associations: is that what you intended to say?—That, is so.

13795. Could you tell us how it is regarded by the natives themselves as compared with eating opium?—I think they look upon it as more or less degrading.

13796. You spoke of illicit opium,—where does this opium come from?—From my own district. It is grown largely here.

13797. Do you mean what the cultivators would keep back, and afterwards pass out into general use by illicit sales?—Yes.

13798. The greater part of the illicit opium would reach the hands of the people in that way?—Yes, in that way through the cultivators.

13799. With regard to the cultivation of the poppy, I understand you to say that on first class land certain crops, such as you have mentioned, are the most suitable and the most profitable, and that if you eliminate one of these, that is to say the poppy, the matter would have to be taken into consideration with reference to the grant of compensation: is that your general view?—Yes.

13800. Whether tobacco, sugarcane or potatoes could be generally substituted for poppy would depend on various considerations,—on the manure supply, the caste of the cultivators, the market, and so on?—That would be the case.

13801. With regard to compensation, I understand you to mean that if a complete measure of prohibition were introduced at once, then the question of some equitable compensation would arise?—Yes, that question would assume importance, even if it were gradually introduced, in so far as you prohibit men from cultivating. I am at present Settlement Officer. A field of poppy is the first thing which catches my eye when I am going round the villages settling the revenue. A great deal of importance is attached to poppy. Whether you prohibit the cultivators from growing it all at once or gradually, it would either immediately in the one case, or ultimately, in the other, have the same effect on them.

13802. You are taking away a valuable crop, and therefore the point must receive consideration whether there should be a reduction of revenue and rent?—I consider it the most valuable crop. One reason is the fixity of rate.

13803. Whether prohibition were immediate or ultimate, you think some measure of compensation should be equitably paid?—I should say so, certainly. It is a question of law.

13804. (*Sir James Lyall.*) I think either you or Mr. Stoker must be wrong with regard to the fact of *chandu* shops being opened at present in some other districts. In the memorandum which he has put in he states:—"Consumption on the premises was stopped where it was possible to do so that year, and ceased entirely in 1892-93. The number of shops had then been brought down to 14 for the whole provinces, and it was decided to close the remainder on the expiration of the current licenses. This was done, and there are at present no shops where *chandu* can be legally manufactured or consumed." That seems to mean that not only saloons, but all *chandu*-selling shops have been stopped this year?—I was unaware of that fact.

13805. In your district the shops were closed rather earlier?—Yes. I closed the first shop four years ago; I closed the second shop three years ago, and the third shop I closed about two years ago.

13806. It seems to me that keeping smokers together in large gangs, by lessening the number of saloons, may be advantageous for police control, but is not there, on the other hand, a great risk of contaminating young people by having large saloons licensed by Government opened in which we know the criminal classes have a tendency to collect?—Minors are not allowed on the premises.

13807. It seems to me if you have large saloons open in which a great number of people collect, and to which you have reason to know bad characters and criminal classes will probably resort, it will be likely to be more contaminating than a great number of small saloons, not perhaps so attractive, and in which the criminal classes would find their own place and other people find another place?—It may be so. I would sooner as a matter of public morality (from a magisterial point of view) have all my criminals together: I could deal with them more effectually.

13808. From a police point of view?—Yes.

13809. But from a general point of view of good morals it would perhaps have an action the other way?—Possibly

13810. You have said, "I have never noticed any evil effects on the moral or physical condition of the people from the consumption of the drug." That seems rather strong. I suppose you will allow that there are such things as opium sots as well as liquor sots?—Yes.

13811. They do not come before you?—They are so very few. Occasionally you come across a man that you can see is an opium-eater, just as you see a man sometimes at home who obviously, from his appearance, is a drunkard. From time to time you do see a man that you are pretty sure is either an opium-eater or a drug consumer.

13812. In the old times when you visited those saloons, did you see people of that sort?—Yes, a few.

13813. What is the retail price at which opium generally sells to the public at the licensed retail vendor's shop?—It varies considerably. Shops are opened at fixed places, and they supply a certain area. The retail value of opium varies more or less, as the custom of a shop in one street differs from the custom of a similar shop in another street. You will find figures of the estimated profit in Mr. Stoker's report, which would be more accurate than any thing I can give. We roughly estimate that the profit made is from Rs. 3 to 4 a seer over and above the price at which Government sells it.

13814. They have to pay heavy license fees?—Yes.

13815. Adding the license fees and the price at which Government sells together, over and above that they make a profit of about Rs. 3?—Yes, something of that sort.

13816. I suppose they adulterate considerably?—Yes, they do to some extent.

13817. I suppose the richer class of smokers (if there is a richer class) always smoke in their own houses?—I fancy so.

13818. I believe in Oudh poppy cultivation was free before Annexation?—I do not know.

13819. (*Mr. Pease.*) May I gather that notwithstanding the difficulties arising from the clubs, you personally are in favor of the closing of the opium dens in connection with licensed premises?—I am in favor of only having licensed premises.

13820. With no dens attached to them?—Yes; anything would be better than the present system.

13821. You closed three licensed dens or smoking saloons yourself, thinking that notwithstanding the difficulties of the clubs, it was desirable to have these smoking saloons in connection with licensed premises closed?—Yes. I also closed licensed premises: they sold *madak* and *chandu*, and smoked it in the same place.

13822. Are you aware that at the present time throughout the whole of Bengal no one is permitted to manufacture *madak* or *chandu* even for private consumption without a special license?—I was not aware of that. *Mr. F. B. Mulock.* 10 Jan. 1894.

13823. (*Mr. Mowbray.*) I understand you to say that you do not see how you can close these unlicensed smoking saloons?—No.

13824. Supposing it is impossible to close the unlicensed smoking saloons, do you think that the licensed saloons which used to exist were better than the present unlicensed saloons?—I do, decidedly better. They were subject to supervision, whereas these unlicensed saloons are not subject to supervision.

13825. Is that the result of your experience since closing them?—Yes, only since closing them.

13826. In fact, have you modified your views since you have had practical experience of the closing of these licensed premises?—Yes, I would open them again tomorrow. I closed them with a hope of stopping opium-smoking, but I have failed.

13827. (*Mr. Wilson.*) You have said that opium is consumed by all classes in Lucknow to a greater extent than elsewhere in the United Provinces. That is very apparent from Mr. Stoker's table. Can you assign any reason for that greater consumption in Lucknow?—There is a very large Mahomedan population. I think that has something to do with it.

13828. It is not the largest proportion of Mahomedan population?—No, perhaps not, but it is a very big city; and in cities opium is used much more than in the country: there is no doubt about that.

13829. (*Chairman.*) Do you think there is less consumption of illicit opium than formerly?—Not now. There is much more consumption since the minimum of opium has not been entered in retail licenses.

13830. (*Mr. Wilson.*) The figures we have before us refer to the district with a population of 774,000?—Yes.

13831. The population of the city is one-third of that?—It is 279,000 including Cantonments, and 249,000 without.

13832. That is roughly one-third?—Yes.

13833. Therefore the proportion in Lucknow must be enormous when this very high consumption refers to the whole province?—Yes.

13834. It is not merely the city?—It is chiefly the city.

13835. (*Sir William Roberts.*) Do the reports which are brought to you indicate that *chandu*-smoking is tending to displace opium-eating?—No, I do not think so.

The witness withdrew.

RAJA UDAI PRATAP SINGH, C.S.I., called in and examined. *Raja Udai Pratap Singh, C. S. I.*

13836. (*Sir James Lyall.*) I believe you are a talukdar of Bainga, Bahraich district, Oudh, Fellow of the Allahabad University, and Chairman of the Municipal Board?—Yes.

13837. I think you are also a member of the Viceroy's Legislative Council?—I was. My term expired in February. I was also a member of the Public Service Commission.

13838. Where were you educated?—I was educated at the Lucknow Wards Institution.

13839. Have you ever travelled out of India?—No.

13840. When you were in the Council, I believe you brought forward a motion last year about the trouble amongst the country people by the "*rassad*" question, the question of supplies for official tours and the movements of troops?—Yes; I also wrote on the subject an article which appeared in the *Nineteenth Century*.

13841. Will you give us your opinion as to the number of people who take opium in India?—The number of people who take opium in excess is very small indeed; and even could a prohibitive measure be introduced for these immoderate people only, it would, in my opinion, be attended with the worst results possible. If their opium were stopped, they would, I am convinced, certainly have recourse to arsenic, nux vomica, alcohol or dhatura seeds. The tone of any society cannot, I submit, be raised in a day. Polygamy and concubinage must disappear from India before any attempt is made to put down even the immoderate use of opium by force.

13842. What is your opinion of the moderate use of opium?—My opinion is that it depends upon the constitution of a man. What one can take without any injury to himself is the moderate dose for him.

13843. Do you see any harm in it?—Having regard to those who take opium in moderation, I see no harm in it whatever. It is by no means injurious to the native constitution, and any endeavour to suppress the habit by legislation is sure to be a source of great political danger. In Rajputana it is not only invariably offered to visitors calling on their friends or acquaintances, but also no betrothal can take place without a ceremonial drinking of opium.

13844. Is there a popular opinion prevailing in some places that it is good for malaria?—In malarious districts the drug is of the greatest medicinal use, acting as a general tonic, if not as a preventive, in cases of fever and cold.

13845. What do you think of the policy of prohibiting the cultivation or the use of opium except for medicinal purposes?—I think it would be the cause of sowing seeds of discontent among the people. In any case it would be impolitic to interfere in any way with the use of the drug. In the present state of society, it would be as difficult a matter to compel Indians to be abstainers from opium as to turn the whole of the inhabitants of the British Isles into teetotalers.

13846. What do you think of the comparative effects in this country of opium and of alcohol—which do you think has the worst effects?—Certainly alcohol—has much worse effect.

13847. Is opium cultivated on your estates?—Very little; there is almost no cultivation.

*Raja Udai Pratap Singh, C. S. I.*

10 Jan. 1894.

13848. Have not the Opium Department extended their operations much into your part of the country?—In some places, but not in Bhinga. There is very little opium cultivation there.

13849 I suppose you were born after the Mutiny?—I was born before the Mutiny. I was very young at the time, but of course I have heard about it.

13850. Before the Annexatio n I believe opium cultivation was free in Oudh?—Yes, quite free.

13851. Do you think there was any difference when it was free; do you think it was more or less consumed than it is now?—I think it is much less consumed now; its use is much on the decrease.

13852. (*Mr. Wilson.*) Will you tell us why you select polygamy and concubinage, and say that they must disappear from India before anything can be done with opium?—Because the use of opium is the outcome of polygamy and concubinage, and the polygamous races are the chief consumers of the drug.

13853. I think you said before the Annexation the cultivation of opium was quite free.—Yes.

13854. Now it is prohibited in certain districts?—Yes. There was no restriction at all before, but now there is greater restriction.

13855. Do you know when it was prohibited in these districts?—It was before the Mutiny, I think. I was very young then.

13856. I thought you might know from history?—No, I do not know. I have only heard it from others.

13857. Is the part of the country with which you are best acquainted very malarious?—Not very malarious; but it is malarious in comparison with Lucknow or Fyzabad.

13858. Is Bhinga malarious?—Yes, Bhinga lies north of Bahraich, bordering on the Nepal territory.

13859. And that is much more malarious than this district?—Yes.

13860. Are you aware that, although that district is much more malarious, the consumption of opium for each one of the population is ten times as great in the district of Lucknow?—This district includes the town of Lucknow which is inhabited chiefly by Mahomedans who use opium more than Hindus.

13861. Do you think that is the only reason?—Yes. Besides it is used chiefly as a medicine in malarious villages, while in large towns like Lucknow it is taken habitually.

13862. Are you aware that in the district to which you particularly refer, and which you say is malarious, there is a smaller consumption of opium than in any of the other districts with the exception of, perhaps, eight or ten?—I do not know. I have only heard this from you.

13863. You say that the number of people who take opium to excess is very small. Do you think a large number take it in moderation?—I think among the martial races a very large number take it.

13864. Is there a martial race in Bahraich?—There are some Rajputs and Mahomedans.

13865. You have spoken of alcohol doing much more harm: would you be in favour of prohibition of alcohol?—We have very little to do with alcohol: we orthodox Hindus do not touch it.

13866. Would you be in favour of prohibiting it?—We require opium, but we do not require alcohol; so I think it would be better to prohibit alcohol than to prohibit opium.

13867. (*Sir James Lyall.*) Is it not the case that in the towns the consumption of opium, probably the whole, appears on the Government records, but in the country a great deal of it is illicitly kept back by the cultivators?—Exactly so.

13868. And so it does not appear on the papers?—No.

13869. Your district borders on the Nepal Terai?—Yes.

13870. Is there free cultivation of opium *in* Nepal?—I do not know.

13871. A great deal of opium is produced in Nepal, is there not?—Yes; but I have no personal experience: I have only heard it.

13872. Have you heard that it is smuggled into your district?—Yes, I have heard that it is smuggled.

13873. That also would not appear on the papers?—I think a greater quantity is smuggled than bought in our part of the country. Half of one of my villages is in the British territory and the other half in the Nepal territory; so they can easily not only get opium, but also alcohol from Nepal, where it is much cheaper.

13874 The whole border there is a country of forest?—Yes, all forest.

13875. And it would be very difficult to stop smuggling along there?—It would be quite impossible, unless they have more police and detectives.

13876. (*Chairman.*) I gather that you desire to say that opium is extensively used by what you call the martial races: I presume it is chiefly taken by the Mahomedans in moderation, and therefore in your opinion without doing them very much harm?—Yes, it is taken by Rajputs, Sikhs, Jats and Mahomedans.

13877. You also desire to say that just as advocates for abstinence in England recognize that prohibition of the liquor traffic can only be entertained where public opinion has declared itself to be in favour of such prohibition, so it must be in India, and you would say in India that it would be impolitic for Government to prohibit the use of opium universally unless we have an assurance that the public opinion of India is in favour of such a measure?—Exactly so. And I think it would be very impolitic if not dangerous to interfere with the use of opium, taking the political and social state of the country into consideration. When, for instance, Cow Protection and Anti-cow Protection Societies are fast multiplying in the land, and the mischievous are busy in sowing the seeds of discontent amongst Her Majesty's subjects, it would be highly impolitic, if not dangerous, to move in the matter in any way.

13878. Have you taken any interest in the proceedings of what is called the National Indian Congress?—No.

The witness withdrew.

*Brigade-Surgeon-Lieutenant-Colonel W. R. Hooper.*

BRIGADE-SURGEON-LIEUTENANT-COLONEL W. R. HOOPER called in and examined.

13879. (*Sir William Roberts.*) I believe you are Civil Surgeon in Lucknow and Superintendent of the Lucknow Lunatic Asylum?—Yes.

13880. What opportunities have you had of studying the opium question?—As Civil Surgeon at Azamgarh and Benares in the North-Western Provinces and at Lucknow, in Oudh, also as Superintendent of Jails at Azamgarh, Allahabad and Benares, for periods amounting in all to 29 years. I have had considerable experience of the habits of the people of the districts named.

13881. What is your impression as to the prevalence of the opium habit in the Lucknow district?—I believe that about 50 per cent. of the Mahomedan population of the Lucknow District, and about 20 per cent. in the other districts named habitually use opium, whilst about 10 per cent. of the Hindu population of the Lucknow District and probably 5 per cent. in the other districts are addicted to the habit. Where malarial diseases are unusually prevalent and also during the rainy season, the percentage of both Mahomedans and Hindus using opium is higher.

13882. What is your opinion as to the effects of the moderate consumption of opium?—The effects of a moderate consumption of opium are not in my opinion prejudicial to the moral and physical condition of the people.

13883. Would restrictive measures affecting the sale and use of opium be popular?—I believe that any restrictive measures affecting the sale and use of opium would be strongly resented by the people, and would create great discontent; and that the people would also strongly resent the infliction of the cost of prohibitive measures in whole or in part.

13884. What is your view of the habit from a medical point of view?—From a medical point of view I regard opium as a remedy which nothing could replace. It is a blessing and a necessity to vast numbers, and especially so for those located in malarious tracts. As a remedy it is held in the highest estimation by the people, and its use undoubtedly saves many lives when taken in the early stage of cholera, for bowel complaints, malarial fever, spasmodic affections, rheumatism, and other painful diseases, for which it is used both internally and externally.

13885. Is the tendency to excess strong?—The tendency to use opium in excess is slight, and certainly nothing in proportion to the tendency to excess in the case of alcohol. If deprived of opium or restricted in its use in consequence of restrictive measures, large numbers would resort to the use of alcohol.

13886. What has been your experience in the Lucknow Lunatic Asylum?—Of 393 lunatics admitted into the Lucknow Lunatic Asylum during the past five years, only eight were habitual opium-eaters. Opium cannot be regarded as a prominent cause of insanity. The moderate use of the drug has the effect of increasing the power of endurance under hardship and exertion, and of maintaining health under privation, cold and damp.

13887. What have you to say with regard to the use of opium in malarial districts?—In malarial tracts of country opium is largely used, and I believe acts as a prophylactic and febrifuge, acting as a moderate amount of alcohol does: its stimulating effects enabling the system to resist the action of malarial poison and of chill and wet.

13888. You do not quite express the opinion that opium acts in the same way as quinine as a protective against malarial fever?—One of its alkaloids certainly does.

13889. Which?—Narcotine. Twenty years ago I was one to whom experiments with narcotine were entrusted. I found it act not quite so well as quinine, but it was a very good substitute.

13890. Is it your impression that Bengal opium, which contains such a large proportion of narcotine, has in some degree the same power as narcotine itself?—I think so.

13891. Can you give us any specific evidence in regard to that point—I mean in regard to the protective power of opium in malarious fevers?—I have observed it in the south of the Benares district, in the rice growing, damp portion of the district, where malarial diseases very much prevail. I was there given to understand by the Hospital Assistants in charge of the dispensary that opium had a decidedly protective influence.

13892. How long ago is it since you were in the Benares district?—I left in 1891.

13893. Had you heard any popular opinion with reference to the usefulness of opium in malarious districts much earlier in your career?—Yes, many years ago. I first went to Benares in 1864.

13894. You knew of that popular impression or opinion as early as 1864,—you are quite clear upon that point?—Yes, quite clear.

13895. I suppose you regard the opium habit as a risky habit,—the same as the alcohol habit?—Yes, certainly, to some extent.

13896. Therefore if anybody in good health asked you whether he should begin the opium habit, I presume you would not undertake to advise him to do so?—Certainly not.

13897. Is it for the reason I have expressed, namely, that it is a risky habit?—Yes.

13898. But supposing you were asked by a person going to a malarial district whether he might use opium in case he found quinine ineffective, or he had not a supply, or whether he might join it with quinine, what would be your answer?—I should advise it under those circumstances.

13899. (*Mr. Wilson.*) Which are the most malarial districts of whih you have had experience?—Benares and Azamgarh.

13900. Would you call them decidedly malarious?—The south portion of the Benares district is decidedly so—the rice growing district; and a good deal of the Azamgarh district is decidedly malarious.

13901. Much more so than this district?—Much more.

13902. You are probably aware that the consumption of opium is much larger in this district than either of the two districts you have mentioned?—Yes. I think it is entirely on account of the large population of the city here. It has become the custom for a long time to use opium.

13903. Can you give us any reason why it is notably prevalent here?—I think the force of example has a great deal to do with it.

13904. Whose example?—The example of the Mahomedans who use it freely. It is practised here more as a vice than elsewhere. I think in malarious districts the people resort to it as a remedy and protective. Here it is more a vice, such as the consumption of alcohol in large cities in Europe.

13905. Speaking generally, do you approve of the present regulations of the Government with reference to the restrictions on the sale of opium?—I have never gone into the question of restrictions of sale.

*Brigade-Surgeon-Lieutenant-Colonel W. R. Hooper.*

10 Jan. 1894.

13906. You are aware of course that there is not free trade in opium?—Yes.

13907. And that the price at which it is issued by Government in India differs very widely in different districts?—Yes.

13908. Are you aware that in some of the most malarious districts the price is the highest?—No, I was not aware of it.

13909. From your point of view with regard to its great value in malarious districts, you would be rather sorry to learn that perhaps?—I should, certainly.

13910. With reference to the dietetic use, I take it that under certain circumstances you would recommend your European patients probably to take a little alcohol in some of its various forms?—Certainly.

13911. Would you advise opium for daily dietetic use?—No.

13912. Why?—It would have different effects from alcohol; it would not act in the same way.

13913. I think I understood you to imply that the daily use of opium was frequently beneficial: do you personally advise it to your patients?—No, not without some distinct reason.

13914. Disease?—I said that the use of opium was beneficial to people resident in malarial tracts of country, but not generally.

13915. Did you, when you were resident in those malarious districts, advise the daily dietetic use of opium to your European patients?—No. Europeans are not under the same conditions as the natives who reside in the country: they would not require it.

13916. (*Chairman.*) They presumably took alcohol?—Yes, they took alcohol as a habit, certainly.

13917. (*Mr. Wilson.*) Do you advise it to your patients who are natives of India for daily dietetic use?—Not without some distinct reason.

13918. (*Mr. Mowbray.*) You have spoken very highly of the medical use of opium. I suppose there is also what I may call a *quasi*-medical use of opium as a domestic remedy commonly used by the people?—Yes.

13919. I should like to put it to you generally,—from your knowledge of the country and of the medical service in India, and the medical facilities, would it be possible to meet the demand for opium on the part of the people of the country for these medical and *quasi*-medical purposes by any system of Government dispensaries or of Government doctors?—I think it might.

13920. Could you form any idea of the cost of such a system?—No, I have not considered the question.

13921. Would the present staff be anything like adequate to the wants?—It might be distributed through the Tahsildars, where no dispensaries exist. I do not think the dispensaries are sufficient.

13922. That is exactly the point I put to you. You do not consider that the dispensaries are sufficient?—Not at present.

13923. They would have to be either very largely increased, or you would have to make use of the agency of people like Tahsildars?—Yes.

13924. I do not know whether you would like to express an opinion as to whether, in the case of a drug like opium, which is so much sought after by some classes, it would be safe to entrust the supply to Tahsildars for medical purposes?—Probably not.

13925. (*Mr. Haridas Veharidas.*) Perhaps you know that Magistrates issue licenses for selling poisonous drugs, such as arsenic, etc.?—Yes.

13926. Should they be entrusted with this work of selling opium?—They might be.

13927. (*Sir James Lyall.*) If you entrusted Tahsildars or dispensary officials, Hospital Assistants and that sort of people which you have at dispensaries, with the business of selling opium, you would supply them with the opium, tell them to sell it and account to you for all the money they took?—Yes.

13928. Would not there be the greatest danger that every one of them would take a larger price, and make a large profit?—Certainly there would be that danger.

*Brigade-Surgeon-Lieutenant-Colonel W. R. Hooper.*

10 Jan. 1894.

13929. In the same way if you entrusted the business to native druggists and other people on the same terms, namely, that they were to take the opium and sell it at a certain price, and account to you for the proceeds, they might do the same thing, might they not?—Yes.

13930. If you said to your Assistant Surgeons and Hospital Assistants that they were only to give opium to those people who required it for medical purposes, do you think they could be entrusted to give it only to such persons, supposing they were making a profit out of the sale?—All of them could not be so trusted.

13931. Would it not be likely to demoralize the whole establishment?—It might.

13932. (*Chairman.*) When you expressed the belief that about 50 per cent. of the Mahomedan population of the Lucknow district habitually use opium, you meant, I presume, 50 per cent. of the adult male population?—Yes.

13933. (*Mr. Wilson.*) When I was asking you about malaria, I had not these figures before me. Are you aware that in the Azamgarh district, which you said was malarious, the consumption of opium (that is Government opium) is only 26 tolas per thousand of the population, whereas here it is 594, which is nearly 23 times as great: or to put it in another way, the malarious district of Azamgarh is one of the lowest in the whole of the N.-W. Provinces and Oudh, are you aware of that?—Probably the drainage has been very considerably improved since I was Civil Surgeon there. I was there in 1861 and 1862,—30 years ago.

13934. Do you think they would then leave off taking it?—They might not feel the same necessity for it.

13935. (*Sir James Lyall.*) Is it not a fact that in the Azamgarh district the poppy is extensively cultivated, and that it is notorious in those districts where the poppy is extensively cultivated, it is impossible to prevent the opium consumers drawing their supply from the cultivators?—That is so.

The witness withdrew.

*The Hon. Maharaja Pratap Narain Singh.*

The Honourable MAHARAJA PRATAP NARAIN SINGH called in and examined (through an interpreter).

13936. (*Sir James Lyall.*) I believe you are Talukdar of Ajudhia, and one of the leading talukdars of Oudh?—Yes.

13937. To what extent is opium used in the part of the country with which you are acquainted?—The use of opium is not confined to any sect or community, but generally speaking the Mahomedans and Khatriyas of the United Provinces are more in the habit of taking opium than other people. As to the extent of the use of opium in different districts, I can say nothing with any degree of positiveness, but people living in cities and towns are generally more given to the use of opium than villagers. For instance, amongst the residents, and particularly Mahomedans, of Lucknow, Fyzabad and Ajudhia, this habit is more prevalant. Very few belonging to the lower classes are found in this habit.

13938. Has the use of opium any effect upon morals?—I cannot endorse the opinion that the use of opium, and opium alone, uncombined with other known causes of demoralization, can have any effect on the moral condition of the people.

13939. What is the physical effect of it?—The very excessive consumption produces a certain amount of lassitude. As to the effect produced by opium on the physical condition of the people using it, I would say that a young man with good food will not feel any injury, but it will bring on weakness when he is 50 years of age.

13940. Are there any signs of an increased tendency towards the use of opium for non-medical purposes?—Taking the cities of Lucknow and Fyzabad as exceptions, there does not, to my thinking, exist any growing tendency towards the use of opium for non-medical purposes.

13941. What is your opinion as to the policy of prohibiting the use of opium or imposing direct or indirect taxation to meet a loss of revenue consequent thereon?—Any imposition of direct or indirect taxation to meet the cost of introducing the prohibitive steps is sure to be a most unpopular measure.

13942. Are the people in a position to bear extra taxes?—They are unable to bear the cost of taxation.

13943. Are there any other general remarks you would like to express?—The interest bound up with opium as far as the landed classes are concerned are to my mind large. We cannot overlook the advantages which the present system secures to the needy cultivators by way of advances made in a time when they are most in need of money to pay off their rents due to the talukdars and zemindars. These advances secure to the zemindars the realisation of rents without much difficulty, and as a matter of consequence, the Government revenue is as well safeguarded. The money thus advanced by the Government for the cultivation of opium after benefiting the cultivators and zemindars and at the same time securing the stated revenue returns to the State treasury. It is noteworthy that this advantage is not afforded by any other crop. Besides this, the present system secures a ready sale of their entire produce at a fixed price. If the advance system is abolished, then the only means that will be left to the cultivators to raise money will be to borrow from banias at an exorbitant rate of interest. These transactions in most cases terminate in the utter ruin of the cultivators, ending finally in their absconding from the villages. It is to be remembered that if the present system is done away with, for which I would say there are no justifiable grounds at all, the alternative left will be to open free the cultivation of poppy and the manufacture of opium to private individuals, and in that case it is evident that the remedy will prove worse than the disease, and the result would be the increase of cultivation, production and consumption. It may find an easy access into places where it would otherwise have obtained no access at all. The restriction, coupled with the high rates of retail prices, serves without the least shadow of doubt to restrict consumption within reasonable bounds. If the absurd theory of total abolition of poppy cultivation be accepted for a moment, it is plain enough that the opium-eaters in no way will give up their life-long habits of using opium without adopting the use of alcohol or other intoxicating liquors, a state of things far worse than the present one. The financial considerations are not the least important factors in the solution of the problem.

13944. Further taxation of any kind being out of question, how is the loss sustained in consequence of the abolition of the opium monopoly to be made up?—In short the present system must be continued, as it checks consumption by restricting cultivation, and at the same time it secures to Government a steady revenue. A careful consideration of the matter will convince any man supporting the abolition theory of the utility, efficacy and advantage of the monopoly system. I wish to add that, according to law, no cultivator can be prohibited from cultivating any crop that he thinks proper, and the highest degree of assessment on the land has been mostly on poppy cultivation. If the cultivation were stopped, there is no article which can be substituted for it to replace the deficiency.

13945. (*Chairman.*) And bear the same rate of assessment?—There is no cereal crop that could bear the same rate of assessment. Two necessities will arise; the first will be an alteration of the law, and the second will be a reason of assessment and a reduction of the revenue.

13946. (*Sir James Lyall.*) Is poppy much cultivated on your estate?—Yes, a considerable amount.

13947. The people get licenses, do they not, from the opium agent?—Yes.

13948. Do you remember the time before the Annexation?—I do not remember it: I was only two years old.

13949 You would not require any new law I think, because the present opium law prohibits cultivation without a license?—That is correct, but if the whole arrangements are to be altered, it will perhaps be necessary to make some changes in the law.

13950. Have you heard what was the state of poppy cultivation in the olden time?—As far as I have heard, the cultivation was general. There was no issuing of licenses.

13951. Do you think that the moderate use of opium is at all general among the country people now?—In my opinion the use of opium by cultivators in villages is very small. It is generally understood that cultivators keep back some of the opium.

13952. If they do so, do you know what they do with it?—If they keep it back, they must keep it back for the purpose of eating; but in my opinion it is not a common practice.

13953. What are the class of people who cultivate opium in your part of the country?—Cultivation is generally

confined to men of the lower castes, such as Koeris, Kaharis, Ahirs, and a few people of higher castes. I have seen Kshatryas and Brahmins cultivate also.

13954. Is that because women of the lower castes work in the fields?—The cultivation is generally confined to those classes who are in the habit of working with their own hands.

13955. Do you mean also women and children?—Among the lower classes women and children also assist.

13956. Would a man of the higher class think it anything disgraceful to cultivate opium?—They do not consider it in any way beneath their dignity to cultivate opium, as shown by the fact that some of them do it. But the cultivation of the crop is laborious, and as men of the higher castes cannot usually work with their own hands and have to pay for labour, they do not derive the same profit from their crop as men of lower castes do.

13957. (*Mr. Wilson.*) Do you know that those who have suggested the prohibition of the growth of the poppy and the sale of opium for non-medical use have proposed it on the condition that such suppression shall not be allowed to cost increased taxation to the people of India, and that, if it be found necessary, the people of England must make good the loss?—I have heard that.

13958. (*Mr. Mowbray.*) Are you aware that when the proposal was made to the repesentative of the Government in London, he said that he had not the slightest reason to suppose that there would be any disposition on the part of the Government to place a heavy burden on the tax-payer of England for the purpose indicated?—I am aware of that.

13959. May I take it that you state affirmatively that unless the Parliament of England is prepared to make compensation to the landowners and cultivators of the poppy, you consider it would be unjust that the cultivation should be prohibited?—My meaning is this: even if the loss, which would result to the Government of India, were made good by Government at home, how could it be made good to the Government of India?

13960. Do you say that unless the British Parliament is prepared to grant full compensation for the loss to owners and cultivators, it would be unjust that they should be prohibited from the cultivation?—Even if such arrangements were made, that the loss to Government would be compensated for, and that the zemindar and ryots were also compensated, still, even then, in my opinion, great difficulties would be experienced.

13961. (*Mr. Wilson.*) Do you understand that if Lord Kimberley was right in the opinion he expressed, as put by Mr. Mowbray, there never will be any prohibition?—It would be exceedingly difficult to say, because one cannot really anticipate whether any fresh taxation would be imposed or not.

13962. Are you aware that the cultivation of the poppy has been prohibited either in whole or in part in a considerable portion of the North-West Provinces and Oudh?—I have not heard of that.

*The Hon. Maharaja Pratap Narain Singh.*

10 Jan. 1894.

13963. Do you think that licenses are granted throughout the whole North-West Provinces and Oudh?—In my opinion throughout almost the whole of the Provinces; that is the case.

13964. Is Ajudhia a town in the district of Fyzabad?—Yes.

13965. You say that "taking the cities of Lucknow and Fyzabad as exceptions, there does not, to my thinking, exist any growing tendency towards the use of opium for non-medical purposes:" are you aware that in Oudh the consumption of Government opium has increased between twice and three times in the last 20 years?—I have noticed that.

13966. Do you think that the whole of that increase is in the cities of Lucknow and Fyzabad?—Probably the whole of the increase was not in those two cities; there may have been a small increase in other parts.

13967. Are you aware that the cultivation of the poppy in Oudh in the year 1890-91 was 25 per cent. greater than it was last year?—I have not seen those figures. I have had no opportunity.

13968. (*Mr. Fanshawe.*) Are you also aware that one of the reasons for the increase in the sale of Government opium, as shown by the figures, is believed to be that the illicit opium has largely been stopped?—That certainly is so.

13969. (*Chairman.*) You have told us that there are a large number of cultivators of the poppy on your estates: have you heard any complaints on their part of acts of oppression or peculation by minor officials of the Indian Opium Department?—I have heard of complaints that the character of the produce has not been correctly determined; that they have classified opium of the first class as being of the second, so that they had an inferior price for it.

13970. Was that by an error?—The classification is made with severity.

13971. I assume that you are exceedingly interested in seeing that all the cultivators on your property receive justice under a public department: will you tell us whether, on the whole, looking at the fact that any large department must contain a great number of officials, you consider that the treatment of the cultivators by the Opium Department is equitable and fair?—I have never heard of any other oppression than that which I have already stated, that they classify the produce with severity.

13972. You have alluded to the advantage to the cultivators growing poppy having advances in cash at periods when they would not otherwise be in possession of ready-money. May we assume that when the cultivator obtains the advantage of an advance from Government on his poppy, he generally escapes the necessity of borrowing from the *banias* at an exorbitant rate?—That is the case.

The witness withdrew.

MUNSHI NEWAL KISHORE, C.I.E., called in and examined (through an interpreter).

*Munshi Newal Kishore, C.I.E.*

13973. (*Sir James Lyall.*) I think you are an Honorary Magistrate?—Yes.

13974. And a Zemindar?—Yes.

13975. You are a member of the Municipal Board, Lucknow?—Yes.

13976. You are Fellow of the Allahabad University, and proprietor of the Newal Kishore Press?—Yes.

13977. Will you give us a statement of the circumstances which have led to your being able to form an opinion upon this opium question?—The evidence which I am able to lay before the Opium Commission is based on about 37 years' experience acquired in the several capacities mentioned. In 1855 I was the Editor of a journal at Lahore, and since 1858 I have been connected as proprietor and Editor with the *Oudh Akhbár* in these provinces. My father was a hereditary landlord of some villages in the Aligarh District, where opium cultivation was, and is, regarded as one of the chief sources of land revenue; and I hold zemindari estates in the districts of Unao, Gonda and Nawabganj at the present day, where also poppy cultivation is not uncommon. I have a large press at Lucknow called the Newal Kishore Press, among the operatives of which there are many of the people of Lucknow who use opium. I have had opportunities of conversing with them.

13978. What information have you to give us as to the prevalence of the opium habit in parts of India with which you are acquainted?—The use of opium is more or less to be found in almost all parts of India. Among the Native States Rajputana has the largest population of opium consumers. In the North-Western Provinces and Oudh, Lucknow heads the list of the places where there is a great consumption of opium. As far as I have seen, the use of opium is common chiefly among the Mahomedans and Rajputs. Among the Mahomedans the women and even children are in the habit of using opium. I have not come across an instance in which the use of opium has made a bad effect upon the moral condition of the people. As regards their physical condition, I can only say that they have generally been found to be safe from other diseases, though of course such of them as use opium in large doses have been seen to be lazy and giddy, and this effect is chiefly due to the dryness and weakness of the brain, if the people are in distress and cannot afford to pay for nourishing things, such as milk, ghi, etc. Among the labouring classes these evils are seldom to be found. They are seen to be busy with their occupations like those of their class, who do not use opium at all.

13979. Will you tell us how the habit generally arises?—As far as my experience goes opium is originally used as a general rule for medical relief against other diseases, but gradually its use becomes a habit, though without giving rise to any dangerous effect. The greater consumption of opium among the Mahomedans, especially among the

*Munshi Newal Kishore, C.I.E.*

10 Jan. 1894.

well-to-do, is attributable chiefly to their luxurious propensities. The people of the damp tracts of the country, where diseases like fever and the like are common, consider and use opium as a safe remedy for the preservation of their health, and they have been seen to be successful in their experiment, if they use it in small doses. At the lowest computation, twenty-five per cent. of the operatives of my Press, about 700 in number, are opium-eaters, but as they eat in moderate doses, they are not in any way giddy or indolent, but work more actively when they use it. Their moral character is also satisfactory.

13980. What is your idea as to the disposition of the people towards the policy of prohibiting the use of opium and the cultivation of the poppy and towards bearing the cost of such a measure?—The inquiries I have had occasion to make on this point at Lucknow and other places allow me to say that there is no willingness on the part of the people to the adoption of prohibitive measures against the use of opium, and when they have no inclination to it they cannot be expected to bear the cost of the measures, whether in whole or in part. They already make loud complaints against the levy of income and municipal taxes, which have raised the cost of their daily requirements. They cannot then be expected to bear the cost of such measures, much less to make up the loss that is likely to be caused to Government in the revenue.

13981. What are the interests involved in the cultivation of opium?—They are to my mind the following: (1) the payment of rent by tenants; (2) payment of revenue to the Government by the zemindar; (3) cultivators' gains; (4) necessity for alteration or revision of the settlement between the Government and the zemindars and between the zemindars and the tenants. The advantage which the cultivators derive from opium cultivation may be briefly described as follows:—The cultivation of poppy from which opium is derived is commenced in October, and the crop ends in April. The rent for the *kharif* corp becomes due in October. This they are able to pay from the advances made to them by Government for the cultivation of opium at the rate of Rs.4 or Rs.5 per bigha, and are thereby saved from the exorbitant interest which they would have to pay in case of borrowing money from the bankers: the grain produce is left to them quite free from all charges on account of rent, etc., to enable them to live on during the winter. The crop ends in April, when they are paid for their opium produce after deducting two annas in the rupee. This enables them to pay off the rent for the *rabi* crop in respect of other produce, and they are again saved from the risk of paying interest to their bankers. Besides these advantages, they have another source of income from the opium cultivation. The produce of poppy seed, which is not less than twenty seers per one seer, and is sold at least at the rate of Rs. 3 per maund, brings to them again a net profit equal to $\frac{1}{4}$th of the value of opium. If the cultivation of opium be absolutely abolished, an increase in the cultivation of grain crop is sure to result, and this is likely to lower the price of grain. During the last few years the revenue was enhanced, it will be observed, by the settlement authorities on a calculation of the total income of the land at the prices then current. There were large exports of grain from India in those days to other countries, in consequence of which the prices had highly risen, and the value given to the produce by the settlement officers was based on these rates. In 1892-93 there have been little or no exports of grain, and consequently the agricultural and commercial class have both suffered alike by the fall in prices. If the areas on which opium is now cultivated be added to those used for grain cultivation, an increase in the produce of grain followed by a fall in price is certain. The average area under opium cultivation in the North-Western Provinces and Oudh is about three lakhs of acres. This circumstance will involve the landlords in great difficulty to pay the existing Government demands, which are based on the high prices of grain of the previous years, and the Government will, in the eyes of justice, be compelled to adopt measures for the reduction of its revenue demand in addition to the loss that is likely to be caused to it by the abolition of opium cultivation under the head of land revenue. Apart from this, the poverty of the agricultural classes will certainly rise to its summit when they, at the present moment, are quite fatigued to bear the burden of taxation which has its ultimate effect upon them. These evils will finally give rise to other difficulties of a political nature, when distress will force the people to adopt criminal measures to support themselves.

13982. Have you been concerned in various social movements?—Yes, I have.

13983. Of what kind?—I am Vice-President of the Bhargava Sabha of Agra—the objects of the society are to improve the social and educational conditions of the people.

13984. (*Mr. Wilson.*) Of what race or religion are most of the workmen connected with your printing works?—A great proportion of them are Mahomedans, say three-fourths.

13985. Is there any difference with regard to the consumption of opium between the Mahomedans and the non-Mahomedans?—Amongst the operatives of all kinds, the proportion of consumers is larger among Mahomedans than among other religions.

13986. Have you any figures as to the export of grain, so as to compare 1892-93 with other years?—I have not the figures with me, but I am in the habit of talking to persons acquainted with the subject, and I can say confidently that there has been a decrease in the export, and that grain is about one-third cheaper than it was before.

13987. Do you do much work in paper-making, or printing, or book-binding, or work of any kind for the Government of India?—I do; but the work I do for Government is not more than one-sixteenth of the total work turned out at my place, which goes as far as Bokhara and Persia. The work of the Educational Department, which is an important one, is not given to me, or very little of it. The bulk of it goes to the American Mission.

The witness withdrew.

The Reverend T. J. Scott, D.D. called in and examined.

*The Revd. T. J. Scott., D.D.*

13988. (*Mr. Wilson.*) Are you Principal of the Bareilly Theological Seminary?—I am.

13989. With what body are you connected?—The American Methodist Episcopal Church.

13990. Will you tell us what classes, races, or castes you have had experience amongst?—The Hindus and Mahomedans of Rohilkhand and Oudh. The castes would, of course, include the common castes of the Hindu, from the Brahmin down to the sweepers and lower castes. All these come under one's observation.

13991. During how many years have you had those opportunities?—Over thirty-one years

13992. Have you had any special or general opportunities?—The general opportunities of a missionary moving constantly among the people, and familiar with their habits.

13993. Will you tell us if you have any knowledge as to the age at which the habit of taking opium is generally acquired?—It is given very commonly to children for a certain number of years. How much that would affect their acquiring the habit I am not prepared to say, but the giving it to children for certain reasons is very common up to the age of three or four perhaps. Then my observation would lead me to say that the habit is acquired in the vigour of manhood, when it is perhaps taken for certain reasons. Then in old age it is taken I believe with the idea that it supports declining strength. These are the three periods. It is often taken in connection with sickness at any time of life. It is commenced in the medical use, and then perhaps it is not broken off afterwards.

13994. What is the principal motive inducing people to take opium?—It may be given to children to quiet them while the labourers are attending to their duties. In early manhood the object is to increase and strengthen virility—the sexual impulse. That has been told me by medical men in the country years ago. I could give the names of some who have called attention to it. Then, as I have said, it is taken as a medicine, and the habit formed has not been broken off; and in old age it is sometimes recommended to support strength in declining years.

13995. Is there a general tendency to increase the dose?—I have no doubt of it—not invariably.

13996. Can you give us your view of the results of the habit, physically, mentally, and morally?—My observation is that physically, many become wrecks, and mentally those who have come under my observation as students or catechists have become dull in their faculties, rendered less vigorous and active, and they have acquired a habit of prevarication; they attempt to conceal the habit, and it leads to falsehood and mendacity. It is in that direction that I should chiefly see it as a moral evil. It does not

seem to make people fight like drink, but it certainly leads to habits of trickery and mendacity.

13997. Is opium generally believed by the people of this part of the country to be protective against fever?—I never heard of it until I heard of this Commission. For other diseases I have heard of it, for instance, in the case of catarrhal and bowel troubles.

13998. You have not studied medicine specially?—Not specially.

13999. That is your general impression?—Yes, and as a matter of fact, I have known opium administered for those complaints, but never for malaria. I have known the profession give it for bowel complaints.

14000. Have you heard whether or not it is specially useful in malarious districts?—I have never heard of it.

14001. Or believed by the people to be useful?—I have not heard of it spoken of in this way, though for other diseases I have.

14002. Is it necessary, or believed to be necessary, to enable working people to go through their daily toil?—I never heard of it.

14003. Is it looked upon as disgraceful?—As I have heard of drinking, so opium is looked upon as disreputable. Of course not universally so, but that is the common opinion amongst the natives.

14004. Have you any opinion as to whether the existing system of granting licenses for selling opium tends to the spread of the habit or its restriction?—Of course the license holher will try to press the sale, that is human nature. I have no statistical evidence. I have never studied the matter in a technical way.

14005. Is it in your opinion desirable to prohibit the sale of opium in this country except for medical purposes?—Ultimately.

14006. Will you explain that?—The immediate attempt to do it would, I think, be accompanied with very grave difficulties, rendering it almost impossible, but I think it could be done in time.

14007. Would you indicate in any way how it would be easier in time than now?—It is a very broad question and a perplexing matter, but I think some restrictive measures may be used. My impression is that the Government connection with it rather stimulates and spreads the acreage under cultivation. If the Government severs its connection with it, it will gradually narrow the area of cultivation. I think that other restrictive measures might be used.

14008. Do you think that the public opinion of this part of the country would favour the adoption of any more restrictive or even prohibitive measures?—I think it would favour restrictive measures, perhaps not prohibitive measures.

14009. Supposing any prohibitive measure was adopted, would it be desirable to make special provision by establishing a Register of opium consumers for the wants of those who are already habituated to the use of the drug?—I think it would; I think that would lessen the difficulty.

14010. Can you suggest any way in which the sale of opium for medical use might be provided for, while there was a more general restriction or prohibition?—That would also require some thought. I would confine it to authorised medical shops and centres, where it could be within the reach of those who must have it, hospitals, perhaps recognised Drug Stores and medicine shops, which are numerous enough.

14011. I believe you have no personal knowledge in reference to the cultivation of the poppy, but that you have heard the conversation of the district on many occasions?—Yes, often, moving about the country and mingling with the people.

14012. Will you tell us if you consider poppy cultivation generally popular?—Popular in the sense of a thing that people desire, I do not think it is. That is not my observation.

14013. Do you think it is more profitable to the people than other crops?—It is more profitable than some other crops, because it is sown on good lands, but there are other things that would be quite as profitable.

14014. Have you any knowledge whether pressure is ever brought to bear by the officials to induce cultivators to grow poppy when they do not want to do so?—That also is a question which it is difficult to state very definitely, but I hear that there is a measure of pressure brought to bear. In fact, I think that the whole matter of giving advances of money, taking it under Government observation in a special way, guarantees to the opium cultivator something that he does not get in any other cultivation. That of itself I would not call a pressure, but it is a form of inducement, a form of loaning money to the cultivators. With regard to individual persons, I am not prepared to give names—I do not know that I am at liberty to do it; but I have heard that where the cultivation is abandoned in some localities, the Revenue Agents hunt up new localities, and of course make the advances so as to put it within the reach of people to cultivate the poppy. That I think is done. I think that people abandon it in some places and then in order to keep the area up, perhaps they seek new lands. I have heard and known instances of that kind.

14015. The point is whether, when cultivators desire to abandon the cultivation, any undue persuasion, any pressure approaching to compulsion, is used, especially by the lower officials?—I do not know it as a fact.

14016. Can you tell us how poppy compares with other crops in regard to labour and irrigation?—It is one of the most laborious crops, requiring abundant manuring, watering, and weeding. Tobacco is somewhat the same. Sugarcane would perhaps rank in profit with it. They must be cultivated on the best lands; so must the poppy.

14017. Have you any knowledge as to part of the crop being illicitly retained by the cultivator?—I often hear of this.

14018. Have you any observations to make with regard to your native catechists and preachers?—If any of our native workers, catechists and preachers, become demoralized in any way, we know of it. I have noticed several instances, which I can recall, in which some of our men have become wrecks from the use of opium, and I have observed the same thing amongst non-Christians. Dealing with our preachers and catechists, of course, a case of that kind would be very prominent in my mind. I have known of several cases of wreck from the use of opium.

14019. (*Mr. Pease.*) Do you retain as members of your church, or in official positions, those who are known to be opium consumers?—No; we would not. We would seek to break off the habit, and if they were irrecoverable, we would cut them off.

14020. (*Sir William Roberts.*) Do you regard the habitual use of opium as an immoral practice?—From my standpoint I do regard it as an immoral practice. Native opinion I think regards it generally in the same way as drink, anything that intoxicates is in their moral code wrong, both among the Mahomedans and Hindus.

14021. Is that your attitude in regard to all intoxicants?—All intoxicants.

14022. You would not include tobacco, of course?—Personally I do. The medicinal use of opium and spirits we admit.

14023. Even from your own personal point of view, you would not regard the use of tobacco as a vice?—Personally I do; I rank it amongst intoxicants. I regard it as a useless and unnecessary indulgence, though I would take it as a medicine.

14024. Is that the attitude generally taken by the body to which you belong?—It is.

14025. With regard to alcohol, opium, and tobacco?—It is.

14026. That they are vices?—Yes, of course if you put the question as to the test of membership, it is not held in regard to tobacco, while it would be in regard to opium.

14027. (*Sir James Lyall.*) Opium and alcohol?—It would be.

14028. You spoke of its being a very common practice in many parts of the country to give children up to three years old small doses of opium?—That is particularly among the labouring classes, where they have not servants to take care of the children. It is to put them away quietly, to hush them up.

14029. It is mentioned in a history of the reign of Akbar, written about the middle of the 16th century, that the practice of giving opium to children of three years old then prevailed in certain parts of India: do you think if it was a very injurious practice it would have existed all this time?—That is a matter of opinion. If injurious practices corrected themselves invariably, I suppose humanity would have reached the millennium long ago.

14030. You say that the Government connection with opium cultivation in your opinion rather stimulates it?—That is my fear.

14031. Do you know that opium cultivation was free in the times of native rule in India?—I suppose it was free.

*The Revd. T. J. Scott, D.D.*

10 Jan. 1894.

14032. Do you suppose that if it was now made free and the Government connection withdrawn, the cultivation would fall off or increase?—My opinion is that it would fall off. I do not think that it would cease by any means. It would fall off in time I think.

14033. With such a profit upon it as is now obtainable in Calcutta or Bombay, you think it would fall off?—I have given my opinion that it would. I have no statistics on which to found it. I have not studied the matter in any technical sense in that way.

14034. If Government only gives Rs. 5 a seer for it, and at that rate the opium officers say they could largely increase their cultivation to-morrow if they wanted to do so, and in Calcutta or Bombay that same opium will sell for three times as much, what would you say?—I base my opinion upon an impression that I have received all over the country that the Government connection with it, and the making of advances render it popular, giving a sort of guarantee, a kind of certainty that it would not have if it were left to the cultivators themselves. Without that I do not think it would be so popular as it now is. It would not have the same advantages, Government being in a sense a money-lender. Without that advantage, I think it would fall off—that is my point.

14035. (*Mr. Fanshawe.*) Your experience has been in the North-West Provinces and Oudh?—Yes, chiefly in Rohilkhand.

14036. You have spoken of students taking opium, is that common amongst them?—I do not know that it is common, but in my experience I have detected it.

14037. In occasional cases?—In two cases that I know the students became wrecks. I could not be positive that they began it in the school. They came to me as adults to study theology.

14038. You would not say that the practice is at all common amongst students of that class?—I think not among Christian students.

14039. You have also referred to what may be called the aphrodisiac use of opium: is that common?—I hear it. My attention was first directed to it by a member of the medical service. I then heard it afterwards, and occasionally asked about it, and I find it does seem to be a common use.

14040. Would that be amongst cultivators or amongst the higher classes?—Perhaps amongst city people more than in villages—amongst the higher class people.

14041. I understood you to say that your experience has been that the medical use often merges into the non-medical use?—I think that is so. I have known cases where they began it as a remedy, and then the habit was formed, and they were not able to shake it off.

14042. Do you think that the cultivators as you know them—there are 550,000 who cultivate the poppy in the Benares agency—are not perfectly aware that they are free to grow such crops as they like?—I think they are aware that they are free to grow crops as they like.

14043. The advances you think are a distinct encouragement to them to cultivate poppy, but you have no knowledge of compulsion?—I think they know they are free.

14044. (*Mr. Haridas Veharidas.*) Is opium expressly prohibited by the Hindu and Mahomedan religions as alcohol is?—I could not answer that distinctly, but the general idea of intoxicants being forbidden, I do know. Mahomedans, if they include it as an intoxicant, would think it forbidden.

14045. You know that alcohol is expressly prohibited?—Yes.

14046. While opium is not expressly prohibited?—That is why Mahomedans use it so much more readily.

14047. (*Chairman.*) I believe you go a great deal amongst the people?—That has been my life in India.

14048. In the opium growing districts?—Formerly the city, where I was, was the head-quarters of the division of the Opium Department, so that I suppose the district was a good opium growing district. I cannot say whether Rohilkhand is considered so or not.

14049. You remarked that the action of the Government in connection with the manufacture and sale of opium, the advances which they made, and the other incidents of the Government monopoly, tended to make the crops popular?—For the reason that the getting the money in hand is always with the native a great consideration. Government takes the place, so to speak, of a money-lender, and the assured hard cash in hand gives the people a sort of guarantee, and they are more likely to be successful.

14050. You use the word popular: does that represent your view of the way in which it is regarded by the cultivators?—Yes.

14051. Looking at the question of opium from the moral point of view, would you favour a policy tending ultimately and gradually towards the prohibition of the use of opium for other than medical purposes?—Certainly.

14052. Would you desire to see a similar policy pursued for the same moral purposes with regard to alcohol?—I would.

14053. Is there anything further you desire to add?—Of course, I see very grave difficulties connected with the revenue question, difficulties which must be faced. If asked how the want could be met, I have thought of one thing, which would be a great economical advantage in the country. I refer to the rich money-lender. If there be an increased stamp on the lending of money over a certain amount, there would be an increase of revenue, and a repression of the excessive taxation which is ruining the people of India. The money-lender is the bane of India.

14054. (*Sir James Lyall.*) Does not the money-lender always pass on the cost of the stamp to the borrower in this country?—That I do not know, but as a simple fact there is a growing tendency in recent years for certain money-lending classes to get the common people in their clutch, and then they pile up interest upon interest until the people are oppressed. I would check that by putting a higher and a heavier stamp upon money-lending beyond a certain amount.

The witness withdrew.

Adjourned to to-morrow at 11.

# At the Darus Shafa, Lucknow.

## FORTY-THIRD DAY.

### Thursday, the 11th January 1894.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
THE HON'BLE SIR LACHHMESWAR SINGH BAHADUR, MAHARAJA OF DARBHANGA, K.C.I.E.
SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.
MR. A. U. FANSHAWE.
„ ARTHUR PEASE.
„ HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary*.

SIR JOHN TYLER, C.I.E., called in and examined.

*Sir John Tyler, C. I. E.*
11 Jan. 1894.

14055. (*Chairman.*) I believe you hold the office of Inspector General of Prisons for the North-Western Provinces and Oudh?—Yes.

14056. You have had an experience of thirty-one years in public appointments in India?—In this province.

14057. Has your service been largely connected with prison administration?—As Civil Surgeon for ten years; then I have been in the jails for the last twenty-one years.

14058. We shall be glad to have the impressions you have formed as to the effects of the use of opium upon the population of these provinces?—I am of opinion that the consumption of opium by the different races in these provinces is moderate, and that during the past thirty-one years there has been no increase of crime which can be traced directly to indulgence in opium. In fact, the percentage of prisoners who are addicted to the use of opium is only 3·59 to the total criminal population. This as I consider, may reasonably be accepted as satisfactory evidence of the fact that opium does not occasion acts of violence or offences against order and good behaviour; nor does it, judging from the offences for which the prisoners are admitted into the jail, show any tendency towards heinous offences against either person or property. Indeed, the statistics of persons addicted to the use of opium and those addicted to other drugs and intoxicants are most favourable to the former class. As regards the physical condition of regular opium consumers, I desire to point out that I have always been surprised when told by them that they had habitually taken opium, as their appearance in no ways indicated a state of deterioration or emaciation. They invariably added that they had been accustomed to the use of opium from childhood, or had taken it for the amelioration of some severe ailment for which it had been recommended, and, as far as I could observe, they had experienced no ill-effects in consequence. When I have been consulted in such cases I have advised them to continue it, as there was no doubt that, under such circumstances, the habit of opium-eating was beneficial.

14059. What is your impression as to the view which would be taken by the people of India of an edict coming from the Government of India absolutely prohibiting the use of opium except under medical prescription?—The people of this part of India take opium under advice or from habit, and there is no feeling against its consumption. It is, I may point out, the only drug that has been sanctioned by the priesthood, and it is indulged in by high caste Brahmans. The very fact of the appointment of this Royal Commission has tended to unsettle the minds of those interested in the welfare of the Government. The imposition of any prohibitive measure would, I apprehend, be calculated to produce discontent, which, in the present state of the country, would speedily ferment: for opium is accepted by almost all right-minded people in the light of "God's gift to man," and it is always of service to all classes of the people, regardless of age, sex or creed. If any prohibitive measure that may be in contemplation involves any addition, however trivial, to the existing taxation, it will certainly create discontent, and produce a feeling of disloyalty and possibly lawlessness.

14060. As a medical man, have you made considerable use of opium as a remedy?—As a medical man I have prescribed opium for over thirty-two years with the most satisfactory results in comparison with other narcotics. I have used it among those entrusted to my care whenever I have considered it necessary, so that I am of opinion that it is no way deleterious in its effects, nor does it, as a rule, enervate or demoralize those who are in the habit of taking it medicinally. Opium as a febrifuge is well known in malarious districts, and from my experience I am convinced that the death-rate is greatly controlled by the fact that it is obtainable. If it were now prohibited it would be highly injudicious, and the mortality would certainly rise, and then nothing, not even the most liberal distribution of quinine free of cost, would in any way reduce it.

14061. Have you any evidence from prison statistics showing the effect of the opium habit on prisoners?—According to the statistics obtained from Register No. 38, which is maintained by the medical officers in charge of the jails, out of a criminal population of 26,270 there were only 945 prisoners who professed to be opium-eaters. Their health at admission was as under:—457 were in good health, 653 in fair condition, 207 were in indifferent health, and only 128 were actually in bad health. On the 30th October 1893 the health statistics of these prisoners was as follows:—577 were in good health, 178 in fair health, 140 were indifferent, and only 50 were in bad health. The fact that out of a population of 26,270 prisoners only 945 were opium-eaters it may I think, be accepted as a satisfactory proof that opium is not an incentive to crime. I may add that, from a close examination of the health register of the jails of these provinces, I am convinced that the health of these prisoners, who at times had been accustomed to the use of opium, does not contrast unfavourably with the health of those who have not acquired the habit.

14062. As regards the effect of taking opium upon those whose lot it is to labour, what is your experience?—In regard to the relation of opium to labour, I do not feel the least hesitation in asserting that it does not interfere in any way with a man's capacity for work, so long as it is not abused, and this sometimes happens.

14063. Summing up the results of your long experience, does it not come to this, that while opium taken to excess may be productive of great evils, and in that respect compares with alcohol or any other stimulant, yet when the consumption is moderate in amount and judiciously regulated, it is practically innocuous?— Yes, perfectly harmless.

14064. (*Mr. Wilson.*) Do prisoners under your supervision get any opium, in gaol?—They are not allowed to have opium, but if their health is so far influenced that it becomes necessary, opium is given to them.

14065. When a man, who is in the habit of taking moderate doses of opium becomes a prisoner, is the opium stopped?—Unless it is found subsequently that his health is suffering, all opium is stopped, but if it is found afterwards that he needs it, it is given to him.

14066. You have referred to the fact that there is some unsettlement of the minds of persons in connection with the appointment of this Commission?—Yes.

14067. I presume you see such newspapers as the *Pioneer* and the *Englishman*?—I do not refer to the newspapers, but to my own personal knowledge. I mix with the natives perhaps more freely than most officials.

*Sir John Tyler, C.I.E.*

11 Jan. 1894.

14068. I ask whether you are in the habit of seeing these papers?—Yes. I see the newspapers, but what I have stated is not dependent upon them.

14069. Is it, or is it not, a fact that these Anglo-Indian newspapers have, since the appointment of this Commission, been drawing constant attention to the probable increase of expenses, as they suppose, and the danger of the unsettlement of peace?—That is not a fact. I have not depended upon that: I have been stating what I know from my experience, travelling about and mixing with the natives.

14070. I am not impugning your evidence, but I am asking whether it is not extremely likely that the effect of this persistent writing in these newspapers has been this unsettlement of the minds of these persons?—I should think not, but I seldom see a paper.

14071. (*Mr. Mowbray.*) With your experience of the country, may I ask whether you think it would be practically possible to prohibit the use of opium for all but medical purposes, and to make an adequate provision for medical use?—Certainly not.

14072. If it were decided to allow opium only for medical use, do you think that native practitioners could be safely trusted with the power of recommending or refusing the use of opium for medical purposes?—Most certainly not.

14073. Are you of opinion that the existing number of practitioners practising medicine according to the European methods in this country would be adequate to provide for every person who might require opium medically, obtaining a medical prescription authorising him to use it?—It is not sufficient.

14074. If the present number of Government medical men were largely increased in order to give such opportunities, would that in itself cause a considerable increase in the expenditure of this country?—Certainly.

14975. You have told us that any prohibitive measures involving an addition, however trivial, to existing taxation, would create discontent. I should like to ask whether prohibitive measures, even if they did not involve an increase in taxation, would create discontent?—Most certainly. The people would object to having their habits and customs interfered with. To them opium is like alcohol or smoking to us. If it were interfered with, it would be productive of a great deal of dissatisfaction.

14076. It is a matter of custom, apart from the question of taxation?—Quite.

14077. (*Mr. Haridas Veharidas.*) You know that Magistrates give licenses to persons to sell poisonous drugs, such as arsenic and verdigris?—No.

14078. Do you think they should be allowed to sell opium also?—Certainly not; opium is not a poison if it is not taken in excess.

14079. Certain persons are allowed to sell poisonous things, and if they are allowed to sell opium, it will be safer, because it is not a poison?—It is not considered a poison by the natives, and the same restrictions should not be used towards it.

14080. (*Mr. Fanshawe.*) Are the class of natives with whom you are in the habit of mixing, and to whose opinions you have referred, likely to be readers of the English newspapers or not?—I mix mostly amongst the poor. When I was at Agra I used to mix with the best in the land, and I was Consulting Physician to the late Maharaja Scindia, and to the Maharajas of Dholpur, Patiala, and Bhartpur; but in the last five or six years my work has been amongst poor people.

14081. Would they be likely to be readers of the English newspapers, or not?—No.

14082. (*Sir James Lyall.*) Is it necessary for a native druggist who sells arsenic to have a license?—I think the sale of all preparations like arsenic should be under a license.

14083. I am not sure whether they are?—No; you can buy arsenic in the bazar

14084. I suppose the difficulty of entrusting a native druggist with the right to sell opium for medical purposes as compared with arsenic would be that for arsenic there is no demand, whereas for opium there is a very large demand?—There is a large consumption of opium; there is no consumption of arsenic, except for special purposes.

14085. If you give a native druggist the right to sell opium for medical purposes, you will have no security that he will not sell it for any other purpose?—That is so.

14086. (*Sir William Roberts.*) With regard to opium as a febrifuge in malarious districts: you have been in India for thirty-one years, and you said that it is well-known as a remedy in the malarious districts. Do you mean a popular remedy?—Yes.

14087. How long have you been aware of that belief?—I have been practising in this province over thirty-one years.

14082. And you found this belief existing when you came?—Yes. It still exists.

14089. You are speaking from your own actual knowledge and experience?—Yes.

14090. You are speaking of what the natives have told you?—What they have told me and what I have prescribed myself.

14091. Have you much belief in opium as a prophylactic against malarious conditions?—In certain cases I think it is the only thing.

14092. It is not equal to quinine, I presume?—I should say in certain cases of malarial fever it is superior to quinine.

14093. You distinguish between malarial conditions, some being of one kind and some of another?—Quite so.

14094. You think that some are best met by opium and some by quinine?—Yes.

14095. Do you recognise that opium has a double action, namely, as a therapeutic agent, an anodyne, and hypnotic, and an action as a restorer and comforter?—Yes.

14096. I suppose you found those two effects overlapping and interpenetrating each other in India?—Very frequently.

14097. Have you observed in your experience that the reaction of the natives in this country, or many of them, in regard to the restorative and comforting effect of opium, is different from the effect in our own country among English people?—It is quite different, because here those addicted to it, taking it as a restorative and comforting agent, are men not accustomed to alcohol.

14098. At any rate you recognise the fact as a permanent fact in your mind that there is a difference either of constitution or of climate?—The climate and the constitution of the natives of India are different from those of Europeans.

14099. So that, speaking broadly, the reaction towards opium as a restorative and comforter is different?—It is more favourable.

14100. (*Mr. Pease.*) I think you stated that you did not consider opium a poison. Of course we consider it in England a poison. Do you wish to qualify your statement?—It is a poisonous drug, but in the way in which it is used it is not a poison. It is like alcohol as used by us. You might classify alcohol amongst the list of poisons.

14101. A few grains would prove fatal to a person unhabituated to the drug?—Yes, but I know a man who takes 48 grains at a dose.

14102. When we were in Burma we had evidence in regard to jails. Surgeon-Major Dantra said (and I wish to ask whether it agrees with your experience): "In jails for years I have invariably stopped giving opium to all prisoners immediately they are admitted into the prison, and no doubt they have left off food for two or three days, have got diarrhœa, and complaints of pains and aches all over the body, etc. But these symptoms soon pass off, and they do not feel any the worse for leaving it off." Then the question was asked whether he was referring to those who were moderate consumers, and he said, "perceptible diarrhœa is apparent in even moderate consumers, but they do not leave off their food. I have to keep them on very light work." I should like to know how far his experience agrees with yours?—When a person is admitted we do not give opium to him; we treat him as if he is ill in the hospital; if we find that his health does not improve and that opium is absolutely necessary, we do not withhold it.

14103. You say that it has been frequently found that those who have been habituated to the taking of opium have their health breaking down for the want of it in jail, and you have had to send them to the hospital?—Yes, several cases. My experience in charge of large jails has extended over twenty-one years, and I have had cases of prisoners addicted to opium from Rajputana prisons—Rajputana prisoners are sent to us, and they go into hospital. If I get a man cured well and good, but if nothing short of giving him opium is necessary, we give him opium rather than see him die.

14104. Is it frequently the case that those habituated to opium have to go into the hospital as the result of stopping the drug?—On first admission a good number go into hospital.

14105. (*Mr. Wilson.*) Will you tell us the districts of these provinces that you consider the most malarious?—Aligarh, Bulandshahr and Meerut.

The witness withdrew.

MAJOR-GENERAL SIR ROBERT LOW, K.C.B., called in and examined.

*Major-General Sir Robert Low, K.C.B.*

11 Jan. 1894.

14106. (*Chairman.*) You are a Major-General, and hold the important military command of the Oudh district?—Yes.

14107. Can you inform us as to the races from among whom the native troops under your command are recruited?—They are Hindustani, both Hindus and Mahomedans, living in the North-West Provinces.

14108. As a rule are these men opium-eaters?—No.

14109. I presume there are exceptions in almost every regiment?—Yes.

14110. What is the highest number of opium-eaters reported in any one regiment under your command? Twenty.

14111. And the lowest?—Two, that is in the Goorkha Regiment.

14112. Is there any regiment in which none are reported?—There is one.

14113. Among those reported to you as being opium-eaters, how many are reported to be consumers in excess?—In one regiment two men are reported as consuming in excess.

14114. In other cases?—The men use it in moderation.

14115 Have you any men under your command who have been consumers of opium for an extended term of years?—In one regiment the Officer Commanding reports that there is one man who has used opium for thirty years.

14116. In your personal service in the army have you had considerable experience with Sikh troops?—Yes.

14117. Would you give us the result?—During my service I was twenty-four years in the 13th Bengal Lancers, which at first was composed wholly of Sikhs and which up to 1882—the year I left—had always a large proportion of Sikhs in it; these men all took opium habitually in small quantities: the exact amount I do not remember. It had no perceptible effect on them, and its use was not considered wrong or disgraceful by any of the other classes which came into the regiment when its constitution was changed from one of exclusively Sikhs.

14118. Speaking from your long experience as a soldier in India, how do you think the native troops would regard an edict from the Government, which would prohibit the use of opium entirely except under medical prescription?—They would get it surreptitiously.

14119. They would object to such a rule being imposed?—Certainly.

14120. Have you had occasion to recognize that there was any connection between opium and crime?—There is no connection between opium and crime to my knowledge.

14121. Looking at the habits of the native soldier, how do you suppose he regards opium in comparison with the use of tobacco amongst ourselves?—Speaking generally, opium appears to affect the native soldier no more or less than tobacco does me, and this may be summed up by saying, I like it, but can do without it, if I cannot get it.

14122. You have had long experience in India, and we shall be glad to know if you have any general observations to make with reference to the question before the Commission in its political aspect?—It is I think important that the questions raised in India by the appointment and working of the Royal Commission should be settled speedily. There is talk throughout the country, and when this is the case regarding any measure bearing a semblance of Government sanction which affects the habits and customs of the people, it means doubts on the part of many, which is the opportunity for leaders of disaffection, and to delay is playing into their hands. The masses in India care nothing for the financial aspect of the question or whether a Government monopoly exists or not, but their fears are easily raised on any question of ancient custom and usage, and "prohibition of opium" could be, and probably has already been, made use of as a cry to rouse their fears. If the customs of the people are not to be interfered with, it is desirable that they should know it as soon as possible; if they are to be interfered with, it is still more desirable that the decision should be announced before time is given to excite them to turn ploughs into sword blades.

14123. (*Mr. Pease.*) You say that Sikh troops take small quantities: can you give us any idea of what the quantity is?—I cannot remember the exact quantity.

14124. Do they take it as poppy water?—In the form of small pills.

14125. Were they, at any time when you were with them, without any supply of opium?—It was my duty to see that they always had supplies.

14126. Opium was supplied by the Commissariat?—From the regimental bazar.

14127. Therefore they were never without it, and you had no opportunity of seeing the effect on the troops of being without it?—I have known occasions when they have been two or three days without it—not prolonged periods.

14128. What was the effect?—None that I could see.

14129. Had you a servant who had taken opium for a considerable period, and became stupid and useless for the want of it?—Yes.

14130. Would you apprehend that some effect would be produced upon the troops if they are left without it?—As to using it in excess, the only case that came to my knowledge was that of this servant. I did not know that he used it to excess, until up in the hills we found ourselves without it, then he became perfectly useless, and we had to send many miles to get some.

14131. (*Mr. Wilson.*) You have told Mr. Pease that these soldiers obtained opium from the bazar?—Yes.

14132. That would be in times of peace?—And in time of war.

14133. In active service is it not supplied?—Not to my knowledge. In the Bengal Cavalry the regimental bazar takes a supply for the soldiers

14134. (*Chairman.*) Like a canteen?—Yes. Government gives forage for the horses and rations for the men, but that does not include opium. All delicacies and luxuries are carried in the bazar.

14135. And the men buy them?—Yes.

14136. (*Mr. Wilson.*) We have had some information from the military authorities that there is a Commissariat Regulation in regard to it and in regard to the maximum quantity that may be issued. Can you tell us the extent to which that has been availed of?—I have never heard of it.

14137. (*Mr. Mowbray.*) Have you been on active service with Sikh regiments?—Yes.

14138. And you never found them fail for want of opium?—No.

14139. I presume that of all things which can be carried, opium is almost the most portable?—Certainly.

14140. Do Sikhs take tobacco?—Never.

14141. (*Mr. Fanshawe.*) You have mentioned one case of the excessive use of opium; am I right in concluding that the fact that in your long service you have only known one such case would justify the belief that such cases are very uncommon?—That is the only case I have seen.

14142. (*Sir James Lyall.*) I believe that the natives of India are aware that many, if not most Europeans, look upon the opium habit as something strange and rather objectionable; under those circumstances do you think that the men in the regiment will all answer correctly when asked whether they take opium or not?—I think it is very doubtful. Some of the officers commanding regiments in my district have reported that they have had some difficulty in arriving at the numbers.

14143. Several of the missionary gentlemen who have come forward as witnesses in Burma and in India have stated that the opium habit had a very demoralizing effect upon their converts, and that they practically put their converts under discipline in the matter of opium and liquor, but that a certain number of their converts and of their native pastors in spite of that take opium, and are then demoralized by the necessity of evasion and falsehood in their dealings with the missionaries. Supposing the use of opium to be prohibited, would not the same result be likely to happen in the regiments, Sikhs for instance?—It could not be prohibited; it would be obtained surreptitiously.

14144. That would be taking it with concealment; whereas they now take it openly?—Yes.

14145. That would be likely to have a demoralizing effect?—So far that they would be telling, so to speak, a daily lie.

The witness withdrew.

COLONEL A. W. JAMIESON, 7th Bengal Infantry, called in and examined

*Colonel A. W. Jamieson.*

14146. (*Chairman.*) I believe you have had a long Indian service?—I have been twenty-eight years in India.

14147. What is the number of men in your regiments who use opium in moderation?—At the present moment twelve,

*Colonel A. W. Jamieson.*

11 Jan. 1894.

14148. Have you any case of excessive use?—One case.

14149. Have you known the use of opium to be productive of injurious results, physically or morally, among the soldiers under your command?—No.

14150. Can you give us any instance in your experience on active service in which the use of opium has been beneficial to the troops?—I have not been on active service, but I have been in conditions which are very similar in Burma and during famine operations in Tirhut in other regiments—not in my present regiment. So far as I know there have been no injurious effects.

14151. Have you ever known any unhealthy districts where you have served when the use of opium has been directly beneficial?—Yes; two years ago in Burma my regiment was employed in the Chin Hills, in the Tarai district, very unhealthy and malarious tracts, and my Jat Company found the use of opium beneficial. The men broke up; they found they could not do their work without taking opium in small quantities.

14152. Was opium taken by other Companies in the regiment under your command under those circumstances?—At a small outpost in the Chin Hills there was one man who could not get along with his work at all unless he continued taking opium, and it had to be procured for him with beneficial results.

14153. You have referred to the Jat Company: were many other Companies users of opium?—No.

14154. How did they stand the unhealthy conditions of the district?—Jats are in the habit of taking opium; the other men are not. There is very little taken by Rajputs.

14155. Is yours a Rajput regiment?—Yes.

14156. Though recruited from the Rajputs, the number of men who take opium is exceedingly small?—Yes; the Jats when serving in the 7th benefited largely by it.

14157. It has beent proposed that the use of opium should be forbidden except for medical purposes. How do you think that such a proposal would be regarded by the native troops?—Not well; I think any interference of that kind would cause discontent amongst the men. They would not understand what it was, they are suspicious, they never know what we are up to when any change is brought about in India, and I think it would act injuriously.

14158. You think it would be inadvisable to take such a step?—Yes.

14159. Unless called for by Indian public opinion?—Yes, if you can get at Indian public opinion.

14160. (*Mr. Pease*) I understood that your experience among the Jats in the Chin Hills was that these men were accustomed to take opium and could not do their work without it?—Yes.

14161. Do you know whether there were exceptions amongst them, those who did not take opium?—No, I cannot get at that. My Jats have left me, there has been a reorganization, and they have been transferred to other regiments. I cannot get sufficient evidence on the Jat question.

14162. It was not the case of men who had not been accustomed to opium, but required it under special circumstances?—No.

14163. Do you say that the Rajputs do not take opium?—As a rule they do not.

14164. (*Mr. Wilson.*) Can you give me any idea of the average consumption per man daily of those under your command who do take opium?—Yes, the average consumption is about 8 grains.

14165. What is the number of men under your command?—The total number is 912.

14166. Did I understand that the great majorty of the men in your regiment are Rajputs?—They are.

14167. We have had some evidence that that class of men are specially addicted to opium: that is not your experience?—It is not.

14168. (*Sir James Lyall.*) Are they Rajputana Rajputs?—No; Rajputs of Oudh, and they are all young men.

14169. (*Mr. Mowbray.*) Do you think that, in the case of men like Jats who are accustomed to taking opium, there is serious risk of their being incapacitated on active service if they fail to get their opium?—Yes.

14170. Then I will ask you as a practical man would you rather run the risk of having your troops incapaciated from failure to get opium, or run the risk of having the troops disaffected from having their opium prohibited?—I should certainly object to their being disaffected.

14171. Do you think there would be serious risk of their being disaffected if opium were prohibited?—I think it would become a national question.

14172. Do you think that a greater risk than the risk of their becoming incapacitated owing to a failure of supply on any particular occasion?—Much greater.

14173. (*Mr. Haridas Veharidas.*) Supposing there is a vacancy in recruiting the ranks, and two candidates appear equal in every other respect, but one taking opium and the other not, whom would you select for the vacancy?—Such a thing does not occur. It is a question I never put to the men. I know from experience that a young soldier when he comes for enlistment is not in the habit of taking opium. Natives do not take opium at that age, except when it is given to them as very young children, medicinally. They are not likely to be confirmed opium-eaters.

14174. But in case you came to know that one took opium and the other not, and you had to employ one of them, whom would you choose?—I cannot imagine a case of the kind. I should not hear of it in any case. I take a recruit as I see him, if he is physically fit for the ranks and looks likely to turn out a good soldier, that is all I want.

14175. You would not like to engage a confirmed opium-eater?—I cannot imagine the case.

14176. (*Mr. Fanshawe.*) Do you think that the recruitment amongst the Jats or Sikhs would be affected if it were known that the use of opium was prohibited?—Most decidedly. I have served in a Sikh regiment.

*Subadar-Major Gurdatt Singh Bahadur.*

SUBADAR-MAJOR GURDATT SINGH BAHADUR, 7th Bengal Infantry, called in and examined.

14177. (*Sir James Lyall.*) How long have you been a Native Officer, and with what troops have you served?—I have been a native officer for the last nineteen years I have had experience of Brahmins, Rajputs, Sikhs, Jats and Hindustani Mahomedans. My regiment is now composed of Rajputs, but all the previously-named classes have at various times been represented in the regiment, and I am therefore able to give evidence as to their customs and habits from personal obervations.

14178. Outside the native army, what experience have you had?—Apart from my knowledge of the native army, I am able to give evidence regarding opium and its use from the point of view of a zemindar, as my brother and I, between us, hold a large zemindari in Oudh and pay Government a land tax of nearly Rs. 4,000 per annum. I am thus able to speak regarding the effect of opium on my tenantry which consists of over 300 men.

14179. You are a Rajput yourself?—Yes.

14180. What district do you come from?—Unao.

14181. What doses of opium do soldiers in the native army generally take?—Small doses, in moderation; as regards the native army, all Sikhs, most Jats and most Rajputs of Rajputana Proper, are in the habit of daily consuming opium in quantities varying from 1 ratti to 12 rattis.

14182. Is there any difference in the matter of opium consumption between Rajputs of Oudh and the North-Western Provinces and those of Rajputana?—Rajputana Rajputs take it most; those of the North-Western Provinces do take it, but not in such large numbers, or in such quantities as the former.

14183. In your regiment what number of men take opium regularly?—In my regiment I find, from careful enquiries, that the number of men who take opium regularly does not exceed twelve out of a total strength of 850 men; of these, only one man can be said to take it in excess; the rest take it in moderation. By a moderate consumer I mean to say a man who consumes from 1 to 4 rattis per diem (96 rattis = 1 tolah); but after some years' practice a man can take as much as 12 rattis, and even more, without apparent harm. I have never known a case in my service of a man's military efficiency or discipline being affected by excessive use of opium.

14184. What has been your observation as to the effect of taking opium on men when on service?—In Burma it was observed that the men who took opium were remarkably free of disease; the marching powers of the men were greatly improved by a moderate dose of opium, and in a fever-stricken country, such as Upper Burma, the moderate use of opium seemed to keep the men in health, and several men, who were in no way regular opium-eaters, took it occasionally for the sake of their health.

14185. How many men do you mean?—I would say about 8 or 10 per cent. who are not regular opium-eaters. They took it as a rule when they found they were getting a

little tired. If they saw any of those who were regular opium-eaters taking it, they would ask them to let them have a little to make them a little fresh for some time, so as to be able to do their work.

14186. Was there any difference in the price of opium in Burma as compared with the price in Oudh?—Yes, in Burma the price was Re. 1 per tola, and in Lucknow it is Re. 1 for 5 tolas.

14187. What do the natives of Oudh think of the medical properties of opium?—We, Hindustanis, like the Sikhs, consider that opium has great medical properties; we use it a great deal in our homes, especially in treatment of children. We give it to young infants, mixed with their mothers' milk, in the cold and rainy seasons, to prevent chills, diarrhœa and coughs.

14188. I have heard it said that poor people give their children up to about three years old opium to keep them quiet, to prevent their crying?—That I cannot say.

4189. It is not the custom in Oudh?—No, the thing being dear, the poor people will not get it to give their children to make them quiet.

14190. As you have said, opium is a great deal used as a domestic medicine? Yes.

14191. If the order were given that opium was only to be sold at the dispensaries as a medicine, what would be the effect? Our villages are often 5 or 60 miles distant from any dispensary, and if the sale of opium was restricted to dispensaries and issued only as a medicine, we would consider it a very great hardship, for it could not be obtained when most wanted.

14192. Have you any reason to give why Sikhs particularly take opium?—Rajputs all smoke tobacco; Sikhs by their religion are forbidden to; they take opium instead: Jats and Western Rajputs smoke tobacco and also take opium; the latter very largely; it is with them a custom which has existed from hundreds of years. I am quite sure that if orders were issued by Government restricting or forbidding the sale of opium, it would cause very great discontent in the Bengal Army, especially in Sikh and Jat Regiments; this might not be shown at first openly, but it would cause murmurings and discontent on the part of the sepoys.

14193. You are a zemindar in Oudh?—Yes.

14194. I suppose you have seen a good deal of the cultivation of the poppy in Oudh? I have The cultivation of the poppy is purely voluntary, but Government assists those willing to cultivate with small advances, which are a great boon to small cultivators who may have got into difficulties through bad crops. Some of my cultivators have been benefited in this way.

14195. Do you think that if the consumption of opium were stopped in any way people who now use opium would take to other intoxicants?—Yes. Most men want some sort of stimulant sometimes. If they were prevented from getting opium, many would begin to smoke *ganja*, and to drink country liquor, which does men much harm

14196. You think country liquor worse than opium?—I think so.

14197. I suppose the Rajputs of Oudh do not drink country liquors?— No, they do not drink any.

14198. If a Rajput of Oudh were to drink, would he lose caste with his regiment? Of course if he were to take it openly he would lose caste, but if given as medical treatment he would not.

14199. Are the Rajputs of Oudh both Hindu and Mahomedan?—Most of them are Hindus.

14200. Is there any difference between the Hindus and Mahomedans in the matter of taking opium?—None whatever. *Subadar-Major Gurdatt Singh Bahadur.*

14201. Both take it to a small extent?—To a small extent.

14202. You are speaking of country people?—Yes.

14203. In towns I suppose the Mahomedans take it a good deal: do they not?—They do take it a good deal in the towns. 11 Jan. 1894

14204. (*Mr. Haridas Veharidas.*) When you fill up a vacancy you select your candidate and produce him before the Colonel for final sanction. Do you make yourself certain before you take the candidate to the Colonel that he takes opium or not?—I have never done this.

14205. You take him as he is?—Yes, as long as I see that he is well made and strong enough, not too old, and medically fit. He then goes before the commanding officer. I never put the question whether he takes opium or will take it.

14206. If you come to know by chance that he was in the habit of taking opium, would you select him in preference to one who did not take opium?—I generally go by the strength and by the make. I never mind anything about opium.

14207. If you knew that he took opium, would you not mind it?—I would not mind it at all.

14208. (*Mr. Wilson.*) What part of the country do the Jats come from? The neighbourhood of Delhi.

14209. Colonel Jamieson told us something about a Jat soldier who rather failed in his duty, and he said that opium was got for him: can you tell us any more about that?—I cannot. The regiment was scattered in several places. I was in a separate post altogether.

14210. You say that most men want some sort of stimulant?—Yes.

14211. Are there not a great many people in India of some races or religions who do not take any stimulants?—Very few.

14212. Some?—A few only.

14213. Which races?—A few in every race.

14214. Alcohol is forbidden by the religion of most of them?—Yes, it is.

14215. Then what do they take instead?—They take *ganja* and *bhang*.

14216. (*Mr. Pease.*) Can you give any explanation why the Rajputs of Oudh take less opium than the Rajputs in the Western districts?—I cannot.

14217. Do you take any stimulant yourself?—No; I simply smoke tobacco.

14218. (*Sir William Roberts.*) You mention that opium is given to infants: do you know if it is mixed sometimes with their mothers milk?—Yes.

14219. Have you heard or known of accidental poisoning in consequence of that practice?—I have neither known nor heard of it.

14220. Do they give opium in such cases in the liquid or solid form?—I think in the liquid form.

14221. (*Chairman.*) I understand from your evidence that while the troops recruited from the Rajputs of Oudh are precluded by their religion from the use of alcohol, there is no similar restrictions as regards opium?—None.

14222. I take it to be your evidence that if the use of opium were prohibited it would be a probable cause of discontent in the army?—Undoubtedly.

The witness withdrew.

SURGEON-MAJOR J. ANDERSON, M.B., called in and examined. *Surgn.-Maj. J. Anderson, M.B.*

14223. (*Chairman.*) I believe you are Civil Surgeon of Bareilly and Superintendent of the District Jail and of the Lunatic Asylum at Bareilly?—Yes.

14224. What has been the length of your service in India?—Over fifteen years.

14225. What has been your experience as to the habits of the population of these provinces with reference to the use of opium?—In the parts of these provinces over which my experience extends, the Mahomedans form the bulk of the opium-eaters. They use it mostly in the crude form, but sometimes smoke it as *chandu* or *madak*. Saiyids and Pathans are more addicted to it than other castes. Among Hindus the habit of eating crude opium is confined to Brahmans, Khattris, and other high castes, whose rules do not permit them to use liquor of any kind. Some of the lower castes, such as Kahars and Chamars, acquire the habit, especially in large cities. I have never known a Parsi opium eater. Bengalis and Marathas use it to a small extent. It is very common among the Sikhs; but as a rule they take it in moderation. I should say that about 4 per cent. of the poor and 10 per cent. of the well-to-do classes take the drug.

14226. What is the effect of opium-eating as regards the conduct of those who revert to the practice?—I have always found opium-eaters a particularly well-behaved and law-abiding class. When *taken in moderation*, it produces no appreciable injury either to the body or the mind I have treated thousands of natives who habitually take opium, and cannot recollect more than one or two who were ruined by the drug. In my experience, it does not in any way

*Surgn.-Maj. J. Anderson, M.B.*

11 Jan. 1894.

lower the moral tone, nor does it develop a propensity to gambling or sensuality. When *taken to excess*, it causes both moral and physical deterioration. It produces emaciation, gastric disorder, loss of appetite, gives premature senile expression, and no doubt shortens life. Morally over-indulgence makes the victim idle and timid, and engenders a habit of exaggeration. The habit of opium-smoking is often acquired in bad company. We all know what a fine race the Sikhs are, notwithstanding the fact that moderate opium-eating is so common among them. That opium-eating seldom causes insanity is abundantly proved by the statistics of our asylums. I have been in charge of the largest lunatic asylum in these provinces for the past four years, and during that time only three men have been admitted in which the cause was traced to opium-eating. One of these was due to opium and alcohol combined, so that strictly speaking only two have been attributable to opium.

14227. You distinguish, do you not, somewhat widely, between the effects of opium-eating and the effects of opium-smoking?—Yes.

14228. Opium-smoking being more pernicious?—Yes.

14229. With regard to opium-eating, the effects are distinctly proportionate to the quantities consumed?—Precisely.

14230. The moderate use may be innocuous and the excessive use, as you have shown, may be disastrous in its consequences?—Yes; I should like to add to the statement I have made that, so far from opium being a factor in the production of insanity, it is, in my opinion, a great preventive of insanity in this country.

14231. What have you to say as to the disposition of the people on the subject?—I have lately made a point of discussing the question of the disposition of the people in regard to the use of opium for non-medical purposes with almost every intelligent native with whom I have come in contact. They commonly regard it as a good thing which may be, and sometimes is, abused. The moderate opium-eater derives a great deal of pleasure from the drug without any appreciable harm to his constitution. In my opinion he would resent any legislative interference tending to deprive him of one of the greatest comforts in life, as much as I should resent an attempt to deprive me of my glass of beer or wine at dinner. As for bearing the cost of prohibitive measures, I have never met a man who would agree to such a thing.

14232. (*Sir William Roberts.*) Will you tell us what your experience is in regard to the use of opium as a popular remedy?—Opium is probably the commonest remedy used by natives in the treatment of their ordinary ailments. It is chiefly resorted to in cases of chronic rheumatism, diarrhœa, dysentery, fever, colic, diabetes, chest affections, and the early stages of cholera. In my capacity of Civil Surgeon I use it largely in the treatment of nearly all these diseases among both Europeans and natives, and I prescribe it daily in the jail and asylum, of which I have charge. It is used largely and with benefit by men who have fatiguing work to do, often on short diet; and for those who have not sufficient food to eat, I can imagine nothing more soothing and satisfying than a small opium pill. I should certainly take it and recommend others to do so under such circumstances. It should be remembered that in India there are millions of people beyond the reach of skilled medical aid, and to deprive them of opium, a remedy which all know and believe in, would cause inconceivable misery.

14233. What about the use of opium as a febrifuge?—Opium is largely used as a febrifuge in jungle tracts. I do not consider it comparable to quinine as a prophylactic against malaria. It, however, lessens liability to chills, and thus diminishes the risks of attacks of ague. Narcotine, one of the alkaloids of opium, is sometimes used in fever cases, but I have no experience as to its efficacy or otherwise.

14234. (*Chairman.*) Would you give us the particulars of your service?—The above evidence is based on an experience of fifteen years in this country, during which I have held civil medical charge of nine districts in these provinces, with eleven jails and two lunatic asylums. I also served through the Second Afghan Campaign. I have a large practice among the native community, and come in contact with all castes and classes daily.

14235. (*Sir William Roberts.*) Have you ever seen opium habit, even in excess, produce any organic disease?—There is no morbid condition that I know of that I could associate with the excessive use of opium.

14236. Any special organic change?—No.

14237. Nevertheless the opium habit carried to excess practically does shorten life?—It does in my opinion.

14238. In what way would you express it?—In the first place, it disorders the man's stomach; it shuts up the secretions of the liver to a certain extent; and starting with that I think it produces various deteriorating effects throughout his constitution generally.

14239. Have you yourself had medical charge of a case or cases of persons who had used opium in excess, and in that way brought themselves within a measurable distance of death?—I have.

14240. What did you notice in what you may call the final stages?—The symptoms I have described.

14241. Do you mean gastric symptoms, vomiting, or want of appetite?—Want of appetite and loss of digestive power.

14242. Did you record the cases as cases of death by starvation?—I have never seen a man die from the effects of opium. I have seen men brought to a very bad stage such as I have described, but I could never say, although it might be the original cause of his constitution breaking up, that it was the immediate cause of death.

14243. He would die of some intercurrent disorder?—Yes.

14244. What were those intercurrent disorders generally?—Indigestion would be one.

14245. Would diarrhœa be one?—I do not think I have seen diarrhœa in such a case, but it might occur.

14246. Are you aware that statistics in regard to the opium habit in connection with longevity do not show that the habit on the whole shortens life?—I am.

14247. You say the opium habit in excess no doubt shortens life: then to balance the account you also say that the opium habit in moderation sometimes saves life?—Most certainly.

14248. So that taking the entire account, there is a profit to those who use opium?—Undoubtedly.

14249. What is the number of persons in the lunatic asylum?—About 300 on the average.

14250. (*Mr. Pease.*) You have been referring to persons out of health, I suppose?—Out of health and in health too.

14251. Would you advise persons in health to commence the opium habit?—I am sure it often does a great deal of good.

14252. Will you answer my question?—Not an ordinary person: it would depend entirely on the person.

14253. Have you ever advised any one in health to commence the opium habit?—I do not think I have.

14254. (*Mr. Wilson.*) You say that the habit of eating crude opium is confined to Brahmins, Khattris, and other high castes: would you agree with the Subadar-Major, who was here before you, that those Hindus who do not take alcohol or opium commonly take *bhang* or *ganja*?—I do not know, he is probably a better authority on the subject than I am.

14255. You have referred to the statistics of asylums: can you explain in what way in those statistics the causes of insanity would be stated; what evidence is given as to why he has been brought into that condition?—There is a regular statement of his case filled up by the authorities of the district from which he comes.

14256. What is the authority?—It is signed by the Magistrate, and filled in either by him or his subordinates.

14257. The complete schedule?—Yes.

14258. Describing the whole thing?—Yes; the family history and everything.

14259. It is obvious that the Magistrate could not know himself, and often the subordinates of the Magistrate could not: would they get information from the relatives or from the police?—From the relatives, as a rule; sometimes from the relatives through the police.

14260. You said you thought the use of opium was a great preventive of insanity?—I say so.

14261. In what way?—I think there is a great deal of suffering and misery in this country which is allayed by opium, and which, if unallayed, would most likely lead to insanity or suicide.

14262. When you say that for persons who have not sufficient food, you can imagine nothing more soothing or satisfying than a small opium pill, I suppose you are alluding to a special case of emergency, or some special circumstances?—I am alluding, for instance, to a man who has not enough dinner to eat going to bed and taking a small opium pill.

14263. Do you mean a man who day by day has not enough dinner to eat?—Yes.

14264. A very poor man who cannot get sufficient, being very short of money and in great difficulty, you say that it is better for him to spend part of his money in opium and part in food than to spend the whole in food?—He can get a much larger proportion of opium for a very small amount than he could get food.

14265. And is that your view as to his habitual condition of existence?—I can fairly express my view by saying that if I had not enough dinner to eat myself, I would take a small opium pill on going to bed.

14266. Because you would hope to have a good dinner the next day?—Sufficient into the day is the evil thereof.

14267. I am speaking of the case of a man who is regularly day by day and year by year miserably poor and ill-fed: would he do well to spend a portion of his scanty pittance on opium?—I think it would be about the best investment he could make, if he had not enough food to eat, to buy a pice worth of opium and eat it.

14268. You said you were aware of the statistics as to longevity?—I know it does not vitiate a man's policy in a Life Assurance Company to take opium: his premium is not increased in any way.

14269. Can you refer me to the statistics which you had in your mind in reply to the question of Sir William Roberts?—That is my general impression.

14270. That there are such statistics?—I know that there are such statistics. Assurance Companies will insure a man although he takes opium as readily as if he did not take it if his life is otherwise a good one.

14271. Can you tell me where I can find those statistics?—I cannot.

14272. (*Mr. Mowbray.*) With regard to opium and food, do you mean that if a man takes a pice worth of opium on the top of a small dinner, it would do him more good than if he spent the additional pice in increasing his amount of rice?—I did not fix myself to a pice. He can get a small opium pill for a fractional part of a pice.

14273. And that would do him more good than the amount of rice he could purchase with that fractional sum of money?—I should make it up in that way myself.

14274. Do you think there is greater risk of people who take opium going to excess than there is of people who take alcohol going to excess?—I do not think the risk is great.

14275. (*Mr. Haridas Veharidas.*) You know perhaps that the Commission has been informed by many witnesses that opium does no harm if the person who takes it has good nourishing food?—Yes.

14276. In the cases you mention perhaps harm would be done, because the man has not good food to eat, and not eaten sufficient food to satisfy his appetite; would it not do him any harm otherwise?—The want of food will do him harm.

14277. But not the opium?—I do not think it would do him as much harm as going hungry to bed.

14278. Eventually it would be an injurious thing?—I do not think it is a good thing if taken in excess.

14279. In this point it would be injurious because he does not get nourishing food?—Yes; if he took too much.

14280. (*Mr. Fanshawe.*) You stated that opium is used largely with benefit by men who have fatiguing work to do?—Yes. *Surgn.-Maj. J. Anderson, M.B.*

14281. I understand you to refer to men who are not habitual users, and to be speaking of an occasional use for special cases of fatigue?—Yes. 11 Jan. 1894.

14282. Are those cases within your own experience?—I know that Kahars and people of that kind often take it.

14283. Perhaps you will kindly state what class you mean by Kahars?—Dhuli bearers and palki bearers.

14284. Have you any experience of the use of opium amongst the cultivating class?—Not much.

14285. (*Sir William Roberts.*) In answer to Mr. Pease you said that you never recommended any body in health to commence the opium habit, although you believed that on the whole in India it does more good than harm?—Yes.

14286. But I presume you never have been asked that question?—I never have.

14287. It is scarcely a question that would be submitted to a medical man?—I do not think so.

14288. Any more than a young man would be likely to ask a medical man whether he should begin to smoke tobacco?—Just so.

14289. That is the sense in which you answered the question?—Yes.

14290. You regard it rather as a social than as a medical question?—Yes.

14291. The opium habit by your own showing and by the evidence before us is a risky habit, that is to say, it involves the danger of a man entering on the habit and using the drug to excess?—Undoubtedly.

14292. In the same way that the alcohol habit does?—Yes.

14293. Therefore you would scarcely as a medical man feel justified in recommending a man who had never tried the opium habit to begin a habit which you knew was a risky habit, and might lead to disastrous excess?—I should not.

14294. Does that present your view?—That exactly presents my view.

14295. (*Mr. Wilson.*) We have had it over and over again in evidence that injurious effects do result from the habitual use of opium in the case of persons who are insufficiently fed; but that where there is abundance of nourishing food those results do not show themselves. That has not been your experience, I take it, that injurious results occur from opium where a man has insufficient food?—I did not mean to convey that. In the first place the man would be injured by insufficient food. I do not know that I understand your point. My position is that opium in moderation does not do harm.

14296. Does that apply equally to those who are well fed and those who are insufficiently fed?—A man insufficiently fed would be more in a position to be done harm to than a man who is well fed. I refer here to persons who take the drug in excess.

14297. But you do think that the man who is trying to exist on a very few annas a week would do wisely to spend a portion of that in opium?—I should do it myself.

The witness withdrew.

*Surgn.-Maj. D. F. Barry, M.D.*

SURGEON-MAJOR D. F. BARRY, M.D., called in and examined.

14298. (*Chairman.*) You are a Civil Surgeon of Sitapur and Superintendent of the Sitapur District Jail?—Yes.

14299. What has been the extent of your service in India?—I have had over 14 years' service in India.

14300. In what parts have you served?—For about 10 years I served with Native troops of all arms and of all the castes that go to form the Native Army of Bengal. I have served in the Punjab, North-Western Provinces, Oudh, Bengal and Assam.

14301. What has been your experience of the effects of the consumption of opium amongst Native troops?—During the 10 years I served with Native troops the question of the consumption of opium never once forced itself on my notice, although I have served with the castes which are universally believed to be confirmed consumers of the drug, such as Sikhs, Rajputs, etc. I have endeavoured, as far as possible, to recollect a single case in which I was obliged to treat a soldier for the excessive consumption of opium, or for the evils resulting therefrom, and so far unsuccessfully. I have some dim recollection of one or two individuals having been described as excessive opium-eaters, but I have never to my recollection been called on to treat them for symptoms arising from the abuse of opium. So much for my Military experience.

14302. Will you name the regiments with which you have served?—The 38th Native Infanty, 18th Native Infantry, 2nd Gurkhas, 3rd Gurkhas, 4th Gurkhas, 17th Native Infantry, 42nd Gurkhas, 15th Bengal Cavalry, 45th Sikhs, 20th Native Infantry, Mountain Batteries, the Viceroy's Bodyguard, and detachments of the following:—6th Bengal Cavalry, 39th Native Infantry, 3rd Native Infantry, 4th Native Infantry 43rd Gurkhas, and Sappers and Miners.

*Surgn.-Maj. D. F. Barry, M. D.*

11 Jan. 1894.

14303. More recently you have had experience in the Civil Department?—During the last four years I have been employed altogether in the Civil Department, and as Civil Surgeon have been brought into close contact with the lower classes, more particularly the destitute and the criminal. During that period I can recollect something like three cases in which opium was obliged to be exhibited in hospital in larger doses than usual to bring about a certain result owing to the previous opium habit being marked. A dozen cases would probably total my experience in the matter of those who consume opium in excess coming to hospital for treatment for symptoms arising from its abuse.

14304. What has been your experience as regards the use of opium as a domestic medicine in this country?—My own experience, and the inquiries I have made to confirm my observations, tend to prove that the use of opium as a common domestic medicine is practically universal, and that it is also used non-medicinally for its primarily stimulant properties, much more generally than is believed. With regard to the former, I may mention that I once made inquiries from the staff of my principal hospital, and each and every member of the staff without hesitation declared that opium was in common use in their families as a domestic medicine. There was an exception—a Brahman—who said that his wife was with her people so that he could not answer. Castes were pretty well represented, as Sikhs, Christians, Brahmans, Mahomedans, Kayasths, Ahirs, Kahars and sweepers had at least one representative. I may add that the hospital water-carrier, a Mahomeden, is a confirmed opium-eater, and is my smartest and best servant. I made the same inquiry from my jail staff, and with practically the same result.

14305. Do you consider that the moderate use of opium is extending?—I am of opinion that the moderate use of opium is widespread; that Sikhs, Rajputs, and next to them Mahomedans, are those amongst whom the habit most prevails, and that it is in more common use as a medicine amongst cultivators and as a stimulant amongst the inhabitants of towns. I think that its use is not confined to any one caste or to a number of castes only.

14306. What is the effect of opium so far as your experience enables you to judge on the moral and physical health of the people?—With regard to the effect on the moral and physical health of the people I am firmly of opinion that its moderate use can be safely disregarded. I certainly have not observed any moral or physical deterioration from the use of the drug in moderation. I have only to instance the case of the Sikhs the most stalwart race in India, and certainly one of the most, if not the most, manly and upright.

14307. What is your opinion as to the connection of opium with crime?—As far as regards its connection with crime I may state that under the directions of the Inspector-General of Prisons I caused to be examined the records of my jail (a first class one) for the last five years; and the number of declared opium-eaters was so small when compared with the total admissions, something like 5,500, as really not to be worthy of notice. From my jail experience I am also convinced that as a rule the habit can be suddenly stopped without any real danger to health, and that the moderate habit can be checked suddenly without much more inconvenience to the individual than stopping his pipe would be to a tobacco-smoker. In my jail I simply take no notice of opium-eaters, and I may add that I have never yet discovered a case of opium smuggling in the jail, although of course other contraband articles are frequently found.

14308. What would you say as to the disposition of the people to accept the prohibition of opium?—As regards the disposition of the people with reference to the use of opium for non-medicinal purposes I can only say that, owing to what may be termed the extravagant attitude assumed often by us towards the consumption of opium, it is a matter of difficulty to find out the real disposition of the people. I believe that really it is not only tolerant, but even friendly. I mean of course to opium used in moderation.

14309. What do you say as to the willingness of the people to bear the cost of prohibitive measures?—With regard to their willingness to bear the cost wholly or partially of prohibitive measures I am of opinion, and I doubt if there are many officials that will disagree with me, that the people of India have not the least desire to pay a piece of the cost of prohibitive measures, and that any attempt to impose such cost on them would be a dangerous and useless experiment. In fact decided interference with the consumption might be resented a good deal more actively than people at home seem to dream of.

14310. How would you compare the moderate use of opium with tobacco or alcohol?—I believe that the moderate use of opium is not harmful to the economy, and that it can be compared with the moderate use of tobacco or of alcohol. In my mind the question arises as to whether opium may not be the better behaved drug. It is quite possible that its stimulant properties are as valuable to the native of India as the moderate use of alcohol is to the European in India, and that a certain amount of stimulant is necessary to the dweller in the plains few medical officers will deny; and I am of opium that the moderate use of opium may just give that fillip necessary to the constitution broken down by the heat, monotony and hard work of Indian life, be it of native or of European.

14311. (*Sir William Roberts.*) What has been your experience with regard to the medical question?—With regard to the special medical reasons calling for remark in connection with the consumption of opium, no one practising in India can fail to be struck with the predominance of diseases in which active pain is a prevailing symptom, such diseases as vesical calculi, renal calculi, abdominal colic, painful diarrhœa, dysentery, muscular pains accompanying malarial fevers, cholera, painful diseases of the eye, and a host of others. Now, taking the statistics of my own district I find that last year about 50 per cent. of the inhabitants within a circle with a five miles radius from the sadar were treated in the dispensary, and that about 10 per cent. of the whole population of the district were treated in the different dispensaries. Taking for granted that 50 per cent. represented all the sick of the circle above alluded to (and this is far from being the case), it follows that 40 per cent. of the sick of the whole district received no European treatment at all, something like 44,000 cases of disease. It is very probable, if not certain, that the great majority of diseases from which these 44,000 cases suffered were diseases in which the exhibition of opium would, at all events, give relief to pain and suffering; it therefore seems a very serious step, and not one to be treated lightly, to propose to restrict the use of opium, to place out of reach of the enormous mass of sufferers in India the one drug on which they can rely; the one drug which is their solace; the one drug which enables them to bear the terrible burthen of Indian life, at all events with patience; the drug which the French have long ago named the *Dieu donné*.

14312. Have you any confidence in opium as a pure febrifuge?—I do not put much confidence in opium as a pure febrifuge. Of course in my experience as a medical officer in charge of troops I was supplied with a large quantity of quinine, as much as I wanted. As Civil Surgeons, we are more or less restricted by our funds with regard to the purchase of English drugs. We cannot always distribute drugs in the large quantity that we wish. My experience is not as large as that of the last witness as a Civil Surgeon. In the many complications of malarial fevers—and one or more complications most frequently occur—it is a most valuable drug. I have long been of opinion that in malarial districts and tracts the number of deaths which occur in the months of November, December or January returned to us under the generic title of "fevers" are really due to pneumonia occurring in constitutions broken down by the malarial poison. Civil Surgeons are also mortuary registrars of their districts. Now in this class of cases opium would be most valuable In the often excruciating pains accompanying malarial fever, in the bowel disorders of malarial poisoning, opium would not only very often be necessary, but might be essential. Where quinine is not known, and it is to be remembered that only a very small percentage of cases resort to European treatment, opium must be regarded as of value, of such value as to call for particular notice in the inquiry.

14313. I see that you distinguish the use of opium as a therapeutic agent as an anodyne and hypnotic, and its use as a restorative and comforter?—Yes.

14314. The distinction is very clear in your mind, I presume?—Yes.

14315. So far as the second action of opium is concerned, that is, as comforter and restorative, the use of it in the case of a healthy man is scarcely a medical concern any more than the use of tobacco?—Exactly. I place it in the same class.

14316. So that it would be useless to ask you, as a medical man, if a native of India should begin the opium habit, You have never been asked such a question, I suppose?—Never.

14317. Any more, probably, than you have been asked shall I begin to smoke"? or "shall I begin to drink"?—No.

14318. It is more a social than a medical question?—Exactly.

14319. If you happened to be asked, what would you probably say?—I should say, no; just as if a man asked me whether he should commence drinking—to a man who had been previously an abstainer—I should say, don't.

14320. With regard to the use of opium in the second sense as a restorative and comforter I think you distinguish between the natives of India and Europeans?—Certainly.

14321. How would you express yourself on that point?—I think that people are not fully aware of the terrible hardness of life in India amongst the natives. A great number do not get sufficient food. They labour under terrible conditions

14322. Your view is that the differences are differences of circumstances rather than of constitutional susceptibility?—Circumstances have modified the individual nature, changed the economy.

14323. They have induced constitutional changes?—Yes.

14324. So that, as a matter of fact, you recognise constitutional differences in the susceptibility to the restorative effects of opium in India and in England?—Certainly.

14325. (*Mr. Wilson.*) Do you agree with Dr. Anderson as to the use of opium as an economical diet for the poor?—I do, certainly.

14326. In regard to the question you have just been asked by Sir William Roberts: suppose I was coming to India to reside, or to make a protracted stay, and consulted you as to my general course of life and diet, asking for your hints, and running over a variety of habits of life and articles of food, and you told me what to eat, drink, and avoid, and then came to opium; what would you say?—I should say, don't do anything of the kind.

14327. Not even in a malarious district?—Not even in a malarious district. Perhaps I may modify my answer. You ask me the question as a European; I am distinguishing clearly between the European and the native constitution.

14328. For a European you would not recommend it?—No; I would not recommend him to take it. The conditions are changed.

14329. Suppose a native of India were to come to you for general advice as a doctor?—That is quite a different thing.

14330. I do not mean suffering from disease, but coming for advice as to good and bad habits of diet and so on: would you advise him to take opium?—It would depend upon his position in life.

14331. Will you explain?—If a man is incapable of filling his stomach, possibly for a couple of months in the year, not getting one full meal, I should say that a small proportion of opium, which is very cheap, would do him good. It would tide him over the bad time. In the case of a man in prosperous circumstances, I should say, don't.

14332. By a man who does not get a good meal for a couple of months, you mean an extremely poor man?—Yes, and there are many.

14333. A fairly well-to-do native of India who consulted you in that way you would not advise to begin the habit?—No, because he can change his life and his climate. The other cannot: he is bound by a chain.

14334. In reference to the matter of jails; we have had it in evidence two or three times that on account of the small bulk that opium occupies it is most easily smuggled into the jails; is that contrary to your experience?—Yes; my own experience has extended only 4 years; but I have had a number of prisoners searched before me, and I have asked my jailor the same question. He is a man who is opposed to the use of opium, or professes to be so, and he says he has never found it. He cannot recollect a case in which he has found muggling. I have found hemp, but never opium. I suppose it does take place.

*Surgn. Maj. D. Barry, M. D.*

11 Jan. 1894.

14335. You say that the people of India have not the least desire to pay a pice for the cost of prohibitive measures: for what tax or purpose do they desire to pay money?—I was asked a question and I have given a plain answer.

14336. Do you know anything for which people are willing to pay any more than they can help paying?—Of course, we are always anxious to pay no taxes. We are burdened heavily enough.

14337. (*Mr. Mowbray.*) We have been told that opium is a risky habit, and some say that there is a great distinction in that respect between opium and alcohol. I should like to know whether in your opinion there is more risk of a person who takes opium going to excess than a person who takes alcohol?—That is a large question.

14338. So far as statistics go, and so far as your experience goes, would you say that there are a larger number of people who consume opium in excess, and thereby ruin themselves than there are among people who take alcohol?—Certainly not: the number of people who take alcohol in excess is very much larger, I am firmly convinced, than those who take opium in excess.

14339. (*Mr. Fanshawe.*) I understand the general tenor of your evidence to be that the common use of opium is a moderate use?—Yes.

14340. (*Sir James Lyall.*) You said that last year about 50 per cent. of the inhabitants within a radius of 5 miles from the sadar were treated in the dispensary. I suppose you work out that 50 per cent. by applying the number of attendances to the total population of the circle?—That is what we look upon as the dispensary population, a 5-mile radius from the dispensary itself.

14341. Would not that a good deal exaggerate the percentage of attendance, because if a man, as must often be the case, attends a great many times in the year, he will come in each time?—No; those are fresh cases.

14342. Care is taken to count a man only once?—Certainly: I should be sorry to think it was otherwise. The dispensary practice is under my own eye.

14343. Would it not cause a great deal of trouble?—A Native attends at the door of the dispensary, and he is entered by the Assistant Surgeon or the Hospital Assistant. But the name may be Mehala, and there may be several hundred Mehalas, or several thousand, in that circle.

14344. Would it not be likely that the man may appear again in another two months, and be entered again?—That might be, but he would not be entered if his case were continued, if he appeared every day. If he discontinued his visits, and then came as a patient a month or two afterwards his name would rightly be entered again as a fresh case.

14345. That would to a certain extent explain the high percentage?—I do not think it is high.

14346. Fifty per cent. of the population is much larger than I should have expected to see attending a dispensary?—Take the case of regiments, of which I have had a good deal of experience. You may have 1,400 or 1,500 to 2,000 admissions in a regiment 800 strong. Of course the men return again and again, but that is still the fact.

14347. You mention the fact that the French have given to opium the name of *Dieu donné*?—Yes.

14348. Have you ever heard that the Indians have also attributed a Divine origin to the drug?—I have heard it only lately, since the enquiry.

The witness withdrew.

Mr. F. W. BROWNRIGG called in and examined.

*Mr. F. W. Brownrigg.*

14349. (*Sir James Lyall*). You are the Settlement Officer for the district of Sultanpur in Oudh?—Yes.

14350. Will you give us any facts as to the consumption of licit opium?—Roughly speaking the consumption of licit opium is highest in the Meerut Division, and in the following districts:—Agra, Muttra, Moradabad, Cawnpore, Allahabad, Hamirpur, Jhansi, Jalaun, Benares and Lucknow: that is to say, in those districts where its cultivation is prohibited, or where there is a large urban population, or where the Muhammadan population is proportionately large. It is noteworthy that Cawnpore, the most active centre of industry in the united provinces, the Manchester of Northern India, shows the highest average consumption of all. The use of opium is also common in malarial tracts, such as the Dún, or where canal irrigation is extensive, and intermittent fever unusually prevalent, such as Saharanpur and Bulandshahr etc. In the eastern districts, where fever is comparatively less and the climate drier and more healthy, the amount consumed is not so great. The Mahomedan population of the eastern tracts also is thinner than away west, and this too is a factor which affects the amount consumed.

14351. What can you tell us as to the effects of eating and drinking opium?—So far as my experience goes the eating and drinking of opium are not ordinarily attended with any detrimental effects, moral or physical. The Mahomedan is, speaking generally, in many ways an abler man than the Hindu. Nationally and individually this differentiation holds good.

*Mr. F. W. Brownrigg.*

11 Jan. 1894.

14352. What do you say as to opium-smoking?—Opium-smoking, which I understand is of comparatively modern growth in this part of India, is popularly esteemed vicious. Its effect on the Hindustani is probably somewhat different to its effect on the Chinamen. The latter has had much longer experience. To the Hindustani opium-smoking is usually harmful, but it is at present confined to a very small portion of the population, and has never been a serious evil in these provinces.

14353. We have been told that *chandu* and *madak*-smoking shops have recently been closed. What is your opinion of the policy of that step?—I was much averse to the closing of the *chandu* and *madak*-smoking shops, and officially deprecated such a step at the time; and I still think it was a mistake to drive this vice into private houses. I cannot see where the particular offensiveness of the opium-smoking shop in India came in. While acting as Commissioner of Excise in 1889, in company with a leading member of the Government Secretariat, I paid a surprise visit one night to the so-called "opium den" which Mr. Caine had shortly before denounced in no measured terms, and we could discover nothing objectionable in connection with it. It was a quiet, orderly, well-managed establishment.

14354. What is your experience of the effects of using opium in the rural districts?—Since I joined the service, twelve years ago, I have been stationed in every division in the North-Western Provinces and Oudh, and have been in charge of excise administration in different districts for several years. Since 1888 I have been employed chiefly in settlement work, which has taken me from village to village day after day amongst the people. Nowhere have I come across any such indications of moral or physical deterioration as would justify me in considering that the use of opium in these provinces is productive of evil results. Instances of excess are rarely met with, and under no circumstances can it be honestly asserted that there is any prominent or patent abuse of this drug.

14355. Would you compare the use of opium with the use of beer or alcoholic beverages in England?—Speaking for the part of India with which I am acquainted, the ordinary use of opium is viewed much in the same light as the drinking of beer is in England. Relatively speaking its effects are individually and collectively much less serious and apparent.

14356. It has been proposed, as you are aware, to put a very close restriction on the use of opium by the people of India: what do you say as to the policy of what may be described as prohibitive measures?—I cannot help regarding it as a most dangerous policy to think of tampering with long established custom in a country like India. If I remember aright the hardship caused by increasing the price of opium has been considered one of the predisposing factors in the ill-feeling which led up to the disturbances of 1857-58 in Oudh. Such action is known to have led to bloodshed elsewhere. Only quite recently symptoms of serious disaffection have shown themselves in the eastern districts of these provinces, and I considered it absolutely essential to the maintenance of peace and good government to avoid all semblance of innovation or interference with the liberty of the subject, which in the minds of an unthinking and ignorant proletariat might so easily lend itself to unintentional or malevolent misconstruction.

14357. In your district of Sultanpur can you tell us whether the cultivation of the poppy has of late increased or diminished?—There has been a decided tendency to dec rease in the area under cultivation which has gradually fallen from 8,597 acres in 1885-86 to 5,851 in 1892-93, the lowest figure yet touched in recent years. The outturn for some time past has been poor, and profits have accordingly fallen off. This along with other causes has served to discourage cultivation.

14358. May I take it from you that when the cultivator finds that the cultivation of the poppy is less advantageous than the cultivation of other crops, there is less disposition to cultivate, and that in point of fact the area rapidly diminishes?—Never rapidly.

14359. Gradually?—It has a tendency to diminish.

14360. May we infer that the people do not consider themselves to be under an obligation to cultivate unless they think it will be for their advantage to do so?—They are certainly under no obligation.

14361. They do not continue the cultivation from the belief that the Government has a power to compel them to do so?—Certainly not.

14362. Can you give us any figures showing to what extent cultivators are assisted by advances received from the Government in the payment of their rents?—The following data are compiled from the figures for the past five years:—

(1) Average amount of opium brought in by cultivators, 1,119 maunds.
(2) Average area under cultivation, 7,284 acres.
(3) Average payment made by advances, Rs. 43,760.
(4) Average payment made at weighments, Rs. 1,42,410.
(5) Average payment made when accounts are being finally settled, Rs. 32,132.
(6) Total average payment to cultivators, Rs. 2,18,302.

The average poppy-growing area with each cultivator, in the united provinces is stated to be 13 biswas, or $\frac{1}{8}\frac{3}{5}$ths of an acre. In this district the average holding of the poppy cultivator is even less. The average number of cultivators during the past five years is 20,033. This would indicate payments of a little more than Rs. 10 per head. The cultivated area of the district is in round figures, according to the returns of 1299 Fasli, 609,300 acres.

14363. Why do you not take the English year?—Because the Fasli year extends through two English years, from the 1st July to the 30th June. All our revenue figures are compiled from settlements the Fasli year. The area under poppy, therefore, is only about 1·2 per cent. of the total cultivation, and the payment actually made by Government for opium handed in at the weighments (which, it should be noted, is only a portion of the profits realised by the cultivator) represents in money value nearly one-sixth of the total revenue demand, cesses included, of the whole district. The relation which the poppy crop bears to the revenue demand may be still further illustrated from the figures of two Courts of Wards' estates situated in this district. I have had them collated for the past five years. The *Kurwar* estate on an average has 170 acres under poppy cultivation. Its revenue demand is roughly speaking Rs. 40,000 (exclusive of cesses). The poppy crop, therefore, valued at Rs. 50 per acre, is worth about one-fifth of the amount paid to Government by the estate. Similarly in the *Rampur* estate I would calculate the value of the crop as one-sixth of the revenue demand. To go down to a lower unit still. Only a few days ago in course of inspection I came across a village with a large colony of Muraos, the chief poppy cultivators in this district, in which about 50 acres were devoted to a poppy crop, worth, I should say—for the land was exceptionally good—almost as much as the whole revenue demand at present fixed on this property, There is no doubt that with the exception of tobacco the poppy crop is the most valuable grown. Were its cultivation prohibited the consequences to landlords and tenants would certainly be serious. The land now let for poppy-growing as a rule fetches higher rents than much of the similarly situated land in the district. This, however, is fortuitous. The bulk of the poppy cultivation here is in the hands of Muraos, and by virtue of their caste and industry they usually pay higher rent than other cultivators do. Whether they would still be able to do so if poppy-growing were stopped is another question. Personally I am inclined to think they would find it difficult. The ground now devoted to poppy would for the most part have to grow wheat, a crop in many respects not nearly so valuable. In the two estates above mentioned three-fifths of the poppy cultivation is in the hands of Muraos. Ahirs and Brahmans are the only other castes who cultivate to any appreciable extent. Cane would rarely take the place of poppy in this district. Indeed, in Pargana Jagdispur, now a large poppy-growing tract, the growth of cane is interdicted. Moreover, profits from cane cultivation in this district compare unfavourably with those derived from poppy-growing. The existence of the present system of poppy cultivation enormously facilitates the payment of rent, and *ergo* of revenue too. In some village, most of the tenants keep a little of such land as a rent-paying crop. If a cereal were to be grown instead, the landlord would of course reap the benefit of straw in manorial dues, of which he is now deprived; but this would not go far towards compensating him for the security he now possesses that his rent will be paid up punctually, and the inevitable tahsili dun duly met.

14364. (*Chairman.*) Why do Muraos pay higher rent than other cultivators?—They are more industrious. They are like the Koeris and Kachis; they are mostly garden cultivators.

14365. Is the higher rent a rent paid for a better description of land?—The land is generally the best in the whole village.

14366. (*Mr. Pease.*) You said there had been a considerable decrease in your district; was that voluntary, or because the ryot found it more profitable to grow other crops?—Perfectly voluntary as far as I am aware.

14367. It was not because the licenses were withheld?—Certainly not.

14368. (*Mr. Wilson.*) We do not all quite understand these arrangements. You are Settlement Officer; are you in any way connected with the Opium Department?—No; not in the least.

14369. You have given us a number of details about the Opium Department?—I got them from the Opium Department generally.

14370. They have not come to your special notice except for the purposes of this enquiry?—Not in their present form, but as a Settlement Officer any details affecting cultivation to such an extent as opium does would necessarily come under my immediate notice; but it certainly is not my department.

14371. Can you tell us whether, in the case of this large reduction to which you have referred, the zemindars or talukdars reduced the rents when the people ceased to cultivate opium?—Not that I am aware of.

14372. With regard to the last phrase you used, may I ask the meaning of "tahsili dun;" is dun the same as the English word?—Yes; the tahsili dun is the Chuprassi sent from the sub-divisional head-quarters of the district to collect the revenue.

14373. Then it really means the inevitable revenue demand?—Yes, the tax-gatherer.

14374. I do not quite understand how you get at Cawnpore as showing the highest average consumption; we have before us a table furnished by Mr. Stoker from which it would appear that Lucknow is considerably the highest and that Cawnpore is the third on the list?—I had other figures before me for the whole provinces.

14375. Can you give them?—I have not got them here.

14376. Have you known of any action in connection with an increase in the price of opium leading to bloodshed?—I said that on the strength of Mr. Driberg's evidence which I read as reported in the *Pioneer*.

14377. You are aware that that has since been refuted?—I am not aware of it.

14378. You have said that this considerable falling off during the last eight years is connected partly with profits and also with other causes: what other cause?—Another cause would be that the tenants thought they had not received as much money for their opium as they ought to have received, and in some instances, having been paid too much, when the accounts came to be settled they had been called on to refund the excess paid to them.

14379. Was there a feeling that they had not been paid enough; do you mean that the price professedly paid by the Government was inadequate, or that there had been some deductions which they thought improper?—I must explain the system on which they are paid. They are paid for a certain consistency of the opium which cannot be gauged until it goes to the factory, and if it has been gauged higher than it actually turns out to be afterwards, instead of getting an additional amount of payment when the accounts are settled they are called upon to refund what has already been paid if they have been paid too much. That is what I referred to; but of course cases like that would be rare.

14380. Am I right in believing that the consistence of the individual cultivator's opium is not so ascertained, but the consistence of the opium from a particular village or district?—That is a question which concerns the Opium Department only on which I have not such information as to enable me to give an answer.

14381. It is impossible to compare the cultivated area in a particular year which you specify with the average cultivation for the past five years?—I will give figures* showing the number of cultivators for each year and the area under cultivation for each year.

14382. You have said that the Ahirs and Brahmins are the only other class who cultivate to any extent: have I rightly understood that the Brahmins do not do the more laborious work, and that the women of their families do not do any work?—No.

14383. They employ hired labor?—Yes.

14384. (*Mr. Mowbray.*) With regard to the figures at Cawnpore, are they the figures of the town or district?—The whole district.

14385. *Mr. Haridas Veharidas.*) Have you had to deal with districts where the poppy was not grown?—Yes.

14386. Have you compared the condition of the cultivators of those districts with the conditions of those where poppy is grown?—That is a difficult thing to do. The district I have in my mind where poppy is not grown would be Saharanpur for example, and, I think, Bulandshahr also; there canal irrigation is extensive, whereas in other districts like Sultanpur, Azimgarh and such districts where poppy is grown there is no canal irrigation; so that it is difficult to make any contrast.

14387. Have they another advantage?—They have another compensating advantage.

14388. In the same tract of the country where poppy is grown, some cultivators do not grow it at all, and have no other compensating advantage. Have you been able to make a comparison in their case?—Not of the kind you suggest.

14389. (*Mr. Fanshawe.*) You state that wheat would have to be substituted for poppy in the Sultanpur district; that would be a crop of a much less valuable character, would it not?—Yes, less valuable pecuniarily.

14390. We have been told that cereals as a rule would not be substituted for poppy because the class of land on which poppy is grown is very valuable, and therefore it would not pay as a rule to put cereals upon it. Is there any special reason for saying that wheat would be sown in the Sultanpur district?—Because I think it is the next most valuable crop which people would ordinarily cultivate after giving up poppy.

14391. Circumstances of course differ in different districts, but in this district you would put wheat before potatoes or sugarcane or tobacco as a substitute for poppy?—As a substitute owing to the circumstances of the case. The growth of sugarcane, tobacco, potatoes and crops of that kind is regulated by the wants of the people. You cannot overgrow those things; they would be of no value if you grew more than is absolutely wanted.

14392. The question would depend largely on the local market?—Yes.

14393. Therefore in this district, wheat would be the next valuable crop, in the local circumstances, to take the place of poppy?—In my opinion.

14394. Would that wheat be for export?—Not in the Sultanpur district. We are not on the line of railway. We are so far untouched by railway communication.

14395. Is it the case that in fixing the amount of Government revenue you look directly to the rents paid as distinguished from the class of soil?—The orders of the Government now are that the assessment should be made solely on the declared rents.

14396. The rents no doubt are fixed with reference to the soil to some extent?—Certainly.

14397. The fact that poppy is grown is indirectly taken into account in fixing the Government revenue?—It is taken indirectly into account along with other considerations; it is a factor which assists one in coming to a conclusion as to what the assessment would be.

14398. If the cultivation of poppy were prohibited the consequences to landlords and tenants would be serious, and I should like to know whether you think, that, as an equitable measure, compensation should be paid to them?—Compensation ought to be paid, because there would be a certain amount of reduction in the income both of tenants and landlords.

14399. Am I right in understanding that the prohibition of poppy would affect injuriously an industrious and poor class of tenants: is that your view?—Certainly it would.

14400. Is it the case that you regard these advances for poppy cultivation as being something of the nature of an agricultural loan?—It serves that purpose undoubtedly. It comes just at the time when money is most wanted, and no doubt immensely facilitates the payment of the rent due.

14401. You say that in "pargana Jagdispur, now a large poppy-growing tract, the growth of cane is interdicted:" is that for sanitary reasons?—No; it is because the pargana is populated for the most part by Bhále Sultans: a caste of people amongst whom the cultivation of cane is

* NOTE.—The following figures were subsequently furnished by the witness:—

| | In the Sultanpur District for | | | | |
|---|---|---|---|---|---|
| | 1888-89. | 1889-90. | 1890-91. | 1891-92. | 1892-93. |
| Number of poppy cultivators | 20,055 | 22,608 | 21,689 | 19,772 | 16,044 |
| Cultivated area of the district in acres | 612,634 | 616,035 | 608,228 | 609,291 | 611,498 |

Average number of poppy cultivators during the past five years . . . . . 20,033

Average area of the district under cultivation (in acres) during the past five years . . . . . 611,537

*Mr. F. W. Brownrigg.*

11 Jan. 1894.

strictly prohibited. It is a mere caste prejudice. They will not live in tiled houses, and they will not make masonry-wells.

14402. You say that the Mahomedan is, generally speaking, an abler man than a Hindu: do you mean a Mahomedan Rajput is abler than a Hindu Rajput?—I was thinking solely of pure Mahomedans,—Mahomedans of true extraction.

14403. But even such Mahomedans are not better cultivators, are they?—I was not thinking of cultivation at all. I was merely giving an opinion of the two, as Mahomedans are such large consumers of opium.

14404 (*Mr. Wilson.*) I do not quite understand the question of settlement. Is the settlement finished, or is it revised from time to time?—A temporary settlement in these provinces and Oudh lasts usually for 30 years, and it is revised at the end of 30 years if necessary.

14405. Is the 30 years constantly running out in different places?—Constantly: it is running out from district to district, from year to year.

14406. And as it runs out in the various districts it is your duty to readjust it?—To revise it if ordered.

14407. Where you find that poppy has gone out of cultivation, do you make a reduction?—So far as I have yet done settlement work I have made no reduction in a case of that kind.

14408. You have given us figures showing a falling off during the last eight years, amounting to about one-third?—Yes.

14409. You have said that the money comes in at a convenient time of the year for the payment of the land revenue: is that another way of saying that the land revenue has been fixed at such a time as would be convenient for poppy payments?—For the payment of rent, not for the payment of land revenue. That is an entirely different thing.

14410. Is it another way of saying that the time for the payment of rent is fixed at the time when money will be coming in?—It is right to say that they happen to come about the same time. I would not on any account be prepared to say that one was fixed merely to accommodate the other.

14411. Is it a pure coincidence?—So far as I am aware, it is merely an accidental coincidence.

14412. It seems natural that the landlord should try to get his rent at a time when he knows the tenant will be in possession of ready money?—Most natural.

The Honourable SRI RAM RAI Bahadur, M.A., B. L., called in and examined.

*The Hon. Sir Ram Rai Bahadur, M.A., B.L.*

14413. (*Chairman.*) I believe you are a member of the Lieutenant-Governor's Council, Honorary Magistrate, Government Pleader of Oudh, and Public Prosecuter in the Court of the Judicial Commissioner of Oudh?—Yes, and I may also add that I am a member of the Talukdars' Association, called the British Indian Association of Oudh, of which the Maharaja of Ajudhia who gave evidence yesterday is President.

14414. Can you give us your impression of the effects of taking opium upon those who use it?—A moderate use of opium does in no way affect the moral and physical condition of the consumers. On the contrary it acts as a check to several diseases originating from bowel complaints and rheumatism. But when it is used in excessive quantities—and what is there under the sun the excess of which does not lead to pernicious results—it does affect the *physical* and *intellectual* condition of the consumers; but in no way, so far as my experience goes, does it lead to moral degradation. From my experience as the Public Prosecutor in the High Court of the Province of Oudh extending over ten years I can assert that not a single case came under my notice in which the consumption of opium has directly or indirectly led to the commission of crime.

14415. What is the rule with Mahomedans as to the consumption of opium?—Among the Mahomedans the consumption of opium is not religiously prohibited. Any prohibitive measure would be inflicting a great hardship on them and would open the door to a very large consumption of alcohol—which is by no means desirable.

14416. What do you say as to opium-smoking?—Opium-smoking is a thing which, in my opinion, should be prohibited. Not only should licensed opium-smoking shops be closed, but prohibitive measures should be introduced to stop opium-smoking in private places as well.

14417. Turning to the ancient literature of the subject, how is opium regarded by the old writers?—It is regarded as a thing which is considered as a panacea for all evils; there is a verse from a celebrated writer, Amir Khusro of Delhi, which says that "opium is the mother of recovery; though it is an ailment it is a panacea for all evils".

14418. As regards the disposition of the people to bear additional taxation, we have heard from many witnesses, and I suppose you would confirm it, that they would not like to bear such additional taxation in order to provide for the loss of revenue from the cessation of the sale of opium?—No.

14419. With regard to the arrangements under what is called the Bengal monopoly system, would you confirm what has been told us by others that the advances are a help to the cultivators to pay their rents?—They are. These advances are made at the very best time, *i.e.* in September and October and in April and May, periods when the tenants have to pay their rents, so that there is not the trouble of borrowing money from the village money-lenders, which would cost them 50 or even 100 per cent. interest.

14420. You have a large body of tenants; what is their opinion as to the policy of prohibition of the cultivation of poppy?—I have examined these tenants as a landlord—altogether about 200—and I had the opportunity of putting the question to about 100, and all of them expressed the opinion that it should not be prohibited; that it was advantageous to them.

14421. (*Mr. Pease.*) Have any of your tenants voluntarily given up the produce of the poppy?—When the produce was not good they gave it up only on that ground—and not that other crops would prove more profitable. Two years ago there was a hailstorm and the result was that the fields on which poppy was grown were destroyed and the next year many of them gave it up.

14422. (*Mr. Wilson.*) Is the city of Lucknow notorious for its opium-eating and smoking population?—Yes, especially the Mahomedans.

14423. How do you account for that?—This has been going on from the time of the Mahomedan Kings, since the place was under native rule, and the cultivation of opium was as free as it could be. Sometimes it happens, especially among the richer portion of the Mahomedans, that they commence taking opium for other purposes than as a medicine.

14424. What other purposes?—For prolonging sexual pleasure.

14425. You say that it is not religiously prohibited?—No, it is not, because it is not considered as a stimulant, as nasha.

14426. You have referred to English sentimentalists, I suppose you know that the persons whom you so call are really anxious that India should not have to bear more taxation?—The question is whether that is practicable.

14427. (*Mr. Moubray.*) Have any of your ryots who have given up poppy cultivation in a bad season taken to it again?—Yes, next year.

14428. You say that in your opinion prohibitive measures should be introduced to stop opium-smoking in private places, would you extend that to private houses?—I would, because, in my opinion, opium-smoking is very injurious to health and to the moral condition. That is not only my opinion but it is the opinion of all friends whom I have consulted.

14429. Do you think it would be possible to pass a law that nobody should be allowed to smoke opium in his own house?—It would be possible to pass the law, but the question is how the law would be put into force. I have not thought out what prohibitive measures should be adopted, or in what way they should be enforced.

14430. You recognize that it would be a very delicate matter?—Of course.

14431. Without having exactly considered the difficulties, you are of opinion that if it could be done it should be done?—Yes.

14432. Can you compare the condition of those cultivators who have grown poppy and those who grow poppy?—Those who grow poppy are very punctual in the payment of their rents—at least we have greater facility in realizing our

rent from them than from those who do not cultivate poppy.

14433. Have you recourse to the law to recover your rents from the other cultivators?—Sometimes I have.

14434. But not with poppy cultivators?—No; they promise that they will pay their rent as soon as they receive their money from the Government. I generally send my agent with them; he goes to the factory, and he realizes from them as soon as the money is paid to them.

14435. From that you conclude that the poppy cultivators are in a better condition than those who do not grow poppy?—Because they have not to pay any interest for their money.

14436. Is there any difference between the conditions of the two?—Yes, generally the tenants who grow poppy appear to be more comfortable in their circumstances than those who do not.

14437. (*Mr. Fanshawe.*) I understand that the use of opium, as far as your experience goes is generally a moderate use?—Yes. I may add that the total population of some of my villages in which I have been is about 3,000 of the cultivating class, and I found that only about five or six persons were in the habit of taking opium.

14438. You also say that the habitual use of opium frequently begins with disease; is not that the case?—That is what they say. I have not personal experience, but that is what I have been told by the cultivators and those with whom I have conversed on the subject.

14439. From that we may take it that the medical and the non-medical use of opium are very closely allied?—So it appears.

14440. As regards Mahomedans, it is understood that, as a practical rule of life, they are not forbidden to use opium?—Yes.

14441. (*The Maharaja of Darbhanga.*) In case the cultivation of opium is prohibited altogether, do you think that the landlords ought, according to strict equity, to get some sort of compensation?—I think they should, because the settlement is made on the understanding that there shall be no restriction whatever with regard to the crops to be grown on these fields, and it will in some way affect the rent rolls of those villages in which poppy is grown.

14442. Are the rents settled by the Settlement Officer according to the crops grown, or what?—In a certain measure.

14443. The Bengal and the Behar system of settling the lands according to the quality of the land is not in vogue in this province?—Here three things are considered, first the vicinity of the land to the village site, another is the nature of the crops grown on it, and the next in the facility with which it can be watered. These are the three conditions taken into consideration in making the settlement. *The Hon. Sri Ram Rai Bahadur, M.A., B. L.* 11 Jan. 1894.

14444. Do you think that the prohibition of the cultivation of the poppy will be a hardship?—Yes.

14445. On the landlords as well as the tenants?—Yes.

14446. What is the price per seer now paid to the ryot?—In my district it averages from Rs. 3½ to 6.

14447. When were these prices last fixed?—I put the question only for the last three years, and for that period this has been the average price. I cannot give the exact date when it was fixed.

14448. If it is proved that for the last 7 or 10 years prices have not been changed, do you think that the time has now come to increase the price, considering that there has been a rise in wages and in the price of food throughout all India?—I think the price should be increased.

14449. (*Mr. Pease.*) Do you think the ryots prefer growing poppy at the present prices to any other crop?—Yes, because in the case of poppy they can be sure of a quick return as the Government is the purchaser. In other cases they cannot be sure of a sale in the market, and the prices may fall. They cannot expect a sure return in case of other crops as they can in the case of the poppy.

14450. Taking all considerations into account they prefer poppy to other crops at present prices?—Yes.

14451. When your agent takes the ryots to the factory for them to receive their allowances, is the money paid by the Government Agent direct to the ryot, or is it handed to your agent?—Of course it is paid directly to the ryots. The agent cannot get it from Government agent. It is a private understanding between the agent and the ryots that they will pay the money to him as soon as they get it from the Government.

14452. You say the agent takes them to the factory and receives the money from them there?—When they go to the factory at stated periods to realize the money from the Government, the agent accompanies them, and he realizes the money from them there.

The witness withdrew.

Babu GOKUL CHAND called in and examined. *Babu Gokul Chand.*

14453. (*Sir James Lyall.*) I believe you are a Pleader and Chairman of the Municipal Board, Fyzabad, and Honorary Magistrate?—Yes.

14454. Will you state what professions you have followed leading to the positions you now occupy?—After serving the Government for about 12 years in the capacities of Settlement Head Clerk, Translator, Deputy Munsarim and Tahsildar, I commenced practising as a Pleader in Oudh from the year 1875. At present in addition to my ordinary avocation as a Pleader I also perform the duties of an Honorary Magistrate and Chairman of the Fyzabad Municipality. I also possess some landed property in the Fyzabad District. All that I have to state on the opium question is based on my personal experience.

14455. Have you had any personal experience of opium-eating?—I do not eat, drink, or smoke opium, nor does any member of my family do it.

14456. What is your experience as to the opium habit among other people?—The consumption of opium is not common among the people residing in the mofussil of Fyzabad. In the towns of Fyzabad and Ajudhia the drug is consumed more by the Mahomedans than by the Hindus. Opium-consumers who cannot afford to get good diet generally become very lean and pale: and lose their energy and spirit and gradually become very idle. In my opinion the moderate use of opium is not harmful, and I know a good many persons enjoying good health, good appetite and perfect energy by the moderate use of the drug. I am also of opinion that its use does not produce harmful effects either physically or morally. Opium-eaters are generally sober and quiet, and, as such, are less capable of committing crime than those who use liquor.

14457. You say that people enjoy good health, good appetite, and energy by the moderate use of opium: do you mean in spite of the moderate use of the drug?—I have seen persons who take a very small quantity every day, and I see them enjoying good health and a good appetite.

14458. Do you mean that it does not interfere, or that it actually gives them good health: which is your opinion?—I think it does give them good health.

14459. It improves their health?—Yes.

14460. You say that opium-consumers who cannot afford to get good diet generally become very lean and pale: do you mean that of excessive opium-consumers or of any particular class of people, such as underfed people?—Of course excessive consumers.

14461. What, in your opinion, would the people in India think of prohibitive measures?—I am strongly of opinion that the people of India will never be willing to bear any farthing of the costs of prohibitive measure. In fact, they will not like such measures being taken at all. Such measures in my opinion will be taken in the light of a great calamity, especially by the poor opium-eaters.

14462. What is your opinion about the prohibition of opium cultivation?—India being an agricultural country, the cultivators, whose chief source of income is from the poppy cultivation, will suffer if its cultivation is prohibited or restricted. Its cultivation costs less labour and money, and the outturn from the sale of opium, juiceless poppies, seeds and leaves and flowers is much more than any other similar crop. It is in my experience that poppy cultivators pay their rents more regularly than a good many other tenants, and consequently the landholders will also as a class not like the total or partial prohibition of this crop.

14463. What is your opinion of the habit of opium-smoking?—I am against the licensed shops of *chandu* and *madak*. If these shops be not completely closed on account of some financial difficulty, their number should on no account be increased. I would not allow any new shop for the sale of *chandu* or *madak* in any town, village or locality where no

*Babu Gokul Chand.*

11 Jan. 1894.

such shop has ever existed. Any prohibitive measure in this respect will, I am sure, be hailed by every well-wisher of India.

14464. At present in this part of the country all the shops for the sale of *chandu* and *madak* have been closed I think?—Yes, I have heard that.

14465. It is said that since the closing of the shops for the sale of *madak* and *chandu* and the saloons in which the people used to smoke, a great number of small private saloons have been opened in which people eat and smoke together?—That is the case.

14466. Do you think on the whole that if that cannot be stopped, it is better than keeping open the public shops?—I think it is better.

14467. At any rate I suppose Government is not responsible for them?—Government of course is not responsible any more than it is responsible for those who indulge in liquors in their private houses.

14468. (*Maharaja of Darbhanga.*) You say you have been in the Settlement Department for some time; you will therefore naturally be able to help us a great deal with regard to the question of rents. One witness told us that the rents are fixed to a certain extent according to the crops on the land on which poppy is grown, that they are assessed at a slightly higher rate than the lands on which crops that yield less are grown: is that the case?—Yes.

14469. Supposing a ryot refuses to pay this enhanced rent, what procedure is taken by the Government?—The landlord of course will give the land to somebody else. The poppy crop is generally grown on first class land.

14470. A witness told us that rent is to a certain extent fixed according to the crops on the land?—In my opinion it is fixed according to the condition of the land, whether it is goind, or majar or pailo.

14471. It is not fixed according to the crops?—First class poppy crops are generally grown on first class land. It comes to the same thing whether it is taken according to the crops or according to the conditions of the land; both are considered,—the crop and the quality of the land.

14472. Do you think it a fair system for the land to be assessed higher because poppy is cultivated in it?—No.

14473. As regards the rates at which the ryots are paid, may I ask what were the rates ten years ago?—I do not know; I have ascertained that they are now from Rs. 4 to Rs. 6.

14474. You do not know when they were last fixed?—No.

14475. What is the staple food-crop of these parts?—Wheat and rice.

14476. Has there been any rise in the price of those staple crops in the last ten years?—Yes.

14477. Can you give us an approximate idea of the rise?—About 15 per cent.

14478. Has there been a similar rise in wages?—Yes.

14479. Do you not think that there ought to be a similar rise in the price of opium paid by the Government?—Yes.

14480. You are clear on that point?—Yes.

14481. (*Mr. Pease.*) You say that cultivation requires less labour than any other similar crop?—Yes.

14482. What crops are you comparing it with?—Gram and wheat.

14483. Do you mean to say that it takes less labour than wheat?—That is what I have ascertained from my tenants.

14484. (*Mr. Wilson.*) I think you said that you considered the moderate use of opium to be positively beneficial?—I cannot say that exactly; but I have seen persons using small quantities of opium, and they enjoy good health and appetite; they do not lose their energy, and they are not idle like those who indulge in the excessive use.

14485. Did you not state that you thought it was actually beneficial?—It is said that those who take a little quantity after forty years of age are helped in their health—it is said by those who are more experienced than I am.

14486. (*Mr. Moubray.*) Have you seen people reduced to poverty by taking opium?—No, I don't think the opium traffic has anything to do with the poverty of India. There may be very few of the whole lot of opium-consumers who spend almost all their earnings in purchase of opium. There are scores of Mahomedan families in Lucknow and Fyzabad, every member of which, including infants, use opium, and yet I have not seen any such family demoralized or become poor simply because of its eating opium.

14487. (*Mr. Fanshawe.*) You have spoken of the moderate use and also of the excessive use of opium: in your experience is the excessive use exceptional or not?—It is.

14488. (*Sir James Lyall.*) You were appealed to by the Maharaja as a Settlement expert witness. There has certainly been some difference in the evidence given to us as to whether the crop was taken into account in assessing the land value, or whether it was only the class of land: I wish to know whether this is not the case, that revenue is mainly assessed on the class of land, but, inasmuch as we are not quite certain whether the classification of land is correct, the Settlement Officer, in considering the classification and assessment, also looks to the return of the crops, and if he sees that a village has a great deal of poppy in it, though the area returned as first class land may be rather small, he would probably conclude that the area is really larger, and would assess something higher on that village?—Yes.

The witness withdrew.

*Chaudhri Muhammad Azim.*

CHAUDHRI MUHAMMAD AZIM called in and examined (through an interpreter).

14489. (*Sir James Lyall.*) I believe you are a Talukdar of the Hardoi District and Honorary Magistrate?—Yes.

14490. How far does the use of opium extend in your country?—It is not confined to any particular race or district. It is used by men of different races in all districts It is consumed more extensively in cities and towns than in villages. The use of opium affects the moral condition of the people, but only when used in large quantities; but it is not so injurious if good diet is taken.

14491. What do people in India think of the habit of using opium?—The use of opium in large quantities is deprecated by the people of India, but its use in small quantities is looked upon as beneficial.

14492. What is the disposition of the people of India in respect to bearing any part of the cost in case of a loss of revenue?—The people of India will not, in my opinion, be willing to bear, in whole or in part, the cost of prohibitive measures.

14493. What is your opinion about poppy cultivation and the degree to which it is a source of profit?—Poppy is largely cultivated. The present system of its cultivation is a source of great profit to the cultivators, and the zamindars can easily recover their rents from the cultivators.

14495. What is the size of your estate?—I pay Rs. 80,000 revenue.

14496. How many villages have you?—77.

14496. To what race do you belong?—I am a Syad.

14497. Is poppy cultivated on your estate?—Yes.

14598. Do the cultivators like it?—It is beneficial to the cultivators.

14499. We have heard of pressure being used by Government officials to prevent the cultivators giving up the cultivation?—There is no pressure.

14500. It is not wanted perhaps?—No.

14501. They do it of their own free will?—Of their own free will.

14502. Will you tell us how much poppy is grown on your estates?—I cannot give the exact amount, but it is cultivated in most of my villages.

14503. Is there as much grown now as there was ten years ago?—It fluctuates from year to year.

14504. Is there as much grown now as there was ten years ago?—It is not less—if anything greater. It has somewhat increased.

14505. With which province of India are you acquainted?—Oudh.

14506. Any others?—I have heard of other provinces, but I only know Oudh.

14507. Then when you speak of the people of India you mean Oudh?—Oudh and other British Provinces.

The witness withdrew.

Adjourned till to-morrow at 10-30.

# At the Darus Shafa, Lucknow.

## FORTY-FOURTH DAY.

### Friday, the 12th January 1894.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
THE HON'BLE SIR LACHHMESWAR SINGH BAHADUR, MAHARAJA OF DARBHANGA, K.C.I.E.
SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.

MR. A. U. FANSHAWE.
„ ARTHUR PEASE.
„ HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

Mr. GANGA PRASAD VARMA called in and examined.

*Mr. Ganga Prasad Varma.*

12 Jan. 1894.

14508. (*Mr. Pease.*) Will you tell us what your position is in Lucknow?—I am a journalist, proprietor of two weekly newspapers, and Editor; also a member of the Municipal Board.

14509. What opportunities have you of knowing the views of the people of Lucknow?—As a journalist and a member of the Municipal Board I have to mix with all sorts of people.

14510. What is your view as to the proportion of the Mahomedan population who consume opium?—In my opinion 50 per cent. of the Mahomedan population of the city consume opium.

14511. And of these what proportion are smokers?—25 per cent.

14512. Have you observed what have been the effect of the habit upon them?—In my opinion it has physically deteriorated them, and it has resulted in moral depravity.

14513. Have any of the wealthier members of the community suffered much through the habit?—They have lost much of their property, and have become lazy.

14514. Do you know several cases of that character?—Yes, I have given five cases in my statement, and I can give more.

14515. What is your view as to the effects of the opium habit upon morality?—Opium-eaters are known to be the worst sort of men; they are regarded as a lot of immoral men.

14516. Is the fact that a man is an opium-smoker in moderation a reproach?—Yes, when he is called "*aphimi*" he is regarded as a low person.

14517. Is it applied to persons who take opium in moderation, in small quantities?—I know personally very few cases of moderate consumers.

14518. You mean that persons who take in small quantities gradually increase the dose?—Yes, after five or six years they generally become confirmed smokers and eaters of opium.

14519. Do you find anything in books showing how the habit is regarded?—Books in the vernacular like *Chundo Namah*, *Aphim Namah*, *Madak Namah* and others, which sell every year by thousands, show the public feeling about these men, depicting the opium-eater as immoral, physical cowards and morally depraved.

14520. Are these modern books?—They are old books, but they are printed in large numbers every year.

14521. What was the view of Dr. Cleghorn about the effect of opium on infant mortality?—In the Municipal Report of 1891 he said, "Another cause of mortality among children is the almost universal practice of giving infants opium. The habit is a most pernicious and dangerous one, and it is utterly useless. It is given through mistaken kindness and to save trouble."

14522. Will you give us your view as to the effect of closing *chandu* shops?—As to *chandu*-smoking I wish to point out that the closing of shops has done us no good. The Government has closed the dens, but *chandu* is still sold. I am told women of ill-fame have opened shops in their private houses from which they supply *chandu* to their friends, and their houses have become a resort of persons of bad character. It is difficult for high officers to get clue of these houses, as it is a well-known fact that like grog-sellers, the opium-smokers know how to purchase the good-will of the police. Unless the Government puts a stop to the sale of *chandu* no good result can come out of the closing of dens.

14523. What is your view as to the course that the Government ought to pursue?—In my opinion it would be a blessing to my city if the Government stops the sale of opium and strictly orders that none but those who require opium for medical purposes shall have it.

14524. What do you say as to the effect of closing the trade upon the population?—The assertion that the abolition of the opium traffic will result in a general discontent and disaffection amongst the opium-eating population is absurd.

14525. (*Mr. Wilson.*) In the opinion you have expressed, particularly in regard to the disgrace connected with opium-eating, and also with regard to the entire abolition of the traffic except for medicinal purposes, are you expressing the general opinion of your friends and neighbours or only a small section of the people of Lucknow who share your views?—I think the majority of the opium-smokers themselves will agree with me. I had occasion to visit more than hundreds of opium-eaters only the day before yesterday, and not less than 50 of them agreed with me in expression of opinion.

14526. What is your religion?—I am a Hindoo.

14527. Are you connected with the Missionaries in any way?—In no way at all.

14528. Do you know any of the Missionaries?—I know in my trade concerns the Rev. Mr. Craven, who is now in America.

14529. Do you know Mr. Evans?—Yes; personally as a temperance man.

14530. Do you agree with his temperance views?—Yes. And I promote those views as far as lies in my power.

14531 You do not agree with his religious opinion?—No, and I also differ from some of his political opinions.

14532. So that you are not under his influence?—In no way.

14533. (*Mr. Mowbray.*) You have told us that in your opinion 50 per cent. of the Mahomedan population of the city consume opium?—Yes.

14534. I see in your printed paper that you say in regard to the pecuniary status of opium-eaters that the highest of them are insolvent?—Yes.

14535. You definitely state that 50 per cent. of the Mahomedan population of Lucknow are insolvent?—I believe so; 45 per cent. of them must be insolvent. At least if not declared so by the Court, in our private society we know that they are.

*Mr. Ganga Prasad Varma.*

12 Jan. 1894.

14536. I think you told us that you do not know of such a case as a moderate use of opium : you say it is impossible to use opium moderately ?—Yes.

14537. It always proceeds to excess ?—Yes.

14538. Do you consider that in all cases it leads to excess ?—Almost in all cases.

14539. You are in favour of prohibiting the sale of opium except for medicinal purposes ?—Yes.

14540. You say in your printed statement that many guardians under the advice of foolish quacks give opium to their children : what do you mean by foolish quacks ?—Those who are not licensed doctors. Hakims who have not read much of medicine books.

14541. What do you mean by licensed doctors ?—Doctors who have passed a medical examination.

14542. Is there any register of what I may call medical practitioners amongst the Hakims and Kabirajes ?—I do not think so.

14543. Then it would be open to anybody who did not agree with any particular Hakim or Kabiraj to call him a foolish quack ?—It is only a matter of opinion.

14544. In your judgment would it be safe to entrust the powers of recommending the use of opium for medicinal purposes to a class of persons of whom anybody might say that any number of them were foolish quacks ?—I do not think it would be right to entrust to such men. The Government will have to prepare a register of good men. It will have to get local opinion or the opinion of the city to ascertain who are physicians of good reputation in order that they may be entrusted with the work.

14545. You have told us of some places where you are told *chandu* is sold : can you of your own knowledge tell us of any places where *chandu* is sold in Lucknow now ?—I have heard of five or six places, and one was in my own neighbourhood just below my wall. I heard five or six *chandu*-smokers used to come there every night and smoke with some women of ill-fame.

14546. Did you test it by going to the place ?—I heard it. I did not go personally, but *chandu* was smoked there.

14547. I am asking is *chandu* sold ?—I cannot give my own personal experience.

14548. You have made a very general statement that "the "assertion that abolition of opium traffic will result in a "general discontent and disaffection amongst the opium-"eating population is absurd," and you have told us that opium is consumed by 50 per cent. of the Mahomedan population of Lucknow. The population of Lucknow City is something over 2½ lakhs ?—Nearly 3 lakhs.

14549. I suppose the Mahomedan population is about half the city ?—Nearly half.

14550. And that will be something like a lakh and-a-half ?—Over a lakh.

14551. At any rate there will be something over half a lakh of opium-consumers ?—Yes.

14552. And I think when you went into detail as to the opinion which you represented, you told us that you had seen lately some hundreds of opium-smokers ?—Yes ; in this last week. I could not see women.

14553. I wanted to know whether you thought that some hundreds of people that you have spoken to personally were a fair representative of the bulk of the Mahomedan consumers of opium in this city ?—Yes, I do, since many of them were confirmed opium-eaters who move and mix with opium-eaters. They have expressed the opinion that they would regard the abolition of the opium traffic as a blessing, and they express not only their own personal opinion, but the opinion of those among whom they mix.

14554. (*Mr. Haridas Veharidas.*) Perhaps you know that there are persons who at the age of 30 or 40 years first commence taking opium ?—I do not personally know of such cases in Lucknow ; I believe they commence here at the age of 18 or 20, mostly for very bad purposes.

14555. Therefore you are in a position to say that they increase the dose which they commence at the beginning, and they never stick to that which they commence with ?—They do not if their financial status allows them.

14556. Do you apply this to Hindus also ?—No ; not to the Hindus. I know very few Hindus who are habitual consumers of opium, and their number will not be very large in this city.

14557. Am I right that at 30 or 40 years of age they do not increase the dose ?—I have no personal knowledge of Hindus who take to opium-eating in after-life.

14558. As you are a Hindu you will tell us whether opium is prohibited by the Hindu religion ?—I am not well versed in the Shastras, but I was talking to a Vaid who was versed in the Shastras, and he said the habitual use of opium is prohibited in the Shastras. That is only information that I have heard from a Vaid.

14559. That it is prohibited by the religious Shastras ?—Yes.

14560. Is opium prohibited by our religion ?—I have been told by another Pundit that in our religious Shastras there is no mention of such a thing as opium.

14561. Is mention made of alcohol ?—Yes.

14562. Is it prohibited ?—It is.

14563. You would not like a Hindu then to drink ?—No.

14564. Perhaps you would not object so much to a Hindu taking to opium as you would to drink ?—I would rather like the Hindu not to take any intoxicant, and if he requires stimulant, he should rather take to drink than to opium, and I have my own special reasons for this.

14565. Although alcohol is against our religion and is expressly mentioned, you would prefer it to opium ?—If he must take any stimulant, I should prefer he took alcohol of the two.

14566. He must obey the Shastras ?—Yes.

14567. Although opium is not expressly prohibited by our religion, you would prefer that a Hindu should take alcohol to opium ?—I am told there is no mention of opium in the Shastras. If Hindus are to take any stimulant and go against the Shastras, I should prefer that they take alcohol to opium, but I would prefer most that they should take nothing.

14568. (*Mr. Mowbray.*) You said you had a personal reason ?—Yes.

14569. (*Mr. Haridas Veharidas.*) It is your personal opinion, not the opinion of the Hindus generally ?—I have not consulted my friends on the point.

14570. Would you like to give your personal opinion ?—I think it reduces a man and makes him morally weak and a physical coward, and liquor does not bring about that result.

14571. Have you personal experience of this ?—Yes, of some Hindus.

14572. Then you know of Hindus who take alcohol ?—Yes.

14573. And they are not worse than those who take opium ?—No.

14574. Are they better ?—They are better than Mahomedan opium-eaters.

14575. (*Mr. Fanshawe.*) Would you kindly tell me whether you think that you are competent to express an opinion on behalf of the Mahomedan community generally ?—I do, since I mix with them, and I have a large number of Mahomedan friends.

14576. Do you think that this enables you to express an opinion on behalf of the whole Mahomedan community of Lucknow ?—In my own idea.

14577. With reference to these private places in which the smoking of *chandu* now goes on, do I understand you to say that these private places have entirely sprung up since the Government licensed smoking-houses were stopped ?—Yes.

14578. Am I right in understanding that you wish to attribute the ruin, of which you have spoken, among the Mahomedan section of the inhabitants of this town largely to the opium habit ?—Yes.

14579. Is it not the case that a number of the Mahomedan inhabitants who formerly found employment in connection with the Court and under the Oudh Kings, have lost that occupation and have not adapted themselves to the new conditions of life ?—A very large number of Mahomedans left Lucknow after the mutiny and found work at Calcutta and other places.

14580. Is it not the case that there is still a large number of Mahomedans connected with those who were employed in the service of the Oudh Kings, who have never adapted themselves to the new conditions of life ?—I think only in a very few cases.

14581. Do you not think that there is some large section of what you may call idle and thriftless people in this town ?—Yes, and many of them have become idle on account of opium-eating.

14582. You attribute it directly to opium-eating ?—Yes.

14583. And to nothing else ?—To nothing else.

14584. With reference to these books, such as *Chandu Namah* and so on, can you kindly tell me the approximate date at which they were published?—I cannot tell exactly the date, but I know they are being printed every year.

14585. When were they originally published: you said they were old books?—I cannot give the exact date.

14586. 10, 20 or 30 years ago?—Since the introduction of the press there has been a large circulation of these books. I do not know when they were first printed.

14587. You said they were old books: will you kindly tell us what you mean by old books?—I think they were published as long as 25 or 30 years ago.

14588. When you said they were old books, you had no accurate information on the subject?—No. I had no information as to the date of their publication.

14589. Are you aware that for some time the sale of *maduk* was prohibited in this province?—I am not aware of that.

14590. Will you kindly tell me the number of subscribers to the two papers with which you are connected, the *Advocate* and the *Hindustani*?—The *Advocate* has 500 and the *Hindustani* about 400, and I may tell you at the same time that this is the largest circulation of any Indian political paper in the province, excepting those which are supported by the Government.

14591. Do you declare the number of subscribers for the Post Office privileged newspaper system?—Yes.

14592. Will you tell us the number you declared last quarter?—Through the Post Office I sent about 300 of the *Advocate* and about 35 in exchange, and we sell about 150 in the city.

14593. That makes about 500?—Yes. The numbers declared for the *Hindustani* is about 275 outside and 35 or 40 in exchange, which makes about 300. For Lucknow we publish about 100 copies.

14594. Which are not distributed through the post?—Not through the post.

14595. (*Sir James Lyall.*) You said you are Editor of the *Advocate*?—Yes.

14596. In October last a friend of mine in England handed me a copy of the *Advocate* for September the 8th, in which was published a letter sent to Mr. Hamid Ali Khan by Mr. Caine, M.P. May I ask you whether that letter was sent to you for publication by Mr. Hamid Ali Khan?—We all belong to a Temperance Association, and that was a letter addressed to Mr. Hamid Ali Khan in his capacity as a temperance advocate. Whether he sent it to me for publication or not, I do not remember. I cannot tell how it happened. I do not remember whether he handed me the letter for publication, or whether it was handed over to me for publication by the Temperance Society.

14597. Is Mr. Hamid Ali Khan here to-day to give evidence?—Yes, he is here.

14598. (*Chairman.*) You have just told us that you are a member and, I have no doubt, an able and influential member of a Temperance Association?—Yes, I belong to that association.

14599. It is one of the objects of that Association, as you have explained to us, to stop the sale of opium for other than medical purposes?—Yes.

14600. You say that such a step as that would be a blessing to your city?—I think it would be a blessing.

14601. Would you not make the same recommendation in respect of alcohol?—Yes, I would.

14602. You pointed out to us that the closing of shops where *chandu* was formerly smoked has done you no good?—Yes.

14603. The reason being that the regulation has been practically evaded by the smoking of *chandu* at unlicensed places?—Yes.

14604. As a remedy for the evil of *chandu*-smoking, you recommend that the Government should put a stop to the sale of *chandu*?—Yes.

14605. I understand the Government is not a seller actually of *chandu* but a seller of opium, from which *chandu* may be prepared, is that so?—When I wrote this I was under the impression that Government—

14606. I do not want information from other sources. Supposing the Government were to prohibit the sale of *chandu*, or that it went even further and prohibited not only the sale but the smoking of *chandu*, does not it occur to you that there would be quite as great a risk of a regulation of that kind being evaded?—I think that the Government under proper regulations can put a stop to the sale of *chandu* or to the illicit sale of *chandu*.

14607. Your experience in the case of the closing of the shops which sold *chandu* shows you, does it not, how difficult it is for Government by public action, by laws and regulations, to control absolutely the conduct and actions of private individuals?—I am not aware whether the Government sells *chandu* or not.

14608. Do you not recognize generally how difficult it is for a Government by laws and regulations to control the private acts of individuals?—I think that the sale of *chanau* is in the knowledge of Government; it is within the notice of Government officials that *chandu* is sold illicitly here, and if they can put a stop to the sale of *chandu* which is manufactured in the city—it must be manufactured by somebody in the city—if they can put a stop to that, they can keep the smoking of *chandu* under control.

14609. You admit my general proposition, do you not, that it is extremely difficult for the Government to follow a private individual into his own domicile, and there control his actions?—It is very difficult with regard to smoking, but not with regard to selling. I can give you more information on that to-morrow if you like.

14610. Is it not the case that the reform you wish to bring about is one which must come rather from working upon public opinion and bringing about an improvement in the moral condition of the people by preaching and by influences of that kind?—Yes, but the Government can take away the temptations which are placed before the people.

14611. (*Sir James Lyall.*) *Chandu* is not a very difficult thing to make, is it?—I have no personal knowledge, but I can enquire. I know it is sold by some men and smoked by others. There is some preparation of the opium to go through; it takes some time to prepare opium into *chandu*.

14612. Your idea is that the making should be prohibited?—Yes.

14613. And that a man may not even take opium into his own house and boil it and make *chandu*?—I think it would be difficult, and only some men would be able to do it. Men who can get *chandu* for one pice would not be able to obtain it then.

14614. If they wanted to smoke, would not they club together as long as the sale was not stopped and get a little opium? They could boil it and make it in their own house?—That is the reason I ask the Government to put a stop to its manufacture. Government can stop that. Two hundred or more men could combine together.

14615. We have been told that Government has stopped the manufacture by unlicensed vendors?—But the Abkari Department of Lucknow knows where *chandu* is sold and manufactured in the city.

14616. Do you mean illicitly inside people's houses?—As I have told you I have no clear conception how this *chandu* is sold in the city. I do not know whether Government sells it or whether it is obtained from private houses, but there must be a manufactory somewhere.

14617. (*Mr Wilson.*) I want to know whether you have any knowledge as to the practice in this city in reference to the sale of poisons?—There are only two or three licensed shops in the city from which poisons can be had. One is at Chouk, and there is another in Amenabad.

14618. By whom are they licensed?—By the Deputy Commissioner of the place under a certain Regulation or Act.

14619. Do you know at all what the object of the license is: I mean are purchasers obliged to give explanations or anything of that kind?—My information is that nobody can get yellow arsenic without giving his name, his father's name, and the object for which he makes the purchase. I am further told that the Register is presented to the Collector once a month.

The witness withdrew.

*Pandit Lakshmo Pershad.*

18 Jan. 1894.

PANDIT LAKSHMO PERSHAD called in and examined.

14620. (*Mr. Wilson.*) Are you a Brahmo missionary?—I am. Brahmo missionary means missionary of the Brahmo Samaj—missionary of the Brahmo church.

14621. Have you heard the evidence which has just been given by Ganga Prasad Varma?—Yes.

14622. Do you agree with what he has said as to the moral degradation caused by eating and smoking opium?—Yes, I do.

14623. Do you also agree as to what he has said about the physical injury caused by smoking opium?—Yes. I have a dispensary in my charge, and I have to visit poor patients generally in the country and in the town, and I have seen many diseases caused by opium, and I have treated them generally.

14624. Treated them medically?—Yes.

14625. And it is your duty as a preacher to see these persons?—Yes, the poor people who cannot get help otherwise.

14626. Have you had any personal experience in your own family?—Yes.

14627. What was it?—Of a child dying by opium.

14628. By whom was that administered?—By my mother, He was my own brother, and my mother gave him a little opium to send him to sleep, and he died of it.

14629. She gave him too much I suppose?—Not too much, I think. I do not know the exact quantity. My mother is living; she told me all about it.

14630. Do you think that the use of opium as it is now distributed and sold by the Government is an advantage or disadvantage to this country?—It is a disadvantage altogether.

14631. Would you be in favour of the prohibition of the sale of opium except for medical purposes?—Yes, I am, although I do not think opium is even good for medical purposes.

14632. You do not think it is any good as a medicine?—It may be in some cases, but not always. It is not a curative agent. It only stupifies a man and makes him unconscious of the disease, but the disease goes on increasing. I have seen cases of that.

14633. You would not object to its being sold for medical purposes to such persons as it was necessary?—No.

14434. Would you think if there were some such prohibitory measure it would be desirable to make some exception and have some kind of register to permit the sale to those persons who have become so used to it that they may suffer seriously if suddenly deprived of its use?—If medical men certify to that fact I would have no objection to it, but I hear that in jails here the criminals do not get opium, and they do not die; they generally improve.

14635. You think it is a serious responsibility for the Government to sell opium in the way that is now the case?—I do.

14636. (*Mr. Mowbray.*) Can you tell me the number of the Brahmo Samaj community in Lucknow?—It may be about 20.

14637. I suppose you preach with a view to making converts among the other Hindus?—Yes, Hindus, Mahomedans and Christians.

14638. How long have you been a missionary in Lucknow?—This time I have been here for more than two years, and before that I was also here.

14639. As a missionary of the Brahmo Somaj?—Yes; I have been a missionary for ten years.

14640. In your absence I suppose there was another missionary of the Brahmo Samaj here after you went away and before you came back again?—No; some lay members of the Brahmo Samaj worked here.

14641. (*Mr. Haridas Veharidas.*) You are a Brahmo missionary, is it the same Samaj which exists in Calcutta?—Yes; I am a missionary of the Brahmo Samaj.

14642. Is it a fact that they do not believe in caste?—Yes.

14643. They eat and drink freely?—Yes, but there may be some restrictions physically and morally.

14644. As far as caste goes there is no restriction at all?—No.

14645. By religion they do not take objection to the use of alcohol?—No.

14646. You do not believe in the Hindu religion so far as the prohibition of alcohol is concerned. Do you make any distinction between the use of alcohol and opium?—No; I am against both.

14647. Equally?—I think opium more dangerous than alcohol, because it reduces the physical powers more than alcohol does.

14648. (*Mr. Fanshawe.*) I understand that you are a resident of the Hardoi district in Oudh?—Yes.

14649. (*Sir James Lyall.*) Are you aware that at present opium can only be sold by the few licensed shops?—Yes.

14650. And at a price which is very much above cost price?—Yes.

14651. And that it is very highly taxed?—I do not know that; I have not a personal knowledge of it.

14652. The vendors have to pay a very high sum for their license?—They may, but there are no restrictions; any man can go and buy it.

14653. But it is very highly taxed, is it not?—It may be, but I have no knowledge of it.

14654. Do not you know that licensed vendors pay a very high sum for their licenses?—I have no personal knowledge.

14655. You are aware that before the British Government annexed Oudh the cultivation of opium was free?—I do not know that; I have so many missions to attend to.

14656. (*Chairman.*) You are equally opposed to opium and to alcohol?—I am against both.

14657. You recommend that the sale of opium should be restricted, and that it should only be permitted for medical purposes?—Yes.

14658. Would you recommend a similar restriction with regard to alcohol?—Yes; but it may be used as a medicine.

14659. (*Sir William Roberts.*) You have practised medicine?—Yes.

14660. Are you qualified, have you any diploma?—No.

14661. Then you are a physician of your own appointment?—Yes.

14662. I think you said you had seen the use of opium produce diseases?—Yes. I have cases before me, and if the Commission likes I will bring them in.

14663. Could you mention the diseases produced by opium?—I have seen paralysis with my own eyes. I have seen violent colic, constipation and congestion of the brain. Besides that it vitiates the blood, and general derangement of the system is caused by it.

14664. You have seen a case of paralysis produced by opium?—Yes; there is a case here in Lucknow.

14665. That is a new discovery, I think?—It may be; I cannot say.

14666. Have you known opium-smokers?—Yes, many but among the poor classes only. I have only a little time to go to the rich people.

14667. Had they any disease?—Yes; not everyone of them, but their blood is vitiated all round.

14668. How do you know?—You can tell them by their appearance; their faces show it.

14669. You can tell them by their appearance?—Yes.

14670. (*Mr. Pease.*) Are you a doctor?—I am not a passed doctor, but I am a doctor by birth, and I have also studied homœopathy, not allopathy.

14671. The members of your community are strongly opposed to alcohol, are they not, although it is not a matter of relegion?—Yes, they are.

14672. You gave us your own feeling in the matter: can you tell us what is the general feeling with regard to opium?—They do not like it, they hate the opium-eaters generally. Only yesterday an opium-eater came to me and asked me for something that would put an end to his life—he was so tired of life. That was only yesterday morning.

14673. Is a person who is an opium-eater regarded in the same light as a person who is not?—Not.

14674. In what respect do they differ?—He is considered a very mean man.

14675. (*Mr. Wilson.*) I want to understand exactly the view that is held in regard to alcohol by the Brahmo Samaj community: do they permit the use of alcohol?—Not at all, there is no permission or prohibition, but generally the

Brahmos hate all intoxicating drugs. Even tobacco is not taken by Brahmos generally, they hate it.

14676. They object to all intoxicating drugs?—Yes.

14677. And to alcohol?—Yes.

14678. And a few of them use tobacco?—A very few of them.

14679. Tobacco is not prohibited?—Nothing is prohibited openly, but generally when a man takes alcohol he is not allowed in the church.

*Pandit Lakshmo Pershad.*

12 Jan. 1894.

14680. (*Sir James Lyall.*) You say that generally if a man takes alcohol he is not allowed in the church, would it be the same thing if a man took opium?—I have never seen a man who was an opium-eater in the Brahmo Samaj.

14681. There are a great many high class Brahmos in Calcutta who take opium, and many of them belong to the Brahmo Samaj, do they not?—I speak of Brahmos. If they took alcohol they would not be allowed into the church.

14682. You also think that if they took opium they would not be allowed into the church?—Yes; I do.

The witness withdrew.

Mr. HAMID ALI KHAN called in and examined.

*Mr. Hamid Ali Khan.*

14683. (*Mr. Wilson.*) Are you a practising barrister?—Yes.

14684. In this city?—Yes; and Advocate of the Judicial Commissioner's Court, Oudh, and Advocate of the North-Western Provinces High Court.

14685. Speaking generally, in the first instance, do you approve or disapprove of the use of opium?—I most emphatically disapprove of the use of opium.

14686. When did you first begin to hear of persons advocating or justifying the use of opium?—When this Royal Commission arrived in India. I never heard of any person before advocating the use of opium.

14687. Is it your opinion that in the majority of cases opium is used for the purpose of lust?—Yes; I have called it longevity of the enjoyment of sexual intercourse: staying power is what I meant to convey by the expression.

14688. Is it the case that people begin at first with small quantities and gradually increase it?—Yes; those who take it for its staying power.

14689. Speaking of the general use, do they take it in small quantities and gradually increase it until they become victims of opium?—There are three kinds of people, you must clearly understand, who take opium—children, those who take it for its staying power, and those who take it for cold. Those people who take it for cold take it between the ages of 35 and 50.

14690. Have you any suggestion to make as to the best way in which this Commission can get evidence?—Yes; by material evidence. There is indirect evidence in which you are now engaged, and material evidence as the law calls it. I think there is an abundance of material evidence in Lucknow—that is, looking at the people who take opium: that is what I call material evidence.

14691. And if the Commision desired to do that, you would give them some help?—Yes; there are thousands of people. I can give up my cases to-morrow and the day after, any amount of time, and shall be very pleased to do so. If there is any doubt about this, you can imprison me and put me in custody.

14692. Do you think it is very creditable to the British Government to be carrying on this business?—Most shameful.

14693. You think it is a cause of vice and misery to the people?—Decidedly.

14694. Is that your individual opinion, or do you think it is shared by a large number of the inhabitants of this city?—By almost every opium-eater in the city from Prince and Nawab down to the peasants. Everybody shares that opinion, even the opium-eaters themselves.

14695. Do you draw much distinction between smoking and eating?—Smoking perhaps is more injurious than eating, because the injury is of slow growth in the case of opium-eating.

14696. Your evidence, however, mainly refers to opium-eating?—Yes, so far as I have stated.

14697 (*Mr. Mowbray.*) What is your age?—I believe it is 34; it appeared in the Abkari number.

14698. I suppose you have known people who consume opium all your life?—No; the best part of my life was spent in your country. I have seen them for the last nine years, since I returned to this place. I am a native of Amroha, in the district of Moradabad, and originally a resident of Delhi.

14699. You do not mean to suggest to us that the habit of opium-eating or of opium-smoking is a thing that has been introduced by the British Government?—Not introduced exactly. I do not think so.

14700. You are aware as a matter of fact that opium was grown here before the annexation of Oudh by the British?—Grown by the King?

14701. In the country?—Yes, it is grown like anything else.

14702. You told us that until this Commission landed you never heard anybody defend the use of opium?—Never; and perhaps I shall never again as soon as it is gone.

14703. Can you tell me whether you have heard people find fault with the use of opium?—Yes, everybody, even those who take opium.

14704. How long does that go on, finding fault with the use of opium?—Ever since they took it. My personal experience is only confined to nine or ten years.

14705. And you recollect that there were as great faults found with the use of opium nine or ten years ago as there are now?—That is so, so far as the evils of opium-taking are concerned; they were as much denounced then as they are now, with this difference, that following the evidence of many witnesses I have come across many who defend the use of opium.

14706. And that you never heard of till this Commission arrived?—Never.

14707. Have you given a careful study to the opium question?—In this manner: I am surrounded always by opium-eaters, if you call that a study; I call it a very careful study.

14708. You never came across any papers which had been read before Societies in England by Mr. Batten and Sir William Moore and others defending the use of opium?—There may be those in England who defend the use of alcohol as well.

14709. I did not ask about alcohol. I asked you whether you were aware of those papers?—No.

14710. Then I may take it you have not made a very careful study of the opium question?—You may draw any conclusion you like. In my opinion, from coming into contact with the people and talking with them and from reading the evidence—

14711. You at any rate have studied one side of the question?—That may be your opinion.

14712. (*Mr. Haridas Veharidas.*) Perhaps you will admit that the tendency of human nature is to take some stimulant—Yes; I quite agree.

14713. What is your religion?—I am a Mussalman.

14714. You will admit also that all persons are not like you; you will not take alcohol, that is a different thing, but there are many people who like to take some stimulant?—I suppose so.

14715. Then which would be more objectionable to take, opium or alcohol?—I do not know at all. I do not know what those people would say. I cannot anticipate whether they would choose opium or alcohol.

14716. If two men come to you, one who takes alcohol and the other who takes opium, whom would you trust most?—As regards what?

14717. In any transaction, if you had to deal with one of these persons, whom would you prefer?—If he was not in a tipsy state I would trust the man who takes alcohol.

14718. And with regard to the man who took opium?—I do not think I could manage to get anything into his head if he were an opium-eater. There are millions and millions here. You may say that I am one-sided, but it is very easy for you to see whether my statements are correct or one-sided.

14719. I do not mean to say that, but between the two, alcohol and opium, as a Mahomedan, would you take objection to alcohol more than opium?—As a Mahomedan we are forbidden entirely to take alcohol, but now they say that opium does not come under the head of alcohol, so it is taken by Mahomedans, because it is put down under the

*Mr. Hamid Ali Khan.*

12 Jan. 1894.

head of poison, and that is the only justification, but whether it comes under the head of alcohol or not it is for the learned to say. I am not learned in theology.

14720. Opium is not expressly prohibited by the Mahomedan religion?—No; but if it falls under the head of alcohol, it is decidedly prohibited by our religion as much as alcohol.

14721. But you will admit as a lawyer that it is not expressly prohibited?—If it falls under the head of alcohol it is decidedly forbidden, but if, as the majority think, it does not fall under alcohol, it is for the theologians to decide, not for lawyers.

14722. But a Mahomedan would not have so much objection to taking opium, if he liked it, as he would to taking alcohol?—Quite so, if he is of opinion that it is not alcohol.

14723. (*Mr. Fanshawe.*) Do I understand you to mean that there is no such thing as a moderate use of opium among the Mahomedan community?—With those who take it for what I call staying power there is no such thing, but with children and those who take it for cold I believe there is such a thing as a moderate use, but their number is very limited, confining myself all this time to Lucknow City only.

14724. Is it not the case that the consumption of opium is excessive, especially among certain classes of your own community in Lucknow?—Yes; Mahomedans perhaps take it as a rule because they are fond of women.

14725. I understand that in Lucknow you have a class of idle and thriftless men who were connected with the old Court?—Yes; they live upon the Wasika, the interest of money lent by the Kings of Oudh.

14726. To the East India Company?—Yes; in the old days.

14727. Is it not the case that a class of that kind, disposed to vicious habits, would be likely to run to excess in some form of indulgence or other?—It would depend upon the class.

14728. I said a class of that kind: is it not probable that such a class would go to excess in some form of indulgence or other?—Yes; if he takes it not for cold but for those distinctions I have drawn.

14729. We have an idle and thriftless class disposed to vicious habits, and I ask whether it is not likely they would go to excess in some form of indulgence or other?—Yes. Decidedly.

14730. Then you do not attribute their present condition directly or entirely to the use of opium?—It would be so.

14731. They take to opium as they would to anything else, to any kind of intoxicant or luxury, in excess?—Yes. I believe so.

14732. You are aware that in Calcutta Mahomedans gave evidence of a very different character to much of yours?—I have not been following. I have been out a great deal lately.

14733. (*Sir James Lyall.*) What do you mean by "for cold:" you mean to avert chills?—"Naslah" is what I mean.

14734. Would it translate, "to avert chills"?—Not exactly "chills."

14735. To keep the system up?—People are affected here by disease called "Naslah," and it is translated, not strictly speaking, to very freely by "a cold." People generally suffer from it at the age of 40 upwards.

14736. It is taken as a sort of stimulant in fact?—No; as a medicine.

14737. But even alcohol can be taken as a medicine and stimulant when people are declining in strength?—So far as "Naslah" is concerned it is taken as a medicine, and not as a stimulant.

14738. You say it is shameful for the British Government to carry on this business. Do you think it would be right to revert to the old Oudh system of leaving the cultivation free?—No. Total prohibition: make it penal.

14739. You think the present system is better than the old system?—I have said that Government never dealt with it under the old system.

14740. Opium was much cheaper under the old system?—Yes, like everything else. Every article has gone up.

14741. But not like everything else, because other things are not taxed, opium is very heavily taxed?—That is no remedy; you might tax anything as much as you like.

14742. But it is a fact that opium is very heavily taxed, and has therefore gone up in price and is very much higher under the present system than it was under the old system—is not that an improvement to a certain extent?—No. There is no prohibition.

14743. Is it not an improvement?—No; I do not consider it an improvement, because so long as it is freely used it is no improvement whether you tax it heavily for your benefit or not.

14744. But opium shops are now few and far between, whereas formerly opium could be sold in any Banias shops?—Yes; but from these remarks I gather you refer to the days of Wajid Ali Shah, the last King of Oudh, because you cannot be referring to the reign of Mahomed Ali Shah, you must be referring to the last King and during his reign this stimulant was taken and other things also, but people have been reduced to poverty, and this indulgence cannot have any reference now.

14745. I am referring to a long time ago?—Then I beg to differ, the trade did not exist then.

14746. What did exist?—There was no opium or anything like opium at the time. Opium was not taken until the reign of Amjad Ali Shah.

14747. (*Sir William Roberts.*) How long was that?—Twelve years. It would bring us to 1836, 50 years ago.

14748. (*Sir James Lyall.*) Are you aware that in the time of the Emperor Akbar it is mentioned, that in the Province of Oudh, Allahabad and some other provinces opium was a staple crop?—Yes, I am aware of that.

14749. Are you aware that at least 50 years ago the Bengal Government tried to extend its monopoly of purchasing opium to the Province of Oudh and tried to do it by treaty with the Nawab of Oudh, and that the end of the attempt was, that it was reported that the people of Oudh were so attached to their old custom of free cultivation and free trade in opium that it was impossible to get their consent to come under the Bengal monopoly?—I am not aware of the treaty.

14750. That was not a treaty; there was only an attempt to get a treaty?—I am not aware of it, not even of the attempt.

14751. You are a native of Delhi?—My forefathers lived there, but we moved from there at the beginning of this century to Amroha.

14752. You are not a native of Oudh?—One branch of my family lives here.

14753. Are you competent to state so positively as you have done what was the state of things 50 years ago in Oudh?—I know that the Government never dealt in it.

14754. You said there was no cultivation, no use of opium in those days, in Oudh?—I never said completely no use—that was never the case. I meant, comparatively speaking, there was no use of it, barring that reign to which I have already referred, because towards the end or middle of that reign there was a good deal of opium, and other stimulants also.

14755. Have you obtained that information from books, or how?—With regard to the denouncing of opium the book "Afyoon Naman" by Khalil denounces it in the most unmeasured terms and in verses which I think could not be equalled.

14756. When did Khalil live?—About 20 years ago; he died after the mutiny.

14757. Do you derive it from his poetry?—No; it has been denounced. I cannot remember the books.

14758. What authority have you for saying that 50 years ago, in the reign of the previous Nawabs of Oudh, there was little or no use of opium?—I cannot recollect the names of the books, but I can tell from the general state of the reigns of those Kings.

14759. I asked your friend Mr. Ganga Prasad Varma a question about a letter from Mr. Caine, M.P., to you, which appeared in the *Advocate* of September 8th last. I should like to read the last sentence of the letter and ask you a question about it?—Perhaps you are aware that both I and Mr. Caine were taken to task in the *Pall Mall Gazette* by an Anglo-Indian writer, or rather by a writer who called himself Anglo-Indian. That letter in the *Pall Mall* was sent to me by a friend in England where I resided for six years.

14760. The last paragraph says: "I should like you to get us up some really good evidence on the whole scope of this enquiry. We ought out of this Commission to get some really important reforms in the administrative department

at all events. We ought to kill and bury the entire trade in the opium-smoking compounds. Of course the financial question is our great difficulty, and we in England thoroughly understand that if there is to be anything in the shape of absolute prohibition we shall have to bear the main portion of the burden. Excuse a long letter, for, as you may well understand, I am much occupied. I have to write on this subject to about 130 of our correspondents in India"—is that correct?—Yes.

14761. What do you understand by the phrase "we in England"; did you understand the English people generally or Mr. Caine and his friends?—I would not be so uncharitable as not to include men of all shades of party and religion. I have known the English character well during my six years' stay there.

14762. You think it meant all the English people?—I believe so. I would not be so uncharitable as to put a narrow construction upon it. I am always putting liberal construction upon words. It may be the drawback of my profession.

14763. There are two ways of looking at it. You would like to put a liberal construction on it, but some people in England perhaps would put a narrower construction on it?—They are quite welcome.

14764. Your impression is that England would be ready to bear the main burden of the loss of revenue which would result from the prohibition of the opium traffic?—Yes; I do.

14765. That would be a permanent burden, would it not?—It is not for any human being to say whether it would be permanent or not. I do not know what may occur in 20 or 50 years hence—it may be only temporary.

14766. If we had to pay two or three millions for 50 years, it would be a very serious thing, would it not?—Yes; it would. I rely too much upon the justice, equity and good conscience of England.

14767. I am sure we feel very much the high opinion you have expressed with regard to the liberality of the English people?—I have expressed it over and over again in my books and articles. It is not the first time I have expressed it.

14768. I suppose this letter of Mr. Caine's was a circular letter?—I do not know.

14769. (*Chairman.*) You are in favour of the prohibition of the sale of opium for other than medical purposes?—Quite so.

14770. What is your recommendation with reference to alcohol?—Total prohibition as an orthodox Mahomedan. Although I appear more like a Christian, I suppose on the present occasion I am a very orthodox Mahomedan.

14771. The harm done by the use of opium is a harm done, is it not, by the individual consumer to himself?—To himself and to society by setting a bad example.

14772. He does not do harm to society by acts of violence?—No. The poor fellow is deprived of all vitality to do acts of violence or harm to society.

14773. It is a harm done to the individual himself?—Yes. I may here cite that there is a friend of mine living in the city, and a beggar, who is addicted to the use of opium, comes to him. He comes in the evening and he is told that he will be given "whatever the master may order," in a short time; and sometimes it happens that the beggar is sitting there from evening to morning without knowing or having any idea of time or place or anything. I was told that by my friend.

14774. You have said in the course of your evidence that these people, who were consumers of opium in some form or other, must be reckoned by millions and millions?—I said, confining myself to Lucknow, "by thousands". *Mr. Hamid Ali Khan.* 12 Jan. 1894.

14775. You used the word "millions"?—I only used it as meaning an enormous number. I confine myself, as I have always said, to Lucknow, because my experience is limited to Lucknow only.

14776. Looking at the nature of the harm that opium does, and looking to the fact that consumers, whether in small or large quantities, are to be reckoned as enormous in number; do you not think that the evil which you are contemplating and which you desire to remedy is one in which it is eminently desirable that the action taken by the Government should be supported by public opinion?—By independent public opinion.

14777. Would you not say that in dealing with a matter of personal habit and social custom it is particularly desirable that such a Government as the Government of India should be assured of the support of public opinion before it takes strong prohibitory measures?—Quite so, if the Indian Government can succeed in any way in getting at independent public opinion.

14778. How would you suggest that public opinion should be ascertained on such a subject as this?—If official pressure is not brought to bear upon the individual people, then I think the Indian Government will get what, I am inclined to think, is independent public opinion.

14779. May I ask if you have taken an interest in the proceedings of what I believe is called the National Indian Congress?—I am considered a prominent member of it, but I consider myself a very humble member.

14780. You take an active part in its proceedings?—Yes, perhaps I am the only Mahomedan who first joined.

14781. You are competent to tell us what the Congress has done with regard to this matter of alcohol?—Yes, it has passed resolutions.

14782. Recommending a prohibitory policy?—Yes.

14783. Has it done the same with regard to opium?—No; I do not think so.

14784. If it has not done so, why do you suppose it has hesitated to take the same strong action with regard to opium as it has taken with regard to alcohol?—There are a great many things which the Congress has left undone in my individual opinion, and opium is one of these things.

14785. Is it not the case that the action of the Congress in common with the action of all other democratic bodies is an action entirely dependent upon assumed public opinion?—Yes.

14786. And it was confidently believed by the Congress that public opinion would support them in the resolutions they passed with regard to alcohol?—Yes.

14787. And there was a doubt I presume as to the public mind with regard to opium, and that is the reason why the Congress has not dealt with it?—I do not draw that conclusion.

14788. We may do so?—You are quite welcome.

14789. (*Sir James Lyall.*) With regard to the letter I read, I see it says in another part: "I shall be very grateful if you will call your Committee at as early a date as possible, and get an expression of opinion on the various points of enquiry." What Committee was that?—I am not quite sure what Committee he was referring to; it may be the Congress Committee, or it may be the Rafa-i-Am Association Committee.

14790. You are President of many Associations?—I am connected with 12 different bodies, not only political—social, moral, educational and so forth.

Witness withdrew.

His Honor Sir Charles Crosthwaite, K.C.S.I., called in and examined. *H. H. Sir Charles Crosthwaite, K.C.S.I.*

14791. (*Chairman.*) You are Lieutenant-Governor of the North-Western Provinces and Oudh?—Yes.

14792. You have had a long and varied service under the Government of India?—Yes; I have been 36 years in the service. I served in three Provinces.

14793. Has your service extended widely over parts of India?—Over three Provinces; North-Western, Central Provinces and Burma.

14794. I understand that you have been kind enough to come before us, not to enter into matters of detail, which can be more properly dealt with by Departmental officers, but to give us your general view on the question which is before us. I should like to ask you whether in your belief the use of opium has been a cause of extensive moral and physical degradation among the people of India?—In my belief it is not. I have not made the matter a subject of particular enquiry. I merely speak as a man who has lived for 36 years among the people, and of my general observation, both in private life, and as an official, I say distinctly that it has not been a cause of general demoralization; I might even say of noticeable demoralization.

14795. I am sure I shall not be making too high an assumption if I take it that your life is passed in efforts for

*H. H. Sir Charles Crosthwaite, K.C.S.I.*

12 Jan. 1894.

the improvement of the moral and material condition of the people who are placed under your Government. I will ask you in the work which occupies your life, whether the evils done by opium are a principal or a subordinate subject in your contemplation, whether there are not a number of other evils, and a number of other matters which come before the Opium Reform in your contemplation ?—I would say that I do not take it into consideration at all in looking at the country generally and in thinking what I could do to benefit it ; I would not take the matter of opium into consideration as an appreciable evil which it was necessary to remedy.

14796. Can you at all compare in your mind the evils done by opium in India with the evils which we have to acknowledge are done by alcohol in England ? Which of the two do you think the greater evil in the country in which the custom obtains ?—I should say alcohol was incomparably the greater evil.

14797. In England than opium in India ?—Yes ; certainly.

14798. The Commission of which we are members has been appointed to advise Parliament on the opium question, and the proposal which is more particularly before us is a proposal to the effect that the use of opium shall be prohibited except for medicinal purposes. I will ask you whether you consider such a proposal as that is practicable ?—I think it is not. In judging of a proposal of that kind I think we must look to the agency that we must employ in the first place, and to the possibility of making that agency efficient without making it oppressive and tyrannical ; and considering the ease with which opium can be smuggled, my opinion is that we could not actually prohibit the use of opium except for medicinal purposes without a very large and oppressive force, and without an inquisition into the habits of the people, which would be very unpleasant to them and would make the Government, I think, exceedingly unpopular. Even as it is, I suppose every Magistrate has known many cases in which opium is used by people as a means of getting their enemies into trouble. It is so easy to put a small quantity of opium into a man's house and then go and lay information against him that he is in possession of opium. It is often used in that way, and if we were to extend the prohibition in the manner proposed, I conceive that there would be a great number of false cases of that kind, to say nothing of the oppression that the police would infallibly exercise.

14799. Then as to the possibility of having a reliable body of duly qualified medical men upon whose prescriptions the use of opium would depend, do you believe that such a body of competent medical people exists in this country, and is so widely distributed as to secure that everybody who really needs opium for his medical use would have the facility, which it would be desirable he should have of getting a certificate to that effect ; do you believe that there is a risk of people setting themselves up to be doctors for the purpose of giving this certificate who would really have no qualification whatever. How do you regard that point ?—I do not think there is a qualified body of men at present existing, and I think it will be very many years before the medical profession in India is so large as to furnish the country with a body of that kind. At present, in the large towns, like Allahabad, Cawnpore and Lucknow, there are a few qualified medical practitioners who are not in the Government service, but for the great mass of the people the only medical aid is that provided at Government hospitals and dispensaries, and those are scattered, three or four, or four or five in a district over very large areas, and not at all within reach of the mass of the population. I do not see how it is possible to lay down a rule that a person wanting opium should get his certificate from a qualified medical practitioner. Then, again, it is very difficult to say where you should draw the line. We have not attempted in India to prevent men practising without licenses, or from selling drugs, because we cannot interfere with the native system of practising medicine. Any native can set himself up as a doctor, either after the Mahomedan system, or after the Hindu system, and there can be no interference with him.

14800. It comes to this in short, does it not, that if such a rule as has been proposed were established under Government, it would be very difficult to enforce it adequately, and very difficult to prevent evasions ?—Yes, I do not see how it could be done.

14801. I suppose, in a general way, you are cognisant of the administration of the Opium Department ?—Yes, in a general way.

14802. It has been urged for our consideration that pressure is unduly exercised on the ryots to induce them to maintain or to extend the cultivation of the poppy, can you give us an opinion upon that ?—Yes, I think I can. I have been greatly engaged in settlement work, which has taken me amongst the villages, and I think that if any such influence had been exercised, I must have heard of it. I never heard any one complain, but as an illustration of how such an idea may have got abroad, I may mention that any person who is employed on Government work considers it more or less a sort of work which he must do. If you ask a man who is paid to carry a load for a Government officer, he would say that it was "begar," that is to say, it was compulsory work. If you ask one of these people in the villages why they sow opium they will often say they sow opium by order, they have told me so themselves quite lately. I say to them : "Why do you sow opium, is it your voluntary wish"? They say "*Hukm se,*" by order. But if you enquire into the matter you will find it is merely an expression which they use, because it is work which they are doing for the Government. If you go on to ask them whether they would like the cultivation prohibited, or whether they would like to be stopped from growing poppy, they would tell quite a different story ; in fact they would tell you that they want nothing of the sort, because they depend a great deal on the advances they get from the Opium Department and on the price they get for the opium, but they will tell you that they must sow the opium after they get the advances—if a man takes an advance, he must sow the opium. Therefore, he says, "I sow opium by order of the Government," but the taking of the advance is perfectly voluntary.

14803. And the pressure, if any there be, rather comes upon him at a later stage. "You have taken the money you ought to sow the poppy" ?—He finds himself forced to fulfil his contract.

14804. At any rate he is called upon to do so ?—Yes ; I believe it is nothing but that. In fact, I would go further and say I do not see how it is possible to force a man to sow anything by mere influence. There is no law to force them to do it. If I was to go and tell them that they must sow this or that, they would not do it. I could not force them to do it.

14805. (*Sir James Lyall.*) Practically they would not obey you ?—No ; not unless it was to their advantage.

14806. (*Chairman.*) You have told us, speaking generally, you are not aware of any instances in which pressure has been exercised on the ryots to make them cultivate poppy. Looking at the thing from the opposite point of view, do you know any instances of complaints on the part of the ryots that they have ceased to be licensed to grow poppy ?—Personally I have no knowledge, but I have heard that they complain. I have no knowledge personally of it.

14807. We have had some witnesses before us who have made a complaint to us of misconduct on the part of certain minor officials of the Opium Department, and we have had before us the Report of the Opium Commission of 1883 in which reference is made, not altogether in the most complimentary terms, of the minor officials of the Opium Department. Has any thing come before you in your official capacity on that subject ?—Nothing ; I have no official connection with the Opium Department beyond being Lieutenant-Governor of the Provinces. It is not directly under me ; it is under the Bengal Government. Nothing has come to my notice of the sort.

14808. Supposing the cultivation of the poppy were prohibited, would you say that in your belief such a prohibition would entail serious loss on the cultivators and the landed interests ?—My impression is that it would entail considerable loss to the cultivators, but how far it would extend to the landlords I am not prepared to say. It would certainly cause great loss to the cultivator. I explain it in this way : the cultivator has two advantages from the opium cultivation, he gets an advance of money free of interest, and he gets a good price, ready cash, for his crop, when it is ready that saves him from going to the money-lender. Then, he certainly gets a considerably better profit on opium, as far as my knowledge goes, than he would from other crops. To suddenly change his system, stop his advances and prevent him getting the profit that he gets from opium would certainly cause him a great loss. I think in these provinces about 100 lakhs of rupees is about the average value of the opium crops, that is to say, that is the money paid to cultivators for opium on the average. In financial language it is Rx. 1,000,000. I think between five or six hundred thousand families are more or less engaged in the cultivation. Each cultivator, as a rule, grows half an acre or a quarter of an acre of opium. He does not put his whole holding under opium, but grows from a quarter of an acre to an acre of opium. And so the cultivation although, is not, relatively to

the whole area under cultivation, in the province, large, it is scattered over a great number of families. I should think very nearly 600,000 families, and that a million of pounds really goes to those families.

14809. It is a little help to a great many?—Yes; and a very timely help.

14810. We have had some evidence before us with regard to the closing of licensed places for smoking opium. A witness, who has appeared, criticised it and stated that many undesirable results had followed from the closing of these licensed places. Have you at all considered the policy of putting restrictions of that kind upon the use of opium in licensed places—would you recommend a policy of further restriction, or would you recommend a return to the former system under which you had licensed places, few in number, and under the eye of the police. Do you consider that was a better state of things than to have, as we have now, no places licensed but a certain amount of illicit smoking?—I have no personal knowledge of that at all. My opinion is that there is no doubt that opium-smoking is a bad thing, and I would prefer not to re-open the licensed places until we have evidence as to the effects of the present system of closing them.

14811. You think the Government by giving a license to such place would be giving sanction to a bad practice?—Yes; unless we find that closing them is worse. It is a choice of two evils. If we find that closing them is worse, we should open them again.

14812. Before you give a decision on that point you would like to have further evidence?—Yes; it is only two years since they were closed.

14813. With regard to the practicability of carrying out the proposals which have been put before us that the use of opium should be prohibited except for medical purposes, what would you say as to the popularity of such a step? How would such a step as has been suggested be received by public opinion in this country?—It is difficult to say what is public opinion, but taking it as the opinion of the majority, I think it would be very badly received. There is no doubt that the people use opium very largely, not in great quantities, but very widely. I think nearly all of them give it to their children and believe that it is necessary. It stops colds and diarrhœa and childish complaints of that sort; and, as I have said before, we must remember that there are no medical practitioners all over the country. The great majority of the people have no aid whatever. They cannot go to a doctor or to a chemist, and they depend on their own little remedies. There is no doubt that opium, as far as I know from talking to the people and hearing what they say, is really a household remedy. They get a little opium and they give a very small quantity to a child if he has a cold or a bowel complaint; and the adults themselves also use it in the same way. More than that, I think it is very extensively used by the people as they grow older, just as you find old men in England taking a glass of port after dinner,—perhaps two or three as they get older. The people of this country who have no wine, and who as a rule never touch stimulants, take little doses of opium, and they say it acts as a stimulant and enables them to do work with the brain or body which they would otherwise not be able to do.

14814. You were saying that it was difficult to tell what is public opinion in this country, but is it not the case that when there is a strong feeling upon any question, somehow or other it does make itself felt?—It makes itself felt, but it does not always make itself heard.

14815. It often makes itself heard, does it not?—I should say real public opinion in this country is much more felt than heard; it shows itself.

14816. Supposing there was a strong and widely spread feeling of dissatisfaction with the Government in relation to opium, whether in regard to permitting its sale or in regard to the working of the Bengal monopoly, do you not think it would have made itself felt before this Commission by some decided expression of popular opinion?—Yes; if it was a widely and deeply felt opinion, certainly it would.

14817. (*Mr. Pease.*) I believe it is not the wish of the Government to extend the sale of opium?—No; it is not.

14818. The policy is rather to suppress the sale so far as is supported by public opinion?—I think so.

14819. Your practice is to sell the right of sale by auction, is it not?—Yes.

14820. I see by the North-West Provinces Return you received about Rs. 1,50,000 for the right to sell opium?—Yes.

14821. And in the Province of Oudh about £24,000?—Yes.

14822. What is the interest of those persons who purchase these licenses?—Their interest of course is to make a profit, otherwise they would not take them.

14823. Do you think therefore the agents of the Government, the licencees, would carry out the policy of the Government?—They certainly will not carry out the policy of the Government so far as restricting the sales go; but we carry out the policy of restriction by putting the shops up to auction and making the price of opium as dear as possible. We charge them a heavy price on the opium; we also charge them the highest possible price for the right of selling it, and therefore the effect of those two measures is to raise the price of opium to the maximum.

14824. Therefore the fact remains that your system of sale is open to the objection that there are persons who have a very strong interest in increasing the supply of the drug to the people?—I do not think it is open to that—not more than any other system of sale would be. They would make much more profit out of it if we did not charge them so much, and the more profit they made I suppose the more wish they would have to increase the sales.

14825. They have in Bengal a system for the sale of quinine, for instance, where those who sell it have no direct interest in increasing the sales?—Quite so; we sell it at its lowest possible price.

14826. Is it not the fact that in this (Bengal) Province there is a retail sale by the Government, and those who retail it have no interest in selling it or in increasing the sales?—Yes, at the Treasury.

14827. Do you not think, therefore, that the present system is open to the great objection of interfering with the acknowledged policy of the Government?—No, I do not see what better system you could have, given that you could not prohibit it altogether, and also that you ought not to prohibit it. Of course from the point of view that you ought to prohibit it altogether it is a different matter.

14828. You have had a large experience in Burma. We had an instance given to us when we were there lately of one licensed house in Akyab where one man paid a lakh of rupees for that one house. As we are told, it was impossible the sales over the counter could compensate for one half that amount paid for the license. Therefore there must be a considerable amount of what we call hawking opium through the country. Have not the licensed owners of this country a considerable temptation of this kind like the case of the licensed house at Akyab?—I do not think so from the habits of the people here. I do not think there would be that temptation.

14829. In opium-growing districts of course there is not the same temptation?—There is a great deal of illicit consumption from the opium no doubt that is kept back by the cultivators. There must be. But I do not think, and I have never heard of any case of hawking opium in these provinces, and I doubt whether it would pay men to do it at all.

14830. Did your experience in Burma coincide with your experience here, that the practice of taking opium was comparatively harmless?—I think the practice of taking opium in Burma is much more harmful, because the Burmese are much more given to excess, both in drinks and drugs.

14831. Then you wish your evidence to be confined to the influences in this province?—Yes, as far as regards the influences.

14832. But in Burma you do recognize that a considerable injury has been done to the population by the practice of taking opium?—More injury has been done than in these provinces. In fact, as far as my observation goes, I consider the injury done in these provinces has been infinitesimal. I do not think you could reduce it without driving people to much worse evils. In Burma, owing to the character of the people, I believe they take much more, but I do not think the excess is anything like what some people have represented. I am only speaking from my own observation.

14833. (*Mr. Wilson.*) You said in reply to question from the Chairman in reference to your experience in connection with settlement—I was not sure whether you were referring to a period a long time ago when you were personally engaged in that kind of work, or whether you were referring to something more recent?—I was referring to a period when I was engaged in the work.

14834. I think I may take it that it is a long time ago?—About 20 years ago. I ceased to do settlement work in 1876.

*H. H. Sir Charles Crosthwaite, K.C.S.I.*

12 Jan. 1894.

14835. Have you within the last ten years made any special personal enquiries as to the popularity of the crop amongst the cultivators?—Only within the last week or two I was going through Rai Bareli, which is a district where a great deal of opium is cultivated—that is the first opportunity I have had for the last 16 years.

14836. We have been told that during the last few years the prices of many kinds of agricultural produce have risen considerably?—That is so, with the fall in the rupee.

14837. And that the price of labour has risen considerably?—That is so.

14838. But the Opium Department has not raised the price of opium?—I think not. I cannot say positively about that. I do not think they have raised it lately.

14839. So that it might be quite possible that what was popular some years ago may not, owing to these causes, that is to say the rise in the price of those other commodities and the rise in the price of labour, be so profitable and therefore not so popular?—It may be so; I do not know it.

14840. It is not an improbable result?—You asked whether I had made enquiries lately. From enquiries which I have made lately I should say it was not the case. In several villages which I rode through lately, opium villages, they were very much against having it stopped, and they told me it was more profitable.

14841. May I take it as your opinion that the cultivators, the ryots, are and know themselves to be perfectly and absolutely free to grow opium or not to grow it as they like?—I believe that is the case.

14842. Then, as there seems to be reason to believe that in certain districts and amongst certain ryots to be a doubt on that point, would you see any objection to some more public notification being made, say, at the Opium Offices, Police Stations, and so forth, to the effect that they are perfectly free to grow opium or not as they desire?—I should have no objection whatever. If they are not forced to do it, and if they think they are, they ought to be told the truth.

14843. I suppose it may be taken that the city of Lucknow does not stand very high from a moral point of view?—I think not, it was the seat of a very corrupt court for a long time.

14844. Some witnesses have represented to us that the exceedingly large consumption of opium in this city is the principal, if not the one, cause of the somewhat low condition of moral sentiment. Do you entertain that view at all?—No; I should be inclined to put it the other way, and think the excessive consumption of opium was due to the collection of a number of disreputable people in the place. I should be inclined to put it that way.

14845. We also have heard from a number of witnesses in this city that there is very large amount of misery and wretchedness produced by opium—persons reduced to beggary and physical and moral ruin has been described. There has been large numbers. Is your view contrary to that?—I could not say. I have made no enquiries which would justify me in saying that was the case or not I can only judge from what I have seen from the people in jail.

14846. (*Mr. Mowbray.*) May I ask you generally if in your judgment the prohibition of opium, such as has been proposed, would be an interference with the habits of the natives which could only be justified on the strongest moral grounds?—Yes; that is my opinion.

14847. I suppose you would admit that the British Government have in certain cases interfered with native customs?—Yes; our principle is not to interfere with native customs, but where there has been a great question of morality or humanity we have interfered, and we have braved the danger in several cases.

14848. The case of female infanticide in the Agra and Muttra divisions has been referred to before this Commission, and I suppose I may take the case of *Suttee* as another case?—Yes; and the age of consent as another case.

14849. But looking at the question with your experience and in your responsible position, you are of opinion that the opium question does not stand upon that moral footing which requires the British Government to run that risk?—No; I do not think there is anything to justify us in doing it.

14850. And except for a good moral reason, I presume to interfere with the native customs would be to involve us in considerable political danger?—Yes; I think so. Our great rule is not to interfere with their customs.

14851. If the prohibition of the growth and consumption of opium as proposed were carried out, I suppose to make it effective it would have to be carried out by fine and ultimately by imprisonment?—Yes; there would be no other means of doing it.

14852. What in your judgment would be the effect on the population of this country if a very considerable number of people were fined and ultimately sent to prison for what they did not regard as a crime but for what was made an offence by the law prohibiting the consumption of opium?—I think it would cause great discontent.

14853. (*Mr. Haridas Veharidas.*) I believe you said that cultivators are benefited by this in two ways—one by advances, and another by the good price they receive from Government for their opium?—Yes.

14854. Under the circumstances stated by Mr. Wilson, would you like to see the present prices paid by Government to the cultivators raised?—No; I would not. I think we get as much opium cultivated as we want. There is no object in raising the price unless you want to increase the cultivation.

14855. You do not think the cultivators get less than they are entitled to receive?—No; they make a large profit.

14856. (*Mr. Fanshawe.*) As regards the policy of the Government in dealing with the sale of opium, I understand it to be your view that if you raise the price, limit the number of shops, lay down rules as to the hours within which opium should be sold and so on, this is a practical measure of restriction?—I think so very much.

14857. I should like to ask you a question with regard to the suggestion that a public notification should be made that cultivators are free to cultivate poppy. It has been pointed out that such a notice, especially at police stations, would be liable to misunderstanding?—It might be, especially at police stations. I see no objection to telling them. I would not mind riding over the whole place and telling them they need not cultivate opium unless they liked.

14858. My point was rather about the formal notification. Do you see any objection to that?—I see no objection to that if it was properly worded.

14859. I understood you to say that you would not regard native practitioners, such as the Vaids and Hakims as competent medical officers to grant certificates for the use of opium for medical purposes?—I do not think that they are competent. If we let any medical practitioners do it, we must let them do it.

14860. You described what I might call the domestic use of opium as being very common among the people?—Yes.

14861. And if you limited the sale of opium to a medical certificate, you would not regard the certificate of these native practitioners as being one that could be relied upon?—No; certainly not.

14862. Do you not think that if you put this power in their hands you would be creating a very lucrative profession for men of that kind who could give opium to everybody who wanted it?—Yes, they could be vendors of opium without being doctors at all.

14863. (*Sir James Lyall.*) It has been suggested in your examination that the right of leasing by auction, the right of retail sale was objectionable, and I imagine, that the alternative will be to issue the license for retail sale at fixed moderate fees. Would not this make opium cheaper?—It would.

14864. That is, if Government issued opium at the same price as now?—Yes, it would.

14865. But if Government raised the price of the opium to the vendors so as to keep opium at the same price, would not the vendors be under a very strong temptation to procure their opium illicitly, and not from Government?—Yes; I think they would to the extent that the price was raised.

14866. The system of hawking opium from the shop at Akyab in Burma, throughout that district and other districts, has been referred to in your examination, is not that simply caused by the policy of refusing licenses for any shops in some districts and only allowing a single shop in other districts, and the distance being prohibitory for these who want to get opium, illicit hawking arises as a consequence?—Yes, I think so, the restriction of opium in Akyab division to one shop has been an experiment, but in my opinion has not been a good thing, the experiment has not succeeded. The one shop sold as much as the other shops did before, and besides that there are numbers of districts where the and sale possession of opium becomes illicit numbers of people are put into prison for selling or possess-

ing opium, and, as far as we know, the consumption of opium has not decreased.

14867. Where you have, as in the rest of India, a certain number of shops scattered about the country, within reach of all parts of it, and held by monopolists, retail vendors, the same temptation with regard to the hawking system necessarily does not arise?—It does not, and each vendor is on his watch to prevent smuggling into his circle.

14868. Is not the self-interest of these monopolist vendors of great assistance to us in India in preventing smuggling?—It is of very great assistance; I do not think we should be able to prevent it without them.

14869. Is there any other class of people who would be likely to come forward and assist Government?—None.

14870. You were Chief Commissioner of Burma, will you kindly tell us when and how long?—I was first Chief Commissioner in Burma for a year in 1883, and I went back there in 1887, and stayed there until the end of 1890.

14871. I believe you were a member of the Supreme Council of Her Majesty's Government in India at the end of 1890?—Yes, at the end of 1890 I went to the Supreme Council.

14872. I should like to ask you whether the Notes recorded by Sir Alexander Mackenzie, Chief Commissioner of Burma, and Mr. Smeaton, Financial Commissioner of Burma, on the question of prohibiting the use of opium by Burmans in Burma, came before you when you were in the Viceregal Council?—Yes; I saw them.

14873. Do you think that the statistics, to use the terms of those Notes, of persons physically and morally wrecked by the use of opium are reliable as statistics of Indian official publications generally are?—No; I do not. I examined them and also enquired into the way in which they were collected, and I do not trust them.

14874. You think they are unreliable?—Yes; that they are unreliable. They were collected by Burman officials, who are about the most careless persons that I have had to deal with, and they were not tested in any way by our officers, therefore I should doubt them. We do not know how the villages were selected or anything about it.

14875. I suppose you would admit with regard to the attitude the Kings of Burma took against the use of opium by Burmans and the general condemnation of the opium habit by all respectable classes of Burmans, that the question of prohibition stands on different grounds in Burma to what it does in India?—I think so, my objection to it in Burma is that we may run into worse evils. The King prohibited it, but there was an end to the matter; he had no police to enforce it. When we took over Upper Burma, I do not suppose there were 20 people in jail, but now we have put in, I am afraid to say how many—about ten or twelve thousand.

14876. Not all for opium?—I mean under the criminal law generally. There were orders in the King's time, but they were very lightly and inefficiently enforced. There was really no Government. But there was that feeling against opium, and no doubt it still exists: all respectable Burmans will condemn those who use it in the way we would condemn drunkards.

14877. I suppose the Government of Burma was a sort of Church and State Government, and in the edicts which the King gave out, he did not distinguish very much between what we should consider religious matters and criminal matters?—To some extent it would be so, but as far as I know, the rule prohibiting opium was not really enforced except by the opinion of the people. Opium was imported into Mandalay, I have been told, by Burmans in large quantities from the Shan States, and believe the Irrawaddy Flotilla Company had quoted a fixed rate for carrying opium, I believe it was in the King's time, from Bhamo to Mandalay.

*H. H. Sir Charles Crosthwaite, K.C.S.I.*

12 Jan. 1894.

14878. (*Mr. Pease.*) That was for bringing it from the Shan States to Lower Burma. It was not for Upper Burma, was it?—I do not know; I could not tell that, but as far as I know they brought it from Bhamo. We would not have allowed it into Lower Burma.

14879. Was Chinese opium brought down to Lower Burma?—It could only be smuggled into Lower Burma; it could not be consumed in Lower Burma; it was forbidden.

14880. (*Mr. Mowbray.*) Did I understand that the importation of Chinese opium was at that time prohibited in Lower Burma?—I believe the importation of Chinese opium was prohibited in Lower Burma as it is now.

14881. (*Mr. Wilson.*) I should like to ask you another question, arising out of some questions put to you by Mr. Mowbray. He asked you certain questions in reference to *Suttee* and so forth: was it not the case that these practices, or some of them which were put down, were actually connected with the religious observances of the people?—It was, that is to say in popular estimation. I do not believe that it was the real religion of the people.

14882. Popularly it was regarded as so?—Popularly so.

14883. Was it not regarded at first when the question affecting those practices was first agitated with opposition? Was there not a considerable amount of opposition from the official party—I suppose it was the Old Company?—You mean from the officers of the Government.

14884. Yes, apprehension and opposition?—I believe you are right about there having been a great deal of apprehension.

14885. In the case of opium there is not even that religious objection?—No; there is not.

14886. So that any apprehension in those cases would be much weaker as far as the religious point of view was concerned?—Except that in this case you are going to deal with the habits of a very large portion of the community. In the other case you merely interfered with what occasionally happened. I do not suppose *Suttees* were at all common. You did not find *Suttees* going on every day or in every family.

14887. So far as any religious sanction or popular belief is concerned, we have not that point to face just now?—No. It is a question of interfering with the domestic habits of the people.

14888. It was put to you by Lord Brassey, whether, if there had been very strong feeling upon the question of opium in this part of the country, the Commission would not have had some decided expression of that popular opinion. May I ask in what way an expression of popular opinion would be likely to occur in this country?—I understand the President to mean an expression against opium, that if there had been a strong feeling against the use of opium there would have been a popular expression of that feeling. I think it would have come to light much in the same way as the agitation against cow-killing and so on comes to light. There would have been movements of the people. As I said before, I think the popular feeling of this country is much more felt than heard. The public opinion or popular feeling that you see in the newspapers may or may not be public opinion, but the real public opinion of the mass of the people, who have no means of making themselves heard, is always felt.

The witness withdrew.

RANA SIR SHANKAR BAKHSH, K.C.I.E., called in and examined (through an interpreter).

*Rana Sir Shankar Bakhsh, K.C.I.E.*

14889. (*Sir James Lyall.*) You are an Honorary Magistrate and an Honorary Assistant Commissioner?—Yes; I am a Talukdar of Khajurgaon.

14890. You are also Vice-President of the British Indian Association of Oudh?—Yes.

14891. To what extent does the use of opium prevail amongst the agricultural population of Oudh?—A moderate use.

14892. Rather inclined to small?—Yes.

14893. Can you say among 100 adult men in the villages how many would take opium?—25 per cent. in the villages, and more than that in towns.

14895. Is the opium cultivation of importance in your part of the country?—Of the highest importance, both to landlords and to cultivators. It is of the highest importance to the landlord because rent is collected with facility; to the cultivator, because he sows 10 biswas. Out of that he pays land rent. He grows his grain free for his consumption.

14896. What would be the feeling if Government prohibited the cultivation of opium—what would be the feeling of the country?—Government will lose, and it will also cause much distress to the cultivators and also to Government of India. The autumn crops have failed, and the cultivators are in good heart because they will recoup the loss by the product of the poppy which they have sown since.

*Rana Sir Shankar Rakhsh, K.C.I.E.*

12 Jan. 1894.

14896. How many villages are there in your talukdari?—About 130 villages.

14897. Is poppy cultivated in your villages?—A great deal in some villages. The rental obtained from poppy cultivation amounts to three-quarters.

14898. You said the use of opium was small among the villages, do they drink liquor—arrak?—Yes; the poorer classes.

14899. Do the same people take opium who drink liquor, or different people?—No; they are different. Perhaps one in a hundred takes both.

14900. You said the use of liquor is confined to low class people: to what class of people in your country is the use of opium confined?—To Rajputs and Mahomedans. The lower classes of people do not use opium.

14901. (*Mr. Wilson.*) I did not understand what you said about three-quarters of the rental being obtained from poppy?—Poppy is cultivated to a very large extent. When I said that three-quarters of the rental is obtained from poppy, I meant that three-quarters of it was obtained from the poppy cultivation.

The witness withdrew.

*Mr. D. C. Baillie.*

Mr. D. C. BAILLIE, Deputy Commissioner, Oudh, called in and examined.

14902. (*Sir James Lyall.*) You are a member of the Indian Civil Service?—I am.

14903. You are also Settlement Officer, and Deputy Commissioner of the Rai Bareli district?—I am.

14904. How many years have you served?—This is my fifteenth year of service.

14905. Will you give us your impression as to how far the use of opium extends among the agricultural and rural classes?—I believe the use of opium amongst the agricultural and rural classes in these provinces is very restricted except for medicinal purposes. It is, however, as a medicine one of those most generally used, and there are few houses in which a small quantity is not kept for use when necessary.

14906. Have you any reason to think that the habit is often pursued to a deleterious extent?—I have during my experience in these provinces come across very few instances in which opium was consumed to an excess likely to cause physical or mental deterioration; and I believe that in all, or nearly all, such instances it is the practice of smoking the drug which has caused the bad effects.

14907. Do you think that the use of opium has increased in late years in Oudh?—I believe that the use of opium has in Oudh at least become greatly restricted since annexation, owing to a great extent to the fact that opium was sold before annexation in Oudh bazaars at Rs. 3 to 5 a seer, and that it now costs, except at head-quarters, from Rs. 20 to 30, or even more.

14908. Where have you got that information as to the price of opium in Oudh before annexation?—I am unable to find out. I thought it was in "Sleeman," but I have been unable to find it there. I noted it at the time I read it for use in connection with this evidence, but on lately looking for it I could not find it.

14909. You noticed it in some book?—Yes; in a contemporary book.

14910. At that time the cultivation of opium was just as free as the cultivation of any other crops I believe?—So I believe.

14911. Did you ever enquire whether the opium in those days was ever smuggled out of Oudh?—I have no information on the subject.

14912. What is your opinion on the proposal to restrict the use of opium to medicinal purposes?—I am unable to imagine how the restriction of the use of opium to medicinal purposes is to be enforced, as there is no agency by which opium could be sold for medicinal purposes only. I believe that any effectual attempt to prohibit the use of opium, and the measures necessary to enforce such a prohibition, would give rise to discontent so great as to amount to a political danger.

14913. It has been anticipated that if the cultivation of the poppy and the opium traffic were abolished, it might be necessary to impose some additional taxation to meet in part or in whole the loss of revenue. What do you think would be the result of such a measure?—I am strongly of opinion that the imposition of any additional taxation to compensate for the loss of the opium income would give rise to still greater discontent. The measure would be regarded by all tax-payers as both useless and oppressive. The terms on which the Government revenue is derived from these provinces are already as high in all respects as they can fairly be, and if any rise in revenue is possible, it must be derived from Bengal, and not the North-Western Provinces.

14914. There has been a good deal of argument as to what extent it would be an injury to the country if the opium cultivation in these provinces was prohibited: can you give an opinion on that subject?—I believe it to be of great importance. I can give evidence of the great importance of the opium cultivation to the dense agricultural population of the eastern districts of these provinces. I have in a memorandum I now lay before the Commission given figures and facts to prove that in not a small proportion of the villages of the Rai Bareli district the present rent could not be paid if opium cultivation were prohibited, and that a considerable decrease in the amount of the Government revenue taken from these provinces would be necessary. Besides affecting the Government revenue and the income of the zamindars, the prohibition would imply that a considerable class of the most deserving and industrious cultivators in districts would be plunged into distress. Many of them would be reduced to the status of day-labourers, and the standard of comfort for all of this class, now better than in former years, and still gradually improving, would be inevitably lowered to a most injurious extent. I believe that for Rai Bareli at least there is no crop which could be grown to take the place of opium.

14915. You say you are prepared "to lay before the Commission figures and facts": have you got any note on the subject?—I have recorded a note on the subject which has been printed.

(*Chairman.*) That note will be considered by the Commission, and if thought necessary, printed in the appendix.

14916. (*Mr. Fanshawe.*) Have you had special opportunities of forming an opinion on the subject of the note you have handed in?—I have during fourteen years of executive service served in all parts of these provinces. I have been employed on settlement duty, implying constant and close inquiry into the circumstances of agriculture and agriculturists in three districts, in one of which, Bulandshahr, opium is not grown, and two of which, Basti and Rai Bareli, are amongst the most important opium districts in the provinces.

14917. There has been a great deal of argument on the point whether the cultivators who grow opium under license from the Opium Department understand that they are completely free to take advances and grow poppy or not. What is your opinion on this subject?—I believe they thoroughly understand that they are free to take them or leave them. I believe the influence of the Government officers would be quite insufficient to induce them to grow poppy if they did not find it profitable. In Rai Bareli district we have a special instance. Cane was considered by many of the officers in charge of the district as a profitable crop, and an effort was made to get the cultivation extended, but it has not been successful. In half the district cane is not grown. The people regard it as unlucky and will not grow it.

14918. Your experience is that a cultivator, as regards his own fields, is very independent as to what he will do in a matter of this kind?—Cultivators would not from year to year grow it. They might grow it for one year as a favor, but if it was unsuccessful they would not continue it. They would say they would not do it.

14919. You think they are not so ignorant as not to understand that they are at full liberty to do as they like?—By no means. They thoroughly understand they are quite at liberty to grow it or not as they like.

14920. Do you think it possible that though they might not obey a Government officer they might obey a request or order of their talukdar.—I am speaking of Oudh now?—Yes; if the talukdar were determined to enforce it.

14921. Have you ever heard of such an order being given?—No; I never heard of it. The talukdar would object to giving such an order, because it would lead to interference between him and his tenants.

14922. The talukdar would have more power in Oudh than the zamindar in Bengal, would he not?—The talukdar has more power than a zamindar here.

14923. I was speaking of zamindars in Bengal. The talukdar has more power here. I think, than a zemindar in Bengal, because the tenancy of the tenant depends so much on his pleasure?—Absolutely on his pleasure.

14924. (*Mr. Mowbray.*) I do not quite understand whether the figures in this note which you have put in were prepared specially for the Commission or taken from some General Report which you have to make as Settlement Officer?—They are extracted from the figures that have been prepared in connection with Government returns.

14925. They are all to be found in some larger report I suppose?—Yes; the totals have been printed in connection with the district and other annual reports. These are taken from some of the details.

14926. They all refer to the district immediately under your supervision?—Yes; the district in which I am now working.

14927. How long have you been working in that particular district?—A year.

14928. (*Mr. Wilson.*) Is this Rai Bareli district in Oudh?—Rai Bareli is in Oudh 50 miles from Lucknow.

14929. Then in the first sentence of your note you say that that district is most important as regards poppy cultivation—did you refer to Oudh and the North-West Provinces?—I included them both.

14930. We have it from some figures that were given to us by Mr. Stoker that the area under poppy last year was 25 per cent., or rather two years ago it was greater by 25 per cent. than it was last year. Can you tell us in what districts that falling off has been?—There has been a falling off to some extent in the Rai Bareli district. The acreage four years ago was 26 000: it is now 21,000.

14931. What is that due to?—To some extent it was due to intentional restriction. An area round Rai Bareli town was thrown out of cultivation.

14932. Why was that done?—To prevent opium smuggling.

14933. How did the prohibition in that part of your district prevent smuggling?—It ensured that there should be no cultivation near the town. Opium cultivation was prohibited within two miles of the town, because opium was smuggled into the town.

14934. What quantity of land was prohibited?—I cannot say.

14935. A considerable proportion?—I cannot say. I may say that there are two varieties of opium cultivation carried on by two classes of tenants; cultivation by the high caste tenants, which is occasional and accidental, not of great importance, and cultivation by low caste tenants, which is of the greatest importance. The variations in cultivation are almost entirely in the cultivation of high caste tenants, because it does not pay so well.

14936. I do not see how the proximity of the town made prohibition necessary, because an article so portable as opium can be as easily brought ten miles as one, can it not?—No; it is portable, but it is strong smelling, and its smell cannot be concealed. It is easier to bring it in from a field close to the house than from a field ten miles away.

*Mr. D. C. Baillie.*
12 Jan. 1894.

14937. Was there a great outcry by the people at that time against the prohibition?—I was not in the district at the time, but I believe there was a considerable outcry.

14938. Do you know whether any of these ryots received compensation?—No; the circumstances near towns are different from those of villages at a distance. Cultivators near towns can grow produce for the town; there is a large market for vegetables which are as profitable as opium.

14939. You are aware that we have had a great deal of evidence before this Commission, that some ryots do object to grow poppy?—I have heard it spoken of but have no evidence of the fact.

14940. Can you in any way account for the statements, or can you suggest any reason why they or all witnesses who profess to be interested in them should make such statements if there were not some foundation for it?—They are apt to make facts out of nothing in some cases.

14941. To make statements without any foundation whatever?—They may have, but no one can vouch for the underlings of the Opium Department as to what they do in special cases.

14942. You think in some cases there may be a little squeezing?—No; I cannot imagine squeezing to cultivate. They are more likely to interfere with a man by threatening to prevent his cultivation.

14943. You have said that there would be a great difficulty in restricting the use of opium to medicinal purposes, because there is no agency by which it can be sold for that purpose?—No agency.

14944. Is there not an agency existing for the sale of poisons?—No; there is no agency for the sale of poisons.

14945. Is the sale of poison perfectly free?—Perfectly free.

14946. We have been told licenses are required?—I have never come across them—I never heard of any necessity for a license for selling poison.

14947. You think arsenic and strychnine can be freely sold in the bazaar?—I am not certain about it. I never heard of a license being given for the sale of poisons.

14948. Is there not a license granted for the sale of sulphur?—Sulphur is an explosive, it comes under the Explosives Act.

14949. With the manufacture of gunpowder?—It is used for making gunpowder and is sold under the Explosives Act.

14950. (*Chairman.*) Was it one of the main objects of your note which we have before us in another form to show that poppy is essentially a poor man's crop?—That was one of the objects of my note, to show that it was essentially a poor man's crop.

14951. Therefore if the cultivation of poppy be prohibited, the loss would fall mainly on the poorest class of people?—Mainly on the poorer class of cultivators.

Mrs. JENNETTE G. HAUSER called in and examined.

*Mrs. J. Hauser.*

14952. (*Mr. Wilson.*) I think you are an American by birth?—I am.

14953. You have been in India some years?—Yes.

14954. How many years?—I came here 33 years ago and remained 7 years, then I returned here, and this time have been eight years in India.

14955. Are you connected with any missionary society?—No.

14956. You are now resident in Lucknow?—Yes.

14957. Are you connected with the World's Women's Christian Temperance Union?—Yes. Since last April I have been President of it for India.

14958. Can you speak any of the languages of India?—I read and speak Urdu, and read and understand Hindi, but I do not speak it much.

14959. I believe you have paid a visit lately to some opium shops?—Yes.

14960. Did you do so with a view of giving evidence before this Commission?—No; I should not have had the courage

14961. Why did you visit them?—I am going to America in April, and as I expected to be leaving Lucknow very soon, I thought I would pay these shops a visit. Having held the office of President of the Women's Christian Temperance Union in India, I shall often be asked about the opium subject as it has been brought up in India. I thought I would visit these places before the Commission came, lest some changes might occur.

14962. Did you converse with the people who were purchasing at these shops?—Yes.

14963. As to the physical appearance of these purchasers, what did they look like?—In most instances they appeared very miserable. There were a few comparatively well-looking people, very few, but most were extremely miserable. Many of them were much emaciated, and a large majority were clothed in the most miserable rags.

14964. Did you speak to them with reference to their habit of taking opium?—I did.

14965. What did they say?—They said that the habit was entirely bad; not one of them commended it. Of the numbers of people that I spoke to not a single person

*Mrs. Hauser.*

12 Jan. 1894.

commended the use of it. This was without any hint from us as to what we wanted to know. They said it was no good at all, and one of them said it was *shaitani*, from the devil. They all assented to this, even the opium-sellers themselves. They said it was no good to any one, neither for money, nor for health, nor mentally nor any way.

14966. Did any conversation take place in reference to the possibility of stopping the sale of opium in the country?—It was said that perhaps the sale might be stopped, as the smoking shops have been stopped, and one shopkeeper himself said that it would be to all people a great benefit if the shops were shut. Some of the old opium-users said they would be ill and die if the shops were shut. I asked one man if it would not be better that he should die than that a number of children standing by should be brought into trouble and temptation, and he said "certainly." In speaking later to some intelligent Mahomedans about opium and telling them something of what I had seen in the shops, and saying that some of our English friends very much desired that these shops should be shut, one of these men exclaimed, "Yes, we know that there are a great many who are our friends, and who want the shops shut, but Government cares only for the revenue and not for the people". This he put particularly.

14967. I daresay you would hardly be prepared to make such a sweeping statement in reference to the Government?—No; because I think Government does care for the people, but in some things it would seem that such a thing might be, as we often hear the remark. I may say that persons who are not in any Government employ, not even connected with missions, and Americans also, will learn more of these people than a person in Government employ or a missionary, or even an English person, because they feel that we are not liable to bring them in contact with Government in any way. If it had been known that I was to appear here to-day, I should not have heard many of the things that were said to me.

14968. Have you anything to tell us as to your experience of domestic servants in connection with this matter?—As soon as they begin to be troublesome from taking opium it is our custom to dismiss them, and not only to dismiss them from service, but to dismiss them from our thoughts—to forget them. I have had more than one, but there is one that I may particularly mention. He was a man who was doing some decorative work for me on wood and brass, an aged man and a skilful workman, but he could not work unless he had his opium, and sometimes when he had forgotten his opium, I was obliged to let a young man go a long distance to his home to get it for him. He was a most untrustworthy man, and, except for his peculiar skill in this decorative work, which had come through long years of practise, I could not have kept him in my employ. He was so very troublesome that I could never tell when he would come or not come; he would take advantage of me in money matters; he seemed to have no conscience in this or in any other way.

14969. (*Mr. Mowbray.*) The shops that you visited were not smoking shops?—Not smoking shops.

14970. I understand that you saw the people coming in?—Yes.

14971. Did you gather whether they intended to eat the opium which they were buying or to smoke it?—They were buying it to mix with water to drink. I saw them in some of the shops putting it in little bowls and mixing it with water; others took it away. In one of the houses that I visited I asked a woman how her husband took it, and she said that he mixed it in water and drank it immediately before his meal.

14972. I do not know whether you told us about how many people you saw in these seven shops?—I did not estimate the number.

14973. I suppose some of those whom you saw were in the streets outside?—Yes. I should think the people we saw in the shops or who came to buy and passed away immediately could not be less than 50; I think that is a low estimate.

14974. I rather gather from you that the object of these people was simply to produce intoxication?—Yes.

14975. That there was no idea on their part of taking it in moderation, but they were people who came to buy it for the purposes of intoxication?—That is what I understood, or because it had become an absolute necessity to them.

14976. With regard to the comparative price of opium now and what it was before the annexation of Oudh, I believe one of the people whom you saw spoke to you on that point?—Yes. He said that in the time of Wajid Ali Shah the price was Rs. 4 a seer, and that the present time they were paying at the rate of Rs. 20. We enquired at several of the shops, and they told us that Government sold it for Rs. 17 per seer, and that they themselves sold it at an advance of Rs. 1 or Rs. 2.

14977. Did you make any enquiries about the price at which it was sold or the amount of consumption in the time of the old Kings?—No. We asked this one man if the people took it in the time of the Kings, and he said that they did, but very many more now. I have spoken to others about it, and they have said that it was taken in the time of the Kings, but not to the same degree as at present.

14978 (*Mr. Haridas Veharidas.*) Have you had occasion to employ artizans of equal cleverness with the man you mentioned who have not taken opium?—Yes.

14979. Did you find any difference?—I have employed a number of these men for decorating wood and brass, and those who were opium-eaters I could never trust. I could never know whether they were coming the second day to work. If anything happens by which they can earn two or three annas more anywhere else they will go. They will take advances and not come until they are sent for. I cannot trust them if I am absent when I am getting any of this work done. Those who are not opium-eaters will work faithfully.

14980. (*Sir James Lyall.*) You told Mr. Mowbray that the man who spoke to you in the shop was greatly grieved at the increased cost of opium?—Yes.

14981. He said that in Wajid Ali Shah's time it was sold at Rs. 4 and now at Rs. 20?—Yes.

14982. He went on to say that many more people use it now: did you ask him to explain why?—I did not.

14983. Did it not strike you as odd that when it was so cheap it was less used than now when it is so dear and can only be had at a few places?—I made no particular enquiries on that day, but what I have generally understood from my acquaintance in India is that there are more opium shops at present than there were then, and that opium is much more largely cultivated in this part than it was. I know for myself that it is more largely cultivated now than it was 33 years ago when I first came to India.

14984. Where did you go then?—I was in the Bijnor district. I may mention an incident that occurred to my husband in 1862-63. Opium had not then been grown to any extent. Perhaps a few poppies would be growing about some of the houses, but not in the fields. The Opium Agent at the station was calling men together to give them advances of money for planting their fields with poppy, and there was a great deal of dissatisfaction among the people about it. One of the men came to my husband and threw himself at his feet with Rs. 5 in one hand and his paper in the other. He clasped him by the feet and said "Sahib, intercede for me; it is against my caste and against my religion to plant this opium, but I am required to do it."

14985. My question was about Oudh. It is the fact that before the annexation poppy cultivation was free in Oudh and opium was sold at Rs. 4 or Rs. 5 a seer, and it would be sold by any bania who chose to sell it; but now the number of shops is strictly limited and the opium is very much dearer, is it not very extraordinary if the consumption has increased?—It certainly would seem so except that it has become their habit As one of the shopkeepers said, the thing can never be stopped until the shops are closed.

14986. Is it not extraordinary that reducing the number of shops very greatly and making opium five times as dear as it was should cause the habit to spread?—It is very extraordinary, but when we consider (I may be excused for giving an opinion) how greatly the habit has grown during the last few years and that it is an imperative necessity as so many have said, it appears that they must have it,

14987. How do you know that the habit has grown? Merely because these people have said so?—Not simply these people, but from my acquaintances in India.

14988. I am talking of Oudh which was only annexed in 1856. The circumstances were peculiar; there was free cultivation and free sale and opium was exceedingly cheap: how do you know that the consumption has increased since that time?—I do not feel that I am an authority on the point. I am only saying what I have heard and seen among the people.

14989. You were not in Oudh in those days?—No.

14990. I understand that your information about Oudh depends upon what these people told you in the shops?—Not altogether; I have travelled several times in Oudh years ago. I was here in 1874, and once again in 1867, and saw

something of it. This was often a topic of conversation; but still I do not feel that I am altogether an authority.

14991. Are you aware that in the history of the times of Akbar, who lived about 1550, it was recorded that opium was a staple crop in Oudh?—Yes.

14992. That does not look as if the use of opium was a new thing?—No, certainly. I know it is not.

14993. (*Chairman.*) The Association with which you are connected and of which you have been President in India during the past year is an Association organised for the purpose of promoting the moral improvement of the people?—Yes.

14994. And in pursuance of that object, it desires that the use of opium should be prohibited except for medical purposes?—Yes.

14995. Does the Association recommend a like policy with reference to alcohol?—Yes.

14996. (*Sir William Roberts.*) May I ask what your purpose was in paying your visits to these shops?—Was it with a view for studying the effect of the opium habit on the natives of India?—It was.

14997. Does it appear to you that in that way you would get anything like a complete investigation of the subject?—Certainly not complete, but I knew that in that way I should find out as much as would be possible. By visiting the shops and taking them unawares I could see what was really going on. *Mr. J. Hauser.* 12 Jan. 1894.

14998. If you were engaged on an enquiry into the effect of the alcohol habit in England, would you consider that your enquiry had any completeness if you confined it to the gin shops and slums of our large towns?—No.

14999. In the same way would you not regard the fact that you got your information by going to these low places as probably very misleading as bearing upon the totality of the question of the use of opium habitually amongst the natives of India high and low?—I am studying this subject from more than one standpoint; I am reading about it, and I converse with other people, and for one thing I visited the shops.

15000. You probably agree that it is a very small corner of the matter?—Certainly, but it is the accumulation of small corners that completes the great square.

The witness withdrew.

NAWAB ALI MOHAMED KHAN, SYED HYDER MIRZA ADAB, NAWAB SYED JAFFER HUSSEIN, NAWAB MOHAMED MIRZA KHAN, and SYED ASHIQ HUSSEIN called in and examined (through an interpreter). *Nawab Ali Mohamed Khan, Syed Hyder Mirza Adab, Nawab Syed Jaffer Hussein, Nawab Mohamed Mirza Khan, and Syed Ashiq Hussein.*

15001. (*Mr. Wilson.*) Are you Nawab Ali Mahomed Khan, President of Anjuman-i-Mohamedi?—Yes.

15002. What is the meaning of that?—The Mahomedan Association.

15003. Are these other gentlemen who have come forward members?—Yes.

15004. What is the object of the Association?—The public good.

15005. What do you think of the opium habit?—Opium-smoking is worse than opium-eating, but opium-eating is bad.

15006. What has been the effect of opium-eating and smoking on many of the families of Lucknow?—The habit has ruined thousands of families in Lucknow and has degraded them physically and morally. I know of the families of Khwaja Mohamed Kazim, Vakil, Syed Dost Ali Khan, and Feteh-ud-daula Mirza Mahomed Raza, who have been reduced to the condition of beggars.

15007. What has the habit done to their physical condition?—They can do no work except taking opium and sitting idle.

15008. What is the effect on their minds and their habits? They become dull-headed.

15009. Would you be in favour of some great restriction or entire prohibition of the sale of opium for medicine?—Certainly.

15010. Do you think that the people of Lucknow generally would be in favour of it, or is it only your particular Society?—The whole city would be in favour of it except those who take opium.

15011. (*Maharaja of Darbhanga.*) Some who consider that they would be killed?—Yes.

15012. (*Mr. Wilson.*) I should like to ask Syed Hyder Mirza Adab if he is a poet?—

(*Syed Hyder Mirza Adab.*) Yes.

15013. You know something of the books and literature of the country?—Yes.

15014. Can you tell us generally and briefly what is said about opium in those books?—Several poets have spoken of the abuses of opium-eating, and there is a verse which says that the man who takes opium becomes like a mad man and is thin and lean.

15015. Do all the gentlemen agree with what the first witness has said?—

(*The Interpeter.*) They say they all agree.

15016. (*Mr. Mowbray to Ali Mohamed Khan.*) How many members are there in your Association?—About 175.

15017. Are there any branches of the Association in other places besides Lucknow?—There are no branches in other places, but there are members outside.

15018. Are those members included in the 175?—Yes.

15019. I suppose there are no opium-eaters or smokers in the Association?—Three or four take opium, but there are no opium-smokers.

15020. Do they agree in recommending prohibition?—Yes. I took opium for 26 years. I took six annas worth a day. I then reduced it to two annas and recovered my health.

15021. How old are you now?—About 59 or 60.

15022. Do you still consume opium?—Yes; two annas a month.

15023. Do you wish to be stopped taking that?—Yes. If I could be reduced from six annas a day to two annas a month, I can do without it.

15024. Do you wish that Government should forbid you to have any?—Certainly; future generations will be saved.

15025. As you have reduced the consumption so much, why do you not give it up altogether?—The doctors have advised me not to give it up altogether. I can leave it off from to-day, if I like.

15026. What sort of doctor recommended you not to give it up, a European doctor, or a Hakim?—Dr. Wahid-ud-din, Hospital Assistant.

15027. (*Mr. Haridas Veharidas.*) I should like to ask another witness, Nawab Mohamed Mirza Khan, how many years he has used opium?—

(*Nawab Mohamed Mirza Khan.*) From the time of the native Kings.

15028. What is your age?—About 60.

15029. Do you take the same quantity now as you commenced with?—Sometimes increased and sometimes decreased.

15030. Do you now take the minimum or the maximum?—I have reduced it, because people are in favour of giving up the habit.

15031. What is the greatest quantity you have taken?—One anna a day.

15032. And now?—Half an anna.

15033. Do you keep the same health now as you did when you were taking the highest quantity?—I was in very good health when I was taking one anna worth of opium, but I am not keeping the same good health now: I cannot say whether it is on account of the reduction of the dose or from some other cause.

15034. Does Syed Hyder Mirza Adab take opium?—No.

15035. And you never have done?—No.

15036. (*Mr Fanshawe.*) Is it not the case that the ruin of Mahomedan families in Lucknow is due to other causes than opium? Is it not the case that there is an idle class of Mahomedans who were formerly connected with the Court in Lucknow and who are likely to go to excess in any indulgence?—

(*Nawab Ali Mohamed Khan.*) Except a class of men of an older generation who held high offices before the Mutiny, there is no class who have become idle. Idleness is only produced by opium-eating.

15037. (*Mr. Pease.*) Has Nawab Mohamed Mirza Khan

*Nawab Ali Mohamed Khan, Syed Hyder Mirza Adab, Nawab Syed Jaffer Hussein, Nawab Mohamed Mirza Khan, nad Syed Ashiq Hussein.*

12 Jan. 1894.

reduced his quantity lately ?—

(*Nawab Mohamed Mirza Khan.*) Only four or five months ago.

15038. (*Sir James Lyall.*) Do you, Ali Mohamed Khan, remember the time of the old Kings ?—

(*Ali Mohamed Khan.*) Yes.

15039. Was opium as largely consumed amongst the Mahomedans then as it is now, or is there any difference ?—In those days Lucknow was much bigger than it is now, and perhaps in proportion to the extent to which it was bigger, there was a larger consumption.

15040. In those days I believe opium was very cheap, because cultivation was free ?—Yes ; much cheaper.

15041. Has not the great increase in price tended to reduce the consumption ?—Those who are accustomed to it will get it even if they have to get it by theft.

15042. A great number of people have died and others have grown up since those days ; has not the great increase of price and the restriction of the numbers of shops tended to check consumption among people not accustomed to it —young people ?—It may have had some effect, but the custom is very old : mothers give it to their children to eat, and therefore in spite of the rise of price the custom has continued.

15043. You say that the opium-eater is dirty and dull-headed and unable to work : surely you must have seen many opium-eaters who are very clever and do their work well ?—In the beginning they are able to work, but when the habit becomes old they are not fit for any work.

15044. Do you mean when the habit comes to excess or merely when it becomes old ?—Both when the quantity is increased and when the habit becomes confirmed.

15045. We have been told by a number of witnesses that there is a large class of people who take opium when forty years of age and upwards, and take it in moderation, and that it does them no harm, but perhaps does them some good : is there any class like that ?—If it is taken in small quantities as medicine, it does no harm. The great defect is that when a man first takes it after two months, it becomes a habit and he is then compelled to increase the quantity.

15046. There is a temptation to increase, but I suppose a great many people,—sensible people—know how much is good for them and how much is bad, do they not ?—In company with others the quantity is increased. When people are young they take it for purposes of lust, but very few take it for medicine.

15047. Do you mean when men take it over 40 years of age, or do you mean young people ?—Young people begin it, and when they reach 40 they continue it. Those who take it after 40 take it as a medicine ; they do not increase it, and it does them good, but young people who take it for pleasure increase the dose and they suffer.

15048. I suppose the Society which you represent is very much opposed to alcoholic liquor ?—With all Mahomedans it is prohibited.

15049. You say you are decidedly in favour of prohibition ; how do you suppose that will be carried out ?—Government should enforce rules as it thinks best.

15050. Do the others agree ?—

(*The Interpreter.*) Yes.

15051. (*Mr. Wilson* to *Ali Mahomed Khan*). You say you can bring a number of other people who have suffered from the opium habit ?—If I am allowed two days I can bring 400 or 500 persons for inspection of their condition.

15052. Opium-eaters in poor condition ?—Yes.

The witness withdrew.

*Syed Kalk Husein.*

SYED KALK HUSEIN called in and examined (through an interpreter).

15053. (*Mr. Wilson.*) Are you a zemindar ?—Yes.

15054. Are you a Mahomedan ?—Yes.

15055. How many tenants have you in your zemindari ?—Twenty or twenty-five.

15056. Do you think that the poppy is a very profitable crop to the cultivators ?—I think it is a great loss to the cultivators.

15057. Do your ryots grow poppy ?—Yes.

15058. Why do they grow it if it is a loss ?—For two reasons : first, because Government advances the money, and secondly, because of pressure from some officials.

15059. How do they use pressure ?—The zemindars are asked by the officials, and they sometimes injure the interests of them and compel them to cultivate.

15060. You do not press the ryots on your estate to grow opium ?—Yes ; since I have the fear of the District officials, I have to press them.

15061. Who are the officials ?—The opium officials.

15062. Of what rank ?—Zilladars or daroghas.

15063. Why is the poppy not profitable ?— In the first place it can only be cultivated on first-class land where there is a well or a tank. In the second place, after what they spend on manuring, preparing the fields and weeding, they do not get a sufficient price for it from Government.

15064. What do you estimate the cost of cultivating a bigha of poppy ?—At the lowest Rs. 25 or Rs. 30.

15065. How much does the cultivator get when he sells his crop ?—Rs. 15 or Rs. 20.

15066. Do you include in that the poppy seed and leaf ?—I exclude it.

15067. That would make something more ?—Two or three rupees.

15068. What about the lumbardar ?—The lumbardar is an official on behalf of the Government, who induces the Government to advance money to the cultivators, and if the cultivators do not give him something, he does not recommend the advance to be given.

15069. He does not recommend advances ?—It is in the hands of the lumbardar, whether an advance goes to any cultivator or not.

15070. Then if the cultivator does not want to grow poppy, there is no hardship if the lumbardar does not let him have an advance ?—That is the time for the rent, so the cultivators accept the money instead of paying interest ; they are glad to get the money.

15071. You say that some of the officials of the Opium Department press these men to make them grow poppy ; now you say the lumbardar ill-treats a man because he strikes him off the list and will not let him grow poppy. How do you reconcile that contradiction ?—The cultivators cultivate poppy only for the sake of the advance, and on those who do not want the advance pressure is used by zemindars and lumbardars.

15072. After the opium is ready has he some other grievances as to the way in which it is treated ?—After preparing the opium the cultivators take it and then it is classified in the second or third quality, and priced accordingly at Rs. 5, Rs. 4, or Rs. 3. After that there is a system of what is called *grum* by which the officials keep the opium and then pay for it after it is dried up.

15073. Is the grievance with them that the opium is not put in the right class ; that it is said to have too much water when it is really good ?—Yes, it rests with the daroghas and others to classify it.

15074. Of course the Opium Department pays for proper dry opium of a certain quality ; and if the ryot takes opium that is not of such good quality, he does not get paid so much ; —what, then, is the grievance ?—It is called *grum*, the Government paying after six months the opium is dried up.

15075. What do you say about the opium officials visiting the cultivators and getting something from them ?—When opium officials visit them they receive fuel, dried grass, straw and pots from the cultivators.

15076. What kind of officials are these ?—Daroghas, zemindars and lumbardars.

15077. How would you like it if the opium cultivation were stopped—entirely prohibited ?—It would result in good.

15078. Good for you as a zemindar ?—Certainly ; if the cultivation of the poppy is prohibited sugarcane, wheat and other things will be cultivated.

15079. Would it be good or bad for the ryots ?—Yes ; it will be profitable to the cultivators also.

15080. (*Mr. Mowbray.*) Where is your zemindari ?—In Barabanki district.

15081. How many cultivators have you altogether ?—100 or 150 in all ; 25 grow poppy.

15082. What revenue do you pay the Government?—Rs. 700.

15083. Do you know any instance in which any one of your cultivators has been compelled by an opium official to grow poppy?—I cannot name one just now.

15084. You have told us that you have yourself pressed your ryots to grow poppy, because the opium officials have put pressure upon you; will you tell me what class of official has ever put pressure upon you to make you put pressure upon your ryots?—I have said that the darogha man pressed me.

15085. (*Mr. Haridas Veharidas.*) You say that some of the poppy cultivators were in need of advances to pay their rent. But if they cultivated at a loss, their not having an advance would be a gain to them?—In that case they cultivate sugarcane, and after selling the produce they would be able to pay their rent.

15086. Then they grow other things at their own will?—They cultivate crops by which they support their children and their animals.

*Syed Kalk Husein.*

12 Jan. 1894.

15087. It comes to this, that good cultivators who do not need an advance are pressed to cultivate against their will?—Yes.

15088. (*Mr. Fanshawe.*) Do you seriously wish us to believe that you, as a zamindar, are afraid of zilladars and daroghas, and on that account put pressure on your tenants?—Yes, I am afraid.

15089. (*Sir James Lyall.*) In what way do you press the cultivators?—Do you threaten to evict them, or what?—I have to induce the cultivators. I also threaten that if they will not cultivate I will evict them.

15090. (*Maharaja of Darbhanga.*) Do you mean that in case a ryot refuses to cultivate you can evict him according to law?—I say that only to bring pressure upon them. I have got power to evict my cultivators.

PANDIT SHIAM NARAIN MASTADAW called in and examined.

*Pandit Shiam Narain Mastadaw.*

15091. (*Mr. Wilson.*) Are you a member of the Municipal Board at Lucknow?—Yes.

15092. You are also a zemindar?—Yes.

15093. How old are you?—Sixty-five.

15094. Have you lived in Lucknow all your life?—I was born and bred in Lucknow. I was in the King's employ in former times. My father was Dewan.

15095. Before the annexation?—Yes.

15096. Have you heard the evidence of Ganga Prasad Varma?—Yes.

15097. Do you agree with what he said?—I agree with it.

15098. If we desired it, could you give us a great many illustrations of opium-eating?—I could give many instances, and many of them would be from my own family and friends and caste.

15099. Are the results good or bad?—Many children have died on account of the carelessness of their nurses in administering opium; and many young men of sixteen or twenty have become consumptive on account of opium-eating.

15100. What is the effect on the property of the people who take it?—It is a custom in Lucknow among opium-eaters not to take opium alone, they take it with a number of friends, and that soon exhausts their wealth.

15101. How many ryots have you in your zemindari?—About 200.

15102. *Sir James Lyall.*) How many villages have you?—Six villages.

15103. (*Mr. Wilson.*) How many of your cultivators grow opium?—Only 3 cultivators out of 200.

15104. Why do they not grow it?—I do not bring any sort of pressure or influence on my cultivators. I am not a man to be afraid of anybody, so I do not bring any pressure upon them for cultivation.

15105. Do you mean that you look after them and protect them?—As I know that opium is not profitable, I have not brought any pressure upon the cultivators. Had I brought pressure upon them they would have cultivated more.

15106. Are you a Congress man?—I am a Congress man. I join every movement which is for the good of the country and of the Government. I believe the Congress is likely to do good both to the Government and the people.

15107. Do you know what the Congress has done about opium?—The Congress has done nothing about the opium matter as the subject is before this Commission. Congress has not exhausted the list of good things to be done.

15108. Would you be in favour of the prohibition of the sale of opium except for medicine?—Opium should be classed with other poisonous drugs, and should not be specially treated.

15109. Do you know what the regulations are with regard to poisonous drugs?—In Lucknow Municipality we have a bye-law. Chapter 2, section 9, which says that the sale of poisonous drugs is prohibited unless the seller takes a license from the Deputy Commissioner. The name of the purchaser is to be taken down or there is to be a doctor's certificate. In general practice it is not given on a doctor's prescription.

15110. Do you mean that these poisonous drugs must not be sold unless the vendor knows something about the person who wants to buy?—Yes.

15111. Do you know how many shops there are in Lucknow that are licensed for the sale of poisonous drugs?—I cannot say accurately, but I have heard that there are only seven shops in the city; and out of these seven I can get arsenic at only two shops.

15112. Do you think that regulations might be made of the same kind for the sale of opium for medicinal purposes?—Since opium is also a poison, it should be included in the list of other poisonous drugs.

15113. (*Mr. Mowbray.*) In what district is your zemindari?—In the Sitapur district.

15114. What do your tenants grow who do not cultivate the poppy?—First, they cultivate sugarcane, wheat, vegetables of different sorts, and cereals.

15115. We are sometimes told that sugarcane pays very well; why does not every body who now grows poppy cultivate sugarcane?—In this province cultivators are too poor; they are generally in want of money, and they take loans at Rs. 3-2 per month and Rs. 6-4. As many of them are ready to take money at this high rate of interest, if they can get it without interest from the Government, they are tempted to take it.

15116. Sugarcane requires a certain amount of capital, does it not?—Yes; and other crops require some capital.

15117. (*Mr. Haridas Veharidas.*) You have only two or three cultivators who cultivate poppy?—Yes.

15118. Do the others grow sugarcane?—Every cultivator grows sugarcane a bigha or half a bigha.

15119. Even borrowing money at such a high rate, they find the sugarcane profitable?—I think so.

15120. Am I to conclude that opium-growing, although they receive advances without interest, is not so paying as sugarcane with loans at a high rate of interest?—Yes. There are the seeds. Cultivators have only to contract for loans once; in future seasons they can get seeds themselves from their own fields, so that they need not borrow money.

15121. (*Sir James Lyall.*) What are the names of your villages?—Gouraicha, Dhuria, Khusrua, Torakpur.

15122. Does all your property lie in one mouza?—No; there are three mahals.

15123. How much land revenue do you pay to the Government?—Rs. 1,300.

15124. You say that people have to take out a license to sell poisons—are you speaking of Lucknow?—I am speaking only of Lucknow.

15152. Do you think that is acted upon, that no one sells arsenic, for instance, without a license?—No one can get white arsenic without a Magistrate's order, and other poisonous drugs no one can sell except the seven shopkeepers in the city.

15126. Outside the town, in the villages, any shopkeepers can sell, I suppose?—I have no accurate information about that. No arsenic can be found in my village.

15127. (*Maharaja of Darbhanga.*) If I remember rightly, one witness has deposed that at the time of the father of the late King and his predecessor the sale of opium was prohibited in Lucknow; as you are an old servant of the late King, you can give us some information on that point?—That is wrong. Everybody could get opium, and the rate was Rs. 7 or Rs. 8. Every shopkeeper could sell opium without a license.

15128. What is your opinion with regard to the consumption of opium; has it increased or decreased the last 30 years?—It is declining among the educated classes; among

*Syed Kalk Husein.*

12 Jan. 1894.

the uneducated the number is the same, especially among the Mahomedans.

15129. As regards the system of selling poisons in Lucknow, do you think that in case the sale of opium being prohibited, except for medical purposes, the system now in vogue in Lucknow could be adopted in the mofussil without there being a chance of indiscriminate smuggling?—Justice and fairness require that the system of selling opium and of selling poisons should be the same.

15130. Do you think that the system will lead to any extensive smuggling?—Instead of increasing smuggling, on account of the spread of education smuggling will decrease.

15131. (*Mr. Haridas Veharidas.*) Do you get your rent from your other cultivators as regularly as you do from the three poppy cultivators?—I have had no suits to recover rent in the Court. All pay.

15132. (*Sir James Lyall.*) You propose that the rules for the consumption of opium should be the same as the rules in Lucknow City for the sale of posion: would you have the same rules apply to alcoholic liquor?— It would be advisable.

The witness withdrew.

Adjourned to to-morrow, 10-30.

---

## At the Darus Shafa, Lucknow.

## FORTY-FIFTH DAY.

### Saturday, the 13th January 1894.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.

MR. A. U. FANSHAWE.
„ ARTHUR PEASE.
„ HARIDAS VEHARIDAS DESAI.
„ J. H. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

*Dr. Manohar Prasad Tewari, L.M.S.*

DR. MANOHAR PRASAD TEWARIE, L.M.S., called in and examined.

15133. (*Sir William Roberts.*) I believe you are a licentiate of medicine and surgery?—Yes, of the Punjab University College.

15134. You have got your diploma, and you are practising as a private practitioner in Cawnpore?—Yes.

15135. How long have you been practising there?—For the last seven years.

15136. What opportunities have you had of studying the opium question?—I have been practising and moving in different districts in the North-Western Provinces as Assistant Surgeon as well as in private practice.

15137. How long is it since you ceased to be an Assistant Surgeon?—For the last seven years.

15138. Altogether you have had fourteen years' experience?—Yes.

15139. Will you tell us from your personal experience in what way opium is used to those districts?—It is swallowed or eaten in the form of solution or pill, and is smoked in the form of *chandu* and *madak* respectively. It is cultivated in India, and to a great extent in Rajputana and Marwar States. It is also cultivated in these provinces—North-Western Provinces and Oudh—but in a limited extent, because it costs them much labour and money in preparing and securing these crops, and it exhausts the soil rendering it barren or incapable of producing crops of other vegetables or corn but poppy itself.

15140. How many use opium in Cawnpore?—In Cawnpore, out of a population of 160,000, 3 per cent. swallow opium, 4 per cent. smoke it as *chandu*, and 1 per cent. smoke it in the form of *madak*.

15141. That makes about 8, per cent. does it not?—Yes.

15142. Do you mean these to be percentages of the male adults or of the total population?—All opium consumers in any form as above stated.

15143. When you speak of 3 per cent. do you mean 3 per cent. of the entire population, or 3 per cent. of the adult males?—For the most part it is used by the males. These averages, specially of *chandu* and *madak* smokers, far exceed at Lucknow. Of the opium consumers 90 per cent. are Mahomedans, 9 per cent. Hindus, and 1 per cent. other classes. Males 97 per cent. and prostitutes 3 per cent. Habitual moderate consumers in fractional doses of a grain form 35 per cent.; habitual excessive consumers 60 per cent. Occasional moderate consumers 3 per cent., and occasional excessive consumers with criminal intents 2 per cent.

15144. What is the average cost of doses of opium?—Average allowances and cost of opium in its three forms vary from fractional doses of a grain to several tolas a day, and from $\frac{1}{64}$ of an anna to more than a rupee per diem respectively. The consumption of *chandu* and *madak* is practised in company, and that of opium in company or solitude.

15145. Is the habit easily formed?—The habit of either of them is easily formed, and is difficult to be broken off, and there is a tendency in the use of opium in its three forms for the moderate habit to develop into the excessive.

15146. What is the view of the population generally in regard to the use of opium?—Its consumption is generally regarded by the people at large with contempt, and in the case of *chandu* and *madak* with horror, and it is in general disrepute among the public, because its use, in any of its forms, deadens the intellect, impairs the physical and moral sense, induces laziness, immorality, or debauchery. He is not relied on by others, or entrusted with responsible duties. *Chandu* and *madak* being inhaled in the form of smoking, act powerfully, instantaneously, and spontaneously, and do more mischief than opium when eaten, and these people are more liable to attack of diseases and changes of weather and climate than opium-eaters.

15147. What are the objects of people who consume opium?—The objects of opium-consuming are manifold.—(*a*) Young people use it with an impression that it acts as an aphrodisiac, but their theory is wrong, as it produces contrary effects, and causes partial or total impotency in the end. (*b*) Old people, especially poor classes, use it in solution or pill form, because they think it will protect them from evil influences of climate and changes of weather, chiefly cold one. It certainly does them good, provided they can afford to take rich food with it, without which, of course, they suffer, as their case goes from bad to worse. (*c*) It is given to infants by their mothers during the period of suckling, with a view to keep them calm and quiet, their bowels in good order, and safe from injurious effects likely to be brought on their milk by their injudicious diet and mode of living; and in these cases it has come to my experience that it does them an immense

amount of good. (*d*) As medicine it is out of question that it acts beneficially in most diseases in one way or the other, and can be substituted for many medicines.

15148. You mean that it is a medicine of very wide application?—Yes.

15149. Is opium taken habitually by the respectable classes, or by the low classes of people?—It is taken for the most part by uneducated low classes of people, at the instigation of others, as aphrodisiac or as medicine, and being thus used indiscriminately, does them great harm instead of good.

15150. What ill-effects have you seen arise from the habitual use of opium?—Ill-effects of opium are that it produces—(*a*) Severe constipation, lowers circulation, impairs functions of important organs, deteriorates the general health, and produces noxious effects, physical, mental, and moral. (*b*) It renders the system of an opium-consumer in such a state as to resist the action and effects of other drugs, and their influence inert partially or totally, and this is the reason that when opium-consumers suffer from diarrhœa, dysentery, bronchitis, asthma and brain disorders, opium does little or no good to its consumers. (*c*) There is always a longing for subsequent gratification in increasing doses in common with other intoxicants. (*d*) It breaks down the constitution of a man, and makes him liable to get other diseases, and to be affected with weather and climate changes.

15151. What is your opinion as to the general effects?—In moderate doses it is unquestionably beneficial to infants, but noxious to young men, and harmless or beneficial to old people in fractional doses of a grain, provided rich food is taken after its use; otherwise it proves injurious.

15152. What do you mean by fractional doses of a grain?—$\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{4}$, or $\frac{1}{10}$th of a grain.

15153. Do you mean of an English grain?—Yes. $\frac{1}{16}$th of a grain or $\frac{1}{4}$th of a grain.

15154. Habitual opium-consumers take more than that, do they not?—I was speaking of a moderate dose.

15155. But even a moderate opium-consumer takes more than that?—There is no definition for moderation. We call moderate doses medically those which have been put down medically, and below those doses we call moderate doses.

15156. Would it be a privation to opium-consumers if the cultivation were stopped in India?—It would be certainly a serious privation to any class of consumers of opium, especially *chandu* and *madak*, to forego consumption of the drug all of a sudden, because they shall suffer by feeling inevitably too much for it with a longing or inflamed desire, and there would be thus a great straining on their system. But it would be feasible to prohibit the sale of *chandu* and *madak* by public sale, and immoderate use of opium in solution or pill form, by indirect means, as raising heavy tax on it, but gradually.

15157. Do you think any discontent would arise if the authorities would proceed in that way?—No serious discontent can occur by their prohibition in this way as above stated among the consumers. Nor would it amount to a political danger. It would not be followed by recourse to alcoholic stimulants. There would be certainly loss to Government in revenue, but it can be remedied—

(1) by curtailing and cutting down all such expenses which the Government may deem superfluous, unnecessary or improper;

(2) by introducing such measures which may be calculated to recoup the loss and give the full effect to cause sufficient economy in the Indian Budget.

15158. Do you yourself believe that opium is a real aphrodisiac?—For a few days it does act as an aphrodisiac. In the beginning it acts as a stimulant.

15159. As a general stimulant?—For a few days only.

15160. Much as alcohol would?—Not so much like alcohol, but to some extent it acts as a stimulant.

15161. As I understand you it does not act as special aphrodisiac agent except just in the beginning, as a stimulant?—Yes.

15162. And that effect passes away in a few days?—Yes.

15163. Do you believe that that action is especial, or that it is only a part of the general stimulative effect of opium?—I is transitory, lasting for a few days.

15164. That is not quite what I meant. Do you think that the aphrodisiac effect of opium is a special effect?—It is not a special effect.

15165. We have been told repeatedly that aphrodisiac remedies of various sorts are very much used in India and throughout the East: that opium is by no means singular in that matter?—Opium is also regarded as one of them. *Dr. Manohar Prasad Tewari, L.M.S.* 13 Jan. 1894.

15166. It is regarded as one of a number of aphrodisiacs?—Yes.

15167. (*Mr. Pease.*) You have given us a great number of percentages; are they your own computations from general knowledge, or have any special means been taken to ascertain the number?—I have ascertained them from the sales in the shops at Cawnpore.

15168. It is the result of enquiry at the shops?—Yes.

15169. Shops in Cawnpore?—Yes.

15170. (*Mr. Mowbray.*) You said that it would be feasible to prohibit the sale of *chandu* and *madak* by public sale. Are you aware that we have been informed in papers which have been put in before us that the public sale of *chandu* and *madak* is already prohibited in the North-Western Provinces?—If it is prohibited and effect is given to it so much the better; but its use is generally going on.

15171. I asked you whether you are aware as a matter of fact that according to the law in the North-Western Provinces the public sale of *chandu* and *madak* is already prohibited?—I beg to say that full effect has not been given to it, as desired.

15172. I ask you whether you are aware of the present state of the law?—I am not aware, it may be so, but I cannot say. I beg to say that I am not fully aware whether there have been passed any rules or orders with regard to the prohibition of *chandu* and *madak*; but I say that no beneficial results have been obtained by prohibition because the habit is as yet going on. It appears that full effect has not been given to the subject.

15173. That would go to prove that the mere prohibition of the public sale of *chandu* and *madak* which you recommend has been tried and has not proved effective?—Because the habits have not been broken off as yet. It takes a long time to break off habits.

15174. Are you aware or not that at the present time opium is very heavily taxed?—I should say that it requires still more taxation.

15175. Are you aware that it is heavily taxed at present?—I cannot say that it is heavily taxed.

15176. Do you recognise the fact that the difference between the price at which it is produced and the price at which it is sold being due to a Government monopoly, is, in fact, a very heavy tax on the sale of opium?—In that view it may be a heavy tax, but in the view of the mischief it is doing I do not regard it as a heavy tax.

15177. (*Chairman.*) You hardly mean that it is not heavily taxed, but you mean to say that it is not sufficiently heavily taxed?—Yes, that is what I mean.

15178. (*Mr. Mowbray.*) Can you tell me what is the amount of taxation which opium now bears?—It is sold, I believe, at Rs. 16 per seer.

15179. Do you know how much of that is taxation?—From the fact that it is being sold dearer it cannot be said that it is heavily taxed. I cannot say any other word for that.

15180. Then you cannot answer my question, and you do not know?—I do not understand what your object is. I say that it is not sufficiently taxed. Its price is not raised so much as to prohibit persons from buying and making use of it freely.

15181. I ask you whether you can tell me how much taxation it bears at present. If you cannot tell me I do not wish to pursue the subject?—It is purchased at Rs. 4 or 5 a seer, and sold at Rs. 16 or 17 a seer.

15182. Do you regard that difference as taxation?—Yes.

15183. (*Mr. Fanshawe.*) Am I correct in understanding that you recognise no one as a moderate consumer who takes more than a fractional grain of opium?—That is what my meaning is.

15184. Have you had any experience of agriculture: you have expressed a rather strong opinion as to the cultivation of the poppy?—I have very little experience of agriculture.

15185. (*Sir James Lyall.*) You seem to have some difficulty in understanding Mr. Mowbray's question about the taxation of opium. Are you aware we had evidence yesterday to the effect that opium before the annexation of Oudh was quite untaxed and used to be sold at Rs. 4 or 5 a seer?—Yes.

*Dr. Manohar Prasad Jewari, L. M.S.*

13 Jan. 1894.

15186. Is it not a fact that it is now sold at Rs. 20 a seer in Oudh. Does not that show that it is heavily taxed?—Yes. In comparison with that it is heavily taxed.

15187. (*Chairman.*) You have given us your views with regard to opium; are you opposed to the use of stimulants generally except for medical purposes?—Yes.

15188. (*Mr. Pease.*) You are aware that there is a difficulty in raising the tax here in consequence of the liability to smuggling or purchasing from the cultivators: would you be in favour of a plan whereby those who are habitual consumers should have their names placed upon a register so as to avoid suffering on the part of those who are at present consumers?—Yes.

The witness withdrew.

Babu KSHETRA NATH MUKERJEE called in and examined.

*Babu Kshetra Nath Mukerjee.*

15189. (*Mr. Pease.*) What is your occupation?—I am an agriculturist.

15190. Are you a cultivator of land yourself?—Yes, I am a farmer.

15191. Where do you live?—I live at Benares and sometimes in Bengal. I have my farms at Oudh.

15192. Will you tell us what attention you have given to the subject of agriculture?—I have devoted much of my time to agriculture for the purpose of writing a book on the subject. I have had occasion to make enquiries in different parts of the country. I have accumulated facts with regard to the present state of agriculture, and those facts I have put down in my book and published them.

15193. What is your view with regard to the interests of the country with reference to the growth of the poppy?—Poppy cultivation is one of the important subjects dealt with in my book. It is a poisonous thing. Its growth is in no way beneficial to the country. It produces an effect which demoralizes the people. Physical growth is deteriorated and children are affected also.

15194. Is the cultivation of the poppy popular among the cultivators?—Temptation held out to the cultivators has led to its popularity.

15195. Do you think it is to the advantage of the cultivator to grow poppy as compared with other crops?—No, certainly not. The cultivators always undergo a loss in comparison with other crops. Tobacco or sugarcane crops are better paying crops than poppy.

15196. Can you speak of any instance in which cultivators have given up the growth of poppy to their advantage?—Yes. Once I had occasion to direct some cultivators to grow tobacoo instead of poppy in those lands where they intended to grow poppy. They made a profit out of tobacco of nearly Rs. 40 a bigha. In cultivating poppy if the tenants do not consider or do not include the wages of their own labour there is no loss to them, but if their own labour be calculated they suffer a loss to the extent of Rs. 36 per bigha. The average produce per bigha is 4 seers.

15197. Do not you think that you are rather overstating the loss?—The tenant has to devote 8 months of his time to the cultivation of his poppy.

15198. You have stated that you have very strong feelings against the use of opium. Have you anything to say with regard to smoking?—Yes. It is most injurious to the persons who use it and has its evil effects upon the children also.

15199. Have you any views as to the course Government ought to take with regard to the opium trade?—It ought to be stopped altogether, but attention should be drawn to the fact that it must be lessened gradually. It must be sold to the Medical Department so that each man might be registered, and then each habitual consumer might get opium from the Medical Department.

15200. The general effect of your evidence is that you believe the consumption of opium is injurious and that it is not profitable to the cultivator?—Yes. That is my opinion.

15201. (*Mr. Mowbray.*) When you say that people ought only to be allowed to obtain opium through the Medical Department, I should like to know a little more precisely what you mean?—It ought to come through the Medical Department. There are Assistant Surgeons and there are also native doctors. I think such medicines as opium should be sold through the Medical Department. The medical men should keep a register of each person, and certificates should be given as to the circumstances why they may take opium.

15202. I quite understand your answer with regard to Civil Surgeons and Government officials and doctors practising according to the European methods. I should like to know how you would regard any body who chose to set up as a native doctor?—Now-a-days these are scattering over the country. I would not allow them to set up as doctors.

15203. I suppose you are aware that the number of Government servants and trustworthy medical men in the country at present is very limited?—These people have free scope to get these things from the Treasury.

15204. How many medical men are there in the outlying districts?—There is one Assistant Surgeon in each headquarter of the district, and there are at least four or five native doctors in each sub-division. Men will not have to travel to get opium from the district treasury. If there be centres they will not have to travel into distant lands for the purpose of getting opium. There will be less smuggling also.

15205. You recognise that for medical purposes there would have to be a considerable number of centres from which opium should be distributed?—There are centres of course. The existing centres will do.

15206. Do you think that under such a scheme as you suggest there would be a larger number of places where opium could be obtained than there are at present with the opium shops?—There are a great many opium shops now, from which people easily get and consume. Of course it would be very difficult to get opium in the present form, but then there will be a check over excessive consumption.

15207. You think it is difficult?—Now-a-days they can get it easily in shops and everywhere.

15208. (*Mr. Haridas Veharidas.*) When did you begin your career in society?—In 1862.

15209. What was your age at the time?—I was about 18 or 19.

15210. Then you are about 50 now?—Yes.

15211. I did not quite follow you when you stated that the cultivators lost Rs. 36 per bigha from growing poppy: will you clear that point up?—To manure and irrigate and plough a bigha cost nearly Rs. 15. Then there is the cost for the extraction of the opium. The highest crop yields 12 seers per bigha; but the average crop is generally 4 seers. Then there are often losses to the tenants owing to the untoward circumstances of the seasons. The tenants get at the utmost Rs. 5 per seer; that makes Rs. 20. It costs every tenant not less than Rs. 25 per bigha. That calculation does not include labour. The cultivator devotes 8 months of his time to the cultivation. Then, calculating Rs. 3 for wages, it comes to Rs. 28.

15212. Would you not reconsider your answer and modify the amount of losses which you have estimated at Rs. 36 per bigha? It seems very much to me?—I am a cultivato myself. I have studied the matter thoroughly and I think I am right. The total amount of cost is Rs. 53 per bigha and income is Rs. 20, thus the loss is Rs. 33 besides other small expenses.

15213. (*Mr. Fanshawe.*) What amount of land do you hold yourself, and where is it situated?—I have 300 bighas of land in Bengal.

15214. Have you any land in this province?—Yes. I have land in the Bahraich district.

15215. How much?—1,000 acres.

15216. Is it on lease?—Yes.

15217. Is there any poppy cultivation on that land?—No.

15218. Do you cultivate the land yourself?—Yes. I cultivate it. It is a regular farm.

15219. You hold this land on lease and manage the cultivation by means of paid servants; but you do not yourself live on the place?—That is so.

15220. When did you publish your book on agriculture?—In 1882.

15221. Are you aware that there are 550,000 cultivators cultivating poppy in these provinces?—I am not.

15222. Do you wish us to understand that that large body of cultivators are cultivating poppy at the average loss of Rs. 36 per bigha?—Yes, I do.

15223. (*Sir James Lyall.*) Have you got any tenants under you in those 1,000 acres?—Yes, I have some.

15224. How many have you?—Altogether I have some 50 tenants in those 1,000 acres.

15225. How much do you cultivate with your own ploughs?—I have my own herds of cattle.

15226. You say you have 50 tenants on those 1,000 acres. What is the area which you cultivate with your own ploughs by paid labour?—About 700 acres.

15227. Then you have 50 tenants on 300 acres?—Yes. Some of the land is lying waste for the grazing of cattle.

15228. How much is lying waste?—I have some 50 or 60 acres of land for grazing.

15229. That leaves 950 acres cultivated?—Yes.

15230. Of which you say 700 acres are cultivated by yourself with your own ploughs?—Yes.

15231. That leaves 250 acres on which you have 50 tenants?—Yes.

15232. They are very small holdings?—These tenants are cultivating in different villages also. They are *pahi kasht* tenants.

*Babu Kshetra Nath Mukerjee.*

13 Jan. 1894.

15233. What crops do you cultivate?—I cultivate Indian corn, paddy, cereals, linseed, indigo, sugarcane, and all these things.

15234. Do you lease this land from a Talukdar?—Yes.

15235. (*Chairman.*) Are you opposed to the use of intoxicating drugs generally?—Yes.

15236. Would you like to see close restriction placed upon their use?—Yes. But especially upon the use of opium, which is most fatal for those who consume it, and the evil effect descend to hereditary laws also.

15237. Excepting for medical purpose?—Yes.

15238. You would include alcohol?—Of course alcohol. But alcohol does not effect the law of hereditary. It has an evil effect upon the persons who use it immoderately.

The witness withdrew.

SHEIKH RAZA HUSAIN KHAN called in and examined (through an interpreter).

*Sheikh Raza Husain Khan.*

15239. (*Mr. Wilson.*) Are you zemindar of Saleh Nagar?—Yes.

15240. And Life President of the Rafa-i-Am Association, Lucknow?—Yes.

15241. What is the translation for the Rafa-i-Am Association?—Public good Association.

15242. Do you think that opium-eating often proves detrimental to the morality and health of the consumers?—Yes, certainly.

15243. And also to their property?—Yes.

15244. Do you consider that the cultivator gets much advantage from the cultivation of poppy in comparison with other crops?—I do not think that much benefit accrues from poppy cultivation.

15245. Does the zemindar derive much benefit from it?—No.

15246. Do you think that Government might encourage some other cultivation instead of poppy?—I am of that opinion.

15247. How do you think that Government could encourage sugarcane?—By giving advances, just as in the case of opium.

15248. Are you in favour of the immediate abolition of the sale of opium in this part of the country?—I am not in favour of immediate prohibition.

15249. Do you think if it were suddenly prohibited it would be injurious to a great many people who have contracted the habit of taking it regularly?—I think as they are habituated to the use of the drug it would be injurious to them.

15250. Do you advocate some plan by which the sale of opium should be very much restricted, provided it was not done in such a way as to cause injury to the health of those persons who have already become thoroughly accustomed to opium?—I do not advocate the immediate abolition of the traffic or total prohibition of the cultivation of the poppy, as many opium-eaters will find it difficult to live without it. The cultivation should be gradually abolished and opium be sold only for medical purposes. By that I mean that Government should stop giving advances. Government should encourage the cultivation of other crops and make advances for sugarcane.

15251. (*Mr. Mowbray.*) How many members are there in the Association of which you are life president?—About 150.

15252. Are many of them agriculturists and cultivators connected with the land?—Very few. I am a zemindar myself.

15253. Where is your zemindari?—In the District of Barabanki.

15254. How many cultivators have you in your zemindari?—Upwards of six or seven hundred.

15255. How many villages have you?—Sixteen or seventeen.

15256. What revenue do you pay to Government?—Over Rs. 10,000.

15257. (*Mr. Haridas Veharidas.*) Do you take opium yourself?—No.

15258. Is poppy cultivated in your zemindari?—Yes.

15259. What proportion?—At this moment I cannot tell you.

15260. Are those cultivators who grow poppy willing to grow it?—I have not enquired from them whether they are willing or not.

15261. You do not know whether poppy cultivation is a losing concern or a paying one?—I have not heard.

15262. With regard to poppy cultivation being discontinued and an impetus given to sugarcane, that is your own suggestion?—Yes.

15263. (*Mr. Fanshawe.*) I understand you to say that you would recommend Government advances for other crops but not for poppy?—Yes.

15264. (*Sir James Lyall.*) How could Government give advances for other crops unless it intended to buy the crop?—It is not necessary that Government should purchase the produce.

15265. You mean that Government should lend money to the cultivators to encourage the cultivation?—Yes.

15266. Establish a sort of bank?—Yes.

15267. When you say you think opium advances should be stopped, do you mean that Government should also cease to buy poppy, and that poppy cultivation and sale of opium should be free as it was in the Nawab's time?—I am of that opinion.

15268. You think that you would not thereby make opium cheap and available to everybody?—Cultivation would decrease.

15269. I suppose you remember the time before annexation?—I do not well remember it.

15270. (*Chairman.*) Does your Association of which you are the life president condemn the use of stimulants generally except for medical purposes?—Yes.

15271. I suppose it is a Temperance Association?—It is not a Temperance Association, but its object is to promote morality. It condemns the use of stimulants.

15272. (*Chairman.*) You include alcohol?—Yes.

The witness withdrew.

*Syed Nazir Hosein.*

13 Jan. 1894.

SYED NAZIR HOSEIN called in and examined.

15273. (*Chairman.*) I believe you are a pleader of Sitapur?—Yes.

15274. Do you consider opium as injurious to the health?—No, if taken moderately.

15275. Do you consider that the excessive use of opium is bad?—Yes.

15276. The opium produced in India is not chiefly consumed in this country, is it?—The greater part is consumed in China.

15277. What is the general character in your view of Chinamen as a labouring population?—They are laborious, hearty, strong and hale. They are not weak and indolent.

15278. If we prohibited the export of opium to China what would the Chinamen do?—They would grow it for themselves, and every country would export it to China.

15279. In the case of sickness and disease, is opium used with good effect?—It is very useful in several diseases.

15280. Supposing the cultivation and sale of opium were prohibited, what do you believe would be the political results?—My eight years' experience, and that of those who have been consuming opium for more than half a century, shows that the abolition of the use of opium would lead to the bloodshed of more than half of the number of its consumers; and moreover there would be a clear loss of six millions tens of rupees, without which the administration of the State would not be carried out.

15281. Do you mean that half of them would die when you speak of the "bloodshed" of the consumers?—Yes. Some of them would die and some of them would suffer from diseases.

15282. You wish to say generally if the use of opium were prohibited that many people who now make use of it as a remedy would suffer, and that many would die?—Yes.

15283. With regard to taxation, do you think the imposition of other taxes in lieu of the opium revenue would inflict a great burden upon the people of India?—Yes. Taxation in India has reached its climax, and any further taxation would be particularly an impolitic measure which no Government with any sense of justice and wisdom would press.

15284. (*Mr. Pease.*) When have you obtained your experience with regard to the Chinese?—I have gathered it from newspapers and seen myself.

15285. (*Mr. Wilson.*) Do you know the opinions of the anti-opiumists?—Yes, they are against the use of opium.

15286. How have you learned their opinions?—I have learned it from various quarters, and here before this Commission.

15287. Do you know the opinions of Native and English doctors?—Yes, I have consulted some of them and they have given me their opinions, and I have seen the opinions of others in the newspapers.

15288. What did you consult them for?—About the use of opium.

15289. What advice did they give you?—They told me that the use of opium is not at all injurious to a man if taken moderately.

15290. Will you tell me what doctor told you that?—Dr. Barry of Sitapur, who was examined here the day before yesterday. Also I have heard it from the Assistant Surgeons of Sitapur at the Government Hospital. I have heard it too from the native physicians.

15291. Can you give me the name of one?—Mahdi Hosein and Syed Kazim Hosein.

15292. (*Sir James Lyall.*) Where have you seen a Chinese?—At Benares and at Golamundi.

15293. How many of them are there?—There were about 10 or 12 at the former place and some 200 at the latter.

15294. (*Mr. Wilson.*) You are a pleader at Sitapur?—Yes.

15295. Are you the head of the Bar there?—No.

15296. Are you one of the principal pleaders?—I am one of them.

15297. Have you ever been invited to appear in a similar position to this before?—No.

15298. Do you think that the use of opium ought to be encouraged?—I do not think it ought to be encouraged, nor should it be totally suppressed. The present system is quite right.

15299. You think the present system is quite right?—Yes.

15300. Would you have the cultivation of poppy increased?—No.

15301. Would you have it decreased?—Neither increased nor decreased. The present area is sufficient for the cultivation of opium.

15302. And the arrangements are all quite right?—Yes.

15303. (*Mr. Mowbray.*) Have you ever taken opium yourself?—Yes, I have been taking it for the last 8 years.

15304. Is that what you mean by your 8 years' experience?—Yes.

15305. How much opium have you taken?—I take four grains a day: two grains in the morning and two grains in the evening.

15306. Have you gone on taking the same doses for the last 8 years?—Yes.

15307. You do not take more now than when you began?—No.

15308. Do you find that it has had any effect upon you either for good or ill?—Yes, I was very short-sighted before I used opium. It has improved my eyesight.

15309. Anything else?—Nothing.

15310. When you began to take it how old were you?—It was 8 years ago, and now I am 33.

15311. Did any doctor advise you to begin it?—My native physicians advised me to take it.

15312. Are you a Mussalman?—Yes.

15313. Was it a Hakim who advised you to take it?—Yes.

15314. Have you consulted him since, or have you simply gone on taking it?—I have not consulted him since. It did me good at the time. It improved my sight.

15315. (*Mr. Haridas Veharidas.*) Has it benefited you in other ways besides your sight?—I had no other complaint.

15316. You only used it because you were short-sighted,—the Hakims advised you to take it?—Yes, only for that.

15317. (*Mr. Wilson.*) What is your opinion with regard to alcohol?—Being a Mahomedan of the *Shia* sect, I am against it.

15318. You object to the use of alcohol?—Yes, I emphatically object to the use of alcohol.

15319. Do any of your friends take it?—No, none of them.

15320. You never took any?—I never took it.

The witness withdrew.

*Mr. G. P. Gartlan.*

Mr. G. P. GARTLAN called in and examined.

15321. (*Sir James Lyall.*) I believe you are Manager of the Palmer Estate, Rai Bareli District?—Yes, it was jungle when we first got it. We got it fee simple. We broke it up and brought it under cultivation. It is just settled as the other villages in the neighbourhood.

15322. What is its area?—Its area is about 10,000 bighas.

15323. How long have you been in charge of the estate?—Since June 1866—nearly 28 years.

15324. Can you say what your experience is as to the consumption of opium by the rural population?—There is very little consumption amongst the rural population. Where it is consumed it is amongst the better class. There is very little of it amongst the lower classes. You meet it in the middle and zemindar class, and amongst the talukdar class. It is not, however, taken to excess. If it is taken to excess it is amongst those people who go in for other drugs, such as *ganja* and *bhang*.

15325. Do you mean that the rural population very seldom consume it, even in moderation?—They very seldom consume it at all; but where they do consume it, it is in moderation.

15326. Is poppy cultivated in your estate?—Yes, very extensively. It is cultivated all through the Rai Bareli District.

15327. Do you suggest to your cultivators that they should cultivate poppy?—They take to it willingly. I wanted to stop it at first. I was against it; but they asked me to allow them to cultivate it.

15328. Why were you against it at that time?—It was owing to the Opium Department. I was not against the cultivation itself. It was because there were interferences brought about between the cultivators owing to the old system of poppy cultivation which is no longer in existence.

15329. Was that feeling a dislike for the Opium Department officials coming in between landlord and tenant; does that to your knowledge prevail elsewhere in Oudh?—It may with petty zemindars, but not with large talukdars.

15330. You say your cultivators cultivate poppy extensively; perhaps you would give us your opinion as to the result to the cultivator?—It is most beneficial; it is the best paying crop we have.

15331. It is a crop that takes a great deal of labour, is it not?—No, not necessarily. The only labour it takes is when it is being collected.

15332. Is it in the hands of Muraos, the garden cultivating people?—It used to be, but it is no longer in their hands. It is now cultivated by every class in the district.

15333. Is it cultivated by the Chuttris?—Yes, the Chuttris, Mahomedans, Brahmins, Ahirs, Gadarias, Kumbis, Chamars, Pasis, and Muraos. In fact I may say there is every caste in the cultivation.

15334. Do you mean to say that all these castes cultivate the poppy on your estate, or is it more prevalent amongst one caste than another?—It prevails more among some castes than others; but there is no distinction with regard to cultivation. Every class settled on our estate indifferently cultivate the poppy, without reference to any particular caste.

15335. But is it not the case that in the poppy cultivation there is a great deal of work which can be done by the women and children?—It is mainly done by the women and children.

15336. Do high caste women and children work?—In that case paid labour is employed.

15337. Still, even employing paid labour you think they find it profitable?—Yes, but of course not so profitable as in the other case.

15338. It has been said by some witnesses that poppy cultivation attracts the cultivators not because it is profitable to them, but because they get an advance of money at a time when it is convenient to them for payment of instalments of rent; do you think that is the case?—No, not quite; because the advances made for poppy are not given when the rent is on. The advances do come in useful, however, to pay up balances for rent.

15339. You are convinced that over and above the advantage of getting advances in ready cash it is a profitable crop in itself?—It is.

15340. How much of that profit, do you think, comes from illicitly keeping back a certain amount of opium?—I should say little or nothing.

15341. Would an order of Government prohibiting cultivation—that is withdrawing the licenses—in your part of the country cause discontent?—Not only would it cause discontent, but it would cause great hardship to the comfort and welfare of the people. The advantages which the Assamis have already acquired from the cultivation would all disappear, and they would be as they were formerly.

15342. Their condition is improved?—Yes, their comfort generally and their prosperity is increased entirely owing to the poppy cultivation in the Rai Bareli District and in neighbouring District of Fatehpur.

15343. Has poppy cultivation always prevailed in the Rai Bareli District?—Yes, but not to the extent that it prevails now.

15344. (*Mr. Pease.*) Have you prepared any statistics to show the profit of poppy cultivation?—No, but I did prepare some statistics for some years. I took down the poppy cultivation of the different villages. I found that the amount paid for the produce of poppy grown in the few acres cultivated paid for the whole rent of the different Asamis.

15345. Very few of your tenants, I suppose, grow poppy without growing other crops?—They all grow other crops: it is merely a small proportion of land that is under poppy.



15346. We have had it stated by several witnesses that in the Behar Agency poppy was grown at a loss, but that other crops were making a good livelihood. You do not think that is the case in this part of the country?—That is not the case in this part of the country in Oudh.

*Mr. G. F. Gartlan.*

13 Jan. 1894

15347. (*Mr. Wilson.*) I think you said, except at the time of collecting the opium there was not much labour involved?—No, not much labour.

15348. We have been told that there are a great many ploughings, is that the case?—Not more so than with other crops: there are not so many ploughings as with wheat.

15349. Weeding is necessary, I believe?—There may be some weeding. There may be two weedings in a year; but this year one weeding only was necessary.

15350. I think you said there had been a considerable extension of poppy cultivation?—Yes, since the annexation.

15351. Are you referring to the Rai Bareli District?—Yes.

15352. Can you tell us to what extent it has extended?—Since I have been in the district it has more than doubled, but it is going down again now.

15353. Are you aware that taking Oudh as a whole two years ago the cultivation was 20 per cent. greater than it was last year?—I have no information on that subject.

15354. You were not aware of that?—No, I can speak of my own district. The cultivation was less this year and was less last year than it was four or five years ago.

15355. When was the period of great extension?—The extension began, I should say, about 1875 or 1876, or probably in 1873.

15356. You have spoken of a state of prosperity resulting from the poppy cultivation: do you consider that the state of agriculture is very satisfactory in the Rai Bareli District?—It is highly satisfactory.

15357. In Hunter's Gazetteer the average of cultivated acres for each male agriculturist is given as less than $2\frac{1}{2}$: do you think that that is probably correct?—That may be correct; of course I cannot say from any statistics I have taken.

15358. You are not surprised to hear that?—No.

15359. Do you think that $2\frac{1}{2}$ acres to each family (I suppose that is what it is substantially) is a satisfactory amount?—Not if they were dependent on that alone.

15360. What do they depend upon besides?—In the Rai Bareli District, in nearly every family there is somebody on foreign service.

15361. In point of fact, they do not live on the land?—It is a densely populated district.

15362. They do not live on the land—they go elsewhere to get a living?—Yes, those who have small holdings: those who have large holdings and get sufficient occupation on their holdings do not go.

15363. Is that what you consider a satisfactory agricultural condition?—It depends whether it carries on well or not. These small cultivators are the better classes in the district.

15364. We have had the same kind of thing in Ireland. It has never been considered there that it was entirely satisfactory if the absent members of the family had not only to maintain themselves, but to remit money home?—It depends upon the number of people in the family.

15365. (*Mr. Mowbray.*) Do these people come back again?—Yes. Some of them only go away for six months. They do not abandon the country. The families are at home; the male members go away.

15366. We have had some statistics put in with regard to the poppy cultivation in the North-Western Provinces in 1885-86. Taking Oudh only, there does not seem to be very much difference in the last 10 or 12 years. You say in the Rai Bareli District you consider it has increased: up to when?—Up to about three years ago—up to 1890.

15367. The figure for 1890 was very nearly 2 lakh—196,000 bighas; the last figure for 1892-93 is 1,58,000—Yes, it is rather less.

15368. Could you give me any idea of the number of villages in this estate?—There are 23 small villages.

15369. What is the revenue now?—We pay no Government revenue. It is purchased in fee simple. It was jungle ground, which we purchased under Lord Canning's Rules.

*Mr. G. P. Gartlan.*

13 Jan. 1894.

15370. (*Mr. Haridas Veharidas.*) Can you give any reason why there has been a decrease during late years in the amount of opium?—There is a decrease for several reasons. The opium crop has been rather an inferior one for the last two years. That is one reason. Another reason is that the price has been less than in former years. Opium is taken at a certain consistency, and if it is up to the proper consistency the people get Rs. 5 per seer and up to Rs. 6 per seer. If it is under that, the price is diminished.

15371. You think there will be a further diminution in poppy?—No, I doubt if there will be any further decrease now.

15372. You think that it has got to its lowest point?—I think it will stick at its present rate.

15373. You do not think there will be any increase?—No, I do not suppose there would be any increase.

The witness withdrew.

*Babu Ram Singh.*

BABU RAM SINGH called in and examined.

15374. (*Sir James Lyall.*) I believe you are a Deputy Collector in Government service?—Yes.

15375. And you have been selected to be manager of the Court of Ward's Estates in the Rai Bareli District?—Yes.

15376. Are there many estates in that Court of Wards?—Yes, five estates.

15377. What is the total revenue?—About Rs. 1,50,000 is what we pay to Government.

15378. How many villages do you suppose you have under you?—About two hundred.

15379. Are you a native of Oudh?—Yes.

15380. I believe you have risen in the service from a Naib Tahsildar?—Yes.

15381. And your service has brought you greatly into contact with the agricultural classes?—Yes.

15382. What is your opinion with respect to the use of opium in the present day as compared with its use under native rule?—Opium-eaters were much more in number during the Native rule than they are now, because there was not a single big landholder who did not keep in his service a great number of fighting men, of whom several men used opium in order to keep themselves strong and healthy. Lots of these men are alive who take opium.

15383. Have you noticed any bad effects from the habit on the moral or physical condition of the consumers?—No, not as far as I know.

15384. Is it common in the villages?—No, it is almost unknown.

15385. Is it used as a domestic medicine in the villages?—Yes, sometimes.

15386. For what kind of complaints?—Cold, bowel complaints, rheumatic pains and other diseases.

15387. How do they get it when they want it for that purpose: do they keep it in their houses?—They purchase it from licensees, and from the Government Treasury. There are very few in the villages who take opium, or who use it as medicine.

15388. It is supposed that the cultivators keep a certain amount back: a few cases have been brought to light?—In the Hardoi District there were several cases discovered, and they were all convicted.

15389. What is the general opinion about the use of opium in the country?—The people do not dislike it generally. There is no dislike of opium among the people if it be used in moderate quantities, which is for the most part done; but its use in excessive quantities is objectionable, but not so objectionable as the excessive use of spirit and liquor. The substitution of spirit or liquor for opium will create a great row, as there are persons who will, for sake of their religion, prefer death to the taking of spirit or liquor instead of opium.

15390. Do you think that it would necessarily follow that if opium were stopped people would take to spirit or liquor?—They will take some stimulant, as they generally do.

15391. What would be the effect in the country if the use of opium were prohibited and fresh taxation had to be incurred?—They would not be able to pay any more tax.

15392. What would be the effect on the popular opinion?—Discontent. It is absolutely unnecessary to prohibit the use of opium or poppy cultivation.

15393. Do the cultivators on the estates under your management cultivate poppy?—Yes, it is cultivated extensively in almost all the villages.

15394. It has been asserted before us by some witness that the cultivators think they are under some obligation to cultivate because the cultivation is carried on for the sake of Government?—They take advances willingly.

15395. Do you think that sometimes any pressure is brought to bear on them?—No, I do not think so.

15396. Either by Government officials or by the zemindars?—No, I do not think so. They get advances in September, which is a great benefit to them. If they did not get those advances they would have to go to the money lenders for seeds and for things, and they would have to pay a large interest.

15397. It is the advances which are the great inducement to them?—Yes, and good will.

15398. (*Mr. Pease.*) Are the Government advances of great advantage to you in collecting the rents of the estate?—Yes, in clearing off arrears.

15399. When is the first advance made?—In the month of September.

15400. When is the rent due?—The rent is due in four instalments, October and November, and again in April and May.

15401. And they clear off the arrears in September, do you say?—Yes.

15402. Does the agent accompany the tenants when they go to receive the money for their opium?—Yes, in the cases of unpunctual payers.

15403. What Agent?—The Estate Agent.

15404. (*Mr. Wilson.*) Is it quite a common practice for Estate Agents to accompany them?—It is not a common practice.

15405. Who does it?—Sometimes when there is an unpunctual tenant then the Estate Agent will accompany him as was done this year.

15406. Done by whom?—By the zilladar.

15407. On behalf of the Court of Ward's Estate?—Yes.

15408. Is it your opinion that the use of opium is almost unknown to the village people?—Yes.

15409. Are you aware that in several official documents there are statements that very large quantities are retained by them for their own use?—Yes, there may be. They might keep it privately, but it is not publicly known.

15410. You mean that the legal use of Government opium is unknown?—Not as far as I know. I am also a resident of a village: it is not used now-a-days to a large extent.

15411. I want to know whether you agree or disagree with those official statements that considerable quantities are retained for use in the villages?—I disagree in certain cases with them.

15412. Do you think there is a dislike amongst the inhabitants generally for those people who use opium in moderation?—No.

15413. Have you heard some of the evidence this morning?—Yes, I heard two witnesses.

15414. We have had several witnesses here who have said that it is very much disapproved of and is looked on generally as disgraceful?—Those people are responsible for their statements.

15415. They have said that even opium-eaters themselves are rather ashamed of their habit: you do not agree with that?—It is not a vice to eat opium. I do not agree with them.

15416. What is the size of this estate that you have the management of?—The rental of all the five estates amounts to about Rs. 3,85,000.

15417. Do you know how many bighas there are?—I know, but I cannot say at this time without my accounts.

15418. I think you said they pay the rents of their entire holdings from the proceeds of the opium land?—Yes, those who cultivate it.

15419. I want to know whether by the term "proceeds" you mean the total money that they get for their opium, or whether you mean the profit that they get?—I mean the money they receive from Government on account of opium and the price of the seed sold by them.

15420. When is the close of the Revenue year?—In the month of September.

15421. Is that the close or the beginning of the year?—It is the close of the year.

15422. What proportion of the total money paid by the Opium Department is paid in the month of August or thereabouts?—I should say about one-fourth.

15423. Is that the time when the balance should be paid?—Yes, it is paid up to the month of September.

15424. When are the first agreements made with the people for the new year?—Agreements are made sometimes in the month of June, and sometimes in July.

15425. Agreements for the new year are made before the old year is out?—Yes.

15426. Is that legal?—Yes, it is not illegal.

15427. Why is that done?—They make agreements before the time for cultivation comes. *Babu Ram Singh.*

15428. Do you think the cultivation of opium should be encouraged?—Yes. 13 Jan. 1894.

15429. More than it is at present?—Yes, certainly, because rents of lands have now risen high.

15430. How far would you allow opium cultivation to be encouraged?—I should say not less than one-tenth per cent.

15431. One-tenth of the land?—Yes.

15432. (*Mr. Mowbray.*) Do you think there is more poppy grown on the estates you are managing than on other estates round about in the district?—I should say equally the same.

15433. All the estates you have been speaking of are in the Rai Bareli District?—Yes.

15434. (*Mr. Haridas Veharidas.*) How many villages are there in which poppy is not grown?—Very few. I should say there are perhaps four or five hamlets where paddy is grown.

15435. In those four or five villages do they pay the rent as regularly as the others?—The rent is delivered in kind.

15436. So that there is no difficulty in realising the revenue?—No.

15437 (*Mr. Fanshawe.*) Do you think that prohibition of the use of opium, except for medical purposes, would lead to discontent?—Certainly.

The witness withdrew.

HAKIM NAZIR HUSAIN KHAN called in and examined (through an interpreter). *Hakim Nazir Husain Khan.*

15438. (*Sir James Lyall.*) I believe you are Superintendent of the King's Yunani Hospital, Lucknow?—Yes.

15439. How many years have you been Superintendent?—14 years.

15440. You follow the Yunani, or ancient Greek system of medicine, I believe?—Yes.

15441. Have your family always followed the profession of physicians?—Yes, physicians of Kings.

15442. Is your home in Lucknow?—Yes.

15443. What is your opinion of the effect of the use of opium on the physical and moral conditions of the people who use it?—It is not injurious to the moral condition, but it is injurious physically if the drug is taken in excess

15444. I suppose if taken in excess it might be injurious to the moral condition too, might it not?—No.

15445. Is most of the opium consumed used for the purpose of luxury and enjoyment, or for purposes of health?—Some persons use it for both.

15446. And some use it for one, and some for the other?—Yes.

15447. Is it easy, in your opinion as a physician, to say when it is used for the purposes of health and when it is used for enjoyment?—Young people generally use it for the purpose of luxury: for health no line can be drawn.

15448. I suppose you think that young people ought not to use it, and that it ought only to be used by older people?—It is not harmful when persons are young, but when they are old it is harmful.

15449. Is it your general opinion that a man may take it in moderation after he is 40, to keep up his strength?—Those who suffer from cold use it.

15450. Do you think it is possible to stop the use of opium?—It would be difficult.

15451. If Government stopped the cultivation and sale, where would people get it from?—They would get it from neighbouring countries, as the Nepal people would get it, and have it smuggled in.

15452. What would be the general opinion of people if Government prohibited the cultivation and sale of opium by law, and if owing to the loss of revenue fresh taxation had to be imposed?—Public opinion would be against it.

15453. Can you quote anything from the Yunani medical books in respect to the use of opium?—The medical evidence as to the consumption of opium as given in our books is as follows:—It stops dysentery, brings sleep, removes the swellings, relieves the pains, is mixed with compound medicines, is used in the diseases of eye, head, ears, cough, asthma and old fevers. It removes hunger, warms the body when cold, and is used in healing the wounds, adding the sensual power, etc. Its application in itch and other bodily diseases is useful. The defects by using it are as under:—It makes the man thin, cheeks pale; injures the five senses of seeing, smelling, hearing, and tasting and touch; makes a man look sad and sorrowful; also afraid of little things; the heart, the liver, the stomach, and other limbs are also in disorder by using the opium in excess.

15454. Do you mean to say that the effects you mention come from the use or from the excessive use?—Excessive use.

15455. You live in the town, I suppose?—Yes.

15456. You do not know much about the villages, I suppose?—I go to my estate.

15457. You own land yourself?—I own land.

15458. Do you think the cultivation of poppy is a benefit to the cultivators?—Certainly it is.

15459. Some witnesses have said that they cultivate under pressure, and not of their own free will: do you think that is the case?—I do not think any pressure is brought to bear.

15460. (*Mr. Pease.*) What are the medical books to which you refer?—They are numerous.

15461. Can you give us the names of any of the books that refer to opium?—One is Makhzam.

15462. What is the date of that book?—It is over 100 years old.

15463. Does this in any way refer to Indian experience?—Yes; Indian experience is referred to greatly, because it is written by an Indian.

15464. Does your own experience agree with the medical evidence of those books?—It certainly agrees with them.

15465. Have you seen many of those who are suffering from the influence of opium as described here?—Yes.

15466. How many persons have you known as persons who take opium in excess?—Numerous persons.

15467. Have you any view with regard to the differences of the effect of eating and smoking opium?—There is not much difference.

15468. (*Mr. Wilson.*) You have said that it injures the sight?—Excessive use.

15469. Is a little opium beneficial to the sight?—There is no advantage, but it is not injurious.

15470. Have you any information to give us with reference to the cultivation of opium?—The cultivation of opium is made in many villages. Its cultivators are more benefited by it. The cultivators get money from the Government for its cultivation. The price of opium is more than that of other cultivated things, and is recovered

*Hakim Nazir Husain Khan.*

13 Jan. 1894.

at once. The fields in which the opium is cultivated produce a good manure by the falling of the opium leaves, and thus the land is enriched and more productive. The landholder gets the advantages of recovering his money from the cultivators very easily, and thus pay the rent to Government without any possible delay.

15471. Is it not a fact than opium land is more richly manured than any other lands?—Certainly it is richly manured.

15472. And if it were not manured, would it be benefited by the leaves which fall from it?—It would be somewhat benefited.

15473. What does the landholder get by the cultivation of opium?—The rent is realised quickly.

15474. Have you any land yourself: are you a zemindar?—Yes.

15475. How much land have you?—The gross rental amounts to Rs. 20,000 or Rs. 25,000. I have some rent-free land.

15476. How much land revenue do you pay?—Rs. 10,000, or a little more.

15477. What is the King's Yunani Hospital?—It is a Hospital endowed by the King.

15478. Who makes the appointment of the staff in that Hospital?—There is a Charity Meeting which makes the appointments.

15479. Do you mean a Committee?—Yes.

15480. Who are the principal people on the Committee?—There are Natives and Europeans.

15481. Who are the Europeans?—The Commissioner, City Magistrate, Civil Surgeon, Executive Engineer, and Civil Chaplain.

15482. (*Sir James Lyall.*) How many native members are there on the Committee?—There are sixteen or seventeen native members on the Committee.

15483. Are they all Mahomedan gentlemen in Lucknow?—They are both Hindus and Mahomedans.

15484. How are they elected?—They are appointed by the Government.

The witness withdrew.

*Saiyid Abu Ibrahim.*

SAIYID ABU IBRAHIM called in and examined (through an interpreter).

15485. (*Sir James Lyall.*) I believe you are a Yunani Hakim?—Yes.

15486. Where do you practise?—At Fyzabad.

15487. Are you a hereditary Hakim?—No.

15488. Where did you study medicine?—From Shafa-ud-daula, the King's physician.

15489. Will you describe what your experience is in prescribing opium?—I have had experience of opium for the last eighteen years. In the following diseases I have been prescribing opium in various ways with success. Its effect is astringent, *i.e.*, it contracts the intestines of the stomach and bowels, stops the pores of the body, and alleviates every kind of pain. It produces stronger and more beneficial effects than other medicines when used in diseases affecting the nervous system, catarrh, diarrhœa, dysentery, and wounds in the intestines. It produces instantaneous effect when used externally in cases of inflammation, rheumatism, neuralgia, and inflammation of the eyes. Besides these there are other diseases in which opium has been found to be more beneficial than any other medicine.

15490. Will you tell us in your opinion why the people take to using opium generally?—Men of this country generally use opium, more especially the Mahomedans, who have an impression that opium is a panacea to every illness. The women of the country give opium to their children up to seven or eight years of age to counteract the effects of chill and cold, and it has never been found to have any injurious effect either on the brain or any other organ. Its use in small quantities has not been found to be injurious either physically or morally. Of course in case of exceeding the limit of moderation it acts detrimentally on the body as well as on the brain; it makes men lethargic and of dirty habits. Young men of sensual habits, who use it as an aphrodisiac generally, by degrees, impair their natural powers. They become lean and lose their virile powers. Another serious effect of opium is that its users often find it difficult to give up its use, although other intoxicating medicines may be offered to them having an almost equally stimulating effect. I tried to induce several persons to give up its use and also administered very efficacious medicines, but, although assuring me that they were trying to abandon the drug, as a fact they never did so. Old men who use it as a preventive of cough and cold and diseases due to phlegm have found it very beneficial like "triyak." I have never found it to produce bad effects at all comparable to those of liquor or other intoxicants.

15491. What is triyak?—It is a specific medicine for the cure of all diseases.

15492. You say "In case of exceeding the limit of moderation it acts detrimentally": what do you think is about the limit of moderation?—Young people should not take it, but if they do take it, they should take from 2 to 6 grains.

15493. If they go above that it does them harm?—Yes.

15494. Can old people take more than that without hurting themselves, or do you put the same limit on it for them?—The same.

15495. Would it in your opinion be wise for Government to try to stop the use of opium, except for medicinal purposes in this country?—I do not think it would be wise; many people would die if it were done.

15496. Would it be a bad thing for the cultivators, or would it leave them just as they are if the cultivation were stopped?—The cultivators would suffer. I would suffer because I have land.

15497. (*Mr. Pease.*) Have you known many persons who have injured themselves by taking opium?—I have seen many who have become lean and of dirty habits.

15498. (*Sir William Roberts.*) Have you seen, on the other hand, many people benefited by the habitual use of opium in India?—Yes, I have seen many of them take it after they are 40 years of age.

15499. (*Mr. Wilson.*) Have you lived most of your life in Fyzabad?—I was born there and have lived there.

15500. Have you any idea how many persons there are in that town who are suffering in their health because they have taken too much opium?—I have no idea: I cannot give the number.

15501. Is it a very large number?—It is not very large; there are 10 or 20 persons of that kind.

15502. Do you know the city of Lucknow?—I do not know it well. I have visited it at times.

15503. Do you think that more persons suffer at Lucknow than in your own town?—I do not know.

The witness withdrew.

*Babu Bepin Behari Bose. M.A.*

BABU BEPIN BEHARI BOSE, M.A., called in and examined.

15504. *Mr. Wilson.*) Are you a graduate of the Calcutta University?—Yes, I am a graduate of the Calcutta University, educated in the colleges of these provinces, and I have been practising as a vakil of the Allahabad High Court and of the Court of the Judicial Commissioner of Oudh at Lucknow for the last eleven years. Before I joined the Bar at Lucknow I was second master of the Government High School, Allahabad, and served in that capacity for about nine years. My opportunities for observing the effects of opium were considerable.

15505. Is there a great deal of opium consumed in Lucknow?—Yes.

15506. Is that principally amongst well-to-do people?—Yes, amongst well-to-do people principally, and especially among Mahaomedans.

15507. Are the poor people almost free of it?—The village poor people are almost free of it.

15508. Is opium sometimes used for pure self-indulgence?—Very often.

15509, Is the term "*Aphimi*" a term of reproach in Lucknow as well as in the villages?—Yes, it is a term of universal reproach.

15510. It is a very offensive term to use?—It denotes moral degredation of the lowest kind.

15511. What have you to tell us about opium as a remedy for fever?—I have had some personal experience of it. I took malarial fever when I was a boy, and I am positive that opium was never prescribed for me by any doctor.

15512. Have you heard of its being prescribed as a protection or preventive against fever?—No, I am not aware of it.

15513. Have you heard of it lately?—Lately of course I have heard of it,—since this Commission came to India; but I never heard of it before.

15514. Do you approve of the present system of licensing?—No.

15515. What effect do you think it has on the consumption?—It is unquestionably increasing.

15516. You know that licensed smoking-shops have been closed?—Yes.

15517. What is your opinion as to the effect of that?—They were only closed one year ago. There are other evils arising from the closing of the shops. It has increased unlicensed smoking dens.

15518. Do you approve of the refusal of licenses for opium-smoking shops?—Yes, I do. Licenses for smoking saloons should not be given, but at the same time measures would be taken by Government that unlicensed and illicit smoking dens should not be opened in consequence thereof.

15519. Are you in favour of further restrictions as to the sale of opium?—Yes.

15520. Would you be disposed to favour the prohibition of the sale of opium except for medical purposes, and except for those persons who have become so accustomed to it that they might suffer, if they did not get a little?—That is my opinion. I look upon those persons who are habitual opium-eaters as morally and physically diseased. I consider that they should come under the category of diseased persons.

15521. Do you think that some strong action of that kind on the part of the Government would be supported by the general opinion of the people?—Yes, I devoutly believe that.

15522. Are you at all afraid that it would lead to any disturbances?—No, I do not believe that, because the opinion of the country is very settled on this point,—that opium-eating is not good at all.

15523. Do you think that any inconvenience that might arise either to Government or to the consumers would be more than counterbalanced by the moral good effect?—Yes, certainly I do.

15524. What have you to say with reference to the popularity of the cultivation of opium?—That there is no very great readiness to cultivate opium on the part of cultivators is even admitted by Government officials. The special correspondent of the *Pioneer* with the Lieutenant-Governor's party in camp is forced to admit this fact, as is evidenced by his correspondence published in the issue of that paper of the 6th instant, an extract of which is appended to this statement. I am not prepared to say that poppy crop is more profitable than other crops, such as sugarcane, linseed or even wheat. But one thing tells in favour of poppy, and that probably induces cultivators to plant in preference to other crops, and that is the temptation of advances from Government which cannot fail to act powerfully on the inclinations of an impecunious and impoverished peasantry. The chronic pecuniary difficulties of the cultivators make the advances a boon to them which they readily accept, although they know that the cultivation of the poppy is a more troublesome and laboursome task, requiring more expenditure of money than other ordinary crops. I am told it also exhausts the soil. The impression that cultivators keep back portions of raw opium for illicit sale is incorrect: for no better price they can hope to get from the people than the Government, and in fact the cases are very rare indeed.

The following is the quotation from the *Pioneer*:—

"The native of this country does not give himself away by stating that he has everything he wants; if he cultivates opium, he does so solely to accommodate Government, whose order he says it is that the poppy should be grown; the case which he makes out of this grievance is one which the anti-opiumists would gladly seize on, but his statement is not a true one. He does not add with what keenness he has striven to get the necessary permission to plant the poppy on his land, and how much he appreciates the advances which Government makes on his crop, and the great ease of mind given to him by the fixed rate at which he is paid for his opium, while his less fortunate brother-cultivator, who may have sown wheat, receives for his produce prices which vary at every harvest with the rise and fall of the market." I think those words are an admission on the part of the Government that the opinion generally existing in the country is that poppy cultivation is not very popular. I have had frequent occasions to talk with village cultivators in my professional capacity as well as with zemindars. I have been told that that is so.

*Babu Bepin Behari Bose, M.A.*
13 Jan. 1894.

15525. I believe you practise in the High Court?—In the Judicial Commissioner's Court, which is the High Court for Oudh.

15526. You have practised in the other Courts, I presume?—Yes, in the Lower Courts as well,

15527. In your opinion is the habit of opium-eating a common cause of petty crime?—Yes.

15528. Would you say that it is also a cause of crimes of violence?—It is not generally considered to be a cause of violent crimes.

15529. Why is it not a cause of violent crimes?—The reason can be easily explained—because the opium-eater never stirs out of his own home. His body and mind are enfeebled, and he is totally unfit for energetic action. Violent crimes require a little bodily energy, and the opium-eater has not any left.

15530. So that it leads to petty crime, but not to crimes of violence?—No.

15531. (*Mr. Mowbray.*) You say in your printed statement, "As opium-smoking is more injurious than opium-taking, the habit can be rooted out by stringent penal regulations which will be thought inexpedient by many": is that your opinion?—Yes, that is my opinion.

15532. I suppose "stringent penal regulations" mean that persons who either smoke or eat opium after prohibition, except under medical prescription, will be liable to be fined and ultimately sent to prison?—Of course that is my meaning.

15533. You say that would be considered inexpedient by many; do you think there would have to be a large number of people sent to prison under those circumstances?—There would be a large number.

15534. Do you not think it would be very demoralizing to the people to pass a large number of people through the Jails for that which they themselves would not regard as a crime?—Yes, of course; but I think that contingency would not arise. I think those who take opium for medical purposes should be excluded. Other persons will not take opium after there is prohibition, and consequently the danger will be very much minimized.

15535. You also say, "There is some difficulty in entirely prohibiting the sale of opium except for medicinal purposes": I may take it, I suppose, that you recognize the difficulty?—Yes. We have a large population that take opium ordinarily. I consider those persons to be diseased.

15536. You refer to the sale of opium through the drug shops; I shall be glad if you will define exactly what you mean by drug shops?—Drug shops are shops which sell medicine; or I may modify my opinion a little and say that we may sell opium by such persons who sell poisons, and they might sell opium to those persons after keeping a register of the description of such persons.

15537. Is there any general law in Oudh with regard to the sale of poisons?—Yes, there is a clause in the Municipal Law.

15538. I asked you whether there is a general law?—I am not aware of any general law with regard to the sale of poisons.

15539. I suppose in the ordinary way the number of what you call drug shops in a town where drugs are sold is very much larger than the number of opium shops at the present moment?—They are.

15540. Therefore unless you introduce some very stringent regulations with regard to drug shops you would have more places selling opium than you have at present?—I have mentioned drug shops because they are of a more respectable character. Government can rely upon their honesty, or perhaps their ability, a little more than the opium licensed shops.

*Babu Bepin Behari Bose, M. A.*

13 Jan. 1894.

15541. You think it would be more safe to trust to the general drug shops at present existing than to the opium shops?—Yes.

15542. (*Mr. Haridas Veharidas.*) Do you know whether this Municipal Law is framed by the Municipal Committee or by the Government?—The Municipal Act is passed by the Governor General in Council.

15543. And there is some provision about poisons?—Yes, there is a section which gives power to Municipalities to enact bye-laws, and the bye-laws have the force of law after they are sanctioned by the Lieutenant-Governor.

15544. So that it is a Government Act?—Yes.

15545. (*Mr. Fanshawe.*) Is it not the case that there is a special class of idle Mahomedans in Lucknow who are addicted to vicious habits?—Yes.

15546. I suppose it will be fair to conclude that great care must be exercised in drawing general conclusions as to the opium habit in India from the experience of Lucknow: would that not be so?—Yes; Lucknow possesses some special circumstances, I must own.

15547. With regard to the term "*Aphimi*" is it not the case that, speaking generally, it represents as regards opium what the term "drunkard" represents as regards alcohol?—Yes.

15548. Am I right in understanding that places in which unlicensed smoking is now carried on have come into existence since the licensed shops were closed?—I cannot say exactly, but a great number of them must have come into existence after the former shops were suppressed.

15549. Do you say that the opium habit is a frequent cause of petty offences against property?—Yes.

15550. Would you apply that generally to Oudh?—Yes, not only to Oudh, but also to Calcutta, and cities generally.

15551. Have you had any experience of Calcutta?—Yes, I have had some experience of Calcutta.

15552. That was not the evidence we received in Calcutta from the Commissioner of Police?—I have some personal experience.

15553. Would you express a strong opinion that the opium habit was a frequent cause of such offences?—It is a cause. Opium-eating leads to poverty, and poverty leads to those petty offences.

15554. If it were a frequent cause, would not the officers in charge of jails be able to speak on that subject?—Of course these petty offences are not very severely punished.

15555. They are often punished with imprisonment, I presume?—Yes; but the character of the persons is not so much enquired into. That is what I mean.

15556. You seem to think that the views expressed in the paragraph you have quoted from the *Pioneer* represent the views of Government?—That is the idea of the officials. I do not mean that it is the opinion of the Government. So far it is a recognized fact even by officials under Government.

15557. Perhaps you are not aware that Sir Charles Crosthwaite told us yesterday that he himself had heard cultivators say, when asked in the first instance, that they cultivate poppy by order of the Government, but when they were asked to explain they said there was no compulsion; it was merely a form of speech?—I do not mean that there is any compulsion in the legal sense of the term, but I think there is moral compulsion.

15558. I will put it to you generally. There is a very large body of cultivators in these provinces: do you not think that they are free, and that they are quite aware that they are free, to cultivate poppy or not?—One fact should be borne in mind—there was only one class of persons cultivating opium, that is the Muraos. No other class of persons ever cultivated it, whether Brahmin, Khattaris or Mahomedans. It is thought to be degrading, or rather it is against their religion. Muraos only cultivated it at one time, but now opium is cultivated by all classes almost.

15559. What conclusion do you wish to found on that?—I wish to found this conclusion, that it is either moral compulsion or temptation which has led these persons to disregard their customs and religious behests.

15560. Do you not think that the fairer conclusion would be that these classes had found poppy cultivation profitable?—As to its being profitable, I have made enquiries, and I do not think opium is more profitable than sugarcane or linseed, or even wheat.

15561. I was not asking for your own opinion, as to the profit of poppy cultivation, but whether the conclusion I have indicated was not the fairer conclusion?—It is a conclusion which might be drawn, but I cannot say whether this conclusion would be the right one.

15562. (*Sir James Lyall.*) What do you mean by drug shops?—A drug shop is a shop where medicines are sold.

15563. Most of the Banias' shops sell medicines, do they not?—Banias' shops are not considered to be drug shops. There are Attar shops where they make up the prescriptions of Hakims and Vaids.

15564. It is much the same thing as Pansari?—Pansari is a grocer's shop, I believe. Ordinary medicines might be kept by the Pansari, but they do not make up prescriptions.

15565. Are there many such attar shops in Lucknow now?—Yes.

15566. How many?—Four or five respectable firms.

15567. I suppose you would never find such a shop in a country village?—There are such shops in big places. I have no personal experience.

15568. My experience is considerable in India, but I do not know whether I ever saw such a shop in a *kasba* or small town, and I certainly never saw one in a village?—I have no experience of villages; but I know in the city there are.

15569. Is the purport of the extract you have given from the *Pioneer* that the cultivator does not cultivate willingly?—The true meaning I attach to this extract is this, that even Government is forced to admit that all cultivators do not cultivate willingly.

15570. What do you think the writer means by saying "He (the cultivator) does not add with what keenness he has striven to get the necessary permission to plant the poppy on his land, and how much he appreciates the advances": that means to say that the cultivator strives with great keenness to get permission to cultivate and highly appreciates his advance; that does not look as if the passage meant that the cultivator cultivates unwillingly?—Of course, this is the reason he gives for proving the opinion to be unfounded.

15571. (*Sir William Roberts.*) Do you draw a distinction between the moderate use of opium and the use of opium in excess?—Yes.

15572. Does your description of the disastrous effects of the opium habit apply only to the people who use it in excess?—Generally it applies to people who use it in excess; but the use of opium in moderation is a thing not very much known.

15573. Did I understand you to say that before this Commission came round you did not know that opium was a remedy for fever: are you aware that the most abundant constituent of Bengal opium was sent out from the Government factories expressly for the purpose of being used in malarious districts for the relief and help of people suffering from malarious fevers?—I heard so yesterday from the Head Assistant of the Opium Agency at Ghazipur, but I never heard it before. It has been stopped since quinine has been known.

15574. You say that you suffered much and long from malaria in your boyhood, but that you are positive no doctor prescribed opium for you: has it never struck you that had your doctor been led to prescribe opium for you you would not have suffered so much and so long from malaria?—That is a question I cannot answer.

15575. (*Chairman.*) You agree that under any Government, especially under a Government by foreign rulers, it is most desirable that any measure affecting the social experience and personal habits of the people should be supported by public opinion among those directly concerned?—Yes.

15576. In fact, you indicate that you hold that view: you gave an expression of your confidence that the limitation of the use of opium which you recommend would be supported by public opinion?—Yes.

15577. Can you give us any proof that the proposed limitation of the use of opium would be supported by public opinion beyond your own personal opinion?—I may say I am Secretary of a Political Association which has also social and other objects in view. I know the opinion of the members of that Association.

15578. How many members have you in that Association?—There are about 150 on the register now. They are mostly composed of Mahomedans. About 40 per cent. are Hindus, the rest are Mahomedans.

15579. Is that society called the Public Good Society?—Yes. It is the oldest body in Oudh except the British Indian Association. I know there is a firm opinion that opium-eating is bad. If Government takes any action to minimise its effects I do not think that Government will not be supported by public opinion; but if Government goes in for prohibitive measures I rather think it will be supported in its action.

15580. Have you followed with interest the proceedings of the Native Indian Congress?—Yes.

15581. Are you a member of it?—Yes, I often visit the places where the Congresses are held.

15582. You have some general knowledge of its proceedings?—Yes. I attend as a Delegate.

15583. Is not that a body which was expressly constituted by those who set it up to give expression to every grievance, as far as practicable, of which the people of India could complain?—Yes.

15584. That body has found it practicable to pass resolutions which would command general assent with reference to restrictions upon the use of alcohol, has it not?—Yes.

15585. But it has not found it practicable to pass similar resolutions restraining the use of opium?—That is true.

15586. Is not the difference of the action that has been taken by that Congress due to an instinctive sense that popular opinion in India is more advanced with reference to a policy of restricting the use of alcohol than with reference to a policy of restricting the use of opium?—It has an opinion, though not pronounced authoritatively. I think there is a numerous class of educated natives who have an equally strong opinion on the question of opium; but I may say that the opium habit is not so immediately ruinous as the use of alcohol.

15587. The opium habit is not so detrimental as the excessive use of alcohol?—It is equally detrimental.

15588. But it does not constitute such a grave social offence?—I am familiar with the effects of alcohol in families in Bengal as well as here; but the effects of opium are not so immediately and ruinously detrimental, though they do become detrimental after some time.

15589. When you contrast the action taken by the Indian Congress with reference to alcohol and its silence with reference to opium, do you not think that you may fairly admit that the difference is due to an instinctive sense on the part of those who conduct the proceedings of the Congress that the public opinion of this country is less matured and less advanced with reference to restrictions upon opium than it is with reference to restrictions upon alcohol?—That is not exactly the case. There is a great difference of opinion existing in this country with regard to this question, and the Congress advisedly leaves questions in which there is a great deal of difference of opinion alone.

15590. That is exactly what I wish to hear from you. The difference of opinion is so divided that the Congress do not think it prudent to take up the opium question at present?—Yes, probably that is the case.

15591. Does not that lead you to the conclusion that if anything is to be done in relation to opium the social movement must be pushed further before you can call upon the Government to act in this matter by legislation. I do not say whether it is desirable or not, but looking at it from your point of view?—I believe that social action is more important in this respect than even Government interference. That is my personal opinion. In the case of alcohol the Temperance Societies have done a great deal of good by their social and moral action. The same argument applies to opium, but it is none the less necessary for Government to restrict the sale of opium.

*Babu Bepin Behari Bose, M.A.*

13 Jan. 1894.

15592. Still you think it would not be advisable to deal with such questions unless there is popular support?—The people will support Government if Government are advised to take action in this matter.

15593. (*Mr. Mowbray.*) Are you a Bengali yourself, or native of this province?—I am a Bengali, but I have been brought up in this province. I was born in Bengal, and spent some years there.

15594. Have you been in Calcutta?—Yes, I have been in Calcutta. I was born in Bengal, but I came into this province very early owing to malaria.

15595. (*Sir James Lyall.*) You rely upon the opinion that exists in your Rafa-i Am Society?—Yes, I am supposed to be an exponent of it.

15596. Are you not aware that in Bengal several societies express very different opinions with regard to this opium question?—Yes; there is this question, and there is the currency question. I know people have expressed very different opinions.

15597. You say that the majority of your members are Mahomedans?—Yes.

15598. The Central Mahomedan Association of Calcutta and the Mahomedan Literary Association, I think, both express different opinions?—Yes. They may have expressed different opinions; but here Mahomedans have one great reason for expressing an unfavourable opinion, and that is because they have been daily familiar with the miserable condition of opium-eaters. It requires no very great effort of the imagination or reasoning to arrive at that conclusion.

15599. (*Chairman.*) You recognise that, what you are asking to be done applies to the whole of India?—Yes. There will be no harm.

15600. As far as your community is concerned, your Society is to a very limited extent representative; there are other Societies which are even more representative and hold different views?—Yes.

15601. (*Mr. Wilson.*) You know what is meant by "local option"?—Yes.

15602. It is applying a law in one part of the country which does not apply in other parts: do you think it might be possible to apply that in India in the case of this opium question?—Yes.

15603. So that where there was a strong opinion in one part of the country opium would be prohibited, but it would not be prohibited where the feeling was not so strong in that direction?—I am decidedly in favour of local option.

15604. We had a witness this morning who said that he thought one reason why Congress did not take up the opium question was because the Commission was sitting: do you share that opinion at all?—Yes, I share that opinion too.

15605. (*Chairman.*) Might not that be a very strong reason for taking the matter up?—We cannot speak on the subject very decidedly. As far as this Congress is concerned the views I have expressed are the views held by the delegates.

The witness withdrew.

Mr. BHUBAN MOHAN ROY, Mr. CHARU CHANDRA GHOSE and MR. PREO NATH BOSE called in and examined.

*Mr. Bhuban Mohan Roy, Mr. Charu Chandra Ghose, and Mr. Preo Nath Bose.*

15606. (*Mr. Wilson to Mr. Roy.*) Are you Secretary of the Brahmo Samaj community in Lucknow?—Yes.

15607. I believe you are also a druggist and chemist?—Yes.

15608. As a member of the Brahmo Samaj I presume you are in favour of the disuse of alcohol and of all intoxicating drugs?—Yes.

15609. What have you to say as to the use of opium with regard to the physical, intellectual and moral conditions of the people?—It makes men pilferers and thieves and degenerates them generally.

15610. Is there much difference between the effects of opium on rich men and poor men?—Decidedly. Those who can afford to have rich food can keep their health.

15611. Has the practice of eating and smoking opium done a great deal of harm in Lucknow to the lower classes as well as the better classes of people?—Yes. Because they, the poorer, cannot afford to take sufficient rich food, milk and ghi.

15612. What effect has it upon their occupation and work?—They are dull and inactive.

15613. Do they take to pilfering and cheating?—Yes.

15614. Have you known a case in which an opium-eater or an opium smoker would let his family starve while he is spending his money on opium?—Yes.

15615. Is it common?—Yes, it is common amongst the lower people here.

15616. In your experience as a druggist I suppose you have orders for prescriptions from doctors?—Yes.

15617. Do they very often prescribe opium?—No; very rarely—occasionally.

*Mr. Bhuban Mohan Roy, Mr. Charu Chandra Ghose, and Mr. Preo Nath Bose.*

13 Jan. 1894.

15618. Would you say that it was a very common medicine for them to order?—No, only in bowel complaints tincture opii is administered. When there is pain in the body liniment opii is used.

15619. Do the doctors prescribe it in any of the other forms such as laudanum and morphia?—Yes, but not often.

15620. I suppose you have no doubt that opium and these other preparations of opium are useful as medicines at times?—Yes.

15621. You do not dispute that?—No.

15622. But its common use for other purposes you think is bad?—I am dead against it.

15623. I think you make some suggestions in which the expenditure might be reduced?—Yes.

15624. In what way do you complain of inadequate information in regard to public affairs?—The public are not sufficiently informed of the exact figures expended on each item.

15625. Cannot you buy the published accounts?—Only the large items are shown. The details are not given.

15626. You would be distinctly in favour of some very stringent restrictions or of entire prohibition except for medicinal purposes?—Yes.

15627. And for the sake of those persons who have become thoroughly accustomed to the use of opium what would you do?—There must be some restrictions on the part of the druggist and chemist or doctors whom the Government will place confidence in.

15628. From your knowledge of the people of Lucknow do you believe that they would generally be in favour of some such proposals?—Yes. There are a great many people who would be in favour of them.

15629. Most of the people?—At least half the population of Lucknow.

15630. (*To Mr. Bose.*) You have heard what Mr. Roy has said?—Yes.

15631. Do you agree with what he has said?—Yes.

15632. (*To Mr. Ghose.*) What are you?—I am a medical practitioner.

15633. According to what system?—According to Homeopathy and Allopathy systems—the European method.

15634. Do you agree?—Yes.

15635. (*Mr. Mowbray.*) (*to Mr. Roy.*) You are the Secretary of the same Brahmo Samaj Association of which we heard yesterday?—No.

15636. What are the numbers of your branch of the Brahmo Samaj Association in Lucknow?—About 20 or 22.

15637. I see you are a chemist and druggist?—Yes.

15638. Is it necessary for you to take out any special license as a chemist and druggist in Lucknow?—No.

15639. But of course you would not be able to sell opium yourself without a license?—No.

15640. Do you have to take out a license for making up prescriptions. Supposing opium is included in a prescription, how do you obtain the opium which you have to put into it?—If a pill is prepared the extract opii and some other ingredients are put into it—according to the prescriptions of the doctor.

15641. But how do you get opium?—We get it from the Treasury Office.

15642. As you want it you buy it from the Treasury?—Yes.

15643. (*To Mr. Ghose.*) But I understand you to say that you were an Allopathic medical practitioner?—Yes. Both Allopathic and Homeopathic.

15644. (*Mr. Fanshawe. to Mr. Roy.*) What prescriptions do you generally make up. Are they the prescriptions of Vaids and Hakims?—No.

15645. Have you any large number of prescriptions to make up?—Yes; sometimes.

15646. How many in the day or month?—About 200 a month.

15647. You spoke of the lower class of people as being large consumers of opium in Lucknow?—Yes.

15648. Do you not rather mean the poorer people?—Yes.

15649. Is it your opinion that the number of crimes is on the increase here?—Yes, small crimes and petty thefts.

15650. Have you any statistics to justify that?—We often have petty thefts and other things.

15651. That is your general belief, not founded on any facts?—No.

15652. (*Sir James Lyall.*) (*To Mr. Roy.*) You and Mr. Ghose and Mr. Bose are all Bengalis?—Yes, we are.

15653. Are the 20 or 22 members of your society Bengalis too?—Yes.

15654. Are the members of your society equally opposed to all intoxicants?—Yes; I am deadly opposed to all intoxicants.

15655. If you had to make a choice, which do you think would produce the worst effects in India—opium or alcohol?—I hate both of them; opium of course demoralises the man.

15656. You think both should be prohibited by law?—Yes.

15657. Except under medical advice?—Yes.

15658. Your two friends here are doctors?—Yes.

15659. If opium and alcohol and all other intoxicants can only be got by a doctor's certificate, that would be a very good thing for the doctors, would it not?—There would be a great number of people going to doctors and asking for certificates, of course.

15660. I suppose there would be a considerable income to be got?—Not necessarily.

15661. I have no doubt that these gentlemen here would be perfectly honest in giving their prescriptions, but the profession of a doctor in India is one that anybody can adopt, is it not?—Yes. There are a great many men in this city who are thoroughly honest and there are others who want to make money. There are different kinds of men.

15662. Would you limit it to honest doctors?—Yes.

15663. Who would sift out the honest doctors from the dishonest doctors?—That depends upon the choice of the people.

15664. You would have it elective?—Yes.

15665, (*Sir William Roberts to Mr. Roy.*) I think in answer to Mr. Wilson you said that the use of opium makes men immoral and degraded in the extreme?—Yes.

15666. Did you apply that to moderate users or only to the excessive users of opium?—But when people commence opium they gradually increase the quantity they take. That is generally the case.

15667. The sort of people whom, if you were speaking of alcohol, you would call drunkards?—Yes.

The witnesses withdrew.

*Pandit Jagot Narain, B.A.*

PANDIT JAGAT NARAIN, B.A., and Member Municipal Board, Lucknow, called in and examined.

15668. (*Mr. Wilson.*) I believe you are a pleader?—Yes.

15669. I think you desired to give evidence before this Commission, but through somebody's absence or some difficulty you did not know in sufficient time to enable you to prepare an abstract?—That is so.

15670. You have had considerable criminal practice here?—Not very considerable.

15671. Will you give us your opinion as to the general effect of opium on the morality of the people of Lucknow?—My opinion (which is confined only to Lucknow and the surrounding villages) is that almost all the respectable and educated natives look upon the habit with disgust. The people of other provincestaunt and ridicule the Lucknow people. They call us "drinkers of Goomti water," '*afimchis*' and '*chandubaz.*"

15672. What is the meaning of that?—They think the effect of "Goomti water" is to make the person a coward. The last two words are applied to persons who have not energy and no strength of character, and all that. There are a very small number of people who take opium for medicinal purposes. In the majority of cases young children are given opium by their mothers. Poverty is the cause of this, because the majority of the people cannot employ other servants to look after their children, and after working hard for the whole day, in order that their own sleep may not

be disturbed, and also that children may sleep for the whole night opium is given to them. Children are given opium from the time they are six months old to the time they are four or five years of age. That is why they get addicted to the habit. Then again it is taken for immoral purposes by eighty per cent. of the opium-eaters here.

15673. What is your opinion with regard to opium being a cause of crime?—My experience in the criminal courts dates back seven years. In at least all petty cases the police look after these opium-eaters. The police go to the gambling-places and *chandu*-places; they go there first to seek for offenders. Any person as a Government pleader of the High Court of this province cannot say whether opium is a cause of crime or not. His experience as such Government pleader will be confined to the record of cases which go up to High Court in revision or appeal. The records are silent on that point; no such questions are asked by the Magistrates or the Sessions Judges. Opium being cause of petty offences not violent crimes, hardly any such case goes up to High Court.

15674. Supposing some stringent regulations were adopted by the Government with regard to the sale of opium to the people at large, making two exceptions, one for strictly medicinal purposes, and the other a temporary arrangement whereby those persons who had become habituated to the use of the drug might be registered; do you think public opinion would justify and support the Government in such action?—I think every head of a family would be very pleased if such a course were adopted, except those addicted to the habit.

15675. Do you think that even some of those would be glad to have the temptation put out of their way?—Yes. I may say one thing more. If it is said that opium is taken for the purpose of fever and other diseases, I do not see why more females should not take it than they do, because you will find a very insignificant number of females, as compared with males, who are opium-eaters.

15676. If it were necessary as a preventive against fever or for general purposes, you do not understand why the women do not take it as much as the men?—No, I do not. No respectable Hindu or Mahomedan will dare to take opium before his elder; that fairly shows that his elders do not like it.

15677. (*Mr. Mowbray.*) Are you a native of this province?—Yes.

15678. Is your knowledge practically confined to Hindus?—Yes, *i.e.*, to Hindus as far as females are concerned.

15679. We have heard that opium-smoking and opium-eating in Lucknow is principally indulged in by Mahomedans?—As far as females are concerned my experience is principally confined to Hindus. No difference as far as the males are concerned.

15680. (*Mr. Fanshawe.*) Is it not the case that the circumstances of Lucknow are special as regards opium consumption?—Yes; there is a great consumption as far as I know.

15681. What you said with regard to the police looking for criminals among opium consumers refers especially to Lucknow?—Yes.

15682. Is it not the case that working men very often take liquor when they do not give it to their wives and families?—Yes. They do for some reason. *Pandit Jagat Narain.* 13 Jan. 1894.

15683. I presume the question of expense comes in. The wage-earner smokes tobacco and takes some stimulant when the woman does not get either: he works and he requires some stimulant perhaps?—In the lower classes males and females work together.

15684. Still the working man would have the stimulant when the working woman would not get it?—It would not be a question of expense, but it would be a question of morality. He may do an immoral act but will not allow his wife to do the same.

15685. (*Sir James Lyall.*) Assuming that the use of opium in Lucknow is chiefly for luxurious use or what you may call immoral use, do you not think that there are malarious parts of the country where the use of opium is chiefly a sort of *quasi*-medical use?—I cannot say, my experience being confined to this province only.

15686. You have no knowledge?—I cannot say for what purpose it is used in some places, but at least in Lucknow it is not used as a preventive for malarious diseases. If you collect the prescriptions for ten years of all the Attars who dispense medicine in Lucknow, out of ten or twenty thousand you will hardly find three or four prescriptions where opium has been used for malarial diseases. The English Government has been here for the last fifty years. The majority of people have some prejudice against English doctors, and so the majority of them have recourse to these Vaids and Hakims. If you collect the prescriptions which these Attars have got during the last ten years you will find how insignificant the amount of opium is that they have dispensed.

15687. Is not that also explained by the fact that anybody can get opium without going to the Attars?—Nobody can say that opium can be had more easily than water, but in every prescription you will find the quantity of water given.

15688. (*Sir William Roberts.*) Are you equally against the use of alcohol?—Yes, more than against the use of opium, because there is also religious prohibition against alcohol.

15689. How many prescriptions have you seen in your lifetime?—I think at least 200 prescribed by native Hakims.

15690. You spoke of 10,000?—I submit that if you were to collect the prescriptions, you would find what I have said to be the case. I mean upon an average.

15691. How do you know?—We can find out what the drug is which is sold to a greater amount in every shop.

15692. How many druggists have you consulted?—I know four or five who are the best of the whole lot in Lucknow.

15693. Have you gone to them?—Not all of them.

15694. You are speaking speculatively?—If you go to the best of them you will find that they have not dispensed more than one seer during the last ten years.

15695. (*Mr. Wilson.*) What is your religion?—I am a Brahmin.

The witness withdrew.

Mr. J. Prescott Hewett, Secretary to the Commission, called in and examined. *Mr. J. P. Hewett.*

15696. (*Chairman.*) I believe you have received certain letters which have been addressed to the Commission?—I have. The first letter I have to bring to notice is a letter addressed to the President of the Royal Commission from Rai Isari Prasad, who was under examination at Patna. His letter is as follows:—

Kaliasthuri,
Patna City;
*The 9th January 1894.*

To

The President, Royal Commission on Opium.

My Lord,—In my deposition before the Commission I made reference to a letter from some of the opium officials to me asking me to encourage opium cultivation on my land, and I further said that I would send the above letter, if found, to the Commission. I have now found that letter, which I have the honour to enclose herewith, as also a translation of the same.

I have the honour to be,
My Lord,
Your most obedient servant,
Rai Isari Prasad.

The translation is as follows:—

From H. Blair, Sub-Deputy Opium Agent,

Patna District.

My kind friend, Rai Isari Prasad Sahib of Kucha Harmandil, may God Almighty grant him long life. After compliments and supplication be it known that I send the bearer of this, Munshi Mitan Lal, Moharrir, in charge opium goomashta, Kothee Phulwari, District Patna, to you with a view that you would make arrangement for cultivation of poppy on as much area as you can afford. I should feel much obliged to you for it.

H. Blair,

12th September 1893.

*Sub-Deputy Opium Agent*

The next communication I have to bring before

*Mr J. P. Hewett.*

13 Jan. 1894.

you is from Sir William Hudson. It is directed to Your Lordship and is as follows:—

From

SIR WILLIAM HUDSON, K.C.I.E.,

Seealia, Chumparan,

To

The Right Honourable LORD BRASSEY,

President, Royal Opium Commission.

MY LORD,—Amongst other non-official residents of the province I received a public notification that if I desired to tender evidence to the Commission I should attend in Calcutta during the latter part of November. From the reports of the sittings of your Commission published in the daily papers, however, I perceived that any evidence I could give, you had already heard *ad nauseam*. I therefore wrote to your Secretary declining to tender any. Subsequently I perceived that questions affecting the agricultural community with reference to opium cultivation had been brought before your Commission, and as you were about to take evidence at Bankipore, I volunteered, through the Commissioner of the Division, to tender evidence on these points, upon which my long experience and close relations with the agricultural population might be of use to your Commission. Unfortunately, after I had sent a précis of what I had wished to say to the Commissioner, I was prevented by illness from attending your sittings at Bankipore. I much regret this, and now have the honour to forward you a copy, in the hope that should you deem my evidence of any value, you will, under the circumstances, accept it.

I have the honour to be,

MY LORD,

Your Lordship's most obedient servant,

*W. B. HUDSON.*

(*Précis of* SIR WILLIAM HUDSON'S *Evidence.*)

I have resided in Behar for nearly 30 years, and during that period have been in close contact with the agricultural population of all classes. Am proprietor of two large indigo concerns, seven factories in all, scattered over 200 square miles of country. Eighteen thousand raiyats pay me rent and grow indigo for me.

As a matter of business and having only regard to the production of indigo I should be well pleased to see opium cultivation prohibited, as the lands on which opium is now grown would then be available for my indigo crop, and they are invariably the best and generally highly manured.

On the other hand, as a zemindar I cannot too strongly protest against any interference with the present system of opium cultivation, unless it be in the direction that Government should give a larger share of the profits derived from opium to the cultivators.

No other crop could take its place in these sub-Terai districts, where tobacco is not grown; nor could my raiyats afford to forego the cash advances received by them at the most critical time of the agricultural season.

A cessation of opium cultivation in Behar would be calamitous for the agricultural population, and we zemindars would suffer severely.

In my long and intimate experience of, and dealings with, raiyats in Champaran district, I personally have never had an instance of a raiyat desiring to relinquish his opium cultivation. On the contrary, I have invariably found them (more especially the low castes and poorer families) eager to engage in it and always offering the pick of their holdings for it.

On the general question I am of opinion that it would be easier to lose and reconquer India than to prohibit the growth of opium and eradicate the opium habit. It would be quite as difficult a task and a more stupendous one than to prohibit alcohol to the British race. Every native with whom I have conversed on the subject treats the idea with contempt, and many question the objects that underlie the present agitation, even going so far as to declare their opinion that it is merely the outcome of fanaticism worked on by the liquor interest in England.

The witness withdrew.

Adjourned to Monday next, the 15th instant, at Umballa.

---

## At the Old Mess House, Umballa.

## FORTY-SIXTH DAY.

### Monday, 15th January 1894.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
THE HON'BLE SIR LACHHMESWAR SINGH BAHADUR, MAHARAJA OF DARBHANGA, K.C.I.E.
SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.

MR. A. U. FANSHAWE.
„ ARTHUR PEASE.
„ HABIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

*Mr. G. M. Ogilvie.*

15 Jan. 1894.

Mr. G. M. OGILVIE called in and examined.

15697. (*Chairman.*) I believe you are Officiating 2nd Financial Commissioner for the Punjab?—Yes.

15698. Looking at the question which has been referred to this Commission, what do you consider the most notable fact connected with it in the Punjab?—The most notable fact in connection with the consumption of opium in the Punjab is that it is largest in those districts which contain the best class of agriculturists and the flower of the Punjab peasantry. Opium-eating is also peculiarly the custom of the Sikhs, who were formerly the ruling race in the province, and who are still distinguished above other races for courage and energy. Besides the inhabitants of the chief consuming districts, a certain proportion of the people, belonging to the agricultural and trading classes throughout the province, practice the habit of opium-eating. Consumption by these classes of people is generally regulated on the principle of moderation; and it is also a recognized fact that the practice is more beneficial in mature age than in youth. The evidence of the provincial witnesses will,

I believe, support this statement. The effects of such consumption, as shown by the physical and moral condition of the consumers, prove that the practice is generally innocuous, and probably, to a certain extent, even beneficial. I have had ample opportunity during my long service in this province of observing most things connected with the habits and character of the people; and I can confidently state that I have practically seen no evil effects produced by the habit of opium-eating. Occasionally I have known persons who indulged in the habit to excess; but these cases were rare, and I have observed that the condition of such persons is by far less debased than that which would result from the excessive use of ardent spirits. The practice of opium-eating must be distinguished from that of smoking preparations of the drug. This use of opium is generally reprobated, it is not practised by the peasantry, and is, I believe, generally confined to the vicious classes of the population.

15699. With reference to the statistics of consumption, I presume that they are fully given to us in the memorandum of the Excise Commissioner?—Very fully.

15700. You know that there is a proposal before this Commission that the use of opium should be restricted in India to medical purposes: how do you think that such a proposal would be regarded by the people of the country?—The restriction of the use of opium to medical purposes, or such an enhancement of its price as would practically put the drug out of the market, would arouse in all opium-eaters feelings of consternation and resentment. That part of the population which does not use opium,—although it would be individually unaffected by the supposed restrictive measures,—would nevertheless sympathise with those who suffered from them. The vast majority of the population, including the masses of the agricultural and trading classes, would regard the action of Government as vexatious, and they would not admit that the object in view was either necessary or sufficiently desirable to justify such an arbitrary measure. There is no repugnance to the practice of opium-eating amongst those who do not use the drug. Whether a native of the Punjab eats opium or not is a matter of taste and habit, largely dependent on his surrounding circumstances. The whole people would ridicule the idea of opium being of the nature of a poison, and would repudiate the notion of its use involving any moral degradation. It would be difficult, I think, to discover any act, within the range of action open to a civilised Government, which would be more calculated to excite discontent than the forcible repression of the practice of opium-eating in this province.

15701. If such a prohibition were enforced, it would naturally involve a loss of revenue to the Government and, supposing it were necessary to meet that loss of revenue by increased taxation, how would the people regard that loss?—With regard to the question whether the people would willingly bear any part of the cost of prohibitive measures, it is obvious that, in order to give any colour to this idea, it would be necessary to presume the existence of a party of sufficient numbers to carry weight, opposed by conviction and on principle to the policy of an excise on opium. I do not believe that any such party exists in the province, and there are certainly no representatives of any such party to be found amongst the masses of the agricultural and trading classes. I am aware that a certain small section of press-writers in the Punjab, as elsewhere, profess to hold the opinion that Government ought not to derive any profit from the use of opium by the people. But opium, as used by the people of India, is not a poisonous drug, and there is no intrinsic difference between the excise on opium and any other kind of excise, as, for example, the duty on spirits and tobacco in England. This is the view which, to my belief, is taken by all the educated men in this province, whose opinions are unbiassed by political motives. The idea, if any such idea was ever entertained, that the people of this country would voluntarily accept any self-sacrifice for the object of abolishing the excise of opium is quite chimerical.

15702. We have had the advantage of having your evidence-in-chief put before us, in the first instance, in the form of an abstract. It has been found exceedingly convenient that we should be supplied with the principal evidence of the witnesses in that form. Have you found in this district that the preparation of abstracts by native witnesses has been attended with rather exceptional difficulty?—I have to explain that the abstracts of the evidence to be given by the provincial unofficial witnesses from British territory were in some cases prepared by the witnesses themselves, and in some cases were written down by officials to the dictation of the witnesses. The latter course was only adopted with the object of assisting those witnesses who were not accustomed to literary composition. I believe that the abstracts in all cases represent very fairly and accurately the views of the witnesses, but I make the above statement because it has been pointed out that the more strictly correct course would perhaps have been to have left the witnesses to prepare their own abstracts in all cases without assistance.

*Mr. G. M. Ogilvie.*
15 Jan. 1894.

15703. (*Mr. Pease.*) I gather that it is the general practice among the peasantry here to take opium: is that so?—A very large percentage of them do so. The "general practice" would mean the practice of the majority. I am not prepared to say that it is the practice of an absolute numerical majority, but it is the practice of a very large proportion.

15704. Have you observed any difference between those who consume opium and those who do not as to their health and ability to work?—No. I can distinctly say that I have observed no such difference.

15705. Then we are not to imply from your statement that the practice is probably, to a certain extent, beneficial; that those who take opium are better men than those who do not?—No. I wish it to be understood that I believe the practice in some cases to be beneficial, that is, in preventing diseases. I do not think that the practice of eating opium is absolutely beneficial to healthy persons, although it is not nocuous.

15706. For what diseases would you suggest that opium should be taken as a preventive?—I have ascertained by inquiry that the diseases against which it is usually taken are agues, fevers, and various diseases of a catarrhal nature.

15707. I think we have never learned yet that any medical man has advised a person in health to take opium as a preventive of a disease from which he had not already suffered, is this district an exception to that rule?—I am stating only the result of what I have heard. As I have already said, I have heard that opium is taken as a preventive against these ailments.

15708. Not by persons who have never suffered from them, I presume?—Probably not.

15709. You say there is no repugnance to the practice of opium-eating amongst those who do not use the drug: we have frequently been told that those who take it in moderation are unwilling that it should be known that they are consumers, is that the case here?—I think not.

15710. (*Mr. Wilson.*) With reference to your statement that "this is the view which, to my belief, is taken by all the educated men in this province whose opinions are unbiassed by political motives," do we understand that if any educated persons were to give a contrary opinion you would rather imagine that they were influenced by political motives?—I think so.

15711. (*Mr. Mowbray.*) You referred to your long service in this province, will you tell us what that long service has been and what opportunities you have had of judging of the feeling of the people?—I have had 30 years of service in the Indian Civil Service, of which 29 years have been spent in this province, during which I have risen through the various grades from the lowest step in the service up to my present position of Officiating Financial Commissioner.

15712. I suppose I may take it that in your subordinate positions you had perhaps larger opportunities of coming intimately into connection with the people of the districts than you have as Financial Commissioner at the present moment?—I have had very large opportunities of coming into close acquaintance with them.

15713. Have you any suggestion to make as to the possibility of prohibiting smoking as distinct from eating?—The smoking of opium in the form of *madak* and *chandu* is already so strongly discouraged in this province that it exists to a very moderate extent. Licenses are no longer given for the sale of those preparations of opium.

15714. Do you think that the closing of these license-shops has led to a large increase of private unlicensed places, where people smoke?—It is only a district officer who can give a distinct answer to that question; but my own impression is that it is not so, but that, on the contrary, the measures taken have been effectual, and that the practice of opium-smoking is rapidly decreasing.

15715. (*Mr. Fanshawe.*) You spoke of the use of opium in mature age: would you intend it to be understood that this was for medical use or rather for use as a restorative?—I made that statement, because, from inquiries made lately, it has been brought to my notice that people say that after the age of 40 the use of opium is more beneficial than it is in youth.

*Mr. G. M. Ogilvie.*

15 Jan. 1894.

15716. That would not be, I understand, a direct medical use?—No; rather to keep up the strength of the body and to stave off old age, that is the idea of the people.

15717. Have you had any experience of the use of opium as a restorative or stimulant in the case of cold or fatigue?—I cannot say that that has come absolutely within my own personal experience; but from inquiry I have learned that that is one of the chief good effects considered to be derived from opium protection against catarrhal ailments of all kinds.

15718. You intended catarrhal ailments of all kinds to include protection against chills and cold?—Yes.

15719. With regard to its use in enabling a man to undergo fatigue, has that come within your knowledge?—Certainly; that is also one of the chief benefits alleged to be derived from the habit of opium-eating.

15720. You say that opium-eating is not generally reprobated: in making that general statement you refer to opium-eating in moderation, not in excess?—Certainly.

15721. (*Sir James Lyall.*) I believe that opium-smoking is a habit introduced into the Punjab by the camp followers of regiments and people from Bengal within the last 20 or 30 years?—Yes, it is so stated. It is a matter of history that I cannot say I have personally inquired into, but I believe the note on the subject has been prepared after careful inquiry, and it states that such is the case.

15722. It is a gregarious habit, I believe, and the saloon in which it is carried on naturally attracts bad characters?—I never was in a district where there were opium-smoking dens, as they are called; but from what I hear and from what has come under my official observation, I believe that that was the case that these places were generally frequented by vicious characters of the population.

15723. Do you think that the popular condemnation of opium-smoking, which exists in the Punjab, was based upon an idea that it was more injurious to health than opium-eating, or upon the circumstances surrounding the habit like the bad character of the saloons and of the people frequenting them?—That is a question that I find it rather difficult to answer, but I am inclined to think that the opinion of the population generally is that opium-smoking is deleterious, whereas opium-eating is not so.

15724. You have not any distinct opinion of your own?—I have a distinct opinion, from all I know and see of the people, that the habit of opium-eating in moderation is quite innocous; but, from the little I have seen of opium-smokers—I have seen very few—they bear the marks of the evil effects of the habit.

15725. Is it not probable that the opium-smokers whom you have seen were a debauched set of people naturally?—I have already said that I do not believe that the habit of opium-smoking is common to any section of the people, except the vicious classes.

15726. (*Mr. Wilson.*) What are the "political motives" by which persons who do not agree with you would be biassed?—Not exactly who do not agree with me, but who do not hold this particular opinion, that "opium as used by the people of India is not a poisonous drug, and there is no intrinsic difference between the excise on opium and on any other kind of excise, as, for example, a duty on spirits and tobacco in England." I am not sure that I understand the question.

15727. You have said that a particular view is taken by all educated men in this province whose opinions are not biassed by political motives. My question is, what are the political motives that you think would bias them?—What I meant by that sentence was that I think it quite possible that persons who are disaffected might advance the opposite opinion simply from motives of disaffection towards the Government.

15728. To embarrass them?—To embarrass the Government.

15729. May I ask whether your words apply only to the sentence you have first quoted, or to the two or three preceding sentences—the whole paragraph?—They apply especially to the preceding sentence.

15730. I will read another sentence: "I am aware that a certain small section of press-writers in the Punjab, as elsewhere, profess to hold the opinion that Government ought not to derive any profit from the use of opium by the people." Does the remark about political motives apply to that sentence also?—I think it must be held to apply to that. I have said that it applied only to the sentence immediately preceding, but I believe that the few instances in the press, in which that view has been put forward, it has been dictated by political motives.

15731. Would the fact that they held, or at all events expressed, the opinions that Government ought not to derive any profit from the use of opium by the people, be in itself evidence that they were disaffected?—It would be such an unfair statement that to my mind it would probably be made with the object of embarrassing the Government.

The witness withdrew.

*Mr. T. G. Walker.*

Mr. T. G. WALKER, Commissioner of Excise in the Punjab, called in and examined.

15732. (*Chairman.*) You attend for the purpose of putting in a comprehensive note or memorandum descriptive of the system of opium excise in the Punjab and giving details of the consumption?—Yes.

15733. We shall have the advantage of studying it and you will be able to attend later on for the purpose of being examined or giving any explanation that may be needed?—Yes.

15734. (*Sir James Lyall.*) I should like to ask one or two questions now. The memorandum you have put in relates to your experience as Excise Commissioner, but I remember that you were Settlement Officer for some years at Ludhiana?—Yes.

15735. That is a district in which there is a very large Sikh population. Have you any knowledge of the extent to which the rural population of the district use opium?—I was not asked to give my experience as an officer of the Government in general service. I could make an abstract of my evidence in that capacity and put it in separately.

15736. Did you study the subject at all?—The subject did not force itself upon my attention during the six or seven years I was in the Ludhiana district. I did not make a special study of it, simply because it did not come under my notice; but I know as a fact, from my experience in Ludhiana and from more limited experience in the Native States adjoining Ludhiana and the Ferozepore district, that a very large proportion of the agricultural population are addicted to opium-eating, and I may say that the population of those parts excel, as far as I have seen, in physique and activity of mind and in every detail, the agricultural population of any other part of the Punjab that I have seen.

15737. You never came across in your large dealings for some years with the peasantry in making your settlement any people who may be said to have been physically or morally wrecked by the use of opium?—Certainly not. On the contrary, the people that I have known to be opium-eaters have appeared to me to differ in no way from those who are not opium-eaters. I have seen men of advanced years, men of 60 or 70, going along the road riding or walking, pulling out an opium box and taking a small supply of opium—an opium pill. That is the only way by which one could know that such a person was an opium-eater. It never occurred to me to enquire.

15738. I believe there are two tracts in the Ludhiana district, the upland tract, upon which the population is generally Jat Sikh, and the lowland, in the bed of the river Sutlej, in which the majority of the population is Mahomedan?—Yes.

15739. Do you know whether the Mahomedans use opium as well as Sikhs?—I believe some of the Mahomedans, Dogars, and Rajputs, do use opium, at all events in the severe damp along the valley of the Sutlej.

15740. Is there not a very marked contrast between the energy and industry of the Jat Sikh population on the higher lands and that of the population of the river lands?—A very marked contrast. As I have said, I consider the inhabitant of the upland tract, what is known as the Malwai Jat, is superior in physique and mental vigour to the inhabitants of any other part of the Punjab or, indeed, of India. They are the finest peasantry in India in my opinion.

15741. Do the Malwai Jats give a large number of recruits to our regiments?—I should say to our best regiments. The 14th and 15th Sikhs, I believe, stand the highest, and they are composed of Malwai Jats, including, of course, in the term, men from the Native States as well as from Ludhiana and Ferozepore.

15742. I believe they also send a large number of recruits to the Burma Military Police?—I believe so, but that is since my connection with Ludhiana ceased. I have not been there for the last ten years. The Burma Police has been organised since then.

15743. It is these Malwai Jat Sikhs (who are ordinarily supposed to be one of the finest races in the Punjab) who are most addicted to the use of opium?—Certainly.

15744. I believe the consumption in Ludhiana is 21 ounces per 100 of the population?—Yes; it is the second highest in the province.

*Mr. T. G. Walker.*

15 Jan. 1894.

15745. (*Mr. Pease.*) Is this a population that abstains entirely from alcohol and tobacco?—Practically from tobacco; not from alcohol. The Sikh does take alcohol, but he is prevented by his religion from taking tobacco. It is one of the tenets of his faith not to smoke.

The witness withdrew.

LIEUTENANT-COLONEL J. G. KELLY called in and examined.

*Lieut.-Col. J. G. Kelly.*

15746. (*Chairman.*) I believe you command the 32nd Pioneers?—I do.

15747. What is the strength of your regiment?—912, but at present it is 29 under strength.

15748. Of that total strength how many are consumers in what you consider to be in excess?—There are very few who really take it in excess. The number is 34.

15749. Excess being a consumption of how much daily?—One ratti and over—from one ratti to three rattis I should consider excess.

15750. How much in grains?—There are 8 rattis to a masha, and 12 mashas go to a tola. One ratti is equal to $1\frac{7}{5}$ grain Troy.

15751. What is the number of those who take in moderation under one ratti daily?—16.

15752. And occasional consumers?—114.

15753. With regard to these occasional consumers, who are by far the larger number, why do you think that they take opium?—They do so because after a long march you can see them taking out their little boxes, which they use to keep their opium in, and they ask their comrades for little pills of opium. From enquiries I have made, they take it in the cold weather in order to preserve them from catarrh, which the natives call nasli or influenza. They say if they take opium it prevents their being attacked.

15754. Is there any particular age at which the men commence?—I think between 28 and 30, when their strength begins to fail, they take opium. They also say that if they take it they are able to walk much better—to go a greater distance.

15755. Suppose the use of opium in this form were prohibited, how would the men regard such a restriction?—At present they do not understand the matter. I think they would resort to other stimulants.

15756. Would it at all tend to affect the discipline of the regiment?—A spirit of unrest would undoubtedly arise.

15757. Does the consumption of opium in your regiment affect discipline in any way?—Not at all. If it had not been for my enquiries, I should not have known that they were so addicted to opium.

15758. You have told us that the men claim that in the cold, such as that at Sikkim, the use of opium is particularly beneficial?—Yes.

15759. And that under its influence they are enabled to endure more fatigue?—Yes. Pioneer regiments also go to outlandish places. In making the Hurnai Railway they used to have opium given to them by the Railway authorities and the engineers in charge. I was not Commander of the regiment, but these facts were communicated to me.

15760. Is the supply of opium from time to time, in special circumstances of service, furnished to the men from the Commissariat Department on the recommendation of the medical officer?—When they go on service they generally take away as much as they possibly can; sometimes they have it sent to them by post.

15761. That is a private supply?—Yes. In Sikkim we had four pounds of opium given us to be given to the men when they required it on the medical officer's certificate.

15762. That was a particularly arduous service?—Yes; they were employed in the snow in making roads, and also in fighting with the Thibetans at the same time.

15763. Are there any other points that you would like to mention in your evidence-in-chief?—I may mention that the Musbee Sikhs, of which this regiment is composed, are very fond of rum whenever they can get it.

15764. Do you think that if the use of opium were prohibited there would be an increase in the use of alcohol amongst them?—Yes. They are very fond of alcohol when they can get it.

15765 (*Sir William Roberts.*) From your description I take it that you regard the use of opium in a regiment very much like the use of tobacco?—Yes, except that the Sikh is prohibited from smoking by his religion.

15766. It appears that the majority of the regiment do not use opium at all, either habitually or occasionally?—I should be sorry to say that. I should say that at least 50 per cent. use it; but it is very difficult to find out whether they use it or not.

15767. Have you formed any opinion as to whether the men who do abstain absolutely from the habitual use of opium are any better in physique than the men who use it?—None whatever. You could not tell the difference between them.

15768. Not in the least, neither to their advantage nor disadvantage?—Except that those who take it in excess would probably be very stupid in their replies; but, in the case of moderate eaters of opium, you could not tell the difference.

15769. You say that those who take it in excess would appear stupid: is there any other effect that you have noticed?—Not specially.

15770 Has this stupidity been a temporary condition?—No; habitual I should say.

15771. They are habitually stupid?—Yes.

15772. (*Mr. Pease.*) Do you consider yours a fairly representative Sikh Regiment?—It is composed of a class of Sikhs called the Musbee Sikhs. There are three Pioneer Regiments. We try to get as many Musbee Sikhs into them as we can, but they are not entirely composed of them.

15773. I wanted to know whether you thought that it would be a fairly representative regiment of Sikhs with regard to opium?—Yes.

15774. Out of 912 you have only mentioned 34 who take two grains a day or more?—Yes, I must explain that these cases have been personally examined by myself. Originally when I enquired of the native officers, they gave me a far larger number, and I take it that the number given me by the native officers really represent the number of men who take opium. They do not like to confess it for various reasons. They imagine, perhaps, that I would not promote them.

15775. Do you consider that the numbers you have given us are reliable?—These are the numbers that I verified myself personally from the list given me by the native officers.

15776. With regard to those who take it to excess?—I think the number is about correct.

15777. Out of 912 you have only 34 who take more than two grains a day?—One ratti every day.

15778. (*Sir James Lyall.*) That is from the men's own admission?—Yes.

15779. Do you think that these admissions, in a matter of that sort, would be likely to err on the side of under-estimate?—Yes. They do not like to admit that they take opium.

15780. (*Mr. Wilson.*) They imagine that the knowledge that they take opium would be some bar to their promotion?—Yes.

15781. Would it be, as a fact, a bar to their promotion?—None whatever.

15782. Have they some feeling that it is not very creditable?—No. Amongst themselves they do not consider it discreditable, but they may feel that the British officers probably would think so.

15783. What was the duration of the expedition in which you got four pounds?—About two years.

*Lieut.-Col. J. G. Kelly.*

15 Jan. 1894.

15784. For 900 men?—Yes; 810 men and 40 followers were the actual numbers. I was not in command of the regiment at the time.

15785. Then it was to be issued under medical advice?—Yes.

15786. You said something about the men being employed on railway service: are they commonly so employed?—Yes, we are continually employed in making roads. In fact, a sister battalion is now employed on the Chilas-Gilgit road, and they have just made a road over the Babusar Pass.

15787. Are they State Railways?—The Hurnai was a State Railway, and the opium was given by the engineers in charge.

15788. (*Mr. Mowbray.*) With regard to these men who take to excess, do I understand that you formed an opinion that they took to excess because they themselves told you that they took over one ratti, or have you noticed that there are 34 men in the regiment who are dull and stupid owing to excess?—I obtained the results from the men's own admissions. The habit does not interfere with discipline at all.

15789. Have you ever had to discharge a man for being incapacitated from excess in the use of opium?—No.

15790. Have you ever discharged a man for drunkenness?—No.

15791. What is the general age of the men in your regiment?—I am not prepared to answer.

15792. May I take it that they are comparatively young men?—There are about 300 young men; the remainder, I suppose, would be 12 or 15, or 18 years in the service.

15793. At the outside they would not run up to 40?—I can present to you a native officer who is about to complete 32 years' service, and who will give you his evidence.

15794. He would enlist perhaps at 18?—Yes, they generally enlist at 18.

15795. I am speaking of the men in the ranks: there would not be many men in the ranks over 40?—No, very few.

15796. We have been told that the opium habit is much more widely extended amongst men of mature life than amongst comparatively young men?—That is so.

15797. Therefore you would naturally expect to find a lower average consumption among men in the ranks under 40 than you would in the agricultural class over 40?—I do not think they differ from their brothers at the plough.

15798. I mean in point of age?—I do not think so.

15799. The probability was that when they were older they would be more likely to consume opium?—Yes; when their strength begins to fail they begin to take opium.

15800. They would not get to that time of life when they were in the ranks?—The circumstances are different. They say when they go on these works that they are obliged to take opium on account of the cold and the hardships.

15801. In fact the men in the ranks rather take it for special purposes than habitually?—That is the reason they generally give.

15802. (*Mr. Haridas Veharidas.*) You say the age of admission is from 18?—From 16 to 25.

15803. In case of a vacancy, if there are two candidates, one taking opium and the other not, what would you do?—I never ask the question. I should expect a negative reply if I did.

15804. If you observed from one man's face that he was taking opium and from the other that he was not, whom would you prefer?—They would never admit it. I should not ask the question. If I did, they would undoubtedly say, no.

15805. But if you observed the symptom from the man's face?—I could not tell from looking at a man whether he was taking opium or not.

15806. (*Mr. Fanshawe.*) Have you any special reason for fixing one ratti as the limit of moderate consumption, because, from what we have been told, that seems rather a low limit?—My enquiries elicited that fact, that anything over a ratti would be considered by them as rather excessive.

15807. Is the fact that men take opium only during the cold weather in your experience well established?—Yes, according to the replies of the native officers.

15808. Do you think that the recruiting of your regiment would be affected if it were known that opium was not allowed except for medical purposes?—I am unable to express an opinion on that subject.

15809. If opium were not allowed, presumably the prohibition would be enforced in a regiment more strictly than among the peasantry themselves?—They might imagine that their privileges and freedom were being gradually curtailed, and that would give rise to a spirit of unrest.

15810. If it were known that the use of opium, except for medical purposes, were prohibited in a regiment, and that the prohibition would be more strictly enforced than would be possible in the villages, do you think that this would affect your recruitment?—I am unable to say. The general answer that I have given is probably the right one.

15811. (*Sir James Lyall.*) The Musbee Sikhs are a different race from the other Sikhs, are they not?—They are Sikhs according to brotherhood.

15812. Are they not a different race?—They are Sikhs.

15813. Sikh is a religious distinction, but the race is different, is it not?—It is to a certain extent.

15814. They could not intermarry or live together?—No. They could not intermarry with the Jat Sikh.

15815. The work of the Pioneers I believe is rather akin to the work of a railway engineering corps?—It is somewhat equivalent to the Sappers and Miners. We are equipped for everything—roads, fort building, and work of that kind.

The witness withdrew.

*Surgn.-Capt. E. S. Jennings.*

SURGEON-CAPTAIN E. S. JENNINGS called in and examined.

15816. (*Sir William Roberts.*) I believe you are in medical charge of the 32nd Pioneers?—Yes.

15817. How long have you been in medical charge of the regiment?—Of this regiment only about four months.

15818. Have you had any other experience of the use of opium in India?—Yes, I was with the 22nd for some time. They have four companies of Sikhs, and every man in the regiment took opium more or less. It is a mixed regiment—Punjabis, Mussulmans and Sikhs.

15819. Most of them consume opium?—Every man in the Sikh company. Not every man in the regiment.

15820. What is your impression as to the effect of the opium habit amongst the soldiers of whom you have had medical charge?—I have never seen any harm from the use of opium. I have seen one case only in which there was any harm done. The man was a recruit, who had never taken it before. A comrade had given him a rather long dose, and for about 12 hours he was under the influence of opium. That is the only case I have seen in which the opium had any effect.

15821. That would be more a case of opium poisoning?—It was more a case of opium poisoning.

15822. You say you have not observed any harm: have you any impression that the opium does them any good?—I think it is beneficial in this way, that it is a prophylactic, that bowel-complaints and so on are held in check by its use, and that it is useful in low-lying countries where rice is cultivated and where the ground is damp, and where diarrhœa is very prevalent.

15823. Do you speak of the men under your charge?—I have the medical sheets of the men who have taken opium. I see that the admissions for ague vary, but complaints like that have been very frequent. There is a marked decrease when a man takes opium.

15824. Have you any statistics that would show the proportion or the percentage of users of opium to non-users in the regiment of which you have had charge?—I have not at present; but I could make it out from the medical sheets. I could take certain representative cases or take them haphazard and compare them.

15825. Do you think that such statistics would help the Commission to arrive at the truth?—I should think so. Of course one regiment could not show much, but if it were done in every case, it would show to a certain extent whether it was so or not.

15826. You could distinguish between the men who were habitual opium-consumers and those who were not?—Yes.

15827. I suppose they would be somewhere about half and half?—I think so. There may be a large number who will not own to taking opium.

15828. (*Sir James Lyall.*) So that it might be rather deceptive?—You cannot be sure of every man, but I could take a sample haphazard, or let any man draw the cases.

15829. What is the reason why the men are so reticent?—I suppose they think it interferes with promotion.

15830. I suppose it is fundamentally based on the fact that Europeans in India do not use opium, and that they would be taken as disapproving of it?—It may be something of the sort.

15831. Is that your impression as to the reason of their reticence?—I cannot answer that question. I do not know whether it is so or not. It may be.

15832. (*Sir William Roberts.*) Is it your opinion from experience you have had that the use of opium has a certain prophylactic power against malarial complaints?—Since the Commission started I have tried opium medicinally for fevers with beneficial results, and if it is useful in fevers, it must be a prophylactic also.

15833. It is a febrifuge at any rate?—Yes.

15834. Of course it would only be a partial prophylactic in any case, because opium-consumers do constantly become affected with malarial fever?—Yes.

15835. Apart from that, it is useful in the case of persons who are compelled to live in malarial districts for its other effects on what one may call malarial complaints, such as neuralgia, rheumatic conditions, diarrhœa and dysentery?—Bowel complaints certainly.

15836. You think it is a protective in that direction?—Certainly.

15837. From actual experience?—Yes. Experience at Kajuri Kach, where I had 40 admissions with very severe diarrhœa, and I found that administering opium checked it at once.

15838. You have not found that habitual users were less liable to diarrhœa when they went into a malarial district?—No; I have not had any experience in that way.

15839. With regard to your opinion that it prevents a waste of tissue, I presume that is a speculative physiological idea?—Yes.

15840. Do you think that it prevents waste of tissue?—Yes.

15841. When there is an insufficient supply of food?—Yes. If a man has fatigue duty, I think it helps him to undergo that labour with less waste of tissue.

15842. You have no facts bearing on that question?—Except that in the 22nd Regiment, when they were up at Miranzai, they ran short of opium, and the men complained very much of fatigue; but as soon as they managed to get their opium again they were better.

15843. I presume you would say that preventing a waste of tissue will only be after two or three meals. You would not suggest that the effect would extend for months with deficient diet?—No.

15844. Would you regard the use of opium in healthy persons as a sort of stimulant or restorative?—Yes.

15845. I presume that is the reason why it is taken by healthy persons?—In the same way a man takes tobacco. It is soothing.

15846. (*Chairman.*) How would you sum up what you have stated?—That it is beneficial in its use; that it is a prophylactic; that it prevents waste of tissue; that it is a stimulant; that it is an intestinal sedative, anodyne and astringent.

15847. What do you think will be the consequence if its use if prohibited?—If it is prohibited, it will drive the men, especially Sikhs, to more pernicious drugs, such as Indian hemp and *dhatura*, both of which grow wild; the result will be more harmful than the abuse of opium, which amongst the Sikhs is rare. Not only will these drugs be taken, but a more serious evil will arise—alcohol will be taken in larger quantities. I mention Sikhs especially, as they are prohibited the use of tobacco which other natives can use instead of opium, and although the Sikhs are prohibited the use of tobacco, they are not prohibited alcohol, and if opium be debarred them, they will resort to alcohol, Indian hemp, etc., in larger quantities.

15848. (*Mr. Pease.*) You have heard the evidence of Colonel Kelly?—Yes.

15849. I have put into percentages the numbers of the men that he has stated. There are about four per cent. who take one ratti or over, and somewhat under 2 per cent. who take it in moderation, and about 12 per cent. who take it for semi-medical use in cold weather, and 82 per cent. total abstainers: is it your impression that that is a correct statement of the condition of things in the 32nd Pioneers?—I cannot say whether your figures are wrong or right, because you can see nothing in a man to show whether he is an opium-eater or not. If he took it in excess you would be able to tell it. If he takes it in moderation, there is absolutely nothing to see. *Surgn.-Capt. E. S. Jennings.* 15 Jan. 1894.

15850. You have no reason to doubt the correctness of the estimate?—No.

15851. In the other regiment you say you think every man in the Sikh Company was a consumer. That is very different from the case of the regiment with which you are now connected. I should like to ask what means were taken to find out who were opium-consumers?—In the case of the sepoys in the regiment here, we asked if they were not taking opium, and as the Opium Commission is here and they thought they were going to be stopped, they denied it. But in the case of the regiment at Miranzai on active service, they had no reason to be afraid of knowing that they did take opium, and they asked for it.

15852. Did every man in the regiment ask for it?—I will not say that every man in the Sikh Company did, but a great number of them did.

15853. You said every man?—I will withdraw that—it was a great number.

15854. A considerable number?—A considerable number.

15855. (*Mr. Wilson.*) You have been on active service 2 years: did they apply to you as a Medical Officer for it?—Not as a medicine.

15856. To whom did they apply?—They applied to me, and they wanted me to apply to the Commissariat to obtain it for them.

15857. And you did not?—I could not. The Commissariat will not issue it.

15858. What did you do?—They got it themselves. I told them I could not get it through the Commissariat.

15859. When was that?—In 1891 I think.

15860. What expedition?—The Miranzai first expedition.

15861. We have had information that there was a regular system of issuing opium by the Commissariat to troops on active service by requisition: you were not aware of that?—No, I was not.

15862. You said that you have had some experience in malarious districts?—Not malarious, I referred to bowel complaints.

15863. Was that in the case of your former regiment?—Yes.

15864. A free use of opium did not save them from that. As a matter of fact it was these opium-eaters to whom you referred who made up this large number of admissions?—There were a great number from the regiment altogether. They were not Sikhs entirely who come in with these bowel complaints.

15865. Can you tell me whether there was a marked difference between those Sikh companies, of whom so large a proportion took opium, and the other men: did it strike you at the time?—I think it did, as far as I can remember, but I will not be absolutely certain.

15866. Do you consider that your present regiment or company is in any way inferior to the 22nd in its fitness for active service?—No, I do not. They are just as fit.

15867. The free use of opium by the other men did not give them any advantage over the present regiment, of whom only a small number take it?—No, I do not think it made any difference.

15868. In reference to the use of opium as a prophylactic against fever; when did that come first under your notice?—I think since I have been reading about the Commission.

15869. (*Mr. Mowbray.*) Are the Sikhs in the 32nd Pioneers the same class of Sikhs as those in the 22nd?—No, they are Jat Sikhs.

15870. (*Mr. Fanshawe.*) Do you agree with Colonel Kelly that the figures given by him represent the number of men who actually admitted that they took opium?—Yes.

*Surgn.-Capt. E. S. Jennings.*

15 Jan. 1894.

15871. Am I right in understanding that you believe that some number of men also take opium who have not admitted it?—I should say so.

15872. (*Sir James Lyall.*) Colonel Kelly said he thought it probable that about 50 per cent. of the men took opium: does your experience bear that out?—It is so difficult to judge. There is no sign or symptom by which you could say that a man took opium or not. If he took it in excess you would be able to tell, but in small quantities you could not.

The witness withdrew.

*Subadar Jawahir Singh.*

SUBADAR JAWAHIR SINGH called in and examined (through an interpreter).

15873. (*Sir James Lyall.*) Do you belong to the 32nd Pioneers?—Yes.

15874. What is your opinion in regard to the use of opium?—Our practice is to take it for a month or two in cold weather, or when we go into a place where it snows.

15875. Do you think it does any harm to the health when taken in moderation?—No.

15876. What do you think is moderation?—About 1 ratti.

15877. Do you mean morning and evening?—Most persons take it only once, some twice.

15878. If a man took it morning and evening, would that be excessive?—No.

15879. What class of ailments do you say it is good for?—For catarrh and for the effects of fatigue when on march. If a person can go 20 miles without opium, he can go 30 miles with it.

15880. Do your brotherhood generally take it when young, or when they get older?—When they grow older.

15881. At what age?—About 30 or upwards.

15882. Have you ever taken it yourself?—I take it for two months every winter—a quarter of a ratti.

15883. Have any men eaten so much as to become ill and unfit for service in your regiment?—No, the Guru's order is not to eat more than one ratti.

15884. Do the Musbee Sikhs eat as much opium as the Malwai Jat Sikhs, or is there any difference?—They eat more in Malwai regiments.

15885. Are there any Lobana men in your regiment?—Yes.

15886. Do they eat opium?—A few of them.

15887. (*Mr. Haridas Veharidas.*) Do you eat in this season?—Yes, in the winter; not in the hot weather.

15888. Do you eat at the present time?—Yes.

15889. Have you taken any to-day?—Yes, this morning, once.

15890. (*Mr. Mowbray.*) How many men in the regiment do you think take opium?—I do not know. They are chiefly the old men. Among the recruits there are very few who take it.

15891. (*Mr. Wilson.*) Is there a man in the regiment named Sanka Singh?—I do not know. There may be.

15892. Is there another man called Isbara Singh?—I do not know the names of all in the regiment.

15893. Have two men recently been dismissed?—I do not know.

15894. I have been told that two men have lately been dismissed from the company on account of opium?—I do not know.

15895. (*Lieutenant-Colonel Kelly.*) I dismissed two men the other day for theft. Almost the only men that I have dismissed have been dismissed for that reason. They have been tried by court-martial and received a sentence, necessitating their removal from the regiment.

15896. (*Mr. Wilson.*) Are you aware that the 22nd, to whom Dr. Little belongs, take more opium than your regiment?—I cannot tell.

15897. (*Mr. Pease.*) How long have you taken opium?—One or two years.

15898. Is your health better since you began to take opium than before?—I was in health before, and I only take a very small quantity.

15899. You cannot say that it has done you any good?—It is an advantage when taken for cold.

15900. Has it done you any good?—Yes.

The witness withdrew.

*Surgeon-Maj. S. Little, M.D., M.R.C.P.*

SURGEON-MAJOR STEPHEN LITTLE, M.D., M.R.C.P., called in and examined.

15901. (*Sir William Roberts.*) You are, I believe, Civil Surgeon at Mooltan?—Yes.

15902. What opportunities have you had of studying the effect of the use of opium amongst the natives of India?—I served in the Afghan War of 1879-80 with the 4th Bengal Cavalry, and also for some months at Gundamak; did duty in the General Field Hospital. Opium-eating did not prevail to any extent in my regiment, but about 15 per cent. of the patients in the Field Hospital were habitual consumers of opium. I marched back to India in charge of the native section of the General Field Hospital. Of the large numbers of camp followers and ambulance bearers who came under my observation, there were many who habitually consumed opium, but there was nothing in the character, conduct, want of stamina or liability to disease of such men to mark them out from their fellows. I was, however, new to the country and its ways, but I can vividly recollect my astonishment at the extraordinary powers of endurance of the ambulance bearers, the majority of whom were Hindus of small bone and apparently most inferior physique. I do not mean to assert that their endurance was due to the use of opium, but, as many were opium-eaters, the prejudicial influence of opium, had it existed, would have become apparent to me.

15903. What was the next point that attracted your attention?—My attention was, shortly after the Afghan War, particularly directed to the influence of the habitual consumption of opium on the human organism by my being appointed Surgeon to the 14th or Ferozepore Regiment of Sikhs. I remained in medical charge of this regiment for about 18 months, and accompained it on service throughout the Mahsud-Waziri Expedition of 1881. The corps was exclusively a class regiment and recruited from the Cis-Sutlej or Malwa Sikhs. The men were all of the *Jat* or agricultural class and of an average height superior to that of the English Foot-guards of the Household Brigade. They form with the 15th and 45th Sikhs a brigade of a warlike race, having a physique and bearing which is, I believe, unsurpassed by any equal body of troops in the world. After joining the regiment I shortly became aware that the great majority, both of men and native officers, were habitual opium-eaters. The men used to carry opium on their persons in a little tin box, just as a century ago the English gentleman carried his snuff box in his fob. The young recruit would not arrive with his own opium box, but took to his opium much in the same fashion that the English yokel on joining the ranks usually acquires the habit of using tobacco and alcohol in moderation. The habit was not regarded as a vice by either officers or men, but looked upon in much the same light as the habitual consumption of alcohol is regarded in a British regiment. The religious tenets of the Sikhs prohibit the use of tobacco amongst them. The use of opium was not productive of military crime in any way, and the men in cantonments and on service were obedient, well-behaved and subordinate to a marked degree.

15904. Were you in medical charge of the regiment in the Waziri Expedition?—I was in medical charge of of the regiment throughout the Waziri Expedition; and, as the corps formed practically a body of habitual opium-eaters, I am in position to speak with authority as to the influence exerted by that drug on their powers of endurance and capacity to undergo the fatigue and hardships of a soldier's life. In doing so, I am fortunately able not to rely upon my mere recollection of events now 12 years old, as I have preserved my annual report on the regiment for the year in question.

15905. Will you inform us of the nature of the observations you made?—We started off by making forced marches from Rawalpindi to Bannu. This march was described in my report in the following terms:—"The

distance, some 193 miles, was covered in under eleven days, giving an average of over 17½ miles per diem. When the intense heat of the weather, the rugged, sterile and sandy nature of the district traversed are taken into consideration, this performance, creditable on the smoothest of roads, assumes a magnificent aspect." I further stated under the heading "Sickness on the march to Bannu": "The sick list was almost *nil*, being chiefly composed of blistered feet." While the regiment was on active service in Waziristan the most arduous duties were performed in a mountainous, rocky, and, at times, almost impassable, country. At the end of the operations we marched into Bannu in British territory with only 16 sick in hospital. My official report stated: "The return march from Bannu was owing to the season of the year of a most trying description (especially as may be imagined for the European officers of the corps), the heat was most intense, the thermometer rarely during the day in the shade of a tent standing under 110° F. and at times even going above 120° F." I am giving the general opinion of officers and men in stating that the regiment on this expedition was subjected to a greater and more continuous strain than it had ever before experienced in any of the many operations it had been engaged in within the past 20 years, and were it not too long to be quoted here, I should like to give the farewell orders in which the thanks of the General Commanding were conveyed to the corps engaged on the breaking up of the column. An expedition, such as I have described, conducted in the months of April, May and June—the hottest season of the year—with little sickness and only four deaths during the entire period from disease, is convincing evidence that an opium-eating regiment is second to none in physique and stamina.

15906. Can you give the number of men in your charge in that expedition?—The strength of the regiment, exclusive of the men left at head-quarters, was 658. They made the march that I have described, from Rawalpindi to Bannu; arriving at Bannu, we left 158 men, and marched as a regiment 500 strong. As regards general appearance and physique, the 14th Sikhs were as fine, robust, and well fed a body of men as any one bearing Her Majesty's uniform. On this point I find I had stated in my report under the head of "Diet": "The regiment is thoroughly well fed, many of the men who have private means or draw good pay are accustomed to supplement the usual flour, ghi and rice diet by the addition of milk, meat, tea, and more particularly rum." This picture of a regiment of habitual opium-eaters was drawn 12 years ago, but it is equally accurate to-day.

15907. Since then you have been acting as Civil Surgeon?—I have subsequently served as Civil Surgeon in the districts of Umballa, Gurdaspur and Ferozepore, all of which contain a large Sikh and opium-eating population. I have also served as Medical Adviser to the Native Chief of a Sikh State, and am thus in a position to say, as the result of an extensive acquaintance with all classes of the population, that I am of deliberate opinion that the moderate consumption of opium exercises a distinctly beneficial influence upon the moral and physical condition of the people. As stimulant, whether in the form of alcohol or as a vegetable alkaloid, such as tea or coffee, opium appears to be an almost universal necessity to all races and in all climates. I am of opinion that the process of natural selection which has induced the use of opium so largely in the East is a salutary one, containing in it much more of good than of evil, and I think it would be a national calamity were alcohol substituted for it. I am aware that a large section of the native population regard the use of all intoxicants in whatever form as evil and abhorrent to their religious ideas, but, even amongst such people, the use of alcohol is viewed as infinitely more pernicious and degrading, both morally and physically, than that of opium. To the mass of our Indian fellow-subjects, then, the fact that a nation universally acknowledged as one of the greatest of sinners in the world as regards the use of alcohol is holding an enquiry into the, to their mind, much minor moral evils of the use of opium must appear an arbitrary and uncalled for exercise of authority.

15908. What other experience have you had as Civil Surgeon?—I have also acted as Civil Surgeon in a Bengal District, and have been Resident Physician in two Calcutta hospitals and Medical Officer to one of the large Calcutta jails. I have been Governor and Medical Officer of four of our largest and two of our smaller Punjab Jails in various parts of the province. I have therefore an extensive and intimate acquaintance with our criminal population, and, as Civil Surgeon of various districts and Superintendent of the Delhi Asylum, have some acquaintance with the causes productive of lunacy.

15909. What has been the result of your experience?—As regards the production of crime or lunacy, I regard the influence of the habitual consumption of opium as being a factor of extremely minor importance. Considering the numbers addicted to the use of the drug, the opium-eaters are numerically slightly represented in both our jails and asylums. The opium-eater in jails is gentle and amenable to discipline.

*Surgn.-Maj. S. Little, M.D., M.R.C.P.*

15 Jan. 1894.

15910. What is your opinion with regard to some popular impressions that prevail in reference to opium?—I consider that a most erroneous and exaggerated impression prevails as to the inability of the opium-eater to shake off the habit, and the tortures he is supposed to undergo during the process. It has been extremely rare in my experience that I have ever been compelled to relax the rule enforcing the complete prohibition of opium in prison; and I have found that the opium craving usually subsides naturally within a week or ten days of admission even in the case of inveterate opium-eaters addicted to the use of the drug for a long series of years. I have also found that the illicit possession of opium by prisoners is extremely rare, as compared to the instances of such possession of snuff or tobacco.

15911. You are at present Governor and Medical Officer of a jail in this province?—Yes, I have in the jail, of which I am at present Governor and Medical Officer, some 25 prisoners out of 700 or 800 who confess to having habitually consumed opium, and amongst them there is not one to whom it was necessary to continue the administration of the drug after his admission to jail. I should perhaps qualify this by saying that I found subsequently that two men had been given opium elsewhere, not by me. They had been transferred from other jails, and were given opium for a short period after their admission; but in no instance during the last 18 months I have been in charge of Mooltan Jail have I given opium to any prisoner after his admission.

15912. Except medicinally?—I mean to modify the craving that is felt. Of course medicinally opium is given daily in cases of disease calling for its administration. Opium-eaters have also told me that they themselves and many whom they knew, took the drug only in the winter and discontinue its use in the hot weather. I also regard it as a gross fallacy to imagine that the opium-eater must necessarily convert his use into an abuse of the drug. The usual process is that the dose is increased up to a point, varying in each individual, beyond which he feels no temptation to proceed. In this process he pursues a course followed by all habitual yet moderate consumers of alcohol. The vast majority also of the poorer classes limit their consumption in accordance with their means, just as the users of tobacco and alcohol do; and with extremely moderate consumers their small dose of opium replaces the cup of tea or glass of beer taken under similar conditions by the Englishman.

15913. What experience have you had in regard to the use of opium in malarial districts?—In my experience opium is little used by the people owing to any belief in its direct anti-malarial efficacy. The habit is practically never originated on this account, and when it is started by the medicinal use of the drug, the diseases for which it is taken are usually catarrh and chest affections, chronic diarrhœa and dysentery, or rheumatic and neuralgic pains. In India, however, the malarial element enters into and complicates the course of all these diseases to an enormous extent. It is also largely productive of obscure joint pains and neuralgias attributed by the sufferer to other causes; so it may be said that opium is largely used to cure or palliate many of the results of malaria, though seldom taken avowedly as a direct prophylactic against the disease itself.

15914. What is the belief of the natives in this part of the country in regard to the usefulness of the habitual use of opium?—A general belief exists amongst natives that opium is a valuable restorative when the powers of nature are beginning to abate, as they usually do in the East towards the fortieth year. This impression is, I believe, well founded, and I consider that its action on the nervous system by which the functional activity of the organs is controlled and regulated tends to lessen the wear and tear of the tissues, to check inflammatory states of the system, and thereby acting like oil within a mechanism, prolongs and renders smooth the running of the declining years of life. Its use is therefore beneficial, and its abuse is no more frequent proportionally than that of alcohol, and is infinitely less pernicious in its results, either permanently or temporarily on both mind and body.

15915. What do you think as to the question of prohibition?—I consider the prohibition of the growth and consumption of opium in India to be an absolute impossibility,

*Surgn.-Maj. S. Little, M.D., M.R.C.P.*

15 Jan. 1894.

and that any attempt to carry out so chimerical an idea would be attended by the greatest danger of a popular revolt against the continuance of British rule.

15916. (*Mr. Pease.*) The last witness said that the Sikhs were limited by the Guru to one ratti a day?—All spiritual advisers, Hindu, Sikh and Mahomedan, advise moderation

15917. Are you aware whether the spiritual advisers of the Sikhs advise them to confine their dose to one ratti a day?—No; certainly not. All spiritual advisers would undoubtedly advocate moderation, that is not peculiar to the Sikhs.

15918. What is your estimate as to the quantity consumed by the soldiers of whom you have spoken in those campaigns?—It varies immensely with the individual. A moderate dose would probably be 4 rattis a day, or 2 rattis; an average dose would probably be 8 grains a day.

15919. That is a much larger estimate than we have heard from the previous witness as to the consumption of the Sikhs: do you feel pretty certain of that?—That would be a fair average. Some men would not take more than a ratti or so, others would exceed it. The amount of opium varies with the individual, but I think a moderate dose would be 3 or 4 rattis a day in the case of an habitual opium-eater.

15920. What do you think would be the proportion of men taking opium in the regiment to which you have alluded in the forced marches from Rawalpindi to Bannu?—I should estimate the proportion at something about 60 per cent. or more.

15921. Did you find that those who did not take opium were in any way inferior to those who did?—No. There was this difference, however, that we were then an old service regiment and the use of opium was almost universal amongst the older men, and under the stimulating influence of opium the old soldier of twenty or more years' service marched with all the vigour of early manhood.

15922. (*Mr. Wilson.*) You have given us several quotations from your reports about these marches and the hardships endured; you did not apparently at that time attach any importance to the opium question, it was not under your notice?—No.

15923. You did not comment on it as one of the elements in the matter at all, or as having any bearing on the subject?—I did not, but my evidence is, I think, all the more valuable as it was recorded twelve years ago without any relation to there being such a thing as the present opium question. The body of my report, however, contains several references to the opium-eating habits of the sepoys, and indicates that I had observed and was fully conversant with the medical aspects of the influence of the drug upon the *morale* and physique of the regiment.

15924. You say that most of these men were able to supplement their usual rations by the addition of other things?—Yes. But on service they were restricted to their Government field service rations on the same scale as that supplied to other native regiments.

15925. So that they supplied themselves with a considerable abundance of nutritious food?—Yes, they were a well-fed regiment.

15926. Can you tell us how they were supplied with the opium that they consumed: was it their own private store, or did they get it from the bazaar?—From their own private store.

15927. There was no regimental provision for them?—No; though I believe instances have occurred in which a regiment going on service has been supplied. I was told by a sepoy of the 15th Sikhs that they took opium in their treasure-chest when they went to Egypt.

15928. (*Mr. Mowbray.*) Where does the 4th Bengal Cavalry recruit?—As far as I recollect it is a down-country regiment—the neighbourhood of Delhi. They were chiefly Mahomedans from the North-West.

15929. (*Mr. Fanshawe.*) Have you had any personal experience of the Musbee Sikhs?—Yes.

15930. Would you draw a distinction between the Musbee Sikhs and the Jat Sikhs as to the consumption of opium?—My experience of the Musbee Sikhs was on a very limited scale as a Medical Officer in this station at Umballa. I was only with them about six weeks.

15931. You are not perhaps in a position to express any opinion as to the character of the use of opium between the two classes?—My impression is that the Musbee Sikh consumes much less opium than the Jat Sikh.

15932. The regiment to which you have referred, the 14th Sikhs, was of course a regiment of Jat Sikhs?—Yes.

15933. Do you think that the use of opium amongst them was more generally diffused?—Yes. The Jat Sikh uses more opium than the non-Jat, the Jat being an agriculturist.

15934. (*Sir James Lyall.*) On the other hand, I suppose the Musbee Sikhs drink more than the Jat Sikhs?—As far as I recollect I should think the Jat Sikhs would drink too.

15935. Just as much?—Yes.

15936. (*Sir William Roberts.*) Have you any knowledge as to whether the consumption of opium was prevalent amongst the ancestors of the persons who are in this regiment of Jats—whether it prevailed amongst them from generation to generation?—I believe it has done so.

15937. What evidence have you on that point?—The evidence of the general opinion of the people, the fact that opium consumption is not a modern importation into India.

15938. You have heard it spoken of as a thing that they and their forefathers had done?—Certainly.

The witness withdrew.

SURGEON-MAJOR T. R. MULRONEY, M.D., called in and examined.

*Surgn.-Maj. T. R. Mulroney, M.D.*

15939. (*Sir William Roberts.*) I believe you are Civil Surgeon at Amritsar?—Yes.

15940. Kindly tell us what your career has been and what opportunities you have had of studying the opium habit in India?—I have been in the Punjab since 1880 in medical charge of different Sikh regiments, the 32nd Musbee Sikhs, 45th Jat Sikhs, The Guides, the 1st and 8th Native Infantry, and the 11th Bengal Lancers. I have been in civil employ in the Punjab since 1883, Professor of Surgery and Ophthalmic Medicine and Surgery, Lahore Medical College, for nearly three years, and Civil Surgeon at Amritsar off and on since 1887.

15941. What has been the nature of your opportunities of studying the opium question as a Civil Surgeon?—Being Civil Surgeon of the station, I am in charge of the whole district.

15942. The dispensaries?—The whole district, inspecting the different villages all over the place and the different dispensaries.

15943. Does that bring you into immediate contact with the people?—More so than any other class.

15944. With all classes?—All classes.

15945. What have you noticed as to the mode of using opium?—There are three modes by which opium is consumed: opium-smoking, opium-eating, and opium-drinking. The class of opium-smokers is very limited. Four years ago the opium-smoking shops were closed by order of the Government, and since then opium-smoking has apparently decreased; it is confined to a very few, generally a disreputable, debauched and depraved lot.

15946. Did they indulge in other things also?—In alcohol and *bhang*. There is a certain class of old Hindus and Mahomedans who smoke in moderation for the relief of asthma, bronchitis, rheumatism, etc. Smoking has a more soporific and soothing effect rather than a stimulant effect; opium-eating has a more stimulating effect. The soporific effect is not so pronounced unless the quantity taken is large.

15947. What have you observed with regard to the effect of eating opium?—There are two classes who take opium: the habituals who take a dose daily, and the casuals. The habituals form, I should think, about 10 or 12 per cent. of the population.

15948. Adult males?—Adult males. A very small number of these take it in very large doses, from 30 to 60 grains; they are regular drunkards, a depraved lot, generally belonging to the criminal class, thieves, and burglars; we generally meet with them in our jails.

15949. Have you come across opium-eaters amongst respectable people who took very large quantities?—I have, up to 30 grains a day.

15950. I presume you recognize very strongly that there are important individual differences in regard to the tolerance of opium?—Certainly.

15951. Immense?—Yes, it is very difficult to draw a line.

15952. So that what would be an excessive dose for one man would by no means be an excessive dose to another?—Yes.

15953. You recognize that fully?—Yes.

15954. Is opium used as a domestic remedy?—It is the only domestic remedy within the reach of the cultivators.

15955. Would you say that the habit of opium-eating begins very often in that way?—Many of the habituals commence it for disease; those who take from 3 to 5 grains commence it generally for disease. Very often when you meet with these cases, and ask them the reason why they have become habituated to its use, they say; "Life is unbearable to me unless I have a few grains—3 or 5 or 7 or 8 grains—a day; not only does it relieve me, but it enables me to do my work."

15956. I suppose there are a great many who never contract the opium habit?—A great many. The largest portion of the people take it occasionally; the habituals are a very small class.

15957. Only about 10 or 12 per cent.?—Yes.

15958. I presume they become habituals because their constitutions are adapted to the opium habit, like the tobacco habit?—Yes, like tobacco and alcohol.

15959. When once the habit is contracted, do you notice that there is a great difficulty in leaving it off?—I find no difficulty in young men and middle-aged men, but I find great difficulty with very old men who are regularly debauched, not only taking opium but alcohol and other things; in these cases they are very prone to an intractable form of diarrhœa, when the supply of opium is stopped suddenly.

15960. When the opium habit is given up?—Yes, I have never had the slightest difficulty; the men say that for a day or two they feel disinclined to work, but beyond that there is no difficulty in stopping it. In confirmed opium drunkards by gradually reducing the daily dose I seldom fail to cure the habit.

15961. You are now speaking with regard to prisoners in jails?—Yes.

15962. Not even a little diarrhœa for a day or two?—Those are the inveterate cases. They get an intractable form of diarrhœa, when the supply of opium is stopped suddenly, which nothing but a return to the opium habit seems to control; those are the regular opium drunkards.

15963. Have you been able to form an opinion as to the effect of an excessive use of opium quite apart from general depravity and from anything but the opium habit itself; have you seen any effect on any of the functions?—I certainly think it is the most harmless stimulant that one can possibly take in the majority of cases. As I have stated in my report, in the large proportion of cases it is taken as a stimulant, especially in cold weather, when the cultivator has to go out on a cold wet night to watch his crops or to regulate the irrigation of the fields. I think that when opium is taken like that, as the majority of people do take it, it is like a Britisher taking a glass of ale during harvest-time, or like a British matron taking a cup of tea or coffee when travelling during a cold night's journey. I think it is a perfectly harmless stimulant; the effect is slow and prolonged, and there are no depressing after-effects as there are when alcohol is taken.

15964. You are speaking of occasional users?—As it is taken by the majority of the people, as an occasional stimulant. I am not referring to the habitual use of opium for disease. There certainly are a lot of men who take opium habitually, who commence taking it for disease, and who find that it gives them such a stimulus to work that they continue to take it.

15965. Your experience leads you to believe that that form of the habit is a deleterious one?—I have found absolutely no disease, organic or functional, directly or indirectly traceable to the opium habit.

15966. As practised in the places and among the people that have fallen under your observation, do you think that the use of opium is harmful or beneficial on the whole?—Because a few people abuse it I think it is very hard lines that the majority should suffer for it. I do not think it is at all harmful with the majority of people, if taken in moderation.

15967. Taking the advantages and disadvantages and weighing them against each other, do you think from what has fallen under your experience that there has been more harm or good from the use of opium?—More good certainly; I mean among the poorer classes. When people are well clad and provided with every necessary of life, I think there is no object in taking opium. Woollen garments or blankets are unknown to the ryots; it is only in towns that you see them. These poor fellows go out in cotton clothes in bitingly cold weather. Unless they did something to protect themselves against chills, it would be impossible for them to go about their work as they do.

*Surg.-Maj. J. R. Mulroney, M.D.*

15 Jan. 1894.

15968. As far as your experience has gone, is the opium habit the cause of crime?—I have never heard of a case. I have been in a great many jails in the province, and I have never seen a single case due to the opium habit. The habit is associated with burglars and men of that class, but I do not think that it has any connection at all with burglary.

15969. There is some opium-drinking in this neighbourhood?—There is, but it is confined to a very few; those are the regular opium drunkards.

15970. You mean drinkers?—No; inveterate opium drunkards, sots. They cannot perhaps get money enough to purchase opium, and they get bruised poppy-heads, which can be got anywhere for a few coppers or a handful of wheat, enough to make a strong infusion. It is also largely used as a local application by the poor people for inflammation of the eyes and fomentations.

15971. What is your opinion of the effect of the opium habit in malarial districts?—I think it enables a man to resist cold; it prevents chills, and in that sense it acts as a preventative against malarial fevers, and their *sequelæ*.

15972. As a prophylactic?—A prophylactic against fevers and bronchitis, and especially diarrhœa and dysentery.

15973. You regard the opium habit as somewhat protective against dysentery and diarrhœa in malarious districts?—Yes, certainly; they one and all affirm that.

15974. Is there a popular opinion in malarial districts that opium is useful to them?—I know that in the Amritsar district, which is essentially malarial, it is the prevailing, the universal opinion.

15975. It was so when you first came into the district, as far as you knew?—I was never in such a malarious district before.

15976. I think you have been there since 1887?—Yes, I mean other districts not so essentially malarial as Amritsar.

15977. You had found the opinion prevailing that it was a protective in other malarial districts?—Yes, in the Nabha State; I cannot speak of others.

15978. (*Mr. Pease.*) You mention that you had served in various Sikh regiments, and you referred to the 32nd Musbees and the Guides; are they all Sikhs?—The Guides are a mixed regiment; they contain Gurkhas, Punjabis, Mahomedans and Sikhs.

15979. In the Bengal Native Infantry how does the practice compare with the other regiments? Is the consumption larger or smaller?—When I first came out, I had those regiments for three years. I certainly had not formed any definite opinion about the opium habit when I was with them. It is only since I have been in civil employ, where I have come more into contact with the people and know more about them, that I have been able to form a definite opinion. I know that in the regiments the habit prevails, especially among the Sikhs. They often used to ascribe attacks of bronchitis or fever to their not having taken a pill of opium when going on sentry duty at night.

15980. Is there a larger consumption amongst the Musbees than amongst the Jats, for instance?—I was the longest with the 32nd Pioneers. I had not noticed that they took opium so largely as the Jats. It was not brought home to me so much in the 45th Sikhs; I was not long enough with them to say whether the habit prevailed to any marked extent.

15981. (*Mr. Wilson.*) What is the most malarious district of which you had experience?—Amritsar.

15982. When was your attention first directed to the advantages of opium as a prophylactic?—In 1887, when I first came here. The fact was brought home to me in the army. But it is difficult to form an opinion of what you hear. It is only after years of experience and watching the effect of the opium habit in malarious districts that one can form an opinion.

15983. Have you information from anybody else of that kind?—I had often heard of the use of opium in manufac-

*Surgn.-Maj. T. R. Mulroney, M.D.*

15 Jan. 1894.

turing towns at home where the habit was carried to an alarming extent, and I came out to India prejudiced against opium.

15984. I suppose you have a private practice?—I have. I may mention that I have had an extensive surgical experience in the Punjab, especially eye surgery and cases of calculus, and I find that the opium habit is absolutely no bar to an operation. In fact they will take chloroform more kindly and with less risk and run a better chance of successful result than non-consumers. So much so that I give opium freely to non-consumers on whom I operate.

15985. Prior to operations?—Yes, immediately before giving chloroform, and during the course of after treatment.

15986. I am speaking of persons not suffering from anything in particular; have you advised them to take opium in malarious districts as a prophylactic against fever?—A man never comes to one for advice unless there is something wrong with him.

15987. (*Mr. Mowbray.*) I understand that you have had experience among Jat Sikhs and Musbee Sikhs?—Yes.

15988. Do you think there is more consumption of opium among the one than the other?—Yes; there is a larger consumption among the Jats than among the Musbees.

15989. In your private practice are most of your patients Europeans or Natives?—Almost wholly natives.

15990. (*Mr. Haridas Veharidas.*) You say it is difficult to draw a line between a moderate and an immoderate dose of opium?—I mean the effect on different people.

15991. You mean that what would be harmful in some men, would not be harmful in others?—Yes; I know no harm due to the opium habit except in cases of opium drunkards. I know of no disease directly or indirectly traceable to the opium habit.

15992. You refer to opium-drinkers more than to opium-eaters?—Opium-drinkers are generally very thin and weakly, but in these cases it is a slow process of starvation due to the opium habit enabling them to live for a longer period with a smaller quantity of food than they could other wise do with.

15993. Do you mean that they purposely take less food, or that they cannot afford it?—It is difficult to say. I do not think they cannot afford it, but from the fact of their eating opium and getting into that soddened state, they do not take their food.

15994. They have not sufficient appetite to digest more food?—I suppose they derive a greater stimulation from the opium than they do from their food.

15995. If they take rich food opium does not do them harm, but if they cannot get a quantity of good food, it does them harm?—Opium does not do harm; it is the absence of food that does the harm. They get under the influence of opium, and they have no desire to eat.

15996. That is your impression?—Yes.

15997. (*Mr. Fanshawe.*) I understand you to say that the belief in opium as a preventive against fever or against malaria was common amongst the people in the Amritsar District?—It was universal.

15998. We have been told by some witnesses that the belief in opium as a prophylactic is a new doctrine, but you do not agree with that; in 1887 and in subsequent years you found it a prevalent belief amongst the people themselves?—Yes.

15999. You are quite clear about that?—Yes. I am afraid the question has got mixed up. They mix up the attack of fever with a predisposition to an attack of fever; there is no doubt it protects the system against the attack—that is the universal belief.

16000. I am asking you as to the prevalent belief?—It does indirectly protect them inasmuch as it prevents a man running the risk, when going out on a cold night, of catching chill; chill is an exciting cause of fever; anything which lowers the system predisposes to an attack of malarial fever; that is how opium acts as a prophylactic.

16001. So far, therefore, you think that the belief has some justification, the opium acting as a preventive against chills which may lead to malaria?—Yes.

The witness withdrew.

*Bhai Arjan Singh.*

BHAI ARJAN SINGH called in and examined.

16002. (*Sir James Lyall.*) How long have you served and what positions have you occupied?—I have served as an Extra Assistant Commissioner and Excise Officer in the Rohtak, Umballa and Dera Ghazi Khan districts.

16003. And as Extra Assistant Commissioner, have you been brought into very close contact with the people in the villages?—Yes, as well as with the higher classes.

16004. As far as your experience goes, what classes of the people are the chief consumers of opium in the Punjab?—I think that so far as the Punjabis are concerned, the Sikhs are the largest consumers of opium; the central districts of the Punjab as well as Umballa, where the Sikhs reside in large numbers, being noted for their large consumption of this drug. Leaving aside the Sikhs, the Hindus are more inclined to the use of opium than the Mahomedans.

16005. You have been a Magistrate also?—Yes.

16006. Have you seen any connection between the use of opium and the commission of crime?—No connection at all, except as regards those offences which concern the Opium Act; and of course there the opium-eaters are the defendants.

16007. What physical effect is produced by the use of opium?—A moderate quantity in my opinion does not do any harm. It is by the excessive use that great harm is done. People with whom I have been brought in contact are generally moderate eaters only, with the exception of the jagirdars of the Umballa district, many of whom are inclined to indulge too much in the use of opium. This tendency towards excess, however, is not attributable to anything in opium itself. They have little work to do, and persons having nothing to do will take some stimulant to idle away the time.

16008. What are jagirdars?—They are assignees of the land revenue.

16009. Do you think that if opium were prohibited they would take to other stimulants?—I am certain of it. Opium-smoking is very injurious even in moderation. In 1889 I had to write a note on the subject in connection with the *chandu* shops existing at Umballa. The closure of these shops was expected to be attended with loss of Rs. 3,000 per annum, but the Government sanctioned the recommendation to close them in view of the harm that was being done by them. Now there is no shop in the Punjab for the sale of *chandu*. Consumers, however, are not prohibited from manufacturing *chandu* on their own account. Indulgence in this stuff is painted on ones's face, and the individual addicted to it is a wreck physically as well as morally.

16010. You have noticed I suppose the habit of *chandu*-smoking at Umballa?—Yes.

16011. Has it come under your observation at any other places?—No.

16012. What are the classes of people who smoke *chandu*?—They are generally persons addicted to the commission of crime; they do not belong to any particular classes. At first they were those who come from India proper into the Punjab, but now their example has been copied by others. *Chandu*-smoking and the commission of crime are looked upon as almost identical. I do not say which is cause and which is effect; but I think they are closely associated with each other. The two things act and react on each other. I think in the first instance that it is the opium-smoking that deteriorates a person's morals.

16013. Are they mostly Mahomedans or Hindus?—I think in equal proportions.

16014. They are mostly people otherwise debauched?—Yes.

16015. These *chandu* shops, I suppose, were thought to be very disreputable places?—Yes.

16016. No respectable person would go into them?—No.

16017. If you have a place like that in which no repectable person will go, and where debauched characters collect, would you not rather hesitate to say whether the character of the people who go there is due to the smoking, or whether it is not due to the bad character of the place?—I think that when a person begins to take to smoking opium, he soon becomes a bad character; I think it must be due, to some extent at least, to opium-smoking.

16018. What is your general opinion as regards the use of opium in the case of old persons?—The people regard the use of opium as beneficial for aged persons, the general belief being that its use in old age imparts strength and vitality to the human frame. Persons apt to suffer from colds and coughs are believed to derive great benefit from an habitual use of opium in small quantities. Speaking generally, the use of opium, even when in excess, is looked upon more favourably than that of alcohol.

16019. Supposing opium to be prohibited, and supposing it to be necessary to put on some additional tax in order to meet the loss of revenue, do you think that that would have much effect upon the minds of the people?—They would be seriously discontented, and I think it would bring grave danger to the Government. It involves six crores of revenue.

16020. Do you know anything of places where they cultivate opium?—In the Amritsar district and in many of the Kalsia villages; it is a very paying industry in Umballa, and I think that no other crops could take its place which would be as profitable as opium, which generally gives Rs. 80, Rs. 90 or Rs 100 per acre; whereas any other crop that could be substituted would hardly yield Rs. 40.

16021. What classes of people cultivate opium in the Amritsar district?—Sainis and Malis, whose holdings are very small. The population is increasing, and they have to live on small holdings; but the cultivation of poppy enables them to eke out a livelihood.

16022. Do the women and children assist?—Yes.

16023. Is the opium produced in Kalsia State consumed in the State?—Partly, and it is partly brought into this district. The villages are interspersed with the villages of this district, and some of the opium of this district goes into that.

16024. What is your general opinion in regard to the question whether opium should be prohibited except for medical purposes?—Even if it be admitted for the sake of argument that the use of opium is somewhat harmful, it is not every harmful thing that Government can undertake to prohibit. So far as the people of India are concerned, the harm involved in the use of opium must be shown to be serious before they would realize the justice of the proposed prohibition. Under the present circumstances, discontent at being deprived of what is considered by many to be a useful drug and at being required to pay heavy additional taxes in return for this prohibition, would be general and widespread. Add to this the oppression that would be committed in the name of the suppression of the opium traffic by petty officials employed on the preventive establishement, and picture the inquisitorial proceedings started to trace a grain of opium, while thousands of persons must necessarily be registered and permitted for a period to possess opium in much larger quantities, and the unwisdom of prohibiting the cultivation of poppy and in the manufacture and sale of opium would be manifest. I have been talking to my friends, and they think that Government will begin to say that people should not eat potatoes or wheat, or this or that. Even if a thing is harmful, unless it is very harmful, Government has no justification for interfering with the liberty of the people.

16025. I suppose there are a certain number of people, religious Hindus and Mussalmans, who think that every kind of stimulant is a bad thing, and would like to prohibit opium?—Among the Sikhs it is not considered so disreputable. I think, so far as religious sentiment is concerned, it is directed chiefly against alcohol, very little against opium. As far as I can remember, there is not a text in any scripture saying anything against opium, except that every stimulant is condemned generally; but in that case tobacco would be condemned equally with opium.

16026. (*Mr. Pease.*) Do the religious teachers of the Sikhs give any advice on the subject of taking opium?—Neither for nor against.

16027. (*Mr. Wilson.*) You state that there is no shop in the Punjab for the sale of *chandu*—you mean no licensed shop?—No licensed shop; if there is a private shop without the notice of the authorities, of course that is a different thing. Every attempt is being made to unearth these shops.

16028. You think there are unlicensed and illicit shops?—Yes. But I would not call them shops unless a person sells to a number of people. If a person sells only to two or three, I should not call it a shop.

16029. Do you think that there are places in the Punjab where *chandu* is illegally sold?—Certainly, but in a very small quantity and to a very small number of persons. During the last year at Dera Ghazi Khan I traced a number of persons who had been getting *chandu* illegally. The number was only four or five, and the quantity only a few tolas.

*Bhai Arjan Singh.*

15 Jan. 1894.

16030. What is your view on the subject of additional taxation?—The people would object very strongly to the additional taxation that would have to be imposed to carry out the suggested prohibitive measures.

16031. What additional taxation do you refer to?—There is a loss of six crores of revenue, and compensation would have to be paid to Native States as well as, I think, to cultivators who have been earning their bread by these means for centuries, at least for long terms of years.

16032. Are you aware that those persons in England who are in favour of the prohibition of the opium trade have never proposed that there should be additional taxation in India, but that England should pay the difference?—Yes, I am aware of that; at the same time I am aware that in all such proposals which aim at two things—first, the destruction of a certain monopoly, and then a certain tax—it is generally the one portion that is accepted in England, and the other that is left to be borne by us as best we can.

16033. Are you also aware that Lord Kimberley, the Secretary of State, has expressed his opinion that England would never consent to pay for that loss of revenue?—Yes.

16034. Therefore, do you not see that if no body proposes that it should be done unless England did pay, and if Lord Kimberley is right in believing that England will never pay, there will not be any prohibition?—I do not see the justice of that argument. You propose that prohibition is only to take place provided the English people pay compensation on account of the loss of revenue; at the same time it is possible that a certain portion of your proposal may be accepted and the other discarded. We, as possible sufferers, have to take both into consideration.

16035. You think it might be likely that somebody in England would propose that India should bear a burden, which those who are in favour of prohibition do not want India to bear?—Yes. I believe it.

16036. In reference to Kalsia you state transit goes on, subject to certain formalities being observed: will you tell us briefly about those formalities?—The issue of licences. At present I do not think they are observed. The rules require that when a Native State has to take opium from one part of India through British territory, it should, like all individuals, obtain a licence, permit or pass; but as the Kalsia villages lie interspersed with the villages of the Amritsar district, I noticed when I was Excise Officer that those formalities were not being observed. The district officer might insist upon their being observed, and that is why I used the words.

16037. At present there are no formalities?—No. The rules require them, but as one village lies here and another there, and British territory intervenes, sometimes these formalities are not observed.

16038. Without these formalities there is no difficulty in introducing opium fromthese places into British territory?—No. The villages lie close to each other. Were British territory 20 or 30 miles away, no one would attempt it. But these Kalsia villages are very close to each other.

16039. You have referred to the inquisitorial proceedings that might be adopted to trace illicit opium?—Yes.

16040. Are they not now proceeding to trace illicit opium, and, if so, in what respect would they be more inquisitorial than they are at present?—At present one can possess three tolas. If an enemy wishes to harass another person he must trace at least three tolas before he can go to the police and start proceedings. If this quantity were diminished, there would be a likelihood of an increase of this kind of trouble. At present one has to trace opium in another man's house before he can go and give information to the police, but when the use of opium is entirely prohibited, it will be sufficient for a man to go to the police and say that I was eating opium. At present no such inquisitorial proceedings are possible. At least the possession of three tolas must be traced to my house before I can be convicted or taken up by the police. But if there were entire prohibition, the tracing of the smallest quantity would be sufficient, on the evidence of two witnesses or one witness, to hand him over to the police. I think that would be an undue interference with the liberty of the people.

16041. Would you give me some idea of how much is three tolas?—It is little more than half a chattak, or about the size of this inkstand that I hold in my hand.

*Bhai Arjan Singh.*

15 Jan. 1894.

16042. Will you explain to me distinctly what profits on the cultivation of opium are?—My idea is that if the cultivator pays proper attention to his crop, he earns between Rs. 80 and Rs. 100 per acre.

16043. What do you think it costs him to cultivate that?—I think it costs him about Rs. 20.

16044. How many seers of opium would he have to get to bring in such a sum as you state?—The average was, when I was in the district, about 8 seers per acre; sometimes it is 10 seers, and sometimes 7 or 8. Then there are the seeds, about 2 maunds per acre.

16045. Will you tell me in which Opium Agencies they pay Rs. 8 per seer?—There is no Opium Agency in Rajputana. It is entirely left to the cultivators.

16046. Is the cultivation free?—It is free cultivation subject to the payment of the tax of from Rs. 2 to Rs 8, varying in different districts of the Punjab.

16047. A man may cultivate eight seers worth of opium, but he may only have three tolas in his possession?—A cultivator has to account for his proceeds.

16048. (*Mr. Mowbray.*) I think you told us that there were places where *chandu* was sold illegally?—Yes. I mentioned some cases only last year in Dera Ghazi Khan.

16049. Were there any prosecutions?—Yes, and the people were punished.

16050. For the offence of selling?—Selling without license.

16051. There is no license required for the manufacture of *chandu*?—No. Anybody can manufacture it.

16052. It was the selling that was illegal?—Yes.

16053. (*Mr. Haridas Veharidas.*) By the closing of the *chandu* shops in Amritsar and Dera Ghazi Khan, do you think that the use of *chandu* has decreased?—I think considerably. I mentioned it in the last Annual Report. While the shops were opened a number of persons not addicted to its use were induced to go there, whereas now only those addicted in former years, and who are not brave enough to make it themselves, commit this offence. I think the number has been reduced.

10654. By closing the shops there is no inducement offered?—The inducement has been considerably decreased.

16055. Generally all classes use opium, I suppose?—Yes.

16056. Are there cultivators among the Sikhs?—Yes.

16057. Are there many women who take opium?—I do not know of any women; I should think the proportion would be next to *nil*.

16058. You think that in poppy cultivation they do not require the use of opium while working in the fields?—No, I think not.

The witness withdrew.

*Rai Faiz Talab Khan.*

RAI FAIZ TALAB KHAN called in and examined (through an interpreter).

16059. (*Sir James Lyall.*) I believe you are Honorary Magistrate and Member of the District Board and Municipality at Raikot, Ludhiana?—Yes.

16060. You are the head of a very ancient family?—Yes.

16061. Who formerly had a sort of territory of their own?—Yes.

16062. In your part of the country are the majority of the villagers Sikhs or what?—The majority are Sikhs or Rajputs.

16063. Are some Gujars?—Yes.

16064. Do they all use opium?—Yes, frequently.

16065. Are the Rajputs and Gujars all Mahomedans?—All.

16066. Do they use opium as much as the Sikhs, or less?—As much as the Sikhs. They are all converts; they were formerly of the same tribe.

16067. How many of the adult males of all these classes use opium?—About 25 per cent. of the adult male population.

16068. Is it the custom to give opium to children?—It is.

16069. From what age?—When the child is about a month to 2½ years.

16070. What is your opinion as to the effects of taking opium?—It has no injurious effects.

16071. You are speaking of the moderate use?—The moderate use only. The excessive use even of food would do harm.

16072. Do you think it has some benefit?—Yes, for catarrh, diseases of the eye, colds and every other ailment due to a moist climate. It refreshes a man when he is tired.

16073. I suppose some take it in excess in your country?—I have not particularly noticed that. I have seen very few persons who take more than agrees with their constitution.

16074. What would be the general feeling if Government were to prohibit the use of opium except for medical purposes?—They would feel it a serious hardship.

16075. If, in addition to that, there was a loss of revenue, and some extra taxation had to be imposed, what would be the result?—The people will have to submit, but they will be discontented or displeased.

16076. Do you think that the use of opium is forbidden by any religion?—The stigma that naturally attaches to every intoxicant is applicable to opium; it is nothing in particular. Nobody would confess in public, especially speaking among Indians, that he takes any stimulant, and, so for as that stigma is concerned, opium is no exception to it; but there is no special prohibition against it in any religion.

16077. Would they be unwilling to confess to taking alcohol?—Their unwillingness extends to alcohol.

16078. Are there large number of recruits from your district?—Large numbers.

16079. What would they think of the prohibition of opium?—They would be very unhappy.

16080. (*Mr. Pease.*) Are the recruits in the habit of taking opium when they enter the army?—No, at the time they enter they do not take it, but they take it subsequently. From enquiries that have been made from pensioned officers it appears that they consider it to be necessary, as they have to wander about in different climates and in different parts of the world.

16081. (*Mr. Mowbray.*) Is there any religious limit to the amount that may be taken?—There is no limit.

16082. (*Mr. Fanshawe.*) Do the people in your part of the country begin to take opium after they are young men?—After they are 40 years old.

16083. It is a common practice to begin after 40?—Yes.

The witness withdrew.

Adjourned to to-morrow at 10-30.

# At the Old Mess House, Umballa.

## FORTY-SEVENTH DAY.

### Tuesday, 16th January 1894.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
THE HON'BLE SIR LACHHMESWAR SINGH BAHADUR, MAHARAJA OF DARBHANGA, K.C.I.E.
SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.
MR. A. U. FANSHAWE.
„ ARTHUR PEASE.
„ HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary*.

Miss M. ROSE GREENFIELD called in and examined.

*Miss M. Greenfield.*
16 Jan. 1894.

16084. (*Mr. Pease.*) You are, I believe, a Superintendent of the Zenana Mission and the Charlotte Hospital and Dispensary for Women?—I am, in Ludhiana.

16085. What classes of women have you in that hospital?—We meet with all classes of women there.

16086. Various races?—Yes, we have a great variety of nationalities—women and children of all classes, and the various races in Ludhiana—Kabulis, Kashmiris, Punjabis, etc.

16087. How many years' experience have you had in India?—Eighteen.

16088. How far is opium-eating or drinking prevalent among these classes?—Opium-eating is common amongst women after middle age, especially amongst the Kabulis. The giving of opium to babies and young children is extremely common, especially amongst the poorer classes.

16089. What do you know about opium-smoking?—I know nothing of opium-smoking.

16090. What is the result of the habit of taking opium physically, mentally, and morally?—The results of the habit in women physically is injurious, in so far as that opium upsets the digestion, interferes with nutrition, and I find that patients who are in the habit of taking it regularly are not benefited by it as a medicine. The mental development of the women of India is so neglected that an abnormal stupidity on the part of the opium-eater might be accounted for on other grounds. The same may be said of the moral effects.

16091. Do you consider opium as a protective against fever?—In all my experience I have never heard of opium being taken as a protective against fever. I believe that in our district that experiment has yet to be tried and is not likely to be so, as the people are becoming familiar with the use of quinine or arsenic or iron, which are safe prophylactics.

16092. Do you consider it necessary for the purpose of enabling women to do their work?—I have not found women taking it on that ground. They usually begin to take it for some painful disease, or cough, or because their eyesight is failing, and the use of opium is supposed to be beneficial. Working women give it to their children to keep them quiet, saving the trouble of nursing and amusing them.

16093. Is the habit looked upon as disgraceful?—Most habitual opium-eaters regret the formation of the habit, and very few justify it on the ground that it gives any real relief to the symptoms for which they began to take it. On the other hand, they do not conceal the fact with few exceptions.

16094. Have you any suggestions to make as to the alteration of the law?—I should be in favour of putting some restrctions on the sale of opium for other than medical purposes for the following reasons: (1) The great ease with which it can be obtained by the general public makes it a very favourite poison. Women wishing to commit suicide or to get rid of their girls (not being allowed to strangle them at their birth) can easily effect their purpose under the guise of an accidental overdose, and that this is the common practice is a matter of general assent.

16095. Has it been common in the past for women to strangle the girls in that way?—Formerly.

16096. Can you give us any information on that point?—We visit a village about 5 miles from Ludhiana where, up to within I may say 20 years ago, hardly any girls were allowed to live. The people themselves say that "the girls have begun to grow up in the village since you began visiting us." As a matter of fact, when we first began going to that village to teach the people there were very few girls. (2) The second reason why I am in favour of restriction is that many children's lives are lost just by an overdose of opium and nutrition is seriously affected and the children's constitutions undermined by the persistent use of it. (3) Thirdly, the very fact of opium sales being restricted would draw the attention of the native public to the question, and the discussion might tend to develope a general feeling of disapprobation as regards giving opium to children. After all it is only the growth of intelligence and right public opinion that will by degrees correct these malpractices.

16097. Have you any other general points on which you would like to give evidence?—I should like to suggest that the adulterations to which opium is liable should form a very serious subject for enquiry. Undoubtedly the adulteration of the drug is a very important element in the frequent cases of accidental poisoning. Even habitual consumers may occasionally get their accustomed dose in a purer preparation than usual and be overcome by it.

16098. What is the average number in your hospital, or who attend the dispensary?—We see between 10 and 12,000 patients a year.

16099. At the dispensary?—At the dispensary and in the hospital. We have 25 beds and an average of 15 in-patients.

16100. (*Mr. Wilson.*) Do you do any zenana work as well as visiting these villages?—Yes, we have several zenana visitors in the city.

16101. Do you know anything about opium in zenanas yourself?—We visit the same classes in the zenanas as those who attend our dispensary, so that our experience is one in that matter.

16102. Have you anything to tell us about the effect of opium on the troops; I believe you have had various kinds of young Sikhs in your class?—I know nothing of the effect of opium on the troops, but our young boys that are drafted into the Sikh Regiments tell me they get rum for their rations, and it seems rather inconsistent that their fathers should be prevented from eating opium when the young soldiers are taught to drink rum. I have one boy who has been for five years in the Army and has now come out on the Reserve. He promised me when he went he would not take rum, and he told me that for some time he did not have it, but he took it afterwards, and I am afraid he will go on drinking country spirit now he has commenced.

16103. How long has this boy been under your influence in your classes?—We had him for about eight years.

16104. You thought well of him?—Yes.

16105. Did I understand you that rum is given out to young Sikhs?—Yes, the boys tell me so.

*Miss M. Greenfield.*

16 Jan. 1894.

16106. Is it not directly against their religion?—They look upon it as forbidden. I do not know whether rightly or wrongly, but the Sikhs look upon it as forbidden by their religion. Whether there is actually anything in their religious book to forbid it I do not know, but both alcohol and tobacco are considered as forbidden

16107. (*Mr. Wilson.*) Do you mean to say that your impression is that immediately they join the regiment the principles on which their people have brought them up are subjected to a sort of trial?—Yes.

16108. As regards liquor?—Yes.

16109. (*Mr Mowbray.*) Are your experiences in the dispensary with women only?—Women and children.

16110. Could you give us any percentage of women who are injured by the opium habit?—I have not given any percentage, but if I had been in possession of these questions earlier I might have collected some statistics as to that. I only got the questions yesterday when I came over here; therefore I have had no opportunity of making enquiries as to statistics.

16111. You said you thought there should be some restrictions on the sale of opium; of course you are aware that there are some restrictions, in the sense that it can only be sold by licensed persons?—I know that, but there is no difficulty in obtaining it.

16112. From a licensed person?—From a licensed person.

16113. You understand the sale is not unrestricted altogether?—That I know.

16114. (*Mr Haridas Veharidas.*) If the use of opium were put a stop to, except for medical purposes, do you think people would take alcohol more than they do now?—I cannot say; the spread of the drinking habit is very terrible even now; the increase in the drinking of liquor is very considerable both in the city and in the district.

16115. Would it not spread more widely if the use of opium were put a stop to altogether except for medical purposes?—It might.

16116. (*Mr. Fanshawe.*) I understand you to say that opium is not uncommonly used as a domestic remedy among a number of the people of the country?—Yes.

16117. Do you mean by women?—Yes.

16118. (*Sir James Lyall.*) You say that you never heard of opium being taken as a protective against fever? Is Ludhiana on the Sutlej?—Yes.

16119. I remember about 20 years ago when I was travelling and encamping in Ferozepore on the Sutlej about 20 miles below Ludhiana, I was followed by a crowd of Sikhs, about 40 or 50 men, who complained that the opium sold by the Government monopolists was very bad and very dear. I said to them "what necessity is there for taking opium at all; it is a bad thing, is it not"? They said, "we could not live in this country," that is, in the low lands near the Sutlej, "without opium, the fever would kill us if we did not take opium." Do not you think that, though opium may not be a prophylactic in any sense against fever, yet the habit of taking small doses of opium may be a kind of resistant against chills, and therefore against fever?—I do not think so. I have never come across anyone in our dispensary or hospital who has taken opium for that purpose. On the contrary, I should say that a person who was constantly in the habit of taking opium would not derive the benefit from an occasional dose that might possibly be experienced by any one who was not in the habit of taking it.

16120. No, but my experience was that they thought fevers came from the chills that prevailed in these damp countries?—Ludhiana is a very malarious place; we have great visitations of fever there.

16121. So is that country lower down on the banks of the river in Ferozepore?—Perhaps at the time you are speaking of people did not know the use of quinine.

16122. I do not attempt to say that opium is a prophylactic in the sense that quinine is. I am only talking of the general opinion of the natives, and my impression was that they thought that the opium habit, that is to say the habit of taking small doses of opium, was a protective against chills, which they are particularly liable to in that country, and therefore that it was a protective against fever?—Do not you think they wanted to give you a good reason for taking it?

16123. No, it was a thing that was shouted out by the whole crowd; nobody had suggested it before?—I have never come across it; I have visited a great deal in Ludhiana and moved about in camp among the villages.

16124. Is it not peculiar that the same idea prevails in England in the Fen districts? In the Fen districts in England the habit of taking opium was just as bad as it is in any part of India, while the ague in those districts lasted. Does not that seem to suggest that the idea very likely is not a new one in India too?—It is very strange I should never have come across it.

16125. I suppose that nobody would be more ready to say than a native that opium would not be a good medicine for fever. I suppose they think fever a hot disease, do they not?—Yes.

16126. And I suppose they think opium a hot medicine?—Certainly.

16127. And they do not apply hot medicines to hot diseases?—Yes, they take tea, which is also a hot medicine according to their idea.

16128. Their general idea is that a cold medicine should be taken for a hot disease and *vice versâ*?—Yes.

16129. I mean to say I quite agree with you that if you asked a native whether opium is a good medicine for fever he would say quite the contrary, but if you asked him whether it was a good thing to prevent chills thereby, making a man's constitution resistant to fever, I think he would take the other view?—Would you take the responsibility of suggesting the idea?

16130. I am merely suggesting the question whether the belief has existed in the country or not. You have not heard that such an idea as that is prevalent in the country?—I do not know anything of such an idea amongst our population.

16131. (*Chairman.*) You spoke very strongly on the evils done by alcohol?—Yes.

16132. Do you think there should be restrictions placed upon that as well as upon opium, restrictions upon its use excepting for medical purposes?—To begin in India or at home?

16133. To begin in India: do you think it is equally necessary in India?—I should think it is extremely necessary in India, because the people have so little self-restraint, so little moral courage, that if once they yield to a habit of that kind there is nothing to stop them.

16134. You think it desirable, if practicable, to restrain the use of alcohol, that it should only be used here for a medical purpose?—I do not see how you can begin to do that here if you do not do it in England.

16135. Which of the two do you consider the greater evil in this country, the use of opium or the indulgence in alcohol?—At present I should say that there is more loss of life through the use of opium, because the use of it, especially amongst young children, is so frequently fatal; but I should consider the dangers in the future are greater in regard to alcohol.

16136. I gather from what you said that you would be inclined to admit that it was only the growth of a healthy public opinion with regard to these matters that would put an end to the malpractices which you have described?—Certainly.

16137. However desirable it might be to impose restrictions by an act of the Government, it is always more healthy to work on public opinion?—Yes, whatever restrictions you place upon them they will evade if they choose.

16138. Quite so. Therefore, unless the restrictions are supported by a moral sense and a healthy public opinion they might be evaded?—Quite so.

16139. (*Sir William Roberts.*) I understand that you have medical charge of the Charlotte Hospital and Dispensary for Women?—We have a Lady Doctor in charge; I am only responsible for the general superintendence of the Mission.

16140. You have not a medical diploma yourself?—No. I have been working in medicine for the past eighteen years, but I only took a nurse's training. I was forced into doing medical work by the great necessity which we had for it.

16141. You have not received a medical education?—No.

16142. There is a very important point here about the use of opium by mothers for their children; have you yourself come across accidents?—Several accidents. In this very village I have been speaking about there was a fine little boy of five years of age who was in the habit of getting a small dose of opium, and his mother on one occasion gave him too much and the child went to sleep at the door of the house and they found him dead after some hours.

16143. I suppose there is some such thing as a Coroner's inquest in India?—I think there is some such thing.

(*Sir James Lyall.*) There is an enquiry held.

16144. (*Sir William Roberts.*) Was there an enquiry held in that case?—I do not think so.

16145. Have you known of inquests being held in cases of children who are supposed to have taken an overdose of opium?—No.

16146. So that you speak rather in the way of a general impression I suppose?—I speak from information got from the women themselves who come and talk to us freely as we go about in the villages, and they tell us that this is the easiest way of getting rid of the little girls.

16147. And is it the case that the mothers in your part of the country are capable of doing that sort of thing?—Quite. Not only the mothers, frequently it is not the mother's wish, but its father insists on the girl child being killed because they do not want the expense of the wedding.

16148. Have there been any criminal prosecutions in regard to cases of that sort that you know?—Not in Ludhiana to my recollection, but I have seen women in prison who have been in prison for it.

16149. On suspicion?—No, as punishment for that offence.

16150. I suppose you really mean accidents occurring in connection with children at an early age. It has come before us several times that opium is given to infants by their mothers to preserve them from cold or to keep them quiet. I think you said you have observed or known of accidents occurring under these circumstances?—Yes, I have known of accidents, and I have seen several babies who have been kept in a constant state of emaciation by this opium habit.

16151. Who are otherwise free from disease?—Yes, as soon as they were weaned from the opium they began to put on flesh and recover. *Miss M. Greenfield.* 16 Jan. 1894.

16152. So that on the whole you think that the practice which is prevalent in India of giving opium to infants is an injurious one?—Decidedly.

16153. (*Mr. Wilson.*) I do not know whether you have been all those 18 years in your present position?—Yes.

16154. In the same place?—Yes.

16155. You spoke of quinine; is quinine sold at the Post Office?—I do not know. We of course give away quinine freely, and we get help from the Government to distribute it during the fever season, and I have known of it being given in the villages to the lumbardars to distribute it when fever is raging. The people all know of it well now.

16156. You do not know whether it is sold at the Post Office?—I do not.

16157. Do I clearly understand that in your opinion a certain number of girls are still killed by means of opium intentionally?—I have no doubt of it.

16158. Do I understand that some years ago it was a recognised fact that it was not an uncommon practice for women to strangle infants?—Yes, it was constantly and frequently done. They will destroy them at their birth in some way, or put them aside and neglect them. We have seen a little baby girl with a handkerchief put round its neck and then left on a stool to die.

16159. What you refer to is really the remains, the lingering of this ancient practice?—Yes.

The witness withdrew.

Miss CARLTON called in and examined.

16160. (*Mr. Pease.*) You are a Medical Missionary in Umballa?—In Umballa City. *Miss Carlton.*

16161. What is your qualification?—I am an M.D. of the Woman's Medical College of Philadelphia, U. S.

16162. Do you confirm the evidence which has just been given?—Yes, so far as my experience for seven years goes.

16163. Have you anything generally that you would like to add to the evidence that she has given?—I know that it is the universal practice in the city for mothers to give opium to their little children until they are $2\frac{1}{2}$ or $3\frac{1}{2}$ years old.

16164. Have you any reason to suppose that it is used in Umballa for the purpose of destroying them?—Yes, I know of one mother who destroyed seven children, but not all of them by means of opium.

16165. Some of them by means of opium?—Yes.

16166. In your visits in Umballa have you found the diseases of children aggravated by taking opium?—The diseases among children are much aggravated by the practice of taking opium.

16167. (*Mr. Wilson.*) With regard to the special point of opium as a prophylactic against fever, have you anything to say with regard to that?—I have not found it so.

16168. In the course of your medical studies were you ever taught that opium was a valuable prophylactic against fever?—No.

16169. (*Mr. Mowbray.*) What other means do they use for infanticide besides opium?—In one of these cases a mother gave an Indian medicine which caused disease of the bowels. She did not want suspicion to be cast on her, so she gave this medicine which caused an irritating disease. The mother told me of the gradual death of the child. Two of the children were treated in this way.

16170. Was that medicine got from a native doctor?—Yes, from some Hakim.

16171. I suppose they are never strangled now?—I do not know about strangling.

16172. (*Chairman*). Supposing that the mother was so minded as to put an end to the life of her child; if opium was not available some other means would no doubt be discovered? The evil consists not so much in the use of opium as in this lamentable disposition to put an end to the life of children?—One of the easiest means would be the use of opium, and it would be the most painless.

16173. All regulations which might be imposed to restrict the use of opium are extremely easily evaded, are they not? Any further restrictions that might be practicable to impose on the use of opium might be easily evaded. It is difficult, is it not, to prevent evasion of regulations?—At present there are no restrictions but what could be very easily evaded.

16174. Do you know of any others that could be adequately enforced?—I am not prepared to say.

The witness withdrew.

The RANA DALIP SINGH of BAGHAT called in and examined (through an interpreter).

16175. (*Sir James Lyall*). You are Ruling Chief of Baghat, are you not?—Yes. *The Rana Dalip Singh.*

16176. Is it a small State in the hills?—Yes.

16177. What is the population of the State?—15,500.

16178. You are a Rajput I believe?—Yes.

16179. In your own State and the surrounding States is the use of opium general, or is it confined to any special race?—It is general.

16180. What percentage of the people, grown up men, are opium-eaters?—From 18 years of age about 30 per cent.

16181. How much do they consume?—From 2 to 45 grains.

16182. What do the people of the plains use?—The people of the plains living in the State use *madak* and *chandu*.

16183. Is it limited to any particular tribe?—No.

16184. Are those people connected as followers with the troops who live in the cantonment in your State?—Some of them are connected with the troops as followers, but some are not.

16185. Is there any *chandu* shop there?—No.

16186. Do they make it themselves?—They prepare it themselves.

16187. Are you referring to Baghat only?—Yes.

16188. What in your opinion is the effect of the use of opium on the people morally and physically?—A person who is in the habit of using it would be incapable of doing his work if he at once gave it up.

*The Rana Dalip Singh.*

16 Jan. 1894.

16189. Do you think that the use of opium is always injurious?—It is useful for diseases, but it is harmful when taken in excess.

16190. What would be the popular opinion if the use of it were prohibited except for medical purposes?—The people would suffer much loss as the interests of the cultivators are greatly involved in the opium cultivation.

16191. Is opium cultivated in your State?—Yes, to some extent.

16192. Can any man cultivate if he likes or sell opium to whom he likes?—He is quite at liberty to sell if he likes.

16193. Is the cultivation free?—The cultivation is free.

16194. Is it known when the cultivation of opium began in the hills in your own State and the neighbouring States?—I am not aware.

16195. From time immemorial?—So long as I can remember.

16196. Is there any tradition about when it began?—I am not aware.

16197. If the cultivation of opium was prohibited in India would the Native States be willing to prohibit it in their territory?—They would not alter the present policy.

16198. What are the arrangements regarding the export and import of opium?—Opium cannot be exported from my territory into other States, but people in other States can bring it into Baghat. They get passes from me and then they can import it from other States.

16199. (*Mr. Pease.*) Have you any personal advantage as a ruler from the growing of poppy in your State—I have.

16200. How much is it worth a year?—Rs. 1,800.

16201. In what way do you get it?—I am speaking from the revenue derived from the sale of opium. Opium is free as regards cultivation, but the revenue from the sale of these licenses for retail vendors is Rs. 1,800.

16202. Do you grow poppy yourself?—Yes.

16203. I understand you get Rs. 1,800 from the licenses granted to your people?—Yes.

16204. (*Mr. Wilson.*) Do any of your tenants cultivate poppy?—To some extent for their own use, not for sale.

16205. I should like to know in what way opium affects the people morally?—People who are in the habit of taking opium are not affected, but those who take it occasionally become ill. People who are in the habit of using it do not lose their character in any way. They are intoxicated, but their character is not affected very much.

16206. Is it a good thing to take opium regularly when there is no disease?—It is not good. The use of opium, except in cases of disease, is not good.

16207. (*Mr. Mowbray.*) Is your territory mixed up with British territory?—It is not mixed up with British territory, but it is mixed up with Patiala territory.

16208. Does it border on British territory?—Yes, in parts.

16209. Do I understand that all the opium that is grown in your territory is consumed there, or is some of it sent into British teritory?—The whole of it is consumed in the State; none of it goes out.

16210. What do you mean by "Of course stopping imports from Native States would be felt as unjust"? Do you mean stopping imports from Native States into British territory?—I referred to both. The import of opium into Native States and the import *vice versâ* would both be felt as unjust.

16211. (*Mr. Haridas Veharidas.*) Do you charge the cultivators anything extra on the ordinary rent for the cultivation of poppy?—The same as for other crops.

16212. Are the cultivators obliged to sell their opium to the contractors to whom you have given contracts for sale?—Cultivators in my territory do not sell it to anybody.

16213. What do they do with it?—They consume it themselves.

16214. Where do the contractors get the opium to sell for which they pay Rs. 1,800 for licenses?—They get it from other territories.

16215. (*Chairman.*) Your evidence in short comes to this, that you have come here as a representative of the Hill States to express the desire that things should be left as regards opium very much as they are at present?—That is so.

The witness withdrew.

*Mashir-ud-Doula Mumtaz-ul-Mulk Khalifa Syed Mahomed Husain, Khan Bahadur, C. I. E.*

MASHIR-UD-DOULA MUMTAZ-UL-MULK KHALIFA SYED MAHOMED HUSAIN, KHÂN BAHADUR, C.I.E., called in and examined.

(*Chairman.*) As Foreign Minister of the Patiala State, you have submitted a memorandum which explains at some length the position of your State. It will be carefully perused, and form part of our appendix.

16216. (*Sir James Lyall.*) Will you tell the size of the Patiala State?—About 5,800 square miles. It consists of three parts—one in the neighbourhood of Simla Hill States, another surrounding the capital of Patiala, which is between the districts of Umballa, Hissar and Karnal, Ferozepore and Ludhiana; and a detached portion on the borders of Rajputana, the States of Jaipur and Ulwar.

16217. I believe it is the leading Sikh State in India?—Yes.

16218. What are the facts regarding the consumption of opium in his Highness' territory?—Although no documents are prepared in the State which can accurately show what quantity of opium is consumed by the different races out of the entire population of the State (which, according to the last census, was 1,583,557 souls, consisting of 243,362 Sikhs, 759,928 Hindus, 352,046 Mahomedans, and 228,221 sweepers, menials, and other races, yet, by approximate estimates which can be formed, it can be said that out of the total quantity of opium consumed in the State (which varies from 1,100 to 1,200 maunds) one-third is consumed by the Sikhs and the remaining two-thirds by the other races.

16219. What is the effect of such consumption on the moral and physical condition of the consumers?—Mothers in this country often give opium to their children (male or female) during their infancy; so that there is hardly any child throughout this country who has not eaten opium in his childhood. In spite of all this, however, no bad effects are apparent on the health of children by its use. Sheikh Ibrahim Zauk, a famous poet of Delhi, says: "The fact that the nurse administers opium to the babies is due to a desire to accustom them to the bitterness of life." If, however, in any rare case a boy who is about to come of age, beginning from 12 to 18, takes to opium-eating, there begin to appear special symptoms of laziness about his person, the growth of his beard is stunted, his complexion becomes pale, and the development of his body is affected. But such persons are very rare—say, one or two in one thousand, because the parents and elders of children very severely check them from taking opium at such an age. Such persons, too, are very few, who, after the full development of their body, take to opium-eating before the age of 40, because the using of opium before that age (otherwise than medicinally), simply for the sake of intoxication, is looked down upon by society and is considered a luxurious habit. But no injurious effects are visible in the health and appearance of such persons. To use opium near the age of 40 is in no way considered bad. It is, on the other hand, considered a means of preserving health and prolonging life. A few such persons who are now between the age of 40 and 60 and have been eating opium for years, and are in every way healthy, active, hardy and industrious, can be produced in support of what I have stated. There is a Sikh Sardar, 79 years old, who belongs to the Phulkian family and is a collateral of His Highness the present Maharaja. He has been using opium moderately twice a day for the last 50 years, and likewise drinking a small quantity of liquor; yet he is healthy in every respect and has always been considered a man of good conduct. Those who argue that the use of opium makes men cowardly, lazy and worthless should consider the fact that in the British Native Army the Native Sikh sepoys are mostly opium-eaters, and they have rendered services in extremely warm, cold, humid, rainy and arid climates in different countries. It is believed that all the military authorities will bear testimony to the fact that the valour, hardihood, and industry of these sepoys have never been blemished on account of their habit of opium-eating. This fact, also, is worth consideration, that like the two divisions in the army—*viz.*, the European and the Native Army—made by the British Government, the ancient Moghul Emperors had also constituted their army into two divisions, which they called the "Mughliá" and the "Rajputiá" divisions of the army. The valour and hardihood of those native Rajput sepoys is proved by the gallant successes achieved by them, which are everywhere mentioned in their histories.

The French traveller, Dr. Francis Bermier, who remained in India for 12 years in the time of the Emperors Shahjahan and Aurangzebe, and was an eye-witness to many battles and campaigns, was astonished to see the Rajput sepoys consuming very large quantities of opium, while, on the other hand, the praises bestowed by him upon them for their gallantry and hardihood are manifest from a perusal of his work. No change takes place in the appearance or bodies of people who eat opium after they are full grown, provided they use it moderately, and they can do all sorts of physical and mental labour. So that if four or five hundreds of moderate opium-eaters and non-eaters be intermingled one cannot distinguish which of them are opium-eaters and which not. It is generally believed that after eating opium a man becomes fresh for doing every kind of labour; but, of course, if an opium-eater does not get his dose at the fixed hour, or gets a smaller dose than usual, his nose and eyes become watery and he feels uneasy and fatigued. This remark applies to all stimulants. A "moderate" quantity varies with the constitution of the consumer. Opium-eaters, should they even take unusually large doses at a time, do not become intoxicated or excited like those who drink liquor. Under the influence of this drug the eater does not become senseless, nor does he talk nonsense or become quarrelsome as drunkards do, but its strongest effect is that the man goes to sleep. In short, even if opium is not taken for the preservation of health, but for the sake of intoxication only, it is, in comparison with *bhang* or spirits, a harmless and economic intoxicant used by respectable people. By economic I mean that, leaving the cost of European wines out of question, a moderate consumer will at least spend 4 annas to satisfy his craving on country liquor, even that which is cheaper, while, on the contrary, he would be content with opium worth a pice or half a pice.

16220. What would people think of interference?—The people would certainly resent it. Ever since the appointment of, and enquiries by, the Opium Commission has been talked of, the opium-eaters have been frightened and are anxious, while those who are non-eaters consider the proceeding as a useless one. As the practice in the Punjab to eat opium more than in moderate and reasonable quantities is already extremely limited, hence there appears to be no real necessity to prohibit its entire use. To do so or to impose further restrictions would not be beneficial in any way, and such a measure would spread dissatisfaction among the people, and would probably injure the health of the consumers, while the Government revenue would also decrease, and the loss would have to be made up by imposing some new taxation, which is always disliked in this country. To do so (that is, to abandon the opium revenue and impose new taxes) would be vexatious and unreasonable, as far as the people are concerned, and would be a bad policy for Government to adopt. It is also probable that the stoppage of opium would necessarily increase the consumption of spirits and *bhang*, which are far more injurious to health and morality than opium, and are more costly. Ever since the appointment of the Opium Commission has been talked about, it appears that the people generally attribute the proposed stoppage of opium not to the good intentions of Government, but, on the contrary, suspect that the English nation under this pretext wishes to increase their already big trade in spirituous liquors. Some of the evidence tendered before the Hemp Drugs Commission at Bombay also corroborates this view of the people. To illustrate the unpopularity of taxation, I may refer to the income-tax and to the proposal to raise the minimum from Rs 500 to Rs. 1,000. The income-tax yields 12 or 14 lakhs, whereas the Excise Department yields 20 lakhs, of which I believe one-third is opium. It is a matter for consideration whether the loyal and gallant sepoys of the Native Army will be disheartened or not when they will see that their fellow European soldiers are daily supplied with rum or brandy as a part of their rations by Government free of cost, while the use by them of opium, for which they pay out of their own pockets, is prohibited, or is made costly by the imposition of a heavier duty. The Sikh sepoys, especially, will feel this interference disagreeable when they will find in their religious traditions that Gurugobind Singh himself used to take opium, and directed his followers to eat it while travelling in the time of peace and while in war. In proof of this statement I would refer to the religious history of the Sikhs called "Goor Vilas" of the tenth Badshahi by Sukha Singh Anandpuria; the "Panth Parakash" by Bhai Ruttan Singh Bhango of Bhari, and the "Syuraj Parakash" by Bhai Santokh Singh of Kainthal. If the use of opium requires to be stopped it is only when used in the form of *chandu* and *madak* which people smoke and this habit is considered a very bad one by respectable natives and is very injurious to health, but it is gratifying that this evil practice does not generally exist in the Punjab." The use of *madak* and *chandu* is authoritatively prohibited in the State. In 1876 a resident of Delhi applied to the State authorities to lease to him the monopoly of selling *madak* and *chandu*, and the Revenue authorities wished to grant the application; but the higher authorities, who were aware of its evil effects, rejected the application and declared the use of opium in the form of *chandu* and *madak* as unlawful. If the matter is further considered, opium cannot be blamed on account of *madak* and *chandu*, even because the latter are improper forms of the use of opium and there are many useful articles in the world, even ordinary food and water, which, if taken in improper forms, prove injurious. Of course opium, alcohol, tobacco, tea and coffee, etc., are not included among the necessaries of life, *i. e.*, they are not part of food, but are medicines, and medicines prove injurious only when they are used in excessive quantities. All the articles mentioned above are, however, used by lakhs and crores of people throughout the world for non-medicinal purposes, who also spend crores of rupees upon these things as if they had been included among the necessaries of life. If all these things are moderately used they are not harmful, and all the objections of the objectors are based on the excessive use of these drugs, that is, that if they have observed any person or persons suffering from the injurious effects of eating opium in excess, they apparently have, without thoroughly considering both sides of the question, generally condemned the use of opium for man as highly injurious. Opium-smoking has been introduced within the last 40 years.

*Mashir-ud-Doula Mumtaz-ul-Mulk Khalifa Syed Mahomed Husain, Khan Bahadur, C.I.E.*

16 Jan. 1894.

16221. Would the people be willing to bear in whole or in part the cost of prohibitive measures?—No. They will not be willing at all, because opium is already sold at a higher price on account of the Excise Administration existing in the Punjab or in the Native States in the Punjab, the facts regarding which were fully detailed in the memorandum submitted to the Punjab Government.

16222. What are the prices of opium as sold in the different States?—Ludhiana, refined opium, per rupee, 4 tolas; Umballa, 3½ tolas; Karnal, 3 tolas; Simla, 2 tolas; Hissar 4 tolas; Ferozepur, 3 tolas; Jeypur State, 6 tolas; Dholpur State, 5½ tolas; Bhartpur, 7 tolas; Gwalior, 8 tolas; Patiala, 3 tolas.

16223. (*Chairman.*) There is a much smaller quantity grown in Patiala than in other States?—Yes.

16224. So that in Patiala the policy is repressive?—Yes.

16225. (*Sir James Lyall.*) If the production of opium for non-medical purposes is prohibited throughout British India, how would such prohibition be regarded?—The prohibition appears to be impossible, and can neither be effected in British India nor in the Native States. Because the religious laws of no other people on the face of the earth have more strictly forbidden the use of spirituous liquors than those of the Hindus and Mahomedans. But it is proved from ancient history that the use of spirituous liquors could not be prohibited even in those days when the principles of these religions were rigorously enforced by the interference of the State authorities, and at a time when the Hindu and the Mahomedan religious laws were revered by the people more than the laws framed by worldly rulers, and when the people considered that to act against the said laws would not only bring punishment and disgrace upon them in this world, but in the next world also. So, when the religious laws, while in the zenith of their glory, could not stop the use of spirituous liquors, how can the laws framed by the Legislative Council succeed in prohibiting the production and use of opium contrary to habits of lakhs of people? If such laws are framed, the result, indeed, would be that on account of this interference and prohibition, a sort of ill-will will spring up between the Government and the people, and the constant prosecutions will necessarily lead to displeasure and disturbances. So long as the Government wishes to recognise the use of opium for medical purposes as lawful, the cultivation of poppy and the production of opium for such purposes will also be lawful, and the result would be that the people will have many opportunities of keeping, selling, and eating smuggled opium. How would then the Government take upon itself the heavy trouble of making enquiries as to which persons eat opium for medicinal purposes and which not? Moreover the people would thus become inclined to receive, and the medical men to give, fictitious certificates which will create among the people a moral vice, worse in comparison with the supposed moral evils of opium-eating. When the Portuguese introduced the use of tobacco in India, certain Moghul Emperors as well as the Shah of Persia (Shah Abbas II) tried to prevent its consumption with such severity that they ordered the lips of those who smoke tobacco to be cut off; but as the public tendency for smoking could not be checked by authority, all these efforts proved

*Mashir-ud-Doula Mumtaz-ul-Mulk Khalifa Syed Mahomed Husain, Khan Bahadur, C.I.E.*

16 Jan. 1894.

futile: At present there are lakhs of people in India who use opium either for medicinal purposes or for the sake of intoxication, and this habit has been prevalent as a recognized custom among all the races in India from centuries past, and the use of opium is not prohibited by any Asiatic religion. Is it then possible that Government may prohibit its use and put to severe trouble those millions of people who are habitual consumers of it? And is it then not possible for the people to think that the Government allows the use of liquor, which is condemned both by the Hindu and the Mahomedan religions, and prohibits the use of opium, which is religiously not forbidden? If the Government will compel the Native States to prohibit the production and use of opium in their own territories, the question will have two phases. Firstly, there are Native States the opium produced in whose territories has been exported into British India and even into foreign countries like China, etc., from long long times.

In the case of these States even so much interference as to prohibit the exportation of opium from their territories into any other one will be considered as a severe rigour upon their subjects who are benefited by the cultivation of opium. They will suffer pecuniary loss; and although the Government may pay these States and their subjects yearly compensation, there will always continue between the Government and such States unpleasant correspondence and discussion. And if this prohibition would be made so strict as not to allow the subjects of the Native States even to consume the opium produced in their own territories, it will be the cause of further dissatisfaction to the Native States and their subjects, because they will think that the Government interferes in the internal affairs of their States for a thing which they do not consider injurious according to their ancient customs and experience, and the use of which they consider religiously lawful. The interference will be particularly more disagreeable when made against existing treaties in such trifling matters, and it does not seem advisable for the British Government to take up such matters.

16226. You have said that opium is used as a medicine and as an intoxicant: do you mean by an intoxicant a sort of stimulant?—Yes, a stimulant. The word "intoxicant" for opium is not proper. It is not intoxicant like liquor or *bhang*. A man after using opium, even in large quantities, is never senseless.

16227. (*Mr. Mowbray.*) What is His Highness' revenue derived from opium?—Between Rs. 70,000 and Rs. 80,000.

16228. Is it derived from license fees for the sale of opium?—Yes.

16229. The greater portion of which is imported into His Highness's dominions under the arrangements set out in the memorandum?—Yes.

16230. (*Sir James Lyall.*) Cultivation, I believe, is free?—Yes, it is like other products of the soil: there is no special taxation.

16231. (*Mr. Wilson.*) It is stated in paragraph 6 of the memorandum that "the cause of the increased consumption of opium as compared with *post* is that a much smaller quantity of the former gives more intoxication than a cupful of the latter, and it does not affect the digestion like *post*." In paragraph 3 it is said that "the habit of drinking a decoction of poppies (*post*) is very injurious to health."

If opium is more intoxicating than *post*, why is it not more injurious?—It is not the action of intoxication only, it is not a stimulant only that injures the body. It is more injurious because it is taken regardless of times and seasons, and whether the appetite is good or not. If you take even a cup of cold water early in the morning it will affect the stomach, and when digestion is impaired the health is affected. A small dose of morphia may have still less injurious effects than opium. It is only a comparative statement.

16232. Am I to understand that the Jats do not take opium?—There are different classes of Jats.

16233. It is said in paragraph 7 of the memorandum that the Jats are less addicted to opium?—That part of the country are different from the Malwai Jats. The customs and manners are quite different. They are only by caste called Jats; they are not Sikhs. The country is quite different; it is on the borders of Jaipur; and these Malwai Jats are bordering on Ferozpore and Ludhiana; they are quite different people.

16234. In the western and southern portions of the State adjoining Ludhiana and Ferozpore, Karnal and Hissar districts there is a great deal of fever from malaria?—I have heard so much about this in the last sitting and in to-day's sitting that I think the question belongs to a special committee of physicians, and I don't wish to give an answer about it. Autumnal fever is more or less prevalent throughout all this country.

16235. My question is whether in these portions there is much fever?—Autumnal fevers are the curse of this country. After the rains there is always fever, more rain more fever, less rain less fever, and which is understood to be malarious fever. It is the case with the whole of the Punjab; perhaps, I may say, the whole of India.

16236. I ask whether in those dry districts there is much malarious fever?—They are not so dry now, as the canals are running through those parts from the River Sutlej. Where there are great rains in India there is fever; that is the general rule.

16237. Are you acquainted with the teaching of the Mahomedan religion?—Yes.

16238. Is there a passage in the Hadis (or traditions) which says that everything that produces lassitude of the body is prohibited?—What Hadis do you mean? There are several books, some are undoubtedly reliable, and some not.

16239. Is there such a passage in any Hadis?—Only *bhang* and liquor are prohibited by Mahomedan law: there is punishment for these things.

16240. Are you acquainted with such a passage?—I am not aware of those words. I do not know what Hadis you allude to, and unless you give me the exact Arabic words of the Hadis discussion the mere translation is of no use.

16241. Can you tell me whether there is or is not a passage in the Hadis to the effect that the prophet said that everything that produces intoxication is prohibited?—Yes; that is in the Koran, which is above the Hadis; but the question is, what is intoxicating.

16242. I did not quite understand what you said about the boy having a foretaste of the life into which he is to enter?—I have quoted the verse of the poet as a proof that the use of the opium to the infants is a general custom of the country, and have used the verse here to give that idea like a proverb which illustrates the generality of the custom. As opium's taste is bitter the poet means to say that as if the nurse by giving opium to the child prepares him to the foretaste of the bitter experiences of human life.

16243. With reference to paragraph 18 of the memorandum, may I ask who it was that objected to the licensing of *madak* and *chandu*?—My elder brother, the Prime Minister of the State. He was then under the Council of the Regency, which acted for His Highness the Maharaja in the time of his minority.

16244. Do I understand that a resident in Delhi recommended that there should be this monopoly of selling *madak* and *chandu*, and that your brother objected on the ground that it was a bad habit and injurious to the people?—Yes. But by the word "resident" here is not to be meant a British Political Officer, but a common native individual, resident of the town of Delhi, who applied for a license.

16245. What is meant by "refined" opium? In what way is it refined or purified after it is collected?—Ordinarily it is mixed with several impurities, and those are removed before the people take it. There is no chemical process, only ordinary refining. They boil it, and it settles down. There is a great deal of difference in the price.

16246. (*Sir James Lyall.*) Are you talking of Malwa opium?—Of all opium; it is all boiled, Malwa or Punjab.

16247. Do the licensed vendors boil it?—Some of them boil it, and some do not. Those who wish to keep a good name for their shops boil it, others who do not care for their good name sell the opium with a mixture, dust, stone or other impurities.

16248. (*Mr. Haridas Vehavidas.*) That is on account of the difference in price?—Yes.

16249. (*Sir James Lyall.*) Does the Malwa opium that comes to Patiala come refined, or do you refine it after it comes?—There are three kinds of opium, I do not know much about the prices.

16250. (*Mr. Pease.*) The tendency of all measures has been to restrict the use of opium, not to increase it?—In the Punjab there should be no tendency to increase more than at present.

16251. (*Mr. Fanshawe.*) As a practical rule of life, is the use of opium considered to be prohibited by orthodox Mahomedans in this country?—Neither by Hindu nor by Mahomedan law. I know about both, because we mix with Hindus and live with them.

16252. As a practical rule of life, Mahomedans consider that opium is not prohibited in this country?—It is not prohibited.

16253. (*Chairman.*) You come before us as a Minister of one of the most important Native States of India where there is an extensive consumption of opium, and you say that you have not found that among your people the moderate use of opium has been productive of any moral degradation?—No.

16254. With regard to the proposal of prohibition, except for medical purposes, you do not regard it as extending to the people of your own State, but you give us your opinion on the question from an independent standpoint?—That is so.

16255. Not as affecting the people of Patiala, but the people of the Punjab as a whole?—The whole population of the Punjab.

16256. And you say, arguing from your experience in Patiala, that if such a prohibition as has been proposed were enforced the Government revenue would decrease, and you think such a prohibition is not called for and would be objected to by the people of the Punjab?—That is my opinion.

16257. You made a reference to some past rulers who have attempted to put restrictions upon personal indulgences. I understood the object of the reference to be to show that in matters of personal habit and custom prohibitory legislation, unless supported by private conviction and public opinion, is easily evaded, and that such restrictions as have been proposed for our consideration might be vexatious, and probably, in your judgment, ineffective?—Yes.

16258. Supposing that a prohibition preventing opium from being used except for medical purposes were extended to the Native States and to your State, do I understand that your people would object?—Yes.

*Mashir-ud-Doula Mumtaz-ul-Mulk Khalifa Syed Mahomed Husain, Khan Bahadur, C.I.E.*

16 Jan. 1894.

The witness withdrew.

GENERAL SARDAR RATAN SINGH, Member of the Council of Regency of the Jind State, called in and examined (through an interpreter).

*General Sardar Ratan Singh.*

16259. (*Chairman.*) What is the population of the Jind State?—Hindus 223,788, Sikhs 15,020, Mussalmans 38,503, Sweepers, etc., 7,244: total 284,560.

16260. (*Sir James Lyall.*) What are the facts as regards the consumption of opium by different races in His Highness's territories?—Opium is taken in two ways, by purifying opium and taking it in the form of a pill, and by taking it according to the prescriptions of native physicians in the compound called *barsh*. Pure opium is often given to infants by women for the purpose of preserving their health.

16261. What is the effect of such consumption on the moral condition of the consumers?—By the moderate use of opium there is no bad effect on the moral condition of the consumers as is the case with the use of other intoxicants. If any consumer at any time even takes more than his ordinary dose, it does not create any bad passion, excitement, or intoxication by which any crime, such as theft, riot, etc., may be apprehended, because up to this no accounts of the kind have come to my knowledge.

16262. What is the effect on the physical condition of the consumer?—Taking of opium moderately does not produce any bad effect on the physical condition of the consumer. In every tribe generally when people become old and their bodily organs become inactive they commence the use of opium which is positively beneficial to them, and preserves their health. Its use is not looked down upon, and intoxication from opium does not affect their brain and wisdom. Most people who have to work hard eat opium to keep their bodies stout and strong, because under its influence they feel less fatigue and carry on their work vigorously. People also generally take it on account of illness, such as diarrhœa, dysentery, cold, cataract and other diseases of the eyes, and rheumatic pain in the limbs, and these people are afraid of relapses should they stop its use. Those who commence the use of opium for the sake of pleasure, in their youth, are looked down upon by society and are considered as using it for licentiousness, but their health is not affected in any way. The health of those who eat opium in excessive quantities suffers, and they become emaciated and drowsy; but such cases are rare.

16263. What is the disposition of the people as regards the use of opium for non-medical purposes, or in other words, would they welcome or resent any interference with the use of opium for non-medical purposes?—It is generally found that in every country some kind of intoxicant is habitually taken by the people. The use of opium by Asiatics has been prevalent since time immemorial. Other intoxicants are not allowed by all religions. The use of opium is, therefore, found to prevail in every religion. People would dislike the stoppage of opium; particularly those whose religion forbids them to take liquor would be highly displeased. It is also considered that the stoppage of opium will increase the consumption of other intoxicants, and some persons would attribute the stoppage to a desire to increase the trade in spirituous liquors.

16264. Would the people be willing to bear in whole or in part the cost of prohibitive measures in the shape of increased taxation?—People of this State are not capable of bearing in whole or in part the cost of prohibitive measures in the shape of taxation, nor can they willingly consent to do so.

16265. If the production and use of opium for non-medical purposes is prohibited throughout British India, could such prohibition be extended to the Native States?—If the Government prohibits the use of opium in British territory, similar orders could be issued in the Jind State, but certain obstacles are apprehended in so doing.

16266. What is the nature of the existing arrangements with His Highness's State in respect of the transit of opium through British territory, and could those arrangements with justice be terminated?—Opium is not manufactured in the Jind State and, therefore, it does not pass through British territory. As regards the opium which is purchased from British territory for the requirements of the subjects of the State, its transit through the British territory is regulated according to the rules of the Government of India and by means of licenses and permits.

16267. To what compensation, if any, would His Highness's State be entitled in the event of measures of prohibition being adopted?—According to the annual accounts, the present income of the State from opium alone is Rs. 8,024, and it will suffer a loss to this extent in the case of prohibition being adopted, and would be entitled to compensation to that extent. It is also considered proper to note here that by the stoppage of opium there would be a great loss to the finances of the British Government, and also in the revenue of those Native States in which opium is cultivated, and if this loss of revenue is not made good in some form, the people probably won't be able to bear the burden.

16268. You are President of the Council of Regency of the Jind State?—I am.

16269. The State of Jind, the State of Nabha, and the State of Patiala have all treaties with the British Government granted to them after the Mutiny for good services done in the Mutiny?—Yes, they have all got treaties.

16270. Those treaties bind the British Government not to interfere with the internal government of the States?—They do; the British Government is bound not to interfere.

16271. They would believe such a thing as the prohibition of the cultivation of opium to be interference; would they not?—I cannot give a decided opinion. I am not sure.

16272. (*Mr. Wilson.*) Do I understand that 79 maunds of opium are purchased annually for the Jind State?—That is so.

16273. There is no opium grown in that State?—No opium is grown there.

16274. Do you wish us to understand that when a person has intoxicated his brain, it has no effect?—*Its use* is not looked down upon, and intoxication from opium does not effect their brain and reason.

16275. I wish to know the exact meaning of that statement?—It does not do any harm if taken in moderate quantities.

16276. (*Mr. Fanshawe.*) In speaking of intoxication, do you mean the effect of opium as a stimulant?—I am referring to its exhilarating effects.

The witness withdrew.

*Lala Dewa Singh.*

16 Jan. 1894.

LALA DEWA SINGH called in and examined (through an interpreter).

16277. (*Sir James Lyall.*) What office do you hold?—I am a Member of the Council of His Highness the Maharaja of Nabha.

16278. Nabha State is one of the three Sikh States?—Yes.

16279. What is the population of the State?—283,000.

16280. What are the facts as regards the consumption of opium by different races in His Highness's territory?—The annual consumption of opium by different races in the State amounts to 180 maunds.

16281. What is the effect of such consumption on the moral and physical condition of the consumers?—It appears from the evidence given by doctors, native physicians, etc., that the excessive and continuous use of opium injures the physical and moral condition of the consumers. Its occasional use is undoubtedly beneficial.

16282. Do you mean that the moderate use of opium is also injurious?—Even a moderate use is injurious.

16283. What is the disposition of the people as regards the use of opium for non-medical purposes, or, in other words, would they welcome or resent interference with the use of opium for non-medical purposes?—I have made enquiries through the zilladars of the tract. They state that the majority of the people declare that in future they will not begin the habit of opium-eating without necessity and without taking medical advice. At present they promise this of their own accord. The people who now eat opium should, therefore, be left alone, as they will surely feel annoyed at the prohibition. The use of opium should not be stopped altogether, but should be allowed for medical purposes on doctor's advice.

16284. Do you think that the promises of the majority of the people, that is, the people who do not eat opium now, that they will not begin the habit without necessity or medical advice can be relied upon?—They can be relied upon.

16285. By the influence of His Highness the Maharaja?—If they are reminded of it and continue to receive instructions.

16286. Would the people be willing to bear in whole or in part the cost of prohibitive measures in the shape of increased taxation?—The people would not be willing although the Maharaja would be willing to assist if it was introduced into British territory.

16287. If it was introduced by the British Government throughout India every possible effort would be made to introduce it into the State?—Yes.

16288. What is the nature of the existing arrangements with His Highness's State in respect of the transit of opium through British territory, and could those arrangements with justice be terminated?—There is an establishment of Inspectors, etc., for the prevention of illicit import of Malwa opium into this State. These arrangements are in accordance with instructions received from Government. If they are discontinued illicit import of opium is to be apprehended.

16289. To what compensation, if any, would His Highness's State be fairly entitled in the event of measures of prohibition being adopted?—As the prohibition is entirely beneficial to the people, this State does not wish for any compensation for the loss of revenue resulting from such prohibition.

16290. What attitude has the Maharaja taken up with regard to alcohol?—He dislikes every intoxicant.

16291. Has he made any arrangements for stopping the use of it?—He has succeeded in reducing its consumption considerably.

16292. Has he made it dear?—It is not sold in less quantities than one bottle, even to retail vendors.

16293. At what price is it sold?—From one rupee four annas to two rupees per bottle. The main thing on which we rely as regards restriction is that it is not sold in quantities less than a bottle.

16294. Has any prohibition been attempted in the case of opium?—None hitherto. Instructions have been issued during the last three years asking people to lessen the use of opium.

16295. Is not the distilling of liquor a State monopoly?—It is a State monopoly.

16296. How long has that been the case?—For the past five years.

16297. Does the revenue from liquor decrease or increase?—Considerably decreases.

16298. Is liquor much dearer in Nabha than in Patiala and Jhind?—I am not aware of the relative prices in the different States.

16299. (*Mr. Haridas Veharidas.*) Do you give licenses for selling opium?—Yes, the same as in British territory.

16300. What revenue does the State derive from it?—About Rs. 13,000, including Rs. 6,000 received on account of Malwa opium.

16301. If instructions to restrict the use of it are continued to be issued, will not the revenue gradually go away?—Yes.

16302. And it will be so much loss to the State?—It will.

16303. And to compensate for that you will have to levy a tax on the people?—There will be no necessity to impose new taxations.

16304. For the last three years instructions have been issued that there should be no new opium-eaters, has the revenue, therefore, on account of opium been reduced?—It is on the decrease.

16305. What was it three years ago?—I am not aware.

16306. (*Mr. Mowbray.*) With regard to the opium revenue, is it derived from the licenses to sell opium?—Yes, and the duty on Malwa opium.

16307. What is the duty on Malwa opium?—Rs. 3 per seer.

16308. Do I understand that all the opium imported into His Highness's territory is Malwa opium?—Some is received from the hills and other places as well.

16309. In the case of the Malwa opium, I suppose it is purchased on behalf of His Highness's Government at Ajmere—is that so?—Yes.

16310. And at Ajmere he has to pay a duty of Rs. 3 a seer, is that so?—Yes.

16311. Then I understand that the duty is refunded by the British Government?—Some is kept and some is refunded.

16312. Is that what you meant in the first instance when you said part of the revenue of the State was derived from the duty on Malwa opium?—That is what I meant. The whole of it is not refunded.

16313. Is there any reason to oblige His Highness to purchase this opium at Ajmere, or could he simply direct his agents not to purchase this opium at Ajmere and so cut off the supply from his State?—That State must receive the same treatment as other States. There is no particular reason to oblige him to purchase there, but the State must be dealt with on the same principle that other States are dealt with.

16314. It is optional with him to buy or not as he pleases?—Quite optional with him.

16315. (*Mr. Wilson.*) Do I understand that the prohibition of opium consumption has not been carried out in the Nabha State?—No, it is not entirely prohibited.

16316. But if it was prohibited in other parts of India they would be quite willing and glad to have prohibition adopted?—Yes, if it is prohibited in British territory the people will be quite willing to have it prohibited in Nabha as well.

16317. (*Mr. Pease.*) Is there any growth of poppy in the State?—No.

The witness withdrew.

*Babu Saudagar Lal.*

Babu SAUDAGAR LAL called in and examined (through an interpreter).

16318. (*Sir James Lyall.*) Do you wish to put in this letter from His Highness the Raja of Nahan?—Yes.

16319. Where is the Nahan State?—To the north-east of Umballa.

16320. In the Himalayas?—Yes, a branch of the Himalayas.

16321. How long has the dynasty lasted of which the Raja is ruler—how many generations?—About 58 generations.

16322. Is not the Raja a Rajput?—Yes, he is Rajput.

16323. Has he got a decoration from the Government of India?—Yes.

16324. What is it?—G.C.S.I.

16325. What is the population of the State?—124,134 exactly.

16326. Are they all Hindus?—Yes, the natives are all Hindus, but there are generally some outsiders there from the district of Umballa. There are Mahomedans there as well.

16327. Can you tell us what is the revenue of the State?—I think it is now about six lakhs of rupees.

16328. What are the facts as regards the consumption of opium by different races in His Highness's territory?—Amongst the hillmen opium-eating is very rare. Zilladars and Lumbardars of large villages in the hills have informed us there are no opium-eaters in their villages. Others know of one or two cases only. That this information is correct is shown by the fact that among the prisoners in the jail it is extremely rare to find a hillman who is an opium-eater. At present among 47 prisoners there is only one opium-eating hillman; two others are Afgháns. The Kahárs in Náhan use opium when they are getting old and unable to do their work. Their Chaudhri informs us that there are about 50 adult male Kahárs in Náhan, of whom about 10 use opium. He also informs us that without opium these men could not earn their living. We have enquired into the circumstances which led to their commencing the use of opium, and found four chief causes—(1) as a substitute for alcohol; (2) to enable them to withstand the effects of cold and exposure; (3) for ill health, especially for dysentery, rheumatism, and catarrh; (4) to enable them to endure fatigue and perform their work. There are a few other opium-eaters in Náhan, but they, properly speaking, are not natives of the place, although many have resided here for some years.

16329. Who are the Kahárs?—The water-carriers and dooly-bearers.

16330. What is the effect of such consumption on the moral and physical condition of the consumers?—Physically opium appears to do very little, if any, harm. Morally they are also like their neighbours, and are certainly much better behaved in every way than the consumers of alcohol. It has no bad effect either on the moral or physical condition of the people. It is not injurious to health. Of course if it be taken in excess it may be injurious, but generally the people do not take it in excess, only in very small quantities, and in that case it is not pernicious to health.

16331. What is the disposition of the people as regards the use of opium for non-medical purposes, or, in other words, would they welcome or resent interference with the use of opium for non-medical purposes?—Yes, there is not the slightest doubt that the people would resent any interference with the custom of opium-eating, and if it could be carried out, which I doubt, they would take to alcohol or *ganja* in its place. And these latter two articles are certainly much more harmful than opium.

16332. Would the people be willing to bear in whole or in part the cost of prohibitive measures in the shape of increased taxation?—The people would certainly object to be taxed in order to put a stop to the custom of opium-eating, and any such facts, however small, would certainly be very unpopular.

16333. If the production and use of opium for non-medical purposes is prohibited throughout British India, could such prohibition be extended to Native States?—It would be difficult, if not impossible, to prohibit the production and use of opium in Native States.

16334. Have you any other remarks to make? Is it a useful substitute for alcohol?—Yes, I know two or three persons who have adopted it as a substitute for alcohol. It has done them great good. They have entirely given up intoxicating liquors and now they take opium only.

16335. Do you think opium-eating ever causes crime?—It never does that.

16336. Is it used in the hills by the women to give to the young children, or is the custom not prevalent there?—It is not prevalent there.

*Babu Saudagar Lal.*

16 Jan. 1894.

16337. I understand that opium is not grown in your State, is that so?—A little is grown, about 200 maunds is produced every year.

16338. Is that exported?—Yes, a great portion of it is exported, and it is smuggled into other States and other parts of the country.

16339. Is the cultivation free?—It is free.

16340. They may sell it to whoever they like?—Yes, they can sell it, but they sell it to the State.

16341. (*Mr. Haridas Veharidas.*) You said that the cultivators sell the opium to the State, why does the State purchase it?—The State trades in it.

16342. In what way?—The State purchases it from the zemindars and exports it.

16343. So that the State derives benefit from it?—Yes, about Rs. 15,000 a year.

16344. And does the State issue licenses?—Yes, there are retail dealers too, and the State sells to these retail dealers.

16345. And the State gets money out of that as well?—Yes.

16346. So that it would be a loss if the trade were prohibited?—Yes.

16347. The State would not like to prohibit opium cultivation?—No, it would not like it.

16348. (*Mr. Mowbray.*) Is there a large cultivation in your State?—No, it is not very largely cultivated.

16349. There is more opium grown there than is consumed in the State itself?—In the State itself it is consumed very little: a very small portion of the whole produce: only about two or three maunds.

16350. And is it your opinion that, supposing the cultivation were interfered with, the cultivators, who export the opium now, would have any claim to compensation?—Certainly, they will expect it, because they will lose if the cultivation is entirely prohibited there.

16351. The State will lose its license fees and the cultivators will lose the profit of the export trade?—Quite so.

16352. (*Mr. Wilson.*) Have you made any calculation as to the total value of the crop, of the production of opium?—Yes.

16353. What do you make it?—About 70 maunds of opium comes to the State Treasury, and the State buys from the zemindars at Rs. 8 per seer, and it sells again to the retail dealers at Rs. 15 a seer. In this way the State gets from the transaction about Rs. 15,000 per annum.

16354. Is it your opinion that a considerable quantity is also secreted and smuggled?—Yes.

16355. How much?—About 130 maunds are produced annually and 70 comes to the State Treasury. The rest goes out.

16356. What would be the loss to the State if the trade were prohibited?—About Rs. 15,000.

16357. Have you made any estimate as to what would be the loss to the zemindars?—I can only give you a rough estimate, although if the zemindars are forbidden to grow opium they must lose by it, they may grow something else instead, yet they would not get so much profit from that. Supposing 200 maunds are produced, as they usually sell it at Rs. 8 a seer, the loss will amount to Rs. 64,000 per year.

16358. How much do they sell the smuggled opium for?—Rs. 8 a seer, never less than that.

The witness withdrew.

PANDIT SARUP NARAIN, Assistant to the Revenue Minister of the Faridkot State, called in and examined.

*Pandit Sarup Narain.*

16359. (*Chairman.*) What is the population of your State?—Over a lakh.

16360. (*Sir James Lyall.*) The Faridkot State is near Ferozepore? is it not?—Yes.

16361. It is a Sikh State?—Yes.

16362. What are the facts as regards the consumption of opium by different races in His Highness's territory?—The people commence taking opium under the following circumstances:—Some persons, whether young or old, who suffer from cold and catarrh, begin to take it as medicine. Agriculturists, labourers and travellers use opium to ward off fatigue. Some habitual drunkards, who cannot afford liquor on account of its high price, have also become opium-eaters. Some people use it occasionally to protect themselves against the unwholesome effects of water. Most people take to its use in winter on being attacked by catarrh, and abandon the use in summer. Some persons consume it as a matter of luxury. Opium-eaters of different classes in the State number about 4,215, of whom about 3,485 take less than one *masha* per diem; and some 730 take more than one *masha* per diem. The habit commences with a small quantity; but those inclined to stronger intoxication increase its quantity gradually. Nobody is willing to abandon its

*Pandit Sarup Narain.*

16 Jan. 1894.

use, and experience shows that if immoderate consumers be made to give up its use, they will feel great distress. Habitual consumers say that, if the use of opium be forbidden, most of the consumers are likely to die. Opium is also used as a medicine for cattle. People already complain of the high price of opium.

16363. The word intoxication in England generally means a certain loss of the senses. Do you mean to say that everybody who uses opium is intoxicated in that sense?—Not so much intoxication as exhilaration.

16364. What is the effect of such consumption on the moral and physical condition of the consumers?—The excessive consumption of opium puts the consumers in a state of stupor, produces a laziness of temper, and weakens the memory. A habitual consumer cannot work in the event of his not taking the dose at the fixed hour. The moderate use of opium is not injurious, and does not lead to any immoral habit in the consumer. The people of this country think that the giving of opium to infants protects them from small-pox: hence its use prevails also among children to some extent. Mothers also administer opium to their babies in order that the latter may go to sleep and leave them to attend to their household business at leisure.

16365. What are the effects on the people?—The use of opium is injurious to some extent; but an opium-eater does not use such insolent language as is used by a drunkard. On the contrary, opium-eaters become kind-hearted and gentle. Opium consumers consider the eating of sweetmeats, milk and ghi beneficial. The moderate use of opium is not pernicious; but excessive consumers of course become lazy.

16366. Would the people be willing to bear in whole or in part the cost of prohibitive measures?—They will not willingly bear additional taxation imposed to make up the deficiency in the revenue caused by the prohibition of the cultivation of poppy or the use of opium.

16367. If the production and use of opium for non-medical purposes is prohibited throughout British India, could such prohibition be extended to Native States?—If the production and use of opium for non-medical purposes be prohibited throughout British India, the prohibition will be enforced in the Faridkot State under the orders of Government. But in those States which derive a special revenue from opium, and to whose zemindars and jagirdars the poppy is a valuable crop, absolute prohibition will cause a severe loss. Their loss, therefore, deserves the merciful consideration of the Government.

16368. In saying that the prohibition will be enforced in the Faridkot State if the prohibition is enforced throughout British India, does His Highness think it necessary to introduce prohibition as a duty to the Government of India?—He will take it as a duty, but he does not consider he will soon be able to stop the consumption of opium.

16369. Has His Highness formed any opinion whether it is good or not?—His Highness has not spoken about it, but I think he will consider that it is not right to stop it, because the people have been so long accustomed to the use of opium that they will not leave it without great dissatisfaction.

16370. Do you think His Highness considers the use of opium worse, than the use of alcohol?—The excessive use of opium is worse, but taken moderately it is not worse than alcohol, although the excessive use of opium is not more harmful than the excessive use of alcohol.

16371. What is the nature of the existing arrangement with His Highness's State in respect to the transit of opium through British territory, and could those arrangements with justice be terminated?—In the Faridkot State poppy is not cultivated for the production of opium. Opium is imported from British territory. Under the existing arrangements in the State excise leases are, in the beginning of the year, sold by auction. The lessees after taking written permits from the State obtain license from the Ferozepore authorities under the law in force. They then purchase opium and import it into the State under a pass. The existing practice has been in force for some years past, and it appears to be proper and equitable. It is only to be noted that the Excise Commissioner, Punjab, issued a Circular, No. 4, dated 17th March 1893, directing that the question of opening an excise shop at a locality on the border between a British district and a Native State should be discussed, and that such a shop should not be opened within three miles from the border. In connection therewith in 1893 the Commissioner, on the complaint of a lessee in British territory, passed orders for closing of a shop at village Chaguwala in the Faridkot State.

16372. To what compensation, if any, does His Highness think the cultivators would be entitled if prohibition were adopted?—For the Malwa opium imported into the State the Government realizes duty from the lessees at the rate of Rs. 3 per seer, and this amount is eventually paid to this State by the authorities in Ferozepore District. No duty is, however, levied on opium imported from Simla, Kangra, or other places in British territory. Last year the lease for the sale of intoxicating drugs was sold for Rs. 9,850. The lessees brought into the State about 45 maunds of Malwa opium consisting of 25 half chests. The Government realized from them Rs. 5,355, which amount was afterwards remitted to the State from the Ferozepore Treasury. The lessees also imported about 15 maunds of opium from other places in British territory than Malwa, and no duty was levied on it. Should it be proved to Government that the use of opium is injurious to health, and should it be thought advisable to prohibit its use for the good of the public, the Faridkot State would not ask for any compensation. But it is hoped that in case the use of opium is prohibited, the Government will be merciful to its subjects in British territory and impose no new tax on them for making up the loss of revenue caused thereby.

16373. I want to understand the use of the terms "Government and State". You say "for the Malwa opium imported into the State the Government realizes duty." What Government do you mean?—The British Government. The Government gets duty on the Malwa opium at Ajmere and then pays it back to the State.

16374. What is meant by the "State;" does that mean the State of Faridkot?—Yes.

16375. And "the Government" means the British Government?—Yes.

16376. (*Mr. Pease.*) What is the character of the enquiry from which they learnt the exact number of opium-eaters and the quantitiy they take?—About 25 clerks were sent out to each village. Two or three and in many instances more villages were fixed for each man, and they enquired which men in the State ate opium. We found out the number in that way.

The witness withdrew.

*Mr. Zorawar Singh.*

Mr. ZORAWAR SINGH called in and examined (through an interpreter).

16377. (*Sir James Lyall.*) I believe you are a Member of Council of the Bilaspur State?—Yes.

16378. How far is Bilaspur from here?—140 miles.

16379. What is the population?—96,000.

16380. In your opinion how many grown-up men in a hundred use opium in your State?—8 per cent.

16381. What do the people use it for?—Generally for dysentery and pains in the side, rheumatic pains. When a man gets more than 40 years of age, he uses it with advantage to strengthen himself.

16382. What would be the opinion of the people in your State if the use of opium were prohibited?—They would not be pleased, because the interests of the cultivators who cultivate poppy would be prejudicially affected and the revenue would be lost. The cultivators would not find any other crop so valuable as the poppy crop to substitute in its place. It yields a much larger return than the other crops.

16383. Do you think that any compensation could be claimed if the cultivation were prohibited?—If the State will have to compensate its subjects, then the Government will be liable to the State.

The witness withdrew.

*The Tika Sahib Raghunath Singh.*

The TIKA SAHIB RAGHUNATH SINGH called in and examined (through an interpreter).

16384. (*Chairman.*) I believe you are Tika Sahib of Bushahr?—Yes.

16385. What is the population of your State?—75,000.

16386. (*Sir James Lyall.*) You are the eldest son of the Raja of Bushahr?—Yes.

16387. You administer the State for your father I believe?—Yes, I am administering the State on behalf of my father.

16388. The State is in the interior of the Himalayas?—Yes, the State lies in the interior of the Himalayas, and it extends up to Thibet.

16389. Is there much cultivation of poppy in Bushahr?—There is a good deal of poppy.

16390. Is there any tradition to show when the cultivation began?—It began in ancient times. At first the people could not derive so much profit as they derive now. The cultivation has increased considerably since 1811.

16391. That is about the time when the Gurkha rule was abolished?—Yes.

16392. While the Gurkha rule lasted I suppose Bushahr was shut out from India?—Yes, it was entirely cut off.

16393. So that probably before the Gurkha rule there was as great a trade as ever in opium?—I do not know much about what was the case before then.

16394. Are you against the prohibition of the cultivation and use of opium?—I am against it.

16395. Do you think the men who cultivate poppy in your country use opium at all?—No, they do not.

16396. Are there any people in Bushahr who use opium much?—There are not many persons who take it in excess.

16397. Do the people who do eat it take it for medicinal purposes or as a luxury?—Some take it medicinally and others who are addicted to it take it otherwise.

16398. How many grown-up men in a hundred use opium?—About 5 per cent.

16399. Do you think that if poppy cultivation were prohibited compensation should be paid to the cultivators?—I think some compensation would be due to them, because their whole living depends upon it. It is a very valuable crop,—it is the most highly profitable crop; there is no other crop which pays them so well. All their needs are supplied from the proceeds of poppy cultivation.

*The Tika Raghunath Singh.*

16 Jan. 1894.

The witness withdrew.

LALA BHAGWAN DASS called in and examined (through an interpreter).

*Lala Bhagwan Dass.*

16400. (*Chairman.*) I believe you are Vazir at Jubbal?—Yes.

16401. What is the population of your State?—21,000.

16402. (*Sir James Lyall.*) Is Jubbal behind Simla in the interior of the Himalayas?—Yes.

16403. Is it a Native State?—Yes.

16404. Is opium much cultivated there?—Yes, it is.

16405. Could you give any figures—do you know the acreage?—10,000 bighas of land out of a total area of cultivation of one lakh.

16406. Is it grown in the best land near the villages?—Yes, it is grown in the best land.

16407. Is it more profitable than other crops?—It is much more valuable than the other crops. One bigha of land can be sown with poppy and will yield Rs. 10, whereas no other crop will yield more than Rs. 3 in any part of the State.

16408. What is the size of the bigha?—Our bigha is one-fifth of an acre.

16409. What is the effect physically and morally on those who use opium?—It is very useful in cases of long standing disease. It is useful to children and to aged persons.

16410. What sort of people eat opium in Jubbal?—Every class of people.

16411. Do they eat it habitually every day?—Children are given opium from the time they are two years of age up to three years of age. Persons suffering from diseases take it habitually and profit by it.

16412. In Jubbal do any people take it for enjoyment?—Hardly any people take it in Jubbal for enjoyment.

16413. What would people think of an order prohibiting poppy cultivation?—They would be very displeased.

16414. If it were prohibited in British India, would it be fair to extend the prohibition to your place?—It would not be justice, as its use is an ancient one. It comes down from the time of the old kings,—from the remotest Hindu periods.

16415. Supposing the British Government stopped the cultivation in its own territories and prohibited the import from the Hill States into British India, would there be any claim for compensation in your opinion?—The Government ought to pay compensation, and that compensation would not be for a number of years only, but for ever.

16416. (*Mr. Wilson.*) Do you say that opium has a good effect physically and morally on those who use it?—Yes, it benefits them.

16417. Do you also say that if the tax be increased people will use it less for non-medical purposes?—They will take it in less quantities.

16418. Why do you want them to take less of that which has a good effect physically and morally?—It is not good to take even a useful thing in excess.

The witness withdrew.

SARDAR BAHADUR JOWALA SINGH, SARDAR BAHADUR HARNAM SINGH, EX-RISALDAR SARDAR WAZIR SINGH, AND SARDAR PARTAP SINGH, called in and examined (through an interpreter).

*Sardar Bahadur Jowala Singh, Sardar Bahadur Harnam Singh, ex-Risaldar Sardar Wazir Singh, and Sardar Partap Singh.*

16419. (*Sir James Lyall to Jowala Singh.*) How many villages have you?—I have three villages altogether, and shares in two villages.

16420. I believe you come from Jhanauli?—Yes.

16421. You represent one of the families known as the thirty-four houses?—Yes.

16422. Are you a Durbari?—Yes.

16423. And you are also a Magistrate?—Yes.

16424. (*To Harnam Singh.*) You are a Jagirdar of Kharar?—Yes.

16425. How many villages have you got?—Twelve villages; eleven wholly and shares in one.

16426. You are also a member of one of the thirty-four great families?—Yes.

16427. Are you a Durbari?—Yes.

16428. And are you an Honorary Magistrate?—Yes.

16429. (*Partap Singh.*) You are Jagirdar of Miyanpur?—Yes.

16430. And also a Provincial Durbari?—Yes.

16431. What family do you come from?—I am one of the thirty-four houses.

16432. Are you an Honorary Magistrate?—I am Sub-Registrar.

16433. (*To Wazir Singh.*) What is your family?—I am related to the ruling family of the Kapurthalla State.

16434. What regiment did you serve in?—The 1st Central India Horse.

16435. (*To Jowala Singh.*) What is the disposition of the people in India with regard to the use of opium for non-medicinal purposes?—The people generally use opium in this country in small quantities. They either use it on account of disease or for intoxication. The people by using it are generally saved from the attacks of severe diseases. It is especially useful for the old for *nazlá*. It prevents hair turning grey, and opium-eaters generally are said to live long. It is most useful to those who become fat from phlegmatic diseases. It strengthens the body and is useful to sight. To those who use it for intoxication it is cheaper and more useful than wine, as wine is dearer and its intoxication is not so lasting as that of opium, which lasts for 24 hours. In the time of the Sikh rule therefore opium was given in times of war instead of wine. From that time the Sikhs are addicted to it. Liquor is considered more objectionable than opium. If its use is prohibited those who are in the habit of taking it will suffer in health and probably be at the risk of their lives. Of course its use if taken in ordinary doses is useful. Excess even of useful things is injurious to health.

16436. By the word intoxicant, do you mean exhilaration?—Yes. Opium does not effect the intellect appreciably; it does not make a man senseless.

16437. Would the people bear in whole or in part the cost of prohibitive measures?—The people will not be willing to make up the loss from other sources, because in that case the people generally will have to bear the loss, while in the present case only the opum-eaters suffer. The people will feel it hard if those also who do not use it are

*Sardar Bahadur Jowala Singh, Sardar Bahadur Harnam Singh, ex-Risaldar Sardar Wazir Singh, and Sardar Partab Singh.*

16 Jan. 1894.

made to pay for its loss. They will not like this action of our benign Government.

16438. Do you all agree with this evidence?—We do.

16439. You are all gentleman living in villages and not in towns?—Yes, we live in villages.

16440. Do you all come from Umballa district?—Yes.

16441. Do many people in the villages in Umballa use opium?—About 20 or 25 per cent. of the grown-up population in the villages of Umballa district consume opium.

16442. (*Mr. Fanshawe.*) Are the views which you have expressed the views which so far as you know are generally held by the Sikh jagirdars and the men in your position in the Umballa district?—We all hold these views. We further add that these views are not only held by the Sikhs but by other classes of society in this district, Rajputs and others.

16443. (*Mr. Haridas Veharidas.*) Do any of you take opium?

(*Partap Singh.*) I used to take alcohol first in large quantities; and giving up its use altogether I have substituted opium for it. I take three grains per day.

(*Wazir Singh.*) I take two grains of opium per day. I was suffering from diarrhœa during the Kabul Campaign, and to avoid its effects I began to take opium.

(*Jowala Singh.*) I do not take opium. The great Guru of the Sikhs used to take opium. In his book the Gurulas he has permitted its use for medicinal purposes. The cultivators derive great profit from the cultivation of the poppy, and they are not put to great trouble in its cultivation. The cultivators had to work harder in the case of sugarcane crops. The opium crop ripens in four months, and allows of another crop being sown on the same land in the same year; but the sugarcane crop does not permit of the cultivation of another crop in the same year on the same land. People can take it in case of necessity such as in war.

(*Harnam Singh.*) I do not take opium. The great Guru says that opium may be used in cases of necessity, such as war and on journeys and in cases of disease and fatigue.

16444. (*To Wazir Singh.*) How many years have you taken opium?—I began to take it in 1880.

16445. Have you been in the habit of taking the same quantity since you commenced?—I have neither decreased nor increased the quantity of my dose.

16446. How old are you?—I am 47 years of age.

16447. (*To Jowala Singh.*) How old are you?—55.

16448. (*To Partap Singh.*) How old are you?—I am 46 years of age.

16449. (*To Harnam Singh.*) Is it within your own knowledge or experience that opium has been used to prevent or cure fever?—In the Punjab opium is not used either to prevent fever or to cure it; but it is used for colds, rheumatism, catarrh, headache and for diarrhœa. It is also used for coughs and to prevent any effects in cases of change of water.

16450. (*Mr. Wilson to Jowala Singh.*) You say "In the time of the Sikh rule opium was given in times of war instead of wine." What do you mean by that: what advantage is it to have intoxication lasting 24 hours?—Opium is useful for preventing lassitude. It encourages the consumer, and he is ready at his officer's call.

16451. Does opium in large quantities ever reduce a man to such a condition that he is not fit for anything?—It does if taken in large quantities.

16452. What is the word in your language which is used for being reduced to a condition of body in which a man is fit for nothing and cannot do his duty?—*Nakammi.*

16453. (*Mr. Wilson.*) How is it expressed in English?—(*The Interpreter.*) It is something stronger than incapable.

16454. (*Mr. Wilson to Jowala Singh.*) Does a man get into the condition of being incapable and helpless if he takes opium in considerable quantities?—Yes, the excessive use of opium makes a man fit for nothing.

16455, Does that often happen in this part of the country?—He who takes it in excess becomes incapable. The number of such persons is very few, one or two in a thousand opium-consumers.

16456. Will two rattis produce exhilaration?—It does. Even one ratti produces exhilaration. Even a very small quantity can produce exhilaration, much less than one ratti.

16457. Does the exhilaration produced by one ratti last 24 hours?—It does.

16458. If opium is so very good, why do not you take it yourself?—My mother advised me to take a small quantity, less than one ratti; but I have not yet taken to its use though I intend to take to it very shortly. I have not been weak yet.

16459. (*To Harnam Singh.*) Why have you not taken opium?—I have no necessity for it.

16460. (*Mr. Wilson.*) Do these two gentlemen encourage their sons, who may be from 20 to 25 years of age and in perfect health, to take opium.

(*The Interpreter*) They say they do no encourage it unless there be some special cause for its use.

16461. (*Chairman to Jowala Singh.*) You say that the people in this country ordinarily use opium in small quantities?—Yes, about 25 per cent. of the population.

16462. Used in small quantities you think it is beneficial for many purposes?—Yes.

16463. When used in excess it does harm?—Yes, it does harm like every other thing.

16464. (*Mr. Haridas Veharidas.*) Can you tell me the percentage of females who take opium?—About 5 per cent. of the females take it. They take it for infirmity or suffering or for some disease.

The witnesses withdrew.

*Sardar Partab Singh.*

SARDAR PARTAB SINGH called in and examined (through an interpreter).

16465. (*Sir James Lyall.*) I believe you are a resident of Alawalpur in Tahsil Jullundur of the Jullundur district?—Yes.

16466. You are a Jagirdar and President of the Municipal Committee?—Yes.

16467. What do you know about the use of opium?—Rajputs, Jats, Khattris, Banias, Brahmans commonly use opium, say one in every four, especially Sikhs, and, most of all men in service. These last eat it as it enables them to endure exposure and fatigue without injury, and protects them from the effects of bad water and climate.

16468. What is the feeling of the people with regard to its use?—All who use opium would immediately become ill if its use was stopped. Such an order would be generally resented. They would give up alcohol or tobacco, but not opium.

16469. Is opium produced in your villages?—The poppy is cultivated to a small extent; but only for the sake of poppy-heads (*post*). Opium is not produced in the neighbourhood.

16470. Would the people be prepared to bear any part of the cost of prohibitive measures?—The people already have great difficulty in paying the taxes. If you first stopped their opium so that they died, and then increased taxation, who would be content?

16471. Do the Sikhs of the Jullundur district eat opium as much as the Malwai Sikhs?—I do not know much about the Malwai Sikhs.

16472. Do the Sikhs in your part of the country use alcohol?—They take opium as well as alcohol.

16473. Is the taking of alcohol thought to be prohibited at all by their religion?—It is considered as prohibited.

16474. But still the people do use it?—Yes, people do use liquor.

16475. Is opium considered as prohibited?—Opium cannot be said to be prohibited by the Sikh religion as our Guru himself took it.

16476. (*Mr. Pease.*) We were told by a witness this morning that the habit of drinking (*post*) is very injurious to health: do you agree with that view?—I am of the same opinion.

The witness withdrew.

MR. SHABAZ KHAN called in and examined (through an interpreter).

*Mr. Shabaz Khan.*

16 Jan. 1894.

16477. (*Sir James Lyall.*) You are a resident of Hulwara?—Yes.

16478. Are you a Rajput?—Yes, I am a Lumbardar and headman in my village.

16479. And you hold muafi?—Yes.

16480. You are of the Manj gôt?—Yes.

16481. How many villages belong to the people of that gôt?—8 villages. There are several other villages of this gôt in other districts.

16482. Is the habit of opium-eating common in your gôt?—Yes.

16483. Do you think it does the people good?—There is great benefit to be derived from eating opium. It is a remedy of much virture in catarrhal affections. It is given to children also. I have eaten opium twice a day for 30 years, morning and evening, and I have never increased my quantity, but take the same now as I did 30 years ago.

16484. What quantity do you eat?—Three or four *rattis* a day.

16485. What would be thought of prohibition?—It would be a great distress for the whole world if opium were prohibited.

16486. Do you think that opium does any good to peoples' eyes?—Yes, it does good to one's teeth as well as to one's eye-sight. I am 70 years of age and my eye-sight and teeth are intact.

16487. Is that the common opinion of the country?—The whole country is of that opinion.

16488. (*Mr. Wilson.*) Do most of your friends take opium?—Yes, they do.

16489. All of them?—All are not habitual consumers, though they take it occasionally in cases of fatigue.

16490. Do you recommend young people who are in good health to take it?—I would take to it myself when I suffer from colds and chills and other things.

16491. Would you recommend a young man who was not suffering from anything at all to take opium habitually?—I would advise him to take to its use when he is 30 or 40 years of age, but not before.

16492. (*Mr. Fanshawe.*) For what reason did you begin the opium habit yourself?—I suffered from diseases of the teeth and catarrh and cold.

16493. And this led to your beginning the habit?—Yes.

The witness withdrew.

MR. RAM SINGH AND SARDAR THAKURA SINGH called in and examined (through an interpreter).

*Mr. Ram Singh and Sardar Thakura Singh.*

16494. (*Sir James Lyall to Thakura Singh.*) You are a resident of the Ludhiana district?—Yes.

16495. You are zaildar, headman, over a great many villages?—Yes, I am headman over 11 villages.

16496. (*To Ram Singh.*) Who are you?—I am a Lambardar of the Ludhiana district.

16497. You are the headman of the village?—Yes, I am headman of one village.

16498. (*To Thakura Singh.*) Do the people of your district generally use opium?—Yes.

16499. Do they use it for medical purposes, or for non-medical purposes?—They use it for removing fatigue and for medicinal purposes.

16500. Is it given to children?—Yes, it is given to children.

16501. For what purposes?—As a safeguard against diarrhœa and sores, coughs and other diseases. Is is a preventive against several diseases.

16502. Is the non-medicinal use thought to be injurious?—It is considered useful in certain cases such as fatigue and for change of climate.

16503. What would the people think of the prohibition of its use?—They would be very unhappy, and it would be a serious hardship to them.

16504. Would it lead to the consumption of any other intoxicants?—Yes, it would lead to an increase in the consumption of other intoxicants.

16505. What would the people think if in consequence of prohibition extra taxes had to be imposed?—They would be unwilling to pay additional taxation.

16506. To what gôt do you belong?—To the Bhanger gôt.

16507. Are many men recruited from that gôt?—Yes, very many.

16508. Have many gone to Burma?—I am not aware of it.

16509. Do those who go to serve in the army use opium?—Most of them do.

16510. (*To Ram Singh.*) Have you heard what Thakura Singh has said, and do you agree with him in what he says?—Yes, I am of the same opinion.

16511. Is there anything else you would like to add?—People have not lighted their houses ever since this news has been heard that prohibition is in contemplation, they have been in mourning ever since they have heard that prohibition is in contemplation. They have not cooked their meals to show that they are very sorry for it.

16512. (*Mr. Mowbray to Ram Singh.*) Do you eat opium yourself?—I eat one massa or fifteen grains of opium a day.

16513. (*To Thakura Singh.*) How much opium do you take?—I take three rattis a day — between five and six grains.

16514. (*To Ram Singh.*) What is your age?—I am 70 years of age.

16515. How many years have you taken opium?—I have been using it for the last 35 years.

16516. Do you take much more now than you used to?—I commenced with 2 rattis, and I continued taking 2 or 3 rattis only; but subsequently as I was suffering from rheumatic pains and found relief by the use of a larger quantity of opium, I began to take one *massa*, and I have continued since to take one *massa* a day.

16517. (*To Thakura Singh.*) What is your age?—I am 39 years of age. I have been taking opium for 22 years. I have taken the same quantity throughout—between five and six grains.

16518. (*Mr. Wilson to Thakura Singh.*) Would you recommend your son or any other young man who is in perfect health to take opium habitually?—I would not recommend it.

16519. (*To Ram Singh.*) Would you recommend your own son or any other young man who is in perfect health to take opium habitually?— I would not recommend it, provided he was in good health, as no one in good health takes opium habitually though he takes it on occasions when he has to do a large quantity of work.

The witnesses withdrew.

MISR LALLA RAM called in and examined (through an interpreter.)

*Misr Lalla Ram.*

16520. (*Sir James Lyall.*) I believe you come from the Umballa district?—Yes.

16521. In how many villages do you own land?—In 13 villages.

16522. You do not own the whole 13, I presume, but you own land in each?—I own villages entirely, a half in some villages, and in no village less than one quarter.

16523. What do you know about the cultivation and use of opium?—I own about 2,000 bighas khám in 13 villages and often have poppy cultivation. From my experience of 25 years I can say that no cultivation yields more than poppy, and requires less labour. Opium is taken by the people of this ilaka from half a ratti to one masha daily for bodily health. There are two classes of people. One has no religious objection to the use of liquor, the other has and uses only

*Misr Lalla Ram.*

16 Jan. 1894.

opium. The opium-eaters are in the majority. It is proved by the religious books of Hindus that the use of liquor is objectionable, but against opium there is no objection. The people take it as a preventive and for phlegmatic and other diseases. To those above the age of 40 years it gives strength. It is given to children at the age of one month from one to two *chawal*. It keeps children in good health and makes them sleep, and thus enables the women to give good assistance in cultivation and domestic affairs. Of all intoxicants opium is the cheapest and has the most lasting effects.

16524. (*Chairman.*) Would the words "stimulants" express your meaning of "intoxicants" ?—Yes.

16525. You use the word in the vernacular in the sense in which we use the word stimulant ?—Yes.

16526. (*Sir James Lyall.*) What do you mean by the word ?— It does not bring a person to exhilaration or intoxication or senselessness, but it removes disease and gives some little refreshment.

16527. (*Chairman.*) It fortifies the person temporarily ? —Yes.

16528. (*Sir James Lyall.*) I believe you are a banker as well as a landholder ?—Yes.

16529. Would the people be willing to bear in whole or in part the cost of prohibitive measures ?—The people will not be willing to pay for the loss, because there is nothing better than poppy cultivation to assist the zemindars in paying the Government revenue, and no other cultivation yields as much. The present arrangements should be maintained.

16530. Have you anything further to say ?—Going over the returns of profit I have found that one acre of land yields a profit of Rs. 93 to the cultivators if they cultivate the land themselves. The Government revenue at this settlement was assessed on the basis of the large area of land under poppy cultivation. If that is prohibited, the assessment ought to be revised.

16531. In what tahsil do you reside ?—Pipli.

16532. (*Mr. Wilson.*) What is the meaning of *Kham* ?— It is a measure used in this settlement; it is a standard,—one-fifth of an acre.

16533. What is the meaning of the term *Ilaka* ?—It is a tract of country.

16534. What is a *Chawal* ?—One-eighth part of a ratti —one-sixteenth of a grain.

16535. Do people take opium to protect themselves against fever ?—They do not.

16536. Do you know who translated this printed statement of yours ?—No, I do not.

The witness withdrew.

Adjourned to to-morrow at 11 o'clock.

---

## At the Old Mess House, Umballa.

---

## FORTY-EIGHTH DAY.

### Wednesday, 17th January 1894.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
THE HON'BLE SIR LACHHMESWAR SINGH BAHADUR, MAHARAJA OF DARBHANGA, K.C.I.E.
SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.
MR. A. U. FANSHAWE.
„ ARTHUR PEASE.
„ HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

BRIGADE-SURGEON J. H. CONDON called in and examined.

*Brigade-Surgn. J. H. Condon, M.D.*

17 Jan. 1894.

16537. (*Mr. Wilson.*) You are an M.D., M.R.C.S., England, and L. S. A., London ?— Yes.

16538. And you are a Brigade-Surgeon on the retired list ?—Yes.

16539. What classes, races, or castes have you had experience amongst, and what special opportunities for observation have you had ?—Convicts chiefly, and the knowledge one obtains during a practice of 34½ years in India. I have been 26 years Jail Superintendent, and 30 years Civil Surgeon. As Superintendent of the Jail, and Medical Officer also, the prisoners were continually under my observation; on admission they were examined as regards health and condition and then weighed; the same on leaving the jail. In a District jail, such as I had charge of, with an average of 300 prisoners more or less, there were of late years about two or three admissions a month of those addicted to the use of opium. Thirty years ago when I first had charge of a jail, the admissions were very rare. I speak from memory.

16540. How far is opium-eating or drinking prevalent amongst these classes ?—Opium-eating is very common amongst those classes; chiefly amongst the poorer classes and amongst the small shop-keepers.

16541. In what parts of India have you had this experience ?—As Civil Surgeon I was in the Bahraich and Gonda districts for six or seven years: and I have been in the North-West Provinces since 1868 up to the present time.

16542. In what districts ?—In Cawnpore and for the last three years in Mussourie.

16543. Where were these jails to which you refer ?—The jails were in Gonda, Bahraich, Cawnpore and Ghazipur. I was in Ghazipur Jail for a year. My chief experience has been in the Cawnpore Jail. I was there for over 21 years.

16544. What have you to tell us with regard to opium-smoking ?—Opium-smoking is not common in the North-West. In the big towns it is getting common now. When I first went to Cawnpore, there was no opium-smoking there.

16545. Do you know at what age the habit is generally acquired ?—I cannot say. "Amongst prisoners in the North-Western Provinces it is mostly found amongst middle-aged men. I cannot say at what age the habit was formed; they could not usually give any definite time: generally would say "many years ago."

16546. What motives induce people to form the habit ?— I always examined these men myself, and I found that the habit was very often caused by the example of others—one man getting another fellow to come to have a smoke with him. When once they begin it, they cannot stop it. Then again there are the facilities offered for procuring the drug. Anybody could get it without any trouble. I have rarely found the habit contracted from using it as a medicine.

16547. Is the habit easily relinquished either at once or gradually ?—No, it is not. The habit can only be got over

in the early stages; before opium had become so generally used as it is now, it was possible to save a man from its power, but gradually as years wore on, the opium-eaters admitted into jail were found invariably to relapse. Not very long ago talking to the *Daroqha* of a jail in the North-West Provinces. I asked him if he found many of them reform after getting rid of the habit in jail, and he said, no, that formerly they used to; but now they all relapsed into their old habit on release. I do not believe it possible for a man to leave it off gradually: of course it is possible, but it is not possible voluntarily to the poor victim of opium; I never met a confirmed opium-eater or smoker that did not hate the habit, but the only cure any of them seemed to think of, as being of any use, was to stop the supply of opium.

16548. Is there a marked difference between moderate and excessive consumers?—Yes. After a while you cannot mistake the opium-consumer. He has opium written on his face, as you may say.

16549. Is there a general tendency to increase the dose?—Yes. That is a thing that everybody will admit. It is common. It is only a matter of time, as far as my experience goes. I have gone into the history of some hundreds of these men, during the time I was in charge of the jail. Unfortunately, however, I did not take much notice of it; but if I had known there was a Royal Commission coming, I would have taken more notice. My recollection is clear that they began with a little and gradually increased it up to the point where the wages that a poor man could earn were all consumed in opium.

16550. (*Sir William Roberts.*)—Are you speaking of opium-eating prisoners in the jail?—Yes. When they could not earn enough to supply the amount of opium they wanted they commenced thieving, and then they got into jail.

16551. (*Mr. Wilson.*) What are the results of the habit, physically, mentally and morally?—Physically, it reduces strength, though like alcohol it gives a sort of fictitious strength for a short time; after a time, varying with the amount eaten daily, they become emaciated and debilitated, miserable looking wretches, and finally die most commonly of diarrhœa induced by the use of opium; mentally they become dull and stupid and indolent, and unless a man was long enough in jail to shake off its effects, no jailor would think of trying to teach him a trade; morally, I think they are the greatest wrecks of all; they will commit any meanness, thieve and lie to any extent to get a couple of pice worth of opium. The rich man comes off much better, he can afford to buy opium, but the poor man buys at the expense of his and his family's food.

16552. In what proportion of cases are these injurious results apparent?—I think one-half begin to show it very quickly. My experience is, that it is only a matter of time. All break down. Ordinarily I should say about one-half show its effects, but it depends upon the feeding a good deal.

16553. In what way does it depend upon the feeding?—If a man is fed well, the system generally has more power to overcome the effects of small doses of opium.

16554. Do I understand your opinion is that about half of them show the effects very quickly?—Yes.

16555. But you think that ultimately nearly the whole of them get into the same condition?—They all get into the same condition: it is mostly a matter of time.

16556. Is opium generally believed to be a protective against fever?—I have never heard so. In the Oudh Tarai it was not used at all in my time (from 1863 to 1864). A man would come in forty miles for a few doses of quinine, but I was never asked for opium.

16557. Will you explain exactly the meaning of Tarai?—The Tarai are the jungles at the foot of the hills, where malarial fever is very common. The rotting of the vegetation there, and the very heavy dews, are a common source of fever in those districts. There is a very bad malarious fever up there; but I do not think it is so bad as it was in the old days, as a good deal of the jungle has been cleared off.

16558. Will you tell us whether, in your opinion, opium is in fact a protective against fever?—It has no reputation n the Tarai jungles as such; it is a pure narcotic poison, and neither opium nor any of its products which have been tried by Government, have had any prophylactic or other beneficial effect. We have tried narcotine and various other things which the Government have made in the Quinine manufactory at Darjeeling, and every medical man in the country has stopped using them. They are not a bit of use.

16559. Is it specially useful in malarious districts, or believed to be so?—Not the least. I do not know what it is in Bengal, but certainly in the Tarai nobody ever thought of it, or used it.

*Brigade-Surgn. J. H. Condon, M.D.*
17 Jan. 1894.

16560. Is it necessary, or believed to be necessary, to enable working people to get through their daily toil?—I never heard of its being used for that purpose, though I know liquor is sometimes. It is almost entirely used for the same purposes as alcohol, and largely as an aphrodisiac.

16561. Is the habit of taking opium looked upon as disgraceful?—Yes. The term "*aphimi*" or "*aphimchi*" is much more disgraceful than that of drunkard, and in the jail, the "*aphimi*" is looked on with the greatest contempt by his fellow prisoners. That is a positive fact. I have seen it for years and years. A man will deny right and left that he has ever taken opium; and you only find it out when you stop his opium and he shows the effect of it.

16562. In your opinion does the existing system of granting licenses for the sale of opium tend to the spread of the habit or to its restriction?—Decidedly to the spread of the habit.

16563. Has the closing of the shops for the consumption of opium on the premises been fully carried out in the localities with which you are acquainted?—The opium dens in Cawnpore were closed about the time I left in 1891. A friend of mine was told by the contractor that he employed 62 coolie-runners in taking the opium pipes to his customers houses, and I believe it was true too.

16564. Does that statement of a friend of yours relate to what happened before 1891,—before these things were closed or after?— After they were closed.

16565. In consequence of their being closed, the coolie-runners were employed to take the pipes round?—Exactly so.

16566. You left Cawnpore about the time this new order came into operation?—Yes.

16567. You do not know much about what has occurred since then?—No, not personally. I might say that the closing of the shops has very little effect upon the eating of opium; it affects the smoking more.

16568. In your opinion are any, and if so, what, further measures required to give effect to the policy of discountenancing opium-smoking?—I do not believe in any policy, but one, being effective against opium, and that is, prohibition of the cultivation. Anything else is child's play against a habit which is spreading so rapidly.

16569. Is it desirable to prohibit the sale of opium except for medical purposes?—Yes, I should say it certainly is absolutely necessary.

16570. Do you think that public opinion in this part of the country would favour the adoption of such a measure?—I believe so. Every one under the power of the "crave" would be glad of it, and I have never spoken to one of them about it, that did not ask why we did not close the opium business and save them; many years ago I was told by three assistants in the Opium Department, that not more than a quarter of the area would be sown but for the Government action and the pressure put on in consequence. Some few years ago opium cultivation was stopped in, I think, five districts, and to my knowledge there was not a word of protest by the ryots against its being stopped—not a word was said in favor of its being continued. It was in the North-Western Provinces mostly.

16571. If such a measure of prohibition were adopted, would it be desirable to make special provision by establishing a register of opium-consumers for the wants of those who are already habituated to the use of the drug?—No. The sooner it is stopped altogether, the better.

16572. Do you think that would be difficult to arrange?—I do not think you could "arrange" it; and more than that, I do not think the people would want it themselves. Those who take very small quantities might like to continue it, but those who know that the habit is gaining upon them, would be very glad to have it stopped.

16573. Supposing anything of that kind were done, what class or races of persons should be entrusted with the sale for medical use, and under what conditions as to supervision or otherwise?—None but European and native chemists of good character, but to none should be given more than the average sales of the previous five years. It might be advisable to give something more to those who are living in far away parts of the country, but I would not give an unlimited supply of opium to anybody for sale. I should go on the average of what they have been selling for the past 5 or 10 years, and there

*Brigade-Surgn.* *J. H. Condon, M.D.*

17 Jan. 1894.

should be a certain amount extra for use amongst the villages.

16574. Are the opinions you have given us specially your own, or do you think they would generally be shared by a large number of the native inhabitants of this part of the country?—I am only speaking of what I have seen myself. I think you will find that all those who are not interested in it themselves, will share my views.

16575. I do not mean to restrict it exactly to this part of the country; but have you had conversations with people at various times upon this subject, and do you think that what you have been saying to us would be acceptable or repugnant to the intelligent and sensible natives of the country?—I have never yet found a single one that did not agree with me that opium ought to be stopped altogether. That is their own idea about it. The only question in the minds now of the people where I live is that they would like to have it stopped, but they do not want any fresh taxes. That is the only thing. There is no question about wanting to have opium stopped. They would rather have it to go on than pay more taxes.

16576. That is how you would sum up respectable intelligent native opinion,—that they would like to have it stopped if it did not involve fresh taxation, but that if it did involve fresh taxation they would rather go on as they are?—Exactly so.

16577. (*Sir William Roberts.*) I think you said that in the jail you had charge of with an average of 300 prisoners, there were two or three admissions a month of those addicted to the use of opium: could you tell me what percentage of prisoners that would form?—Not a large percentage. The jail does not accommodate long-term prisoners. The population of the jail is frequently changed. There would be a very small proportion who would be addicted to the use of opium. When you come to take the whole number, I should say not more than 1 per cent.

16578. I think you have had charge of dispensaries?—Yes.

16579. In that capacity you would mix a good deal with the people, would you not?—Yes. We see a great deal of them in the dispensaries.

16580. Have you formed any idea in your mind what percentage of adults were in the habit of using opium?—There would not be a single morning in the Cawnpore Dispensary that one would not see *aphimis* coming in for medicine.

16581. What would be about the proportion?—I should say about 5 per cent. of the population.

16582. Opium-users of all sorts?—Yes.

16583. That is, 5 per cent. of the adults?—Yes.

16584. So that the proportion of prisoners was actually less than the proportion of the entire population?—Yes.

16585. You think that the habit of opium-smoking has rather increased as against opium-eating?—I think opium-eating has increased in the North-West: it has increased in a greater ratio than smoking has.

16586. There is no sign at all that the smoking habit is displacing the eating habit?—It is coming in.

16587. You have not ascertained, I suppose, from official sources whether there is an actual increase of opium-smoking in the districts that you have had experience of?—The only way we have of knowing that, is from the Government Blue Book which shows the amount of revenue received from opium in the country.

16588. You have not ascertained whether that does show an increase?—It shows a decided increase in the number that take opium.

16589. That is only an impression that you have gained in your experience?—That is what I have noticed as I have gone along year after year.

16590. That has been your impression?—Yes, my conviction.

16591. In giving us an account of the effects of opium, that physically it reduces strength, and that the people that become miserable wretches and so forth, are you speaking of moderate consumers of opium or persons who use it to excess—I mean beyond their tolerance of opium?—It does not affect them very materially as long as they confine themselves to small quantities.

16592. You mean two or three grains twice a day or something of that sort?—Two or three or four grains a day. A man can stand a good deal of it if he is well fed; he will go on for years and years.

16593. I presume you, like other persons, have noticed that constitutions vary very much in tolerance of opium?—Yes.

16594. And that there is an immense difference between individuals in what they can bear without injury?—Yes; a great deal too depends upon the way a man lives.

16595. You mean to say that the opium habit with insufficient food is disastrous? There are two things at work, poverty and the opium habit: I should like to know as far as your experience has taught you, what you have seen of the effects from the opium habit carried to excess, pure and simple, independent of poverty and organic disease?—It is difficult to separate the two, because poverty is brought on by opium. A poor man only earning 2 or 3 rupees a month spends one rupee or sometimes more than that on opium. He debars himself and his family from food; and the thing that began the disease, re-acts and makes it worse.

16596. You cannot speak of your own experience of the opium habit on persons who get sufficient food?—I can tell you of one instance that I remember very well. It was the case of a man who had come into the Cawnpore jail. He was a poor, miserable-looking man, and appeared to be suffering from starvation. He was eating large quantities of opium. After I had got him rid of the opium-eating altogether in less than six months, he increased two stone in weight. He had no sign of any organic disease whatever about him. From the time the opium was stopped he gradually went up until he was stout and able to work as well as any man in the jail.

16597. Had he been an excessive consumer of opium for many years?—No, he had not. He had gone into it very heavily from the beginning. I do not remember what brought him into jail,—probably some theft.

16598. Have you in your experience been able to trace organic disease to the use of opium?—It is difficult to say. One does not often have chances of *post-mortem* examinations. You cannot say what the result is always. I have had several cases of diarrhœa caused by opium which took some time to stop, when the opium was stopped: but they were suffering from it when they were eating opium.

16599. You have said that you never heard of opium being used in malarial districts as a help or preventive?—I never heard of it.

16600. Of course you are aware that in that respect your experience is widely divergent from that of other medical men?—I am quite aware of that.

16601. So that you are speaking of what has reached your ears?—Simply what I know myself to be the case.

16602. You are quite aware that Government supplied the most abundant principle of opium, *viz.*, narcotine, for years to the dispensaries for the express purpose of being used in combatting malarious conditions?—Yes; it was given to us in large quantities. You will find bottles of it left unused in every dispensary. It is no mortal use.

16603. Have you yourself used opium in the treatment of malarial conditions?—Never.

16604. You never used it?—I never thought of using such a thing. I use quinine as a preventive, but I do not use narcotine poisons to prevent malaria.

16605. In the treatment of malarious diseases, diarrhœa, dysentery, and all the great variety of malarial conditions, have you used opium much to combat those conditions?—No, I never used it much, *i.e.*, I used it in small quantities.

16606. Then you have had no experience of the use of opium?—I have not needed it in malarial conditions.

16607. How can you speak as to its effect if you have not tried it?—I do not know about the effect of it in malaria but speaking of what we know opium to be, I do not see where the use comes in.

16608. You have not had any practical experience: you speak speculatively entirely?—I do not know about that. It was not used when I was in Oudh, but that is 26 years ago. It may have crept in there by this time.

16609. (*Mr. Mowbray.*) I should like to get from you exactly what your service in India has been. Did you come here in 1860?—In 1859.

16610. And for the first four years were you in private practice?—No. For the last three years I have been in private practice,—since I left Government employ.

16611. Kindly tell me exactly the time you were at these various places?—I was in Bahraich during 1862-63-64; I left

it towards the middle of 1865, and I was in Gonda until April 1866.

16612. Then I understand you went to Cawnpore?—No, then I went to Naini Tal for two years as Civil Surgeon. Then I was one year in Ghazipur; then I went to Cawnpore and remained there till I retired.

16613. You were about 20 years at Cawnpore?—Nearly 22 years.

16614. All your experience, I gather, has been in the North-West Provinces and Oudh?—Yes.

16615. Where are you in practice now?—Mussoorie.

16616. Is that also in the North-West Provinces?—Yes.

16617. You have told us that you never met an opium-consumer who did not wish to have the practice prohibited?—None of those who take it to excess. All want to get rid of it.

16618. Does your remark apply only to those who take it in excess who wish to have it prohibited?—Yes. Those who take small quantities do not want to give it up.

16619. In your experience of Cawnpore Jail did you find many prisoners who were addicted to the alcohol habit?—A great many of the lower classes.

16620. Would you make any comparison as to the numbers of those who were the worse for the alcohol habit?—I think they were more alcoholic.

16621. (*Mr. Fanshawe.*) You have said that the opium habit is spreading rapidly: do I understand that you found that conclusion upon your experience of jails chiefly?—No; I base that on dispensary experience. You meet them now constantly at the dispensaries. At first for years and years I never met them at the dispensary.

16622. Is it the case that you have never come across the use of opium as a domestic remedy for colds and rheumatic pains and so on among the people?—Not very much. I have never used it. It is used occasionally, but it is not used systematically.

16623. Have you come across its use among the people for colds and rheumatic pains and so on?—It is very common amongst them where there is any pain. They will take it for any kind of pain whether it does good not.

16624. There is a common use, then, of opium as a domestic remedy amongst the people themselves for those classes of pains?—You will find it very common where there is pain.

16625. You have referred to a darogha of a jail: can you kindly give us the English equivalent?—The darogha is a native name: he is the Jailor.

16626. You said that a Jailor informed you that many persons, who were obliged in jail to give up the opium habit, relapsed into their old habit on being released. How would he be in a position to know what released criminals did?—Numbers of them come back a second time.

16627. You mean that his statement was founded on his knowledge of such of them as came back again into jail?—Yes; and also from his living in the same place. He could tell whether so and so had gone back again or not.

16628. But men would go off to all parts of the district?—My experience is that it is in the large towns that the opium habit is spreading, and in Cawnpore itself more than anywhere else.

16629. You are mainly speaking of your knowledge gained in Cawnpore city?—Yes.

16630. You have said that you were told by three assistants in the Opium Department that it was Government action that had led to the cultivation of poppy: what do you understand by Government action?—The Government ordering that it was to be produced.

16631. Do you think that the Government order is what led to the cultivation, or was it the advances?—When Government orders it to be sown and the order goes out amongst these villages that it must be, it is done.

16632. (*Sir James Lyall.*) I think you said that in the Oudh Tarai opium was not used?—Yes.

16633. Is it not a fact that the people who live in the Oudh Tarai are great consumers of alcohol?—I only know of one class, that is the Tharus. They are great drunkards.

16634. They are able to live in the most malarious parts?—I do not know. It is all bad as far as that is concerned; but they in particular are a very drunken lot. They consume large quantities of alcohol. They occupy the Nepal Tarai and the English Tarai.

16635. I believe you belong to a Temperance Association?—I have been a teetotaler for the last 25 or 26 years.

*Brigade Surgn. J. H. Condon, M. D.*

17 Jan. 1894.

16636. And I suppose it is since then that you have directed your attention particularly to the subject of alcohol drinking and opium-eating among the population?—No, it is not. I have always been against it, even before I was a teetotaler. I have seen a great deal of it at home. I had a good deal to do in the back slums in Dublin, and I saw what liquor used to do there. From the time I was a student I took a dislike to it. Out here I have always asked about it when a patient comes in, whether he drinks much; and I get a good idea of what their habits are in that way.

16637. You said you had been talking to respectable natives where you live, and that they are all in favour of prohibiting the use of opium except for medical purposes?—Yes.

16638. That refers I suppose to Mussoorie?—No; it refers to the Dun.

16639. In the Dun and in the hills generally the people are not much in the habit of using opium, are they?—I do not know.

16640. One witness has told us that in these hills it is not used at all?—You do not hear from the servants who live up there that they eat opium.

16641. If you take the natives in that part of the country where the use of opium is practically not known, their opinion will hardly present the opinion of India generally will it: it certainly would not represent the opinion of the Punjab where there is a large consumption?—One of the men I spoke to was a Bengali. He was a well educated and very intelligent man. We had a good long talk about it, and he gave me his opinion very freely about it. He was about as much opposed to it as any of them.

16642. You cannot speak in any way as to the opinion in this particular part of India?—No; I do not know anything about the Punjab. I never was in it but once until to-day.

16643. In answer to a question as to how you had come to the opinion that the number of consumers was increasing, I think you said you understood that there had been an increase of revenue from opium?—Yes, acording to the Government books.

16644. Increase of revenue is quite consistent with no increase in the number of consumers if the price is raised?—You might increase it a little in that way, but you would not increase it at the tremendous rate it has gone up in the last few years. It has gone up from 103 lakhs to 525 lakhs. That is taken from the Government records.

16645. That is alcohol and everything put together?—Alcohol and opium and *ganja* and those things; but *ganja* is a very small thing; it does not bring in much money.

16646. Is that for all India, or for the North-West Provinces?—All India.

16647. I came to the Punjab about the same time as you did. Then one could get a bottle of liquor for less than two annas, and the price had been even cheaper under the Sikh Government. Latterly the price has been 12 annas to a rupee per bottle. An increase in price of that kind would explain, would it not, a very large increase of revenue without any increase in the number of consumer?—I do not think so.

16648. If you increase the price six or seven times, surely you do not want an increase in the numbers to explain an increase in revenue, do you?—No; but if you increased it like that you will find your consumers would drop off. A poor man earning six pice a day cannot afford to pay four annas for a bottle of liquor.

16649. My point is that we have increased it to that extent, and that would point to a decrease in the number of consumers and not to an increase, would it not?—It would certainly. It would not point to an increase of drink, but it would point to a decrease.

16650. You assume an increase in the number of consumers merely because the revenue has increased?—Taking all three together, I do. The price of opium has not increased, and the price of *ganja* has not increased; and the price of liquor has only increased for a short time during that period.

16651. But the price of opium has increased in those places?—Nothing very much I think: I am not sure about it.

*Brigade-Surgn. J. H. Condon, M.D.*

17 Jan. 1894.

16652. (*Chairman.*) In your statement to us giving the results of your experience of the opium habit you have referred mainly to the experience you had acquired when having medical charge of prisoners in jails?—I referred to those principally because I could work out their cases from beginning to end. I have seen a great deal of it outside. I mention those because I could watch them and form an opinion as to the effects of opium on the system and constitution. I used to have them up before me every morning and inspect them; and I suppose 99 out of every 100 would put on weight before he had been in a month, after the opium was stopped.

16653. We should not consider in England, and I presume it would be the case in India, that prisoners in jails should be taken as average representatives of the conditions which obtain in the population generally?—No, I said that these prisoners were men who had got to be excessive consumers and had been led into the jails simply through that, spending all their money upon opium and then stealing.

16654. At home convicts represent to a very large extent the mischievous effects of indulgence in alcohol, and perhaps nothing is a more fertile cause of crime and imprisonment than drunkenness. Might we not expect to find in India that the opium habit would have a more generally mischievous effect over the class which was confined in jail than the population generally outside?—I do not think so.

16655. You do not consider the indulgence in opium is a special cause of crime?—No; the effects of opium are very different from those of alcohol; they do not tend to bring on crime.

16656. (*Mr. Pease.*) You would very decidedly advocate the reduction of facilities for the purpose of opium?—Yes, I would. If you cannot abolish it altogether, I would reduce it to a minimum.

16657. (*Mr. Wilson.*) You were asked some question, the reply to which I do not entirely understand, about the proportion of opium-consumers in the jails and among the general population: what I understood you to say was that you thought the proportion of opium users in jail was smaller than the proportion of opium-users in the general population?—Yes.

16658. You have said that they would commit any meanness to thieving and lying. How do you account for the fact (it seems at first sight strange) that the proportion of opium-consumers in jail is smaller than that of the general population outside?—You get no opium-users in jail except those who come in for crime, and generally for crime committed through want of opium.

16659. That seems to me to make it more difficult still to understand.—You have got all the people outside using it, but they do not commit any crime; they can all buy it themselves, but here and there a man will have no money and he will go and commit theft, and he gets into jail for it. Opium is not at all conducive to crime in the sense that liquor is.

16660. We have had some evidence before that opium seldom or never leads to violent crime, but that it leads to petty thieving?—That is my experience.

16661. Since you left Cawnpore have you been practising your profession?—Yes.

16662. You have expressed yourself very strongly in reference to opium. You say you have not known it used as a preventive or remedy for fever?—That is so.

16663. Are you aware that a great deal of evidence has been given before this Commission in a contrary direction?—I do not know what they may do in Bengal, but up here it is not known.

16664. I am asking whether, as a matter of fact, you know that a good deal of evidence has been given before this Commission that it is largely used as a protection against malaria?—I think I saw that one of the Calcutta men said so, but I did not take any particular notice of it.

16665. That doctrine is quite new to you?—It is quite new to me.

16666. You also said that you had no experience of the use of opium in such cases?—No, I never use it.

16667. Do I understand you to mean by that that it never occurred to you to try it for that purpose?—It appears to be the opposite thing to what one would require in cases of that kind.

16668. In discussing such matters with your professional brethren from time to time, with whom you would meet probably in consultation and so forth, you have not heard that before?—I have never heard of one of them propose to give opium in the case of fever,—never. If I do not mistake, however, I think I did see in the evidence of two or three Calcutta men that they never gave it themselves to their patients for fever.

16669. You said also that you had known persons come forty miles for a few doses of quinine, but you were never asked for opium; might it not be the case that people had the means of getting opium without going a distance for it but were obliged to go a long way for quinine?—I remember making inquiries about it at the time. There was scarcely any opium used there. It was close under the hills. The hill men do not use it as a rule; and these men were taking after them.

16670. (*Sir James Lyall.*) You say you are in favour of much stronger restrictions on the supply of opium; have you at all thought out how the supply of opium is to be restricted?—I have not thought much about it. My own idea would be to restrict its sale to men who know its use, and who know the proper doses to give.

16671. To medical men?—To properly educated chemists, native or English,—good characters. You cannot trust the poorer classes of natives with it.

16672. By native chemists do you mean native druggists,—pansaris?—No; I would have regularly educated men. I would not do as we do with quinine, give it to the post offices for sale so that any man could buy it. I would have it given to professional men who would give it for disease.

16673. Men trained in the European system?—Yes, men trained more or less in the European way. Most of our native doctors are very well educated compared with what they used to be when I came out. A good many could be trusted with it, but you cannot trust them all.

16674. If the use of opium was cut off and these native and European chemists had the monopoly, they would be under great temptation, would they not, to make a trade of it?—Yes, of course they would. But I would not give them an unlimited supply to make a trade of it.

16675. How would you fix the supply?—I would take the average of what they had been using for medicine for the previous five years.

16676. At present, seeing that there are licensed vendors all over the country at certain intervals, the people are not forced to go to chemists, European or Native, for their opium,—they get it from the licensed vendors; the consequence is that chemists, Native or European, probably deal in it very little?—In that way there is difficulty. The poorer classes will all go to the native men to buy their opium, but they can buy it unrestricted almost. A child can get enough to poison a dozen men without a question being asked.

16677. I am asking about your proposed system?—I would have a register kept and every name kept; and have it inspected and inquired into just the same as vaccination is done now.

16678. You allow that opium is largely used as a domestic medicine against all sorts of pain?—I do not think it is very largely used.

16679. I thought you admitted that in reply to Mr. Fanshawe?—It is largely used, simply as we use alcohol; just that and nothing more.

16680. I thought you told Mr. Fanshawe that it is largely used by natives as a domestic remedy for all sorts of pains?—It is not very largely used. It is generally known to be a remedy for curing pain, and it is taken; but it is not taken largely. There is no disease, for instance, like fever entailing very much pain which would drive them to the shop. My experience has been that most of those men take to it under the influence of their comrades.

The witness withdrew.

Babu MURLI DHAR called in and examined.

*Babu Murli Dhar.*

16681. (*Mr. Pease.*) You are, I believe, a Pleader in Umballa City?—Yes.

16682. Among what classes have you had experience with regard to this opium question?—I have had experience amongst all classes in this city and neighbourhood, where I have lived for more than twenty years.

16683. In what classes is the consumption of opium most prevalent?—Opium-eating is prevalent among the Jat Sikhs

and the lower classes of Mahomedans. Opium is generally administered to infants of all classes, especially amongst the labouring class, to keep them quiet whilst their parents are at work.

16684. What experience have you had as to opium-smoking?—Opium-smoking is not so prevalent, but there are many cases; and opium-smoking dens exist in the city. I was not aware of the existence of these dens until lately. I visited these dens in company with Mr. Evans about four or five days ago. I made enquiries and found that these dens existed in the heart of Umballa City. I went to these places and saw a lot of opium-smokers there.

16685. What classes of people did you find?—I saw generally Mahomedans; they were almost all lower class Mahomedans.

16686. Did you notice what effect the smoking had?—They were simply horrible to look at. They were haggard, lean and pale, their eyes were rolling, and they seemed to me like maniacs—some of them at least.

16687. How many people were there in these places?—There were not many, because we saw these dens in the morning, and the people congregate generally in the evening.

16688. What is your opinion as to the effect of opium?—Opium, when taken in excess, is always deleterious. When taken in small doses it is not so injurious, and perhaps in some cases beneficial, as when a man is suffering from cold and cough, also in cases of dysentery. Opium-smoking is always injurious.

16689. Do you know whether opium is considered to be a protection against fever in the Punjab?—No, not to my knowledge. In this part of the Punjab opium is not generally believed to be a protective against fever.

16690. Is it considered a disgrace to be an eater of opium?—The habit of opium-eating is not considered disgraceful, except when it is used in excess. I am totally opposed to opium-smoking in any form. I believe that public opinion would favour the adoption of a measure prohibiting the retail sale of opium for other than medical use, provided special provision were made, by means of a register of opium-consumers, for the wants of those who are already habituated to the use of the drug, and if the people were assured that no fresh taxation in any form would be imposed. I consider that the loss of revenue would be amply compensated by a reduction of military expenditure, and the larger employment of natives of India in the public service. I think that a Royal Commission to stop the sale of drink, and one to enquire into the grievances of the people in India, would be hailed with joy by the people of this country.

16691. Do you think there are many persons in Umballa who are suffering from the excessive use of opium?—There are many people. I cannot exactly tell their number, but I have known many cases.

16692. Do you think there is a tendency on the part of those who take opium to keep on increasing the dose?—Not generally.

16693. (*Mr. Mowbray.*) With regard to these opium dens: you are aware that they were not licensed premises which you saw where you say this opium-smoking was going on?—No.

16694. You are a Pleader?—Yes.

16695. Could you suggest to me as a lawyer any way in which those unlicensed dens could be stopped?—If you could make it penal to keep these dens, they can only be stopped in that way.

16696. I quite agree with you, but how would you define a "den"?—It might be made, an unlawful assembly, and the members of that unlawful assembly shall be punished by law; more than 5 persons congregating together.

16697. That is your idea?—Yes.

16698. An assembly of more than 5 people smoking together should be made an unlawful assembly, and the people punished by fine or imprisonment?—Yes, I think a fine would do for the first offence.

16699. Are there any people in the city of good position who smoke?—No.

16700. What sort of places are these dens?—I visited three or four places. There are two or three shops with a small thatched roof over them.

16701. How many people do you think could be accommodated?—I think about 50 people could be accommodated in that compound. Each place would accommodate about ten persons.

16702. They were all about the same sized places?—Yes. These are shops for the sale of sweets and bread, and the occupiers of these shops have made it a profitable business. They allow the people to come into their shops and there they smoke opium. When they are questioned about it, they say it is a common shop for the sale of sweets.

*Babu Murli Dhar.* 17 Jan 1894.

16703. Did you enquire where they got the stuff from which they were smoking?—They prepare it. They bring opium and make it into *chandu*, and there they smoke.

16704. The people bring their own opium, do they?—No, not the people, but the owner of these dens.

16705. Does he give it to the people who come to smoke—Yes.

16706. How does he make a profit out of it?—The smokers pay him.

16707. Do they pay for permission to come in?—For permission to come in to stop there.

16708. Does he make a present of the smoking mixture?—I think he does a roaring trade.

16709. Do you know whether there has ever been an attempt to prosecute the owners of these dens?—No. The authorities did not seem to know of the existence of these dens.

16710. (*Mr. Haridas Veharidas.*) I believe you follow the Hindu religion?—Yes.

16711. Is alcohol expressly prohibited by the Hindu religion?—I think it is.

16712. If opium is stopped altogether except for medical purposes, do you not think that people will take to drinking alcohol?—Some people might take to drinking alcohol; but I hardly believe that opium-eaters would immediately take to drink.

16713. Would you like Hindus and Mahomedans to use alcohol more than opium?—No, certainly not; it is worse than opium.

16714. You would not like to stop the use of opium if the use of alcohol is to be increased?—I would like to stop opium in any form whether alcohol is stopped or not. I would like also to have drink stopped altogether.

16715. Do I understand that you would like first to put a stop to the use of alcohol and then opium?—I would like to stop them simultaneously.

16716. (*Mr. Fanshawe.*) How many of these smokers that you saw in the dens presented the emaciated appearance you have described: was it a large proportion of the total number that you saw, or a small proportion?—A large proportion.

16717. I suppose in the morning only the people specially addicted to the habit would be found in those shops?—Yes.

16718. Will you explain what you mean when you say that the habit of eating in excess is considered disgraceful: what do you mean by "disgraceful"?—They are called *Aphimis*. That is rather a term of contempt.

16719. The people look on excessive opium-eating with contempt, that is what you mean by disgraceful?—Yes.

16720. (*Sir James Lyall.*) Are you a native of Umballa?—No. I was not born in Umballa, but I have lived here for the last 20 years.

16721. Where is your original home?—I am an inhabitant of Palwal, in the Gurgaon district.

16722. What are you by caste?—Vaish or Bania.

16723. I think you have been one of the earliest Congress delegates from the Punjab?—Yes.

16724. Is it because there is a division of opinion, or what is the reason that the Congress has not taken up this question?—The Congress considered drink to be worse than opium, and therefore it was not thought necessary to take up this question particularly.

16725. How did the idea of registering opium-smokers occur to you?—Some of the consumers came to me crying thinking I was going to give evidence, and they asked me not to stop their opium altogether. I thought, if opium were stopped altogether, it would be a hardship upon those people who were addicted to it, and I thought they might be allowed indulgence in that direction to be given to them.

16726. In the Punjab the Jats, Sikhs and the leading people in the rural part of the country are considerable opium-eaters, are they not?—Yes. They are.

16727. They would think it a great disgrace to have to come in and apply to be registered as *Aphimis* would they not?—All of them do not take it in excess. My

*Babu Murli Dhar.*

17 Jan. 1894.

remark applies only to those people who take in excess. I would not apply the term to those men and women who take it in moderation.

16728. Would you register only those people who take it in excess, or would you register all moderate consumers: what kind of register was it you had in your mind?—I had in my mind a register of persons who take it in excess.

16729. What would you call excess?—More than a grain.

16730. There are very few consumers who do not take more than a grain. Would you make all those respectable ladies in the zenana and all the respectable Sikh gentlemen, and others who take more than a grain, apply to the Magistrate to be put on the register?—In the interests of those people themselves I think it is absolutely necessary. I think opium is deteriorating the Sikh race. The jagirdars have deteriorated very much of late by the excessive use of opium and drink as well. They are idle people and have nothing to do. They must waste their lives either in taking opium or drink. I know many rich families who have been jagirdars, but who have been ruined by drink.

16731. You think it necessary that everybody who takes more than a grain should be registered?—Yes.

16732. Would not all these people think it a great disgrace?—I think they would,—at least the most respectable amongst them.

16733. You have always posed as a friend of liberty, have you not—in the Punjab—you have taken rather a prominent position as a friend of liberty?—I cannot say so myself. I am an humble worker in the cause of my countrymen.

16734. Do you not think it is a serious infringement of liberty not to allow a man to take more than a grain of opium without being registered by a Magistrate?—However violent the remedy may be, the disease is also violent. It is to the interests of the Government, as well as to the interests of the Sikhs, who are the warrior class. If they deteriorate in physical strength, it would be to their interests to keep them from utter ruin.

16735. I suppose you know that in Sikh times the Sikh Chiefs and the men in the Sikh army were great drinkers of alcohol?—I think they used to indulge in liquor.

16736. And you know, I presume, that the cultivation and sale of opium was free in the Sikh times?—I think it was.

16737. Naturally, then, opium and drink were very cheap compared with what they are now?—I should think so.

16738. The Sikhs did not consider opium forbidden by their religion, nor did they apparently consider liquor forbidden?—It was prohibited all the same.

16739. Liquor was?—Liquor was prohibited by their religion.

16740. Opium was not prohibited?—Opium was not allowed by their religion. When smoking tobacco was prohibited by their religion, I hardly believe that opium could have been allowed. Smoking tobacco was absolutely prohibited.

16741. That was to draw a distinction between them and the Mahomedans, I suppose?—Yes, that may be.

16742. You talk of the habit of consuming opium and liquor increasing. Do you think it can have increased since the Sikh times, considering the free cultivation of opium and the cheapness of liquor in those days?—Unfortunately it is on the increase, I believe; especially among these Sikhs, Jagirdars.

16743. These Jagirdars are only to be found in the Umballa District?—I am speaking only of the Umballa District.

16744. (*Chairman.*) Can you at all say what number of opium sots you saw in these dens, which you visited with Mr. Evans?—I did not see a very large number. I saw about four or five men in each of those shops.

16745. You saw about twenty men in all?—Yes.

16746. What is the total population of Umballa City?—About 26,000.

16747. We have had considerable body of evidence put before us in the same sense in which you have spoken with reference to the evil effects of opium-smoking; the difficulty has been to suggest a practicable means by which Government can take action to check an admitted evil without doing that which is vexatious and harassing. You have suggested in answer to Mr. Mowbray, as I understood, that a meeting of people for the purpose of opium-smoking might be declared an unlawful assembly, what number would constitute an unlawful assembly?—I think five.

16748. If a meeting of only five people were declared an unlawful assembly, would it not involve on the part of the Government an infinite number of what may be called domiciliary visits in order to discover the presence of four of five people?—When these people come to know that it is a punishable offence to collect in that manner, these dens will hardly exist; and if they were to exist the number of policemen is sufficient.

16749. Would not a number of visits which would be required to be paid to private houses on the part of the police be considerable?—I do not think it would.

16750. You have spoken of yourself as humble, but, I am sure, an earnest worker in the cause of liberty. You will agree, will you not, that what you are proposing should be done involves interference on the part of the Government with personal habits. You will also agree, will you not, that no interference should be attempted specially by a Foreign Government unless it is quite assured that the action it takes will be supported by public opinion?—I think I would agree with that.

16751. I think you will also agree that there has been nothing before us to show that such action as you are recommending will command universal and popular support; you have given us your opinion to the best of your ability, but you cannot show to what extent you will be backed by universal opinion in India?—I cannot speak of that.

16752. (*Mr. Wilson.*) With reference to public opinion you confined your remarks to this locality with which you are best acquainted?—I was only expressing the opinion of the place where I live.

16753. You have not attempted to express an opinion for the whole of India?—That would be preposterous on my part.

16754. You are distinctly of opinion that the feeling of the people in this locality would warrant and justify some very stringent measures of restriction or prohibition?—That is a very wide question. I must say the opium-eaters will not like any restriction; but as regards the sensible and respectable people, and specially the Mahomedans, they would like to put a stop to opium.

16755. You say that when taken in small doses opium is not so injurious and perhaps in some cases beneficial?—Yes.

16756. I should like to know whether you are referring to the medical use or to the ordinary habitual use of small doses by persons who are in good health and who are not suffering from any disease?—I was referring to where the man is suffering from disease and takes it for medicinal purposes. Then it is beneficial. When opium is taken in excess it is always injurious. When taken in small doses, it is sometimes not injurious, because I have not seen the marks of injury visible on the faces of those people. Although it is poison and may have injurious effects I have not seen those injurious effects visible in all cases of persons who take it in small doses. Nevertheless, a man becomes a slave to his habit; and I say it must be injurious. If he has taken to the use of opium he cannot do any work without it.

16757. (*Maharaja of Darbhanga.*) You have said that according to the Hindu religion the use of liquor is forbidden?—Yes.

16758. When you say that do you mean by the Hindus the priestly classes of Brahmins, or do you mean that all classes of Hindus are forbidden to take liquor?—I think all classes.

16759. Are you quite sure upon that point?—That is my belief.

16760. Do you know that Rajputs are allowed to take liquor?—The Shastras are so very different and so many interpretations can be put upon the texts. Sometimes in some cases people are allowed to drink, while in other cases people are not allowed to drink.

The witness withdrew.

*Mr. Ishri Prasad Engles.*

Mr. Ishri Prasad Engles called in and examined.

16761. (*Mr. Pease.*) I believe you are a Clerk of the District Court of Umballa?—Yes.

16762. How long have you resided there?—More than 23 years.

16763. Have you had any experience in other parts of the Punjab and North-Western Provinces?—Yes.

16764. Of what classes of the population?—All classes of people.

16765. In what classes is opium-eating prevalent?—Opium-eating is very prevalent amongst the lower classes, and to a certain extent amongst the higher, especially amongst the Hindu Jats.

16766. What is your experience with regard to opium-smoking?—Opium-smoking is very general amongst the low class Mahomedans.

16767. (*Sir James Lyall.*) You mean the low class Mahomedans in towns?—Yes.

16768. (*Mr. Peare.*) Do they smoke in opium saloons or in their own houses?—In houses. There are two shops in the bazaar where they smoke openly.

16769. Those shops are not in connection with licensed shops, are they?—No; there are no licensed shops.

16770. Have you visited them?—Yes.

16771. What did you see?—I saw people smoking there. They came in one by one, and went away when they had done. There are not lots to be seen at one time.

16772. How is the proprietor of the shop paid for the smoking?—He makes his living in preparing the smoking stuff and some eatable things.

16773. Do the people pay for the *chandu* they smoke?—Yes. They do pay the proprietor of the shop.

16774. Did you see any payments made?—Yes.

16775. What is the effect of the consumption of opium?—If opium is taken, even in moderate quantities, after five or ten years a man becomes incapable of doing his ordinary work until he gets his dose of opium. It affects the thinking power of a man: he cannot properly understand his business. It is often taken for debauchery by young men, and ends by rendering them impotent. The same result ensues with all who take it in considerable quantities. They lose energy, and so become untrustworthy.

16776 Is it considered any disgrace to eat opium?—Opium-eating is looked upon as disgraceful; opium smoking is more so, and in a short time an opium-smoker becomes a mere skeleton.

16777. Do you believe that the preparations of *chandu* and *madak* are allowed for sale?—There is no restriction: anybody can prepare it and use it.

16778. You are aware that it is not lawful to sell *chandu* or *madak*?—Nobody can sell it, but they can prepare and use it in their houses. Two or three men meet together at night time.

16779. Your evidence is that you have seen it sold Have you seen money paid for *chandu* and received by the shop-keeper?—Yes. At the same time he gives them something else, and he includes in that the charge for the *chandu*.

16780. He gives the *chandu* for nothing, and charges for the sweetmeat, or whatever it is, extra?—Yes.

16781. Do you think that further measures for prohibition are necessary?—Yes.

16782. Do you think that public opinion would support such measures?—Yes.

16783. Have you any suggestion yourself to make as to what those measures should be?—It could only be done if opium cultivation is restricted.

16784. You would restrict the cultivation of poppy. Would you allow license to be granted for sale as at present?—Not in the present form; only for sale for medical purpose.

16785. (*Mr. Mowbray.*) You have resided at Umballa for more than 23 years, how old are you?—I am 45 years of age.

16786. You have said that you have had some other experience in other parts?—Yes In the North-Western Provinces. I was at Farukhabad in the North-West Provinces.

16787. You lived there for the first 22 years of your life?—Yes.

16788. With regard to these opium places where you saw people smoking, in your opinion was the money paid for the *chandu*?—Yes. The thing given besides, was not half so much value as the money paid.

16789. Have you informed the police about these places?—No. It is very difficult to prove. The shop-keeper and smoker would both deny it at once.

*Mr. Ishri Prasad Engles.*

17 Jan. 1894.

16790. You saw what took place, and in your opinion there was a sale of *chandu*?—Yes; in another way.

16791. What we should call a colourable sale?—Yes.

16792. You are an Officer of Government yourself?—Yes.

16793. Did you not think that it was your business to inform the police that you had seen what in your opinion was a colourable sale of *chandu*?—But where was I to get evidence for that?

16794. I only put it to you whether it was not your business to inform the police of what appeared in your opinion to have been a breach of the law?—Strictly it ought to be before the law.

16795. I admit that a Magistrate might not take the same view of it, but in your view it was a colourable sale?—Yes.

16796. I suggest to you whether in your opinion, you as a person in the employ of Government, ought not to have drawn the attention of the police to this, in order that the question might at any rate be tested in the Courts as to whether this thing could be stopped or not?—If there had been clear proof of it I would have done it. The shop-keeper and smoker would speak against me, and it would be hard for me to establish it. They would bring a charge against me for making false complaints.

16797. I think you will agree with me that all that proves the extreme difficulty of bringing home this offence of selling *chandu*?—If the officers were to mix with the natives there would be no difficulty, and very little evidence would be necessary on that score.

16798. You are a person who does mix with the natives, and I should like to know why your evidence upon that point would be of less value than that of any other official?—I am merely a clerk. A Judge's position is quite different. His opinion and information and knowledge is far superior and more reliable than a mere clerk's.

16799. Is that your general opinion about the value which we ourselves are to attach to the evidence you have just given us?—But this is a different enquiry.

16800. (*Mr. Haridas Vehàridas.*) Are you a Hindu?—No. I am a Christian.

16801. You have no objection to the use of alcohol?—I take objection to it.

16802. You also take objection to the use of opium?—Yes.

16803. Would you make any difference between the two—which is the more objectionable?—Both are evils.

16804. Both are evils, but one must be a greater evil than the other?—Wrong is a wrong after all. In one case the evil consequences are near at hand, and in the other they are at a distance.

16805. One causes violence and the other stupidity,—is that the difference?—If a man takes opium in moderate quantities, he will never stop it but increase it. The poor classes of people get only three or four annas a day. When they go to excess, they spend more than half their income on the drug, and the other half is insufficient to support their families. The women have to work also. They earn very little; and want of food and clothing is a great temptation to the poor class of women to fall a prey to immoralities. In drinking the person himself directly commits wrong.

16806. The cost of alcohol falls on the families, too, the same as opium?—The man who drinks alcohol, himself commits wrong; but the opium-eater causes others to commit wrong,—that is, all his family.

16807. You say that the man takes half of his income to purchase opium: the same remark would apply to alcohol, would it not?—Opium is generally taken by the lower classes of the people, and alcohol is taken by the richer and middle classes of people. On certain occasions they take it,—at marriages or deaths.

16808. You make no difference between the two?—Both are evils.

16809. You would not like to see a man give up opium and take to alcohol?—I wish all kinds of intoxicants to be prohibited.

16810. If a man gives up opium he will require another stimulant, what would you say if he took to alcohol?—It is going from bad to worse.

*Mr. Ishri Prasad Engles.*

17 Jan. 1894.

16811. Would you like that?—I would not like alcohol to be allowed.

16812. If he is inclined to take some sort of stimulant, do you prefer that he should have opium to alcohol?—I would say that we should do away with both.

16813. (*Sir James Lyall.*) Will you tell us the first occasion when you went into an opium-smoking shop here?—Every evening or every second evening I go out into the bazaar and I mix with the poor classes of people. I go to their houses and sit and talk with them. That is the opportunity I have of seeing the people.

16814. Why do you do that, are you engaged in mission work at all?—I am not engaged in mission work. I am a Clerk of the District Court.

16815. Have you been in the habit of going into these smoking houses?—Everyday I go to the bazaar to make purchases, and I see the people. I see them accidentally.

16816. You have seen them for a long time?—Yes.

16817. Is there a cantonment in Umballa?—Yes.

16818. Do you think that there are other towns or villages in the Umballa District where there is a smoking shop?—I have had no occasion to go out to the villages.

16819. What sort of people do you see in the shop?—Carpet-makers, masons, carpenters, comb-makers, and others.

16820. Are these people from the North-Western Provinces or from the Punjab?—The comb-makers and carpenters and most of the carpet-makers come from Umballa City. A few come from the North-Western Provinces. The people from the North-Western Provinces brought in the habit of *chandu* and *madak*-smoking.

16821. (*Mr. Wilson.*) You have said that opium-eating is looked upon as disgraceful?—Yes.

16822. We have had a number of witnesses who have said that it is not thought so disgraceful, and that they take it themselves and are not ashamed to say that they take it. Will you tell us by what persons or by what classes of persons it is looked upon as disgraceful?—The higher and middle classes of people look upon it as disgraceful. The lower classes have no moral idea.

16823. You think that the respectable middle classes, merchants, traders, professional men, and so forth, regard it as disgraceful?—Yes, the poor classes of people are in a very dark state morally.

16824. (*Sir James Lyall.*) In saying that the respectable middle and higher classes think the opium habit disgraceful, do you mean the excessive use of opium or the moderate use?—The people do not stop at the moderate use. It always turns into excessive use in a very short time.

16825. While a man is taking it moderately, is that thought disgraceful?—Only one man out of a hundred would be able to keep up that moderation.

16826. When you talk of the respectable middle classes, are you thinking of the respectable middle classes in towns or in the country generally?—Both.

16827. Do you consider these Jats, Sikhs and zemindars, the men who cultivate themselves in the villages, and who enlist in the army, the respectable middle classes, or do you consider them the lower classes?—The lower classes.

16828. In the Punjab those people and the people below them form the great mass of the population?—Yes.

16829. They form at least 90 per cent. of the population?—Yes.

16830. Those are the people who you say have no moral ideas, and do not consider it disgraceful?—Yes. These people ought to be raised from their low standard of moral character.

16831. We have to look to the general opinion of the country: have we not?—No, to the moral character and moral good.

16832. Do you think we ought not to pay any attention to the opinion of the masses?—We ought to raise the people to good moral character.

16833. By order?—Not by order, but by proper means.

The witness withdrew.

(*Chairman.*) It seems to me that yesterday we were in danger of drifting into a misunderstanding from a possible mistranslation of the vernacular into the English language. I think it would be as well to call Mr. Arjan Singh, our interpreter, to clear up the matter. He seems to be particularly competent in both languages.

*Mr. Arjan Singh.*

Mr. ARJAN SINGH, recalled and further examined.

16834. (*Chairman.*) Will you look at the two proofs which were put in yesterday, one by Lalla Ram and the other by Jowala Singh? Our attention was specially directed yesterday to the expression "intoxicant" and "intoxication" in the proofs of evidence put in by two or three of the witnesses who in other portions of their evidence have spoken favourably of the use of opium in moderate quantities and under certain circumstances. I reminded the Commission yesterday that in its original use the English word "intoxicant" implies that the article to which it is applied is necessarily harmful; but when we speak of an article which has a stimulating power, but which is not necessarily harmful, then the term "stimulant" or "stimulating" is generally used. It appeared from the context that the translator of these proofs might possibly have been at fault in the use of the word to which I have referred in his rendering of the vernacular. I wish to ask the witness—are you satisfied that the translation as originally made accurately represents the meaning, and if not, can you tell us what you consider would be the more correct translation?—The word "*nasha*" in Urdu conveys two different meanings:—

(*a*) As applied to a material or concrete object it denotes any article that creates even a temporary excitement in the human mind. Thus all stimulating and intoxicating drugs are included in it, not excluding tobacco-smoking either.

(*b*) As applied to a mental condition the word "*nasha*" indicates the state brought about by intoxication either amounting to, or bordering on, senselessness. As used in the statements put before the Commission, the very context shows that in the original it has been used as denoting a stimulating object and not as one producing senselessness. In these cases the context shows that the meaning was not "intoxication" but rather "exhilaration."

16835. (*Mr. Pease.*) Have you satisfied yourself by reference to the original that that was the word used?—I speak only of the word "*nasha*."

16836. (*Chairman.*) What is the word you are dealing with?—I was under the impression that the word used in the vernacular was "*nasha*." The explanation I have given has reference to that word.

16837. (*Mr. Fanshawe.*) In translating the witnesses' own documents or printed statements the word "*nasha*" was put to them?—I remember that the word read out yesterday and which we were discussing was "*nasha*."

16838. (*Chairman.*) If that was the word, you say that, looking at the context, the word "stimulant" would be more correct, and, as far as you know, express the meaning?—Yes.

The witness withdrew.

(*Mr. Pease.*) We might accept this as evidence subject to Mr. Dane, or some one else, satisfying us that the word used in the originals was "*nasha*."

(*Mr. Dane.*) At a later period I shall be able to produce the original abstracts of the witnesses.

Adjourned to to-morrow at Lahore.

# At the Town Hall, Lahore.

## FORTY-NINTH DAY.

### Thursday, 18th January 1894.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
„ WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.
„ A. U. FANSHAWE.
MR ARTHUR PEASE.
„ HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWIET, C.I.E., *Secretary*.

SURGEON-COLONEL CLEGHORN, M.D., called in and examined.

*Surgn.-Col. Cleghorn, M.D.*
18 Jan. 1894.

16839. (*Chairman.*) I believe you hold the important appointment of Inspector-General of Civil Hospitals in the Punjab?—Yes.

16840. You have come here to give evidence with special reference to the use of opium by the inhabitants of the city of Lucknow?—Yes.

16841. The practice of taking opium is common at Lucknow?—Yes, very common.

16842. To what causes do you attribute the habit: do you consider it due to any political cause?—I think it is largely due to the immorality during the Nawabi régime affecting the inhabitants generally, and that as a rule it is now confined to the descendants of the people who lived during the Nawabi reign. It is practically unknown outside the city of Lucknow.

16843. (*Sir William Roberts.*) Do you distinguish more than one class of opium-eaters?—There are two classes of opium-eaters: those who take it in small or stimulant doses, and those who take sedative doses.

16844. Would you compare those who use opium in large or sedative doses with dram drinkers or soakers among ourselves in England?—I have had very little experience of excessive opium-eaters; it is exceptional, and I have not met them in private practice or in dispensary practice.

16845. Not any cases of excess?—Very few.

16846. What results have you observed in cases of excessive use of opium?—In the few cases that I have seen I observed listlessness; practically they are useless for all the purposes of ordinary life when the drug is taken in excess. But I have seen very few cases in Lucknow.

16847. The persons you have seen have been drowsy?—Drowsy and listless.

16848. Were they also very emaciated?—No, certainly not. We have been taught to believe that the habitual use of opium is a demoralizing vice leading to mental and physical deterioration—the cases of excess have been held up as typical of the use of opium in all its forms. The moderate use of opium and its beneficial results will come as a revelation to the people of England, and must modify their views on the subject, in the same way as a personal acquaintance with opium-eaters in India has changed the opinions of medical officers and others who have long resided in this country.

16849. How would you describe the beneficial results of eating opium in moderation?—I am speaking of my experience of opium-eaters in Lucknow, where there is a great deal of syphilis and chronic rheumatism. People take it chiefly on that account in the first instance. Its moderate use in other cases is not followed by any visible effects whatever. It is impossible for any one to decide that a man takes opium in moderation. You may be in the city of Lucknow as I have been every day and become intimately acquainted with the people, and you could not possibly tell that they were opium-eaters. I fancy that about 50 or 75 per cent. of the inhabitants of Lucknow take opium.

16850. You are speaking of the adult male population?—Yes, and a large number of children get it in infancy.

16851. Has the use of opium in children come under your personal observation?—From my own personal observation I can say that it is a common practice in Lucknow.

16852. How is it given?—In small doses, in the solid form. The parents take it, and the father gives a little to the child to keep it quiet.

16853. I presume that they are so accustomed to the use of opium as a domestic remedy that they are able to avoid accidents?—Yes; but there are accidents occasionally. Naturally they do take place with children.

16854. Do you think that the practice of giving opium in this way to children is a good one?—It is not one I would advise. But, looking at it in another way, if opium is followed by such disastrous results you would expect that none of these children would come to maturity, but the fact is they only die from poisonous doses of opium, not from the bad effects of it.

16855. Do you think those accidents are numerous?—I have seen a few cases at the dispensaries, and I would conclude that there are a considerably larger number of cases that do not come to the dispensaries.

16856. Do you mean fatal cases?—Cases of opium poisoning. By the use of remedies they have recovered. They have taken them to the dispensaries.

16857. Is it your impression that there are many fatalities from this practice?—I should fancy there are a few, necessarily, for the practice is so common. There must be some fatal cases amongst children.

16858. And speaking broadly, the practice is not generally deleterious to the children?—Apparently not, by the results.

16859 According to your account, I think you said that opium was the commonest domestic remedy in this part of India?—In the North-West Provinces and Oudh.

16860. In the Punjab?—I have very little medical acquaintance with the Punjab.

16861. In Lucknow and the neighbourhood opium is the common domestic remedy?—They take it for almost every thing—rheumatism, diarrhœa, dysentery, bronchitis, syphilitic complaints, and all similar complaints. It is a common thing, and that is very often the commencement of the habit.

16862. (*Mr. Wilson.*) Would you describe opium, used in the way you have been speaking of, as a remedy or an anodyne?—Not as an anodyne—a stimulant purely, in the same way as you take a cup of tea in the morning, or a cigarette.

16863. You have spoken of it as being in common use by the people as a remedy?—For these chronic complaints.

16864. I want to know whether you consider they take it as a remedy or as an anodyne?—Not as an anodyne. It has no apparent anodyne effects in the doses they take it. These are the people who attend at the dispensaries, and whom I see daily.

16865. (*Sir William Roberts.*) Do you mean by anodyne narcotic or hypnotic effects?—Hypnotic.

(*Sir William Roberts.*) I think there is a little confusion: anodyne means really pain sedative.

(*Mr. Wilson.*) In that sense I alluded to it.

16866. (*Sir William Roberts.*) You do not mean it in that sense: do you mean as a narcotic?—Simply for the relief of uneasiness.

*Surgn.-Col. Cleghorn, M.D.*

18 Jan. 1894.

16867. (*Mr. Wilson.*) Will you explain a little more fully what you mean by the Nawabi régime ?—Under Native Government.

16868. How has that produced the common practice in Lucknow ?—Because the court was immoral, and that immorality tended to spread all through the city of Lucknow. It attracted to Lucknow adventurers and the scum of India. These people were immoral and vicious, and took opium as a part of that immorality—probably in those days in excessive doses. For this immoral excess opium was taken in small doses, to allay local irritation and to stop discharges. I have no doubt they took it then. Lucknow is a well-known city now for immorality in all its forms.

16869. Do you class alcohol, tobacco and tea together as producing functional disorder and organic disease ?—No. Alcohol as producing organic disease and functional disorder ; tobacco and tea producing functional disorders.

16870. Tea ?—Functional disorders.

16871. And you say that the use of opium in small doses does not produce any of those effects ?—Absolutely none, in small doses.

16872. Will you explain what you mean by saying : " We have been told by people that the habitual use of opium is demoralising " ?—because I, in common with all Englishmen, were educated to believe that the habit of taking opium in any form was a vice. We were all educated to believe that the man who took opium was a vicious man in every way. We probably came to believe that from De Quincey's writings, from the writings in the medical papers of cases of excess, and from the papers sent home from China by missionaries and others regarding the excessive use of opium. We came to believe in these different ways that it was a vice ; and it is looked upon as a vice now. I am intimately acquainted with the natives, their habits and customs. It is not considered a vice by them in any way, and is not followed by the effects of a vicious habit—therefore it cannot be called a vice. I say that the taking of tea, tobacco and alcohol are greater vices than the moderate use of opium, because their uses are followed by much worse effects. I believed opium taking was a vice until I came out here and saw its effects.

16873. May I ask you which of these four articles you use yourself ?—I use alcohol and tobacco ; I have been obliged to give up tea.

16874. And opium ?—I never take opium. I have not come to that yet. I am coming to it. That will be last.

16875. I think you know something about malarial fever ?—A very great deal.

16876. Will you tell us what you think about opium as a prophylactic against malarial fever ?—I have never used it, or had experience of it, as a prophylactic against malarial fever.

16877. You are probably aware that it has been described to this Commission as a great prophylactic ?—I have heard of it.

16878. You do not concur in that ?—I have no experience of it as a prophylactic. My personal experience of opium is connected with Lucknow, and there I went into the matter.

16879. It has not occurred to you, or been brought before you professionally, that it was a valuable prophylactic for malarial fever ?—I have always used quinine.

16880. You have suffered yourself from malarial fever ?—Yes.

16881. And you have not used opium ?—Because quinine is much better. Quinine stops it.

16882. May I ask whether you sometimes prescribe a certain quantity of alcohol in some of its forms for daily dietetic use to some of your patients ?—Yes, sometimes.

16883. Have you ever done so with opium ?—I have given opium regularly to some people.

16884. For daily dietetic use ?—For disease.

16885. But you would not recommend anybody in health to take it ?—No European in health to take it. In the same way I would not recommend a native to take alcohol. If they did take either, they would probably go to the bad. Opium is a stimulant for the east, and has been used by the classes who take opium for generations past, and it suits them. If they took to alcohol, they would go to the bad completely, in the same way probably as a European who took to opium would take it in excess. He knows nothing about it ; it is not suited to him. It seems to agree with these Eastern nations.

16886. I was going to ask you whether you would regard it as somewhat a difference of race, or a difference of personal habit or experience ?—I would not recommend it to either, because the fewer habits a man has got the better. I would not, as a medical man, recommend any one to take alcohol, even a European, or to take opium, or to take tea, or smoke, if he did not smoke before.

16887. Now, you have compared the value of the testimony of medical officers and missionaries ?—Yes.

16888. I take it that a medical officer's principal business is to see people when they are ill ?—I am talking of my own personal experience.

(*Chairman.*) That was not put before us in his evidence-in-chief.

16889. (*Mr. Wilson.*) I will put it in another form for the sake of the notes. In your opinion, have medical officers in this country or missionaries the best opportunities of forming an opinion as to the effect of the opium habit on the natives of India ?—Medical officers.

16890. Will you tell us why ?—For this reason : an Englishman's idea of a missionary's duties in this country is that he makes house to house visitation, with the object of converting the people. It is perfectly impossible that he can do so in this country : and he never does it. I was intimately acquainted with nearly the whole of the upper class population in Lucknow, and I was Superintendent of nine Dispensaries in the city of Lucknow, with an attendance of 200,000 patients. I visited one or more of these Dispensaries every day, and remained there for some time, seeing how they were working and asking the people questions. I became intimately acquainted with them. I was in the city once or twice every day of my life for the 5½ years I was there ; and my opportunities were certainly greater than any missionary in Lucknow. The duties of a missionary in Lucknow as I saw them were teaching, preaching, and literary work. They knew very little about the habits and customs of the natives in the city of Lucknow.

16891. With those onerous medical duties among sick people, you would not have a great deal of leisure ?—I said I was intimately acquainted with the upper classes of India. I often visited their houses. Without being sick, they often came to me, every week nearly. I got lots of information from them about different things, and treated them as friends. I was on friendly terms with them all.

16892. Should I not be right in thinking that the missionaries, speaking generally, have more intercourse with the poorer classes than the rich ?—No, not more than I would have, certainly. If they had more acquaintance with the citizens of Lucknow than I had, why was not their evidence called in Lucknow the other day ?—There are no end of missionaries there.

16893. (*Mr. Fanshawe.*) I would like to ask you one question. You say that only a few cases of excessive use have come under your personal observation ?—Only a few cases.

16894. But you are aware—are you not—that among a class of Shia Mahomedans in Lucknow there is a tendency to excess in the use of opium : would that be within your experience ?—I have no doubt there was. There were a lot of people in Lucknow who never came out of their houses—upper classes.

16895. Would it be in your general knowledge that the idle population of Lucknow are addicted to excess in the use of opium, as well as in other matters ?—In sensual vices they are addicted to excess, but I have only seen a few cases of excessive consumption of opium in Lucknow.

16896. I was referring to a matter of general knowledge, but perhaps you would rather not speak as to that ?—Except what I know myself I had rather not.

16897. (*Chairman.*) May I ask you this, whether your testimony does not come very much to this, that the effects essentially depend upon the quantity taken ?—Upon the quantity taken.

16898. That a moderate use may be innocuous and sometimes beneficial, and an excessive use is undoubtedly harmful ?—Yes.

The witness withdrew.

Mr. H. Martyn Clark, M.D., Ch. M., Edin., called in and examined.



16899. (*Chairman.*) You are working in this country I understand as a medical missionary?—Yes.

16900. And you are stationed at Amritsar?—Yes.

16901. You do not come here, I apprehend, to enter into any minute details of this question?—Yes, I wish to be both a general witness and a medical witness on this subject.

16902. You are aware that the main proposition which has been placed before us for consideration is a proposal that the sale of opium in India should be prohibited, except for medical purposes: I should be glad to hear your opinion in reference to that proposal?—I should like to premise that I am a graduate in medicine and surgery of the University of Edinburgh. I have been working as a medical missionary of the Church Missionary Society in the Punjab since 1882, in charge of what is in some ways the largest medical mission in the world. It works in the city and district of Amritsar, and we also have patients from almost every other part of the Punjab. I am thus brought into most intimate connection with all classes of the community, men, women, and children. I mix with them, I have a perfect knowledge of the vernaculars, and am therefore able to understand them, and understand them thoroughly, and I reach and touch their life in a way that the majority of Government officials, I should say, do not, because the people talk to me as a friend, and not as they would to an official. During the last year, in the medical mission of which I have charge, there were 88,961 visits registered, and there were 2,255 operations performed. I quote that to show that I have ample opportunity for forming an opinion. My attention has been keenly directed to this opium controversy, and I have been observing and making enquiries for several years. I have come to the conclusion that there is a great difference between the question as it affects China, and the question as it affects India. I have no personal knowledge whatever of China, but the consensus of opinion from China is such that one cannot but accept the conclusion that opium is deleterious to the people of that country. With the opportunities I have had of forming an opinion concerning the portion of India in which I live, I am prepared to say that there is not the slightest parallel between China and India. It is absolutely wrong in point of fact to say that opium is working the ruin, harm, and mischief in this country that it is said to work in China. I myself am an abolitionist on purely moral grounds. I should like to see opium and many other things too put away. I should like to see the China opium trade stopped. As regards India, I am of opinion that abolition is absolutely impracticable. I do not think it is possible for any Government to abolish the opium habit; and as long as the opium habit continues there will certainly be a supply, and I know of no means by which any Government could prevent the growth, the manufacture, and the transport and the use of such a drug as opium—that is to say, in the event of attempted abolition, I think we should have the opium traffic *plus* smuggling; and from my knowledge of the people of this country, I am prepared to say that the attempt would be looked upon by the vast majority of them as an intolerable tyranny. The result would be a great increase in opium consumption, because there would be no Government check, and it is impossible to force a moral measure against the moral or immoral sense of the people on whom it is to operate. The habit of using opium is a bad habit. Opium is no food; opium is no work-producer, and opium has a great tendency to enslave a man. If it is used in moderate doses it acts first upon the alimentary canal in its whole length, causing dryness of the lips, tongue, throat, and gullet; the secretions are diminished—the gastric juice is and so digestion is, retarded; appetite ceases; intestinal digestion is lessened, and constipation results. The blood pressure is slightly increased, the pupils contract, and a remarkable train of symptoms develop as regards the nervous system. First, we have the stage of stimulation, the stage of very pleasant activity in which the ideas flow freely, and exhilaration, and a sense of well-being is felt. That is succeeded by a calm, and to that calm succeeds drowsiness and sleep. It is this stage of stimulation that the opium-eater wishes to produce and to prolong. This stage of mental activity is best marked in those who are used to the drug. By a careful graduation of doses it is possible for an opium-eater to avoid the second or the narcotic stage, and to indefinitely prolong that of mental exhilaration. In large doses, of course, every stage is intensified, and the duration of the stimulant stage is very much shortened. Every secretion is checked, except that of the skin and that of the mammary glands. The opium-eater takes the drug in order to be brilliant, and it does produce, without doubt, activity and brilliancy; but it puts nothing into a man that was not there before. As has been tersely remarked, if his talk has been of cows, under the influence of opium he will dream of cows. As with all stimulants and unnatural forms of excitement, there is a subsequent stage of nervous exhaustion and reaction. I call the habit a bad habit because taken in this way opium serves no good or useful end. But when I have said it is a bad habit I do not by any means wish to imply that it is of necessity the cause of the moral devastation or physical destruction that it is often represented to be; or that merely because a habit is bad it is therefore a fit subject for Government interference. The consumption is very large indeed in this country. As far as my knowledge goes, I should say about 14 per cent. of hospital patients use it, and I think very few men indeed could be found in the Punjab, who have reached the age of 50, who are not using it in some form or other. It is used by all classes of the community, Hindus, Sikhs, Mahomedans, outcasts, low castes, no castes; and it is also used by women. Its use in the form of smoking is exceedingly rare, indeed so very rare in our part of the country that it may be disregarded. It is habitually eaten; and it is eaten from a variety of causes, for example good fellowship, colds, various pains, epiphora, and I also believe that it is eaten by not an inconsiderable number for its supposed aphrodisiacal effects. The quantity taken is sometimes enormous: 180 grains is the highest dose in a day of which I have heard. The effects of this use of opium vary very greatly. In a certain proportion of cases the people begin to lose flesh and waste; they become dyspeptic. But in another—and I am bound to say conscientiously, the great majority of cases—no such results appear. While it does not do any good, it does not appear to do the slightest harm. The people who use it are hale and hearty, fit for work and exposure, and the habit seems to interfere neither with their longevity nor their health; and this is the more remarkable thing to notice among hospital patients, because people come to us in hospital when they are sick, and if there were to be any especially weak point about them we should detect it. But while they come to us with their various diseases, *plus* this opium habit, we observe that the opium does not seem to have affected either their health or prospects of life. I have seen great numbers of people who have reached extreme old age after using it for many years—30, 40, 45 years. I know old men now doing a good day's work who began the habit as lads, some in the days of the Maharaja Ranjit Singh, and I am bound to say honestly that they appear to me not a bit the worse. I know one instance of a man of 80 years of age who is reported actually to use 80 grains a day. The accounts one reads of the evil done to opium-eaters by the habit appear to me to be very greatly exaggerated indeed, and they can in no sense apply to the moderate uses of this drug. There are large numbers of moderate users. Possibly the Indian drug may be weaker than the medicinal opium. The latter ought to contain 10 per cent. of morphia. I am not in a position to state what the opium used in the Indian bazars contains, except this, that it is frequently used in the form of an extract, and that ought to be stronger than the crude drug would be. I am inclined to believe that the varying effects depend on the constitution of the person and upon the food-supply. One man may have an idiosyncracy which makes him more susceptible to the use of opium than another; and a man may be poorly off as regards food, and therefore be much more depressed by it than one who is in comfortable circumstances, and has a good supply of food. But it is very important I think to differentiate between the opium-eater and what I should call the opium sot; and I fancy a good deal of misconception has existed because that distinction has not been made. While I consider the habit altogether bad on *moral* grounds in every case, I only consider it *physically* bad in a certain proportion of cases, and in a very large proportion of cases with which I have to do I can refer to no harm at all that this drug produces. Unlike alcohol, which ruins every tissue and is the mother of almost endless diseases, opium causes no organic degeneration. It causes no disease that I know of, save this wasting to which I have referred in certain cases, and sometimes a very intractable form of diarrhœa, which may carry off advanced opium-eaters. More than that, in my experience, the opium habit complicates no diseases. Out of the very large operation list to which I have referred, I cannot tell you of one in which the habit of opium-eating retarded recovery, or in any way whatever added to the operation mortality. Opium is, I should like to say, in no sense whatever an anti-periodic. It does not ward off attacks of malarial fever; it in no way shortens such attacks when they do occur. The

*Mr. H. Martyn Clark, M.D.*

18 Jan. 1894.

city and district of Amritsar in which I work is notoriously malarious, even in malarial India, and I have not observed that opium-eaters enjoyed any immunity or suffered any the less. Doubtless in cases of malarial fever it soothes pain, aching of joints, and so forth, eases the malaise and general sense of wretchedness which a person has, and to that extent it is useful; but that it is in any case an antidote or specific for malarial fevers, I have not been able to observe. In my experience the effects of opium-eating on the mental and moral condition of people are also curious. In some instances I have noticed a decided deterioration when opium-eating was commenced. The person seemed to become shifty and unreliable. But in the vast majority of cases I have seen absolutely no prejudicial effects upon the mental or moral character of the person. In fact, at this moment, one of the keenest intellects in the Punjab that I know of, belongs to a man who was for many years an excessive opium-eater. He gave up the habit in a day, and now, though 78 years old, he can walk his 40 miles a day and his natural force is in no way diminished.

Further, it is to be remembered opium is not used to facilitate the commission of any crime in this country. We have no cases of drugging with it for the purposes of robbery or other purposes of that sort. I know of no case in which it has been used as a lethal drug for homicidal purposes; and cases of suicide by it are in my experience and range of knowledge, rare. When it is used for suicide in the Punjab it is generally mixed with oil, because that is supposed to hinder the action of any remedial agent that might be given. Accidents from overdose or careless use of opium cannot be very common, for in 13 years of life in the Punjab I have only seen one such case myself, and that was a case in which a dispenser had by mistake put a double quantity of opium into a mixture. In opium-growing districts I believe the proportion of poisonings are far more common than here. Not only is opium not used to facilitate the commission of crime, but opium itself causes no crime, except perhaps petty theft to gratify the longing. There is no such thing as a murderous opium maniac, or a man under its influence assaulting people, or in any other way making himself obnoxious to the world at large; and there is simply no comparison between what has been called an "opium den" and a gin shop at home.

I have never noticed the train of moral evils that are referred to, as a result of the opium habit, by a certain section of people, such as neglect of home, of children, of business, ruin of families, and so forth. I believe practically such things are simply unknown in the Punjab. After the most careful enquiry, I have been only able to hear of one case in which a man had brought his family to ruin through the torpor induced by excessive quantities of opium. You can have no set of peasantry hardier and thriftier and more careful than our Punjab peasants; so thrifty are they that they even sell the droppings of their cattle, and yet amongst this class you will find an immense number of opium-eaters. They are very frequently beggared by their marriage customs and so forth, but never by opium. Opium forms part of no religious rite or ceremony, as far as I know, neither has it any very pronounced part in social life in this part of India.

In other parts of India it is used, I believe, as a sort of cement between rival clans, if they wish to make peace, and also as a bond of personal friendship; but here every man takes his own pill of the drug; and may give a friend another without any special sanctity or significance being attached to that act of his. The fact that a man takes moderate doses of opium does not of necessity imply that he forms the opium habit. The quantity is not invariably increased, by those who use the drug and in quite a number of cases which I have seen the habit has been given up without that terrible struggle which in other cases one does notice. I have spoken to many people about the subject and about the action proposed for this Commission. Some wanted the drug stopped on the ground that its use was to them an expensive luxury; others desired to be cured of it because they found it did them harm; while others were perfectly happy as they were, and thought that Government might as well leave them alone. Absolutely none approved of the universal prohibition of the drug, and all bitterly resented the very idea of any fresh taxation being imposed upon them. As regards the use of opium for children it is very commonly given in this part of the country, and I am bound to say, as far as my experience goes, it is a thing pernicious. In olden times it was a very favourite vehicle for infanticide, and to this day I fancy it may still so be used. More often it is supposed to strengthen the child against cold, but the real fact of the matter is it is given to keep the child quiet. It is besmeared on to the tongue, or it is put on to the palate, or a little is inserted under the tongue, or not infrequently it is put upon the nipples of the mother, and so the child imbibes it. It is also put under the finger nail, and the finger is put into the child's mouth to suck. In every case, although it may not kill the child, it certainly hinders its development, and is a thing pernicious for the child. I know nothing more woeful in life than to see an opium baby, a poor shrivelled little thing, with its face in wrinkles, and a curious old mannish expression about it, horribly quiet, and wasting almost before your eyes. I am of opinion that in this matter India is not so very much worse than our own country, if at all, for an enormous number of children at home are soothed with opium in the same way. There is a great variety of soothing syrups and teething powders, and so forth, in the market and these are very largely used, especially among the lower classes at home. So that in forming an estimate of the use of opium in India one must not take the fact that it is given to children here as a thing in itself condemnatory—as an evidence of profound moral perversion. Very largely indeed the thing prevails and may be seen in practice at home, and I have not infrequently thus seen the effects of opium on children there. The conclusions I have come to are—considering the customs of this country, prohibition would form an interference with liberty which is not at all warranted by any facts that exis here, and I think it would be a calamity, yes, a downright calamity, if Government control of this traffic were to be removed. The results would be deplorable. It would certainly mean smuggling and unrestricted use, and it might very possibly mean resort to stimulants of other and more terrible forms. The true policy appears to me to be this,—that the traffic should be regulated with the steady view to discouragement, not encouragement; and in order that there might be effective discouragement I should advocate the importance of moral training on the subject by all means in the power of our Government. I should like finally to add, as a Missionary, that opium in this country is absolutely no hindrance whatever to missionary work.

(*Chairman.*) The statement you have made of your views is so complete and exhaustive, that for my part I do not think it necessary to put any questions to you with the view to elucidate what are your views. For my own satisfaction, I can only promise that I for one shall give the most careful consideration to what you have put before us.

16903. (*Mr. Pease.*) Have you had any experience of the smoking of opium?—None whatever.

16804. You are aware that that is the practice in China and not the practice in India: are you aware that the Anti-Opium Society has always drawn a marked distinction between the practice of smoking in China and the practice of eating in India?—I did not know that, but I am very glad to hear it, because there is a radical difference.

16905. What is your practice in the hospital with regard to those who have been in the habit of taking opium before they come into hospital?—If they wish to break off the habit do you mean?

16906. No. If they have been in the habit of taking opium regularly, do you allow them to continue it after they come into hospital?—Yes. If I happen to be giving opium myself I say: "You had better discontinue your dose, as I am going to give it to you from a medical point of view, and you might have an overdose." I enquire carefully if a person uses opium before I give him opium.

16907. In case he is in the practice of taking opium, you have largely to increase your dose, if you wish to produce the effect you would produce on a non-consumer?—I think so, slightly, not of necessity very largely in such a case. I give it hypodermically, and there it acts, I think, in a much more satisfactory way than it would if I give it by mouth.

16908. You speak of Government exercising their influence to reduce the consumption of opium: have you any way by which you could suggest that the Government could take action in that matter?—I think it might form a part of moral training in all our schools and colleges to teach men to be men, and not to be enslaved by any habit or anything.

16909. What is your view as regards the present facilities for obtaining opium: do you think they should be reduced?—I think the facilities are not so extensive as to require reducing. In this part of the country a man has really to look about for an opium shop, and to put himself to some little trouble to get it. I do not know how it may be in other parts of India.

16910. (*Mr. Wilson.*) Are you acquainted with Burma at all?—Not at all.

16911. Are you aware that in Burma opium is prohibited to the Burmese?—I have heard so.

16912. But that an arrangement exists whereby those persons who have become thoroughly habituated to it are registered, so that they can continue to obtain it?—I have not heard it.

16913. You mentioned that you have conversed with people about universal prohibition, and not knowing the system in Burma of course you did not suggest to them that such an arrangement would be possible in this country?—Of course I use universal with the idea of the part of the country in which I am. I can give no information about any other part of India.

16914. The point I want to put to you is this, that possibly those persons might have had a different opinion if you had not used the term "universal prohibition"?—Possibly.

16915. Are you aware that no one has proposed universal prohibition?—I use the words universal prohibition in the sense of a total prohibition of the drug as now used, a reversal of the present order of things.

16916. Are you aware that no one has proposed that?—I rather thought that that was what was wished for.

16917. (*Chairman.*) Prohibition except for medical use?—I have excluded medical use in all I have said. That is to be understood to stand aside altogether. I merely use the term prohibition in the sense of prohibition for ordinary consumption.

16918. Will you tell me what parts of India you have had experience of?—The Punjab—more particularly the central Punjab.

16919. You speak of the people of India, and you really mean the Punjab?—Did I use the phrase "people of India"?

16920. You spoke of the people of this country?—Manifestly I speak of that portion of the country in which I am. I have no authority to speak for any part of India with which I am not acquainted.

16921. I think when you were in England a while ago you had some conversation with Dr. Maxwell on this subject?—I had.

16922. Did you give him two instances of very sad results from the use of opium?—I do not think so. I told him of two native Christians, amongst the best Christians I have known, and they were both opium-eaters, and to that extent I think it was sad. One of them did die from the results of the habit, and that was of course sadder. The other is still alive and happy.

16923. Does he not suffer?—He has abandoned the habit, because as a Christian he felt he ought to, and he did.

16924. Did he feel it was doing him any harm?—I do not think he felt it was doing him any harm. He felt it was not a worthy thing for a Christian, and he abandoned it.

16925. (*Mr. Mowbray.*) You do not make it any condition of belonging to the Christian Church that they should abjure opium, do you?—Not in India. I believe it is so made in China, but certainly not in India, as far as my knowledge goes.

16926. (*Mr. Haridas Veharidas*). You said as a medical man that the evils of opium-eating have been greatly overstated: would you also in the same manner say that the advantages of the use of opium have been greatly overstated?—When I said the evils of opium-eating have been greatly overstated, I meant that the views and publications, and so forth, urged in certain periodicals are I think, distinctly exaggerated.

*Mr. H. Martyn Clark, M. D.*

18 Jan. 1894.

16927. You said that the evils of opium-eating have been greatly overstated: in the same manner do you think that the advantages of opium-eating have been greatly overstated?—I really can claim no advantage for it myself. I do not know what advantages have been claimed for it. I do know a great many evil results have been attributed to it that are not correct.

16928. Was that in the evidence we have had placed before the Commission?—I purposely read none of the evidence that I might be able to tell what I felt without being guided by anybody in the matter.

16929. Not guided, but overstated, overstated not by you but by others?—I have read absolutely none of the evidence because I knew I was going to be a witness.

16930. You do not know of any advantages that have been claimed for it?—I know of no advantages one can claim for the habit. I have seen a great many statements of the harm it is said to do which I think are worse than exaggerations—they are simply false.

16931. (*Sir James Lyall.*) You said you felt compelled from reports you had read to believe that the opium habit was extremely deleterious in China: what reports were these?—There is a universal concensus of Missionaries of every Society, of every type of mind, and working in every part of China; there are Medical Missionaries, Lady Missionaries, Lay Missionaries, and Ordained Missionaries, and the universal testimony is that it ruins the Chinese, body, soul, and spirit.

16932. You have not seen any reports of the Roman Catholic Missionaries in which they gave evidence to the same effect?—No, I have not seen any of the Romanist reports.

16933. Have you ever read any of the Consular reports?—I have read extracts. I do not know how far the context would bear them out. For instance, in the publications of the Anti-Opium Society, I have read the statement of Sir Thomas Wade, and so forth.

16934. You have not read the Consular reports?—Just those portions of the reports that came in in the publication specified. I have not read a report in its entirety.

16935. You say that you are bound to consider that the reports you have seen about India are exaggerated: don't you think that the Missionary reports from China may be also exaggerated?—I do not think so, for this reason—firstly, the smoking of a drug is bound to be a very much more deadly thing than the eating of it; secondly, the reports are so thoroughly at one in all places and with all classes of men.

16936. All classes of Missionaries?—All classes of Missionaries. I am bound to believe that things are as they say, and I am perfectly clear in my own mind that in China it is the most terrible hindrance to the spread of the Gospel and the civilization of that country, and really works moral havoc.

16937. Are you aware that in Burma the Government officials were in general strongly disposed to advocate the prohibition of the use of opium by Burmese?—Yes.

16938. But these same officials also reported that, so far as they could see, the Chinese population of Burma did not suffer materially from the habit of smoking opium, except in a few very rare cases?—I was not aware that they had reported that about China.

The witness withdrew.

COLONEL D. M. STRONG called in and examined.

*Colonel D. M. Strong.*

16939. (*Chairman.*) You are in command of the 10th Bengal Lancers?—Yes.

16940. What is the strength of the regiment?—Six hundred and twenty-five.

16941. And of these how many are Sikhs?—Two hundred and forty.

16942. How many of these Sikhs take opium periodically?—Thirty take it periodically.

16943. And how many in moderation?—Eight or nine habitually in moderation.

16944. Have you any Dogras or Mahomedans in your regiment?—Yes, 2 troops of Dogras and 3 troops of Mahomedans.

16945. What is the practice of Dogras and Mahomedans with reference to opium?—They only revert to it as a medicine.

16946. Of the men under your command are any prone to use it in excess?—No, I have never known of a case being brought before me.

16947. Speaking generally, in your regiment has the use of opium ever been known to be productive of injurious results?—I have never noticed any injurious result from the use of opium.

16948. What do you say, speaking generally as one who has been many years in India, as to the moderate use of opium?—I should say it is beneficial, and that any interference with would be unwise, most unpopular with the

*Colonel D. M. Strong.*

18 Jan. 1894.

men, and very likely to cause serious discontent in the army.

16949. (*Mr. Pease.*) I should like to have an explanation of the word "periodically": what does it mean?—Occasionally.

16950. It does not refer specially to the winter season: we were told before that with Sikh regiments it was common to take opium 2 months in winter and to abstain from it the other 10 months of the year: I do not know if that is the practice you refer to?—They often revert to it in cold weather to keep off the cold. This is the result of enquiries that I made in my regiment: it might be different in other regiments.

16951. Those that take it periodically are those who take it for semi-medical use, as a preventive from the effects of cold?—Yes, or if they were fatigued or feeling uncomfortable.

16952. There are only 8 or 9 who take it all the year round?—Yes.

16953. Do you know what quantity those 8 or 9 take?—I was told about 1 to 2 grains at a time.

16954. (*Mr. Wilson.*) Do I understand that the word "occasionally" would better express your meaning than the word "periodically"?—What I meant by "periodically" or "occasionally" was that they did not take it regularly every day, that they took it if they wanted it.

16955. By "periodically" you did not mean that they took it at certain stated periods, but occasionally?—No, as a kind of luxury.

The witness withdrew.

*Surgn.-Capt. W. H. E. Woodright.*

SURGEON-CAPTAIN W. H. E. WOODRIGHT called in and examined.

16956. (*Chairman.*) You are the Medical Officer of the regiment of which Colonel Strong is in command?—Yes.

16957. Can you give us any medical particulars with reference to the use of opium in your regiment?—Opium is used in the regiment by the 3 Sikh troops—strength 240—60 or 70 of whom, I believe, take it occasionally, 7 or 8 take it continually day after day; but no case has ever come to my knowledge of any having taken it in excess. With regard to the other men, the Mahomedans and Dogras take it occasionally as a medicine for dysentery and bowel complaints generally, and for lung and malarial affections.

16958. Will you give us any particulars as to the average daily consumption and the effects produced?—The average daily consumption per man, as far as I can discover, is about 2 grains, but of course there are exceptions to this, and one man lately confessed to me to eating 6 pies' worth of opium daily.

16959. How many grains would that be?—There are two kinds of opium for sale in the bazar, pure and impure. I sent about 3 days ago and bought 6 pies' worth of each kind, and carefully weighed them both—the pure opium I found to be 12 grains in weight, the impure, grains 16. The sowar who told me he took six pies, worth of opium was a splendid specimen of Sikh. He was healthy and appeared no worse for the amount of opium he was eating.

16960. What is the result of your general experience on this question?—I have never known any harm come from it in my experience. So far as my experience goes, I have never seen a case where the use of opium has been productive of injurious results, either physically or morally, either in this regiment or in any of the others I have served in, but just the reverse, and there is no doubt in my mind that opium is a great boon to those natives who are run down with malarial fever and dysentery.

16961. What other regiments have you served in?—The 1st Punjab Cavalry, the 18th Bengal Lancers, and for a month in the 14th Sikhs.

16962. How many years?—This is my 7th year now.

16963. (*Sir William Roberts.*) I presume that you would not at all suggest that the soldiers who took opium were in any way better than those who did not take opium?—No, I should not.

16964. Have you had any experience outside your military experience?—I am at present Civil Surgeon of Jhelum, and Superintendent of the Jail there. I have been in charge now for the last month and-a-half only.

16965. You have had no extensive experience except in Military service?—That is all.

16966. You have had seven years?—This is my seventh year of service.

16967. As medical officer of these regiments, have you ever in your experience observed any ill-effect from the use of opium among soldiers?—I have never known a case in my experience.

16968. I should think that the consumption of opium is extremely moderate amongst soldiers?—Very moderate indeed.

16969. Two, three, or four grains a day?—As far as I can say about 2 grains.

16970. Then you only know quite exceptional examples where this larger amount of 12 grains was taken?—Yes.

16971. Only one example?—There are 2 or 3 cases I believe in my regiment, but only one came under my notice.

16972. I presume you consider those individuals persons with a very high tolerance of opium?—Yes, they began as children to take it, and they have gone on taking it. They find no ill-effects, and they find themselves brighter and better in every way after they take it.

16973. (*Mr. Pease.*) Have you ever had any opportunity of observing the effect on these men from their not being able to obtain opium?—No.

16974. (*Mr. Wilson.*) Have you been on active service with any of these troops?—I have.

16975. Is there any particular system with regard to opium on service?—No case ever came under my experience where opium was issued to troops on active service.

16976. (*Mr. Fanshawe.*) Would you kindly tell us what the causes are which have led to the occasional use to which you have referred?—The men tell me that they take it when they get occasional attacks of diarrhœa, dysentery, and for asthma, lung affections, and malarial fever. When they get the cold stage of malarial fever they say it is an excellent drug.

16977. Has it come within your experience that opium is taken in connection with hard work in order to enable men to undergo fatigue?—The men whom I have enquired from have told me that it is, that it enables them to undergo fatigue very well.

16978. That would be one of the reasons for the occasional use to which you have referred?—Yes.

The witness withdrew.

*Resaldar-Major Khan Bahadur Khan.*

RESALDAR-MAJOR KHAN BAHADUR KHAN called in and examined (through an interpreter).

16979. (*Sir James Lyall.*) You are Resaldar-Major in the 10th Bengal Lancers?—Yes.

16980. What is your religion?—I am a Mahomedan.

16981. What is your opinion upon the opium habit?—I have been in the army for 34 years and have not seen anybody injured by the habit of opium.

16982. In those who take small doses?—Whether they take it in large quantities or small quantities, 2 grains or 1 grain.

16983. That is the amount they usually take?—That is the amount they usually take.

16984. When is it taken—on any particular occasion?—Generally they use it after they are 40 years of age, but they use it also on other occasions, such as for fatigue.

16985. Do you mean men frequently take to the habit habitually after 40 years of age, and before 40 years take it occasionally when they are tired or when they are cold?—There are persons who take it after 40 years of age, and there are other persons who take it in early life on account of dysentery and other diseases.

16986. To what extent is it used in the villages as a medicine?—They give it to children from 1½ years to 4 years of age in small quantities.

16987. Do you take it yourself occasionally?—I am much given to hunting, and the Sikhs who accompany me frequently take a supply of opium with them, and I have occasionally taken small quantities from them and used it with advantage.

16988. That is, you were able to go on the whole day?—Yes.

16989. How do you think the habit of taking opium compares with the habit of taking alcohol?—I think the habit of taking opium is better than that of taking alcohol.

16990. Do you think that opium-eaters can break off the habit?—If they wish they can break it off.

16991. Do they often break it off?—They generally break it off. They take to it in winter, and give it up generally in summer.

16992. Are you speaking of the regiment now or generally?—I am speaking generally of people of my own class.

16993. Where is your home?—In the Jhelum district.

16994. It is commonly used there among the Marwaris?—It is not much used there, as much is not grown there.

16995. Is it the custom there at all, in that part of the country, to use it in the winter, and not use it in the summer?—It is not the custom there. All people do not take to the habit in winter and give it up in summer. Persons who are suffering from coughs and colds take it in winter.

16996. What is your opinion on the subject of the proposals to prohibit the use of opium?—I think it would involve great loss for India.

16997. What kind of loss?—First of all the Government would lose its revenue, several lakhs or more, I do not know what amount. Secondly, cultivators would suffer, as there is some land in which no other crop can be grown.

16998. Any other loss?—No other loss I can think of.

16999. Is it used as a domestic medicine by people in the Punjab?—It enters into many prescriptions.

17000. Do country people keep it in their houses as a medicine?—The women keep from two to four pice worth of opium for the sake of their children.

17001. What is your tribe?—Ghakhar.

17002. (*Mr. Fanshawe.*) Has your 34 years' service been continuously in the same regiment?—I first served in another regiment, but I have been serving in my present regiment since 1864.

17003. (*Mr. Haridas Veharidas.*) As you are a Mahomedan, may I ask whether alcohol is prohibited in your religion?—It is prohibited. *Resaldar-Major Khan Bahadur Khan.* 18 Jan. 1894.

17004. Is opium expressly prohibited in your religion?—It is prohibited if used for luxurious purposes.

17005. For improper purposes?—Yes, but it is not prohibited if taken for medical purposes.

17006. (*Mr. Wilson.*) At what age do the Sikh recruits usually come to the regiment?—Between 15 and 25 years of age.

17007. Are they opium-eaters when they come, or do they acquire the habit after they have joined the regiment?—They take to it subsequently, when they have some necessity for it, but they are not in the habit of using it when they come to the regiment.

17008. Are those Sikhs who take opium better soldiers than those who do not?—Those persons who tak opium are more active and less inclined to laziness than those who do not take it.

17009. Then you think it better for soldiers to take opium than not to take it?—It does harm when taken in large quantities, but it does good when taken in small quantities.

17010. You said that there was some land on which no other crop would grow: why will no other crop grow on that land?—It is barren land where manure is used, and without manure, it would not bring forth any crop.

17011. Brackish land?—Brackish land.

17012. Without manure would it not bring forth any other crop?—A crop can be grown there if manure is used; but if a man cannot afford to use manure, no crop would grow there.

17013. Does poppy grow without manure?—Either the land should be of good quality or manure should be used, and it should be watered.

17014. (*Mr. Pease.*) Have you known any instances of persons who have found it difficult to break themselves of the habit?—I do not know of any instance.

17015. You say in the précis you have given us "confirmed opium-eaters can with difficulty break themselves off the habit": what do you mean by that?—A man cannot give up the habit unless he gets milk and such other things; if he does not get milk and such other things, then, of course, he cannot give up the habit.

17016. (*Sir William Roberts.*) Do you mean by confirmed opium-eaters excessive opium-eaters?—I mean boththat a man has got the habit and takes to excess.

The witness withdrew.

LIEUTENANT-COLONEL F. D. BATTYE called in and examined. *Lieut.-Col. F. D. Battye.*

17017. (*Chairman.*) You are commanding the Queen's Own Corps of Guides?—Yes.

17018. Do I understand that you have not given any special attention to the consumption of opium in your regiment?—No, I have never had it come before me.

17019. Do you mean that the results are not particularly marked?—Certainly not.

17020. You have obtained some statistics with regard to the number and proportion of men under your command by whom opium is used: will you kindly give us those figures?—I am informed that the number and proportion of men by whom it is used is as follows:—

| | No. of men. | Proportion. |
|---|---|---|
| Cavalry . . . . | 432 | 87·09 per cent. |
| Infantry . . . . | 246 | 26·97 „ |

and that of these about 250 in the Cavalry and 50 in the Infantry take it regularly. The remainder only take it occasionally at irregular intervals varying from 2 or 3 to 15 or 20 days. Many take it regularly in the cold weather and discontinue it during the hot months. None, that I am aware of, take it to any great excess, and although it is impossible to ascertain exactly, I believe there are not more than 30 men who take more than 2 rattis (a little more than 3½ grains) daily. The average consumption of the remainder of those who take opium regularly is one ratti (rather less than 2 grains) per diem.

17021. Have you ever known any instance of injurious effects from opium?—No, except on one occasion. A sentry was found sitting down on his post and said in his defence that he felt cold and had taken opium On another occasion I had sent a man up to Changla Gali for his Musketry class, and he was sent back for an insufficient knowledge of his work, and when I was asked why I had sent him, I replied that I had done so because I considered him an exceptionally intelligent man, and the only reason I could assign for his failure was that he might perhaps have been indulging in opium at the time, as I was informed that he did occasionally take it.

17022. Those are the only cases you can quote from your experiences of the effects of marked excess in the use of opium?—Yes.

17023. May I ask how long you have been in command of the Guides?—I am only officiating; I have been in the regiment for 23 years.

17024. And those are the only two cases which have come under your notice during a period of 23 years?—Yes.

17025. Can you suggest any reason why there is a much greater number of opium-eaters in the Cavalry than in the Infantry?—The only reason I can assign for it is that they are usually men who are better off and can afford it.

17026. Does it come to this with regard to opium, that where used in moderation it seems to do no harm, and where it has done harm it has been because it has been used in excess?—I should say so certainly.

17027. And in that respect you would compare opium with alcohol?—Yes.

17028. (*Mr. Pease.*) You say that the number and proportion was 87 per cent. of 482 men as against the 8 men we had in the 20th Bengal Lancers: how do you explain

*Lieut-Col. F. D. Battye.*

18 Jan. 1894.

the difference between the two regiments?—I really cannot explain.

17029. I understand that while in the 10th Bengal Lancers there are 8 men who take it habitually, in the Guides there are 50 out of 402?—Out of 469 total strength of the Cavalry about 250 take it regularly.

17030. You think that those 250 take it regularly all the year round, or are they winter consumers?—I should think only in the winter.

17031. (*Mr Wilson.*) I am not sure that I quite understand: is your total force of Cavalry 469?—Yes.

17032. And what is the total force of Infantry?—912.

17033. How long have you been an officer in the Guides?—A little over 23 years.

17034. Have you had some communication with the medical officer on the subject of opium?—Yes.

17035. Will you tell us what he has told you?—He tells me that in cases of pneumonia regular opium-eaters stand less chance of recovery than men who do not take it.

17036. (*Mr. Mowbray.*) Do many of the men in the Guides take alcohol?—No, very few, and not any in excess. I have no doubt they take it privately, but it never came before me.

17037. Have you had more trouble with alcohol than you have had with opium?—No.

17038. (*Mr. Wilson.*) May I ask what castes or tribes or races these men chiefly belong to?— Chiefly Sikhs. We have all classes in the regiment, but it is chiefly the Sikhs who consume opium.

17039. Both the Cavalry and Infantry are very much mixed as to race and caste, but those who take opium are chiefly Sikhs?—Chiefly.

The witness withdrew.

*Resaldar Sundar Singh.*

RESALDAR SUNDAR SINGH called in and examined (through an interpreter).

17040. (*Sir James Lyall.*) Are you an officer in the Guides?—Yes.

17041. How many years?—27.

17042. Have you served the whole time in the Guides regiment?—I served the first four years in the 4th Punjab Cavalry.

17043. To what extent is the habit of taking opium prevalent in your regiment?—It is considerably prevalent in two troops—there are about 40 men who take it habitually.

17044. How many men are there in a troop?—78.

17045. Besides those 40, are there any other men who take it occasionally?—Yes; there are some 30 or 40 in my opinion who take it occasionally—in a campaign or cold weather or on a journey.

17046. Have you seen any cases where a man has been seriously injured by the habit?—I have not come across any such case in my regiment.

17047. Do you think it does men good when they take it on a journey or in a campaign or in anything of that sort?—It does a great deal of good.

17048. What kind of good?—Fatigued men by taking it are refreshed and strengthened.

17049. Supposing Government were to issue an order prohibiting the use of opium, what opinion would the soldiers have?—They would think that they had been subject to a great loss.

17050. Is there anything in the Sikh religion against the use of opium?—Nothing.

17051. Is there anything in the Sikh religion against the use of alcohol?—A person who takes it in excess is injured thereby.

17052. (*Mr. Mowbray.*) Do you take opium yourself?—I use it daily.

17053. For how many years have you used it?—From 1878, when the Afghan war commenced.

17054. How much do you take?—One ratti a day.

17055. (*Mr. Wilson.*) Is it a good thing for young men of 20 and 25 years of age to take opium regularly?—No.

17056. (*Mr. Pease.*) Do the 40 men in your two troops take opium all the year round or only through the winter?—Throughout the year.

The witness withdrew.

*Colonel A. H. Turner.*

COLONEL A. H. TURNER called in and examined.

17057. (*Chairman.*) You are in command of the 2nd Punjab Infantry?—Yes.

17058. What is the strength of your regiment?—912 of all ranks.

17059. Is the use of opium prevalent in your regiment?—I believe that in the 2nd Punjab Infantry the use of opium is not prevalent to so great an extent as in some regiments; soldiers come to a regiment as young lads, and they naturally in such habits follow the custom of the regiment, as, though they have probably taken it occasionally at their homes, they are too young to have begun its systematic use. In the 2nd Punjab Infantry, which is composed of $\frac{3}{8}$ Sikhs, $\frac{1}{8}$ Dogras and $\frac{4}{8}$ Mahomedans (Panjabi Mahomedans and Pathans), its use is almost entirely confined to the Sikhs, of whom nearly all take it occasionally, and only perhaps 2 or 3 per cent. do so regularly; nearly all take it on such occasions as the following (1) When called on for any unusually sustained effort, such as a forced march. (2) When experiencing great cold and having to perform night duty in such. (Last winter when the regiment was in Kurram and snow lay around the tents for a fortnight or so, nearly all the Sikhs took it when on night duty.) (3) When suffering from bowel complaints or bad cold in the head. So great is the belief in its beneficial effects on such occasions, that men will go to any expense and take great trouble to obtain it, if they run out of the supply they have with them.

17060. As to the Sikhs, what is their habit with regard to opium?—The few Sikhs in the regiment who take opium regularly never do so more than once in the day, and not necessarily every day. There may be, perhaps, a dozen or so of Sikhs in the regiment in all who never use opium.

17061. What do you say as to the practice of the Mahomedans and Dogras with regard to opium?—The Mahomedans as a class do not use opium, but a few of them,—perhaps about 5 per cent.,—will take it on such occasions as the above stated. Of the Dogras the same may be said.

17062. What quantity is usually taken?—The quantity consumed as a dose is about half a ratti.

17063. What is the length of your service with the 2nd Punjab Infantry?—26 years.

17064. Have you been frequently on active service with the regiment?—Yes, I have been many times on active service with it.

17065. Have you ever had occasion to suspect any ill-effects from the use of opium?—I can call to mind only one case of excessive use of opium among the men of the regiment, that was of a non-commissioned officer as gallant a soldier as ever walked, of splendid physique and capable of enduring great fatigue. I always knew he used opium, and probably in excess; when, if I remember rightly, about 40 years of age, he broke down suddenly and died at his home shortly after.

17066. With regard to the medical experience in your regiment, have you any information upon that?—I was told by Surgeon-Major Jackson, for many years in medical charge of the regiment, some years ago, that he had no doubt that opium taken during the premonitary symptoms of pneumonia, as some men were apt to do on feeling out of sorts, had a prejudicial effect, and complicated the case.

17067. What is your belief as to the effect of the use of opium in moderation?—I do not believe that the use of opium in moderation has any injurious physical effect whatever, and I am equally certain that its effect morally is equally harmless.

17068. Have you noticed any connection between the use of opium and crime?—I can call to mind no single

case of crime that was attributable to the use of opium, though every offence can be attributable, even amongst native soldiers, to the use of spirits.

17069. What do you say of native opinion in regard to the practice of taking opium in moderate quantities?—Natives do not look on the moderate use of opium as in any way a thing to be ashamed of; whereas a man who takes *charas* or *bhang* is considered as dissipated and not to be trusted; even the taking of spirits regularly is looked on by steady men as a thing to be ashamed of.

17070. Have you any instances that you can quote of remarkable health or longevity connected with an individual whom you knew to be in the habit of taking opium?—A short time ago I was talking with an old Sikh, Bedi Durbara Singh, who states that he is now 96 years of age, and I think his statement is correct, as he also says he was 50 years of age when he received a Jemadarship in one of the cavalry regiments raised after the Sikh war. He is still able to walk about without assistance, and converses intelligently with very little of the wandering from the subject one would expect; yet he tells me that after he was about 30 years of age he commenced to take opium regularly, for many years once a day only, but he has for many years now taken it twice daily, and still continues to do so; he showed me how much he took at a time, and it was just about the same amount as others tell me they take. Certainly the drug had in his case no pernicious effect, but, I should say, a beneficial one.

17071. What has been your practice in command with reference to putting a check upon the use of opium: have you ever thought it necessary to do that?—I have never endeavoured in any way to put a check on its use.

17072. And what have you done in regard to alcohol?—Alcohol I have discouraged by every means in my power, always refused to give any assistance in obtaining it, and I have always advised men to avail themselves of the issue of tea and sugar in the place of rum which is issued on service.

17073. You have had considerable service I presume in this part of India: what is your impression as to the view which would be entertained by the people of the Punjab of the prohibition of the use of opium?—I believe that amongst the people of the Punjab, to whom my experience is confined, any prohibition of the use of the drug would be the most unpopular act of which Government could be guilty; all those I have talked with on the subject, meet any suggestion of prohibition with a laugh and shrug of the shoulders, saying, "we know that enquiry is going on, but Government could never do such a senseless thing as that."

17074. If the use of opium were prohibited, do you think it would tend to increase the use of spirits?—I feel confident that any prohibition or restriction of the use of opium would lead to a corresponding increase in the taking of spirits, and probably also of *charas* and *bhang*. *Colonel A. H. Turner.* 18 Jan. 1894.

17075. (*Mr. Pease.*) You state that one-third or three-eighths were Sikhs, that makes 114?—That makes 342.

17076. Excuse me, there are 342, and of those 2 or 3 per cent. are in the regular habit of taking opium; that is about six or eight men?—Six or eight men. Of course it varies. One can only take an average.

17077. Have you any idea of the quantity taken by this old man of 96?—Yes, something under a ratti twice a day, about two grains each dose.

17078. (*Mr. Wilson.*) There are about a dozen Sikhs in the regiment who never take any?—Yes.

17079. Do you know why?—I have asked some of them, and they have said it is not their habit; they have never begun.

17080. The use of opium in the 2nd Punjab Infantry is comparatively very small?—Comparatively very small.

17081. Would you be glad to see it increase?—I do not think I should disturb myself either way about it. I should not think there was any harm in the regiment if I found men using it more commonly. On the other hand I certainly should not take any steps to increase it.

17082. I think you told us that in severe weather a free issue of rum and tea is authorized?—I did not use exactly those words. I said I encouraged men to take tea instead of the rum.

17083. Is it optional which they take?—Yes; in severe weather when the issue is authorized each company sends in a requisition for so much rum or so much tea and sugar; each man pleases himself.

17084. (*Mr. Mowbray.*) You have told us that prohibition would be very unpopular with these regiments. It has been suggested that people who have been in the habit of consuming opium should be allowed to go on consuming it if they register their names as opium consumers. Do you think it would be very popular with the Sikhs in your regiment if before they got any more opium they had to register their names somewhere?—I think they look upon all these things as an unnecessary interference, and therefore I think it would be unpopular. I think these unnecessary interferences always give a lever to agitators.

The witness withdrew.

SUBADAR NARAYAN SINGH called in and examined (through an interpreter). *Subadar Narayan Singh.*

17085. *Sir James Lyall.*) Where is your home?—Near Amritsar.

17086. How long have you been in the service?—I have completed 31 years' service.

17087. What classes of men are in your regiment?—Jat Sikhs, Dogras, Pathans and Punjabees.

17088. To what extent does the opium habit prevail in the regiment?—In the three Sikh companies of the regiment most of the men are accustomed to take opium on occasion, but in very small quantities and merely as a stimulant, in cases where great exertion is required, or as a medicine in dysentery and diarrhœa. At the same time there are some Sikhs in the regiment who have never taken opium, and who probably never will take it. When going away from the station, either on service or on detachment, most Sikhs would take one or two annas worth of opium with them to use in small doses whenever occasion might arise. On the other hand, several Sikhs do not take opium with them on such occasions. When a long march has to be performed, or whenever duty entails sleeping out in the open with little or no bedding during the cold weather, many Sikhs would take a small dose of opium by way of a stimulant.

17089. Do the Sikhs in the regiment generally take it habitually or only occasionally?—Sikhs in the regiment who take opium, as a rule, only take it occasionally, and then more as a medicine than any thing else. A very small percentage take it systematically.

17090. Is there any Sikh in the regiment who takes to excess?—I saw a man in 1885 whom I suspected to be taking it in excess.

17091. Is that man invalided or did he leave the regiment?—He died.

17092. What sort of dose do they take?—About half a ratti or one grain, and that too in cases of necessity when great benefit was expected.

17093. Do they never take more than half a ratti?—No; I have not seen them do so.

17094. In the villages where your people live, is the habit of eating opium common?—There are many people in the village who are in the habit of taking opium habitually. I am speaking of my own village only, but I can also speak of other villages in the tehsil where I have connections and where I have also seen people taking opium occasionally.

17095. Is the custom more prevalent in the villages than in the regiment?—Yes.

17096. Is that because the men in the regiment are young and have not begun it, or what is it?—The men in the regiment are comparatively young, and unless disease prevails young men take to it only in case of necessity.

17097. Do the Mahomedans of the regiment eat opium?—Last year when I went to Kurram several Mahomedans, on account of the severity of winter, asked whether the Sikh Company had some opium with them. The Mahomedan Company was close alongside the Sikh Company, and many of the Mahomedans came and asked the Sikh Company for opium. On another occasion when we had marched on a foray for 26 miles, a few Mahomedans came to the Sikhs to ask for opium, and the Sikhs who had opium gave it to them.

17098. (*Mr Mowbray.*) Have you ever taken opium yourself?—At the very least I have taken it about 100 times on occasions of emergency.

*Subadar Narayan Singh.*

18 Jan. 1894.

17099. (*Mr. Wilson.*) How many companies are there in your regiment altogether?—Eight companies.

17100. You say that in the villages the use of opium is very general, do the women take it as well as the men?—I have seen a mother giving a very small quantity of opium to her baby immediately before suckling it.

17101. What I asked was whether the women take it themselves?—They do use it, though less frequently than hemen do.

17102. (*Mr. Pease.*) Can you assign any reason why the Mahomedans do not take opium as much as the Sikhs?—The Mahomedans do use it; the Mahomedans in my village use it as the Sikhs.

17103. Why do the Frontier Mahomedans not take it as much as the Sikhs?—It is the custom in this country, as people begin to take it from childhood, and where this custom does not prevail, the people do not take to it.

17104. (*Sir William Roberts.*) Why do not the men in the Sikh villages take opium as temperately and moderately as the soldiers in your regiment?—Some people in the villages take opium in larger quantities than they do in the regiments. In cases of necessity people in the regiment generally take half a ratti of opium, but in the villages they take a little more than half a ratti. This is due to the fact that men in the regiment are strong and stalwart, whereas men in the villages, even if they be young, are somewhat weak, and they require larger quantities. Many people in the villages take it daily, but I am speaking of those persons who are more than 50 years of age.

17105. Have you seen people in the villages injure their health from taking too much opium?—No.

The witness withdrew.

MAJOR J. W. HOGGE called in and examined.

*Major J. W. Hogge.*

17106. (*Chairman.*) Do you command the 14th Sikhs?—Yes, temporarily.

17107. How long have you been in the regiment?—Nearly 18 years.

17108. Will you give us the result of your observation in the regiment with regard to the habit of opium-eating?—I have never noticed any ill-effects at all, but from enquiries I have made I find that opium is not consumed to the same extent it is generally understood to be by Sikhs. So far as I have been able to ascertain not more than from 5 to 8 per cent. of the men of my regiment are habitual consumers of opium, and very few indeed take so much as five grains a day; the majority appear to eat about two grains daily. All natives, not Sikhs only, have very great faith in opium, and will take a small quantity, about two grains, occasionally as a stimulant against exhaustion or cold, and as a medicine for almost any complaint. Sikhs when using opium invariably eat it, smoking of any kind being absolutely prohibited by their religion. I have not found in my experience that opium has any ill-effects on those who use it. During the past nine months I have only found one man incapacitated from performing his duty owing to his being under the influence of that drug, and he, it appeared, was not only a confirmed consumer of large quantities of opium (18 grains or more a day), but used *bhang* or any intoxicating liquor or drug he could obtain, so that he cannot be considered a case in point.

17109. Have you mixed much among the civil population in this district?—Yes, I have been a good deal among the native States of the Punjab.

17110. Have you come to any conclusion as to the views they take in reference to the prohibition of the use of opium?—I have never made any enquiries on the subject.

17111. (*Sir James Lyall.*) I think you say that not more than 5 or 8 per cent. of the men of your regiment are habitual consumers of opium: do you mean that only from 5 to 8 per cent. admitted that they were consumers?—They were reported to me as such. I did not ask the men personally myself, but I made enquiries of the native officers.

17112. From native officers?—Yes.

17113. You do not think, perhaps, that they would underestimate?—I do not think so according to the manner in which I made my enquiries.

17114. The Sikhs in your regiment come from Ferozepore?—All Cis-Sutlej Sikhs.

17115. It has been a general idea that the Cis-Sutlej Sikhs were more in the habit of taking opium than any other Sikhs?—I have always heard that they were consumers of opium.

17116. You say that only 5 to 8 per cent. are habitual consumers, that is, men that consume every day?—Yes.

17117. Have you any idea what proportion take it from time to time?—I think every man in the regiment would take it occasionlly.

17118. I suppose on occasions of long marches?—Long marches, or extreme cold, or feeling out of sorts.

17119. Having to camp out?—Yes.

17120. Have you ever found any crime in the regiment that you could attribute to opium?—None whatever, except the case I have quoted.

17121. Has any crime attributed to drink ever come before you?—Yes. The Sikhs are very fond of alcohol. I have occasional cases of drunkenness.

17122. (*Mr. Mowbray.*) Did you ever find in these cases of drunkenness that the man had up for being drunk was an opium-consumer?—I never made the enquiry.

17123. (*Mr. Wilson.*) Do I gather from what you have said that the enquiries you have made recently have led to a conclusion rather contrary to your previous impressions on the subject?—Yes.

17124. You think that not more than from 5 to 8 per cent. of the regiment are habitual consumers?—Yes.

17125. Very few take so much as five grains a day; the majority appear to eat about two: I take it that you mean the majority of the 5 to 8 per cent?—Yes.

17126. Do you know the total number of the regiment?—912.

17127. (*Mr. Pease.*) Do you think the habitual consumers consume it all the year round, or only through the winter?—I think all the year round.

17128. (*Chairman.*) So far as concerns the army, may we take it from you that alcohol is much more serious than opium?—Among Sikhs, certainly.

The witness withdrew.

SUBADAR GURMUKH SINGH called in and examined (through an interpreter).

*Subadar Gurmukh Singh.*

17129 (*Sir James Lyall.*) Where is your home?—In the Fazilka District of Ferozepore.

17130. How long have you been in the service, and what have you to say as to the opium habit?—I have now over 21 years' service, of which period I have served over seven years in the 14th Sikhs. For the past 15 years I have been in the habit of using a small quantity of opium daily. I began the habit at Peshawar in 1878, in consequence of an attack of fever followed by diarrhœa, and I was decidedly benefited by taking opium at the time. I have not discontinued it since, as I felt it was doing me good in every way. For the first three or four years I used to take about 2½ grains only once a day, but since then I have taken the same quantity twice a day, morning and evening. I am of opinion that opium has benefited me very greatly; changes of climate do not appear to affect me as they used to do. I always now have a good appetite and feel strong and well, whereas before I began eating it I used constantly to suffer from fever and diarrhœa.

17131. How many men are there in the regiment who habitually eat opium?—In the 14th Sikhs I do not think there are more than eight or nine men per company who eat opium habitually, and in the whole regiment I do not think there are more than three men who take it in excess, that is, from 10 to 20 grains daily. Opium, like anything else, is only bad when taken in excess, and those men who use large quantities appear to suffer from dullness of intellect, and weakness of body; they are unable to bear privations and fatigue as other men do. Nearly every man in the regiment will on

occasions of exhaustion, extreme cold or sickness, eat a very small quantity of opium, but they do not keep a supply by them, and cannot in any way be said to be habitual consumers.

No Sikh smokes opium in any form: the only way we use it is to eat it.

17132. Are you still in the regiment?—Yes.

17133. (*Mr. Mowbray*): How old were you when you began to take opium?—Twenty-eight years of age. *Subadar Gurmukh Singh.*

17134. Can you tell me whether the 8 or 9 men in the company who take opium habitually are the older men in the company?... Persons who take it on account of disease do not pay any regard to age, but those who take it otherwise take it generally when they areabout 30 or 40 years of age. 18 Jan. 1894.

The witness withdrew.

SUBADAR MAJOR WAZIR SINGH called in and examined (through an interpreter). *Subadar-Major Wazir Singh.*

17135. (*Sir James Lyall.*) Where is your home?—In Patiala.

17136. To what regiment do you belong?—I have served most of my time in the 15th Sikhs.

17137. What do you know about the use of opium?—I have served in the 15th Sikhs for over thirty years, and was present throughout the Afghan, Suakim and Miranzai campaigns. I first took opium in the year 1871 on account of diarrhœa, and derived great benefit from it. I continued taking it for about a year, and then gave it up. The next time I took it was on the 24th March 1885, when serving in Suakim, and for the same complaint, and I have taken it regularly in small quantities ever since. I consider that I have derived great benefit from its use. When on service it is our belief that almost every man in the regiment takes a little opium on occasion and with the greatest possible benefit, as it enables them to bear cold and fatigue in a way in which they could not possibly bear it without the use of the drug. I believe it is also very efficacious in the case of men who suffer from weak eyes.

17138. Is the opium habit common in the villages you come from?—The habit prevails to some extent, but not much.

17139. Do the young men take it, or the old men, or what?—Generally persons of 30 or 40, or over; but there are some persons who take it for idle purposes. Some people have got a taste for that kind of thing.

17140. Can you tell us how much you yourself take?—Three *rattis* in winter and two *rattis* during the summer.

17141. Daily?—Yes.

17142. Are there many men in the regiment who take it habitually day by day?—About 70 persons take it habitually.

17143. Do any of them take it in excess?—One or two persons, but they are not in a bad state.

17144. (*Mr. Wilson.*) When opium is taken on active service, is it provided for them or do they provide it for themselves?—When we went to the Soudan we took 12 seers of opium with us.

17145. What did you do in the Afghan Campaign?—Then every one made arrangements to provide himself.

The witness withdrew.

The Reverend F. J. NEWTON, M.D., called in and examined. *The Revd. F. J. Newton, M.D.*

17146. (*Chairman.*) You are a Medical Missionary I presume?—I am.

17147. What is your field of labour?—Ferozepore.

17148. Is that where you reside?—Yes.

17149. How long have you been in the country?—I came out in 1870.

17150. As a Medical Missionary, can you give us any indication of the extent of your practice among the native population?—I have been working in Ferozepore for about 12 years, and have there a dispensary hospital. There is an average attendance of from 10,000 to 12,000 a year. I frequently go out into the district, and am out amongst the villages a great deal, so that I come very much in contact with the people, and have had a good many opportunities of observation.

17151. Will you kindly give us any general statement you are prepared to make with reference to your observations as to the effects of opium among the people with whom you have been brought into contact, telling us to what extent you believe it to be used, and what results you can trace on the moral and physical conditions of the people?—I observed in the first place that it is used very much more among certain classes than others. I think it is used chiefly by the Sikhs in the Malwa District, that is the part of the country in which I live south of the Sutlej. My observation is chiefly confined to that part of the country, and there I have observed that it is used almost universally amongst the Sikhs. The Mahomedans use it very much less, and among the Hindus it is not used so largely, especially in the cities; but among the farming population it is used almost universally. The women rarely use it. I think the habit is usually begun medicinally. The people suffer a great deal from colds, coughs and fevers, and I think it is generally taken as medicine, and the habit begun in that way. It is often given to children. It is a very common practice to give it to babies to keep them quiet at night, but I do not suppose that has anything to do with the subsequent habit, because it is generally left off sooner or later. Young men often begin it as a remedy for coughs, and afterwards the habit fastens itself upon them. The quantity taken varies from two grains up to 30 or 40 grains. It is a very common practice to take from 10 to 20 grains a day, but there are many who take not more than 2 to 3 grains a day in two doses. The Sikhs generally carry a little tin-box with the opium extract in it, and they take a pill morning and evening.

17152. (*Sir William Roberts.*) Is that opium extract something like crude opium?—Yes. They use it in both forms. The crude opium which is sold in the shops is in many cases diluted with other substances. They often put *goor* into it, a kind of coarse sugar, and the zemindars often buy opium, boil it down, and purify it, and make a sort of watery extract, which they use. As to the effects of it, it has been said that it is a prophylactic against fever. Fever is very common all through the country; but I have not observed that opium has any such effects. Fever is so universal, and during the fever season so many suffer from it, that I should think that if opium were a prophylactic against it the result at least would be visible. I have never observed that it has any such effect. I think it warms the system in cold weather. People take it very early in the morning during the winter, partly to warm themselves up, very like we take tea in the mornings. When taken in small quantities it has a stimulant effect; in larger quantities it is sedative as well as stimulant. In the smaller quantities I fancy it has a stimulant effect something like wine.

17153. (*Chairman.*) Could you from your experience say that the use of opium so far as you have observed in your district has been the cause of general moral or physical degredation?—I have been very much surprised to find that it has not those effects I have always been accustomed to believe. I find for example among the Sikhs, who are a warlike race, a strong race physically, that they take it in large doses for many years in succession. I have seen multitudes of old men who have been in the habit of taking it. I think one is very much struck in going into the villages in seeing the number of fine-looking, venerable Sikhs, who show no appearance of being in the habit of taking opium. The Sikhs never smoke, and I fancy that, as people will have some stimulant, they take opium in place of the *hooka* which all other classes use. When a man comes to the dispensary for treatment, I ask him, "how much do you take"?— I generally put it in that way rather than ask them whether they take it, for fear they should deny it and they generally say at once that they take so much morning and evening, but one would not suspect it at all from their appearance. As regards the moral effects I do not think it has any moral effects at all—I have not observed anything of that kind.

17154. Would you say that the use of opium amongst the people with whom you labor has not been in your experience a cause of hindrance to your labors as a Missionary?—Not perceptibly. I have never noticed anything of the sort.

*The Revd. F. J. Newton, M.D.*

18 Jan. 1894.

17155. How would you compare the effects of opium in your district with those of alcohol: may I ask you whether there is much indulgence of alcohol amongst the people for whom you have laboured?—No; it is not a common thing at all; but comparison can hardly be made because the effects of alcohol are entirely different, and they are certainly very much worse than those of opium among those Sikhs who use alcohol.

17156. Have you had much intercourse with the people?—I have.

17157. Have you had the opportunity of forming an opinion as to how they would be disposed to regard the prohibition of the use of opium by the Government?—I think they would look upon it as a great hardship. It would cause a great deal of hard feeling and discontent.

17158. Have you any other observation of a general nature that you would like to make?—I think that we hear about the evil effects of opium are undoubtedly true, and I have been puzzled to know why those effects are not more visible. In a great number of years I do not remember coming across more than one who seemed to really suffer from the effects of it in the way in which we have been accustomed to expect.

17159. Would that be due to this circumstance, that the effects of opium depend upon the quantity taken?—Apparently not in every case, because many of these cases consume large quantities of it, and there is no appearance that they take it. My theory is simply that it depends either upon the race, that is, that it has different effects upon different races—or else upon idiosyncrasies in individual cases, or it may be it has a bad effect on people who take large quantities to begin with. But it is perfectly certain that in the great majority of cases it has no such effect at all, even with those who take large quantities. They live to an old age, and are strong and hearty. That is my theory. I have paid rather special attention to the subject for some years past.

17160. (*Sir William Roberts.*) What are the races in Ferozepore that you have to do with—I think you said Sikhs?—They are Hindus and Mahomedans and Sikhs very largely.

17161. How long have you been there?—Nearly 13 years.

17162. And you speak from your personal experience alone?—I refer only to that district.

17163. I think you mentioned that opium was often given to infants?—Yes, it is a very common practice.

17164. Have you ever known accidents to occur?—I have not come across any.

17165. I presume that opium is the commonest household or domestic remedy in your part?—It is. It is not only a remedy, but it is the common stimulant that is taken.

17166. I presume that is the reason that they are so accustomed to the use of opium that they know the risks and are able to avoid them?—I suppose that is so. They are accustomed to it.

17167. And you have not known of accidents amongst infants or adults?—I have never come across one.

17168. Is it a malarious district?—It is malarious, especially at certain seasons of the year.

17169. Is there much diarrhœa and dysentery?—A great deal at certain seasons of the year.

17170. Is it used as a popular remedy for those complaints?—Yes.

17171. Is it also used as a popular remedy in malarial fevers?—No, I do not think it is used as a remedy for fever.

17172. More for diarrhœa and dysentery?—I think that is the way it is used chiefly, and it is used very largely for coughs. People suffer almost universally from coughs.

17173. I think you said that so far as you know, and you can only speak from your own experience, it is not used as a prophylactic against fever?—I think not.

17174. Is there really any known prophylactic against fever, I mean truly speaking?—Only the common remedies, quinine and arsenic. They are prophylactic as well as remedies, but people do not use them.

17175. I suppose you have known people in spite of quinine and arsenic to have malarial fever?—Yes. People in the villages do not use them at all except when they can get them from dispensaries. They never use quinine and arsenic as household remedies. They know nothing about arsenic as a remedy for fever, but they have begun to know something about quinine.

17176. You distinguish of course between the use of opium as a household and domestic medicine and its use as a stimulant?—I distinguish that.

17177. Have you noticed in regard to the people you have had to deal with at Ferozepore that they are in the habit of increasing the dose commonly or only exceptionally?—I think they begin with a small dose, and increase it by degrees.

17178. To what extent?—Thirty or forty grains. Thirty is perhaps the limit, as a rule. I have known many persons to take forty.

17179. Would you say it was a common thing amongst the habitual users of opium that eventually they would reach that amount?—In a great many cases they do. I should think the average dose would be from 10 to 20 grains—perhaps not the average, but such cases are very numerous. I have come across a great many cases of old men who take up to 30 grains.

17180. What proportion of the adult population of your district are in the habit of using opium as a stimulant, roughly of course?—I could not say exactly;—I should say nearly half the population.

17181. Fully half the male adults?—I should think so. Among the Sikhs a great many more than that—nearly all of them.

17182. (*Mr. Pease.*) Have you any experience of smoking opium?—No. I observe that the Mahomedans are by far the most numerous of the inhabitants of Ferozepore: you speak of the district, and not the town?—The district.

17183. There are 354,000 out of 767,000; therefore there are just about one half: they do not consume so much opium as the Sikhs?—Not half so much.

17184. How do the Mahomedans compare with the Hindus as to the consumption of opium?—I think they take much lesst han the Hindus do. It is not so common a practice as amongst Hindus.

17185. (*Mr. Wilson.*) I think you said that there is a tendency to increase the dose?—I think there is a tendency that way and yet I have been surprised to find that a great many do not increase it. They will take a comparatively small dose all their lives, many of them do not seem to have a desire to increase the dose.

17186. Many of them do increase it?—They do. They get up to a certain limit, 20 or 30 grains, and there they stick to the end of their lives.

17187. Does not that tendency to increase the dose rather indicate that there is a somewhat abnormal and unhealthy state of body set up, which makes this tendency so common?—No doubt there is a tolerance of opium established in the course of time, so that the dose has to be increased. If the person wants to keep up the stimulant effects of it, he has to keep increasing it; and yet if one goes on taking the same dose without getting that stimulating effect which makes one a little more than normally brilliant perhaps, he can easily keep at that dose, and apparently still maintain a comfortable condition—that is, he does not feel the need of more. But if a man wants to keep that extra stimulus up, he has to increase the dose consequently.

17188. But there is necessity for increasing it?—If he goes on with the same dose for years, and finds he can use that without inconvenience, he does not feel the need of an increase.

17189. As a matter of fact, it is very commonly increased?—I think so.

17190. You said that it is frequently given to babies?—Yes.

17191. Do you think that is a good thing?—I do not think so.

17192. You told us the particular way in which you asked them about the quantities; you asked them, "How much do you take" rather than the question "Do you take it"; and you said you were afraid they might deny it: why would they be inclined to deny it?—I think when they come for medicine, they have an idea that if I asked them if they took opium I would naturally expect a negative answer, because in giving the medicine they would suppose if they were not taking anything already the medicine would do them more good, or I would be more apt to give them what would be good for them. I take that to be the reason. It is certainly not any feeling on their part with regard to the morals of the question. I do not think they have any such feeling.

17193. I think you have paid special attention to this subject; may I ask you how long?—I think it is about seven or eight years. It was when Dr. Brown was Principal of the Medical College here. He asked me to pay attention to it—it was at his suggestion I did it.

17194. May I ask you generally whether you think the habit of taking opium in small doses habitually is a good thing or an evil thing?—I should say they are better without it, as a rule.

17195. (*Mr. Mowbray.*) You told us, I think, that a good many people who take opium began it medicinally?—I think so.

17196. Did you mean by that that they took it originally under order from a doctor, or that they took it because they felt that they had something the matter with them, and their friends told them it was good for them?—It is not from the order of a doctor at all. It is a family remedy—a household remedy. They take it as a remedy; but many begin it simply as a stimulant, as we take our tea in the morning. It is to them what our tea is to us in the early morning.

17197. I rather gathered from what you told Mr. Wilson that though you thought they were better without it, you did not think it did much harm?—In the great majority of cases I have not observed any harm. Occasionally I have had men come to me to help them to break the habit, because they said it produced constipation. That is the only thing I have ever heard complained of so far as I remember.

17198. (*Mr. Haridas Veharidas.*) I understand from what you have said that it is not desirable to take any quantity of opium if one can do without it?—One can do without it undoubtedly.

17199. (*Mr. Fanshawe.*) You have spoken of the Sikhs as being a warlike race: it is the case, is it not, that the Sikh peasantry are very hardworking, industrious and thrifty?—They are.

17200. So that the general use of opium among the Sikhs is quite compatible with the existence of those qualities?—It seems so. We have only facts to go on. I observe that they are the most thrifty and energetic part of the population of the Malwa.

17201. The general use of opium, therefore, which you have described, is actually compatible with the existence of those qualities amongst the Sikhs?—It certainly is.

17202. I want one other point a little clearer. You said that 50 per cent. or more of Sikhs would be in the habit of taking opium: would the use among that large proportion of the community be generally a moderate use?—It is what they would call moderate. I should say 10 to 15 grains a day perhaps. I cannot say exactly.

17203. Would that quantity be the usual quantity commonly taken, or the quantity taken by a certain number only, a smaller proportion of the whole consumers?—I should think that that was the average dose of the majority.

*The Revd F. J. Newton, M.D.*

17204. (*Chairman.*) Did you tell us to what persuasion you belong?—I belong to the American Presbyterian Mission.

18 Jan. 1894.

17205. (*Mr. Wilson.*) I think you said that you imagine the average quantity would be from 10 to 20 grains?—It is a mere guess. I have no statistics at all. I am just judging from the number of persons I questioned about it. I may be mistaken.

17206. Have you heard the evidence of the Subadar Gurmukh Singh, who was here just now, who called 10 to 20 grains excess?—I did not hear.

17207. (*Mr. Pease.*) The persons you have questioned have been usually those who have come to the dispensary with some ailment, I suppose?—Yes.

17208. No questions you have put to persons in health?—I have occasionally, but not as a rule.

17209. Therefore your estimate may be materially wrong in regard to persons in ordinary health?—I should not think so. These persons have come with certain ailments, and when I have asked them these questions in regard to the quantity they consume, the answer had regard to their habit, that is, the quantity they ordinarily consume whether in health or not. I remember in one village where I made special enquiries, I was told all the men but two took it, whether sick or well.

17210. No large proportion of them were persons suffering from chronic ailments?—I do not think so, nothing except coughs.

17211. (*Sir William Roberts.*) I think you said dysentery was common in your district?—Very common at certain seasons of the year; and diarrhœa.

17212. Have you observed whether any type or cases of dysentery would be connected with the opium habit?—I have not observed anything of that sort.

17213. (*Sir James Lyall.*) I think you said to Sir William Roberts that opium was not a prophylactic against fever: I should like to know whether you have ever heard the country people in the Ferozepore district talk of it as if it was a prophylactic?—I never have.

17214. (*Mr. Wilson.*) Have you at all observed that the opium-eating Sikhs are less subject to dysentery than the Mahomedans or other classes that do not take it? Have you noticed any difference in regard to the liability to dysentery?—No, I have not noticed any difference at all.

The witness withdrew.

RAI BAHADUR BHAI MIAN SINGH called in and examined (through an interpreter).

*Rai Bahadur Bhai Mian Singh.*

17215. (*Sir James Lyall.*) You are an Honorary Magistrate, I believe, and a Jagirdar and Zemindar?—Yes.

17216. What is the general opinion about the use of opium?—The general public are of opinion that the use of opium should not be prohibited, as the consumers, having become habitual in its use, will suffer from sickness if deprived of it. The use of opium is considered as a preventive for several diseases.

17217. For what diseases is it used?—Colds and rheumatic pains.

17218. What is the opinion of the people with regard to the proposal that the Government should prohibit the use of opium?—The people wish that the present arrangements should continue. I do not mean that the Government should not interfere in any way, but that interference with present arrangements should not be made at present.

17219. Is poppy cultivated on your land?—Opium is not cultivated in my lands. It was once cultivated by a cultivator on about one bigha of land: but, owing to heavy duties, the cultivation was discontinued

17220. What duties do you refer to?—To canal dues.

17221. Is there any section of the population in Lahore, in the villages or towns, who wish to see the use of opium stopped except for medical purposes?—Those persons who consume it at present do not wish that it should be stopped for any purpose.

17222. And the other people?—Those who use it as medicine are willing to use it as medicine only.

17223. They do not want any interference?—The interference may be greater than at present, but not less than at present.

17224. If it was prohibited, and to meet the loss of revenue extra taxation were imposed, what would the people think?—They would consider it a double hardship. In the first place they would be deprived of a thing to which they are accustomed, and in the second place they would be liable to pay extra taxes.

The witness withdrew.

MR. DENZIL IBBETSON called in and examined.

*Mr. Denzil Ibbetson.*

17225. (*Chairman.*) I believe you are Deputy Commissioner at Jullundur?—Yes.

17226. What is the length of your service?—Twenty-three years.

17227. How has it been spent?—Eight years as Settlement Officer, about five years as Deputy Commissioner, five years as Census Commissioner, Director of Public Instruction, Editor of the *Gazetteer*, and Superintendent of Native States.

*Mr. Denzil Ibbetson,*

18 Jan. 1894.

17228. Has there been a large consumption of opium in any of the districts in which you have served?—I can hardly answer that question. I practically know nothing about the subject. I have served in districts in which I have known it is eaten by a large proportion of the people, but I know no details.

17229. As you have lived in districts in which, as you believe, opium has been extensively consumed, and you have not observed any effects, what inference do you draw from that?—The conclusion I draw is that opium-eating is very much like tobacco-smoking among the sections of the people who use each in the districts in which I have served. There has been nothing more to draw my special attention to the one case more than to the other. This would be impossible, were the effects of the use of opium such as they are commonly believed to be by the people of England.

17230. Are there other social and moral evils which came under your observation here, which, in point of gravity, considerably exceeds any evils which may possibly arise from opium?—I am constantly receiving petitions in which the habit of gambling, of drinking, or of whoremongering is alleged to the discredit of an individual; but can recall no instance of the habit of using opium being similarly brought forward as involving a social or moral stigma.

17231. It has been proposed for the consideration of this Commission that the Government of India should put an interdict on the use of opium for other than medical purposes—what remarks have you to make upon a policy to carry out that proposal?—I am of opinion that to prevent the use of opium for non-medical purposes would be impossible. Such a prohibition must either be ineffective, or practically a total prohibition. If you allow Hakims to give a license for the use of opium by prescriptions, your prohibition will be ineffective. If, on the other hand, you do not give that power to Hakims, there are, for instance, in my district, with a population of a million of souls, only two persons to whom that power could be given, and those two persons live in the same place. In that case prohibition would be practically absolute. It would also be impossible for this reason: if you do not stop the cultivation of the poppy in British territory, you will have corners of land occupied by poppy on every well in the place, and it would be impossible to prevent opium being made on the quiet, and still more the poppy-heads being used. If you do prohibit the cultivation of the poppy in British territory, you could hardly do so in Native States, and it would be impossible to prevent the smuggling of a drug, an ordinary dose of which is measured by grains.

17232. There is no natural or physical frontier dividing the Native States from these which are under our Government?—None whatever: it is largely smuggled already, I believe.

17233. That is on the point of practicability. Now as regards the political consequences arising from a policy of prohibition?—If the prohibition were successfully enforced, it would produce, if not rebellion, at least such discontent as would constitute a serious political danger, since it would be regarded as a wanton interference with private life, with no good end to justify it. I think that for four reasons: In the first place, you have, supposing you do not give Hakims power to prescribe opium, three systems of medicine current in the country, all three of which agree in looking upon opium as a useful medicine. You would say to the people: "The drug which is prescribed by the doctors of the system of medicine in which you believe, you shall not have unless you can get the concurrence of a doctor of the system of medicine in which you do not believe." You would also be interfering with a domestic comfort and luxury which is used by a considerable proportion of the most warlike races in the Punjab. To make your prohibition effective you would require persistent inquisitorial search, and you would let loose a number of ill-paid officers, and thereby you would render false accusation and extortion more easy. You would make what is looked upon as a harmless indulgence into a crime. The fourth reason is that when the Government introduces a measure, which the people look upon with disfavour, they come to us and ask us what is the reason of it. We generally have some reason to give them, even if we do not approve of it ourselves; at any rate we can give the Government view of it. But I do not see what justification we could give here. We could say it was thought that evil effects were produced. They would say, "Do not you and the Government know that they are not produced"?—and I do not see what answer we could give. They would look upon it as a most tyrannical arrangement—an interference with private liberty without even such justification as exists in other matters, such as sanitation and vaccination.

17234. From what you have said it follows that if fresh taxation were imposed to compensate Government for the loss of revenue, it would not be received with favour?—No; certainly not.

17235. (*Mr. Fanshawe.*) I should like to ask you a question about the Sikhs. Would you kindly tell us shortly what are the divisions among the Sikhs?—The Manjha is the central portion of the Punjab, lying east and south-east of Lahore, including the Lahore, Amritsar, and Gurdaspur districts. The Malwa is the great tract south of the Sutlej, including the Ludhiana and Ferozepore districts and the great Sikh States. Roughly speaking, the Manjha is Trans-Sutlej Sikh territory, and the Malwa is Cis-Sutlej Sikh territory.

17236. Will you also explain what a Musbee Sikh is?—He is a sweeper—almost, if not, quite the lowest form of outcast—who has adopted the Sikh religion. He is as good a Sikh as any of them, but the taint of his hereditary occupation adheres to him; and although he does abandon, I believe, some portions of it, still the other Sikhs will not mix with him, even in religious worship.

17237. As regards the consumption of opium by these different classes of Sikhs, can you tell us whether the habit is more common among one class than another?—I cannot say that in the least.

17238. (*Mr. Mowbray.*) I should like to know what class of Sikhs reside in the Jullundur district?—Mostly Jat Sikhs.

17239. Is not the Jullundur district one of the seven large opium-consuming districts in the Punjab?—I fancy it would be one of the largest.

17240. (*Mr. Wilson.*) Does your evidence relate chiefly to Jullundur, the district in which you are now Deputy Commissioner?—I know Gujranwalla better than Jullundur.

17241. Is that adjacent?—No; it is the other side of Lahore. It is also a Sikh district, but I speak for both.

17242. Is there any poppy cultivation in your district?—Yes.

17243. A great deal?—Yes, a good deal, I think. It is one of the five or six largest cultivating districts in the Punjab.

17244. You said that you were constantly receiving petitions about gambling and so forth to the discredit of the individual, what does that mean?—It means that some man has got an appointment, and somebody else wants it generally; or if an appointment is empty and two men apply for the post, one man will give a petition to the discredit of the other. Perhaps most often of all the petition is anonymous, and to the discredit of an enemy.

17245. Do you at all share the opinion that was expressed to this Commission recently, that if persons connected with the native press, natives especially, write in, what may be called, an anti-opium sense, that is any indication of disaffection towards the Government?—No; I should say not in the least necessarily. One might write against opium, so as to strongly express disaffection, but the mere fact of an article being written in an anti-opium sense does not necessarily show disaffection at all.

The witness withdrew.

*The Revd. J. P. M'cKee, D.D.*

The Reverend J. P. M'cKee, D.D., called in and examined.

17246. (*Chairman.*) I think you are a D.D., and work in connection with the United Presbyterian Mission of North America, and you are stationed at Sialkot?—At present at Sialkot. I was 23 years in Gujranwalla.

17247. In that district how is the population distributed as between Hindus and Sikhs?—The Mahomedans are in the majority, Hindus come next, and Sikhs third.

17248. What is the habit of the Hindu and the Sikh portion of the population with reference to opium?—I would say that a very large percentage of Hindus and Sikhs of the age of 40 and over use opium, perhaps 60 per cent. over that age.

17249. What was the percentage of consumers of opium among the Mahomedans, and what may be described as the depressed classes?—It is very much lower,—I should say not more than 20 per cent.

17250. What was the effect of the consumption of opium on the moral and physical condition of these people?—The

consumption of opium on the moral and physical condition of the people, so far as I could see, was scarcely perceptible, except in a few cases, and in these cases, where they were injured by the use of opium, they were moral and physical wrecks I should say, but in 23 years I have not met more than seven or eight cases that I would so describe.

17251. Speaking of the non-medical use of opium generally, how do you regard it, and how do you compare it with indulgence in alcohol?—I would say that the non-medical use of opium is an evil, but not to be compared with alcohol at all, because you do not find that it fills poor-houses with paupers, or jails and penitentiaries with criminals as alcohol does in Great Britain and the United States.

17252. Have you found that the effects of opium have stood in your way in your spiritual work as a missionary?—No, I should think not. The truth is that up to the time that this subject began to be agitated in the papers, we knew very little about it, because it did not affect our work at all, and the effect of it was not perceptible on the moral or physical condition of the people. It is only after I began to make strict enquiries in regard to it that I knew what proportion of the people used opium, because there was no perceptible effect except in those few cases I mentioned.

17253. You would say that your observation leads you to conclude that the use of opium, so far as it exists, has not been the cause of extensive moral and physical degradation in this district?—Not so far as my observation goes.

17254. Supposing the use of opium to be prohibited, as it has been proposed, for other than medical purposes, how do you think the people would view such a restrictive measure?—I think in that district the disposition of the people in regard to the use of opium for non-medical purposes might be described as passive. I think there are very few who wish for prohibition, and I think there are very few who would give trouble if it was prohibited. They seem to think very little about it, so far as I know from talking to the people.

17255. In the present state of the movement they seem to be passive?—Yes.

17256. Supposing prohibition to be actually enforced, what do you think their attitude would be then?—If it was actually enforced, I think those who use it now would try to get it in some other way. It would very likely be smuggled in. I think they would try to get it, but I do not think it would raise any political disturbance so far as my knowledge and experience of the people is concerned. With regard to the other section who do not use opium, I do not believe any section of the people feel strongly enough on the subject to be willing to bear any part of the cost of prohibitive measures. They do not feel strongly enough in the matter.

*The Rev. J. P. Wilkie, D.D.*

18 Jan. 1894.

17257. If taxation were associated with prohibition, you think it would be unfavourably received?—It would.

17258. (*Mr. Mowbray.*) Is Sialkot a district in the Punjab where opium is consumed much?—I do not know much about Sialkot because I have not been so much associated with the people there as in Gujranwalla. I was associated with the people there for 23 years; but although I reside in Sialkot now, my acquaintance with the people is in Gujranwalla.

17259. The consumption in Gujranwalla is larger than in Sialkot, but it is not large?—Very small.

17260. So far as the opinion of the people goes, I do not suppose they would look upon the question of prohibition as a very practical question, would they?—They have not simply thought of it at all. It is not a question among the people. It is only since this Commission arrived in India that the question has been talked about among the people, and even now 90 per cent. of the people know nothing about it.

17261. Therefore you can hardly form an opinion as to what their feelings would be if, to their surprise, they found it was prohibited?—No, except that I have talked to them lately, and they seem careless.

17262. (*Mr. Wilson.*) I suppose your evidence only relates to this part of the country with which you are acquainted?—That is all.

17263. Of course what you know about this part of the country would not lead you to form any opinion about Assam and other districts in India?—I have not the slightest notion of any other parts of the country except in the one I have referred to, because it is the only place where I have been associated intimately with the people.

17264. Would your general knowledge of India lead you to think that it might be possible to adopt some form of what is called in England in reference to alcohol local option or local veto, so that in a district in India where there was a strong feeling against opium it might be prohibited, whilst in other parts it might not be prohibited—would that be possible?—I think it would be quite possible to prohibit it in some parts of India. I think it would be possible to prohibit it in Gujranwalla, because, as I say, the people there seem quite passive, but I really have no opinion on that subject.

17265. (*Mr. Fanshawe.*) I understand you to mean that you wish your views to be taken as only applicable to the Gujranwalla district?—That is all.

The witness withdrew.

SURGEON-MAJOR W. COATES called in and examined.

*Surgn.-Maj. W. Coates.*

17266. (*Chairman.*) Are you stationed at Lahore?—Yes. My personal experience of the use of opium for purposes other than medical is very limited, and chiefly negative in character. I served through the two Afghan Campaigns of 1877-1880, and was for most of the time in charge of Field Hospitals for Native troops and followers, and came into close contact with some thousands of sick men—the invalids of a very large force. Most of these were camp followers, men who were badly clothed, fed, and lodged, and who had exceptionally hard work in a rigorous climate. Very many of them were said to be, and I believe were, opium-eaters, but I can only recall to mind one solitary case in which disability was distinctly due to the habit. The patient was a mule-driver, to whom large doses of opium had to be given before he could do his work. After this campaign I was for several years in charge of Peshawar, where the opium habit is not common. Many prisoners admitted into the jails, of which I have been in charge, claimed exemption from work, and sometimes asked for a daily dose of opium, saying they were addicted to its use, but I never gave the ration, and very seldom let them off work, and I do not remember any case where serious ill-effects followed. I have also been in civil medical charge of Murree and Simla, where I knew very many men of the clerk class said to be opium-eaters, and can only remember one that was decidedly the worse of the habit. My experience of the Lunatic Asylum is too short to enable me to form an opinion as to the frequency of the opium habit among the insane prior to admission.

17267. (*Sir William Roberts.*) Where were the jails situated that you had charge of?—In Lahore, Peshawar, and Chinawan.

17268. On admission into jail did you stop the supply of opium at once?—Yes.

11269. And you never saw any ill-effects?—No, I never remember any ill-effects.

17270. You said that you very seldom let them off their work, that implies that you did sometimes?—Sometimes, when they were in bad health.

17271. Independently of the opium habit?—Independently or not, if they were in bad health from any cause.

17272. Did you not observe any great suffering in any case of an habitual opium-eater when his opium was stopped?—No, not in any case.

17273. Have you formed any idea as to what is the cause or the reason why the natives of India seem so much more tolerant of opium, and become addicted to the opium habit as compared with Europeans?—Not a very definite idea.

17274. You have no idea whether it is due to the climate or diet, malarial conditions?—I could not say at all.

17275. (*Mr. Wilson.*) There has been a great deal of discussion before this Commission with regard to opium being used as a prophylactic against fever: what do you say with regard to that?—I have no experience with regard to that.

17276. You have never used it in that way?—Never used it in that way.

17277. You have never prescribed it either to natives or Europeans?—Not as a prophylactic against fever.

17278. With reference to these camp followers who are opium-eaters, was your attention directed at the time to

*Surgn-Maj. W. Coates.*

18 Jan. 1894.

the fact that they were opium-eaters, and did you specially note them in any way on that account?—I did not note them in that way, but I was told that they were opium-eaters by a native assistant in the hospital who knew a great deal about them. I did not see them eat opium myself, but I was told they all eat opium, and that they all had opium with them. I saw the opium with some of them, but not all.

17279. You did not pay that kind of attention to them that you could tell us at all whether those who took opium were better or worse than those who did not?—I have not recorded it, but when a patient was in hospital I always asked the question whether he was an opium-eater, with a view to finding out whether his disease was affected by the habit.

17280. You did not find that it was?—No, I did not see that they were generally the worse for using opium. There was no marked difference between those who did use opium and those who did not.

17281. (*Sir William Roberts.*) Have you formed any idea whether the habit of using opium is useful in any way to natives of India living in malarial districts?—No, I have not been in any district that was very malarial and where the natives did use opium generally, so that I have had no grounds to form an opinion.

The witness withdrew.

*Surgn.-Capt. Charles, M.D.*

18 Jan. 1894.

SURGEON-CAPTAIN R. HAVELOCH CHARLES, M.D., called in and examined.

17282. (*Sir William Roberts.*) What opportunities have you had of studying the use of opium amongst the natives of India?—On my arrival in India in 1882 I was attached to the 32nd Punjab Pioneers, a Sikh Regiment, in which at that time were a considerable number of opium-eaters. Subsequently, 1884—1886, whilst in medical charge of the escort and half Field Hospital on the Afghan Boundary Commission, I had an opportunity of observing Sikhs under the hardships of what was practically service. There I also saw many hundreds of camp followers—Punjabis and men from the North-Western Provinces. Opium was for sale in the Camp Bazar, and there was a fair trade in it, the consumers being drawn from the foregoing. Since 1886 I have been attached to the Mayo Hospital, Lahore, where numbers of individuals addicted to opium, *ganja* and alcohol are treated yearly. In private practice in Lahore the cases that I have seen have not been those of the opium habit, but rather of the abuse of opium in children. The confirmed opium-eaters that I have known have been either Sikhs or low caste Hindus—sepoys, sowars, kahars, camp followers, beggars and fakirs.

17283. What has been your experience as to the circumstances under which the opium habit generally begins?—I believe the practice generally begins from one or two causes—first, to ease some pain or ache, or to solace in mental anxiety, or under illness; secondly, as an aphrodisiac.

17284. Have you formed any opinion as to whether the effect of opium on natives of India is an aphrodisiac, or is it only one of the many aphrodisiacs that they have?—It is one of many. It is also used as a stimulant.

17285. This aphrodisiac effect would only be part of a general stimulant of the system?—Yes.

17286. Would it have any unfavourable effect?—Not that I know of, but that it is used as such I know.

17287. What has been your impression with regard to the use of opium for non-medical purposes—its effect on the physical and moral condition of the natives of India?—I do not believe that the physical condition of a healthy man would be improved by the continuous use of opium.

17288. Would you express the opinion that the physical condition was deteriorated by it?—I should certainly say it would not be improved.

17289. What about the moral condition?—The moral condition of an opium-eater—that is, a confirmed opium-eater—is affected as far as that he has practically lost his power of self-control—the opium habit being his master.

17290. Do you mean by confirmed habitual eaters those who take it in excessive quantities?—I mean a man who has made it a habit for many years or months, taking a continual daily dose of opium. Under ordinary circumstances he would not give it up.

17291. You speak of the power of self-control only as regards the opium habit, not with regard to his conduct generally?—Not with regard to his conduct generally.

17292. You say that whether he takes a small quantity or a large quantity?—Yes, that is, when he has once become accustomed to feel the effects of the drug he would wish for it.

17293. You think the habitual opium-eater, whether in large or small quantities, is in a worse case than that of a smoker or drinker of alcohol?—That would be a matter of opinion. The cases I have seen myself, and the histories that patients have told me, have led me to believe that the opium habit is much stronger than any other habit generally.

17294. Have you had any experience in jail management?—No, I have been in jails to visit them, but I have not been in charge.

17295. You have had no experience of what occurs when prisoners are suddenly deprived of their opium?—No.

17296. Do you think that opium sometimes prolongs life?—Most undoubtedly I do think that many, in whom there is some unsoundness, are enabled by its use to continue life under more bearable circumstances.

17297. Is the habitual use of opium as deleterious in your opinion as the use of *ganja* and alcohol?—I do not think that the harm caused by opium to the people generally can be compared to that due to *ganja* and alcohol. I should, for personal reasons, rather treat a patient addicted to the former than to the latter, though it was my experience when old sepoys—opium-eaters—came into hospital with pneumonia, that the mortality was high—higher than usual.

17298. What do you mean by personal reasons?—If I were treating a patient for delirium tremens I should have a great deal of trouble in the hospital. I should have to have special warders to look after the patient. I should be more afraid of suicide. Whereas, if he were an opium patient, he would be less of a nuisance to other people and to me in particular. The most unpleasant cases to treat are those of delirium tremens.

17299. You said that the mortality among the old sepoys who used opium was higher than usual? Was it higher than those who did not use opium?—So it struck me.

17300. Have you had experience of the use of opium on children?—I have frequently seen the deleterious effects of opium upon children.

17301. Are you speaking of the children of natives of India?—Both Europeans and natives.

17302. What deleterious effects have you seen in cases of the children of natives?—I have seen children brought into hospital in a moribund condition.

17303. Due to opium?—Due to opium-poisoning. They were under the influence of opium.

17304. Did you consider that it was owing to an accidental dose—too much given by accident?—Probably so.

17305. That would be more analagous to a case of opium-poisoning?—Yes. Most of the cases that I have seen have been cases of opium-poisoning.

17306. Have they been at all numerous?—Not very numerous, but I have seen a few cases now and again.

17307. Would they be more numerous than such cases which occur in England?—Probably not.

17308. I suppose you mean the cases that are brought to you in the hospital would be the result of a single overdose, not from the habitual giving itself?—No, probably from a single overdose. The habit may have been continuous and the dose increased for some cause or other.

17309. What do you consider the effect of the use of opium generally?—I consider opium one of the most valuable of drugs. It is a food to none, but a solace to many. I would to the best of my ability prevent a friend taking to the habit of opium-eating.

17310. Why would you?—Because, as I said before, it would have an action on his moral condition; he would be taking something that would master him. I consider the perfect man should be master of himself. Once a man contracts the opium habit, the habit will be master of him.

17311. Would you also not add, independent of that, that the opium habit was like the alcohol habit, a habit attended with the risk of going to excess?—Most decidedly it tempts a man to excess more in opium than in alcohol. Every little trouble of life that he has to bear, he

would endeavour to avoid because having contracted the opium habit he escapes his troubles by taking a pill of opium now and again.

17312. In that case it is useful?—No, in my opinion it is the contrary, because the little troubles of life will strengthen him by his overcoming them.

17313. Is there a general tendency so far as your experience has gone among the habitual users of opium to increase the dose?—I could not exactly say that. I have known a number and have heard of a great many who have continued for years to take the same dose. Others I have met who have gone on increasing, but I think Europeans go to greater excess than natives.

17314. Have you known many Europeans who have taken up the opium habit?—The morphia habit I have known.

17315. Not the opium habit?—I have known some.

17316. How many?—A few, not a great number.

17317. Half a dozen?—Probably, that is in India.

17318. You are not speaking of Europeans in England taking up the habit?—I have known a few Europeans in England.

17319. Half a dozen?—No.

17320. Do they take to the habit in the form of eating it or what?—Eating it in the form of a pill to ease pain.

17321. Did they bear the habit as well as the natives, or were they injuriously affected by it?—In one particular case that I can call to mind, after having used it for some time, an attempt was made to break the man of the habit. For about two months he had a very severe struggle. He is all right now. *Surgn. Capt. Charles, M.D.* 18 Jan. 1894.

17322. He did throw off the habit?—Yes, he did.

17323. (*Mr. Wilson.*) What do you think about opium as a prophylactic against fever?—I have never as a custom used it as such. I may have used it now and again. I have not used it as a common drug, the same as quinine. I have ordered for patients in hospital some time before the onset of ague about 30 drops of laudanum.

17324. How much is that?—About a grain and a half to two grains.

17325. That was with a person suffering from ague?—Yes, but in such a case I always gave quinine.

17326. As well?—Yes.

17327. I gather from what you say that you regard opium as more insidious than alcohol, more liable to lead on?—That is merely my opinion.

17328. (*Mr. Mowbray.*) I suppose you admit it is quite possible for persons to take opium without being led on to such a condition that the habit becomes their master, or, in your own words, that they lose their self-control?—Yes, I think it is quite possible.

The witness withdrew.

MR. E. B. FRANCIS called in and examined.

*Mr. E. B. Francis.*

17329. (*Chairman.*) You are Deputy Commissioner for Ferozepore?—Yes.

17330. How long have you served in the Punjab?—Twenty-one years.

17331. You have come here more particularly to speak of Ferozepore?—Yes.

17332. How do you describe the population in the greater part of that district?—The district consists of two parts, a strip along the river in which the population is almost entirely Mahomedans, and the interior part of the district in which the population is mainly Jat Sikhs. I see from the Census figures that the Sikhs are, as a matter of fact, only one quarter of the whole population, but they are the leading sect, and therefore I have described the population of that part of the district as mainly Jat Sikhs.

17333. Is the habit of the eating of opium prevalent in your district?—The habit is prevalent amongst the Sikhs, and exists to a certain extent amongst other Hindus; but to a very small extent amongst the Mahomedans, as far as I am aware.

17334. What was the result of your observation with regard to the effects of the eating of opium?—The effects are not apparent so far as I have seen, unless in cases where a man has been taking opium to an excessive extent, and that is usually the case only when he has been taking it also for a considerable length of time: by that time he will usually be an old man.

17335. You say the excessive use produced bad effects, sufficiently grave to make themselves visible. What do you say as to the moderate use? Do you think it does good or harm, or do you think it is one of those habits which may be indulged in to some moderate extent without any effect, good or bad?—In moderate quantities certainly. I should regard the habit as perfectly indifferent, quite harmless—as much as tobacco.

17336. With regard to the moral effects from the opium habit, what do you say as to that?—I should regard them as closely connected with the physical effects. At the same time that it produces physical weakness, it produces mental and moral weakness and want of energy, especially at the time, I should say, when the man has not had his usual allowance. When he is under the influence of the dose he is as good as any man. It is when the re-action takes place that he is deficient in mental and physical qualities, and possibly in moral power, though that is more difficult to speak to. A man who is in the constant habit of taking large doses of opium to keep him up to the mark is certainly, taking him all round, less efficient than the man who does not, although after taking his dose he may be able to do his work perfectly.

17337. Do you apply that last observation to what you call consumers in excess?—Entirely to consumers in excess. A moderate consumer is neither the worse nor the better for the habit, as far as the ordinary observer can see.

17338. What are the facts in your district with regard to the cultivation of poppy?—It is a very small area. I see from the statistics it averages something like 100 acres; it is of no importance.

17339. Is there any portion of your district specially feverish?—Yes, the riverside is very feverish.

17340. In that district does the population resort particularly to the use of opium?—No; in that part of the district the population is mostly Mahomedan, and it is not a habit with them to take opium.

17341. It has been proposed to prohibit the use of opium except for medical purposes. Do you see any practical difficulties in the way of such a restrictive policy?—Every possible difficulty. The prohibition of opium in Ferozepore could not be carried out unless the production of opium were stopped in the Native States of Malwa and Rajputana; otherwise the demand would certainly be supplied by smuggling. The frontier of the district being an irregular line of over 200 miles in length, not even a regiment of preventive officers could stop smuggling. There is, in my opinion, no more need for such a measure as the prohibition of opium than there is for the prohibition of tobacco, and much less than for the prohibition of spirits, although even spirits do not cause one-hundredth part of the mischief here than they do in England. I consider that the prohibition of opium would be regarded by the Sikhs as a one-sided measure directed against themselves. They would ask why it was not accompanied by the suppression of the Mahomedan's tobacco, which is a narcotic forbidden to the Sikhs. It would never be believed that such a measure could proceed from philanthropic motives, and consequently the popular voice would assign other motives, primarily a desire on the part of the Government to push the sale of European liquor, if nothing even worse were thought of. Any law rendering the possession of opium in small quantities illegal and leading to a search by the Police or other subordinate officials would be strongly resented, and would cause the most dangerous irritation.

17342. What have you to say with regard to the revenue question?—There is no other source of revenue which could be substituted for that brought in by opium.

17343. (*Mr. Pease.*) Would you wish to see an extension of the consumption of opium to bring in more revenue for the purposes of irrigation, etc.?—Certainly not.

17344. I suppose you would be favourable to a reduction in the consumption of opium?—I should not be sorry to see a reduction if it occurred of itself. I should be extremely unfavourable to a forcible reduction.

17345. Do you think any means could be taken to encourage the people not to pursue the habit?—No, I do not think so.

*Mr. E. B. Francis.*

18 Jan. 1894.

17346. You think the facilities for obtaining opium are not more than sufficient or desirable?—No, they are only such as are absolutely necessary. The number of shops in the Ferozepore District is about 1 to 5,000 of the population, and the facilities are certainly not more than necessary, if the consumption is to be allowed under Excise law.

17347. (*Mr. Wilson.*) As far as you know, is opium in common use as a prophylactic against fever?—Not so far as I have seen; in fact I may say it is not used for that purpose in the Ferozepore District. It is used in the case of colds and chills, but not for malarious fever.

17348. (*Mr. Mowbray.*) What do you say with regard to the tendency to increase the dose?—The tendency to increase the dose is not very marked: a man usually keeps for years to the same quantity to which he has accustomed himself, but some require much more than others to produce the same effect. There is a tendency no doubt to increase the dose, but not a universal tendency. A man may frequently keep on the same dose for years, but on the other hand, there are many men who find, perhaps from some peculiarity in their temperament, that the usual dose is ceasing to have its effects, and they increase it.

17349. You have been Settlement Officer in a district in which opium is largely consumed?—Yes, in Ferozepore. I think Ferozepore and Amritsar are on an equality; they are about the largest consuming districts in the Punjab.

17350. Have you ever had, as District or Settlement Officer, to remove any subordinate for incapacity through the use of opium?—I have only once, so far as I remember, had to remove a subordinate for incapacity due to opium, and the man in question was about 50 years old, as indeed have been all the cases in which I remember noticing serious ill-effects. A man, so far as I have been able to judge, does not commence the habit until he is 35 or 40 years of age, and if he increases the dose gradually to an excessive quantity, he will then be an old man and be getting to a period of life when not much more work can be expected of him.

17351. (*Mr. Fanshawe.*) I suppose, as Settlement Officer, you have had special opportunities of being brought into close relations with the people?—Yes.

17352. You carried through the entire settlement yourself?—Yes.

17353. And were occupied seven or eight years as Settlement Officer of the Ferozepore district?—Yes, during which time I was constantly in the villages, mixing with the people and talking freely with them on all subjects.

17354. You said that the habit of eating opium was prevalent among the Jat Sikhs; those men are hard-working, energetic and thrifty; is that their description?—Exactly.

17355. So that the prevalence of the opium habit among that community is quite compatible with those qualities?—Yes.

17356. Is opium taken to enable men to undergo great fatigue: have you come across that use of it?—They say so in one part of the district where opium-eating is very prevalent. They tell us that if they had not the opium they could not cut the harvest.

17357. Is that a cold weather harvest?—The harvest of the cold weather crop which comes in during the hot weather, in April and May.

17358. That is to say, the harvesting is done during the hot weather?—Yes; they said they could not do the work without opium.

17359. That is what was stated to you?—Yes; I do not say I agree with that.

17360. You have referred to the use of tobacco by Mahomedans and the use of opium by Sikhs: have you in your own mind made any comparison between the advantages or disadvantages of the habit of tobacco-smoking and of the use of opium?—I think the prohibition among the Sikhs in the matter of the *hookah* has been of the greatest possible advantage to them, notwithstanding that they may be supposed, perhaps, to have taken opium instead of it. If they had the *hookah* instead of opium, they would not have been so good men as they are.

17361. Will you explain your reasons for that?—Because the *hookah* is smoked sitting down and it leads to waste of time and gossiping.

17362. Whilst those would not necessarily be the accompaniments to taking a pill of opium?—No, certainly not.

The witness withdrew.

*Mr. J. Wilson,*

MR. J. WILSON called in and examined.

17363. (*Chairman.*) You are the Collector at Shahpur?—I have been for seven years.

17364. Where was your previous service?—In the Gurgaon, Rohtak and Sirsa districts.

17365. Was there much consumption of opium in those districts?—In none of those districts was there a large consumption. In the Sirsa district there were Sikhs who consumed opium as in the other parts of the province, but very few compared with the population of the district.

17366. Speaking of the Punjab, so far as your experience goes, what was the proportion of the persons who consumed opium in excess, compared with the total population?—In the whole of the Punjab not one in a thousand consume opium to excess.

17367. Were those who consumed it in excess very much the worse for it?—Yes, they suffer, more especially when they cannot get a supply of the drug.

17368. What do you say with regard to those who take opium in moderation?—So far as my experience goes, it has no injurious effect on them either physically or morally; in fact, they themselves and others who do not consume opium say that whenever they take opium it brightens the intellect and renders the body more able to sustain or continue violent effort.

17369. What do you think would be the view of the people of the Punjab, as far as you have seen, with reference to a policy of further restriction or prohibition of opium?—The people of the Punjab, so far as I have seen them, have no desire to put a stop to the consumption of opium. The Sikhs and the religious mendicant class and others who habitually consume opium would greatly resent the prohibition of the drug, and other classes are apathetic on the subject, except the producers, who would very strongly object to prohibition. In this district of Shahpur about 3,500 acres of poppy are grown every year, the average produce being about 500 maunds, value over two lakhs of rupees, or about one-third the annual land revenue of the district. As the poppy is usually grown in small plots, averaging less than an acre each, the number of peasants who derive a profit from the production of opium can hardly be less (including their families) than 20,000. These cultivators would certainly suffer considerable loss if the cultivation of poppy were forbidden, and it might become necessary to grant some of them a reduction of the land revenue. The Hindu merchants, too, who deal largely in opium, would strongly object to the compulsory cessation of the trade. I may say I have only just completed the re-assessment of the district as Revenue officer, and I have assessed those villages in which opium is produced at a higher rate than those in which it is not produced, because the cultivation is so profitable; and if this cultivation were suddenly stopped, or much restricted, it would be only fair to reduce their assessment according to the standard of other villages in which opium is not grown.

17370. In the Punjab opium is grown under totally different conditions to that in Behar and Benares?—Yes.

17371. Does the opium grown in the Punjab admit of greater profit to the cultivator?—It is acknowledged by the cultivators themselves to be the most profitable cultivation they can have. In my district they are allowed to cultivate wherever they please, and they pay 2 rupees an acre as an additional acreage cess on opium cultivation.

17372. The revenue which is raised in the Punjab is raised partly in the form of an acreage duty and partly in the form of duties on the sale?—That is so.

17373. With regard to the disposition of the people to bear the weight of additional taxation to compensate for the loss of Government revenue following a policy of prohibition, what do you say as to that?—I am sure they would strongly object to pay any taxation for the purpose of making up the revenue.

17374. (*Mr. Pease.*) Have you observed that those who are in the habit of cultivating the poppy are more inclined to take it than others?—Not in the Shahpur District. They are hardly ever known to take it at all. They are Mahomedans, and in my district the Mahomedans, almost to a man, refrain from taking opium. Whatever consumption there is is among a class of religious mendicants, and to a certain extent among the Hindu and Sikh shop-

keepers ; but the Mahomedan peasantry as a class almost universally refrain from it, and they are the people who cultivate it in the Shahpur District. In my own district, there are 3,500 cultivators, and taking five persons to the family, there are about 20,000 persons whose livelihood partly depends on the cultivation of opium.

17375. (*Mr. Wilson.*) You have spoken of the consumption of opium amongst religious mendicants being great, are they an exceedingly useful portion of society in your opinion ?—No, I do not approve of them. They are a class who do no good to themselves or to other people.

17376. You must not take it as a recommendation of opium because it is used by that class ?—No, the only thing is that they are revered by a large number of the people, and their strong objection to having their opium cut off might give rise to discontent among those whom they can influence which it might be difficult to deal with.

17377. You have spoken of a few persons becoming wrecked " whose whole aim in life is to obtain a supply of the drug by any possible means ": what do you mean by that ?—Chiefly by begging, sometimes by petty theft, if they cannot get it ; but such persons are few. I have only come across about 10 in all my 18 years' experience in the Punjab, and when you ask the people about it they say that it is the effect of opium, and I believe their account is true.

17378. Do I understand that in the district to which you are referring anybody can grow poppy on paying the acreage license, is that so ?—That is so ; two rupees an acre in the Shahpur District ; it is charged at the rate of 8 annas per quarter of an acre.

17379. So that there is no restriction to the number of persons : I mean the license is granted as a matter of course to anybody who likes to cultivate ?—Yes, as a matter of fact they are allowed to cultivate it before they obtain a license. When the crop appears above ground the village accountant goes round, writes down the number of plots and the area, and gives a license to the cultivator after it has been actually sown.

17380. Do I understand that it is distinctly a popular crop ?—Very popular in the villages in which the soil and moisture and means of irrigation are suitable for it.

17381. I want to understand your method of land settlement and so forth : is the rate of the land revenue assessed on the quality of land or on the crop which is grown ?—Assessed on the quality of the land with reference to the crops grown. One would not assess land as capable of producing very good crops unless it actually did.

17382. You told us you had lately been settling some land revenue ?—The whole district has been reassessed during the last five years.

17383. And you have had regard to the fact that opium was cultivated ?—Yes, it is a very important part of the cultivation of some villages.

*Mr. H. Wilson.*

18 Jan. 1894.

17384. Suppose, owing to any circumstances—it does not matter what—apart from prohibition or legislation or anything of the kind, it turned out that other crops were taking the place of poppy, and the villages which are now growing did not care for the cultivation and discarded it, by what process would the authorities be able to bring it in so as to get the reduction ?—They might petition the Collector that their agricultural profits were much less than they were at the time the assessment was fixed, and if they could show it was so, and if there were sufficient reasons (it would only be in a very extreme case), the Collector would probably report the matter and suggest that the assessment should be reduced, but he would have to give good reasons for his proposal.

17385. In some divisions we have been told that the land is divided into three qualities and the assessment is entirely independent of the crop which is grown on the land ; in other words, the rate at which the land revenue was assessed depended on the land, and not on the crop, is that the same here ?—It does not vary every year with the crop grown, but when an assessment is made the crops are taken into account,—crops that have been growing there for the last three or four years.

17386. That is to say, you take the crop that has been grown for some years upon the land as so much evidence as to what the quality of the land is ?—That is so.

17387. And then the rate is assessed on the land ?—Yes.

17388. Taking the other rate as only a guide ?—That is so.

17389. (*Mr. Mowbray.*) Would you agree with the last witness in considering that the prohibition of the use of opium in the Punjab might be regarded by the Sikhs as a differential treatment against them as compared with the Mahomedans ?—I think they might so regard it, but I have not heard any of them say so.

17390. (*Mr. Fanshawe.*) I understood you to say that in fixing the present rates of assessment, you did directly take into consideration the fact that poppy was being grown ?—In certain villages, because it is only in certain villages that poppy can be grown.

17391. You did take that fact into consideration ; that is to say, if poppy had not been grown at the time, you would not have assessed those lands so high as you did ?—I should not have done so.

17392. Is it the case that in the Shahpur District the women and children assist in poppy cultivation ?—No, they do not at all in the case of poppy.

The witness withdrew.

Adjourned to to-morrow at 11 o'clock.

---

## At the Town Hall, Lahore.

## FIFTIETH DAY.

### Friday, 19th January 1894.

PRESENT :

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I. (ON THE CHAIR).

SIR WILLIAM ROBERTS, M.D.,
THE HON'BLE SIR LACHHMESWAR SINGH BAHADUR, MAHARAJA OF DARBHANGA, K.C.I.E.
MR. R. G. C. MOWBRAY, M.P.
MR. A. U. FANSHAWE.
„ ARTHUR PEASE.
„ HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

RAI BAHADUR PANDIT SURAJ KAUL, C.I.E., called in and examined (through an interpeter).

*Rai Bahadur Pandit Suraj Kaul, C.I.E.*

19 Jan. 1894.

17393. (*Chairman.*) I believe you are Revenue Minister of the Kashmir State ?—Yes.

17394. And you are a native of Lahore ?—Yes.

17395. You have been in Government service since 1853 ?—Yes, since January 1853.

17396. And you have served in Baluchistan ?—In the Punjab as well as in Baluchistan.

17397. What appointment did you hold in Baluchistan ?—Extra Judicial Assistant and Native Assistant to the Agent, Governor General.

*Rai Bahadur Pandit Suraj Kaul, C.I.E.*

19 Jan. 1894.

17398. For five years you have been Revenue Member of the State Council?—Yes.

17399. And you have been directed to give in a statement on behalf of the Kashmir State?—Yes.

17400. Has that statement been before the Council and approved by it?—Yes.

17401. It is stated in this document that the income of the State from opium consists of two items, one is the sale of licenses, and the other is the taking from the cultivators half the sum which the contractors pay to them. They buy opium from the cultivator at Rs. 10 per seer, and the State takes half that amount, *viz.*, Rs. 5. Is it meant that the State actually takes half or that it is land revenue?—The State takes Rs. 5.

17402. The cultivation of poppy is free, I suppose?—It is free.

17403. But the sale is not free; the cultivator must sell to a contractor?—They cannot sell to anybody except to a licensed contractor.

17404. Is the price at which the contractors buy from the cultivators fixed by the Government?—It is not fixed, but opium is not generally sold at less than Rs. 10 per seer.

17405. Is the small amount of opium which goes to the Punjab sent by the contractors?—The merchants of that part of the country buy it from the licensed vendors of the State.

17406. Do you know whether the system by which the cultivators must sell to contractors has come down from Sikh times, or has been framed in British times?—Since the Council was established.

17407. Before that was it free?—Previously shop-keepers used to buy it from the cultivators and pay *chungi* or octroi.

17408. *Chungi* used to be taken on other things?—Yes.

17409. The statement says that poppy is the most paying crop in parts of the country where it is cultivated—is that a hilly country?—Kandy is a hilly country.

17410. Is it a rice land country?—No, rice is not cultivated there.

17411. When was the Council established?—In 1889.

17412. Now that the Land Revenue settlement is being carried out in Kashmir, I suppose this special rate for poppy will be abolished?—I am not aware that it will be abolished, but with regard to opium one-half of the net profits are likely to be taken as before.

17413. (*Mr. Haridas Veharidas.*) What do you mean by saying that the opium cultivators are free to grow opium, and that there is a charge of Rs. 2½ per kanal?—They are obliged to sell the opium to the contractors only; it is known what the yield is, and from time to time when the cultivators receive the money from the contractor the State gets the money from them.

17414. How is the measurement ascertained?—No measurement is made, but measures will now be introduced.

17415. If they do not know the area of the land on which the poppy is cultivated, how do they charge the rate per kanal?—The contractor enters in his papers the quantity purchased by him, and having the rate of yield they find out the measurement. An average yield of a kanal is taken as the basis.

17416. (*Mr. Wilson.*) Is it not the case that the contractor takes it upon the weight of the opium, and not upon the area of the land?—It has been found by experiment that so much opium is got from so much land.

17417. What do you consider the average?—4 seers per acre.

17418. And how much is the tax per acre?—Rs. 20.

17419. Then that is the same thing as Rs. 5 per seer?—It comes to the same thing.

17420. (*Maharaja of Darbhanga.*) By the tax of Rs. 20, do you mean the rent or the tax?—Rent.

17421. What is the price paid by the contractor per seer to the cultivator, and at what price is it sold in the market?—Four tôlas per rupee, double the price at which the contractor purchases it.

17422. (*Chairman.*) Will you now give us the benefit of your opinion on the opium question?—I have had a chance of coming in contact with various classes of people, but I have never noticed any evil effects on the physical or moral condition of a moderate consumer of opium. No case has ever come up before me in which a person should have ever committed an offence under the influence of opium; neither have I ever heard of a person indulging in large quantities committing an offence under the intoxicating effects of opium. I have always been told by moderate consumers of opium amongst the Sikhs, Dogras and Punjabi Hindus and Mahomedans that the use of this drug once a day keeps off the effects of bodily fatigue for 24 hours, or till their appointed time for taking their dose the next day. Although I have never tried opium myself, yet I can say from my experience that a moderate use of the drug is not physically or morally injurious.

*Chandu* and *madak* no doubt cause grave injury, and the consumers of these drugs whom I have seen are so emaciated, that they look more like the dead than the living. They are, in fact, practically unfit to perform any active work in the world.

While at Quetta I made an experiment on the opium-eating prisoners of the jail of which I was the Superintendent in addition to my executive duties in the district, as to whether the habit of opium-eating could be given up: the following were the results:—

About 20 per cent. of the prisoners, chiefly young and robust, gave up the habit after a few days' suffering, but 80 per-cent. of them got a bad diarrhœa, which could not be cured by any treatment till they were again permitted to take opium. But with the exception of certain classes, the use of opium generally prevails amongst the uneducated, the peasants, traders and sepoys in the army and police. Young men generally take to opium by following the example of older members of their families, or to cure some disease, and in some cases merely for the sake of pleasure under the effect of the company of opium-eaters. After the age of forty opium is generally used for preserving bodily strength. The use of milk, which is invariably taken as an accompaniment of opium, is said to remove the astringent effects of opium, and thus prevent its bad results which it might otherwise produce on the system. Educated young men do not eat opium, although they appear to be taking to liquor, excessive indulgence in which is as injurious as indulgence in opium, if not more.

17423. You say that the effects of *chandu* and *madak*-smoking are extremely deleterious; where have you had the opportunity of seeing it?—At Quetta.

17424. Was there a smoking saloon there?—There was a shop there.

17425. What sort of place was it?—I went to make a search in a gambling case, and I saw that all the smokers were laying down in a very emaciated condition, dried up, and public women were there.

17426. What class of people used to frequent that place?—Prostitutes and some Mahomedans.

17427. What sort of Mahomedans?—The poorer classes.

17428. People of that country or from India?—Some from India and a few from the Punjab.

17429. From the North-West Provinces or Bengal?—They were mostly from Delhi and Lucknow.

17430. Have you ever seen anything of it in the Punjab?—No, I have had no opportunity of seeing it in the Punjab.

17431. These Mahomedans and prostitutes would probably under any circumstances be debauched people, would they not?—They would be debauched under any circumstances.

17432. (*Mr. Wilson.*) How many members are there in the Council of Kashmir?—Three on behalf of the Government, and two are members of the Royal Family.

17433. By whom are the three appointed?—By the Government.

17434. The Government of India?—Yes, at the request of His Highness the Maharaja.

17435. Who has the power now to substitute one man for another?—The Government at the request of His Highness the Maharaja.

The witness withdrew.

*Dewan Amaranath.*

DEWAN AMARANATH called in and examined.

17436. (*Chairman.*) I believe you are Governor of Jammu?—Yes.

17437. I believe that is one of the Sub-divisions of the Kingdom of Kashmir, and Jammu is the capital of the Kashmir State?—Yes.

17438. How old are you?—Twenty-five.

17439. Since when have you been Governor ?—One year.

17440. You are a Kashmiri now ?—I am a *British* subject, a Kathri of Emanabad.

17441. Your family are hereditary servants of the Kashmir State ?—Yes.

17442. It has been proposed that the cultivation and sale of opium should be prohibited; will you give us your opinion on that ?—I am of opinion that the prohibition of manufacture and sale of opium will not only result in a financial loss to the State, but will also cause a great discontent among the people. The moderate use of opium, as far as my experience goes, is not harmful either morally or physically. On the contrary, it is considered a very valuable domestic medicine, and the prohibition, if carried out, will be a great hardship to the people. The long use of opium as an indulgence in large quantities may not be without its bad effects upon the consumer, but it is not surely as great an evil as alcohol or other intoxicants.

17443. How far is the habit of taking opium common among the Punjabis that you know ?—The use of opium as an indulgence is common among the uneducated native community, but the educated and more advanced class of Punjabis are not as a rule given to this habit. I do not think that any change short of total prohibition for regulating and restricting the opium traffic and for raising a revenue therefrom can be made at present with advantage.

17444. If prohibition were attempted, what measures would be necessary ?—In order to carry out the prohibitive measures, it would be necessary to keep a large establishment, the cost of which is also a matter to be seriously considered; and, as far as I am able to ascertain, the people would not be willing to bear any expense that may be required for the purpose.

17445. Are there any other remarks you wish to add ?—In concluding, I may add that in stopping the cultivation of poppy, the State will be justly entitled to a compensation for the loss that it will have to incur on that account, and also the cultivators, who will have to suffer a much serious loss in being obliged to grow inferior crops in place of poppy.

17446. (*Mr. Pease.*) Do you observe that with an increase of education there is a decrease in the consumption of opium ?—I think so.

17447. You think that the educated classes do not like the habit ?—They do not.

17448. Do you find that the vicious classes are large consumers ?—That is my impression.

17449. At what age do they commence to take it ?—After 35 or 40; I think in old age it is more common.

17450. Have you known cases of persons who have taken it to excess ?—I have.

17451. Are they numerous ?—Yes, there are many.

17452. Have you known persons who have come to poverty through the habit ?—Not as far as I know.

17453. Do you think that there should be a reduction in the facilities for purchasing opium ?—I do not think so.

17454. You think that things are just right as they are ?—Yes.

17455. (*Mr. Wilson.*) Into how many provinces is Kashmir divided ?—Two—Kashmir and Jammu.

17456. Do you know the population of Jammu ?—Six lakhs.

17457. To whom are you responsible for the proper discharge of your duties as Governor of Jammu ?—To the State Council.

*Dewan Amaranath.*

19 Jan. 1894.

17458. (*Mr. Mowbray.*) The population of Jammu is partly Mahomedan and partly Hindu ?—Yes.

17459. Which are the larger number ?—In Jammu Province the Hindus are more numerous: in the whole of Kashmir the Mahomedans.

17460. Do you draw any distinction between Mahomedans and Hindus as far as the consumption of opium is concerned. Is it more consumed by one or by the other ?—It is very difficult to say.

17461. It is not a large consumption in either case I understand ?—I think not.

17462. (*Mr. Haridas Veharidas.*) As an educated gentleman, would you be glad to see the use of opium decrease ?—It is not a good habit, but at the same time I do not think that it is doing any harm.

17463. My question is, whether you would like as an educated gentleman to see the use of opium decrease ?—Certainly.

17464. Do you think that the use of opium is on the increase or on the decrease ?—I think it is decreasing.

17465. (*Mr. Fanshawe.*) You say that you have known some persons who have taken opium in excess; will you kindly tell me what you mean by excess ?—I refer to persons who take opium three or four times a day; I have seen such persons; they take big doses.

17466. When you speak of excessive use, do you mean a use which causes physical and moral harm, or do you mean merely that large doses are taken ?—When taken in very big doses, and for a long time, opium is likely to do some harm.

17467. And of such cases you say you have seen some large number ?—Not a large number, but I have seen some.

17468. Do you mean 8 or 10, or 20 ?—I have seen two or three persons.

17469. You have said that the taking of opium is not regarded as a good habit; I wish to ask you as to the moderate use of opium in small quantities—how is that regarded ?—That is not regarded as a bad habit, taking it in very small quantities as a medicine. Those who take it take it as a medicine; they think it will do them good.

17470. When taken in moderate doses, opium-eating is not regarded as a bad habit ?—No.

17471. (*Chairman.*) You mentioned that amongst the educated classes the habit of taking opium was markedly decreasing ?—Yes.

17472. The educated classes in the Punjab, I suppose, are few in number compared to the total population ?—Certainly.

17473. It is confined chiefly to the upper classes and the people in towns, is it not ?—Yes.

17474. Among the class of educated persons, do you think that the habit of taking wine or spirits or alcohol is increasing or is not increasing ?—I think it is increasing; the use of alcohol is more common than it was about 20 or 30 years ago.

17475. (*Mr. Wilson.*) In the case of young men of 20 or 25 years of age, is it a good thing or a bad thing for them to take a few grains of opium every day when they are in good health and have nothing the matter with them ?—No, of course not.

The witness withdrew.

Dr. JAGANNATH called in and examined.

*Dr. Jagannath.*

17476. (*Chairman.*) I believe you are Chief Medical officer of His Highness the Maharaja of Kashmir ?—Yes.

17477. Where did you receive your medical education ?—Here in Lahore Medical College.

17478. How long have you been in the service of Kashmir ?—This is the tenth year.

17479. How long ago did you pass your degree ?—In 1879; this is the fifteenth year.

17480. Were you five years in Government service ?—Yes.

17481. As Assistant Surgeon ?—Yes.

17482. Where do you generally reside ?—In Jammu.

17483. (*Sir William Roberts.*) What opportunities have you had of studying the effects of opium ?—I have not made it a particular subject of study, nor have I experienced its effects upon my own person, but as medical officer of different places, I have been seeing men take it and asking them how they are, watching the effects on different subjects; and as Superintendent of the Jail I have had many opportunities of finding out the effects of opium in small or large doses.

17484. In the Punjab or in Kashmir ?—In the Punjab as well as in Jammu, not in Kashmir.

17485. In Jammu only ?—That is one of the two provinces of Kashmir.

17486. What has been the general result of the information you have collected on the subject both with regard

*Dr. Jagannath.*

19 Jan. 1894.

to the moderate and the excessive use of opium ?—For a healthy constitution I think it is not necessary at all, but if a few grains of it are taken, I hear that it has good effects. I do not know myself, but those who take very small doses always praise it, and say it is very good. Large doses I think are very bad. That is the report I have received from those who are actual opium-eaters.

17487. What would you call a moderate use ?—It depends upon the constitution. In some cases a very small dose has that effect, and in other cases large doses have very little effect. By a small dose I mean one or two or three grains, not more.

17488. Once or twice a day ?—I think one grain, twice, I should call a small dose.

17489. What would you call an excessive quantity ?—Some people take *mashas* or ten or twenty or thirty grains. Any large amount, anything more than I have said, is excessive.

17490. Have you generally noticed that those who take these large quantities suffer in health ?—No doubt. They do.

17491. In what way have you known them suffer ?—I think they become quite different men altogether ; their health is broken ; they are not fit for business ; they become quite idle ; they are withered ; they become prematurely old, and there is no activity in them.

17492. What do you think is the proportion amongst opium-eaters of those who take opium to an injurious extent ?—It is not very great.

17493. One in ten or one in five do you think ?—I cannot say exactly ; but I generally see these low class people going to excess, such as *Fakirs, Sadus*, and others who have no particular employment.

17494. Have you not noticed the injurious effects of opium-eating amongst the more respectable classes ?—I have not seen any respectable man going to excess.

17495. Do young persons sometimes take to the opium habit ?—Yes ; they commence it as a medicine, and afterwards they continue.

17496. Have you any experience or knowledge of the use of opium for aphrodisiac purposes ?—I have not prescribed it for that purpose, but I hear that people do take it for that purpose.

17497. Have you reason to believe that there is any special effect in that direction ?—I do not think that there is any effect of that nature.

17498. I believe that the use of aphrodisiacs throughout India and the East is common—that aphrodisiacs of various kinds are used ?—Yes.

17499. And opium is only one of them ?—Yes. Those who take it say that it is one of them, but I do not see any special properties of that nature in this drug.

17500. Have you seen opium given to infants ?—Yes, I have.

17501. Have you seen any bad effects from it ?—Sometimes.

17502. Of what sort ?—Some children die from the effects of it, while in other cases it does them good.

17503. Why is it given ?—It is given generally in small doses to children as a medicine for cough, pain, bowel complaints, and so on.

17504. You are not conversant with the practice which we are told of—mothers giving opium habitually to infants ?—Sometimes they do it simply to produce sleep, but generally they give it as medicine at first, not for any other purpose.

17505. When you speak of its producing mischief, is that by accidental poisoning ?—Yes, by accidental poisoning.

17506. Have you seen any evil effects of habitually giving opium to infants ?—Yes. I have seen children taking opium as a habit, but simply to relieve a certain disease ; they give it up when they get all right.

17507. Have you seen any malarial diseases among infants ?—I have seen such cases.

17508. It would be in such cases that opium would be given to children ?—I have never seen that opium has anything to do with malarial fevers or anything of the sort ; I never tried it.

17509. On the whole, as far as your experience goes, does the use of opium in the Punjab produce more harm or more good ?—As a medicine I think it is very good in small doses ; it does good in many diseases ; but going to excess is certainly injurious.

17510. I suppose it is a very common household medicine throughout the Punjab ?—Not very common ; still it is used as a domestic medicine in some houses.

17511. What for ?—As a medicine for their own use or for the use of their children, to relieve different complaints. If the bowels are bad, if the child does not go to sleep, if it has a cough, or if it has any pain, they give opium ; they give it for different purposes.

17512. (*Mr. Wilson.*) As a medical man holding an important position, would you be glad to see the use of opium amongst the population for non-medical purposes increase or decrease ?—I think it is not necessary to increase it for non-medical purposes.

17513. Would you rather like to see it decrease ? Do you not think it is a bad habit when not employed for medical purposes ?—I think it is a bad habit.

17514. (*Sir William Roberts.*) Even in a small dose ?—Taken as a habit it is a bad thing.

17515. (*Mr. Mowbray.*) The last witness told us that in Kashmir he thought the consumption of opium was decreasing, and that the consumption of alcohol was increasing ; is that your opinion ?—Yes, as far as I am competent to say I think the use of alcohol is increasing.

17516. Do you think that the one has anything to do with the other—that the tendency to decrease the use of opium is to increase the use of alcohol ?—It is possible that those who take opium in excess, if they did not get it might resort to other liquors and intoxicants, because they cannot live without an intoxicant as their habit.

17517. Do you think that is probable ?—Yes, it is probable.

17518. You have told us that in your judgment the taking of opium is a bad habit ?—Yes.

17519. Do you consider that the taking of alcohol as a habit is worse ?—Yes.

17520. (*Mr. Haridas Veharidas.*) Perhaps you know that opium is not expressly prohibited by the Hindu or Mahomedan religion as alcohol is ?—As far as I have heard, alcohol is more objected to on religious ground than opium.

17521. You do not know that alcohol is expressly prohibited ?—Alcohol is expressly prohibited.

17522. And opium not ?—Not so strictly as alcohol.

17523. Then of course you would not like to see opium-eaters cease the habit of opium-eating and take up alcohol in its stead ?—I would not like anybody to take large doses of opium or large doses of alcohol.

17524. You would not like to see Hindus or Mahomedans taking alcohol in preference to opium ?—No, I would not.

The witness withdrew.

*Colonel H. G. Waterfield.*

COLONEL H. G. WATERFIELD called in and examined.

17525. (*Chairman.*) I believe you commanded the 45th Rattray's Sikhs ?—Yes.

17526. For how many years ?—Nearly seven.

17527. Where are you now ?—I am Colonel on the Staff Commanding at Ferozepore.

17528. What is your experience about the use of opium amongst the Sikhs ?—The men of course use opium very generally.

17529. How many per cent. should you say use it habitually ?—I should say from 12 to 15 per cent. use it habitually.

17530. Do many of those use it to excess ?—Very few indeed. I should put down the percentage at a half per cent., not more, as far as my experience goes.

17531. A half per cent. of the consumers ?—A half per cent. of the whole body of the regiment.

17532. Do you notice any physical or moral bad effects on the average consumer ?—No, except of course in the case of the man who uses it to excess, exactly the same as the British soldier who is a drunkard.

17533. Do you think it has a beneficial effect ?—Yes, if the men are exposed to hard work in cold or damp weather.

In the Black Mountain, where we were out without tents for five weeks, the men would have felt it much more had they not occasionally taken opium.

17534. Under those circumstances, did more men take to it than generally use it?—I can hardly say that, but I should say that those who occasionally took it took it oftener when on service under such circumstances.

17535. If the use of opium were prohibited by order of the Government, what do you think would be the effect?—Great discontent I think.

17536. Do you think they would take to anything else in its place?—I certainly think they would take to liquor, —bad bazar liquor, arak,—and consequently discipline would suffer. A drunken man creates rows and gets into trouble; the man who takes opium even to excess only gets stupid over it; it does not lead to breaches of discipline.

17537. If the use were prohibited, do you think the soldiers would get it by smuggling?—Certainly.

17538. If to prevent the use the police came into the lines to make seizures, I suppose that would have a bad effect?—It would certainly lead to rows and disturbances.

17539. Have you ever had to invalid or dismiss a man for the excessive use of opium?—I can recollect two or three cases of men, over 15 years' service being put down in the doctor's certificate as possibly suffering in constitution from excess of opium, but very few.

17540. Have you had cases of the same sort from excessive use of alcohol?—Yes, one or two—not much in the Sikhs. I certainly think they would drink if they did not get their opium—those who are accustomed to it and habitually take it.

17541. (*Sir William Roberts.*) With regard to the occasional use you have mentioned, I presume you mean that a man takes a dose when he is fatigued after a hard day's work?—Quite so.

17542. Or before?—Some would take it before. If they get into what they consider a feverish place, they will take it in the early morning. If a man thinks that he is going a long march, or that he will have a hard day's work, he will probably start with a small pill of opium.

17543. It appears from your statement that nearly all the Sikh soldiers take opium in that form?—I should say that about 80 per cent. are occasional takers.

17544. Without contracting the habit of taking it daily?—Yes.

17545. Is there also a class of them who take it in the winter, and not in the summer?—That I think should apply to the occasional opium-eater; he would more often take it in cold damp weather than in hot weather.

17546. You do not probably know what would be the dose that an occasional user would take when fatigued or with a hard day's work before him?—I should say about four or five grains in a day, not more.

17547. Is your estimate of 10 or 15 per cent. the result of any careful enquiry, or just your own estimate?—I have consulted the medical officer of my late regiment.

17548. It is very much in excess of what has been stated with regard to some other regiments. In the 10th Bengal Lancers, for instance, it was said that 7 or 8 took it among the Sikh troops, and in the 2nd Punjab Infantry there were 9 who took it habitually, three-eigths of the regiment being Sikhs?—I am giving you the highest estimate.

17549. You think that this is the highest estimate of those who take it all the year round?—Yes.

17550. I understand that there are also a large number who take it occasionally under special circumstances?—Yes.

17551. (*Mr. Wilson.*) When you say a large number of Sikh soldiers eat opium occasionally, are you referring particularly to the 45th, or are you speaking in general terms?—Of course I chiefly know about the 45th, but the other Sikh soldiers are exactly of the same caste and come from the same districts. I believe the consumption of opium is general among the Sikh population.

*Colonel H. G. Waterfield.*
19 Jan. 1894.

17552. We had some evidence that there was a considerable difference in practice among the different classes or castes of Sikhs from different parts of the country, but I take it that that is your general view?—That is my general view; I think that more of the Malwai Cis-Sutlej men are habitual opium-eaters than the Manjha or Trans-Sutlej men.

17553. With reference to your statement that you think the use of opium is beneficial to men who are exposed to hard work in the cold or damp, can you tell us anything of exact observation as to the difference between those who do use it and those who do not?—No, I do not feel in a position to do so; I never thought of making any particular comparison between them.

17554. You would not say that any were unable to stand work for want of it?—No, not any that came under my own observation.

17555. In the case of the Black Mountain Expedition, were arrangements made regimentally for a supply, or did they provide themselves?—They provided themselves.

17556. (*Mr. Mowbray.*) You have been in command for 7 years; were you connected with the regiment before you were in command?—No.

17557. The 7 years represent your experience of the regiment?—Of the 45th.

17558. Where is it recruited from principally?—Ferozepur, Ludhiana and Amritsar and Lahore Districts.

17559. You have been asked whether you have made any exact observation of the effect on one man and another; let me ask you whether in the course of your 7 years' command of the regiment, the opium habit has ever forced itself upon your mind in such a way as to cause you to make exact observations?—No.

17560. May I take it that if it had been a cause of harm to the men in the regiment, it would probably have been brought to your notice?—Certainly.

17561. You have also told us that to prohibit the use of opium would cause discontent among your men. It has been suggested to us that it might be possible to meet the case of men who were already habitual consumers by allowing them to register their names as habitual consumers, and that they should be exempted from the prohibition; do you think that would cause discontent amongst your men, if they were not allowed to have opium unless they entered their names on a register as opium consumers?—Yes, I think so; I think it would make a sort of invidious distinction.

17562. (*Mr. Fanshawe.*) Have you noticed whether the habitual use of opium is more common among the older or among the younger men?—Among the older.

17563. Am I right in understanding that neither the habitual nor the occasional use of opium has been found in any way an interference with the discipline of your regiment?—In no way.

17564. (*Chairman.*) In saying that you believe the moderate use of opium to be beneficial when men are exposed to hard work in cold or damp weather, I presume you were guided by what you understood to be the feeling in the regiment?—By that and by my own experience, also by consulting the medical officer of the regiment.

17565. The medical officer thought it had a good effect?—He thought so, in small quantities, occasionally. When men are exposed to inclement weather it certainly has a beneficial effect on them.

The witness withdrew.

COLONEL W. W. BISCOE called in and examined.

*Colonel W. W. Biscoe.*

17566. (*Chairman.*) You are now commanding in Mooltan?—Yes.

17567. In what regiment did you pass most of your service?—In the 19th Bengal Lancers, 30 years

17568. What was the composition of that regiment?—There were practically four troops of Sikhs, three and-a-half certainly; there were some Dogras amongst them.

17569. And the rest of the regiment?—The rest were Punjabi Musalmans and Pathans.

17570. I believe you were Adjutant first and then Commanding Officer?—I was Adjutant over 7 years, and commanded exactly 7 years.

17571. How many men in the regiment in your opinion habitually took opium?—The number of Sikhs who used opium in moderation was considerable, but in excess infinitesimal. It is very difficult to give an average, because the number increases and decreases according to the period. For instance, in a campaign the number might go up to 70 or 80 per cent., and in Cantonments it would probably go down

*Colonel W. W. Biscoe.*

19 Jan. 1894.

to quite a small percentage. It is also fallacious to take a percentage of Sikhs, because it is very rare for a young Sikh to take opium at all. The habit is chiefly amongst middle-aged and old men.

17572. They think that midde-aged and old men require some stimulant?—Yes, it is very general amongst men from 35 years old and upwards, according to my experience.

17573. Can you recollect any cases of men taking opium in excess so as to destroy their health?—Yes, I recollect certainly four or five in the course of my service, but I cannot say that they destroyed their health; they became useless as soldiers.

17574. In what way?—They became stupid and careless in their work.

17575. You say that in the campaign the percentage went up to 70 or 80 per cent. amongst the Sikhs?—Yes, amongst the Sikhs.

17576. Do the Punjabi Mahomedans and Pathans take it to any extent?—A very small percentage. It is more common for the Pathans to take *charas*.

17577. Is there any difference in intelligence and capability of work between moderate users and total abstainers?—None whatever in my experience.

17578. Did any case of regimental crime ever come up before you which seemed to be caused by opium?—Certainly not. It would rather tend to decrease crime as far as the opium-eater was concerned; he is a more sluggish and quieter man.

17579. Did the use of liquor ever cause regimental offences?—Very rarely; occasionally.

17580. You say that the Pathans used to take *charas* or *bhang* sometimes?—Yes.

17581. What were the results of that?—I have known several cases of health breaking down altogether through that.

17582. Did it lead to frays or anything of the sort?—Yes, to disturbance in the bazar, quarrels, and so on.

17583. The Pathan is naturally given to quarrels?—He is naturally given to that sort of thing.

17584. What do you think would be the effect upon the minds of the soldiers of prohibiting the use of opium?—I think it would have the same effect, but probably less violently expressed, as if a British soldier were stopped his tobacco.

17585. Do you think it would be possible to stop it?—No, I certainly think it would be done illicitly if it were not allowed.

17586. (*Mr Pease.*) You said that many men began to take opium as they got more advanced in life. Do you not think that it also largely arose from their picking up the habit in companionship from their comrades in the barracks?—The cavalry soldiers do not live in barracks; they live two in a hut; the barrack system does not so much apply to them, and my experience is entirely in the cavalry.

17587. But from association in the regiment with other men, may not the habit largely arise?—I should doubt it, but I cannot speak certainly. I doubt it, because it is taken so much more largely when extra fatigue is incurred.

17588. (*Sir William Roberts.*) Have you noticed, like Colonel Waterfield, that a large number of men take opium only occasionally for emergency of any sort?—A large majority of those who took opium were occasional users only.

17589. You say that nearly all the men took opium occasionally in that way for emergency?—I should think that of all the opium-eaters, 60 per cent. at least were only occasional users; they took it and left it off as occasion required.

17590. (*Mr. Wilson.*) You say you know well all the men who took opium; may I ask you in what way you came to know them?—I was Adjutant a great many years, and it was my duty to find out as much as I could the characteristics and qualifications of every man in the regiment, and I think I may say, generally, I knew most of them.

17591. As to their general habits and ways?—Yes.

17592. Did you at the time in making those enquiries regard the question whether they took opium as a matter of the least importance regimentally or from a military point of view?—No, I mean that it was not considered a defect in a man if he took opium occasionally.

17593. If it was a matter of no kind of importance, why did you trouble yourself to enquire into the habit?—It came up in many ways; it came up in ordinary conversation; it came up with regard to the supply of opium on special occasions; and in many ways it came to my notice without my actually making it a special study.

17594. Was the supply provided at any time regimentally, or was the opium sold in the regimental bazaar?—It was sold, but sometimes when on campaign, some special arrangement had to be made to get the opium if it could not be bought, for instance in Afghanistan.

17595. (*Mr. Mowbray.*) You have been asked about companionship leading to the consumption of opium in a regiment. I do not know whether you have had enough experience of the people of the district apart from the regiment to say if opium-smoking is more common among the elder men of the regiment than among the elder men in the peasantry outside?—It is more frequent at times when they are exposed to hardship. I do not suppose that it is at ordinary times.

17596. Do you think that the association in a regiment leads to a larger number of men acquiring the habit than if they were not in the regiment?—No, it is not a social vice at all.

17597. (*Mr. Fanshawe.*) You have not found the use of opium in any way an interference with discipline in the regiment?—No.

17598. Ordinarily on field service opium would be bought in the regimental bazar by the men themselves?—Yes.

17599. And on special occasions regimental arrangements might be made to provide men while on campaign with opium, if it were not available in the bazaar?—Yes. For instance, when we marched from Kandahar to Kelat, where there were no supplies at all, we had to look about us and get some for the men.

17600. That was arranged regimentally?—Yes.

17601. (*Mr. Pease.*) Have you had any experience of the supply of opium falling short in its supply and the effect upon the men?—Yes, there have been general complaints, but I have never noticed that they have fallen off in their work on account of it. They generally complain; they evidently miss it.

17602. For how long a period were they without opium?—I can remember one instance in which we were three weeks without it beyond what the men may have carried on their persons.

The witness withdrew.

*Honorary Surgeon Rahim Khan, Bahadur.*

HONORARY SURGEON RAHIM KHAN, KHAN BAHADUR, called in and examined.

17603. (*Chairman.*) You are Honorary Surgeon, and Khan Bahadur?—Yes.

17604. When did you take your degree?—1858.

17605. I believe you are Lecturer on Materia Medica?—Yes.

17606. And in Medicine in the Lahore Medical College?—Yes.

17607. Since you took your degree, where have you served the Government?—I was two years House Physician to the Calcutta Medical College Hospital, and one year Civil Surgeon at Shapur; the last 35 years I have been attached to the Lahore Medical College.

17608. (*Sir William Roberts.*) Have you been in private practice in Lahore—Yes.

17609. Have you been in charge of any dispensary?—In the out-door medical department of the College Hospital.

17610. Has that given you a good deal of experience in regard to the habit of using opium in Lahore?—It has.

17611. I presume that all your experience practically has been gained in Lahore?—Yes.

17612. What have you observed as to the causes leading to the habit of opium-eating in health?—There are several causes which lead to the habit of opium-eating in health. For instance, it is a common belief among people here that opium acts as an aphrodisiac; hence many, but especially those in affluent circumstances, take to opium-eating in order to gratify their lust. There is no doubt that opium

in moderate doses does act, in the first instance, as a general stimulant, and hence as an aphrodisiac, but like other stimulants and narcotics, when a habit is established, opium also loses its aphrodisiac properties; and the quantity, which in the commencement acted as a stimulant after a time fails to act as such; consequently, the dose has to be increased, and thus a habit is formed. But the generality of opium-eaters contract the habit in order to obtain relief from some bodily ailment, such as diarrhœa, dysentery, bronchitis, catarrh, dyspepsia, etc., etc. Such persons always keep within bounds, and never go beyond moderation.

17613. Do you regard opium as an aphrodisiac in any other sense than as a general stimulant, or have you reason to believe that it has any special aphrodisiac properties?—No, it has not any special aphrodisiac properties. It acts as a general stimulant.

17614. What other observation have you made in regard to the habitual use of opium?—I have also known labourers and agriculturists taking opium regularly in order to obtain relief from the fatigue brought on by a hard day's work. In their case opium is a godsend, for it lulls them to sleep, and alleviates suffering both mental and bodily. In the morning they get up quite refreshed, and cheerfully resume their work with renewed vigour. I have seldom seen them plunge into dissipation and sensuality. I have never seen an opium-eater, like the devotees to Bacchus, attracting sight-seers, in the open streets, to demoniacal exhibitions, nor have I known them to be a nuisance to society or breakers of the peace.

17615. You have noticed no doubt that opium is sometimes used in injurious excess?—Yes.

17616. In what way has the effect been then shown?—It brings on emaciation; the victim loses flesh; he loses appetite and energy and aptitude for work.

17617. But it does not seem to shorten their lives apparently?—No, excess in everything is bad, and opium forms no exception. Therefore when taken in excess, the victim loses flesh and virile strength. He becomes lazy, and the very idea of work is a terror to him. The only crime I have ever known the opium-eaters (in excess) commit is petty thefts when unable to obtain their accustomed dose.

17618. Do you think that the prohibition of the use of opium as a popular household remedy would be good or bad?—It would be bad.

17619. I understand that opium is used as a household remedy over all this part of the country?—Yes.

17620. What for?—For aches and pains and bowel complaints generally, such as diarrhœa, dysentery, and also as a stimulant after a hard day's labour.

17621. Have you known it in use much amongst elderly people—people above 40?—Yes, it is a belief among the natives here that when a man reaches his 40th year he should take opium in order to prevent diseases which are brought on by old age.

17622. Have you formed any opinion whether that is anything more than a popular delusion?—It is not a delusion; it is a fact.

17623. That is your opinion?—Yes.

17624. It is also given to infants in Lahore, is it not?—It is not very common—sometimes, especially by women of bad character.

*Honorary Surgeon Rahim Khan, Khan Bahadur.*

17625. In your experience what are the quantities used by moderate opium-eaters?—About 4 grains a day.

17626. Two in the morning and two in the evening?—Yes.

19 Jan. 1894.

17627. I suppose you have known persons use very much larger quantities than that without any apparent harm?—Yes.

17628. What examples of that sort have fallen under your observation?—It is very rare. The persons I have seen generally take alcohol also; their constitutions are very strong, and they can stand drugs like narcotics.

17629. Have you noticed what we should call great tolerance of the opium habit in your experience?—Yes.

17630. I mean people taking 30 or 40 or 50 grains a day without harm?—I have seen not only 30 or 40 grains taken, but 2 or 3 drachms during 24 hours, and the people have been still doing well.

17631. Do you mean taking it for many years?—I have known persons taking it for 20 or 25 years continuing the habit.

17632. In those large quantities?—Yes.

17633. Then I may take it that you have recognised a very great difference of tolerance in individuals in regard to the quantity taken without harm?—Yes.

17634. Some persons would take perhaps only 3 or 4 grains a day, and that would be excess for them, while others would take 2 or 3 drachms without any ill consequences?—Yes.

17635. Is there much malaria in this neighbourhood?—Not in this neighbourhood especially.

17636. Your experience, speaking generally, is that the use of opium as a household medicine and also as an habitual stimulant or comforter is not harmful?—No. It is not harmful.

17637. And that examples of injurious excess are infrequent?—Very infrequent.

17638. (*Mr. Wilson.*) You have said that the taking of opium does not tend to shorten life?—Yes.

17639. Have you any statistics available that will in any way bear upon that point?—I have no official statistics, but I have seen many persons who have been taking opium for years together and enjoying good health and long life, among the agricultural people here, who daily come to me for treatment in the out-door department of the hospital, and especially amongst the pensioned-off Native Sepoys, who have taken to agriculture on their retirement.

17640. Do you as a scientific man think that it is satisfactory evidence that it does not tend to shorten life?—I think it is, especially when compared to alcohol.

17641. Are you entirely satisfied with the present system of arrangements for the sale of opium?—I am.

17642. Would you be glad to see an increase of the present consumption among the general population?—No.

17643. Would you like to see a decrease?—Neither that.

17644. It is just right as it is?—Yes.

The witness withdrew.

The Honourable Baba KHEM SINGH BEDI, *C.I.E.*, called in and examined (through an interpreter).

*The Hon. Baba Khem Singh Bedi, C.I.E.*

17645. (*Chairman.*) I believe you are one of the leading men among the descendants of Baba Nanak?—Yes.

17646. You are a member of the Council of His Excellency the Viceroy and Governor-General?—Yes.

17647. How long have you been a member?—I was a member for 2 years, and then again for 6 months.

17648. I suppose you have a great many disciples among the Sikhs?—You are a witness to the fact that I have many disciples in the Punjab and in the frontier.

17649. And among the Hindus of Afghanistan?—Yes.

17650. I believe that Baba Nanak was the founder of the Sikh religion?—Yes.

17651. And his descendants are still reverenced by the Sikhs?—Yes.

17652. Will you tell us what you know about the use of opium by the people of the Punjab?—From personal experience, having occasion to frequently travel in various parts of India, I am of opinion that the use of opium is not injurious to the people in the place where I reside or where I hold land. Of course, if taken in excessive quantities, the drug is deleterious; but this is not the use, but the abuse, of it.

17653. This opinion applies to the Punjab, does it not?—Generally to the Punjab.

17654. Would the people be in favour of an interference with the habit by Government?—No, they would not.

17655. If the prohibition of the use of opium involved a loss of revenue, and additional taxation had to be imposed to meet that loss, what effect would it have on the minds of the people?—They would not be willing to bear those taxes; they are not contented even of the present taxation.

17656. Is opium supposed to be prohibited or discouraged by the Sikh religion?—It is lawful. It is not prohibited. Baba Gobind Singh enjoined its use in actual war—one *ratti* of opium.

*The Hon. Baba Khem Singh Bedi, C.I.E.*

19 Jan. 1894.

17657. Does that mean that they were not allowed to use it in time of peace, or that no order was then given?—It is not to be considered as prohibited at other times. The period in which he lived was a time of war.

17658. Is the Sikh religion supposed to prohibit the use of liquor?—Yes.

17659. Tobacco is also strictly prohibited?—Strictly prohibited.

17660. (*Mr. Haridas Veharidas.*) More than alcohol?—Much more. A person who takes tobacco does not remain a Sikh.

17661. (*Chairman.*) Do you think that the use of opium is in any way beneficial to health?—I have seen among my own people and among Mahomedans that those who are addicted to opium are not in any way less strong than other persons.

17662. Is opium believed in the country to be a preventive of any disease?—It prevents diarrhœa; it is useful for long marches for all persons.

17663. Against fatigue?—Yes.

17664. (*Mr. Haridas Veharidas.*) They do not take it before they commence their journey, but when they feel fatigued?—At the commencement of the journey. The people in China who use it most do not suffer in any way.

17665. Have you any other remark that you would like to make?—The Lama Gurus are noted for their longevity, and they use it.

17666. That is in Thibet?—Yes.

17667. (*Mr. Pease.*) How long is it since the Sikh religion was founded?—400 years ago.

17668. Was the practice of taking opium known at that time?—I cannot say anything about that period.

17669. Do you think that that may explain the fact that nothing is said in the Sikh religion about opium?—*Bhang* is specially mentioned in the books.

17670. In books 400 years old?—Yes.

17671. Can you explain why tobacco-smoking is forbidden by the Sikh religion?—It leads to contamination. Disease spreads by handing pipes from one to another.

17672. (*Mr. Wilson.*) Do you consider it a good thing for young men who have no disease whatever to take opium regularly?—No, if it is taken for 2 or 3 generations, the offspring must have some disease which will make it necessary for them to take opium.

17673. Is that disease caused by opium?—Yes, it is caused by opium. There are several persons in my own family to whom these remarks apply. They suffer from bleeding of the nose or from diarrhœa.

17674. Are there different tribes or castes among the Sikhs?—Yes.

17675. Does the practice in regard to opium differ among these different castes?—It is not prohibited in the case of any of them, among the Khatris as well as among the Jats and other classes.

17676. How often have you attended the meetings of the Council?—During the first two years that I was a member, I attended about 20 times. I have not attended at all during the present time.

17677. Do you understand English?—No.

17678. (*Mr. Haridas Veharidas.*) Is there any general rule in the religious books of the Sikhs which prohibits the use of any intoxicating drugs?—Alcohol is prohibited, and smoking is strictly prohibited; *bhang* and opium are not expressly prohibited.

17679. Is there any general rule prohibiting intoxicants?—There is no such rule.

17680. Was the prohibition of alcohol and tobacco simultaneous with the permission of the other two?—It was not simultaneous. It was at another period. During the time of Gobind Singh, the 10th Guru prohibited alcohol and tobacco.

17681. On account of necessity in war, it was a subsequent idea which arose in the mind of one of the Gurus, that opium and *bhang* might be allowed in case of war?—Yes.

17682. Would it not follow that they were allowed for war but not for other occasions?—There was no prohibition against opium formerly.

17683. Before the Guru gave the order, were they using opium and *bhang*?—*Bhang* was prohibited before.

17684. Was opium prohibited before?—No.

17685. Do I understand that the prohibition of alcohol still stands good?—Yes, good men do not take to alcohol.

The witness withdrew.

*Rai Bahadur Gagarmal and Lala Ram Rakhamal.*

Rai Bahadur GAGARMAL and LALA RAM RAKHAMAL called in and examined (through an interpreter).

17686. (*Chairman* to *Rai Bahadur Gagarmal.*) I believe you are an Honorary Magistrate of Amritsar?—Yes.

17687. How long have you been an Honorary Magistrate?—For the last 22 years.

17688. You are also a merchant?—Yes.

17689. What kind of merchant?—In carpets, shawls and other articles.

17690. How many do you employ in your factory?—About 1,000 men.

17691. What is your caste?—Arora.

17692. (*To Lala Ram Rakhamal.*) I believe you are a banker of Amritsar?—Yes.

17693. (*To Rai Bahadur Gagarmal.*) May I ask what experience you have?—I am a merchant of the city of Amritsar and an Honorary Magistrate, and consequently I have opportunities of meeting all kinds of people. I have some friends who are opium-eaters. People generally use opium for some purpose, *viz.*, for colds and coughs, loss of strength, old age, etc., etc. People at the age of 40 use opium because in this country they begin to lose strength at that age, and therefore use opium to keep up the strength. By using opium people can eat rich food. Opium-eaters are not considered bad people, and are not given to crime. By eating opium people get strong and healthy. And it also increases brain power. If in lieu of opium liquor were stopped, it would prove beneficial to the country.

17694. What do you mean by saying that using opium people can eat rich food?—I mean they can eat a good dinner and digest it.

17695. What will be the popular opinion about the interference by Government with the use of opium?—People would look upon it as a great hardship and privation; they will suffer much, and complain loudly.

17696. Are you a land owner?—I have two villages.

17697. Is poppy cultivated there?—I cannot cultivate poppy as the Government rules are very strict in the matter. The licensed vendors will put me to trouble. I am anxious to cultivate, but I cannot.

17698. How do the licensed people trouble you?—The matter is to be reported to the Patwari, and a license obtained from him; then the produce cannot be sold to any person other than a licensed vendor, and he does not pay the full price. Then again, if I sell at a particular period the opium is taken by Government. The man is arrested as being in unlawful possession of opium. If full liberty of sale were allowed, there would be no difficulty.

17699. If that were allowed a great deal of opium would be cultivated, and the habit of taking opium would increase, would it not?—The habit would not increase. Even now the price of opium is not so heavy as to restrict its use. The reason is that people take it in very small quantities, and therefore the price is not felt to be very heavy.

17700. What is the rate put upon poppy in the Amritsar district?—I am not fully aware—I believe about 2 or 3 rupees per acre.

17701. Do you know what the system was in the Sikh times?—No, I do not.

17702. Is the habit of taking opium thought to be disgraceful?—No, as people take it to remove some trouble or illness, such as colds and coughs.

17703. If a person took it in excess without necessity, it would be thought disgraceful I suppose?—He suffers thereby, but it is not considered disgraceful. The use of alcohol is looked upon as disgraceful.

17704. Is there any custom of smoking *chandu* or *madak* in Amritsar?—A few people take to it, but the number is very small.

17705. What sort of people?—They are considered as disreputable.

17706. What class of people?—People of the lower classes.

17707. People of Amritsar or other places?—Some are natives of the place, and some are from outside, the people who follow gambling, and so on,—bad characters.

17708. (*To Lala Ram Rakhamal.*) Are you of the same opinion?—Yes.

17709. Do you use opium yourself?—Yes.

17710. How long have you used it?—For the last 14 years.

17711. Did you use it for any particular reason?—I was suffering from galls and from an affection of the throat, and other medicines were of no avail.

17712. How often in the day do you take it?—Once a day only.

17713. How much?—2 *rattis* a day.

17714. Did you always take the same amount from the beginning, or did you alter it?—I commenced with only half a *ratti* and then increased it to 2 or 2½ *rattis*.

17715. Do you think it does good?—Yes, it does great good.

17716. (*Maharaja of Darbhanga.*) What is the price now paid per seer for opium to the cultivator?—I do not know.

17717. (*Mr. Pease.*) Do you feel strong and well now that you take 2½ *rattis*?—Very strong. Formerly I suffered from illness.

17718. (*Mr. Wilson.*) Do you think it is a good thing for young men who have nothing the matter with them, who are in perfect health, to take opium?—It is good for young men to take opium habitually.

*Rai Bahadur Gagarmal and Lala Ram Rakhamal.*

19 Jan. 1894.

17719. Let me ask you again, is it good for young men of 20 or 25?—It is not considered an evil.

17720. Does it do good to their bodies?—Young men take it for some particular reason.

17721. Does it do good to their bodies?—Among the consumers there are only 2 or 3 per cent. who take it on account of evil company or association; 90 per cent. take it above 40 years of age.

17722. Again I ask you, would you recommend young men of 20 or 25 in perfect health to take opium, or would you advise them to let it alone?—I would not advise them either way. I would not advise them to use opium.

17723. (*Chairman to Rai Bahadur Gagarmal.*) Do you think that it would be proper to raise the prices of opium to 30 or 40 Rs. per seer?—No.

17724. Are you aware that in some parts of India that is a price at which it is issued from the Treasury?—I only know about the Punjab.

17725. (*Mr. Mowbray to Lala Ram Rakhamal.*) With regard to the last answer that you gave to Mr. Wilson, may I ask whether you go about the city of Amritsar generally advising the people what they should eat or drink?—No, I do not.

17726 (*To Rai Bahadur Gagarmal.*) You say that the use of opium increases the power of digestion, so much so that one can digest very rich food?—It should be used for some necessity, it should not be taken for self-indulgence.

17727. One who has a good power of digestion need not take it?—If he does not suffer from cold or from feebleness, why should he take it?

The witnesses withdrew.

PANDIT MAHADEO called in and examined (through an interpreter).

*Pandit Mahadeo.*

17728. (*Chairman.*) I believe you are a Brahmin resident in Amritsar?—Yes.

17729. And a practitioner according to the Hindu School of Medicine?—Yes.

17730. Will you tell us your experience as to the opium habit?—In our country the rich and poor both use opium; and opium-eaters are not looked down upon by persons who do not use it, as it is taken as a kind of medicine, that is, by those suffering with colds, and weak persons of over 35 or 40 years of age, who have not recovered strength after illness. The Hakims prescribe one grain as a dose for their patients, and this relieves them and makes them fit for work. Rich people use opium in consequence of indigestion, the poor from weakness and hard work. Opium is good for digestion, and gives strength to the body. The quantity taken by each person is according to the state of their constitution. An ordinary person uses from 1 to 20 grains of opium. There is no other medicine as good as opium for colds, etc.

17731. Do you mean that persons suffering from cold should take it while they have the cold on, or that people who are liable to colds should take it daily to keep off the cold?—They take it while they are suffering from cold, not habitually.

17732. What do those who take it habitually take it for,—Those who take it habitually take it for some particular reason.

17733. Do you mean they take it by your advice, or are you speaking of a general habit?—I am speaking of those who trust in my prescriptions.

17734. I am speaking about the general custom of a country; there are a great many people who take opium habitually, are there not?—There are no such persons, except for some reason.

17735. What reason?—Suffering from cold, from weakness, sleeplessness, uneasiness. They find that digestion improves, and that brings sleep.

17736. What would people think of any order prohibiting the use of opium except for medical purposes?—They would not look upon it as a good thing.

17737. Why do you say that people only take it for some reason?—Those who take it have become accustomed to its use; they would regard the order as proposed in the light of a hardship.

17738. (*Mr. Mowbray.*) Are you satisfied with the present arrangements with regard to opium?—The arrangements are good, and I am satisfied with them.

The witness withdrew.

DR. ELIZABETH BIELBY called in and examined.

*Dr. Elizabeth Bielby.*

17739. (*Sir William Roberts.*) You are a Doctor of Medicine?—Yes.

17740. Of Edinburgh?—Of the University of Berne in Switzerland.

17741. Were you trained in England, or in Switzerland?—Partly in England, and partly in Switzerland.

17742. Are you now in medical charge of Lady Aitchison's Hospital, Lahore?—Yes.

17743. How long have you been in that position?—Eight years.

17744. Are you also in private practice in Lahore?—Yes.

17745. Is there an Out-patients' Department?—Yes, a large Out-patients' Department.

17746. And you have beds as well?—Yes.

17747. Will you give me your general view of the opium question since you have been in India?—I have been working as a doctor in India over 14 years. Six years were spent at Lucknow, *i. e.*, from January 1876 to April 1882. Since October 1885 I have held my present appointment as Physician in charge of the Lady Aitchison Hospital. As regards the practice of opium-eating amongst the upper class women of Lucknow, I am afraid I cannot give much information, except that I do know the practice was extensively carried on. During the time I have been working in Lahore I have treated patients both in their homes, in the Out-patients' Department of this hospital, and as in-patients in the hospital itself. During this present year we have had a daily average of 25 in-patients and of 100 out-patients. The previous year the daily average of in-patients

*Dr. Elizabeth Bielby.*

19 Jan. 1894.

was 20 and of out-patients 97. I know that the women of all classes eat a small quantity of opium daily; there may be exceptions to this, but it is a general practice.

17748. Have you in any way formed a sufficiently accurate idea to be able to tell us whether half the women eat a little opium: do you think that half of them do eat a little opium?—Certainly, I should say so.

17749. Are you speaking of women of mature age after they are thirty or forty?—Yes; women over twenty years of age.

17750. I am speaking of healthy people?—Yes.

17751. How much do you think they would use daily?—About two grains. I am speaking of the moderate ones, those who do not take it in any great degree. They take it principally as a digestive. I have found that out in my hospital practice. The women who came to us in the hospital complained that the food we gave them caused indigestion. We tried to give them the exact kind of food, both in quantity and quality, that they would take in their own homes. Upon inquiry I found that the women were accustomed to take a small quantity of opium, either just before their food or with their food. Since then I have found out that this is a general practice with the women of the Punjab.

17752. Do they take it in two doses?—Yes; generally a little before the mid-day meal, and a little before the evening meal.

17753. That does not lead to an increase of the dose, I suppose?—No; and they can leave it off and take it on again without any bad effects.

17754. It is scarcely more than an medical dose?—It is a very small medical dose. You could give much more than that.

17755. They use crude opium?—Yes, principally. They have shown me again and again the opium they use. They have taken it out of the corner of their *chudders*. It is the opium we buy ourselves to make up our extracts and pills, and so on. It is the same thing.

17756. Is that the medical opium given out at Benares and Patna?—I do not know whether it is the same.

17757. It is what is obtained from the licensed vendors?—Yes.

17758. In your experience in the homes of the natives of India, have you seen any women suffering from the bad effects of opium-eating?—I have only seen one case of the bad effects. A woman was brought to my dispensary who was certainly suffering from the effects of this custom. She had taken opium for several years; and her friends brought her to me to see if anything could be done for her. They told me she began to take opium because she lost all her children one after another. That is the only adult case that I have seen in my practice in Lahore either in private or hospital practice in which a patient really suffered.

17759. In what way was she suffering?—She was thin and nervous. She had lost her appetite; her skin was dry, and her eyes were staring; her pulse was weak, and she had no malady, there was no reason why she should be suffering in that way. Her friends told me that she had taken to this habit.

17760. Did she recover?—They asked me to take her into the hospital, but there was no use doing so. I could not follow the case at all. It is not likely she would recover. They said she took about 40 grains a day.

17761. Have you had any experience of giving opium to children?—Three or four times in the year children are brought to the Out-patients' Department where the mothers have given them opium, not sufficient to kill them, but sufficient to affect them badly. In the course of a year we get three or four such cases, particularly during the hot weather when cholera and such diseases are prevalent.

17762. Do the mothers give it as medicine?—Yes. The children get some little childish ailment; and the mothers give them a little opium. It is not a general practice. We do not see it very frequently.

17763. Is it an accidental over-dose?—No; I think the women give opium to the children regularly. If the children are weak and pale without any apparent reason, then I immediately ask the mother: I do not say, "Do you give this child opium"? I say, "How much did you give this child"?

17764. It is a kind of marasmus, I suppose?—Yes.

17765. The practice of giving opium to infants is not so common here?—It is not so common as in Lucknow. It was very common there, I believe.

17766. This is not a very malarious town, is it?—We have a good deal of fever here.

17767. Have you seen cases of enlargement of the spleen?—We have constantly cases, both in the Out-patients' and In-patients' Department.

17768. Have you seen cases in young infants?—Once or twice; but it is not very common. It has not been brought to my notice very commonly. Ours is a hospital for women, and of course we do not get a great number of children. Out of our daily average of a hundred patients we get about fifteen children.

17769. Children up to what age?—Children up to nine—from quite babies up to the age of nine.

17770. You have seen a few cases of enlarged malarial spleen?—Yes. In children from the age of five to ten it is much more common. I have now in the hospital at the present moment two children, one seven and the other ten: both have very large spleens.

17771. Have you thought, or understood, or heard that opium is given to children to mitigate the danger of malarial fever?—They do give it to children in that way to mitigate malarial fever; but I think they get it more from the native doctors; I do not think they themselves dose their children for that reason.

17772. Has it come to your knowledge that there is a belief amongst the native doctors that it is more or less useful as a preventive for malarial fever?—I know that is believed.

17773. You do not yourself believe that it can act as a prophylatic?—No, I do not; but I know it is a belief here.

17774. That it is useful in diminishing the risk?—Yes.

17775. Would you yourself go so far as to say that that is a correct opinion?—No, I have not tried it sufficiently to give an opinion upon that at all.

17776. Have you tried opium in the treatment of malarious fever?—Yes, with quinine.

17777. Is it your opinion that it rather fortifies the action of quinine?—Yes, if you choose your cases. If a woman is very much weakened from any other disease, say pneumonia, and she gets an attack of malarious fever, and you give her opium with quinine, I have found that the effect of the quinine seems to be more sure and more prolonged.

17778. (*Mr. Pease.*) We have had evidence with regard to Sikh troops that a very large proportion of them take opium only in winter, do you think that is the case with the women in Lahore?—I had the case of a woman the other day who came into the hospital: I thought it just possible that she had taken opium, from the history of her case, to diminish the pain she was suffering from. She was a Mahomedan woman, aged 30. Seven years ago she had an attack of rheumatism, and she began to take a little opium daily. She told me she took one *ratti*, which is nearly two grains. She continued this for several months. She got better of the rheumatism, but every winter since that she said she had taken a little opium. I asked her whether she took it in the summer; and she said she did not take it in the summer as she did not want it. That is one case that has come under my notice. There may be many more, but I cannot bring them to my mind just at present.

17779. You do not know of it as a general practice?—No.

17780. (*Mr. Wilson.*) You have said that you know that a good deal of opium is taken amongst the upper classes of the women in Lucknow?—Yes. I only know from being told by the missionaries. They would say that such and such a woman takes opium. They would show me a woman in the zenana who they said took opium; but what quantity she took, or what effect it had, I could not say.

17781. You were a doctor then?—I was not a qualified doctor; but I was working as a medical missionary.

17782. You have taken your qualification since?—Yes; between the time I left Lucknow and the time I came to Lahore.

17783. That relates to the upper class women?—The zenana women.

17784. Did you know about the lower class?—Yes; we had a dispensary, but I never came across any women who ate opium there. The practice of giving it to their children was far more prevalent in Lucknow than in Lahore as far as my experience goes. They give it far more frequently, and in far larger doses I should say, in Lucknow than I have ever seen or heard of it being given at Lahore.

17785. We have been informed that Lucknow has a bad pre-eminence for opium-eating?—So I have been told.

17786. During your experience you did not observe that?—Not amongst the women and children; except, as I have said, that the practice of giving it to children was far more prevalent than I have observed it in Lahore. But I have been making more careful observations since I was qualified than before,—I have been in a better position to make observations.

17787. We have had several witnesses,—I think we had three medical missionaries yesterday,—who told us that they did not regard opium as a prophylactic against fever, and that it was not so regarded in this district: that is not your experience?—No. It is regarded so by the native doctors and by the people themselves in this part of India, that I know. Of course I do not know anything about what the missionaries think themselves.

17788. I am not asking you about it as a remedy?—I understand,—as a preventive against malarial fever.

17789. By whom was the hospital you have charge of founded?—When I came to Lahore in 1885 there was not a hospital. We began it after I came. The Punjab Government gave some money, and the Countess of Dufferin's Fund gave some, and some native gentlemen gave liberally. We got subscriptions. I had a Committee, and it was got together in that way.

*Dr. Elizabeth Bielby.*

19 Jan. 1894.

17790. A Committee of management?—A Committee to collect money, and to build the hospital. When I first came to Lahore in 1885 we began in a little house in Anarkali Bazaar.

17791. How is the hospital now supported?—Partly by the Punjab Government, they give a grant every month; partly by the Municipality; partly by the Dufferin Fund; and partly by subscriptions and donations; and we have an invested fund which brings us in Rs. 69 per month.

17792. Can you give us an idea of what proportion or percentage of the women with whom you have come in contact are in the habit of taking opium regularly for daily use?—Forty-five or fifty per cent.,—about half the women.

17793. (*Mr. Mowbray.*) That is habitually?—Yes. When I say women who take it habitually I do not mean women who are saturated with opium: I mean women who take what I call a medicinal quantity.

17794. Every day?—Yes.

The witness withdrew.

SARDAR ARJAN SINGH, RESALDAR-MAJOR HIRA SINGH, PARTAB SINGH and SUBADAR BAKSHISH SINGH called in and examined (through interpreter).

*Sardar Arjan Singh, Resaldar-Major Hira Singh, Partab Singh and Subadar Bakshish Singh.*

17795. (*Chairman to Arjan Singh.*) I believe you are by caste a Jat Sikh?—Yes.

17796. You are at present manager of the Sikh Temple at Amritsar?—Yes.

17797. And Honorary Magistrate?—Yes.

17798. And a holder of land?—Yes.

17799. (*To Partab Singh.*) You are a Jat Sikh and land holder?—Yes.

17800. You are a resident of Jaithowal in the Amritsar district?—Yes.

17801. You were formerly Resaldar in the Native Cavalry?—Yes.

17802. And you are a Durbari?—Yes.

17803. (*To Hira Singh.*) You are a Jat Sikh and resident of Vairowal in the Amritsar district?—Yes.

17804. How long have you served Government?—I have served Government forty years.

17805. (*To Partab Singh.*) When did you enter the Army?—In 1856, in the Lucknow Cavalry.

17806. Were you in Lucknow during the siege?—Yes, in the Bailey Guard.

17807. (*To Bakshish Singh.*) You are a resident of Sirhali in the Amritsar district?—Yes.

17808. How long did you serve Government?—For 33 years. I have been a pensioner for about three years.

17809. Did you enter in the time of the Indian mutiny?—I entered in 1858.

17810. (*To Arjan Singh.*) Is the custom of taking opium common in the Amritsar district?—Yes, it is common.

17811. Do aged people generally take it?—Generally at about forty years of age.

17812. To begin to take it at that age is not thought a bad habit?—No.

17813. Is it thought a bad habit to take it at a young age?—If it is taken for self-indulgence it is considered to be an evil habit; but if it is taken for other purposes it is not considered to be a bad habit.

17814. I suppose sometimes the habit is carried to excess, is it not; do people who begin it at forty carry it to excess?—Perhaps in some cases.

17815. Are the number of cases few or many?—A very few.

17816. What do you think an excessive dose?—More than two or three *rattis*.

17817. Do you think that all people who take more than two or three rattis a day suffer in health?—Undoubtedly.

17818. Do you think that the habit of taking opium to excess daily affects the morals of the people?—It has never come to my notice that it has affected a man's character or morals.

17819. What effect has it: does it affect the health?—It affects the health to some extent.

17820. Is it the custom in the Amritsar district in the villages to give children opium?—Yes, it is given about half a grain of rice.

17821. What is that given for,—when they are ill, or is it given daily?—Women give it to their children, so that the children may remain asleep, and that they may attend to their work.

17822. What effect do you think it would have upon the people if Government were to prohibit the use of opium?—The people cannot object to anything; but they would not be pleased at heart.

17823. Supposing it were stopped except for medical purposes, would they still object to it?—People cannot object even if the Government deprive them of their land and other property.

17824. If the use of opium were prohibited in regiments, would it have any effect upon the discipline of the troops?—I have not served in the army; but when they are put on some great exertion they would suffer.

17825. (*To Partab Singh.*) What is your opinion upon that point?—I think that the people would suffer much, and that it would be a great hardship if the use of opium is prohibited.

17826. If it were prohibited in the regiments, what would the effect be?—They would be put to great trouble if they did not get opium when they commenced marching. They eat it without getting any express permission from their Commanding Officer, for the sake of the extra energy; and they provide themselves with it at their own cost.

17827. (*To Arjan Singh.*) Is poppy cultivated in your tahsil?—It is cultivated there.

17828. How much?—Much less than was the case in former years.

17829. What is the reason?—The rules are strict on the matter.

17830. Was it not the custom formerly for the Sikhs to drink *post*?—The custom was generally prevalent. Several persons have now given up its use on account of the strictness of the rules.

17831. Under the present rules they have to sell the heads of the poppy to the licensed vendors?—Yes, all.

17832. You do not remember the Sikh times?—I have heard about them.

17833. Do you know what the rules were about poppy in the Sikh times?—It was free then, everybody could cultivate it: there was no restriction.

17834. Do the licensed vendors now give a fair price to the cultivator?—No, they do not give the cultivators a fair price. They look to their own profits.

17835. Do you know how much extra tax is put on the cultivation of poppy?—Either one or two rupees. I do not know very well. I used to cultivate; but now I have

*Sardar Arjan Singh, Resaldar-Major Hira Singh, Partab Singh and Subadar Bakshish Singh.*

19 Jan. 1894.

given up the cultivation as one has to court the favour of the licensed vendors. I am a land owner myself.

17836. (*Chairman.*) Are the other gentlemen of the same opinion; do they agree?—

(*The Interpreter.*) Yes, they are all of the same opinion.

17837. Would any of you like to add anything?—(*Hira Singh.*) I wish to say that I take 4 rattis of opium every day. I have taken it for the last twenty-two years.

17838. (*To Hira Singh.*) What was the reason you began taking opium?—I was suffering from headache and colds. The doctor kept me in the hospital for seventeen days, and when I was cured I asked what medicine I had been treated with, and I was told it was the essence of opium.

17839 Was that in Cantonments?—It was in the Gohar district.

17840. Was there war going on then?—The officer was in camp and accompanied me. I increased the dose to 4 rattis in the Kabul War. I remained very strong, and I now feel myself strong. I am now 64 years of age, and I am ready to grapple and try conclusions with persons 40 years of age.

17841. (*Mr. Wilson to Arjan Singh.*) Is it a good thing for young men who are in perfect health to take opium regularly?—Even if a meal is taken without necessity it does harm. Why should not opium do harm if taken without necessity?

17842. (*To Partab Singh.*) Is it good for young men who are in perfect health to take opium regularly?—No one takes it of his own free will without some illness.

17843. (*To Hira Singh.*) Is it good for young men who are in perfect health to take opium regularly?—I began to take opium in 1864 owing to headache. My first dose was 1½ rattis in the morning and 1½ rattis in the evening. Ever since I have enjoyed good health. My dose has remained the same throughout.

17844. I want a distinct answer to my question. Do you agree with what the other two have said?—I agree with them. Even if a meal is taken without necessity it does harm; opium is a poison, and therefore it does so much more harm.

17845. (*To Bakshish Singh.*) Do you agree?—I agree.

17846. (*Mr. Wilson.*) Do these words occur in the writings of Gura Granth Saheb: "*Charsi, bhangi, posti, sub nindak kartar*"—which being translated means "Those who use *Charas, bhang* and poppy are all hated by Almighty God"?—

(*Arjan Singh.*) *Charas* is prohibited among the Sikhs. The words *posti* and *bhangi* apply to those persons who take these to very great excess.

17847. (*Mr. Wilson.*) I did not ask for an explanation. I asked whether those words are in those writings?—(*Arjan Singh.*) I am not aware.

17848. (*Mr. Wilson.*) What do the other witnesses say?—(*Partab Singh.*) These words do not occur in the form they have been put down. Those persons who take fish, *bhang*, wine and alcohol lose all the meritorious acts which they have done.

17849. (*Mr. Wilson to Partab Singh.*) From whom did you receive these questions?—From the Deputy Commissioner of my district.

17850. Did you write these answers yourself?—I got them recorded myself in the presence of the tahsildar.

17851. (*Mr. Mowbray to Partab Singh.*) Did you say that you take opium?—Yes.

17852. If the Government were to say to you that you were not to have any more opium unless you went and wrote down your name as an opium-consumer, would you like it?—It would be a serious inconvenience and trouble.

17853. (*To Hira Singh.*) Would you object if Government were to say that you were not to have any more opium unless you went and wrote down your name as an opium-consumer?—It would be a source of great displeasure. I would object.

17854. And do you think that other people in the Punjab who consume opium would object?—Everybody would object; it would cause great hardship.

(*Arjan Singh.*) I wish to add something with reference to the question which has been asked. I wish to request that if Government is going to be kind to the Indian people, the greatest kindness that it can do is to abolish the sale and use of liquor, *chandu, charas* and *ganja*, which cause great harm to the people. If the system is introduced of having the name of opium-consumers registered, the people will be put to the same degree of trouble as they are put to by the system regulating the cultivation of poppy.

17855. (*Mr. Haridas Veharidas.*) I believe there are two classes of followers of the Guru—one called Sikhs and the other Singh. Is there any difference between the two in point of religious observances?—There is a difference.

17856. What is the difference?—Those who are Singh receive a particular ceremony and keep their hair intact, such as I am myself; whereas the Sikhs are not bound to keep all the tenets of the Sikh religion. They can keep their hair intact or not. Tobacco, too, is not forbidden to them, whereas it is forbidden to the Singhs. The Singhs and Sikhs do not mix with each other when eating.

The witnesses withdrew.

*Sardar Bulaka Singh, Sardar Atma Singh, Maulavi Allah Baksh, Zaildar, Resaldar-Major Kahan Singh, Subadar-Major Hira Singh, ex-Subadar Sant Singh, Sodhi Indar Singh, Jamiat Singh, Zaildar Guru Bishen Singh, Tulsi Ram, and Gulab Singh.*

Sardar Bulaka Singh, Sardar Atma Singh, Maulavi Allah Baksh, Zaildar, Resaldar-Major Kahan Singh, Subadar-Major Hira Singh, Ex-Subadar Sant Singh, Sodhi Indar Singh, Jamiat Singh, Zaildar, Guru Bishen Singh, Tulsi Ram, and Gulab Singh called in and examined (through an interpreter).

17857. (*Chairman to Indar Singh.*) I believe you are an Honorary Magistrate at Ferozepore?—Yes, and Civil Judge.

17858. To what family do you belong?—I am of the family of Guru Gobind Singh.

17859. (*To Bishen Singh.*) Are you a large proprietor of land?—Yes, I am Zaildar.

17860. What family do you represent?—That of Guru Har Shai.

17861. (*To Bulaka Singh.*) Are you an Honorary Magistrate?—Yes.

17862. And a large land owner?—Yes; and I am a Civil Judge.

17863. In the Lahore district?—Yes.

17864. (*To Atma Singh.*) Are you also an Honorary Magistrate?—Yes.

17865. And a large land owner?—Yes.

[illegible] (*To Allah Baksh.*) Where do you live?—I am [illegible]sident of Lahore itself.

[illegible]*ahan Singh.*) Where do you live?—At Ma[illegible]e district.

[illegible]*gh.*) Where is your home?—In the [illegible]e Army?—In 1857. I have

17870. (*To Sant Singh.*) When did you enter the Army?—In 1857. I am a pensioner, and I own land too.

17871. Where is your land?—Close to Atari, in the Lahore district.

17872. (*To Gulab Singh.*) Where is your home?—I am a Zaildar in Kana Kach. I was in the Bailey Guard in the Mutiny.

17873. (*To Jamiat Singh.*) What are you?—I am a Zaildar in the Ferozepore district.

17874. (*To Tulsi Ram.*) Are you an Honorary Magistrate?—Yes.

17875. Where is your land?—In the five Tahsils of the Ferozepore district.

17876. (*To Bulaka Singh.*) What is your opinion about the use of opium?—It is cultivated considerably, and eaten too.

17877. Is it a good or a bad habit?—It is neither good nor bad: it is indifferent, or middling.

17878. Does the moderate use of opium in your opinion hurt the health or morals?—It does no harm if taken up to 1 ratti, but a greater quantity than that would do harm.

17879. Do you think that prohibition of its use by Government would be a good thing or not?—It would be good, but the people would not look upon it as good.

17880. I suppose you mean that the motive is good, but the people would not like it?—It would be a good thing

if people did not take it in the future, but the people will complain bitterly.

17881. Which do you think does the most harm, the use of opium or the use of alcohol?—Alcohol does greater harm than opium.

17882. Is opium much used by the people in their houses as a domestic remedy or medicine?—They do not use it frequently, but as medicine they use it in their houses. They do not take it when in good health.

17883. Is it commonly used as medicine?—Yes; it is used for children. The milk they receive when being suckled is very cold, and if a little opium is taken with it it does good. It prevents the consequences of phlegmatic tendencies, which would otherwise result from cold milk, and it cleanses the blood too.

17884. (*To Indar Singh.*) Do you agree?—Yes. I may add it is used by agriculturists and others having hard work, such as the cutting of crops. All people frequently take it.

17885. (*Bulaka Singh.*) It removes fatigue after long journeys. People take it whether they are well or not.

17886. (*Chairman to the Interpreter.*) Do they all agree?—(*The Interpreter.*) Yes.

17887. (*Chairman.*) Do any of the other gentlemen wish to say anything in particular?—

17888. (*Jamiat Singh.*) Of the consumers there are many who take it in place of alcohol. They have been able to give up the use of alcohol by taking to opium.

17889. (*Tulsi Ram.*) I agree with what has been said.

17890. (*Mr. Wilson to Bulaka Singh.*) I wish to know whether you did not say that no healthy persons use opium?—I have said that the healthy person does not take it without necessity, such as disease or when a long journey has to be performed, or some hard work has to be done.

17891. (*Mr. Haridas Veharidas.*) I should like to know what you consider an excessive dose?—

(*Bulaka Singh.*) I think more than 2 rattis a day an excessive dose.

(*Allah Bakhsh.*) Two or three rattis.

(*Indar Singh.*) More than 4 rattis.

(*Bishen Singh.*)—More than 4 rattis is excessive.

(*Tulsi Ram.*) More than 4 rattis.

(*Jamiat Singh.*) More than 4 or 5 rattis.

(*Kahan Singh.*) More than 5 rattis.

(*Sant Singh.*) More than 4 rattis is excessive.

(*Hira Singh.*) More than 1 or 2 rattis.

(*Atma Singh.*) The quantity that does not make one senseless. Up to that limit it is moderate. When it makes one senseless it is excessive. It is not the quantity: it depends upon the constitution.

17892. (*Gulab Singh.*) I think 4 or 5 rattis would be excessive.

17893. (*Mr. Mowbray.*) How many of these gentlemen are opium-consumers?—

(*The Interpreter.*)

There are eleven of them, and six say they are opium-consumers.

*Sardar Bulaka Singh, Sardar Atma Singh, Maulavi Allah Baksh, Zaildar, Resaldar-Major Kahan Singh, Subadar-Major Hira Singh, ex-Subadar Sant Singh, Sodhi Indar Singh, Jamiat Singh, Zaildar, Guru Bishen Singh, Tulsi Ram and Gulab Singh.*

19 Jan. 1894.

The witnesses withdrew.

Adjourned to to-morrow at 11 o'clock.

## At the Town Hall, Lahore.

## FIFTY-FIRST DAY.

### Saturday, 20th January 1894.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
THE HON'BLE SIR LACHHMESWAR SINGH BAHADUR, MAHARAJA OF DARBHANGA, K.C.I.E.
SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.

MR. A. U. FANSHAWE.
„ ARTHUR PEASE.
„ HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

SHAIKH KHUDA BAKSH called in and examined.

*Shaikh Khuda Baksh.*

20 Jan. 1894.

17895. (*Mr. Wilson.*) Are you a Judge of the Small Cause Court?—Yes.

17895. How long have you been in that position?—About four years and some months.

17896. How long have you been in this city?—Four years.

17897. You have been a Magistrate?—For 22 years, and in Government employment for 28 years.

17898. Will you be so good as to give us briefly any information you have as to the effects of the habitual consumption of opium?—In my opinion, as far as I have learnt by my experience, the effects of opium are particularly bad on young men, and generally on all people.

17899. Have you anything to add?—If people give up this habit they improve their health and moral powers—they improve morally as well as mentally.

17900. Do you consider it has a bad effect on morals?—I consider so.

17901. In what way does it show itself?—My experience shows that many people are demoralised by the habit. I know many personally, and I can give their names.

17902. In what classes of society, rich or poor?—In middle society—the middle classes.

17903. Have you anything to say as to the physical effect on their bodies?—Yes, I can cite examples in which young men of good temper and disposition have become simply ruined and have at last died.

17904. Have you anything to say as to its financial effect on their property and so forth?—It was ruinous to them because they were lazy in their work; they could not work and at last they were ruined.

17905. Will you tell us what you think of the proposal to prohibit the sale of opium, except for medical purposes?—I would support it.

17906. Why would you support it?—Because I think its general use is bad. It is injurious to the people, but certainly exceptions should be made in favour of medical practitioners, as well as for those who are habitually addicted to it.

17907. Those who might suffer on account of the sudden stoppage?—Yes, some people suffer temporarily. They can give up the habit, but it will of course press hardly on them in the beginning.

*Shaikh Khuda Baksh.*

20 Jan. 1894.

17908. Is that your own individual opinion only, or do you think that the public opinion of this part of the country would justify such a measure?—In my opinion it is the general opinion—it is not my private opinion.

17909. We have been told that the use of opium is so customary among the people that it would cause serious discontent, almost amounting to political danger, to interfere with it?—I do not think it is true.

17910. You think it is not true?—I do not think it will last, it will certainly spread discontent among those who are addicted to it, but it will only be a temporary thing, and, if you could make special provision for that, there is no danger at all.

17911. Are you aware that in Burma special provision has been made for these persons by means of a register?—I have heard so.

17912. So that they might continue to get their opium?—I have heard so, and I think it is the best thing under the circumstances.

17913. Do you think people would feel it to be any indignity and insult to them to ask them to register in that way?—No, of course the people who like to continue the habit will go on, and there will be many respectable persons who will give up the habit rather than have their names put on a register, and it will be a boon to them at last.

17914. (*Mr. Mowbray.*) I should like to ask if you could explain exactly what you mean by medical purposes and how you would propose to provide for the use of opium for medical purposes?—I would propose that licensed men who are local practitioners or druggists may be allowed to have a certain quantity.

17915. Are druggists at present required to take out licenses?—I suppose so.

17916. You do not know?—I am not certain about it.

17917. How would you decide who is to be licensed and who is not?—Of course it will be necessary for the provincial local officers to select persons of respectability on whom reliance can be placed.

17918. You are aware that the sale of opium would probably be very profitable to these druggists who are licensed?—Yes, but they will pay a proper share to Government, and this will be some compensation for the loss that Government will sustain by the general prohibition.

17919. You propose that they should pay for their licenses as opium shops pay at present?—Yes, of course that will be regulated according to the circumstances of the time.

17920. Do you think that you would have more druggists' shops opened for the sale of opium under this system than under the present system?—I think that the shops which are now open would do for the purpose.

17921. You mean that the existing number of shops are sufficient?—Yes.

17922. Can you give me any idea how many druggists' shops there are in the city of Lahore?—I think altogether not less than 15 selling European medicines.

17923. Would you limit the licenses to those who sold European medicines?—I think not. I would allow any respectable druggist according to the discretion of the District Magistrate. I would empower the District Magistrate to exercise his discretion to the best of his experience and ability.

17924. (*Mr. Haridas Veharidas.*) Are you a Mahomedan?—Yes.

17925. Do you follow the Mahomedan religion?—Yes.

17926. Is opium expressly prohibited in that religion?—I think it is specially prohibited. The word opium is not mentioned expressly in the Koran, which is the chief book of our religion, but the word "Sukkar" means intoxicating drug, and in many of the sayings of the Prophet the word "Sukkar" occurs, and it also occurs in the Koran.

17927. Is the word alcohol also included in that?—The word alcohol is expressly mentioned in the Koran; and "Sukkar" is the exact translation of intoxicating drug.

17928. May I ask you why in the Koran alcohol is expressly prohibited, and opium is not?—The reply is very easy. The evils or the good actions are not exhausted and they cannot be enumerated in any book in any age. The evils, of course, can be spoken in a few words, and you can enlarge them. In such matters the Mahomedans are guided by "Koran," "Hadis" (sayings of the Prophet,) "Ijma" (general opinion of the leaders) and Kayas (analogy).

17929. I understand from what you say that alcohol is more injurious than opium?—Certainly, I am of opinion that spirits are more injurious than opium.

17930. Is it more objectionable from a religious point of view?—Certainly, and more expensive too.

17931. You say opium is not to be used except for medical purposes?—Yes.

17932. You know that human nature is inclined to take some sort of stimulant; if opium is stopped, will not the people take to alcohol?—I think the common people would not take to spirits for want of money; and besides that, although wine is substituted by opium, opium is not substituted by wine.

17933. Is opium never substituted by wine?—Never, according to my experience—it will not be to a very great extent substituted by wine.

17934. Why is opium substituted for wine?—It is sometimes substituted for wine by those who want to give up the habit of drinking. In my opinion people who give up drink do not reform by taking opium as a matter of course.

17935. (*Mr. Fanshawe.*) In speaking of the instances of moral and physical injury, have you been referring to the excessive use of opium?—Not very excessive, in some cases moderate, and in others more than moderate.

17936. You said that you had seen many instances of such injury, would you kindly tell us generally how many you mean?—I could quote about five or six at present.

17937. Do you recognise that there is a moderate use of opium among certain classes in the Punjab?—Yes, there are certain people who only use it moderately.

17938. You will no doubt understand that in this enquiry we must look at the matter as a whole, and see what conclusions can be drawn between the moderate use on the one hand and the occasional cases of abuse on the other—you would admit that?—Yes.

17939. You have spoken of a general opinion in favour of prohibition except for medical purposes, would you kindly say by what classes that general opinion would be held in the Punjab?—In my opinion people of all classes are against it; but they would not give evidence against it, because they fear taxation, which will be the result, they say, if opium is suppressed.

17940. Do you believe that of the Sikh community as well as of the others?—I would say so, of Sikhs, Hindus, and Mahomedans.

17941. (*Sir James Lyall.*) You said that opium is sometimes substituted for wine?—Yes.

17942. You also think that wine is never substituted for opium?—Yes.

17943. Is that because wine is more enticing, or what is the reason?—Wine is more costly; opium is cheap.

17944. Therefore people take to the cheaper thing?—Yes. The people of the Punjab are generally poor, they would rather take a thing that would cost less.

17945. You are in favour of prohibiting opium except for medical purposes?—Yes, and I would also make an allowance for those who are addicted to the habit.

17946. I believe you are aware that in the Punjab and in other parts of India theres is practice of taking opium in small doses after 40 years of age, when a man begins to feel his sight and other powers are beginning to fail?—Yes.

17947. Do you consider that use after 40 years of age in small doses a medical or a non-medical use?—Of course the popular opinion is that small doses after 40 or 50 years are useful. This is the popular opinion amongst the Punjabi, but according to my experience,—I can quote instances,—it is not the real fact. It is injurious even in old age.

17948. When you proposed to prohibit opium except for medical use, how would you treat that use of it?—I would allow it for medical or quasi-medical use.

17949. I believe in the villages and in the small towns where there are no doctors, very few Hakims or Vaids, opium is greatly used by the people as a domestic medicine, is it not?—That is not my opinion. In the villages where there are no Hakims they use other things. They prescribe other medicines, but not opium.

17950. I thought opium was generally used all over the country?—It is in general use somewhere.

17951. Is there any other drug which has anything like the same general use as opium in the Punjab, away from the dispensaries and doctors—is there any other drug which

has the same general use as opium?—There are other medicines. We the Punjabis do not use it as domestic medicine. It is generally used by doctors who treat after European fashion. Opium is not used by the Yunani Hakims and Vaids very much as medicine. There might be some few exceptional cases, but it is not known as a common medicine.

17952. When a child has bowel complaint, or when a man has pain in the stomach or rheumatic pains, do not they use it in the villages?—They give it to noisy children to quiet them, but my experience has shown that it has proved fatal in these cases.

17953. Do you not think it useful in cases of rheumatic pains?—No, the Hakims do not use it. There may be some exceptional cases, but it is not known amongst us as one of the chief medicines.

17954. Are you a native of Lahore?—Amritsar is my native place.

17955. Have you never lived in the villages — cantonment?—I have seen military stations, such as Ferozepore, Dera Ismail Khan, and Edwardesabad or Bannu, where I was posted as Magistrate.

17956. You have not lived in the villages?—No. But when I was an Extra Assistant Commissioner and a Tehsildar, I used to go to villages oftener than I do now, and I know of village life.

17957. You said you would give a license to sell opium to all respectable druggists?—Yes.

17958. Native as well as European?—Both. There are many shops of European druggists among the native shops.

17959. You mean Pansaris—No; druggists who sell medicines after the European method.

17960. Not natives?—Natives also, Pansaris of the first order.

17961. How many Pansaris of the first order are there in Lahore?—Very many? I think not less than a hundred, perhaps 200 in Amritsar and 200 in Lahore.

17962. Would you give licenses to all these men? — No, I would select respectable men only among the native medical practitioners.

17963. You say they should pay a license fee, how would you fix the amount?—According to local requirements. We shall have estimates from the Excise establishment and give them licenses according to grades.—first, second and third class—according to the means and sales of each firm. This will give good income to the State, and some compensation for the loss it would otherwise sustain.

17964. How many opium shops do you suppose there are in Lahore?—8 or 9.

17965. In the town?—Yes.

17966. You would have a great many more places for selling opium under your scheme than now?—Only for medicines, to be sold only to sick persons.

17967. How would you prevent them from selling to other people?—They would bring the doctor's or the Hakim's prescription.

17968. Would it not be very easy to get a Hakim to give a prescription?—Yes, of course, that cannot be helped. Everything can be smuggled, but it will prevent the evil to a great extent. Any prohibition of course is evaded, but the result would on the whole be good.

17969. Is it not difficult in this country to prevent evasions of that sort? If you give a discretion or power to a lot of people like that, would it not be very difficult to prevent it being abused?—Certainly it is difficult, but the District Magistrate would be the responsible authority for selecting only suitable persons. Of course all persons will not be considered wrong-doers.

17970. (*Chairman.*) Under the order of reference to this Commission we are especially, among other things, directed to ascertain the disposition of the people of India in regard to a policy of prohibition such as you have recommended. You have said that you believe the restrictions upon the use of opium for other than medical purposes would be approved?—Yes.

17971. Can you give us any evidence that there is that general disposition to support a policy of restriction that you say exists?—Yes.

17972. Can you give us any evidence in support of your statement that a policy prohibiting the use would be approved by the people?—Yes, many respectable persons have spoken to me on the subject. Of course I have only their word about it.

*Shaikh Khuda Baksh.*

19 Jan. 1894.

17973. Of course you have only intercourse with a certain limited number; you cannot claim to speak on behalf of the population at large. Can you give us any instance of a collective expression of opinion?—Not a collective expression of opinion, simply statements that have been made during conversation, there are no particular data about it.

17974. You cannot point to any evidence?—No, it is only the opinion of certain enlightened persons. For the last two or three days I have met many respectable persons who have said that in the first instance it is very difficult to prohibit opium, that Government's position would be awkward, and so it will not be carried out. They say, "If it be carried out, what will be the financial position of the country? so that the best thing is to remain silent on that point." Many respectable persons who would be free in speaking have abstained simply because they thought it would be unnecessary to come and give evidence and take all the trouble for nothing. The financial condition of the country is bad, and they fear from the very word "Taxation."

17975. You say that many respectable persons whom you have lately met have said it would be difficult to make any change at present?—Yes.

17976. (*Sir James Lyall.*) These respectable persons you talk about are the enlightened people of the town?—Yes, enlightened people of the town whom I have met lately, certainly not the villagers.

17977. What proportion of the people in the town are enlightened? I suppose in the town a great many of the people are not a bit enlightened.—Yes.

17978. What proportion do the enlightened portion of the people bear to the population—are they one per cent.?—Of course, taking "enlightened" in its restricted sense the proportion is very small, but by "enlightened" I consider the men that are sensible men. In my opinion half the population of Lahore are sensible, men who have common sense. I suppose by enlightened men you mean the pleaders and newspaper-writers, and so forth.

17979. You mean sensible men, men more or less educated?—Yes, and even among the uneducated classes there are several men who live in Lahore which is the capital of the province, and which was the old capital of the Moguls and have common sense.

17980. Do you think that all who have common sense in Lahore agree with you?—Not all, of course I have seen many persons who agree with me.

17981. (*Mr. Pease.*) Do you apprehend that if there was a prohibition of opium, there would be any rioting or disturbance?—No.

17982. Do you fancy there will be any want of discipline in the army?—No; we will make allowance for the persons that are accustomed to it, and there the matter ends.

17983. I understand your view generally is that it is a bad habit, and anything that Government can do to lessen the consumption will be in the right direction?—Yes.

17984. (*Mr. Wilson.*) Will you tell us whether you have any information with reference to some of the Mahomedan Associations in the city?—Yes, the Mahomedan Associations are against its free use.

17985. Will you tell us for what purpose these Associations exist; are they in this city?—Yes, there are two chief Associations among these Associations, the Anjuman Islamia and the Anjuman-i-Hamait-i-Islam. They exist for the welfare of the communities they represent; the latter is chiefly devoted to the maintenance of education and orphanage.

17986. What is the number of members in these Associations—have they many?—Yes, the Anjuman-i-Hamait-i-Islam is the most extensive in numbers, it has members all over the Punjab and many parts of India.

17987. The other Association is limited to the town and the Punjab?—The Anjuman-i-Hamait-i-Islam is the junior element, but it is spreading and taking influence all over India.

17988. I understand you to say that the fear of additional taxation is a great terror in the minds of people; and if it was not for that, there would be a very large amount of feeling in favour of prohibition?—Certainly, I say and affirm that.

17989. Are you specially authorised to speak on behalf of these Associations?—No, although I am a Vice-President of the Anjuman-i-Hamait-i-Islam.

The witness withdrew.

*Mehr Singh.*

20 Jan. 1894.

MEHR SINGH called in and examined (through an interpreter.)

17990. (*Mr. Pease.*) Are you a Sikh?—Yes.

17991. Was your father a Subadar in the Sikh Army?—Yes.

17992. At the present time you keep a furniture shop?—Yes.

17993. What is your age?—Fifty-six years.

17994. Are you in the habit of consuming opium?—Yes.

17995. How long have you consumed opium?—For the past 12 or 13 years.

17996. What is your view with regard to the practice of taking opium?—I have only emphatically to declare that, if deadly enemy come to me for advice to eat opium, I shall not advise him to addict himself to this formidable vice. I always advise my sons and anybody who asks me, never to touch opium, which is worse than snake-poison. First it gives little sensual pleasures, but afterwards man loses his *manhood*, and become worse than woman in manly characters. It ends in various kinds of misery. It is often said that Sikhs are a brave nation and they use opium, but I have to say that *Sikhs* generally are worn out after 40 years when they become quite useless for work, and they only sit in the verandah of their houses, and their days are passed in stupefaction. When people become old, or approaching to old age, some diseases, as cold, catarrah, etc., attack them, so illiterate villagers and some old men advise them to take opium, but they are not themselves physicians or medical men, and when advised by these unprofessional men, entangled in this vice they become powerless, and so they drag their miserable life and are cause of disgrace to society.

17997. Why are you a consumer of opium?—A foolish person advised me to take opium as I used to be ill.

17998. What quantity do you take?—Four rattis a day, two in the morning and two at another time.

17999. What quantity did you take when you first began to take it?—Two rattis a day.

18000. Have you ever given up the habit of taking it?—No, I have not given it up.

18001. Have you ever consulted a doctor to ask his assistance in giving up the use of opium?—I have not consulted the doctor.

18002. Why not?—Generally people take opium and they say it is a good thing.

18003. You say opium is a bad thing, why have you not tried to give it up?—I wish that I may meet some doctor who will enable me to give up its use—then I should be ready to do so.

18004. (*Mr. Mowbray.*) How do you spend your own days?—I am strengthened when I take my dose for a quarter of the day, or three hours. Subsequently I feel myself uneasy and restless, my joints suffer.

18005. Do you sit in the verandah of your house and pass your days in stupefaction?—Up to the present I am able to look after my work.

18006. Then it is not true that all opium-eaters after the age of 40 are worn out?—An opium-eater for the first two or three years remains strong—that is what I have carefully tried. It does good to a person who is of a phlegmatic disposition, but a man who is bilious and has a hot-blooded temperament does not derive any benefit from it.

18007. Did your father take opium?—He used to take opium in old age, but only a little of it.

18008. What was his age when he died?—He died at the first Battle of Mudki.

18009. Was he killed at Mudki?—He was killed—he used to receive a pension.

18010. (*Mr. Haridas Veharidas.*) I think you said that two or three hours after taking opium you are all right?—Yes.

18011. And that three hours after you have taken your dose you feel very weak?—Yes.

18012. For three hours, whilst you are under the influence of opium, you can work very well?—Yes.

18013. After that you are unable to work?—I cannot work after that. I lie down on the bed.

18014. (*Mr. Fanshawe.*) Where do you live?—In the city.

18015. Have you lived all your life in the city of Lahore?—I have got a village and a well outside.

18016. Have you lived here all your life?—Yes.

18017. We have been told that many Sikhs begin the opium habit at the age of forty; is that correct in your opinion?—There is no general rule; people begin to take it for some disease; there is no fixed rule.

18018. What is your caste as a Sikh?—I am of the caste of Ramgarhia, that is to say, a Sikh who is a carpenter by caste.

18019. Is it not the case that the Sikhs generally are hard-working, thrifty, and well-to-do people?—It is.

18020. Would that be possible if the Sikhs generally, as you state, became useless after forty years of age?—Those who take opium become absolutely useless.

18021. (*Sir James Lyall.*) Do you deal in wine?—No.

18022. What sort of furniture do you sell?—Chairs and tables.

18023. (*Mr Wilson.*) Do you think it would be a good thing if Government were to prohibit the sale of opium except for medicine?—I look upon it as a bad thing, and I think it should be prohibited.

18024. Do you think that the Sikhs in Lahore and the Punjab would be satisfied or pleased if it were prohibited except for medicine?—Those who have not taken it would like to take it and would feel pleasure in taking it, whereas those who have taken it already would thank God if they would get rid of the habit.

The witness withdrew.

*Bakhshi Ram Labhaya.*

BAKHSHI RAM LABHAYA called in and examined (through an interpreter).

18025. (*Mr. Wilson.*) Were you formerly Private Secretary to the Maharaja of Jammu and Kashmir?—Yes.

18026. Are you the Proprietor of the *Dost Hind* and Wilson Press, and also of the Wilson Press at Bheri?—Yes.

18027. Do you approve of the use of opium by persons in good health?—I do not approve of it. The use of opium is suicidal. It can be more easily obtained than other poisons. Every man can buy from the contractors as much quantity as would be sufficient to kill a man. Poor people begin to use it in small quantity, and it proves injurious to them in the long run. My charity house, which is open to the poor, is often frequented by feeble-bodied men who, on enquiry, name opium as the cause of their being so weak and feeble. Its use in large quantities is certainly injurious to the human physique. It is very useful when used as medicine. Some pleasure-seeking men use it when it is cold, as others use wine under the similar circumstances, and in that case it ought to be preferred to wine, because it is cheaper than the latter article. Some young men use it to prolong the sexual pleasure. But taking all things into consideration, its use is not so injurious as that of spirits. Cultivators cultivate it with great pleasure. Those who are accustomed to its use begin to suffer from purgation in after-life, and thus their death is caused. In many cases, when used as medicine, it proves highly useful. Those who use it in large quantities have been observed worthless and feeble. Its use in large quantities dries the blood and weakens the body. Those who use it will certainly feel great trepidation if they knew that its cultivation was going to be stopped.

18028. Is there much cultivation of opium in your district?—Yes, much more than in several districts.

18029. Is the cultivation popular with the people?—Generally the people like it, the reason being that they are not put to much trouble in cultivating the crop. If they were to sow wheat or some other crop, the Lumbardars or friends or some other person might borrow the produce for fodder for their cattle or some other purpose.

18030. (*Mr. Haridas Veharidas.*) In a friendly way, but without the intention of returning it?—Yes.

18031. (*Mr. Wilson.*) Would it be a good thing for Government to prevent the sale of opium excepting for medical purposes?—It would not be harmful if it were stopped excepting for medical purposes, but it would be

harmful if it were stopped for those persons who are addicted to it.

18032. Would you like the Government to prohibit it under those conditions?—Sudden prohibition would be harmful to those persons who take it at present.

18033. If the sale were stopped excepting for medical purposes and except to those persons who are already accustomed to it, would that be a good thing?—It would be a good thing.

18034. Do you think that other people besides yourself would approve of that being done?—There are several persons who would approve of it.

18035. What would most people say?—Those who are not accustomed to it are afraid that if its general use spreads in the present way, it will be harmful.

18036. Do you think that prohibition under those circumstances would cause any riots and disturbances?—No riot would be caused as those persons would be provided for who are addicted to the habit.

18037. (*Mr. Mowbray.*) How long were you Private Secretary to the Maharaja?—I was in the State 15 or 16 years, but was Private Secretary for about 2 years. My father was an officer in the State, in charge of the Medicine Stores.

18038. Are you a native of Kashmir?—No, I am a native of the Shahpur District, but I have seen Kashmir several times. *Bakhshi Ram Labhaya.*

18039. How long have you been proprietor of the paper and the Printing Press?—Seven and a quarter years. 20 Jan. 1894.

18040. Is that ever since you ceased to be Private Secretary to the Maharaja?—Since the Maharaja died.

18041. (*Mr. Haridas Veharidas.*) Will you tell us the expense of your charity-house and how many people do you entertain?—About 40 persons a day.

18042. At your own expense?—I keep the poor-house at my own expense.

18043. (*Sir James Lyall.*) Does your paper represent the Arya Samaj?—No.

18044. What does it represent?—Nobody, the Mahomedans as well as the Sikhs subscribe towards it.

18045. Were you Private Secretary to the late Maharaja or to the present Maharaja?—To the present Maharaja while he was heir-apparent to the throne.

18046. (*Chairman.*) Would you propose to extend the same prohibitive regulations to the use of spirits as you have already advocated with reference to opium?—The same prohibition.

The witness withdrew.

MR. HIRA LAL KAPUR called in and examined (through an interpreter). *Mr. Hira Lal Kapur.*

18047. (*Mr. Wilson.*) Are you Secretary to the Khatri Sabha?—Yes.

18048. What is the meaning of the Khatri Sabha?—It is a Committee on behalf of the Khatris.

18049. Are you a member of the Royal Family of Burdwan?—Yes.

18050. And a zemindar?—Yes.

18051. And proprietor of the *Khatri Samachar* news paper?—Yes.

18052. What special opportunities for observation have you had with regard to the use of opium?—I had two opportunities—one in Burdwan and Bengal and the other at Lahore.

18053. Are you a Sikh?—I am a Khatri.

18054. Were you the Manager of your uncle's opium-shop?—Yes, at Umballa Cantonment, in 1888.

18055. What motives induce the people to form the habit of eating opium?—Those who take it at about 22 or 25 years of age take it for sensual gratification, those who take it after they are 40 years of age take it only in small quantities of one and-a-half rattis to prevent colds, and then only occasionally, not daily.

18056. Is there a general tendency to increase the dose?—Those who take it for sensual gratification increase the dose, but those who take it for diseases in their case the dose cannot be increased.

18057. What are the results of the habit of taking opium?—Many evils flow from it.

18058. How many opium-eaters suffer very much from it in proportion?—About 50 per cent. suffer from it.

18059. In your evidence you say that it is 90 per cent.?—It is 90 per cent., that is quite correct. I had leisure at the time and I made enquiries.

18060. You have no statistics?—I have some books prepared by me against opium to show that.

18061. Do the people believe that opium protects them against fever?—No, not at all.

18062. Do you think that it protects people against fever?—Impossible.

18063. Does it help people to get through hard work?—Not at all, it makes them lazy and unable to work; they remain in a dormant condition.

18064. Is the eating of opium considered disgraceful?—A person who takes opium in excess is looked upon with contempt, as he does not bathe or wash himself and remains for months at a time in a filthy condition. If he bathes, he becomes ill.

18065. Is it a good thing for people who are in good health to take small doses of opium?—It is not a good habit.

18066. Would it be a good thing if the sale of opium were prohibited except for medicine?—The general sale ought to be prohibited, it should be sold like other medicines.

18067. (*Mr. Mowbray.*) When you say it should be sold like other medicines, is there anything to prevent anybody setting up a shop in Lahore to-morrow and selling any medicines he likes?—Everybody can open a shop for the sale of medicines.

18068. (*Mr. Fanshawe.*) Of how many members does the Khatri Sabha of Lahore consist?—Eighty members.

18069. Are they all members of the same caste, Khatris?—They are all Khatris of different denominations as amongst the countries.

18070. At what intervals is the Khatri *Samachar* newspaper published?—Twice a month.

18071. Can you tell me generally what is the number of subscribers to the paper?—About 400, the number is larger in the town than in the outer circles.

18072. Four hundred subscribers every fortnight?—About 400, sometimes 10 more or 10 less.

18073. (*Sir James Lyall.*) Are you a Kapur Khatri?—Yes.

18074. How many Kapur Khatris are there in the Punjab?—A large number.

18075. How many thousand?—About 4 or 5 thousand.

18076. What do you mean by saying that you are a member of the Royal Family of Burdwan?—I was married there to the daughter of the uncle of the present Maharaja.

18077. Was the present Maharaja adopted by the late Rani?—Yes.

18078. Who was his father?—The Hon'ble Raja Ban Behari Kapur, C.I.E.

18079. Was that gentleman a Punjabi or a Bengali?—A Punjabi.

18080. Was the father of the boy a Punjabi or a Bengali?—A Punjabi. He was born in Bengal.

18081. Were you born in Bengal?—I was born in Lahore.

18082. You are connected by marriage with the father of the adopted son?—Yes.

18083. Would you recommend that the same prohibitive policy should be adopted in regard to alcohol as has been proposed with regard to opium?—No, opium is more injurious than alcohol. Alcohol is not so very injurious. I would not recommend the same prohibitory measures.

The witness withdrew.

*Mr. Durga Prosad.*

20 Jan. 1894.

MR. DURGA PRASAD called in and examined.

18084. (*Mr. Wilson.*) Are you President of the Arya Samaj, Lahore?—Yes.

18085. Vice-President of the Caine's Temperance Association?—Yes.

18086. Editor of the *Harbinger of Health* and the *Arya Patrika*?—Yes.

18087. Secretary of the Pratinidhi Arya Sabha?—Yes.

18088. Preacher of Sat Sabha?—Yes.

18089. Proprietor of the Virajanand Press?—Yes.

18090. What can you tell us about the extent of opium-eating or drinking—how far is it common amongst the people you know?—As a private man I have not studied this point, but from my own experience I say opium is largely used.

18091. Do you know anything about opium-smoking—how far is it prevalent?—Opium-smoking in the North-West Provinces is about 20 per cent. from my guess as a private man. I have no tables.

18092. Among what kind of people?—Generally low castes and bad characters.

18093. When you say 20 per cent. do you mean 20 per cent. of the entire population, or 20 per cent. of the low castes?—Of the entire population.

18094. The entire population of men, women, and children, or adult men?—The entire population of men, women, and children.

18095. What are the results of the habit of opium-eating on the people?—The results are very bad, they are physically ruined, and of course they are religiously. The body dries, the mind wanders, and the moral sense is gradually lost.

18096. In what proportion of cases are there injurious results?—As I have already said, it is very difficult to give the exact number. I have no statistics, but from memory I should say in about 25 or 15 per cent. of cases when persons take it to excess injurious results are produced.

18097. Do the people believe that opium protects them against fever?—Not at all.

18098. Do you believe it?—No, I never heard opium being prescribed in cases of fever.

18099. Is it specially useful in malarious districts?—No.

18100. Is it necessary to do hard work?—The opium-eaters generally, so far as my experience goes, work less.

18101. But if they are not opium-eaters, do they suffer?—They will suffer for a time, but afterwards they will be more healthy.

18102. Are those persons who do not take opium less able to work than those who do?—Those who do not take opium work harder than those who take opium.

18103. Is the taking of opium considered disgraceful?—Of course we laugh at them in private. It is considered disgraceful, but when there are many opium-eaters, it is not considered so among them.

18104. Do you consider it desirable to prohibit the sale of opium except for medical purposes?—I think it is desirable.

18105. Do you think the people generally would approve of such a measure as that?—They will approve of it in the long run.

18106. Would they approve of it now?—It depends on the agitators of the question among the masses. The masses are generally led by the opinions of the agitators, and they also watch for the orders of the Government and the tendency of the officers, and so on. If they think that rich persons and their officers and others are in favour of opium, they will follow them, but I say that if Government prohibits the sale of opium excepting for medical purposes, and gives over the management of opium to the doctors, like other poisons, the people will very much approve of it afterwards. They have disapproved of other measures when they were at first proposed, but afterwards they approved of them very much.

18107. Do you think there would be so much discontent at first to cause riots or disturbance?—Not at all; we have had experience of the last two things.

18108. What have you got to tell us with regard to what the Vedic and Puranic religions say with regard to this matter?—The Vedic and the Puranic religions do not sanction it. I know the former to some extent and was brought up in the latter. I have seen several religious books and met with no injunction in favour of it. Its use is got up by bad people.

18109. (*Mr. Mowbray.*) I believe the Arya Samaj, of which you are President, is a large Association, is it not?—Yes.

18110. What is the number of members?—The number put down in the last census was more than 16,600. That is only in the Punjab, but people say that in the whole of India the number of members is more than one lakh.

18111. Do you come here to represent their views—are you authorised?—I am not authorised. This question is mixed up with political matters, and we do not take up political matters in our Arya Samaj.

18112. Therefore the views you give us are your personal views, although you are President of this Association?—Yes

18113. Are you a member of the National Congress?—I am not.

18114. (*Mr. Haridas Veharidas.*) You say, "I have seen several religious books and met with no injunction in favour of it"—are you also inclined to say there is nothing against it in those books?—The word "opium" I have never met with, but all intoxicants are prohibited.

18115. Alcohol is an intoxicant?—Yes, it is expressly mentioned in Manu, the Vedas, and the Purana as well.

18116. Is opium not mentioned?—It may be mentioned, but so far as I know it is not.

18117. Alcohol is expressly prohibited and opium is not so far as your knowledge goes?—That is so.

18118. In your opinion the people appear to say that opium should be prohibited except for medical purposes, but you know that the people are inclined to take some kind of stimulant, and do not you think that the people who give up opium will take to alcohol?—I think not, they would have to learn the habit. The Hindus will not take alcohol. Those who have had an English education begin to take it, but the other Hindus abhor alcohol.

18119. How about the other natives who are ignorant people?—They take it in privacy, falling into bad company.

18120. In your opinion the Hindu people would not take to alcohol in preference to opium if the trade were stopped?—They will have to learn the habit, of course they may do it afterwards.

18121. (*Mr. Fanshawe.*) Are you a Kayasth?—Yes.

18122. How long have you been in the Punjab?—I came in 1886; I paid one visit before that date, but I settled down on June 1st, 1886.

18123. I understand that there has been a difference of opinion among the members of the Arya Samaj on the question of vegetarian diet, is that so?—Yes.

18124. I believe you represent the Vegetarian Section?—I do.

18125. That is the smaller section of the two, is it not?—It is the larger section.

18126. May we take it that you are President of the Vegetarian Section only?—There are meat-eaters in my Samaj, but they consider meat-eating as sinful.

18127. Are you President of the Vegetarian Section, or of the whole Samaj?—It is generally called by others, those who oppose us, the Vegetarian Section, but it is not so, because in my Samaj there are many who take meat, but who consider it as a weakness and a sin, and they want to give it up as soon as possible.

18128. Are you President of the one section only?—Yes.

18129. You have described the evil results of opium-eating—did you intend your remarks to apply to the eating of opium in moderation?—Of course in moderation as well; the results come to notice rapidly.

18130. You think that the evil results which you have described would also follow on a moderate consumption of opium?—Yes.

18131. Do you wish us to understand that the feeling of the Sikhs, as regards such a matter as eating opium, would depend on the view of rich people and Government officials?—I think they would depend to a great extent on that vie.

18132. (*Sir James Lyall.*)] Can you give us any information as to the percentage of Punjabis who use opium?—The percentage refers to all the persons that I have come across, whether Punjabis or Hindustanis.

18133. Do you think it is very common in the Punjab?—I think it is more common in the North-Western Provinces than in the Punjab; that is my opinion.

18134. Your knowledge of the Punjab is very small, is it not?—Yes.

18135. There is considerable bitterness between the Arya Samaj and the ordinary Hindus who follow the Brahmins, is there not?—Yes.

18136. It is your opinion that there would not be much ill-feeling if the Government prohibited it?—No.

18137. Are you competent to give such an opinion?—Yes, because I have had experience with the Consent Bill. When that Bill was talked about in the papers some people rose up against it; but when Government ruled it, all people agreed, and they are very much pleased with it now. The other day I read in a paper that some Brahmins mentioned in their address that the Government had conferred a great favour on them by stopping this child-marriage and so on by the Consent Bill.

18138. Have you ever mixed with the Sikh peasantry or with the Sikh soldiers?—I have not mixed with them much. I mix with them so far as they come in my Samaj and to my lectures, and when they talk with me. *Mr. Durga Prasad.* 20 Jan. 1894.

18139. Are there many Jat Sikhs in your Samaj?—Yes, in the villages there are many.

18140. Have you mentioned the subject before them?—Those I have spoken to are Babus, clerks, but they belong to the Jat Sikhs.

18141. I am talking of the Jat Sikhs in the villages, who enlist in the army and cultivate the land? There may be some in the Samaj in the country, but not in the Samaj of Lahore.

18142. (*Mr. Pease.*) You say you are not authorised to speak on behalf of the Arya Samaj, but is it not a fact that the members of the Arya Samaj generally are opposed both to the use of alcohol and opium?—I think the majority are opposed to it, and all will oppose it if the matter is properly explained to them.

The witness withdrew.

His Honor SIR DENNIS FITZPATRICK, K.C.S.I., called in and examined. *His Honor Sir Dennis Fitzpatrick, K.C.S.I.*

18143. (*Chairman.*) As we all know, you hold the high post of Lieutenant-Governor of the Punjab. You have been, I believe, formerly, Chief Commissioner in Assam and the Central Provinces and Resident in Hyderabad?—Yes, and in Mysore.

18144. Your long service here of course enables you to speak to us in a general way upon any question which materially affects the welfare and condition of the people of India. I quite understand that you do not come here to enter into details. I do not propose to put questions to you on points of detail, but simply to treat the matter in a general way on the lines of our order of reference, and upon the matters to which you briefly alluded in a letter which we had the honour of receiving from you. I would ask you whether, looking at the subject before us from a broad point of view, and as a high official, and looking at the matter as a Statesman, you consider that the excessive use of opium in this country is the cause of extensive moral and physical degredation among the people?—I have never paid any special attention to this matter. I can form only the sort of opinion with regard to this matter that a very large employer of labor, or say the Head of a very great Department in England, the permanent Head of the Postal Department, or the Commissioner of Police in London; or perhaps all these people rolled into one, could form of the effect of alcohol on the people of England. All I can say is that I have lived for nearly 35 years in this country, with temporary absences on leave or duty, and that the evils of opium have never forced themselves on my attention in the way the evils of drink have.

18145. Comparing the effects or the harm done by the excessive use of opium so far it exists in India with the harm done by alcohol in England, I presume you would say that the effects of alcohol in England are far more serious than the effects of the excessive use of opium in this country?—Beyond all measure. I was mentioning to a gentleman yesterday that since I left Simla last October—I am now speaking of alcohol in this country—I have had to reprimand or warn three European officers and one native officer on account of drink, and I do not remember in my whole service ever having to reprimand any man on account of opium.

18146. The first matter to which our attention is directed under the order of reference is the consideration whether the growth of poppy and the manufacture and sale of opium in British India should be prohibited except for medical purposes. We are instructed to ascertain the disposition of the people of India in regard to a proposal for such a prohibition. How would you think such a prohibition coming from the Government, circumstanced as the Government of India is circumstanced as a Foreign Government, would be received by the people of India?—Are you referring to the cultivation of opium?

18147. The general prohibition, both of the manufacture and sale of opium?—That is a thing I should regard as perfectly impracticable. I should think it would create an amount of discontent in India which we really could not afford to create. Indeed, I may mention that the mere sitting of this Commission here (although the fact of its being here is not known to one in many thousands of the people), has occasioned a certain amount of alarm. Yesterday, one of the foremost men in the Punjab, and one of the most influential, spoke to me about it. He said that people were considerably alarmed about it, and that to prevent the eating of opium would be—I think he expressed it—"to bring on the day of Judgment." He said it would kill them, and he seemed to be laboring under some suspicion that there was some secret motive behind which prompted the sending out of this Commission. He said, was it the work of the Padres or what was the real motive at the bottom of it; he seemed to have some suspicion that there was some motive behind. Of course I disabused him of that idea.

18148. I understand that you consider it your duty to convey to us that in your view you would regard the attempt to prohibit the use of opium for other than medical use as an hazardous experiment on the part of the Government of India?—I should certainly say so.

18149. Would you say that there are many other reforms which are really more essential, and which it would be more easy for such a Government as the Government of India to undertake?—I have no doubt there are many reforms which would be desirable, if we could carry the people with us, and if our finances admitted of our undertaking them. I can only say of this one I think it would be a most hazardous experiment. I am afraid, as I have observed in the letter I addressed to Your Lordship, the people at home look upon India as a sort of *corpus vile* on which you may try any experiment you like, but I do not think we can afford to look on it in that light.

18150. What do you say as to the practicability of enforcing prohibition in the manner proposed? And with reference to the question of smuggling, do you think it would be impracticable from that point of view?—I think it would be quite impracticable. It would be a terrible harassment to the people. We have in this country to work through ill-paid underlings, and they will always take every opportunity of worrying the people and extorting money from them, and I should look with very great apprehension upon the creation of an army of hungry understrappers that we should have to call into existence, in order to make even a feeble attempt to prevent the smuggling of a thing which is so small in bulk as opium. I may mention I have had considerable experience in the Central Provinces and Hyderabad of efforts to prevent smuggling even under the present circumstances, where the temptation of course is very much less than it would be if opium were prohibited. I have usually found that we were baffled at every turn. Occasionally we succeeded in catching smugglers, but as a rule we failed.

18151. Looking at the question from its financial aspect, what would you say as to the disposition of the people to bear in whole or in part the cost of prohibitive measures, and to compensate by new taxation for the loss of revenue due to the abolition of the opium traffic?—The people of this country, like the people of every other country, are not fond of additional taxation; in fact, I may say that any new tax is particularly odious to the people of this country, and I cannot think of any sort of tax that we could impose without creating very great discontent, except we were to re-impose the Import duties. I think we might in a time of great difficulty re-impose the Import duties, but that would be a thing which would be opposed by the people of England.

18152. The voice of Manchester would be heard?—Yes; I

*His Honor Sir Dennis Fitzpatrick, K.C.S.I.*

20 Jan. 1894.

thought myself it was a great mistake to abolish the Import duties, but other people thought differently.

18153. (*Mr. Pease.*) I suppose it would be your view that it is the duty of Government, as far as they are supported by public opinion, to discourage the consumption of opium merely as a luxury?—Undoubtedly we always do so—to the best of our ability.

18154. Does it occur to you at the present time that nothing more could be done than is being done at the present time by legislation or regulation?—By administration we are year by year trying to improve our methods so as to prevent smuggling and to raise the retail price to as high a point as we can safely raise it. Of course if we push the price too high we should promote smuggling and defeat our object; but our measures, as you can see from the reports of this very province, are directed mainly to raising the price. All the improved administration is to a great extent directed towards that object.

18155. The licensees, as in other parts of India, are persons I believe who purchase the right of sale by auction, and they have to recoup themselves by sales?—Quite so.

18156. Therefore there is a strong inducement to them to endeavour to push their sales?—Of course there is that, but at the same time if we make them pay very high for their licenses I should think that tends to force up the retail price.

18157. Does not it seem that these licensees have an interest in what you have told us is directly contrary to the policy of Government?—Of course they have an interest to make as much as they can, but whether they make it by large sales and low prices, or more restricted sales and high prices is a matter which depends a great deal on circumstances. At any rate, we know no other way of raising the retail price of opium or any other exciseable article except by putting as big a tax on it as possible. That is the only way we know. We should be very happy to find any other way.

18158. If the sale were undertaken by some person not interested in it, would it not be a better way?—I have not considered that question—do you mean if the retail sales were conducted by some official.

18159. I only said by some one who had no interest in the sales, would not that more fully carry out the policy of the Government?—No doubt, if you could find any way of doing away with the influence that you refer to, it would be a good thing, but I should hardly like to give an opinion upon the point without seeing some sort of sketch of the plan suggested.

18160. Of course you want to establish the principle first and see whether you can devise a plan to carry out the principle?—Of course what we all desire is to see as little opium as possible sold and at the highest price; anything that would tend to that would certainly have my approval.

18161. (*Mr. Wilson.*) You have referred to alcohol as a much greater evil?—Yes.

18162 Ihave no doubt you are aware that in the Queen's Commission to us there is no reference to alcohol?—I was aware.

18163. So that we have no duty to discharge in the way of balancing the respective evils?—No.

18164. Are there some districts where the revenue is said to be entirely paid out of the profits of opium cultivation?—In a certain sense, that is to say, the profit of opium cultivation would be sufficient to pay the whole revenue. In some parganas, in some portions of the Kulu valley, where I have just been, the profits of opium would be sufficient to pay the entire revenue that we levy on those portions of the country. To say that the revenue is paid out of opium is only a way of speaking.

18165. Do you mean the actual profits of opium cultivation or the proceeds of the sales of opium?—I was going to add a word about that. I am not quite sure which it is. I am speaking from my recollection of what I had read in a recent assessment report which came before me. I could not say whether the whole value of the opium was required to pay the revenue or whether it was the profits. I suspect it was the former; because the Settlement Officer who wrote the report would hardly have framed an estimate of the profits on the opium cultivation.

18166. In speaking about taxation and so forth, are you referring particularly to the Punjab or to India at large?—To all I have seen of India; which is a great deal.

18167. Can you suggest any reason why persons, who appear to be entirely independent persons capable of forming their own opinions, should come forward and tell us they consider opium a great evil and that the people would be quite prepared for some stringent or active restrictive measures with regard to opium except for medical purposes?—I can suggest no reason, except that whenever you start a question of this sort you will find somebody to support every view of it. I do not know who supported the views you refer to. I should think a great deal would depend on the intelligence and social standing of the people who expressed them. I should be quite prepared to find there would be people who would say what you mention.

18168. In reference to their social position or intelligence, would you expect the most intelligent to take what I may call an anti-opium view?—I should not be surprised to find some intelligent people take it—some of those who have been brought up with our ideas, because they are apt to draw their ideas not from the feelings of the mass of the people but from what they have read up in our opinions and discussions, and when they have read the subject they form their own opinion on the record of opinions that is before them, rather than by collecting the views of the people.

18169. I have no doubt you are aware that in various public documents, reports, despatches and so on, the use of opium and the opium trade has been spoken of at various times by officials in India in rather strong terms of condemnation and regret—may I ask you whether you share those views?—As I have already said I have never made the subject in any sense a special study, and perhaps my opinion would not be of great value, but so far as I have seen, I have no reason to think that the use of opium leads to great evils in India. I have said it has never forced itself on my notice in my 35 years' service. I dare say there are cases in which it does a great deal of mischief, but I can recollect very few cases in which I have heard it said that anybody was suffering from opium. Of course there may be such cases that I do not hear of.

18170. (*Mr. Mowbray.*) There is one question I should like to ask you in which I think your experience will lend great value to your evidence. It is with reference to the extension of prohibition to the Native States. I understand you have told us that the prohibition of the sale and manufacture of opium in British India would be a most hazardous experiment?—Yes.

18171. Assuming for the moment the British Government and the British people were prepared to try that hazardous experiment, I should like to ask your opinion, as having been the Resident in the largest Native State in India, and being now in political relation with several important Native States in the Punjab, as to whether such prohibition could be extendend to the Native States?—I should anticipate very great difficulty about it certainly. I should think we would have to compensate them. Of course we have very great influence over Native States. Many of them would do much to serve us or further our views, but I think it would be a very difficult thing to ask them to do.

18172. May I take it that however hazardous the experiment would be with regard to British India, in your view it would be still more hazardous in regard to the Native States?—I would not say more hazardous, but there would be an additional difficulty if they were included. In the first place we should have to get the Native States to agree to do it, and when they agreed to do it, they would in doing it be met by the same risks that we are met here.

18173. (*Mr. Haridas Veharidas.*) Although nothing is mentioned about alcohol in the order issued to the Commission, I should like to ask you whether in considering the proposal to prohibit opium excepting for medical purposes would you not think it the duty of the Commission to take into consideration that by stopping the use of opium we should cause another greater evil to take its place?—Yes, certainly.

18174. And that evil would perhaps be alcohol?—I should consider alcohol a much greater evil.

18175. Is the use of alcohol spreading?—It is.

18176. Is it expressly prohibited by the Hindu and Mahomedan religions?—I am not aware of its being prohibited by the Hindu religion; you know that better than I do. I believe it is not prohibited to Sikhs if they can be called Hindus, and many Khatris, I believe, do not consider it prohibited. I suppose Brahmins consider it prohibited, but I am ignorant on these subjects.

18177. Alcohol is a great evil?—Yes, to anybody.

18178. Do you think that it would have been better to have had a Commission on alcohol to precede the present Commission?—If I can say so without disrespect, I would rather not have seen a Commission of any sort. I think a Commission on alcohol would not be so open to objection as a Commission on opium.

18179. (*Mr. Fanshawe.*) Do you think that even if Native States would agree to a policy of prohibiting opium, there would be any reasonable hope that they would be able to carry out such a policy so as to effectually prevent the use of opium throughout their States?—Of course the administration of a Native State is never so efficient as ours, and I should think that any official agency they established to prohibit the use or sale of opium would break down much more hopelessly than ours.

18180. (*Sir James Lyall.*) I should like to ask you a question with regard to what Mr. Pease said. If you tried to sell opium at a high price through tradesmen having no interest in pushing the sale, would you not lose in that way the assistance which licensed vendors, as monopolists, now give you?—Undoubtedly.

18181. In your experience is not the assistance and accurate information which the licensed vendors give very valuable to Collectors of revenue?—Yes, they are a great check on smuggling by any one but themselves—they occasionally smuggle themselves.

18182. If you had these salaried salesmen, they would be bound to account to Government for every tola or seer of opium which they sold, and they would be under great temptation, would they not, to smuggle, the price of opium being very high and any smuggled opium which the salaried salesmen could get would be almost clear profit to him?—Yes.

18183. I mean he would be under greater temptation to smuggle than under the present system?—Yes, I am afraid you would have to pay a man honest enough to do that the salary of a Tahsildar at least—the temptation would be enormous. I hope it is well understood that the idea of official retail vendors did not originate from me. I merely understood Mr. Pease to refer to that, whether rightly or wrongly, I do not know.

*His Honor Sir Denis Fitzpatrick, K.C.S.I.*

20 Jan. 1894.

18184. Do you think that an attempt to prohibit the use of opium by order of Government would be resented by the soldiers in the native army?—I should think it would be resented by them in the same way as it would be resented by other natives who are given to consuming opium. I have no reason to suppose that they would resent it more than other natives who consume it to a great extent, but their resenting it would be a more serious matter at certain times than that of the other people resenting it.

18185. Towards the end of the war in Afghanistan there was considerable difficulty in recruiting as many Sikhs as we wanted—do you think that the knowledge that they would be prevented from using opium would be an additional difficulty?—I do not quite understand because I presume they would be prohibited from using opium everywhere.

18186. I mean do you think the fact that prohibition was enforced in the regiment would be a hindrance to men enlisting?—If you mean that there would be a special prohibition enforced in the regiment and not out of it, I quite agree.

18187. I mean that in a regiment it could be more rigidly enforced?—Yes, of course it could be more rigidly enforced. The prohibition might operate with greater severity in a regiment where there was more power to support it than it would operate on the population outside.

The witness withdrew.

Babu ABINASH CHANDRA MAZUMDAR called in and examined.

*Babu Abinash Chandra Mazumdar.*

18188. (*Mr. Wilson.*) Are you President of the Punjab Purity Association, Lahore?—Yes.

18189. And Minister of the Punjab Brahmo Samaj?—Yes.

18190. What is your occupation?—I am a clerk in the Examiner's Office, North-Western Railway.

18191. What special opportunities have you had for observation?—I have been to different towns in the Punjab and Sindh, I have mixed amongst the people, and enquired from them in the cause of temperance.

18192. What proportion of their income do habitual consumers spend on opium?—This varies a great deal; the consumer spends from annas 8 to Rs. 8 a month, but besides the cost of the opium there are other costs to be taken into consideration.

18193. What do you refer to?—Opium-consumers have to take, besides the ordinary food, other kinds of food to sustain their health. If they are poor, they cannot afford it for themselves or families, but they have to take it—milk, cream, butter and sweets; while they are taking opium these foods are necessary for them.

18194. In what proportion of cases are injurious results apparent?—In all; in some early, in some late. Those that take good food may show a good physique for some time.

18195. Do people generally consider opium to be preventive against fever?—No.

18196. Do you think it is?—No.

18197. Do you think that it is believed to be useful in malarious districts?—No.

18198. Is it necessary or believed to be necessary to enable people to get through hard work?—No. It is believed by some to be necessary, but in reality, as I understand, it is a stimulant, like whipping a horse.

18199. Is the present system of licenses a good one in regard to restricting the habit, or does it tend to spread the habit?—It is rather inducive than prohibitive.

18200. Has the closing of shops for the consumption of opium on the premises been fully carried out?—Formerly they kept shops for opium-consumers, but those have been closed. People now, however, have clubbed together, and have different shops in different parts of the city. They are regular dens; 10 or 12 persons clubbing together, purchase opium, and they there smoke. Eating is done by each individual separately and secretly.

18201. Have the results of that prohibition been beneficial?—It has not been stopped fully, consequently the results remain almost the same.

18202. Do you consider that the Government orders have been carried out?—They have been carried out as regards the closing of the shops, but as people have access to them in different ways, of course the results remain the same.

18203. Are there any further measures, and, if so what, that are required to give effect to the policy of discountenancing opium-smoking?—My idea is that if the people are simply allowed to smoke at their own residence, and not allowed to smoke anywhere and everywhere, that would be a prohibitive measure.

18204. Do you think it desirable to prohibit the sale of opium except for medical purposes?—Yes.

18205. Would the public opinion of this district be in favour of that?—Not all at once, but gradually people will come round.

18206. Do you think it would cause any rioting or disturbance?—Nothing of the kind.

18207. If some prohibitive measures of that kind were adopted, would it be desirable to make special provision by a register of those who are thoroughly accustomed to the use of opium?—Yes.

18208. Have you any suggestion how that could be done, and what the effect would be?—My idea is that as regards the servants of the Government registers might be kept for them in their offices or where they get their appointments. It must be noted whether they take opium or not at the commencement, and they must produce a medical certificate that it is necessary for them to use opium.

18209. What do you think are the results of opium-eating physically, mentally, and morally?—It is ruinous in all respects. It deteriorates the body, and reduces the consumers to drowsy, sleepy persons. It is also ruinous morally.

18210. Have you any further statement to make on the subject?—I do firmly believe that opium is causing the physical, mental, moral, and spiritual ruin of the people of India. It affects the consumers specially, but its evil effects are also felt by the people at large. I shall attempt to establish my assertions in brief. It must, however, be said that

[*NOTE.—The following letter was subsequently received from Sir Dennis Fitzpatrick, dated 13th February 1894:—

On reading the proof of my evidence over it strikes me that I ought to have mentioned in answering some of the questions put to me that in one part of India in which I have served, *viz.*, in the Assam Valley, I have seen a considerable amount of mischief of one particular kind from the use of opium, namely, that owing to opium being very dear there the cost of even a moderate daily allowance of opium was more than an ordinary cultivator could afford, and so many men who might have lived in comfort if they had not been opium-eaters were driven in consequence of their being opium-eaters to live in a very poor way.]

*Babu Abinash Chandra Mazumdar.*

20 Jan. 1894.

they are not the conclusions of hearsay evidence; but the result of my enquiry and experience of men who are addicted to the use of opium. I know several opium-eaters and opium-smokers. The physique of some of these is a complete wreck, and some of them have died premature deaths. When an opium-eater gets ill no medicines easily work on him. I have been distributing medicines on behalf of the Punjab Purity Association for the last two years. I study homœopathic books and generally distribute these medicines. During the last six months I have seen about 500 patients, and whenever an opium-eater has to be treated I have experienced the greatest difficulty in overcoming the disease. A girl of six or seven years was once brought to me suffering from fever for three or four months and no medicine did her good. On enquiry I found out that her mother gave a little dose of opium every day. First I had to stop her habitual dose and then cured her of her fever. In the Punjab, Khatri mothers generally and others also give a very small quantity of opium to their children from the age of four months to one year in order to lull them to sleep and to enable themselves to perform their household duties unmolested by the cries of the children When the child learns to take bread the use of opium is gradually discontinued. Girls are more generally drugged than boys who are nursed more carefully than the former in the Punjab. The ayahs and maidservants give opium to babies secretly without the knowledge of their masters to keep them quiet, and thus to keep secure their own services. Some such cases have come to my knowledge. Youths frequenting houses of ill-fame and addicted to immoral habits resort to opium-smoking for lustful purposes. Some such youths have made confessions to me to this effect. Only recently I visited an opium den accompanied by a friend. The very sight was sickening and painful to the extreme. One young man, whose age was only 26 and who said that he was a photographer at Ferozepur and whose father was a Deputy Inspector of Police at that station, was lying there with the *chandu* pipe in his mouth. There were nine men at that time all smoking in a lying-down posture. Their faces indicated misery, poverty, and helplessness. They all told with one voice that bad society and lustful desire (*Ayashi* was the word used by them) created this habit in them and it was now impossible for them to give it up. One said that he would readily give up the habit if only he knew how to do it. There are, I understand, 30 such dens in the City of Lahore, eight of which are situated in Anarkali. I have been collecting these statistics for some time past and have been able to know something of eight of them. Strange to say, one of these dens is owned by a low class Eurasian and his place is known as *Billi Sahib ka Chandu-khana*. Some women also keep such shops. Two of them have come to my knowledge The proprietress of one is *Lado* and of the other an old hag who speaks *Bengali* and whose place is frequented by some wretched Bengali youths. It is worth while mentioning here that 20 years ago the Punjabis did not know how to prepare *madak* but now several do smoke it. Those that get good food preserve their health for some time, but at last even the best constitution breaks down. Those that can afford to get food suffer within two or three years of this habit. I have known some office clerks who eat opium and they are found very irritable between the hours of three to five, as the time of their eating opium (*Mohtat*) draws near. They are generally drowsy and less active than the non-eaters. Here, in the Punjab, it is believed that opium, if taken after the age of forty, does good. How far this belief is true I cannot say. I am of opinion that this story has been made current by the opium-eaters themselves; of this I am certain, that they get converts on this plea. It is a strange fact that opium-eaters prescribe this remedy for all diseases and for all complaints. Some take it to ward off cold and cough. Some take it as a preventive of diarrhœa. There are some who do actually take it for these purposes, but there are many who take it ostensibly for some fictitious complaint, but really to enjoy their lustful passions, which seem falling after forty. This will be proved from the fact that many do not content themselves with opium-eating, but have recourse to several doctors; and mostly the quacks and patentees derive their income in that way. During the short experience of two years I had to indignantly turn out of my house some patients who had called on me for medicines for impotency, though sufficiently advanced in years. In a country where there is not much mental activity among the people it is very hard to distinguish the opium-eaters from others, but it must be admitted that opium-eaters are dreamy and drowsy "*Afimi*" is a common word of reproach for a dosy, slothful, stupid fellow. Opium-smokers (*chandu-baz*) are considered worthless people, and are not trusted with any work. Opium-eaters are generally ashamed of their practice. If asked, they always understate the quantity of opium actually taken by them. They are not regarded with much respect, though tolerated. It must however, be added that this toleration by society of opium-eating which has been misrepresented by some as its glorification, is practically due to the secrecy with which the use of this drug is generally attended. Our people have yet to learn the value of a strong and healthy public opinion, the absence of which sometimes allows the wrong-doers to muddle society with their misdeeds with impunity. The toleration in this matter indicates rather the weakness of society than the virtue of the drug which its advocates are at present magnifying. There is not the least doubt that the use of opium deprives a man of his will power, and keeps him in its bondage, from which it is very difficult to extricate him. Opium-smokers are looked upon with mistrust, and are not respected. That which is harmful to the physical, mental, and moral welfare of the people cannot but be harmful to the progress of the spirit; this nobody will gainsay; I will not therefore dilate upon it. Suffice it to say that no religion sanctions it. The Mahomedan religion is against all sorts of intoxicants. The Hindu religion, though silent in the matter, never encourages it. The Brahmos and the Aryas are deadly against it, and so are the Christians.

18211. You have referred to medical matters, are you a medical man?—No.

18212. Do you practise medicine a little?—I have studied, I have asked several people outside Lahore and that is an opinion I have heard.

18213. Are you speaking of the educated classes, or do you include the masses of the people?—Educated classes, generally homœopathic books, and I give homœopathic medicines. That is for charity on behalf of the Purity Association.

18214. When you express an opinion about what people might think of this prohibition, you are referring particularly to the people of Lahore or of the Punjab at large?—Of the people of the Punjab at large and some of the illiterate people also.

18215. (*Mr. Haridas Veharidas.*) What proportion do the educated classes form of the population in the Punjab?—A very insignificant proportion.

18216. Of course your chief experience has been among this insignificant proportion of the community?—I have asked the illiterate people also.

18217. Some of them?—As my opportunities allow.

18218. Do you distinguish between the effects of opium and the effects of alcohol?—There can be no comparison. Alcohol is more dangerous, and the general impression among the people is that a Commission on alcohol should have been the first.

18219. (*Mr. Fanshawe.*) I believe that you are a Bengali?—Yes.

18220. Are you in Government service?—Yes.

18221. You devote yourself largely to the work of the Punjab Purity Association?—Yes.

18222. You have spoken of visiting towns in the Punjab; do you occupy your holidays and Sundays in that way?—Yes. The year before last I had taken a year's furlough and had been to many of these places. Besides that, in my holidays I generally go to some places.

18223. You say that you have visited some important towns; may I take it that you have not made yourself acquainted with the views of the peasantry so much?—I have been to one or two villages, and I cannot say that I can give any opinion about the peasantry.

18224. You have spoken of young men taking to the use of opium for sensual purposes; is that at all common amongst the young men in Lahore?—Not common.

18225. You say you do not know much about the peasantry. You do not, therefore, wish your statement that even older men take opium for the same purposes to be applicable to the Sikh peasantry?—I know very little about the Sikh peasantry.

18226. You say that the people still have access to *chandu* shops in Lahore?—Yes.

18227. Do you mean that *chandu* is still sold in the licensed shops?—What I saw was that they got opium, and I asked them how they prepared *chandu*; they said that they got some of the charcoal of the burnt opium and mixed it with opium and made the best of it.

18228. You seemed to state that *chandu* was still being sold at the licensed shops in Lahore, which would be entirely against Government orders: but I understand you to say that it is not now being sold?—*Chandu* shops have been closed.

18229. There is no sale of *chandu* at the licensed shops now going on?—I do not know that.

18230. How would you propose to stop the meeting of men in private houses for the purpose of smoking?—There may be a list kept of those who are addicted to *chandu*, and by the supervision of the police they may be stopped from meeting for this purpose.

18231. Would you recommend that the police should go into private houses to ascertain what is going on?—Not into private houses. If they are allowed to take it to their residences, they will not smoke it in their families. They do it outside; they take it to the shop, and there they sit and smoke. If people are allowed simply to smoke *chandu* in their own residence, it will eventually come to this, that they will not smoke.

18232. You propose to stop all meeting together for smoking in any place?—Yes.

18233. It would be a private place, would it not, where the smokers would meet together?—It could be easily ascertained where they met.

18234. You would propose to interfere with their meeting in private places?—Yes.

18235. But you are not prepared to say how that could be done?—No, I am not.

18236 (*Chairman.*) What is the number of members of the Punjab Purity Association?—They are not all regular members; we give pledge-cards; we have different sorts of work; we have a temperance branch, and we have a social purity and moral branch; we watch the young men; we induce them; we talk to them; we get their pledges, and their pledges we have by hundreds—temperance and other pledges. There is a membership which includes all these three branches, but they are not very strict.

*Bâbu Amrit Chunia Mazumdar*

18237. We have had it clearly from you that, looking at these subjects from a high moral standpoint, which we respect, dealing with these matters in the order of time, and having reference to the state of opinion as matured and developed among your people, you would have begun by imposing restrictions upon alcohol?—Yes. 20 Jan. 1894.

18238. And would you have taken opium later?—We have not taken up the opium question separately; our pledge-cards say "All sorts of intoxicants," and in some cases we include the smoking of tobacco.

18239. I understood you to say that a Commission on alcohol should have preceded the Commission on opium?—Alcohol is a greater mischief.

18240 (*Mr. Mowbray.*) How many members have you in the Punjab Brahmo Somaj?—We have about 80 members and sympathisers.

18241. In Lahore?—In Lahore.

18242 (*Mr. Wilson.*) Eighty recognised members?—Members and sympathisers. We have two classes: the one out-and-out, people who have given up their caste and have come out of the old Hindu Society; and others who sympathise with our movements, who give us subscriptions and go in our services, but they are not out-and-out. They are not outcastes of their societies. Taking both classes, there are 80. The out-and-out members consist of a dozen families.

The witness withdrew.

M. DEVI DYAL called in and examined.

18242. (*Mr. Wilson.*) Are you the Editor of the *Kayastha Mitra*—Yes.

18244. And Proprietor?—Yes.

18245. What is the meaning of the title?—It is "the friend of the Kayastha community caste"—a community numbering 32 lakhs in India.

18246. What opportunities of observation have you had with reference to opium?—Neighbours, friends, acquaintances, and as I have always had a special regard for questions of morality and social reform, I have often talked in friendly way with opium-eaters and smokers.

18247. Is the habit of opium-eating easily relinquished either at once or gradually?—Of course there is a great deal of difficulty in the way of those who want to give it up, or take lesser dose than usual, but when all sorts of temptations are removed from their way, and when they become assured that they cannot get anyhow this drug, then their will-power will predominate, and they will relinquish with difficulty at first, but gradually they will become free from the vice. I have spoken upon this subject with a *Jail Daroga*, and he said that the health of the persons, who were addicted to intoxication, was shattered when they were admitted; but when released they were far better, because they were not allowed their *amal* (drugs), and good food was given, and they had to do physical labour, so they improved in health. I asked one opium-eater whether a person addicted to this vice can give the habit up, and he said, "He can succeed if he wants to do so and determines to do so; he should take a hot cup of milk when he feels the craving, and by-and-by he will relinquish the habit."

18248. The general tendency is to increase the dose?—Yes, except when it is used for medical purposes.

18249. What do you think are the results of opium-eating physically, mentally and morally?—They are bad, degrading, demoralising and ruinous.

18250. Ruinous in what sense?—Ruining their health, body and soul and their professions and everything, and their families suffer a great deal on account of it.

18251. In what proportion of cases do you think injurious results are apparent?—In seven out of ten.

18252. Is opium generally believed to be protective against fever?—No, I have never heard or seen in my life that in fever, instead of quinine or *sharbat-banafsha* (a native medicine) opium is ever prescribed.

18253. Is it necessary, or do people think it necessary, to enable a man to do a hard day's work?—No, on the contrary he is considered hopeless, and the person is thought unfit for work.

*M. Devi Dyal.*

18254. Is the habit of taking opium looked upon as disgraceful?—Yes, quite disgraceful. Opium-eating or smoking is socially most degrading. The very word "*Afimi* or *Afimchi*" is full of contempt, and this very word is sufficient to lower down the respect and morality of a person in the sight of other people. The people will hesitate to rely upon the word of an "*Afimchi.*" Those who say that opium-eating or smoking is not socially degrading cannot be well acquainted with social manners. In the case of rich men, it is only their wealth that shields them outwardly, and people do not mock them to their faces, but behind their back they remember them with contempt.

18255. Does this term *Afimi* or *Afimchi* relate to persons who take small doses regularly or to persons who are abandoned to the habit and take large quantities?—When a person is taking a large quantity he is recognized from his face as an *Afimchi.* If a person is known to be taking opium, though in small doses, he is looked upon with a little contempt.

18256. Even a small quantity?—Yes, except when he uses it for medicinal purposes.

18257. Do you think that the existing system of granting licenses for the sale of opium tends to spread the habit or to restrict it?—The present system of licensing surely tends to encourage the habit to a certain extent, because everybody thinks that he can easily obtain the drug whenever he requires without giving explanation to any one, nor has he to produce the medical authority or prescription to the licensed vendor; the ignorant people think that there is no evil in it because Government approves it. "If it were an evil, how should Government allow it"? they sometimes plead. I have heard that the license-vendor in villages or less enlightened places now and then threatens the illiterate people that if they will not take the drug he will report the matter to *sarkar* (Government) "because how will I be able (to use his own native language) *kistarah sarkar ka ghar pura karunga, i.e.*, to fill the house of the Government"?

18258. Has the closing of shops for the consumption of opium on the premises been fully carried out?—The measure has not been fully carried out, the opium dens are daily increasing, but the only difference is that the *chandu* and *madak* is prepared on the other side of the premises.

18259. Have the results of the prohibitive measure been beneficial?—No, not of any consequence.

18260. What further measures do you think are required to give effect to the policy of discountenancing smoking?—By express legislation the preparation of *chandu* and *madak* should be made a penal offence.

*M. Devi Dyal.*

20 Jan. 1894.

18261. Do you consider it desirable to prohibit the sale of opium except for medical purposes?—Yes, I do.

18262. Do you think that public opinion would justify such a measure?—Of course public opinion would justify it. Those who smoke or consume may simply grumble, but they will afterwards be grateful to Government for this act of kindness.

18263. Are you speaking particularly of the people of Lahore, or do you know the feelings of the Punjab?—I have also travelled in the North-West Provinces; I speak because I have often had the opportunity of mingling with opium-eaters and talking to them in a friendly way. I have had ample opportunities of doing so, and therefore I say that they will really be grateful to Government if this prohibition is issued.

18264. Among what classes are *chandu* and *madak* smoked?—Yes, I know sufficient about that. I lived from my boyhood in Jullundur cantonment, and I can safely say that *chandu-smoking* and *madak*-smoking is much more prevalent in cantonments than the cities. It is generally believed that this plague is brought by Hindustanis (*i.e.*, the people of Lucknow, Delhi, etc.), and it was invented in the time of Wajid Ali Shah, a notorious ruler of Lucknow, of gross immoral character, but this *chandu*-smoking and *madak*-smoking is becoming an epidemic in the cities by leaps and bounds, and I have seen many *Punjabis* who are miserably addicted to this vice. The class who use is generally a poorer class, such as camp followers, menial servants of civil and military officers, police constables, peons, low prostitutes and their dependants. Many high class and respectable men can be seen here and there smoking *chandu* and *madak*, but they began it on account of bad company by frequenting the houses of ill-fame. I know a case of a Brahmin boy (a priest class of Hindus), in my student life: he was once my class fellow. His father openly, without feeling of shame, frequented houses of ill-fame; afterwards his son, once my class fellow, followed the example of his father, and two years ago I found him a confirmed *chandu*-smoker among Mahomedans, and his face was hellish, and moreover he kept a mistress (though he had a wife), a daughter of a sweeper. You can judge from this his real moral condition.

18265. Do you know anything about the Sikhs, and can you tell me what classes consume opium?—Yes, I know a good many things about this question, and I will try my best to remove a great misrepresentation and misunderstanding. When I was in Government service in the Education Department I had to go many times with the Inspector of Schools and Assistant Inspector of Schools on their tour. I have travelled through the Ferozepur, Ludhiana, Jullundur and Hoshiarpur districts (the best districts of the Punjab). I had many opportunities to go in my walks to the fields, and as the Sikhs of every class used to come to see my officer, I had ample opportunity to see their habit and talk freely and friendily with them. The fact is that Sikhs generally use opium after or about 40 years, inheriting the habit of their parents, relatives or neighbours, and usually advised by quacks or unqualified medical men for some sort of disease. But the Sikhs who generally use the opium are zemindars who occasionally go to see their fields and give some directions to their servants, and all day long sit in the verandah of their houses and gossip with visitors and idlers and sometimes go to pay their respect to the District officers and Revenue officers of their sub-division attended by few men and mounted on good horses. The hard work and everyday work of cultivation is done by *Kamas* (or workers), *i.e.*, ploughing, sowing, watering, reaping, in fair and foul weathers. These *Kamas* are almost all very poor; they are too poor to spend a single penny daily for opium, because they are not given monthly wages; they get only grains (their fixed share) when the crop is reaped, and something more on festivities; they hardly possess any cash money. These *Kamas* are generally temperate people live on very coarse food, but do every kind of hard labour; while their masters (opium-eaters) sit in their houses, drink plenty of milk, eat splendid dishes, but cannot take the trouble of daily visiting their fields. *Kamas* supply and cut fodder for their cattle, and do even their household work. So the declaration of the Government officials that the Sikhs and peasantry of the Punjab are all hale and healthy because they take opium is untrue in my opinion, because they are unable to do hard work.

18266. Is there any other observation you wish to make?—Nearly six years ago I became acquainted with a Mahomedan physician who practiced the Greek system of medicine. One day I asked him whether he used opium or smoked *chandu*: after a heavy sigh he said: "Not now; but ten years ago I did." I rejoined: "The melancholy effects are still visible upon your face, and your colour is still yellowish." He answered: "It will remain for lifelong as penalty to disgrace me before society." Afterwards he related to me his whole history and early life. I must say that it was dreadful and abominable, and he concluded that all this is the result of cursed opium. I asked him to write his life for the benefit of others, but he said that he would consider it, if opportunity should occur.

18267. Have you had any conversation with rich men who have declared that the habit was a curse to them, and they were sorry they began it?—Yes.

18268. You have told us that rich people who had plenty to eat are not so much injured by the habit as poor people?—No, they are not so much injured. In this respect the difference between the rich and the poor is the difference between bad and worse; the rich are a little better than those who cannot afford to buy rich food.

18269. (*Mr. Mowbray.*) What is your age?—Nearly 25.

18270. How long were you in Government employ?—Three or four years.

18271. When did you begin?—In 1887.

18272. From 1887 to 1891?—Yes.

18273. How long were you the Editor of the *Koh-i-Nur*?—For a short period, nearly six months.

18274. How long have you been Editor of your present paper?—More than three years.

18275. What is the circulation of the *Kayastha Mitra*?—That being a business matter, I think I am not bound to answer the question.

18276. Certainly not if you do not wish it?—No.

18276A. What was the circulation of the *Koh-i-Nur*?—That belonged to the Managing Department; I was in the Editing Department, and had nothing to do with the other.

18277. You have given us a good deal of evidence as to the opinions of the Sikhs; you are not a Sikh yourself?—I am not, I am a Kayasth: but I have seen much of them.

18278. You have told us that the results of opium consumption are very bad, degrading, demoralizing and ruining, and you said they were ruinous in all cases. I think you were in the room yesterday afternoon when a large number of Sikh witnesses were being examined?—Yes, but I doubt whether they have said what they should.

18279. You heard a considerable number of them state that they had been opium-consumers?—Yes, but I am afraid that their evidence was not independent.

18280. Do you wish this Commission to believe that the men we saw yesterday giving evidence were all ruined by consuming opium?—I cannot say that they are all ruined, because I do not know what quantity they are taking. If they are taking a very moderate quantity and eating plenty of food, they might not have been much injured.

18281. I am not asking about the amount they consume. You saw those men giving evidence, and I ask you whether you will tell this Commission that they are specimens of men who are ruined by the consumption of opium?—People are ruined especially by smoking; those Sikhs never smoke.

18282 Then do you mean that the evidence you have come to give us is that people are only ruined by smoking?—Especially ruined by smoking *madak* and *chandu*. But those who take opium in large quantities are also very bad. As I have said, it is the difference between bad and worse.

18283. (*Chairman.*) Do you say that the condition of the witnesses about whom you have been questioned was bad?—I did not particularly see their faces and examine them as I was sitting behind.

The witness withdrew.

*Pandit Gopi Nath.*

PANDIT GOPI NATH called in and examined.

18284. (*Mr. Wilson.*) Are you Assistant Manager of the *Akhbar-i-Am*?—Yes.

18285. And of two other news-papers?—Yes.

18286. And are you Secretary of a representative body of orthodox Hindus of Lahore?—Yes.

18287. And Secretary of another body of orthodox Hindus in the Punjab?—Yes.

18288. Have you made a number of extensive tours in various parts of India?—Yes.

18289. And you have had several opportunities of forming an opinion about the people?—Yes, to some extent.

18290. Since this opium question was discussed in Parliament, you have given more special attention to the subject and made enquiries?—Yes.

18291. Is it your opinion that this Commission was the best Commission that could have been sent to India?—No, my opinion is that if a Commission had been sent for the suppression of alcoholic drinks, that would have been much better than the present Commission.

18292. You think that opium is a much less evil than alcohol?—Yes.

18293. But opium is still an evil?—Yes.

18294. Will you tell us generally what you think of the effect of opium-eating as distinguished from opium-smoking?—My impression is that if opium is taken below the age of 40 or 45, the effects are very bad. If opium is taken as a medicine above 40 or 45 years of age, especially for phlegmatic constitutions, it is useful to a very great extent, but only for phlegmatic constitutions. In early age, 20 or 25, if it is taken it is very injurious. It is sometimes taken in youth for very bad, I may say immoral, purposes.

18295. Sensual purposes?—Yes. In early age it is very seldom prescribed as a medicine.

18296. Are the effects of smoking similar to the effects of eating?—No. Smoking is far worse than eating, but it is not generally prevalent in the Punjab. We have few instances in the Punjab; in the North-West Provinces we have many instances of opium-smoking.

18297. In reference to the reasons for taking opium, you have told us that one is on account of lust?—With many youths.

18298. Have you known instances yourself?—I have.

18299. How far do you think it is possible to abandon the habit when it is once commenced?—If the habit is a recent one it can be abandoned easily, but if it is a long-standing habit, the man must in some cases take some other medicine as a substitute, and by-and-by if he desires earnestly to abandon the habit he can do so. He cannot do it at once and very easily.

18300. Is it a fact that persons who are very poor spend a very large proportion of their income on opium?—Those who are rich only spend an infinitesimal amount of their income on opium, but those who are very poor spend a large proportion. If a man drawing Rs. 4 a month spends one anna a day on opium, that will be Rs. 2 a month, or half his pay. Of course to a man who has Rs. 200 a month Rs. 2 will be nothing.

18301. Are some families injured by the spending of this large proportion of the income?—Of course if a man is very poor, earning but little, and he spends much on opium his family also suffers.

18302. Everybody admits that if opium is taken in excess it is very bad; do you consider that when it is taken regularly in what may be called small quantities the habit is injurious?—When it is taken by young men not for good purposes, of course they increase the dose and go on increasing, as they must satisfy their desires; but those who take it as a medicine do not increase the dose. It is only amongst youths when they go on increasing the dose that consequences are the worst.

18303. Do you consider that opium is a protective against fever?—No, I have never found it so.

18304. Is that the general opinion of the people?—I have a large family, and I have known many people attacked by fever, but I have never heard of any doctor or Hakim prescribing opium for fever.

18305. Are you in favour of prohibiting the use of opium except for medical purposes, and perhaps with a provision to meet the case of persons who are habituated to it and who might be injured by giving it up?—With the exception of the word "perhaps" I think it will be useful to prohibit the sale except for medical purposes, and except for those people who are habituated to its use.

18306. What do you think the people at large would say to such a proposal?—Of course those who are in favour of Government and those who wish that this trade should go on, will say that serious discontent will arise among the people, and so on; otherwise almost all families will be very glad if prohibitive measures are enforced. Now-a-days youths can purchase opium indiscriminately, but in that case they will not be able to do so. The habit among the youths is generally considered by the elders as an unfortunate habit.

18307. Do you think that there is any risk of riots or disturbance if there should be some such prohibitive measures?—I think it is entirely nonsense to say that there can be any fear of riots. I have known many cases far stronger than this. Very recently we have had a religious fair of Hindus scattered and dispersed. We find that even at religious festivals the missionaries go and preach against the very religion of the Hindus and Mahomedans. But I have never seen any riots. It is no sense to think that because opium is prohibited there will be any riots. India is very loyal, and the people are very tolerant. It is an outrageous blot on the loyality of India to suggest that they will become riotous for the sake of opium.

18308. Without entering at length into the question of revenue, do you think it would be possible to find the means of doing without this opium revenue, even if England did not pay?—For some time, of course, it must require some aid from England, but by-and-by in some years, when we have other resources and are in a better condition, we shall not require that aid. In the first instance we must do so, because we are poor in India, and do not like any additional tax. English people must help India for some years at least. By-and-by we shall be able to do without the opium revenue, because I think many of the home charges can be reduced, and if the officials will seriously look into the matter of the costly Government of India, I think there are many items which could be very conveniently reduced; I think that may be done in a charitable and generous way.

18309. (*Mr. Mowbray.*) You have told us that since the discussion in Parliament you have devoted more than usual attention to the consideration of this subject?—Yes.

18310. I suppose I may take it that before the recent discussion in Parliament you had not devoted special consideration to this subject of opium?—Of course a man devotes attention to a subject when it is forced on his attention. If there is any political matter or anything of that kind, when it is discussed, people devote their attention to it. Up to this time I had devoted very little attention to the subject.

18311. Until the subject was brought before you by the discussion in Parliament it had not forced itself upon your attention?—The question of what substitutes there can be for the opium revenue had never forced itself upon my attention; but opium-consuming was an evil among youths, that of course was a subject attracting my attention as it must do of every one else.

18312. What am I to understand by your saying that since the discussion in Parliament you have devoted more than usual attention to the consideration of this subject?—I mean the subject of consuming opium, its effects, and its remedies.

18313. You draw a strong distinction between the use by young men and the more habitual use by elders?—Yes, I would not look upon it as a disgrace if a man nearly 50 years of age took opium for his constitution, but I should look upon it as a disgrace if a young man took opium for immoral purposes.

18314. (*Mr. Fanshawe.*) What is your caste?—I am a Kashmiri Brahmin.

18315. Have you been long in the Punjab?—I was born in the Punjab.

18316. What is your present age?—I am in my 33rd year.

18317. You have dealt largely with the use of opium for improper purposes by young men—is that at all common, speaking generally?—Young men use opium commonly for this object.

18318. Would that be in towns or in the interior of districts?—Where opium can be had.

18319. You wish that to be generally applied to young men in the districts?—Wherever we have got young men, of immoral habits, and they can get opium, they use it for these purposes; of course, if they cannot get opium at all they cannot use it.

18320. Do you wish us to understand that young men of the peasantry in the districts largely use opium for these purposes?—No, I should not wish to cast a stigma upon all young men—I should not say that all young men take opium for immoral purposes.

18321. When you speak of opium as a medicine after the age of 40, do you wish it to be understood as being used on medical advice?—Generally.

*Pandit Gopi Nath.*

20 Jan. 1894.

18322. Is it not within your experience that there is a large domestic use of opium amongst the people of this part of the country?—Certainly not. We have never any opium in our house; and others that I know never keep it. They may keep other things, but never opium.

18323. Do you think that people in the districts are not in the habit of using opium in the case of chills, colds, pains, and so on, without any recommendation from a doctor?—I cannot say anything about the villages, because I have only occasionally visited the villages I have not remained there long enough to form an opinion about that.

18324. Then you do not wish to speak of the habits of the villagers?—No, as I have not experience on that subject.

18325. Is it a fact that in Lahore and other places young men are in the habit of taking a great deal of alcohol?—My opinion is that now-a-days when people mix with European company, and have got some English education, they think that alcoholic drink is a sign of civilisation; and when they meet together, they generally become more and more addicted to alcoholic drink. They do it secretly, but the matter comes out after all.

18326. As between alcohol and opium you have already expressed your opinion?—I think alcohol is a far worse evil than opium.

18327. That is what you meant by saying that you would have recommended a Commission on alcohol to be sent out first?—Certainly it would have been much better at the outset had a Commission been appointed to find means for the suppression of the extensive sale of alcoholic drinks in India which is sucking the soul of the people, and is daily spreading, and is being pushed on with remarkable and horrible vigour. The people of India will hail with joy such an attempt by the philanthropic missionaries and the English people.

18328. There are people, even among the witnesses themselves, who consider the object of this Commission to be not very fair?—They think that an indirect attempt is being made to oust opium in order to make room for alcoholic drinks, and it is this that makes them defend the opium traffic, as they are likely to choose the less of the two evils.

18329. (*Chairman.*) You have made it clear to us that you consider it more urgent to deal with alcohol than with opium?—Yes.

18330. You have also made it clear to us that you are in favour of a policy of restriction, except for medical use, for both?—Yes, for medical use, and for those who become habituated to it.

18331. You are in favour of a restrictive policy in regard to stimulants generally, are you not?—Yes.

18332. Is it not the case that you are recommending a policy of restriction which goes far beyond what has been attempted as yet in any great countries in the world?—I know that in England, as far as I have read, opium is not sold except for medical purposes.

18333. You have recommended a policy of restriction for stimulants generally: does not the policy that you have recommended carry us further than any great Government has yet attempted to go?—I have very little experience about other Governments, but in some other Native States of India the area of which is nearly equal to that of some European countries, I should say that for a very long time there has been a restriction like this.

18334. You desire to convey to the Commission that you are ignorant as to the policy with regard to these matters which has been adopted by other countries?—I cannot say that I am quite ignorant, because I know that alcoholic sales are carried on in France and Germany and other places.

18335. So far as you know, is it not the case that you are recommending a policy of restriction for India which goes far beyond what has been attempted in other great countries in the world?—With regard to Europe you might say so, but about India and Asia it is not so. In many Native States in India for a long time alcoholic drinks were strictly prohibited.

18336. I put it to you with regard to other great countries?—In regard to other great countries, I admit that it is a further restriction that I desire.

18337. Do you not think that it is a very serious thing for a foreign Government, for such in a sense is the Government of England, to call upon the Government of India to go further in a policy of restriction than has yet been attempted in any other great countries in the world, unless we could carry the popular approval with us in imposing those restrictions?—It was not considered a serious thing by Government to open liquor shops everywhere against the desire of people. It was more serious to thrust alcoholic drink into villages and places where no shops existed before. It is less serious to stop them now than it was to spread the habit.

18338. You think it is not a serious thing for a Government constituted like that of India?—No, because public opinion will favour Government in suppressing the liquor traffic.

18339. (*Mr. Fanshawe.*) You have spoken of religious fairs being scattered. I understand you to mean the prohibition of holding religious fairs on account of the fear of cholera?—Yes. During the last year there was a very large gathering at Hardwar which was dispersed by Government.

18340. It was on account of the fear of cholera that the fair was dispersed I understand?—Yes.

The witness withdrew.

Babu MEGHNATH BANERJI called in and examined.

*Babu Meghnath Banerji.*

18341. (*Mr. Wilson.*) Are you a medical practitioner at Bikanir, Rajputana?—Yes.

18342. And what system do you practise?—The English Allopathic system.

18343. Have you had a regular medical education?—Yes.

18344. Did you take any degree?—I did not take a degree, but I have gone through a full course of medicine at the Medical College here, and I passed the first licentiate medical examination.

18345. What classes, races, or castes have you had experience amongst?—I have had experience of people employed in tea-gardens as coolies. These people generally belong to Chota Nagpur and the district of Bengal. I have had experience amongst the Assamese people and the Rajputs in Rajputana.

18346. How long were you in Assam and Rajputana?—Six years in Assam and more than a year in Rajputana.

18347. What special opportunities for observation have you had?—Having been on the Tengrai Tea Co.'s gardens and the Jaipur Tea Estates in Dibrugarh District, in Upper Assam, employed as medical attendant, I have always seen the coolies both in the lines and out at work; and the tea-gardens being situated near towns and villages. I had frequent opportunities of mixing with the Assamese. Having been in charge of a dispensary in Bikanir State and lived amongst the people in Bikanir, I had opportunities of knowing something about their habits, etc.

18348. How far is opium-eating or drinking prevalent amongst the people you have referred to?—Amongst tea-garden coolies there are few who eat or drink opium, but infants, almost without exception, are given some opium to keep them quiet, as the mothers have in many cases to leave them behind in the lines when going out to work. Amongst the Assamese about 40 per cent. of men and 10 per cent. of women eat opium. Amongst the Rajputs about 50 per cent. eat or drink opium.

18349. Do you mean that 50 per cent. of the whole population of Rajputana eat or drink opium, or do you mean the adult males?—Adult males; women and children I exclude.

18350. What about the opium-smoking?—Amongst the tea-garden coolies about 90 per cent. of men, about 75 per cent. of women, and about 50 per cent. of children smoke opium.

18351. Do you say that half the children smoke opium?—Yes, they smoke it with their parents.

18352. Then about the Assamese people?—About 50 per cent. of men, about 20 per cent. of women, and 30 per cent. of grown-up children smoke opium.

18353. Then as to the Rajputs?—Amongst the Rajputs very few smoke opium. They eat and drink it.

18354. At what age is the habit generally acquried?—The coolies generally begin about 12, sometimes earlier. I have seen little children of 5 and 6 years learning to smoke opium with their mothers. It is nothing uncommon to see at one of the tea-gardens in Assam.

18355. What are the results of the habit of taking opium?—Persons taking opium become emaciated, lose muscular power, and consequently become more or less debilitated; they also become less active, and there is a great perversion of the faculties. These people become confused and not infrequently morally depraved.

18356. Is opium generally believed to be protective against fever?—No.

18357. Was it so considered in the tea-gardens in Assam?—No, as far as I know.

18358. Do people use it in malarious districts, or is it believed to be useful?—No.

18359. I suppose some parts of Assam were very malarious?—Yes. A large portion of Assam is malarious.

18360. Is it necessary, or believed to be necessary, to enable people to do hard work?—No, I do not think so.

18361. Is the habit of taking opium looked upon as disgraceful?—Certainly. The Assamese word for opium is *kání*, and persons taking a large quantity of opium are contemptuously referred to as *Kánia;* so also the words *Afimchis* and *Posti* in Hindustani and *Gulikhor* in Bengali express contempt.

18362. Are these terms applied to persons who take opium in very large quantities and render themselves incapacitated, or are they applied also to persons who take opium in moderation?—These words mean those who take opium; they have their ordinary meaning, but when used in reference to opium consumers, they convey contempt.

18363. What is *Gulikhor*?—Literally it means eating opium. It is meant to apply to smoking opium or *chandu* as they call it in Upper India.

18364. Do you consider it desirable to prohibit the sale of opium in Assam?—Except for medical purposes and for those who have become so confirmed that they cannot be suddenly deprived of it.

18365. Do you think that the people of Assam would be satisfied with that?—Not those who are confirmed opium-eaters, but other people who are not used to take any opium would be satisfied.

18366. You have told us already that 50 per cent. of the men in Assam and a certain proportion of women and children do smoke opium?—Yes.

18367. Will they be satisfied to be deprived of it?—Many of those who use opium are people who have simply learnt the habit from their friends and parents; these people I think will not show any opposition if they are prevented from doing it; but the 40 per cent. of men, mostly old people, will naturally oppose this prohibition.

18368. As regards this part of the country, do you think that the people here will be satisfied to be deprived of it?—Here opium is used mostly by old people, partly as a medicine, and largely by young people for immoral purposes. If it is prohibited, the parents of these young people will surely be thankful to Government and think it a blessing.

18369. Supposing such prohibitory measures were carried, with a system of registration for habitual consumers, do you think that the people would object to be registered?—Some people would be likely to object—those who do not like to confess that they take opium; but these people may get a supply from their medical advisers. There will be no difficulty there. With regard to the common people, they will care very little whether they get it direct from the shops or through the registration offices.

18370. (*Mr. Mowbray.*) You say you have been in the Punjab, but you have not told us what experience you have had in the Punjab?—I have lived in the Punjab. I was five years studying at the college, and besides that I lived for some years in the Punjab.

18371. How many?—Five or six years, when I was a little boy; and on another occasion I had to live in the Punjab for some months.

18372. Since you were going through your medical education in the college you have never lived in the Punjab?—After leaving college I lived here for some months.

18373. But not regularly?—No.

18374. When you have been here for a month or two I suppose you have been in Lahore?—I have been here for the last three or four months before I was here three years ago.

18375. Where do you generally live?—At Bikanir for the last year and-a-half.

18376. When did you say you were in Assam?—I left Assam about a year and-a-half ago. I was there in 1885 and in 1891.

18377. You were studying in Lahore from 1877 to 1882?—For five years I was in other parts of the country travelling.

18378. Then you were in Assam from 1885 to 1891?—Yes.

18379. And since that in Bikanir?—Yes.

18380. Your figures are very remarkable, and I do not wish to misunderstand them. The tea garden coolies, I understand you to say, come from Chota Nagpur?—Mostly; some from Behar and some from Benares and Rajputana districts.

18381. You have told us that although very few eat or drink, 90 per cent. of the men smoke opium?—Yes.

18382. You have told us that if consumption were prohibited in Assam there would probably be some remonstrance on the part of those who consume opium?—The old people. The coolies and Assamese are different classes.

18383. I am dealing with the coolies, as you say that 90 per cent. of them are opium-smokers. Besides that a few eat and drink?—Very few.

18384. So that nearly the whole of the coolies in Assam are consumers of opium?—Yes.

18385. I understand you to say that there would be an objection on the part of the consumers of opium to a general prohibition?—Not from all these 90 per cent.

18386. Some of these 90 per cent. would object and some would not?—Those who have been confirmed opium-smokers and cannot do without opium would be sure to object. But there are large numbers, about 70 per cent. of these people, who can easily be made to leave off the habit if opium is given only with restriction. As it is, everybody in the tea gardens can have it from the shop.

18387. With regard to the Assamese as distinct from the coolies, it appears that 40 per cent. of the men eat opium, and you say that 50 per cent. of the men smoke opium; that is, 90 per cent. of the men in Assam either eat or smoke opium?—Yes.

18388. Do you not think that it would be a very serious matter to interfere with a custom so widespread as that?—All these people will not object if the thing is going to be prohibited—only a few old people. Of these 40 per cent. not more 10 per cent. will really object.

18389. How can you assure me of that?—I take it as the number of old people who have been habituated to take opium for years.

18390. You have a population of which 90 per cent. are consumers of opium; what evidence can you give me to show that they would not resent interference with so common a habit?—Most of them will admit that they only take it because they have learnt the habit in company with their friends, and they can easily give it up.

18391. I think you recognise that there is a very marked difference between moderate and excessive consumers?—Yes.

18392. (*Mr. Fanshawe.*) So far as your knowledge goes, what are the reasons which lead people in Assam to consume opium?—In Assam the grown-up people are induced to take it for cough, catarrh and dysentery which are common there on account of excessive damp and cold, and then they become addicted to it.

18393. You mean to the opium habit?—Yes.

18394. Are you aware that in Assam of late years there has been a very great reduction in the number of shops for the sale of opium, and a very great increase in the price of opium?—When I was there I saw that some of the shops had been abolished.

18395. So that the consumption of opium amongst the Assamese has been largely restricted of late years?—I cannot say largely, they have been appreciably reduced.

18396. You say nothing about the Punjab people?—I have seen Sikhs and the people of the Punjab.

18397. As regards prohibitive measures you say that it would matter very little to the common people whether their names were registered or not?—Yes.

18398. Do you wish that to apply to Bikanir? Do you mean that the Rajputs would not object to have their names registered?—The higher classes of people might object; the lower Rajputs would not object.

The witness withdrew.

RAI MAYA DAS called in and examined.

*Rai Maya Das.*

20 Jan. 1894.

18399. (*Chairman.*) I believe you are Extra Assistant Commissioner of Ferozepur?—Yes.

18400. You are a resident of Ferozepur, where your late father was Kardar under the Sikh rule?—Yes.

18401. Your grandfather was a Sikh Khatri?—Yes.

18402. You are a Native Christian, and you hold ancestral landed property in this district?—Yes.

18403. You were born and brought up at Ferozepur?—Yes.

18404. You are 50 years old, and have been in Government employ for the last 21 years as Reader and Tahsildar and Extra Assistant Commissioner in the Lahore and Ferozepur district?—Yes.

18405. What can you tell us as the results of your observation with regard to the use of opium in your district?—I am constantly on the move, and I am in charge of canals in the Ferozepur district. I am also manager of an estate and have to go amongst the villages, where I pass a considerable portion of my life. I find that a considerable portion of the population—both the well-to-do and the peasantry—use opium. It is the peasantry which supplies materials for war, namely, men, and almost all the men among the Sikh regiments take opium.

18406. Do the Mahomedan cultivators take opium?—Hardly any.

18407. How do you compare the Sikh cultivators with Mahomedan cultivators with reference to their skill in agriculture?—I can say from personal observation that the Sikh cultivator beats the Mahomedan hollow. Since writing the abstract of my evidence I thought I should like to collect more accurate evidence, and I have made a list of names taken down at random both by myself and friends. It comprises 163 men, mostly Hindus, of various ages, the lowest about 45 and the highest 80. I have shown how long these men have been taking opium. There is one man of 65 who has been taking it for 20 years on account of ill-health, another 80 years of age has been taking it 40 years.

18408. The table can be put in, and our medical colleague will have the opportunity of looking at it; does it support all you have stated?—Yes, I have known men of 50, 60 and 70 years of age, sometimes older, who have used opium for a long time and have kept very good health. I often meet men while travelling in this district, where I remain constantly on the move, and where they have to do a double journey or travel more than usual; they take an extra small dose of opium and call it *piada* (messenger), and do their journey or work cheerfully and with less fatigue and are none the worse next morning.

18409. Will you give your own impression as to the feelings of the people upon this question?—The feeling of the people here is this, that they are surprised to see that Government have taken up such a question. They (the people) generally compare opium and its effects (apparently very beneficial to themselves from long experience) with alcohol and its effects, especially on low Europeans, Eurasians and Natives whom they see ruined by the use of alcohol morally and physically. They are, I say, "surprised," because they talk among themselves that while Government winks at what they know and see of alcohol and its evil effects, have still thought of finding fault with the moderate and beneficial use of opium in this country as a necessity. They think that if opium was stopped, the result would be that both the cultivating class (the backbone of the country) and that which produce fighting men for the Government army will deteriorate in every way unless they can get opium by smuggling or by any other means.

18410. I think you said that among the Sikh regiments almost every man takes opium?—Yes. When I was travelling here I accidentally met a detachment of a Sikh regiment. There was a native officer who was travelling with me. He was talking to some other person about opium. He was a hale, hearty man, and could carry four men like myself. "All our men," he said, "take opium. We went to Kandahar, we took half a ratti more, and we fought like demons—look at me." I was quite surprised; he could swallow me up.

18411. Is that the ground on which you state that almost all the men in the regiment eat opium?—That is the very expression he used.

18412. That is the ground on which you make your statement?—Yes. I took the man's word for it, that is, what he told me.

18413. Perhaps you are aware that we have had several military officers and men from Sikh regiments who did not agree with your view?—It may be so; I do not know that.

18414. (*Mr. Mowbray.*) Have you formed any opinion about opium-smoking?—I suppose there is not much. There is very little in Ferozepur; I have not taken special notice of it.

18415. (*Mr. Fanshawe.*) I understand you to say that this native officer told you that all his men took opium while at Kandahar, that is, while they were on active service?—No; he said they used to take a little opium, a small quantity every day, but that on the day when they had to go for an assault, or to do extra work, or keep up at night, they would take half a ratti more.

18416. Did they take opium in cantonments or while they were at Kandahar?—He said that when they had an extra journey or hard work to do they took a little extra.

18417. Your own experience has been in a district where there are a number of Sikhs—Ferozepur?—Sikhs and Mahomedans.

18418. You have a very large number of Sikhs in the Ferozepur district?—Yes.

18419. And you have had a wide experience of their habits from moving amongst them?—Yes.

18420. Do the peasantry largely take opium in your district?—Yes.

18421. That is within your own knowledge?—The quantity of opium sold proves it.

18422. Is it within your own knowledge that it is taken largely in the Ferozepur district?—Yes.

18423. What is your opinion as to the effects of the opium habit on the Sikh peasantry in that district?—I must confess that with the exception of perhaps a very small percentage of people who have taken more than they ought to, generally speaking, opium has been of great benefit to them.

The witness withdrew.

SYAD ALAM SHAH called in and examined.

*Syad Alam Shah.*

18424. (*Mr. Fanshawe.*) I believe you are an Honorary Magistrate of Lahore?—Yes.

18425. Are you a land-owner?—Yes.

18426. In what district is your property situated?—My land is situated partly in Amritsar district and partly in Lahore district. My ancestral property and my acquired landed property are in Amritsar district, but on my retirement from service Government granted me a lease of land for some years in this district.

18427. Will you kindly tell me what you know about the use of opium amongst the people of this province?—As far as I know people use it for two purposes. Most people in affluent circumstances when they reach old age use it when attacked by phlegmatic diseases, dyspepsia and cataract. They commence by taking small doses and increase them gradually. As they can afford rich food, their health is generally benefited by the use of opium. As to low class people, menials, and idle people, such as mirasis, beggars and aged prostitutes. The use of poppy-heads and opium has almost become hereditary among mirasis. Their children contract the habit from their elders. They generally consume the drugs at *takias* kept by fakirs, who also acquire the habit from associating with the mirasis. The prostitutes when aged cannot afford liquor, and consequently take opium or *bhang* instead.

18428. What is thought amongst the people of opium-eaters?—An opium-eater, so long as he takes opium medicinally, is not considered disreputable or bad character, as is the case with a drunkard. Its intoxication is considered inoffensive. The consumers generally attend to their business after taking it.

18429. What proportion of the people in the parts of the province with which you are acquainted take opium?—In my opinion the proportion of opium-eaters must be about 20 per cent.

18430. Do you mean 20 per cent. of the adult male population?—I have divided the subject under two heads. One class of persons consists of opium-eaters who contract the habit viciously from bad company; the other take opium for medical purpose by the advice of the doctor or of their own accord. Those who contract it from a bad society may be about 15 per cent., and the others who take opium by medical advice or for medical purposes I consider 5 per cent.—that is, 20 per cent. in all.

18431. What more can you tell us about the feeling of the people with regard to the prohibition of opium except for medical purposes?—I have never heard of a desire among the rural population that Government should prohibit its use authoritatively. Some educated people in Lahore, however, complain that the use of opium is pernicious, and that Government should not derive benefit from such an article but should stop it.

18432. Would the people generally be prepared to pay any tax if this were rendered necessary by the prohibition of opium except for medical purposes?—People in general will not be willing to pay any other tax instead of the present duty on drugs, as they do not consider the prohibition of opium in any way beneficial to them. They will rather consider the prohibition of opium as a hardship.

18433. Are you aware that opium is used as a common practice among the Sikhs?—In Lahore and Amritsar districts I think opium is used as a domestic medicine. I consider that about 40 per cent. of mothers keep it for their infant children, and the heads of families keep a certain quantity to meet emergencies or unforeseen accidents.

18434. I was asking you whether you knew that the Sikhs in particular were in the habit of using opium?—The Sikhs in particular are more in the habit of taking opium than the rest of the population with the exception of one Mahomedan sect among the peasantry, the Mahomedan Rajputs.

18435. In what district are they?—They are also in Lahore and Amritsar districts, but they are not so extensive as the Sikhs.

18436. Will you tell us generally what, in your opinion, has been the effect upon the Sikhs, physically and morally, of their eating opium? Has it caused them harm or not?—I think with regard to those who have taken opium on medical advice, that it has done some good, but to those who have adopted it for vicious purposes or from bad company or immoral inclinations, it has done serious injury.

18437. But speaking generally as regards the Sikhs, do you think that the opium habit has done harm or not?—It has done them good—those who have taken it in advanced age, but it has done harm to those who have taken it in early life.

18438. (*Chairman.*) You have put us upon the horns of a dilemma; you invite us to choose between a mild democracy and an enlightened despotism. You say that it is quite clear that people would not like to pay an increased tax to compensate for the loss of revenue on opium—that point is clear?—Yes.

18439. (*Mr. Wilson.*) Have you anything to say in reference to the use of opium by the Mahomedans?—The Mahomedans use it as well as the Hindus. The difference that has come under my personal observation is this, that the Mahomedans are generally the lower and the poorer classes, especially beggars, prostitutes and so forth. Among the Sikhs there are higher classes that take it. *Syad Alam Shah.* 20 Jan. 1894.

18440. I think it is your opinion that the opium-eater, while he takes opium medicinally, is not considered a disreputable or bad character?—Yes.

18441. But if he takes it for other purposes, it is bad?—If he does not take it medicinally it is bad.

18442. Are the people very fond of cultivating poppy?—So far as I know, the people are fond of cultivating the poppy. It was so in the time of the late Government, but since the annexation they have given up cultivation of the poppy. If the cultivators take opium themselves, or their relations take it, they will cultivate it, but not upon any extensive scale. The masses of the cultivators generally abstain from cultivating it.

18443. Why do they abstain?—Because they do not like the restriction.

18444. What restriction?—If a cultivator cultivates poppy he has to pay an extra acreage; then he has to give information to the patwari, and he has to show his produce and to have it entered on the back of his license; then he can sell only to a contractor, and he cannot use it himself; if he uses, he can criminally be prosecuted and convicted.

18445. We have been told that they are fond of cultivating the poppy, but that is not your opinion?—They are fond of cultivating poppy, but they do not cultivate it only for these restrictions.

18446. Under present restrictions?—That is so.

18447. Are the cultivators of poppy looked upon with any disfavour by other people?—Not at all.

18448. Your impression is that if it were not for Government restriction, a great many more people would grow poppy?—Of course.

18449. (*Mr. Mowbray.*) You told us that an opium-eater so long as he takes opium medicinally is not considered disreputable, will you explain what you mean by medicinally—do you mean the case of a man who takes it by the prescription of a doctor?—I mean that anybody who takes opium to relieve his bodily ailments is not looked down upon, but if he mixes with bad company and begins to take opium, whether eating or drinking, he is considered to be a sort of loose character.

18450. If a man about the age of 40 begins to take opium, because he feels himself failing, without any order from the doctor, is that what you call the medicinal use of opium?—This is generally what I say, but if he contracts any ailment at an earlier age and takes opium for that ailment he is not looked down upon. If, without any bodily injury or ailment, he viciously, and from the influence of ill company, begins to contract the habit, he is looked down upon.

18451. The man who takes it as a medicine for himself without any order from the doctor is not regarded as in any way disreputable?—The masses of the people in this country—I do not mean in the cities—may not see a doctor for years.

18452. I suppose that doctors are not very common in the country districts?—No.

The witness withdrew.

Adjourned to Monday at 11 o'clock.

---

# At the Town Hall, Lahore.

## FIFTY-SECOND DAY.

### Monday, 22nd January 1894.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.
„ A. U. FANSHAWE.
MR. ARTHUR PEASE.
„ HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

Mr. T. GORDON WALKER called in and examined. *Mr. T. Gordon Walker.* 22 Jan. 1894.

18453. (*Chairman.*) You have put in a valuable and exhaustive memorandum for the consideration of this Commission dealing with the system of excise on opium in force in the Punjab, and it is unnecessary that I should assure you

*Mr. T. Gordon Walker.*

22 Jan. 1894.

that that memorandum will receive very careful consideration. I understand you are here to-day to offer some supplementary information ?—Yes.

18454. May I ask you to tell us what your service has been in India ?—I have been 21 years in the Indian Civil Service (all the time in the Punjab), out of which five years have been spent in my present appointment. Of the remainder I served 11 or 12 years as an Assistant Commissioner in a district, or in charge of an outpost, and in the Revenue Settlement Department. The portion of my service during which I have been brought into closest contact with the natives of the country was the period (six or seven years) of my employment as Settlement Officer of the Ludhiana District. During this period my duties brought me into daily contact with the people of that district, and I also saw a great deal of the people of Ferozepore and the adjoining Native States (Patiala, Jind and Nabha). I may add that the Ludhiana District stands second in the Province with regard to opium consumption, both average and total, and is therefore of special importance.

18455. We shall be prepared to receive any information you can give us which will show us, on the one hand, how far the populations amongst whom you have had experience are consumers of opium, and, on the other hand, what are the characteristics, both moral and physical, of the agricultural labourers. We shall be glad if you will show us the effect of opium habit on the people among whom you have lived ?—The agricultural population of this country is almost entirely made up of *Malwa Jats*. These people are as a whole, not only of a better physique than probably any race in India, but they are also full of energy and enterprise. Unlike most natives, they are always ready to leave their homes in search of a living, and are to be met with in the most distant parts. Some of the finest regiments of our Native Army are almost entirely recruited from them, and such of them as do not take service usually find an outlet for their energy in the way of petty trade all over the country. As a rule they are very thrifty, and consequently well-to-do. Unlike the agricultural population of many other parts of the Province they are to a very limited extent, if at all, in the hands of the money-lending classes. It is a disputed point whether the Malwa Jat is superior in powers of endurance to the Jat of the Manjha tract (in which term is comprised roughly the districts of Gurdaspur, Amritsar, Lahore); and military officers would probably give the preference some to one and some to the other. The Khalsa Army of the Sikhs against which we fought, in some cases with doubtful results, at Mudki, Aliwal, Sabraon in 1845 and afterwards at Chillianwalla and Gujrat, was composed almost entirely of Manjha Jats. Since annexation both Malwa and Manjha Jats have fought on our side through the Mutiny, and they have been represented in almost every campaign and expedition which we have since undertaken in Asia. The districts containing the agricultural population from which the Manjha and Malwa Jats in our Native Army are recruited have a far higher proportion of opium-eaters than any others, as will be seen from the figures given in paragraphs 20 and 21 of my memorandum. The five districts which I have specially mentioned in the preceding paragraphs head the list both as regards total and average consumption of the drug; and these Jats have been accustomed to the use of opium certainly for generations. They do not, I believe, as a rule take to it till they are well advanced in life (the age of 40 is generally supposed to be the limit); and the proportion of consumers in a regiment would not necessarily be a fair test of the extent to which the opium habit prevails amongst the classes from whom the recruits are drawn. What strikes me most on looking back to my experience as Settlement Officer in the Ludhiana District and as Assistant Commissioner in charge of the Kasur Sub-division of the Lahore District, is that there were nowhere any visible effects, good or bad, of the use of opium. The matter in no way forced itself upon one's notice as it would undoubtedly have done if the practice had any bad effects on the physical or mental condition of the people.

18456. How would you compare the use of opium with the alcohol habit at home ?—With a large proportion of the population the consumption of opium is part of their daily life, just as with the Englishman of the lower classes his daily allowance of beer is. At home people are accustomed to the existence of the practice of drinking beer and spirits. The practice of consuming opium is something quite foreign to the English national feeling, and is therefore suspected. If we want to see how the question as between drink and opium presents itself to the native population of this country, we must begin at the other end. To the ordinary native mind the practice of eating opium is far less reprehensible (in moderation it is not regarded as reprehensible at all) than that of drinking spirits. As regards moderation and excess, I may put the matter thus. The Englishman who drinks a pint of claret or a glass of spirit daily may be said to drink claret or spirits, but he is certainly not a drunkard. In India if a man consumes up to ten or twelve grains of opium daily he is said to eat opium, but he is in popular estimation just as respectable a member of society as a person who does not. It is only if he shows outward signs of having passed a certain limit, and of giving way to undue indulgence in opium that the epithets of "*Afimi*" or "*Amli*" (corresponding to our drunkard) would be applied to him. Whereas in this country to say that a man eats opium conveys no idea of moral reprobation, to say of a man that he drinks spirits would to some extent convey the idea that he was not a reliable member of society.

18457. Have you anything to tell us with reference to your observation on the use of opium in marshy or malarious tracts ?—Only this. It has come to my knowledge that opium is often used in moderation to counteract the bad effects of the climate in marshy or malarious tracts. Thus in the Ludhiana Bet or lowlands of the Sutlej I found that the inhabitants, mostly Mahomedans, who would not under ordinary circumstances consume, but are exposed during some months of the year to severe cold and damp, in consequence of this take opium to keep away the effects. Quite recently in marching through Rohtak I found that the extension of canal irrigation had led to the use of opium for the purpose of counteracting the various ailments which had followed the change from a dry to a damp climate.

18458. (*Mr. Wilson.*) Does canal irrigation practically change a dry climate to what you would call a damp one ?—Yes; when canal irrigation is carried to excess it certainly does to a very great extent; and even in moderation, when the rainfall is slight, canal irrigation does increase the humidity.

18459. It produces a distinctly appreciable effect on the climate ?—Distinctly more or less appreciably according to the extent of surface covered by the water.

18460. Are you aware that we have had during the last few days, in this room, a good deal of evidence of persons who approved the use of opium in small doses in persons of somewhat advanced age, and who regarded its use as reprehensible in the case of younger persons ?—I should make that distinction.

18461. You qualify your own statement that "to the ordinary native mind the practice of eating opium is far less reprehensible (in moderation it is not regarded as reprehensible at all) than that of drinking spirits" to that extent ?—Yes.

18462. In men over 40 ?—Yes.

18463. (*Mr. Mowbray.*) Is there any way in which the price that is paid by the licensed vendors of opium to the opium cultivators is regulated by Government; or is it a matter entirely between the cultivators and the opium vendors ?—In the case of the home produce supply there is nothing. It is left to be decided between the growers and the licensed vendors.

18464. You said that the existing opium rules which came into force in 1889 distinctly forbade the consumption by a grower of his produce, and makes such consumption expressly an offence: is that a thing which you practically enforce, and is there any difficulty in enforcing it ?—There has been a very great deal of difficulty and discontent caused in enforcing that, because the persons against whom it was enforced are those very people of whom I speak in my personal evidence—the agricultural population of Jats.

18465. The interference of the Government, so far as it has gone, does cause some discontent ?—It has caused a very considerable amount of discontent.

18466. And would you be of opinion that further restrictions would cause further discontent ?—I should say it would increase the body of discontent very considerably.

18467. (*Mr. Fanshawe.*) We have been told that many Sikhs begin the opium habit at the age of 35 to 40, and I understood that you agreed with that ?—I do.

18468. Can you express an opinion as to the age in England with which the age of 35 to 40 among the Sikhs would compare ?—I should say that there was practically not difference in the matter of longevity between people at home and this agricultural population in the uplands, composed of Jats. As far as my observation goes, I should not say there was any distinction. An agriculturist of 35 in the healthy tracts of the uplands is quite equal to a man of the same age at home.

18469. I find it stated in the Census Report of 1891 for the Punjab that the Sikhs are peculiarly long lived as compared with other inhabitants of this Province: is that within your own experience at Ludhiana?—That is certainly within my own experience. I have not examined the figures for the purpose of testing it.

18470. Speaking from your general experience, you would think this was correct?—Certainly.

18471. (*Sir William Roberts.*) I think you say that the consumption of opium amongst the Sikhs of 35 to 40 and over is much more common than amongst the younger men in the regiment?—Certainly. I should say that if you were to take a census of the men over 40 or 50 you would find the higher you went the greater the number of consumers.

18472. What proportion of the people of middle-aged, or past, do you think would be opium-consumers amongst the Sikhs?—I am afraid I could not say.

18473. Would you say half of them were?—Quite half.

18474. Of male adults?—Of the male adults over 40 certainly more than half. That is my impression. I have no actual statistics to go on.

18475. Do you know the quantities that they usually get to?—I have made no personal enquiries on the subject, but I have heard it said that a man of advanced age who consumed one *masha*, that is 8 *rattis*,—about 15 grains—was not taking it to excess.

18476. That it was not an injurious amount would of course depend upon the idiosyncracy of the individual?—Entirely. *Mr. T. Gordon Walker.*

18477. (*Mr. Mowbray.*) I should like to ask you one other question on your memorandum. From your remarks on the licensing system, it would seem that there were two systems, the auction system and the farming system?—They are both auction systems, because the farm is auctioned. In the one case it is a monopoly of a single shop covering a very small area, and in the other case it is a monopoly of a whole district or a group of shops. But the method of disposing of both is the same under both systems. 22 Jan. 1894.

18478. Do you think that the system of disposing of the licenses by auction tends to give too great an inducement to the licensed holder to push his business?—Certainly not. The tendency, I should say, was the other way, because if you create a monopoly of any article, I take it as an established fact you enhance the price, and thereby discourage consumption. That is a general fact applicable not only to opium but any article. In the case of opium we know that the more efficient the monopoly is the more command the monopolist has over the market.. He pays Government for that right, and he charges a higher price. That in itself I take it would discourage consumption.

18479. It has been suggested that the high fees which the licensed vendors are compelled to pay by this auction system drive them into pushing the trade beyond what they would otherwise do?—My experience in the Punjab is that it drives them to charging a higher price and therefore selling less.

The witness withdrew.

SURGEON-MAJOR S. H. BROWNE, M. D., called in and examined. *Surgn.-Maj. S. H. Browne, M.D.*

18480. (*Sir William Roberts.*) You are, I think, Principal of the Lahore Medical College?—Yes.

18481. What opportunities have you had of studying the effect of the consumption of opium in India?—The principal opportunities I have had have been whilst I was a Civil Surgeon in the Central Provinces. I was 9 years a Civil Surgeon there, and I had charge during that period of six different Jails and of a Lunatic Asylum, in which I had many opportunities of seeing the effects of opium and its effects when taken in excess. I have also had opportunities during the term of my service in Lahore in the Mayo Hospital, of seeing opium-eaters suffering from other diseases. Although I never at any time made a special study of the effects of opium I have had opportunities of making a considerable number of *post mortem* examinations on the bodies of opium-eaters.

18482. Have you observed any organic disease produced by the use of opium?—I have never found any which I could attribute to opium.

18483. Have you made any *post mortem* examinations of opium-eaters?—A considerable number.

18484. Of those who had even used it to an injurious extent?—Yes.

18485. Have you had an opportunity of observing cases of the use of opium to an injurious effect?—I have had a very considerable number of cases, especially in Jails.

18486. What symptoms or conditions could you trace to the direct effects of opium?—Dyspepsia and diarrhœa.

18487. Are you speaking of what occurs when the opium is stopped?—After it is stopped.

18488. How would you describe the effect of opium used in excess to an injurious extent?—I cannot say I have any personal evidence of that. I speak of the drug being stopped after admittance to Jail.

18489. The direct effects of the opium habit have not fallen under your notice?—No.

18490. Only when the opium was stopped?—Yes.

18491. In the case of prisoners entering Jail?—Yes.

18492. What did you observe?—They suffered very much from dyspepsia and from an intractable form of diarrhœa.

18493. You say you have had *post mortems*?—Yes.

18494. Would they be *post mortem* on opium-eaters who had died from other ailments?—Very often opium-eaters, who died from this diarrhœa, and in those bodies I cannot recall a single instance where I found the organs healthy, where there was not any serious degeneration of all the principal organs of the body, especially the liver and kidneys.

18495. You mean such organic changes that you are quite sure would not be produced by opium?—Quite sure.

18496. But produced in the ordinary way by other diseases?—Yes; by malaria for instance.

18497. I presume that the use of opium is always stopped when opium-eating prisoners come into Jail?—In the great majority of cases. In a few cases it was quite common to continue a small supply of opium.

18498. For what time?—For a few weeks after admission.

18499. Any effects that you noticed from stopping the opium were not very alarming?—Except this form of diarrhœa. I look upon this intractable form of diarrhœa as one of the results of stopping opium.

18500. Have you ever seen any of these cases end fatally?—Many of them.

18501. In those cases you say you found organic changes of another character?—Yes: they were not originally healthy men.

18502. What were the changes attributable to?—Cirrhosis of the liver very frequently—lung disease, tubercle, and often chronic degeneration of the kidneys.

18503. Have you been in charge of Dispensaries?—Yes.

18504. Have you noticed in the districts where you worked whether there was a common household use of opium?—Yes.

18505. As against malarial conditions?—I cannot say I am absolutely certain on that point. I have an impression that it is used. I have often myself prescribed one of the alkaloids of opium for malarial fever, namely, narcotine, and presume from the good results obtained from the effect of narcotine that opium has in itself a certain anti-malarial effect.

18506. For how long have you been in the habit of prescribing narcotine?—Since I have been in the service. I first saw it used in Calcutta in 1874.

18507. Since 1874 you have been aware of the effects of narcotine?—I think it was first described by Sir William O'Shaughnessy in Calcutta.

18508. Have you known of any popular idea amongst the people with whom you came in contact that opium had a beneficial effect in regard to malarial fever?—I cannot say I have absolute knowledge of that.

18509. I suppose you do not know from your own knowledge whether opium is to be found in almost every house, and used as a domestic remedy?—I cannot say that from my own knowledge.

*Surgn.-Maj. S. H. Browne, M.D.*

22 Jan. 1894.

18510. In the case of a man who was in the habit of using opium, could you use opium on the top of the habit?—Yes, only it must be given in much larger doses.

18511. Otherwise you find the effects the same?—Yes.

18512. (*Mr. Haridas Veñaridas.*) I understood you to say that in the case of opium-eating prisoners admitted into jail, and opium is stopped, the evil and disastrous consequences would be on account of disorders from other diseases?—In my experience these cases have occured in persons who were not healthy, who were suffering from chronic diseases of other kinds unconnected with opium.

18513. It would follow from that that if opium is not stopped and the prisoner is allowed to continue his dose, those other diseases would prove fatal to him?—Eventually, but probably not so quickly.

The witness withdrew.

*Mr. H. E. M. James.*

Mr. H. E. M. James called in and examined.

18514. (*Chairman.*) You are Commissioner in Sind?—Yes.

18515. I believe you have had, what is somewhat rare among officers in the service of the Government of India, some experience in China?—Yes.

18516. Would you give us any particulars which bear upon the question before this Commission?—In 1886, when I had completed twenty years' service in India, I set out for a journey in China with Captain Younghusband. We visited Canton, Shanghai, Tientsin, Chefoo, Pekin, and Newchwang, and then spent nine months in the interior of the Province of Manchuria. After leaving Moukden, the capital, the only Europeans we met in the interior of Manchuria were 3 or 4 French missionaries. My connection with the Indian Government naturally led me to obtain all information I could regarding opium. I first noticed the drug being used by passengers on board the steamer going to Canton, where, perhaps, 5 per cent. of the first class Chinese passengers lay down and smoked it. I remember looking with curiosity to see if any fell into a lethargic state, but none seemed any the worse. Then afterwards, when travelling in the interior of the country, putting up in farm-houses and inns, calling on bankers and tradesmen, I observed opium frequently being smoked, mostly by the well-to-do classes, but also by strong well-to-do cultivators and soldiers, with no ill results whatever, so far as I could see. In the interior of Manchuria we came on poppy fields from which the opium was being gathered.

18517. To what extent did you observe that the drug was used?—The drug was used in moderation with harmless results, and the physique of the men who used it was not affected. On the seat in a banker's parlour the pipe and materials for smoking would be generally seen lying ready, and they were sometimes offered us as a polite matter of form. Half the pleasure of the smoker seemed to lie in the tedious preparation of the opium to be smoked, just as some men roll and unroll a cigarette. When the smoking actually began, after a few whiffs the smoker would put up his pipe and lamp and do something else. Men often smoked after their dinner, at the conclusion of a hard day's journey before going to bed.

18518. Did you observe any instances of excessive consumption?—At this moment I can only recollect two sufferers from excess. One was a commercial traveller who smoked all night and part of the day. He was very emaciated and ate scarcely anything. I concluded, whether correctly or not I cannot say, that this was the result of over-smoking. I was also, I think, once shown a dirty beggar, nearly naked, by a French missionary, and was told that he had sold everything to get opium.

18519. Has your attention been called to the evidence given by missionaries before this Commission in London?—Yes. I have read the evidence given by some of the missionaries in China before the Commission, and from my own observations I should say that their testimony as to the moral and physical demoralisation due to the drug was considerably exaggerated. I conversed with many missionaries on the subject. The French missionaries had no particular objection to opium. The Scotch Presbyterians thought it very harmful and tried to induce their converts to give it up. One of them showed me the opium pipe of his elders, an old man who had given up smoking, and the missionary kept the pipe as a trophy. I mention this to show that it is not impossible to break off the habit as is sometimes alleged, though it may be more difficult than to break off tobacco.

18520. Can you cite any cause for the increase in the smoking of opium in China: do you think that the habit has increased in late years?—I believe it is a fact that opium-smoking has increased in China, but I attribute it to the peace and prosperity which have reigned in China since the Taeping War. Just as labouring men in England with increased wages drink more ardent spirits, so the Chinaman indulges in more opium. Of course excessive drinking and opium-smoking have their attendant evils, but you cannot eat your cake and have it. It would be a physical impossibility to deprive a nation of grown men of a luxury that they like, because some abuse it, and nothing you could do in India would reduce opium-smoking in China.

18521. To what extent do you suppose that Indian opium is consumed in Manchuria—the part in which your travel led?—Very little Indian opium is now smoked in Manchuria. From figures that I obtained from the Consul at Newchwang, I found that the imports had fallen from £572,000 in 1861 to only £29,600 in 1885, though the population of the province had nearly doubled or trebled in the interval, and the native grown opium was dearer than Indian, being 15½ taels as against 15, for 50 ozs. and the Indian opium yielded 45 ozs. of prepared opium as against 30. The principal reason assigned for the disuse of the cheaper Indian drug, was that the ash of the native opium can be smoked over and over again, which is not the case with Indian opium. And so smokers who cannot afford the pure drug, buy the ash, which is said to be much more deleterious than the pure article. It follows that the native drug has worse effects than the Indian. The Indian drug is now only used in Manchuria to mix with the home-made drug, and give a flavour to it.

18522. To what extent is the cultivation of opium permitted or recognised by the officials of the Chinese Government?—Theoretically I believe it is not recognised; practically the growth of poppy and the manufacture of opium are winked at, if not openly allowed by the Chinese officials in Manchuria, and I was told that the Mandarins made very large profits out of it. Manchuria-grown opium is so popular that it is exported largely to provinces south of the Great Wall. I also learnt a great deal from the British Consuls and merchants at the ports. In Manchuria there was not the slightest concealment about the smoking of opium, and the public in general seemed to have no more feeling about it than we have against tobacco-smoking. Owing to opium-smoking being nominally illegal and to the drug being an intoxicant, the missionaries told me that some of the best Chinese looked on it with disfavour and contempt. I met, however, one very high mandarin who smoked, and I heard of one English Consul who did so. The mandarins might perhaps draw the line at smoking opium in a *yamen* or public office, but that would be all. I may mention that we caught a lad who was one of our servants being taught to smoke by one of our cartmen, a fine burly fellow, and we stopped it. We did this just on the same grounds that you would forbid a youth of 16 at home frequenting the tap of a public-house and drinking grog.

18523. What is the attitude of the officials of the Chinese Government towards the opium trade in India?—Personally, of course, I have no knowledge of my own, but from the Consuls whom I met and, from members of the Chinese Customs Service, I gathered generally that there was now no feeling against the English in connection with opium, though some of the old conservatives might hold it as a pious opinion. The Chinese officials now only desire to make as much revenue as they can out of it.

18524. Have you anything to say to us with reference to what has been alleged, that our wars of former days with China were essentially opium wars?—Yes. When writing an account of my travels, in which was included an historical sketch of the Manchu dynasty, I read up all the contemporary literature I could find in the British Museum as to the origin of the first Chinese war. I learnt that although their destruction of opium was the immediate cause of the war, still that was only the crowning of the indignities and insults that for years had been heaped upon foreigners. Our English merchants were kept prisoners in a confined place at Canton, and only allowed to walk out occasionally for health under strict rules, like school boys. Opium or no opium, oppressive treatment

of this kind, coupled with continual insults, must have ended in war, so the missonaries of the time agreed. When Lord Napier was sent as Superintendent of Trade to Canton in 1834, he was called by a very offensive epithet, and the Chinese refused to recognise him. This was only a specimen of their behaviour some years before the war.

18525. Have you seen anything of the consumption of opium in Sind?—Yes; a certain proportion of the population eat it, and I have visited smoking shops in Karachi and other places. They are now closed, but smoking continues, and only the other day the Police made a raid on an unlicensed house. Two classes of smokers were met with: the first were lascars and respectable mechanics who do not suffer from it, along with a certain number of idle, good-for-nothing fellows. Opium-smoking in Western India is almost an exotic. But in Guzerat, where the people eat the drug or drink it in the form of *kasumba* the evils of excess are seldom noticeable. Rajahs and hangers-on at Native Courts used to be the worst sufferers from excess of *kasumba*, but even that fashion, I imagine, is passing away.

18526. Have you any figures which you can give us to show the extent of the consumption of opium in Sind?—The population of Sind has grown from 2,413,823 in 1881 to 2,871,774 in 1891, an increase of 19 per cent. The consumption of liquor from 134,493 gallons in 1885 to 152,616 in 1892, an increase of 13 per cent. The consumption of opium from 15,587 lb. in 1886-87 to 18,468 lb in 1892-93,—an increase of 18 per cent. The annual consumption of the drug in the wild tract of Thar and Parkar, where the drug is most in request, is 84·9 (Indian) grains per head or less than ½ a tola. In the rest of Sind it is only 41·9 grains or ¼ of a tola per head.

18527. (*Mr. Mowbray.*) With regard to these raids made by the Police on the unlicensed smoking shops in Karachi, could you tell me what the exact offence charged against these people was?—The technical offence for which they were punished was for having more than 10 tolas of prepared opium without a license.

18528. And of that they were convicted?—Yes, and sent to jail for 6 months.

18529. Is that the limit now, or has that limit been reduced?—The amount was 10 tolas, but now it is 2 tolas except in the district of Thar and Parkar, where 10 tolas still exists.

18530. Were these prosecutions since the reduction of the quantity to 2 tolas?—Yes.

18531. That reduction of the amount which any person may legally possess is of assistance to you in dealing with these unlicensed smoking places?—Certainly, it enables one at any moment to make a raid upon these smoking dens and to convict the keeper of them, because it is perfectly certain he will have more than 2 tolas of opium for the supply of his consumers.

18532. Have you any other suggestion to make with regard to any possible means of dealing with these unlicensed smoking places?—Personally I have always been very strongly of opinion that these places ought to be licensed, so that they can be under the control of the police, and any bad characters who frequent them are thus known, and the practice of smoking opium is followed in the light of day, so to speak. At present these people collect together in a secret hole and corner-way to exercise the habit, and it gives the police a great deal of extra work, and it may lead to bad characters assembling and plotting crimes.

18533. In your opinion you would have preferred that these smoking places should have remained licensed?—Distinctly so.

18534. The Government of India having taken action in the other direction, have you anything to suggest in order to make the prohibition of smoking in unlicensed premises more effective?—Nothing except perpetual harrying by the police.

18535. (*Mr. Haridas Veharidas.*) May I draw your attention to your letter No. 899, dated 28th February 1891, paragraph 5?—Yes, I have read it.

18536. In that letter you say:—"Opium-smoking in India is not, as in 99 cases out of 100 in China, a harmless habit, like cigar-smoking amongst Europeans. In India it is a degrading vice, the mark of a debauchee, and 99 out of 100 who practice it are degraded and worthless, perhaps criminal persons:" are you of the same opinion still?—That is put, perhaps, rather more broadly than one might put it in the witness box. In the main it is my absolute belief that the greater portion of the persons who smoke opium in India are ne'er-do-wells. But as I said in my letter, in the Ports, a certain number of men from the docks and in the great mechanical works of Karachi do smoke it, and without harm.

18537. But you say again:—"As a rule an opium-smoking native of India, of whatever rank of life he be, is vicious and without any sense of self-respect?"—I should say on the whole that was the case. There is a distinct difference as a rule between opium-smoking in China and in India.

18538. We know gambling is against the law, and that the police sometimes harass people if they assemble for that purpose: if we deal with opium-smoking in the same way as gambling and treat it as a criminal habit and vice, what would you say to that?—In the first place there is a good deal of difference. Gambling never has been recognised, and opium-smoking has been. Gambling has nothing to do with a man's personal appetite. Opium-smoking is more like the consumption of gin, something foreign to the people. It is a vice brought in from outside—a thing that the people themselves feel to be objectionable.

18539. One touches the pocket and the other touches the body and character?—Possibly that is one difference.

18540. You would not put it on the same level with gambling. I mean to say so far as it is an evil?—No, I should not.

18541. Then you would regard it, rather, as generally considered disreputable?—Yes; opium-smoking is disreputable in India.

18542. (*Mr. Fanshawe.*) I understand that you draw a very marked distinction between the habit of smoking as practised in India and the habit as practised in China?—Very considerably. In China people smoke it individually, as you would smoke a Havanna cigar. In India, so far as my observation extends, they smoke in dens, and individuals do not smoke in their houses now, less since the abolition of the Chandul houses. I think there is a distinction between the two

18543. Do you found the strong opinion you express as to the evil of opium-smoking, as practised in India, on any belief or knowledge that it is actually injurious to the health?—No, I cannot say that. That is rather more for a doctor to speak to than myself. My experience as a Magistrate leads me to consider that opium-smoking in India in shops tends to restrict the habit. Such respectable people as there are in Karachi who smoke assemble together to do so.

18544. Then one of your objections to smoking in India would be that it leads to what I may call gregariousness in vice, whereas in China it is more of an individual habit?—Exactly so.

18545. You mention a larger limit of possession of opium—which I see is also mentioned in the papers before us—as being allowed in Thar and Parkar, 10 tolas: what is the reason of that?—The reason for that is that it is on the confines of Jeysalmir and Jodhpur, Native States in which opium is produced, and any overstrictness in that part would infallibly lead to smuggling from there. Another reason is the vast extent of the country. It is part of the Sind Desert, and few luxuries are procurable there. To procure the drug at all in a licit way, they have to travel long distances, so that if you had only two tolas, a man who came perhaps 30 or 40 miles to get his opium might have consumed it all before he got back, and might have to come again.

18546. (*Mr. Pease.*) You said that the testimony of the missionaries is, you believe, considerably exaggerated?—From my observations I should say it was, generally speaking.

18547. I suppose you know their testimony is remarkably unanimous?—I have noticed that.

18548. Would you not think they had far greater advantages for knowing what the effect of opium on the people was than a person like yourself passing through the country?—No, not necessarily. In the first place travelling about as we did, we mixed absolutely with the people. We lived with the people and fed on Chinese food and slept in Chinese Inns, we mixed with the people I think even more than the missionaries themselves do, for the time we were there. Then there is the old saying that "a looker-on sees most of the game." And in the third place, I think the missionaries have got, so to speak, a prejudice on the subject, which rather colours their evidence.

18549. Do you speak the language?—No.

18550. They have that advantage over you?—Certainly; but I had a friend with me, an Englishman, who spoke it

*Mr. H. E. M. James.*

22 Jan. 1894.

quite as well as the missionaries. It was just as if I spoke the language myself.

18551. You would acknowledge that living for years in one place they would be able to watch the effect on individuals?—Yes.

18552. Do I understand that your views, as expressed in this Report of 1891, that "in India it is a degrading vice—the mark of the debauchee," have been somewhat modified?—They are modified to this extent, that since I have looked into the question, I find there are more respectable, hard-working people in India who smoked than I believed before. Formerly my experience of opium-smoking was confined to up-country places, and I generally associated it with ne'er-do-well Mahomedans. My experience is confined in this matter to Western India, but in Karachi, and from enquiries made in Bombay, I find that there is a certain proportion of respectable labouring men who smoke.

18553. Even somewhat modifying your statement here, would you not see very great difficulty when the Government have already taken the step of preventing smoking on licensed premises, in their now being thrown open?—No, no more than allowing people to drink intoxicating liquors in a particular place. I am bound to say it enables you to keep an eye upon the people. Assuming that all the smokers of opium were ne'er-do-well debauchees belonging to the criminal classes, I think it is better to have them in sight than to drive them into holes and corners, entailing upon the police the perpetual task of espionage and making raids upon houses. Just before coming here I heard from the Assistant Superintendent of Police at Karachi that they had made 6 or 7 raids, of which two had been successful. It would be very much better, as before, to have 2 or 3 houses into which the Assistant Superintendent or the Inspector on his rounds can look in and see who is there.

18554. Sir John Lambert in Calcutta took an entirely different view to that. I think his view—if I may say so—was that if you collected a number of evilly disposed persons together, there is a great tendency to increase the number of that character of individuals. It becomes a plague spot from which infection goes forth. Do you not think there is danger in that way?—My opinion is that which experience leads me to form as a District Magistrate and Commissioner. Possibly Sir John Lambert thinks differently.

18555. (*Mr. Mowbray.*) I see that in 1891 you yourself pressed upon the Government this restriction of the amount which could be legally possessed as being the best way of dealing with private smoking shops?—Yes, because at that time I discovered at Ahmedabad that with 10 tolas of *chandu* a considerable number of pipes can be smoked, and therefore, if a couple of persons brought each 10 tolas, there was sufficient for 8 or 10 persons to have a bout. The Inspector of Police informed me that people who formerly would have been ashamed to go to the opium den, and who could not smoke before, were now taking to having little private smoking parties in their houses. Therefore, to prevent the demoralization of the people and to force people who did smoke to go to the opium den, I recommended the reduction of the amount.

18556. Do you think it has had the effect for which you intended it?—Distinctly so.

18557. (*Chairman.*) In reference to the question of licensing, you recognise, do you not, the difficulty of the question: if you license a place for a bad purpose you give the implied sanction of the Government to an evil. That is one aspect of the question?—It certainly is one aspect of the question. But seeing that opium-smoking has, to a certain extent, gone on in India for all these years, it appears rather an ostrich-like policy to pretend that licensing houses is the same as giving our patronage to it. It is not as if the Government were going to do it for the first time. They have had these shops under their control ever since we took the country. No allegation could be made against the Government that they are patronising demoralization for the first time, because if it is an evil, it is an evil of great age.

18558. (*Mr. Pease.*) I observe that in your statement you point to the very large reduction of Indian opium there is in Manchuria. Of course you are aware that it is not a proportion that applies to the whole of China?—I have not gone into the figures for the whole of China.

18559. Take the highest figure we have had for many years past, 114,000 cwt. This is now reduced to 97 cwt. It is not a proportion like that you mention with regard to Manchuria?—I do not know about the rest of China.

The witness withdrew.

*Khan Bahadur Muhammad Yakub.*

KHAN BAHADUR MUHAMMAD YAKUB called in and examined.

18560. (*Mr. Fanshawe.*) I believe you are Deputy Collector of the Sehwan Sub-division of the Karachi district?—Yes.

18561. How long have you been in Government service?—Seventeen years.

18562. Has that service been entirely in Sind?—Yes.

18563. Do you yourself belong to a Mahomedan family of Sind?—Yes, to a Mahomedan family, which settled in Sind after the conquest.

18564. Kindly tell us what you know about the consumption of opium in Sind?—Opium is eaten by about five per cent. of the entire population. The people of the Thar of all classes, the Kachis living in Sind, and some Sindhis belonging to all castes and tribes eat opium. Sindhi Hindus are less addicted to it than Mussalmans. It is consumed in liquid form by about 10 per cent. of the opium-consumers. This is common in Thar and among the Kachis. The number of opium (*chandu*) smokers is so very small that I cannot make a satisfactory proportion on the population. They are found in large cities and towns only, and are chiefly Punjabis, Hindustanis, Pathans, and some are Sindhis.

18565. By Kachis you mean the inhabitants of the Native State of Cutch?—Yes.

18566. Is the use of opium, so far as you know, increasing or decreasing in Sind?—On the whole, the use of opium is somewhat increasing. The increase does not apply to a particular class. In the Thar, I think, less quantity is consumed than in olden times.

13567. You are aware that there has been a substantial increase in the population during the last ten years in Sind?—Yes, that is the chief cause.

18568. So that you must take that into consideration before you can determine whether there has been a real increase of consumption?—The increase is chiefly due to the increase of population.

18569. What is the effect of the opium habit, so far as you can judge, on the physical and moral condition of the people?—As regards physical condition of Sindhis, the effects of the drug are not for good, except in the following cases:—(*a*) In old age a small quantity is taken to keep up strength and endurance; (*b*) persons suffering from long-standing cough, asthma and kindred complaints contract the habit to check the disease. The consumption in Lower Sind is, therefore, much more than in Upper Sind. Morally as well, the effects of the drug are not for good, except in the above-mentioned two cases. In cold seasons and in damp climates it is taken to warm the system. I do not think there is any objection there.

18570. Do you mean that the persons who take opium in connection with these diseases take it on medical advice, or take it on their own responsibility, so to speak?—They take it on the advice of friends: they think it is useful, and it is known to be useful.

18571. So far as you know, do you think any further regulations are necessary regarding the use of opium in Sind?—I do not consider any further regulations necessary. As regards opium-smoking, however, the habit is regarded to be injurious and degrading, and the public will be glad as much as it is checked. In my humble opinion, opium-smoking should be prohibited, and any one already addicted to it may be allowed by the Collector under a permit to smoke it at his own premises. The permit should contain restrictive clauses; and infringments may be made punishable. The principal restrictive clause should be that, "the permit holder should not use the apparatus of smoking "he is allowed to possess or the *chandu* he is permitted to "manufacture or allow the same to be used to intoxicate others."

18572. Do you recommend any change as regards the opium excise arrangements in Sind?—I would recommend only one change in Sind. Under the former system (minimum vend) the selling rate was generally 8 annas per tola, whereas it is 5 annas now. I would maintain the old rate.

18573. Will you kindly tell us what the present system is?—The present system is this. The Collector of the District selects a reliable person and he gives him the farm. No auction is held now. The man is allowed to sell at the rate of 1 anna more per tola than the rate at which he buys at the Government Depôt. He gives 4 annas per tola, and he is permitted to sell at 5 annas per tola. Out of the income so derived the former incurs expenses of management and pays to Government a fixed sum for maintenance of additional preventive establishment.

18574. That comes to about Rs. 20 a seer?—Yes.

18575. The person selected obtains opium at that rate, and is allowed to sell it at a maximum rate of not more than 1 anna per tola above Government price?—Exactly.

18576. That is how you arrive at the 5 annas. Formerly with the minimum vend clause, the selling rate was 8 annas per tola?—Generally.

18577. What would be your feeling and that of the people of Sind, so far as you are aware, as to their bearing taxation if the use of opium were prohibited except for medical purposes?—I would not be willing, nor would the people of Sind like to bear the extra taxation.

*Khan Bahadur Muhammad Lakha.*

22 Jan. 1894.

18578. (*Mr. Pease.*) Do you think that the evidence you have given here is in accord with the general feeling of the people of Sind?—I think so

18579. (*Sir William Roberts.*) You say that the consumption in Lower Sind is much more than in Upper Sind: is that because Lower Sind is more unhealthy?—It is more damp and more unhealthy.

18580. In what direction is it more unhealthy; what sort of complaints are more common in Lower Sind?—In Lower Sind asthma, cough and spleen diseases are more common than in Upper Sind.

18581. Do you mean malarious conditions of the spleen?—Yes

18582. (*Mr. Pease.*) Do persons in that district take opium for the purpose of preventing malarial diseases?—Yes, they do.

18583. Only for the cure?—Preventing also.

The witness withdrew.

Mr. Mirza Jindwadda Khan called in and examined (through an interpreter).

*Mr. Mirza Jindwadda Khan.*

18584. (*Mr. Fanshawe.*) I believe you are Revenue Minister of Bahawalpur?—Yes.

18585. Will you kindly state what you know about the consumption of opium in that State?—There is no particular race or class of consumers requiring special notice. People of all races and classes use opium. The average dose for the habitual moderate consumer is one *ratti* per diem, while that of the habitual excessive consumer may be considered up to one *tola*.

18586. Does the use of opium have any injurious effects upon the physical and moral condition of the people?—I have never seen the use of opium to be detrimental to the moral or physical condition of the consumers. On the contrary, the habitual moderate consumers regard it as beneficial in case of phlegmatic diseases and also for warding off weariness. The habitual excessive consumers, however, appear to be lazy.

18587. (*Chairman.*) What is the population of the State of Bahawalpur?—650,000.

18588. (*Mr. Fanshawe.*) Is the number of excessive consumers small or large?—Small.

18589. Can you tell us how the prohibition of the use of opium would be regarded by the people of the State?—The habitual consumer will resent interference with the use of opium.

18590. How would the people other than habitual consumers regard such a prohibition?—They would not look upon it as an evil thing.

18591. What would be the feeling of the people as regards any taxation that might be caused by the prohibition of the use of opium?—In case of adopting prohibitive measures, I doubt if people could be willing to bear, in whole or in part, any additional tax necessitated thereby, and, as far as I can see, people would object to the payment.

18592. If an order for prohibiting the use of opium, except for medical purposes, were enforced in British India, could such an order be extended to the Native State of Bahawalpur?—If the production and use of opium be authoritatively prohibited throughout British India, the extension of the order to Native States will affect their income.

18593. In that case would the State be entitled to compensation?—In the event of measures of prohibition being adopted in this State, the Durbar would be considered entitled to the following compensation:—the annual income derived from leases, and the probable loss to the people resulting from the prohibition of this valuable crop. Under the above-mentioned circumstances, this State will be entitled to a compensation of Rs. 23,000 per annum.

18594. Can you tell us what the income is that is derived from leases?—I have not got the accounts, but it is more than Rs. 15,000 per annum.

18595. Then how do you arrive at the amount of compensation stated to be Rs. 23,000?—The loss to the Government would be Rs. 15,000, the loss to the people would be Rs. 5,000, and the loss to the contractor would be Rs. 3,000.

18596. (*Mr. Mowbray.*) Are you here to represent the views of His Highness the Nawab?—I have come on behalf of the Nawab.

18597. (*Mr. Pease.*) What is the acreage under crop in the State of Bahawalpur?—About 500 acres.

18598. What is the produce of this 500 acres?—Rs. 100 per acre.

18599. Do they export or import opium?—They import it into Bahawalpur.

18600. To what amount?—About 15 maunds per annum.

The witness withdrew.

Mr. Jaishi Ram called in and examined.

*Mr Jaishi Ram*

18601. (*Chairman.*) I believe you are a pleader in the Chief Court of Punjab?—Yes.

18602. And you are also a land-holder?—Yes.

18603. I believe you acted as Secretary of the Ninth Indian National Congress; and you have visited Europe?—Yes.

18604. You belong to the district of Kangra?—Yes.

18605. I believe Congress No. 9 was the last one?—Yes the last one. It met at Lahore. I ought to say, however, that I was Secretary to the Reception Committee.

18606. Would you give us the results of your experience as to the effects of the use of opium: in what cases it is useful and in what injurious?—Its use is useful, and its abuse is injurious. When it is taken as medicine I think it is useful; but when it is taken by young men, not as medicine and not under medical advice, then it is injurious.

18607. Looking at the question as a source of income, what have you to say?—I think it is useful. It brings annually into this country about ten crores of rupees from China and one or two other countries.

18608. With reference to the Government of India itself what have you to say?—It gives about six crores of rupees to the Government as revenue.

18609. That is valuable from a purely revenue point of view?—Yes.

18610. Have you anything to say with regard to the interest of the agricultural classes?—It gives occupation to a good many persons who are engaged in its cultivation, as well as in its trade.

18611. Those are points you make in favour of opium?—Yes.

*Mr. Jaishi Ram.*

22 Jan. 1894.

18612. In what respects do you regard opium as a harmful thing?—When it is not used as a medicine, and especially when it is taken for other mischievous purposes, it is harmful. For instance, a good many people use it in order to produce lust.

18613. It is used, is it not, for bad purposes, for instance, as poison?—Yes, it is also used as poison. These are the only two things in which I think it is injurious.

18614. Looking at the subject with the eye of a moral reformer, what do you say as to the possibility of dealing with any of the evil results of the use of opium by legislative interference?—I do not think there should be any legislative interference whatever.

18615. Will you justify that?—My grounds are; in the first instance, people do not want it at all. Up to the present time there has been no representation on the part of the people that there should be any legislative interference; and of course if there be any legislative interference, it would be quite uncalled for. My second ground is, that it is not necessary; it is not called for at all; and it is interfering with the domestic lives of the people. It will certainly create disaffection. My third ground is, that, if there be any legislative interference, it will simply remain as a dead letter, because it must be allowed as medicine under any circumstances.

18616. Develop your views as to the practicability of that limitation?—I think that the idea up to the present time is that it may be allowed as a medicine but disallowed otherwise. I do not think it will be practicable for the Government to look after the people when they are using it as medicine and when not: so that if there be any prohibitive legislation in any way it will remain simply a dead letter. My fourth ground is that there are a good many other things, such as *ganja* and *charas*; there has been no interference in those matters, and why should there be any in the case of opium.

18617. You say if there has been no restriction on much more injurious things, why should there be legislative interference with regard to a less harmful thing?—That is my opinion. My fifth ground is this: if you remove opium, more or less, it will be superseded by liquors or other things which are really much more harmful with special reference to the climate of this country.

18618. We have had many witnesses before us who have practically recommended that there should be prohibition of the use of all stimulants excepting under medical advice: do you believe in the possibility of a policy of prohibition of all stimulants except for medical use?—I think that none should be prohibited by the Government. These matters should be left entirely for the people themselves.

18619. You prefer to rely upon the cultivation of a wholesome popular sentiment upon this question, rather than recommend a restrictive policy by the Government, involving vexatious and harassing action by the police, and other consequences which you think would be disgraceful to the people: is that your view?—Yes.

18620. Have you any other ground?—My sixth ground is this. There are thousands of people who are now engaged in this cultivation and trade. If there be any prohibition or any legislative interference, the result will be that those people will in sudden be left entirely without occupation. They will raise an outcry certainly; and of course there will be some consequences which might turn out seriously. My next ground is that it is a new departure altogether. There are a great many practices which exist in this country which are called vices, and they exist in other countries too, but with which no Government has interfered at all. It is an old established policy, and I do not see that there is any reason why there should be a departure in the case of opium.

18621. Is it not the case, at least so far as you know, that there has been no attempt in any of the great countries of the world to put a universal restriction upon the use of all stimulants, except for medical purposes?—Yes. In England, for instance, a great deal of liquor is used; and although some cry has been raised for legislative interference with reference to the local option system, yet there is great deal of opposition to it: so I think to interfere in this case will be a new departure from the old established policy.

18622. If such a wide restriction as has been proposed has not been attempted as yet in any other country in the world, may I not take it from you that in your opinion to enter upon such a policy as that in the case of a Government like the Government of India, which to a certain extent is a foreign Government, would be peculiarly hazardous, and likely to create some popular discontent?—Yes. It would be much more hazardous here than in a country which is governed by itself.

18623. As you do not contemplate dealing with what is objectionable in the use of opium by legislative interference, have you in your contemplation other practical remedies which you would prefer?—Yes.

18624. What are they?—My own idea is that the people should receive general education. Among educated classes there are not many who are addicted to the use of opium, and those who are addicted form a very small percentage. The spread of education will be the only means by which this vice can be safely removed. At present there is some tendency to check the spread of high education in this province; at the same time I may say that the measures which are taken for the spread of general education in this country are not so wide as they ought to be, having regard to the population of this country. If the education is made much wider, I think there is a greater chance of this vice being removed.

18625. You have faith in that which has been found to do much to diminish the consumption in England, namely, education?—Yes.

18626. You believe if there were more general education there would be less indulgence in bad practice?—Yes.

18627. Do you think there is a great possibility of reform by the work of temperance societies?—Yes. The temperance societies have been working in that direction. If they get some encouragement from the Government, I think they will work still better; and the result of the preaching they undertake will be that the spread of this vice will be considerably retarded.

18628. You think it will have a valuable moral influence?—Yes.

18629. (*Mr. Mowbray.*) You have referred to the Chinese revenue; of course your general evidence is more concerned with the consumption of opium and the revenue derived from it in India?—Yes.

18630. Do you wish to add anything to what you have said with regard to the revenue now derived by India from the trade with China?—No; I have nothing more to say regarding that; all I wish to say is that it is to the interest of this country, because it brings in about ten crores of rupees every year.

18631. (*Mr. Pease.*) You have said that it gives occupation to a large class of people. I suppose you are aware that Government only gives such a price for opium as will induce people to cultivate it in preference to other crops. When we were in the Behar district we had various statements from zemindars and cultivators that it was not a profitable crop as compared with other crops?—I have no practical experience regarding that subject. In this province there is no such thing as the cultivation of opium on behalf of the Government; so that I do not think I can make any good reply to that question.

18632. Are not a large number of the members of the Indian National Congress opposed to the opium trade, provided that its prohibition except for medical use does not involve increased taxation?—This subject has never been before the Congress, so I am not able to say anything as to the views of the members.

18633. You have spoken of legislative interference. There is great legislative interference now, is there not, inasmuch as it can only be purchased through a certain number of licensed houses?—It has now become a practice and has been tolerated. Anything which is newly introduced would be considered as an interference.

18634. Do you not also recognize that the increase of the facilities or the decrease of the facilities would have a great effect upon the consumption of opium?—Yes; I think so.

18635. Would you be in favour of an increase or decrease of the facilities for the purchase of opium?—I would be in favour of a decrease, provided it is done by the people themselves and not by legislative interference.

18636. Then you think that the present arrangements are as good as they can possibly be?—I have not much to find fault with the present system.

18637. (*Chairman.*) In the event of its becoming necessary to find any substitutes for the opium revenue, have you any suggestion to make?—I have thought out the following:—The statistical abstract issued last year shows that the opium revenue for the year 1891-92 amounted to Rs. 8,01,23,800. The expenditure, including the cost of production, was Rs. 1,86,18,130. Thus the net amount of

revenue was Rs. 6,15,05,670. Any sort of new direct taxation on the people will be highly resented. The deficiency can be made up by adopting the following means :—

(*a*) The imposition of duty on the import of such foreign goods as are made in British India, also, *e.g.*—

1. Tea.
2. Manufactures of metals, except machinery.
3. Manufactured and partly manufactured articles consisting of yarn and textile fabrics.
4. Apparel, including boots and shoes.
5. Cabinet-ware and furniture.
6. Glass.
7. Hides and skins, dressed and tanned.
8. Matches and lucifers.
9. Paper and paste-boards.
10. Perfumery, soap, stationery, toys, umbrellas, manufactures of woods, paints and colours, etc.

The duty may be imposed at the rate Rs. 3-8-0 per cent. as it existed before 1882. It will certainly be approved of by the Indian public opinion. The free import of the foreign goods has almost ruined the indigenous manufactures, and has severely interfered with the working and manufacturing classes of India.

(*b*) The reduction of military expenditure in the following departments:— *Mr. Jassa Ram.*

(1) Substitution of 10,000 Indians for the European soldiers in the Indian Army. 22 Jan. 1894.

(2) Aden in Arabia no more to form a part of British India, and to be maintained exclusively from the English Exchequer.

(3) Throwing open 10 per cent. of the posts of the officers in Indian Army to the Indians at ⅔rds of the salary, hitherto held by the Europeans exclusively.

(4) Revising the list of salaries paid to the high military officers.

(5) Reduction in the expenditure incurred on the frontiers.

(*c*) Disallowance of Compensation Allowance to those officers who draw above Rs. 1,000 a month.

(*d*) Abolition of the Council as at present constituted of the Secretary of State for India, and maintenance of the India Office by the British Exchequer.

(*e*) Revising the list of the salaries of certain officers in Civil employment.

(*f*) By letting the land hitherto used for the cultivation of opium for other purposes.

The witness withdrew.

(*Chairman.*) I should like to express to Mr. Arjan Singh our satisfaction with his services as interpreter.

Adjourned to to-morrow morning at Delhi.

---

## At the Town Hall, Delhi.

---

## FIFTY-THIRD DAY.

### Tuesday, 23rd January 1894.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.
„ A. U. FANSHAWE.
MR. ARTHUR PEASE.
„ HARIDAS VEHARIDA DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

COLONEL J. COOK called in and examined. *Colonel J. Cook.* 23 Jan. 1894.

18638. (*Chairman.*) I believe you are in command of the 36th Sikhs?—Yes.

18639. What is the strength of your regiment?—912 fighting men.

18640. I believe you have had 30 years' experience in Military service?—Nearly 33.

18641. Will you give us any information in your possession with reference to the prevalence of what may be called the opium habit among the men under your command? Are most of them, or a large proportion, consumers of opium in various degrees?—Yes, I think all take it more or less.

18642. Have you seen cases of excessive use?—Yes, a few only; they will not own it.

18643. Can you make out the percentage of excessive consumers?—I could do so, but it is difficult to get men to admit that they are excessive opium-eaters.

18644. And unless they make an admission you cannot detect any indications of it in their physical condition?—Yes, I can. From long experience I think I can detect men who are excessive consumers of opium.

18645. But as a matter of fact they are very few in number?—Very few in number.

18646. What is the result of the opium habit in the majority of cases?—My own opinion, after many years' experience, is that it is very difficult to detect any difference between the man who takes small quantities of opium and the man who does not do so.

18647. In short, in the majority of cases it has no injurious effect?—No.

18648. How is it when a larger quantity is taken?—The men who take it excessively become unreliable and more or less useless; it changes their natures altogether.

18649. I presume that it makes you desire to get rid of them?—Yes, they are better out of the regiment and out of the service; they are not reliable.

18650. What is the amount of consumption among the men, the full consumption for men capable of doing good work?—From 8 to 10 grains a day. The man who takes 8 or 10 grains a day would generally bear the marks of consuming opium.

18651. Would he if he took half that quantity?—That would be what men habitually take without appearing to suffer at all from it.

18652. Looking at your experience when campaigning, do you find that the Sikhs, the great majority of whom are

*Colonel J. Cook.*

23 Jan. 1894.

opium-eaters, possess as much endurance as the soldiers of other races who are not consumers of opium?—Yes, I think taking them as a whole they are capable of very great exertion and endurance. I have known cases in campaigning where a regiment has fallen to pieces, but I could not trace that to the use of opium. In my old regiment the 14th Sikhs at the opening of the Afghan Campaign in 1878 the men were attacked by pneumonia in great numbers. They had been cantoned in Peshawar, and, whether opium had anything to do with their condition of health on entering the campaign, or whether it was the malarious character of the place, I do not pretend to say, but they fell to pieces from exposure to the cold, and a great many died. We lost 103 in a month. Three or four died every day of pneumonia, but I do not know that it was traceable to opium. Except on that one occasion my experience is that the men have always been able to endure quite as well as the other troops either black or white, and to undergo great exertion and fatigue.

18653. What about their *morale*?—It is excellent; there are no better behaved men than the Sikhs.

18654. What do you think would be the feeling among the Sikh troops if, under restrictions proposed by the Government, they were unable to obtain opium unless it were medically prescribed?—That is a very difficult question to answer. I should say that in the majority of cases they take so little that they would not bother much about it. The majority of men declare that they do not take it, but my experience is that they do take it.

18655. Do you consider that such a restriction imposed by a Government circumstanced as is the Government of India, would be likely to cause dissatisfaction among the civil population?—That I could not say from my own knowledge. I do not think it would bother a regiment like my own very much.

18656. (*Mr. Pease.*) We have had evidence with regard to Sikh regiments that there are many men who take opium during the winter, who do not take it during the summer; has that been your experience?—No; I do not think I could separate the seasons at all. Men who are habitual consumers take it at all times.

18657. We are told that there were men who took it on campaign but not at other times?—My experience has been that they require to take it on campaign, that they are advised to take it. I can mention an instance. In my own regiment the 14th Sikhs the medical officer advised the Commanding Officer to allow every man to take it with him because they were consumers of opium.

18658. No doubt there is some difficulty in getting at the figures, but we have had evidence from some officers to show that there are very few consumers in their regiments, and Colonel Reid who is coming before us says that there are only nine men in his regiment who are habitual consumers. You think that in your regiment they are much more numerous?—That is my own feeling and experience on the subject, but I cannot get many men to admit that they are habitual consumers.

18659. Do you think that when your regiment fell to pieces it was for the want of opium?—No, I do not think it was for the want of opium; they had it with them.

18660. Have you ever been without opium and seen the effects upon the men?—No; I have never known an occasion when we were without it.

18661. We have also had witnesses who have said that the men who take opium do not recover from pneumonia as well as other men; can you give us any information on that point?—No, I can only give bare facts. My regiment, which I should call an opium-eating regiment, suffered very severely from pneumonia.

18662. (*Mr. Wilson.*) I gather from what you say that practically you do not see that it makes much difference any way?—Except to the men who consume large quantities.

18663. I think you say that the Sikhs who do consume opium possess as much endurance as others?—They are very fine men. You can take haphazard any of my men and ask them to do hard work, and they will do it exceedingly well.

18664. You do not go beyond that and say that they do it better for the opium?—No, my experience of the men who take large quantities is that they usually take opium to give themselves for the time strength to undergo any labour, and are very much prostrated by it afterwards.

18665. Do I understand you to say that if they go beyond 2 *rattis* a day it is liable to do them great harm?—Yes, I think so. I think 2 *rattis* is about as much as any man can take without affecting himself by it.

18666. You think that a great many take opium but do not admit it?—They do not admit it.

18667. Why not?—Because they think it is a shameful practice. They say amongst themselves that the man who is much addicted to the use of opium is not thought well of by his fellows on account of his not being so reliable a person.

18668. Reliable in what way?—In the performance of his duty, not so certain in his actions, not so dependable, so that he may be compared somewhat to an excessive consumer of alcohol.

18669. (*Mr. Mowbray.*) Have you found that in your experience?—Very much so.

18670. You are speaking of excessive consumers?—Yes.

18671. What proportion of men do they form in your regiment?—I can only be certain of a small proportion of the men in my regiment.

18672. Have you had to discharge a man out of the regiment because he was an opium-consumer?—Not for that reason. I have had cases of men becoming so useless and going to pieces that I have had to invalid them. My confirmed impression has been that it was nothing but the excessive use of opium that brought them to that state.

18673. I suppose you have had cases in which you have had to discharge or invalid people for other reasons too?—Many.

18674. Comparing those cases would you attribute any larger importance to opium than to other causes?—Over-indulgence in any intoxicating drug would of course be one cause. Then there is illness, the wearing out of the constitution, and many causes not traceable to the use of opium. Men lose their mental perceptions or get them very much impaired (that is my experience) from the excessive use of opium.

18675. Do you find that also with the use of alcohol among your Sikh troop?—We never have any cases of drunkenness by alcohol.

18676. They do not take it?—They will take as much as you like to give them, but they cannot afford it. They do not take it habitually, except in small quantities.

18677. I do not know whether you told us where your regiment is principally recruited from?—From the districts of Ludhiana, Ferozepur and Amritsar chiefly—almost all together.

18678. I may take it that the bulk of your men are men under 40 years of age?—Yes, my present regiment is quite a new regiment and contains many young men.

18679. Do you find that the habitual consumers and the few who take it to excess are more among the elder than among the younger men?—Yes, more among the elder men.

18680. (*Mr. Haridas Veharidas.*) Do you believe that the young men who commence taking small doses are liable to increase the dose?—I think any man addicted to the use of opium is very likely to become a confirmed consumer in large quantities.

18681. If you knew at the time of his admission that a man was taking opium in small quantities, would you prefer him to one who did not take it?—If I were under the impression that a man was a reputed opium-eater I would not dream of taking him.

18682. From whatever point of view?—If he had sufficient to show marks of being an opium-eater. After years of experience I think you can detect pretty well when a man is a large consumer of opium.

18683. If a young man took a small quantity?—I could not tell it.

18684. If you knew that he took it?—I never had such an instance. Unless I saw it in evidence for myself I could not tell the man was an opium-consumer.

The witness withdrew.

SUBADAR-MAJOR NARAIN SINGH called in and examined (through an interpreter).

*Subadar-Major Narain Singh.*

18685. (*Mr. Fanshawe.*) You are Subadar-Major of the 36th Sikhs, and I understand have had 23 years' service in the Army, of which 7 years have been in the 36th Sikhs?—Yes.

18686. In what district is your home?—In the Jullundur district.

18687. Will you kindly tell us what you know about the use of opium among the Sikhs?—My opinion regarding the

consumption of opium is that unless indulged in to excess it is not injurious. My father is lumbardar of his village, and is now 75 years of age; he has for many years taken 4 *rattis* or 8 grains daily, and he is now in full possession of his faculties. Nevertheless I think opium-eating a bad habit and often productive of harm morally and physically. I never take it.

18688. Can you tell me whether opium-eating in moderation is common in your regiment?—It is common in my regiment. About 100 men openly confess to it, but secretly 250 or 300 men consume opium.

18689. How do you think this opium-eating affects the discipline and efficiency of the regiment?—It causes no injury to the regiment. There are a few men whose physique is injured by it.

18690. Are the men who take it in excess few or many?—Very few.

18691. (*Mr. Pease.*) Are there more men who take it in winter than in summer?—Yes.

18692. Are the 250 men that you have mentioned those who take it in winter or in summer?—In the hot weather.

18693. (*Mr. Wilson.*) Do you think that as a whole a soldier is better or worse for taking opium regularly?—It is an injury, not an advantage.

*Major Narain Singh.*
21 Jan 1893

18694. (*Mr. Haridas Veharidas.*) Out of the 250 men who take opium, how many are young men?—The great majority are less than 40 years of age.

18695. How many of the young men commenced opium after being admitted into the regiment?—About 70 or 80 who consume opium did so before joining the regiment.

18696. Did you know that any of them were taking opium at the time of their admission?—The men who were transferred from another regiment when this regiment was created were in the habit of taking opium.

18697. You did not know that any of the newly employed took opium?—No.

18698. (*Sir William Roberts.*) Are there many in the regiment who take opium quite occasionally after some hard work, when it is excessively cold, or before some unexpectedly severe task?—There are, but I cannot say how many people take it at exceptional times.

18699. Persons who are not habitual consumers in winter and summer?—Yes, they do not take it habitually.

The witness withdrew.

LIEUTENANT-COLONEL A. J. F. REID called in and examined.

*Lieutenant-Colonel A. J. F. Reid.*

18700. (*Chairman*). You are in command of the 29th Punjab Infantry?—Yes.

18701. Have you given much attention to the opium question?—No.

18702. What is the general tone of your regiment in reference to opium?—It is against its use.

18703. From what districts are your men recruited?—From between the Indus and the Sutlej.

18704. May I take it that few of your sepoys eat opium?—The subject has never been brought prominently before me. I instituted enquiries in the regiment, and the result of those enquiries is that few men eat opium. Nine men, that is, one per cent. of the regiment, habitually eat opium,—five Sikhs, three Mahomedans, and one Eurasian bandsman; of whom three men or one-third per cent. of the regiment eat in excess, and six men or two-thirds per cent. eat in moderation.

18705. What is the average daily consumption?—11·66 grains per man.

18706. What do the medical history sheets show to be the general result of the opium habit?—The medical history sheets of the habitual opium-eaters show that they have not been admitted into hospital more frequently than the other men. Nor has any man ever been left behind or sent back from field service on account of opium. Taking individual firing as a test, their shooting has not deteriorated. The regiment is the best shooting regiment in the Native Army of India. The opium-eater's proportion of marksmen, 1st and 2nd class shots, is the same as that of the other men. There are no 3rd class or bad shots among them. But then the supply has never been cut off. Still the habitual opium-eater's appearance is against him; he seems to have deteriorated physically. Morally the results are bad. The habitual opium-eaters are marked men in the regiment, and are not trusted like the rest. I would not enlist an opium-eater if I knew it. So much for the habitual men. Not included in the above, about one per cent. of the regiment occasionally eat opium on cold, wet, or stormy nights, or when they expect to be called on for great exertion. This limited or occasional use of opium seems to produce no bad effects, and in the circumstances opium may be said to be a boon to poor people, who occasionally require a cheap stimulant in moderation, and not habitually.

18707. (*Sir William Roberts.*) I gather from your account that you are speaking really of what are called excessive consumers, people who take an average of from 9 to 12 grains a day?—Yes.

18708. You have only 9 men in the whole regiment?—Habitual consumers.

18709. Habitual and excessive?—There are nine men who habitually eat opium, and of those three take it in excess. I take excessive consumers to be men who eat 20 grains.

18710. (*Mr. Mowbray.*) What classes of men are your regiment?—There are 4 Companies of Sikhs, 2 of Dogras and 2 of Punjabi Mahomedans.

18711. In making enquiries did you ask the men yourself or did you enquire through the native officers, or how did you get at these figures?—Chiefly through the native officers.

18712. (*Mr. Fanshawe.*) From what districts are the Sikhs chiefly recruited?—They are Manjha Sikhs north of the Sutlej; we are not allowed to enlist south of the Sutlej; Amritsar Sikhs and Sikhs from Gurdaspur, Jullundur and Sialkot.

18713. With regard to the occasional use of opium, do you think that your enquiry has brought out the full facts? One or two commanding officers have told us that they have found some difficulties in making enquiries?—The men are ashamed to confess it.

18714. Do you think that in practice a larger proportion of men do actually use opium than you have stated?—That may be.

The witness withdrew.

NAWAB AMIR-UD-DIN AHMAD KHAN BAHADUR FAKHR-UD-DAULA, CHIEF OF LOHARU, called in and examined (through an interpreter).

*Nawab Amir-ud-din Ahmad Khan Bahadur Fakhr-ud-daula, Chief of Loharu.*

18715. (*Mr. Fanshawe.*) Will you kindly tell us the extent of the Loharu State?—Three hundred square miles.

18716. What is the population?—24,000.

18717. Does the population consist mainly of Mahomedans or Hindus?—Most of them are Hindus; there are a few Musalmans.

18718. What are the facts as regards the consumption of opium by different races in your territory?—The consumption of opium among the different races of the Loharu State is the same as in Shekhawati (in Jaipur).

18719. Do you wish us to understand from that statement there is a fairly general consumption of opium amongst the inhabitants?—They take less, but they take it in the same doses and in the same way as in Jaipur.

18720. Is opium-eating a fairly general habit or not?—No, it is not general.

18721. What is the effect of opium consumption on the moral and physical condition of the consumers?—The effect of the consumption on the moral condition of the inhabitants of Loharu and Shekhawati is bad, yet its use as a medicine gives hopes of its being useful to their physical and medical condition.

18722. When you speak of its use as a medicine, do you mean its use under the advice of doctors, or its use among the people themselves?—At their own wish, in accordance with the custom of the country.

18723. How would the people regard the prohibition of the use of opium except for medical purposes?—The

*Nawab Amir-ud-din Ahmad Khan Bahadur Fakhr-ud-daula, Chief of Loharu.*

23 Jan. 1894.

consumers in general would certainly resent any interference with its use.

18724. Would they be willing to bear in whole or in part the cost of prohibitive measures in the shape of increased taxation?—The poor use opium more than the rich, and could bear any increase of taxation with great difficulty.

18725. If the production and use of opium for non-medical purposes were prohibited throughout British India, what is your opinion as to the extension of such prohibition to Native States?—The grumbling against the prohibition of its use is very common among the people, but the prohibition of its cultivation will be especially injurious to Native States, chiefly to those in Malwa where opium is in abundance. Though possibly the feudatory loyal States will follow the example of British India in the prohibition, yet then the British Government will have to face a great loss in finance.

18726. Have you any other remark to make?—I may add that, even after this prohibition of the cultivation of, and trading in, opium, opium will exist in India for several years, and illegal crimes will be committed everywhere in the country, causing both a great disturbance and commotion and destroying the public peace, together with heavy punishment to the subjects of British India and of the Native States.

18727. I understand you to mean that you consider that it would not be practicable to stop a habit of this kind?—It will be impossible.

18728. Have you any cultivation of poppy in your own territory?—No.

18729. When you say that the grumbling against prohibition is very common, do you mean that it is so at present, or that it would be very common?—It is; there is already grumbling owing to the rumour that it will be stopped.

18730. (*Mr. Wilson.*) Is the regular use of opium a good thing for persons who are in perfect health?—It is of no use.

18731. If there were to be a prohibitory law, accompanied by some arrangement for the people to get it for medical use, would there be any objection to that?—The people in general would not like it.

The witness withdrew.

*Surgn.-Major G. W. P. Dennys.*

SURGEON-MAJOR G. W. P. DENNYS called in and examined.

18732. (*Sir William Roberts.*) I think you have been Civil Surgeon in the Punjab for some years?—Yes.

18733. What opportunities have you had of studying the effect of the consumption of opium among the natives of India?—The best opportunities I have had of studying the effect of opium among the natives of India have been in connection with my charge of the jails in the Punjab. In each district of which I have had charge I have also had charge of the jail; I have had charge of a large number of jails, and as Superintendent I have had good opportunities of seeing the harm that excessive opium-eating does to prisoners who come in. They get no opium on their admission, or the quantity is reduced, and I have had the opportunity of seeing the effects of stopping the supply.

18734. Has your experience of the effects of opium been confined to prisoners?—No, not entirely.

18735. Were you also in charge of dispensaries?—Yes. I have had a large hospital in every district I have been in.

18736. What has been your experience as to the effect of opium on prisoners in jail?—A confirmed excessive opium-eater is generally a physical and mental wreck, emaciated to an excessive degree, and incapable of performing any ordinary work. He is a deplorable object to behold, his nerves are utterly shattered, and he is extremely timid and nervous. He has little or no appetite, and it is often quite suprising how little food he can manage to exist on without getting any worse, provided he is allowed his regular quantum of opium daily. Excessive opium-eaters have no stamina whatever, and succumb to comparatively trivial ailments which an ordinary man would think little of. Notwithstanding the pitiable condition of such patients, one cannot help being struck by the conspicuous absence of anything like visceral or organic disease among them, and, unlike habitual drunkards, they can generally be restored to very fair health after a few months if the drug is judiciously and carefully reduced. The condition of an excessive opium-eater is very much that of a starving man, the only difference being that the latter craves for food, while the former has no inclination for it. The extreme emaciation that excessive opium-eaters suffer from is due, I believe, simply to the fact that they are in a condition of starvation, for opium when taken in excess causes the appetite to stand in abeyance as it were, and as the patients have no desire for food, they do not indulge their appetites. The result is starvation. When the habit has been overcome, such prisoners enjoy very fair health, and the abuse of opium does not appear to leave behind it any of the sequelæ that one so often sees in drunkards, even after they have given up drink, such as cirrhosis of the liver, granular kidneys, atheroma of the arteries, gout, rheumatism, and a host of other complaints. Opium-eating and smoking does not seem in any way to aggravate such constitutional diseases as syphilis, phthisis, scrofula and rheumatism; on the contrary, it appears to be often used as a remedy for these complaints.

18737. Have you had any experience of the effect of the opium habit on persons who have means and are always able to command enough food?—Yes.

18738. Have you observed in such cases these disastrous effects?—No, I have not.

18739. So that your remarks apply not only to opium-eaters in excess, but to opium-eaters who have not sufficient food?—My remarks apply to prisoners.

18740. What has been your experience with regard to the sudden stoppage of the use of opium among prisoners?—The first and almost invariable result produced is to cause diarrhœa, intense dejection of the spirits, aching in all the bones of the body, lassitude and sleeplessness. Such prisoners will do almost anything to obtain opium. They will sell their milk (an extra diet always allowed to an opium-eater) to the warders who bring them opium in return, and in spite of every precaution we often find that such prisoners do obtain opium to a greater or less extent for months after their admission into jail. When detected, as they very often are, it is very difficult to know how to punish them, for their miserable condition of health does not permit of severe punishment. Every excessive opium-eater on first admission is allowed a certain amount of opium daily, the quantity being regulated according to the amount he was in the habit of consuming previously. Opium-smoking is never allowed in the jails, so smokers are given opium to eat, which satisfies them very well. The dose is steadily and regularly reduced according to symptoms, but it is a difficult matter to completely break a confirmed eater of the habit, and it has to be done with considerable caution. If the supply is stopped too suddenly, the patient's diarrhœa almost always runs on to dysentery. A very excessive opium-eater, who was in the habit of consuming 90 grains a day, recently died in the jail, the death being indirectly due to the stopping of his opium. He had been in the lock-up for some time, and became so ill as a result of his opium being denied him, that he was sent by the Hospital Assistant in charge of the lock-up to the Jail Hospital for treatment. He was suffering from very severe dysentery which he stated came on since his opium had been stopped. I gave him at once a liberal supply of opium and treated him also for dysentery, and he at once began to improve, and in a very short time gained several pounds in weight. As soon as the opium was again reduced however, he promptly became worse. This kind of thing went on for some time (about a fortnight). The man still had some dysenteric symptoms, and one day as he was walking across the ward he became suddenly faint and collapsed and died in about an hour. On *post mortem* examination I found that a small dysenteric ulcer in the intestine had burst or perforated into the peritoneum which of course accounted for his death.

18741. Did you think that the dysenteric ulcer existed independently of the stoppage of the opium or that it was a consequence of it?—I had no means of ascertaining that, because I never saw the patient until he was admitted into the jail. He was suffering from severe dysentery. I only had his own statement.

18742. Was it an old looking ulcer?—It was recent-looking, as if it were not an old chronic case of dysentery. It was an accident which could not have been foreseen, but is a good instance of the danger of stopping opium in a confirmed and excessive eater.

18743. Has your attention been specially called to

moderate opium-eaters among prisoners?—Yes. I have brought a list showing every opium-eater, whether moderate or excessive, in my jail. All the prisoners included in this list, except the few who have been released, are open to inspection if the Members would like to see them. On the 10th December last there were 502 male prisoners in my jail, among whom I found 40 men who admitted that they had been regular opium-eaters or smokers before admission. There is no reason to suppose that the prisoners would deny the fact. On the contrary, I think they are very often anxious to exaggerate the amount they eat. When my enquiry was begun, I found that a large number of the prisoners were trying to make out that they had been opium-eaters. They had an idea that Government was going to allow opium as an extra diet, and they all wanted to become opium-eaters in consequence. I was told this by my officials, and I had to be careful in ascertaining who were telling the truth and who were not. Of the 40 prisoners I have mentioned thirty-five were opium-eaters and five were opium-smokers.

18744. Those were both moderate and immoderate?—Both. The percentage of opium-consumers to the prison population was therefore 7·96.

18745. That is only amongst males?—Yes. I have left out the females because the number is very small.

18746. I suppose you have formed no opinion as to the percentage of opium-consumers amongst the male free population?—No, I cannot give the figures for it. The percentage of opium-eaters was 6·97 and of opium-smokers ·99.

18747. Were they *madak* or *chandu*-smokers?—Mine were all cases of *chandu*-smoking.

18748. I believe you have made a study of the relation of the opium habit to spleen enlargement?—Yes.

18749. What is your experience on that point?—On one or two previous occasions I have taken a census of my prisoners with a view to ascertaining the prevalence of enlargement of the spleen amongst them, and on each occasion I found that nearly 50 per cent. of the male prisoners suffered in this way to a greater or less extent. Of the 40 opium-consumers on my list I find at this moment we have nine with enlargement of the spleen, or 25·5 per cent. as compared with 50. Of these nine, however, only 6 had enlarged spleen on admission into the jail, that is, when they were addicted to the habit, while three have developed enlargement of the spleen since their admission, that is, since their opium was stopped. If we take then only the six opium-consumers who had spleen on admission, we find that only 15 per cent. of the men addicted to opium suffer from enlargement of the spleen. If we analyse these six cases, however, it will be found that four of them had chronic enlargement of the spleen for a long time before they commenced opium-eating, and the enlargement was only slight on admission into jail, with the exception of one prisoner who had an enormous spleen many years before he commenced opium-eating. One of these six men was an excessive opium-smoker, but had never eaten opium. The five who ate it were all very moderate consumers of the drug, their average being only 4·90 grains per diem. From these figures (which of course are scarcely large enough to justify drawing hard and fast conclusions), it would appear that excessive opium-eaters enjoy an extraordinary immunity from enlargement of the spleen. It certainly is the impression among a large number of the natives in this part of the world that opium-eating gives immunity from enlargement of the spleen.

18750. Why do you think they got enlarged spleen after their opium was stopped?—Because it is a very unhealthy jail. It is in a very malarious locality, and we know from experience that a very large number of prisoners coming into the jail do get enlarged spleen.

18751. You think the jail itself malarial?—Distinctly so.

18752. You speak of prisoners being in the habit of making a livelihood by crime?—Among the 40 cases addicted to opium in some form I find 31 are habitual criminals, while only 9 are casuals. I do not for a moment think that the large preponderance of opium-consumers among habitual criminals can be used as an argument that the opium habit conduces to crime. It is much more likely I think that the habitual criminal takes to opium to drown his cares and troubles. His existence when not in jail is as a rule a hand-to-mouth one, he has no regular occupation, and has to make his living by any means he can, he is often in a condition of semi-starvation, and his footsteps are dogged by the police wherever he goes. When at large, to say the least, his life is a very wretched one, and it is scarcely surprising therefore that he takes to opium-eating, for it allays the pangs of hunger and blunts his senses to the misery of his condition and surroundings. These habitual criminals are generally only petty pilferers and not notorious burglars or desperate characters, and are as a rule quite amenable to jail discipline. The percentage of habitual opium-consumers was 13·5, and casuals 3·9. Of the 502 male prisoners in the jail on the 10th of December 273 were casuals, showing that nearly half the population of the jail were habitual criminals.

*Surgn.-Major G. W. P. Dennys.*

23 Jan. 1894.

18753. What is your experience as to the frequency of the opium habit amongst the residents in large cities as compared with the residents of villages?—Among the 40 cases I find that no less than 32 are residents in large cities while only 8 were villagers. This follows somewhat from the fact that the large majority of opium-consumers were habitual criminals, and we know that habitual criminals are nearly always residents in large cities.

18754. What has been the result of your observation in regard to the frequency of the opium habit among Mahomedans as compared with Hindus?—Among these 40 cases I find that 22 were Mahomedans while 18 were Hindus, so that there was no very marked difference among the two classes.

18755. I see by your table you show the quantities of opium taken by each man?—Yes.

18756. Have you mentioned whether the smoking was *madak* or *chandu*?—No, because in this part of the world my prisoners never use anything but *chandu*.

18757. (*Mr. Pease.*) Has the attention of the authorities been called to the character of your jail, which you state is extremely malarious and unhealthy?—On many occasions.

18758. What is the death-rate?—The death-rate varies a good deal. The average is 36 per thousand of population.

18759. Have any other medical men that you are aware of attributed the small amount of spleen disease to the fact of the men taking opium?—No.

18760. I think you will admit that 6 out of 502 is rather a small number on which to base so serious an estimate?—I admit it.

18761. You have frequently referred to excessive consumers: what do you consider an excessive consumer?—I should not call a man an excessive consumer if I did not find any physical deterioration and if he consumed, say, 10 grains a day or downwards. But I am not prepared to state the exact amount. I could tell you from my list how many men consume more than 10 grains, and how many less.

18762. Would you consider that the jail population was more inclined to take opium than the free population?—Among the habituals certainly, but not among the casuals.

18763. What has been your experience as to the effect of smoking?—The physique of a *chandu*-smoker as a rule is worse than the physique of an ordinary opium-eater.

18764. Do you think that there is any difference between smokers and eaters as to the amount of suffering they endure when deprived of their drug?—Apparently no difference at all. Opium-smokers suffer from exactly the same symptoms as opium-eaters. We do not allow them to smoke, but we give them some opium to eat, and it relieves their symptoms very satisfactorily.

18765. If you find that stopping the opium leads to enlargement of the spleen, why do you stop the opium?—Simply because Government does not allow opium to prisoners. We are only allowed to give it as medical officers in order to relieve a man's symptoms if he becomes ill. A superintendent in his capacity of superintendent cannot give opium to prisoners, but as a medical officer (I happen to be in both capacities) I can give anything I like for purely medical treatment—not as a diet.

18766. You do not think the case sufficiently clear to give it as a preventive?—No, I do not think the figures are big enough to justify that. I think it would be necessary to have larger figures.

18767. (*Mr. Wilson.*) Would you consider the habit of taking opium in moderation an insidious one in the way of being very bad and leading on to excess?—I am not satisfied that it always does so. A great many of my opium-eaters who have been cross-examined have admitted that they began with a small amount and steadily got worse and worse; but they were all habituals, and the life of a habiual criminal is a peculiar one. I have also known a large number of natives who have commenced with a moderate amount and have remained all their lives moderate eaters, never taking any larger quantity.

18768. I think what you have been telling us chiefly relates to male prisoners?—Entirely.

*Surgn.-Major G. W. P. Dennys.*

3 Jan. 1894.

18769. Do you know anything about women taking opium?—Among private native families in the cities I have met many native females who took opium regularly. I excluded females from the list because out of my 502 only 7 were females. The figures were too small to make it worth while to take statistics.

18770. We have had a good deal of discussion before the Commission in reference to the use of opium as a prophylactic against malarious fever; have you anything further to tell us upon that point any more than in connection with these jail populations?—No. I have no facts to give; I am only mentioning statistics as far as possible. It is very difficult to say very satisfactorily, when making out the figures, whether there is any perceptible difference in the number of admissions between these prisoners and ordinary prisoners. Another thing that it may be worth while to mention which makes me feel that these figures are not satisfactory is that during the last year and-a-half I have systematically, with the permission of the Inspector-General of Prisons, given all my prisoners a prophylactic against fever for at least four or five months—arsenic, iron, and quinine in small doses twice a day. It has made an enormous difference in the health of the jail, and it has also enormously reduced the percentage of spleen cases among the prisoners. All the weakly men get it, not the strong men. The convalescent prisoners (nearly half the jail are on the convalescent gang) get a certain amount of extra food, and all of them get this prophylactic against fever; and as all my opium-eaters are also on the convalescent list, as matter of course these opium-eaters have been regularly taking this prophylactic against fever; consequently the admissions for fever amongst these men are strikingly few, considering the number of years that many of them have been in jail. I have not specially referred to that. I have been giving them a prophylactic. It may be that arsenic, iron and quinine caused the absence of fever, and not the opium-eating habit.

18771. You have mentioned that the mortality in the jail was 36 per thousand, have you any information or statistics as to what it is outside the jail among the general population?—In the general population the death-rate is larger. In the city of Delhi the rate varies from 39 to 45 per thousand, but then you must remember that that includes children, and the mortality among infants in India is enormous, owing to a want of knowledge of how to bring up children.

18772. (*Mr. Pease.*) Have you observed any difference between those who consume opium and those who do not in their power of recovering from pneumonia?—I have not noted any great difference. I can only remember one case of a man who was a confirmed opium-eater. He had pneumonia the other day, and he got very much reduced after it. He then told me that he had never stopped opium-eating during the whole of the time he was in jail; he had been systematically getting it by bribing the warders. This man was a notorious scoundrel, and he had been in jail since June 1889. He was 35 years of age, and he was in the habit of consuming 90 grains a day. He suffered very badly when he first came in. He was broken of the opium habit; he then got pneumonia, but he pulled round. He told me that when he was in hospital he was too ill to make any arrangements about bribing, and he had compulsorily to stop the opium. He has now broken off the habit. It is only since he had pneumonia that he left off taking opium, and now he feels that he does not want it. Previously, ever since 1889, he had been getting opium more or less by bribing.

18773. Do you think it is a common thing for prisoners to be able to get opium in that way by bribing the warders?—I think very common indeed. Of course there is a certain amount of difficulty about it. I do not think that a man can get his opium very regularly, but that he gets a certain amount I am sure. We constantly find bits of opium on them. The difficulty is to find the man who brings it in.

18774. Do I understand that the question of the effect of opium on the health of these prisoners had not specially attracted your attention until you began to look into it somewhat recently?—It had been my impression for a great many years that opium-eaters have a singular immunity from enlargement of the spleen. I had seen such miserable wrecks from opium-eating, and had often been struck with the curious absence of enlargement of the spleen among them, but I had not any opportunity of taking out the figures on the subject. It was only since I was asked to give evidence that I began to take statistics, and then I found that the figures proved, as far as these small figures can prove anything, that my theory was more or less correct.

18775. (*Mr. Haridas Veharidas.*) I believe there are not many well-to-do people among prisoners?—A large majority are in the lower class of life.

18776. Is it not difficult for them to get opium, considering the price of it?—No. The prisoners who are confirmed opium-eaters are also on the convalescent list, and that means that they get extra diet. This may be a half or a quarter of a seer of milk every day. This can be given to the man who brings it on the sly in exchange for a pice or half a pice of opium.

18777. (*Mr. Mowbray.*) Do the friends outside bribe the warders?—Certainly, but it is difficult for the warders to bring in anything through the front gate. They are searched going in and out. Ten grains of opium would be in a tiny bit of paper almost imperceptible, and it can be thrown among the rubbish. It is sometimes thrown over the wall at night, and in the morning they know where to go and pick it up. It is often however picked up by the wrong man, that is one satisfaction.

18778. Do you make any rule about the warders eating opium?—No, certainly not.

18779. You do not exclude a warder on the ground that he is an opium-eater?—No, we do not enquire into the question.

18780. (*Mr. Fanshawe.*) I believe that the prevention of passing opium into jails is a recognised difficulty in the jail administration of this country which has constantly received attention?—Certainly.

18781. And in the case of the Delhi jail you have not been able practically to stop it?—No, never.

18782. (*Mr. Wilson.*) Do you mean to say that warders would be searched and that a small quantity would be found?—They are supposed to be searched. Of course we cannot make the man strip off every particle of his clothing every time he goes in or out; he may go in and out 40 or 50 times a day. He is supposed to be searched at uncertain times. There is a man at the gate specially appointed to search everybody going in and out, and he has orders every now and then to make a man strip from head to foot. These people are very cunning in the way of getting things into the jail.

18783. I thought it would be so portable that it would be comparatively easy?—Small coins like a 2-anna piece are sometimes taken under the tongue but not opium.

ASSISTANT-SURGEON MUL CHAND called in and examined.

*Asst. Surgn. Mul Chand.*

18784. (*Chairman.*) You are in charge of the Civil Hospital at Delhi?—Yes.

18785. Where did you graduate?—At the Lahore Medical School. I passed my examination in the year 1868.

18786. Are you a native of Lahore?—Yes.

18787. For how many years have you been in the medical service?—About 26 years.

18788. In what parts?—I have served throughout the length and breadth of this Province: in Peshawar, Rawal Pindi, Amritsar, Lahore, Mooltan, Kangra and Delhi.

18789. (*Sir William Roberts.*) In what way have you gathered your experience?—My experience with regard to the effects and abuse of opium has solely been at the different dispensaries and hospitals where I served, and also on several occasions at the jails and asylums when I acted for my Civil Surgeons in different districts. In the Punjab opium is not consumed on a large scale as in Malwa, Rajputana, Marwar, Bikanir, Jaipur, etc., where it is not only used in a large quantity in pills and solutions, but is smoked as well in the form of *chandu* and *madak*. Moreover, as a matter of ceremony, it is presented there to friends and others who come for interviews just as tobacco, *pan* and *atar* are up-country. Rich and poor are both not averse to opium. The former use it mixed with other tonics as saffron, pearls, amber, musk, etc., while the latter use it in crude form made into pills morning and evening. People take opium habitually for sake of stimulation. After long use it becomes a habit to take it, and is then somewhat troublesome to stop. Their trouble in giving it up or reducing it in quantity is much more imaginary than real. Of course those who are addicted to its use since a long time and consume large quantities do suffer (when its supply is suddenly cut off) from lassitude, yawning, aching of bones, indigestion, constipation, watering of eyes, great uneasiness, loss of sleep, and eventually diarrhœa, but if a small quantity is administered

to them at their usual hours they do not suffer from any of the above effects and express their contentment. It is generally believed that once a man is addicted to its use he can never abandon it. In my private practice I have always been able to stop its use, *e.g.*, I have done so in several cases at Amritsar, Pind Dadan Khan, Kasur, and Delhi in the course of a few months without any discomfort or detriment to their health by gradually reducing the quantity. Moreover, amongst the prisoners on admission to jails and the inmates of asylums, I have invariably been successful in stopping their use, and they never expressed afterwards any craving for it, but on the contrary improved in their health.

18790. You mean that they never expressed their craving during their residence in Delhi?—No.

18791. You do not know their history afterwards?—No, it would be impossible.

18792. Will you tell us what is your view as to the hurtfulness of opium compared with hemp drugs and alcohol?—Opium is by far less hurtful than hemp drugs, and specially alcohol, which deranges the liver, kidneys and other organs, and the use of which cannot be stopped. My patients who express their willingness to leave off alcohol I always advise them to use a very small quantity of opium instead, which they can leave off as soon as their craving for alcohol stops. Alcohol consumers among the natives of India usually go to excess, but it is not always the rule with opium-eaters, except when they take it by their own hands.

18793. What do you mean by that?—If they take it themselves they go on gradually increasing, but if it is given by their servants or friends at proper hours it is not increased at all. The rich can call their servants to bring them their opium, but the poor natives always keep it in their own pockets.

18794. You mean that the rich can have it separately administered in fixed quantities daily?—Yes, they make it like pills, and they can get it mixed with saffron and other things.

18795. (*Sir William Roberts.*) What is your opinion as to the effects of opium when taken in large quantities?—Opium taken in large quantities does no doubt produce a state of stupefaction, but on its effects being over people appear and work like abstainers, and I have never seen a single case where its consumer in moderation was ruined in body or soul, or reduced to a state of skeleton. On the contrary, it stimulates or gives energy, and encourages a man for undertaking any laborious task or going out on a journey, prevents fatigue, makes bold, preserves sight, and sustains the body after middle age, helps to prevent waste, and keeps the mental and bodily powers unimpaired. People under its influence can stand against cold much better than abstainers. Paupers who have very little to take for their diet can work while under its influence much better than abstainers. In the Punjab opium is largely taken by Jat Sikhs. I have seen several villages in the Delhi, Amritsar and Lahore Districts, specially in the latter, in the neighbourhood of Loliani and Dubthu during my vaccination and sanitation inspection of the districts which were flooded with canal water submerging the whole irrigated land and making it a regular swamp where any medical man would at once arrive at the conclusion that such villages must be very unhealthy and their inhabitants stricken with malaria poison, but to my surprise I found them perfectly healthy and stout. On inquiry I was informed that the use of opium keeps them off from fever, cold and the other effects of moisture. I believe opium prevents fever and consequent spleen, and one cannot blame an opium-eater if he uses a moderate quantity. The majority of them use opium in strict moderation; very few go to excess; the moderate dose being from a quarter to two *rattis* which equals to from one-half to four grains. One *masha* or 16 grains is a large dose, and in rare cases people take as much as several *mashas*. I had an old *afimchi* as my cook in 1869 when at Kasur in the Lahore District, and on account of my being a Health Officer of the place I had every day the first thing in the morning to go round every part of the town for sanitation inspection, and the old opium-eater always after taking his usual dose was up and did everything for me before I awoke. In fact, this man of 60 years of age was much stronger and more energetic than myself, who was then only 23 years old. In old age opium-eaters in some cases appear sorry, dejected and emaciated, but this is due more to disease and old age than to the habit of opium. I can mention several other instances where, especially in the old age, opium has given immense assistance to the failing health and the sustaining power which it imparted to the consummes. Natives would never like to tell exactly the quantity they take for fear that they shall have to increase the dose. Very few people take opium for vicious purposes to increase the virile power. Opium in its later effects acts as a sedative and gradually becomes a diet. Generally people begin to take it at or after 40 years of age.

No crime has ever been done under the influence of opium. In some cases it is used for suicidal purposes by females on exposure of their bad conduct or through jealousy, and sometimes children are accidentally poisoned when addicted to its use. In India some females, especially in the poor community, give opium to their children to make them quiet and go to sleep while they are themselves engaged in doing household work. This custom is no doubt very bad, but in two cases that I treated at Delhi, the fact that the children were habituated to the use of opium saved them from death. The parents of these children bought one pice worth of opium, and after giving a little kept the rest in the house which the boys accidentally took while their mothers were attending to some household work. These boys were treated at the hospital and recovered. In my opinion if they had not been accustomed to take opium the ordinary treatment of keeping them awake, pumping out the contents of stomach, and the administration of tea, coffee and catechu together with the hypodermic injection of atrophine would not have brought them round. Better class people do not smoke opium, as it is not considered respectable to resort to the dens where people of all sorts congregate for the purpose. Prostitutes and other menials, especially amongst Mahomedans, are much addicted to this vice. In Upper India no such habit exists. The *chandu*-smoking people have migrated from the North-Western Provinces to the Punjab. I have seen no Punjabi ever smoking opium. Only Hindustanis smoke in Anarkali and cantonments. Very few take morphia. I have a respectable patient who is addicted to its use, and is in an excellent state of health. He has taken ten or twelve grains daily for the last seventeen years. In my opinion opium-eaters enjoy immunity from sickness in a remarkable degree when compared with others. Its use is therefore beneficial in every respect and does not promote immorality in any case.

18796. (*Mr. Pease.*) Do you give crude opium to patients in hospital?—Yes, that which we get from the bazaar; formerly we got it from Sialkot, and medical depôt; now we get it from the bazaar.

18797. Do you take opium yourself?—No.

18798. Do your family take it?—No, I am always suffering from cold and catarrh, and I shall take a little, but I have not commenced it.

18799. Do you advise persons in health to take opium?—No; there is no necessity for it.

18800. In health you think it is a bad habit?—In health it is a bad habit.

18801. (*Mr. Wilson.*) Will you explain a little more what you mean when you speak of persons taking it by their own hands? Do I understand you to say that if servants are in the habit of bringing the opium the consumers are not liable to increase the dose as they would be if they had it constantly by them, is that what you mean?—Yes; if the servants bring it they are not liable to increase the dose.

18802 If a rich man whose servants brought him his opium felt he would like a little more could he not ask his servant to bring him a little more?—Yes, he could take whatever he liked, but I am talking of the general rule, and as a general rule these people keep the pills ready made. The servant brings perhaps one pill and a glass of water. Of course if he asks the servant he can get 10 pills more if he likes.

18803. But you think that the fact of its being brought to him checks the increase a little?—Yes, it checks the increase if it is brought by another man, a friend, or a brother, or a servant.

18804. You say you have never seen a case where the consumer was ruined in body?—Especially amongst the moderates; those who take it in moderation I have never seen reduced to the state of a skeleton.

18805. What do you consider moderation and what excess?—One or two *rattis* morning or evening, or at times four grains amongst males.

18806. Amongst women?—Two grains, one in the morning and one in the evening.

18807. You say that these people work well under its influence, but when the influence has passed, can they work?—Those who are amongst the moderates are accustomed to take a certain quantity, and if they go on for several years it is not possible to recognise that they are opium-eaters.

*Asstt.-Surgn. Mul Chand.*

23 Jan. 1894.

18808. You have said that poor people who have little food work better under the influence of opium?—When they are under its influence they can stand hard work, and if they are exposed to the cold they do not suffer so much.

18809. How do they get on when they are working and have not got their opium?—It is difficult for them to get on with their work; they have no clothes to wear and no proper food.

18810. I do not understand why the natives would not tell the quantity they take on account of having to increase the dose?—It is only their suspicion; they are weak-hearted and have no reason; it is simply their ignorance.

18811. (*Sir William Roberts.*) Or superstition?—Superstition.

18812. (*Mr. Wilson.*) Where is Anarkali?—It is a suburb of Lahore.

The witness withdrew.

*Babu Hem Chunder Sen.*

Babu HEM CHUNDER SEN called in and examined.

18813. (*Sir William Roberts.*) I believe you are a medical practitioner in Delhi?—Yes.

18814. Do you hold a diploma?—Yes.

18815. Where did you get it?—At the Calcutta Medical College.

18816. Your experience has been amongst the population here as a general practitioner?—Yes.

18817. Were you ever in the service of the Government?—No.

18818. You have always been an independent practitioner?—Yes.

18819. Will you kindly tell us what your experience has been in regard to the effect of opium on the people?—The points which I wish to touch are these:—First, the habit of giving opium to young infants from the age of one month to two and three years. In the Delhi district this is given to 60 per cent. of the children, while in Rajputana and Gwalior it goes up to 75 per cent. Poor people give it under the impression that the children will go to sleep and the mothers can carry on their duties as labourers; while rich and middle class people give it under the belief that children become less susceptible to cold and to ward off the supposed injurious effects of milk. It is a common thing to be told in the case of children that the child gets opium, and that we are to use discrimination in prescribing; besides, we often get cases in which an overdose has been given, and the child is brought in a semi-comatose condition, but these cases generally get well. The effect of opium on these children is not so bad as one would expect to see, that is, most of them are fairly nourished, excepting those cases in which they do not get sufficient milk to drink; then habitual constipation leads to enlargement of the liver, and gradually emaciation sets in, and they look miserable specimens of childhood. Their growth as a rule becomes stunted, and they show distinct signs of wasting. The bad effects are generally seen after the first year of their life, as at that period they commence giving solid food to the children and stop milk. In treating these cases, I mean those children that are given opium habitually, there is a good deal of difficulty in checking where there is diarrhœa and dysentery. The quantities given to them generally are from half a grain up to three grains a day; some are given twice daily in divided doses; others are given once daily in the evening. They become so thoroughly used to the drug that if it is stopped they begin to cry day and night almost for a day or two, and along with it gastric disturbances take place. I have never observed anybody contract this habit from this period, owing to their getting opium in infancy. The children are allowed to take opium up to the age of three or four years When this drug has to be discontinued it is done gradually by reducing the quantity which takes about three or four months. In most of the cases the parents are not addicted to this habit. Adults as a rule take it at the age of 40 years, and in most cases they take it for coughs, bowel complaints, or rheumatism. Once contracted it is very difficult to leave this habit, as it produces serious gastric disturbances. It is sometimes taken as an aphrodisiac. The morals of opium-eaters are in no way depraved; they are generally very quiet, inoffensive and peaceful; they are never boisterous like drunken people. We never see opium-eaters committing serious offences. There are no cases recorded in which opium has been the exciting cause of insanity, like alcohol, ganja, etc. Certainly we find opium-smokers committing petty thefts, etc. Opium-eaters are not looked down upon in society as an opium-smoker is. The word *chanda-khor* is a word of reproach. Lastly, I beg to say that the people are not at all prepared to bear any fresh taxation. Tobacco should on no account be taxed.

18820. Have you had experience yourself of children who have been given opium being accidentally poisoned?—I have seen not less than seven or eight cases like that.

18821. How long has your experience extended?—Nearly 14 years.

18822. Are you speaking of fatal cases or cases that were brought in, the children being comatose from an overdose?—They were brought in comatose, and they recovered gradually.

18823. Have you seen any fatal cases?—Only one.

18824. In the whole of your experience you have only encountered one fatal case from this habit?—Yes.

18825. I suppose as a medical man you would say that the giving of opium to infants was a bad habit?—I call it a bad habit, but I find from experience that it is given regularly in this district.

18826. Have you noticed signs of malarial trouble in infants?—Yes, we find here many cases like that. Children get enlarged spleen and liver very frequently.

18827. Have you ever seen that in newly-born infants?—Yes, in some cases, because the mothers have had a good deal of malarial fever during the pregnancy.

18828. Is it distinctly your impression that a malarial constitution may be congenital?—If a mother gets fever and the child takes the milk, it generally developes malarial symptoms.

18829. You say that children who are habitually given opium sometimes become emaciated and miserable specimens of childhood; do you think these cases are due to unskilful administration on the part of the mothers giving too much, or what?—Sometimes they go to excess. I have mentioned that those children get emaciated who do not have proper quantities of milk food.

18830. It has not occurred to you that some of these cases may be really cases of children suffering from malarial spleen?—No, those cases are quite different.

18831. You are able to distinguish them?—Yes.

18832. Do some of these children, who are habitually dosed too heavily with opium, die?—Sometimes when they get liver disease.

18833. But do they not die from a sort of chronic starvation?—My impression is that generally they die when they do not get proper food. They get habitual constipation which leads to enlarged liver, and they die from that: you may call it a state of semi-starvation, because they do not get proper food.

18834. You have not seen this condition induced in the children of persons who are able to give proper food?—No.

18835. Only in the children of the poor and half-starved?—Yes.

18836. (*Mr. Wilson.*) Should you say that, generally speaking, the practice of taking opium habitually in small doses was good or bad for persons in health?—It is a bad habit certainly.

18837. Do I understnd you to mean that if these children have opium given to them it is more necessary for them to have plenty of milk and good food?—I think so.

18838. You say that opium-smokers commit petty thefts? Do you know whether opium eaters do the same?—There may be rare exceptions, but generally we find that these opium-smokers commit petty thefts, because they are poor people and always in want.

18839. Are those persons who are in the habit of taking opium daily, although they are in perfect health, looked down upon?—I do not think that opium-eaters are very much looked down upon; we do not generally find that people pay any disrespect to them.

18840. Have you anything to tell us about the use of opium as a prophylactic against fever in malarious districts?—I never use it, nor do I believe that it can act as a prophylactic against fever or enlarged spleen.

18841. You have told us that you have frequently seen children with enlarged spleen—do you mean children who take opium, or who do not, or both?—During my practice I have observed that those children who are suffering from malarious fever begin to get enlarged liver and spleen.

18842. Have you noticed any connection between enlarged spleen and the use or non-use of opium?—If children having enlarged spleen are given opium, the opium increases the mischief.

18843. (*Mr. Mowbray.*) You have told us that you think that habitually taking opium by healthy persons is a bad habit; may I ask if you think that it is so bad a habit that Government ought to interfere with it?—If Government can do it without taxation I do not think there can be any harm. But it is difficult for those who are generally addicted to the habit to give it up at once. If it could be gradually done I see no reason why it should not be done.

18844. There are, I suppose, several bad habits to which the people of this country and of other countries are addicted; I suppose you would not recommend Government to interfere with all bad habits?—We must take into consideration how far people are prepared at once to give up the habit.

18845. That is exactly what I want to suggest. I am asking whether, considering the feeling of the people, you think the opium habit is so bad as to justify the interference of the Government?—I have said that it is not a habit which causes a person to be looked down upon in society. I think it a bad habit, but it is not everybody who thinks it a bad habit.

18846. You are rather giving your own personal feeling about the habit?—Yes. Generally speaking opium-eaters are not so much looked down upon in society. But after all, it must be said that a poison must act as a poison taken at any time.

18847. (*Mr. Haridas Veharidas.*) You say that opium-eaters are not looked down upon so much: would you think that alcohol-drinkers are looked down upon?—Yes, people who take alcohol are much more looked down upon in society than opium-eaters.

18848. (*Mr. Fanshawe.*) What is the general opinion in Delhi, so far as you are able to judge, as to Government prohibiting the use of opium, apart from your individual opinion: would it be in favour of such prohibition or against it?—As far as I have enquired by talking to people, they are not prepared at once to have the sale of opium prohibited entirely.

18849. (*Chairman.*) I gather from your statement that you regard the habit of taking opium in the case of healthy persons as a bad habit, and the habit of taking alcohol as a worse habit?—Yes.

18850. (*Sir William Roberts.*) This, I understand, is a malarious neighbourhood?—Very malarious.

18851. Of course there are a great many conditions that cause suffering arising in malarious districts such as diarrhœa, dysentery and rheumatic pains: is opium as a household remedy useful in these conditions?—It is used to a large extent as a household remedy, but there are different views on the subject. I do not care to use opium so much in cases of diarrhœa, because I think that afterwards it has an injurious effect upon the system.

*Babu Hem Chunder Sen.*

23 Jan. 1894.

18852. Your impression is that the popular or domestic use of opium, and also its use by people over 40 years of age, is on the whole mischievous more than advantageous?—Generally we find that the people who take it do not seem to thrive so badly under it as one would expect. Taking opium as a poison, one would naturally expect that they would thrive very badly, but we find that they do pretty fairly. Taken as a household remedy, I have seen rheumatism and diarrhœa perfectly controlled by opium in many cases. They generally commence opium for catarrh or rheumatism, and then it gradually grows into a habit.

18853. I presume you recognise that opium plays a double part. That it is a medicinal agent, an anodyne and hypnotic, and astringent; and also that it is, like tobacco or alcohol, an exhilarant and stimulant?—Yes.

18854. Do you think that taking it as an exhilarant and comforter like tobacco, it is unwholesome?—I would not recommend it as an exhilarant or stimulant.

18855. I presume you would not recommend tobacco or alcohol on the same grounds?—That is so.

18856. You prefer that healthy people should have none of these things?—Yes.

18857. (*Mr. Wilson.*) Suppose some measure of prohibition or stringent restriction were adopted, subject to provisions by which opium would still be available for medical purposes, and also for those who have become so thoroughly habituated to its use that they might suffer from being deprived of it, would you be in favour of such provision or stringent restriction?—I would be in favour of such a provision if we were not taxed for it.

18858. Apart from the question of taxation, you would be in favour of it?—Yes.

18859. And if it was not accompanied by an additional tax, do you think that the majority of the people would be satisfied with such a prohibition?—Yes, I think if they were not taxed they would not have so much objection.

18860. The taxation is the great barrier?—Yes; and those who are addicted to the habit would not like to leave it off at once.

18861. (*Mr. Mowbray.*) Are you aware that if the excise taxation which is at present levied on opium-consumers be done away with, that revenue would have to be made up by taxation which would fall upon others, non-opium-consumers as well as opium-consumers?—Yes.

18862. Do you think that would affect the views of non-opium-consumers as well as opium consumers?—I think it would to a certain extent.

18863. Are you aware that nobody has ever yet suggested that the deficit in the excise revenue should be made up by anybody but India itself?—I am not aware of that.

The witness withdrew.

KHAN BAHADUR MUHAMMAD IKRAMULLA KHAN called in and examined.

*Khan Bahadur Muhammad Ikramulla Khan.*

18864. (*Mr. Fanshawe.*) You are an Honorary Assistant Commissioner in Delhi?—Yes.

18865. Are you a Government servant?—No; I am a Sub-Registrar. I get some remuneration, but I do not get any pay.

18866. As Sub-Registrar you obtain a commission on the fees?—A remuneration.

18867. Are you a regular resident of Delhi?—Yes.

18868. Will you kindly state what you know about the use of opium by the people of Delhi?—Opium is mostly given to babies and children for the purpose of giving them sound sleep, and also as a preventive of all diseases arising from *nazla*, or cold. It is also used for relieving headaches and different kinds of pains. It is used both by old men and women, by higher and lower classes. Opium is chiefly and variously used for medicinal purposes.

18869. When you speak of medicinal purposes, are you referring to people taking opium on the advice of doctors, or to their taking it at their own wish?—Both.

18870. What is the feeling of the people in regard to its use, that is, would they be in favour of interference by Government to restrict its use, or would they not?—The feeling of the people in regard to the use of opium is that they would never be in favour of interference by Government to restrict its use, because most of the people use it in one way or the other.

18871. What is the popular view in the city of Delhi and in the neighbourhood in regard to the consumption of opium, and in regard to the existing arrangements for its supply?—The popular view in the city of Delhi and in the neighbourhood in regard to the consumption of opium is that its use is not regarded as a bad thing such as that of *charas*, *ganja*, or alcoholic drinks. On the contrary, opium is looked upon as a useful medicine. It is only the excessive habitual use of opium which is in disrepute, and it is only this class of persons that is called *Afimis*. I am not prepared to answer the last portion of this question in regard to the existing arrangement for its supply.

18872. Would the people be prepared to bear any part of the cost of prohibitive measures, for example, in the form of the taxation of any other product, or would they not?—The people would not be prepared to bear any part of the

*Khan Bahadur Muhammad Ikramulla Khan.*

23 Jan. 1894.

cost of prohibitive measures. So far as I know, the very name of prohibitive measures would be a terror to them. Any arrangement calculated to make it procurable at a cheap rate would be welcome. Any enhancement in its price would certainly be a great hardship on the people.

18873. (*Mr. Pease.*) What do you mean when you say "most of the people use it in one way or the other"?—Some use it internally, taking it in doses; some use it as medicines and ointments applied on the different parts; and some drink it.

18874. In one way or another you mean?—Some drink it in doses; others use it as a medicine applied to parts where the pain is.

18875. Do you think you are strictly correct in saying that most of the people of Delhi use opium?—Yes, I think I am correct in saying most of the people use it in one way or the other.

18876. What proportion of the people of Delhi do you suppose use it as a luxury, not for medicinal purposes?—A very small portion I should say, comparatively. I cannot give any exact number.

18877. Then you would say that nearly one-half of the people of Delhi are taking medicine?—More than that, three-quarters I should say.

18878. (*Mr. Wilson.*) I understand you to say that opium is chiefly used for its medicinal benefits?—Yes.

18879. Supposing any prohibitive or restrictive measure made adequate provision for its continued use for medicinal purposes, would you object to such prohibition?—I would object to it, because it will entail fresh taxation, and that would not be liked in any way.

18880. If it was so arranged as not to entail additional taxation, and so that the people could obtain it for its medicinal benefits, what would you say then?—If it was at the same price as they can get it now, I think there would be no objection to that.

18881. (*Mr. Mowbray.*) What do you mean by "medical purposes": do you mean when a man has once had bowel complaint or something, and then by the advice of his friends he begins to take opium—we will say at the age of 35 or 40—and goes on taking it: is that a medical use?—I think it is certainly.

18882. Practically you would have to provide for the supply, I think you said, of something like three-fourths of the people of Delhi for medical use?—Yes.

18883. How do you think that that could be provided?—As I understand any prohibitory measure will entail other taxation.

18884. Putting the question of taxation on one side, I want to know what you understand by adequate provision for medical use when you say you think the prohibition would not be objected to if adequate provision were made for medical use?—I can hardly think of that provision.

18885. With regard to the question of taxation, you are aware, I suppose, that with regard to the excise revenue raised from the consumption in India there has never been any suggestion made that that should be paid by anybody but India itself?—Yes.

18886. And, therefore, if the excise revenue from opium were taken away that revenue would have to be made up by the people of India in some form of other taxation which would fall on non-consumers of opium as well as upon consumers of opium?—Yes.

18887. What do you think would be the probable result of that upon the feelings of the people at large?—The people at large would dislike it: they would not approve of it.

The witness withdrew.

*Rai Bahadur Sheo Sahai Mal.*

RAI BAHADUR SHEO SAHAI MAL called in and examined (through an interpreter).

18888. (*Mr. Fanshawe.*) You are an Honorary Magistrate and Municipal Commissioner of Delhi?—Yes.

18889. Are you a regular resident of Delhi?—Yes.

18890. Will you kindly tell us what you know about the use of opium by the people of Delhi?—The people are much given to the use of opium, which is used medicinally as a preventive in the case of catarrh, etc., which has become very prevalent in this city. It is therefore considered useful for health.

18891. When you speak of the medicinal use of opium, do you mean the use by the advice of a doctor or by the people at their own wish?—The use by people at their own wish.

18892. What is the feeling of the people of Delhi in regard to its use, that is, would they be in favour of Government interfering to restrict the use of opium or not?—The people would not like Government interference.

18893. How is the habit of opium-eating looked upon by the people of this city?—Opium-eating is not looked upon as a vice, and the drug is used for the benefit of health.

18894. What opinion have you to express with regard to the existing arrangements for the supply of opium?—The existing system of supply is not considered satisfactory because pure, unadulterated opium is seldom procurable.

18895. I understand you to mean that the opium supplied in the Punjab is not so good as the excise, or Government, opium supplied from Ghazipur?—The Government opium from Ghazipur, I consider, is better than the supply in the Punjab.

18896. Would the people of Delhi be prepared to bear any part of the cost of prohibitive measures, for example, in the form of taxation of any product, or would they not?—The people would not like the Government to prohibit the production of opium and the imposition of a fresh tax on any other product, because it is the consumer of opium alone who has to pay the tax now, whereas in the other case, the general public would have to bear the burden of the fresh taxation.

18897. (*Mr. Mowbray.*) What is the position of a Municipal Commissioner in Delhi, and how is he appointed?—I was nominated by Government: I have been a member of the Municipal Board for 17 years. I am an elected member now.

18898. How long have you been an elected member?—Since the introduction of the Local Self-Government scheme. Eight years ago.

18899. (*Mr. Wilson.*) Do you consider that the habitual and regular use of opium is a good thing for young men in good health?—The habitual use is not good for young people.

18900. I mean young men from 20 to 30?—It is not good for young men from 20 to 30.

18901. (*Sir William Roberts.*) I suppose you would say the same thing with regard to the use of alcohol?—Yes.

The witness withdrew.

*Khan Bahadur Nizam-ud-din Khan.*

KHAN BAHADUR NIZAM-UD-DIN KHAN called in and examined (through an interpreter).

18902. (*Mr. Fanshawe.*) You are an Honorary Magistrate of Delhi, and were formerly in the Customs Department?—Yes.

18903. Will you tell us what you know about the use of opium by the people of Delhi?—I have been living in Delhi for the last 22 years, or since my retirement. I have no agricultural land but a garden granted by Government. I know that thousands of people, male and female, use opium. The city being situated on the banks of the Jumna River, there is a good deal of moisture about, and since the construction of the canal, which runs through and almost surrounds the city, and since the opening of the water-works, complaints of catarrh, cough, etc. (*nazla*), have become more general, and opium is used as a preventive and has proved useful to the old. It is given to children also to keep them quiet, and mothers attend to their household duties while the child sleeps under the influence of opium. In short, although opium is not a very good thing, it is not so bad as to be kept out of the country. It is a necessity in certain cases, and is very beneficial to natives of this country if taken after the age of 40. The excessive use of it is, however, very injurious.

18904. What is the feeling of the people in regard to its use, that is, would they be in favour of interference by Government with a view to restrict its use, or would they not?—Those who use it consider it a very good thing. It is indispensable for the health; and those who are addicted to its use cannot perform their duties, whatever they may be, without it. If they cannot get it they become dull bodies, and their hands and feet become useless. There are two kinds of people who do not use it;—first, those who hate it entirely for its own sake, and secondly, those who are of phlegmatic temperament and hot tempered. Teetotallers also do not like its use. Persons with phlegmatic temperament do not commence its use when they are young, but after the age of 40 they say that they would like to begin it. In short, if Government takes any measure to stop its use, in my opinion the people will not like it, because it is a useful article. The excessive use is certainly harmful.

18905. What is the popular view in the city of Delhi and in the neighbourhood in regard to the consumption of opium and in regard to the existing arrangements for its supply?—As already stated, in and around Delhi many adult persons and even children use opium, and whether dear or cheap they have to procure it somehow. They prefer, however, the Meerut made "sarkari" opium, and manage to procure it as best they can. The Punjab article is considered to be very inferior, and the difficulty of procuring pure opium locally is felt as a hardship

18906. Would the people be prepared to bear any part of the cost of prohibitive measures, for example, in the form of taxation of any other product, or would they not?—The people would not like any prohibitive measures being adopted as to its use, nor would they like to face any taxation which it may be found necessary to impose in lieu of the existing tax on opium. No one would like to see the use of a drug which is believed to be beneficial to health prohibited and fresh taxation imposed in lieu of the present tax.

*Khan Bahadur Nizam-ud-din Khan.*

23 Jan. 1894.

18907. (*Mr. Wilson.*) Is the constant use of opium a good thing for a man between 20 and 30?—It is a bad thing.

18908. Do any of your family or friends between the ages of 20 or 30 use opium habitually?—None of my family, and so far as I have known, none of my friends.

18909. Do any of them at an advanced age use opium habitually?—Out of my 50 friends there are 10 who use opium after the age of 40.

18910 Do you take any yourself?—I do.

18911. How much?—Two *rattis* (or 4 grains) per day.

18912. How many years have you taken it?—I commenced eating opium 22 years ago when I migrated into Delhi from Sirsar. The climate of Sirsa, Zillah Bhatiana, was a very dry one. I found the climate of Delhi very moist and damp, and I caught many colds, and so I took to taking opium.

18913. What do you mean by those who hate opium for its own sake?—Those who retire from the world,—the religious people.

18914. Do you mean the *fakirs*?—I do not mean the common *fakirs*.

The witness withdrew.

RAI SAHIB CHANDHRI NATHWA SINGH called in and examined (through an interpreter).

*Rai Sahib Chandhri Nathwa Singh.*

18915. (*Chairman.*) You are a Jat Sikh of Panchi Jatan?—Yes.

18916. What have you to say with regard to the use of opium?—The people are accustomed to the use of opium in the place where I live and where I own land. They use it medicinally. Old people resort to it for the benefit of their health, as it aids their digestion. It is also given to children as a preventive against colds. The people are so addicted to the use of opium that if Government were to place any restrictions as to its use or enhance its price they would consider themselves ill-treated. Opium is not produced in the district where I live. If prohibitive measures are adopted and the present taxation abolished the people would grumble, and nobody would be prepared to bear any portion of the tax on some other product, as now only the consumers of opium have to bear the taxation, and if a fresh tax were imposed on some other product the general public would have to suffer.

18917. (*Mr. Fanshawe.*) When you say that they use opium medicinally, do you mean that they use it on the advice of doctors or of their own free will?—On the advice of Yunani Hakims and Vaids.

18918. Only on their advice, and in no other way?—Generally on their advice; those people who are experienced use it at their own wish.

18919. (*Mr. Mowbray.*) How long have you been President of the Local Board, Sonepat?—For nine years.

18920. Are you an elected member of the Local Board or a nominated member?—An elected member

18921. Is the President of the Local Board elected by the other members?—Yes.

18922. (*Mr. Wilson.*) How are the members of the Local Board appointed?—Some of the members are appointed on the recommendation of the Deputy Commissioner by Government.

18923. How many nominated members are there?—Six.

18924. How many elected members?—Twelve.

The witness withdrew.

Adjourned to to-morrow.

---

# At the Town Hall, Delhi.

## FIFTY-FOURTH DAY.

### Wednesday, 24th January 1894.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
THE HON'BLE SIR LACHHMESWAR SINGH BAHADUR, MAHARAJA OF DARBHANGA, K.C.I.E.
SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.
MR. A. U. FANSHAWE.
„ ARTHUR PEASE.
„ HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

RAI BAHADUR GURSAHAI MUL called in and examined.

*Rai Bahadur Gursahai Mul.*

18925. (*Mr. Wilson.*) Are you a Government pensioner?—Yes.

18926. And retired from the service of Government as Assistant Secretary to the Punjab Government?—Yes.

24 Jan. 1894.

*Rai Bahadur Gursahai Mal.*

24 Jan. 1894.

18927. From your general experience, is it your, opinion that the use of opium by the poorer classes is productive of misery and wretchedness?—Certainly. I have not made the subject of the evils arising from the use of opium as my special study, but from general observations and experience I am confirmed in my opinion that its use by the poorer classes of the people is productive of no small misery and wretchedness. Generally the income and earnings of the poorer classes of people are very limited, and they can with much difficulty provide the commonest necessaries of life, but when they take to opium the result is that they have not infrequently to starve themselves, their family, and children in order to save money for the purchase of opium wherewithal to satisfy their craving for it. They generally begin to take opium believing it to be a stimulant and promoter of sexual passion, but alas! they do not in the least think of the evil consequences awaiting them and those dependent on them. The case of the well-to-do men who are addicted to the use of opium is far different from theirs. They can well afford to get good and nourishing diet in sufficient quantity to counteract its evil effects, and the drain on their resources by the purchase of opium is not much felt by them. If not carried to excess the results in their case are seldom found productive of any serious evil consequences. At the commencement the poor people begin to take a very small dose of opium, but as habit gets old there is a general tendency to increase it. When people who are addicted to the use of opium cannot obtain it at the usual time their condition then is truly pitiable. It is no exaggeration to say that they feel the greatest inconvenience and almost writhe in agony and lose all energy and self-control. I have often seen people endeavouring, nay making firm resolutions by taking the most solemn oaths and binding themselves by everything they hold most sacred and dear to leave off this bad habit, but when the demon of craving for opium comes they forget everything and indulge again. It is an admitted fact that it is not an easy task to relinquish the habit of taking opium, because the craving for it gets stronger and stronger the longer the habit is indulged in. Women in cases of disagreements with their husbands or other relations, and widows generally to hide their infamy, if practising immorality, commit suicide by taking opium, because they have every facility in purchasing it, and do not experience such difficulties and drawbacks as in obtaining arsenic. I think it is incumbent on such a good and benevolent Government as the British, which does so much in divers other ways for the happiness and prosperity of its subjects, to devise and adopt such measures and reforms in the sale of opium and to place such salutary restrictions in its purchase by the people as to mitigate the evils complained of to their minimum. Cannot this end be secured by the sale of opium as a medicine by some recognized medical practitioners? The duty on intoxicating liquors should also be enhanced to such an extent as to almost make its use prohibitive by the poor people, because it is feared the opium-consumers may resort to it as an alternative for opium, which is not so injurious in its effects as alcohol. I have not come across any case of *chandu* or opium-smoking, but from the particulars I have from time to time heard, and the accounts I have read in the papers, of the pernicious and direful results of indulging in this bad habit, it appears to be very necessary that the practice should be discouraged in every way, and that no one should be allowed to smoke opium unless he holds a license for the same from the Government. The shame of publicity and disgrace attaching to one being known as a *Chandubaz* will, I dare say, deter many a man from indulging in this disgraceful habit.

18928. We have had a good deal of evidence before this Commission that persons after the age of 40 or about 40 only begin to take it, and that it is beneficial to them at that age: I should like to know your opinion on that subject?—They take it to sustain their failing nerves and as a preventive for cold and dampness, and so on.

18929. Do you think that is a good practice?—If taken in small quantities by the order of a medical man it is a good practice, because it prevents coldness and damp after the age of 40, when men are old, and require something to assist their failing nerves. Young men should not take it.

18930. But your opinion is that for men under the age of 40 who are in good health it is not beneficial, but actually injurious?—Yes, it is very injurious.

18931. You have said that you think the Government should devise means to restrict the purchase by the people?—Yes.

18932. Would you go so far as to advise prohibition except for medicinal purposes and some provision to meet the case of these persons over 40?—Yes, I have already said that the use of opium by old men, after the age of 40, if advised by a doctor, should be allowed, but for young people it should be prohibited.

18933. Do you think that such restriction would cause serious discontent and dissatisfaction amongst the people at large?—I do not think so, because they can get the opium on the recommendation of a doctor in case of any illness. I do not prohibit its use as a medicine, but as an intoxicant.

18934. (*Mr. Mowbray.*) To what classes of doctors would you entrust this power of prescribing opium as a medicine?

Native Doctors, Assistant Surgeons who have passed Government examinations, and some recognised native Hakims and Vaids.

18935. How would you define a recognised Hakim or Vaid?—All those who are known in any particular city. There are three or four Hakims in this city who are renowned Hakims, and if they recommend the use of opium to any man, it should be allowed.

18936. To whom would you give the right of saying that an Hakim was a recognised Hakim?—I should say to the Civil Surgeon, or Assistant Surgeon, of the place where the native Hakim resides.

18937. Have you any experience of the districts outside Delhi?—I was in Lahore for 40 years.

18938. I am not speaking of Lahore: the country districts outside the city?—No, I have never been outside the city.

18939. Have you any idea how many of the people in the country districts ever consult a medical practitioner in the course of their lives?—I am sorry I cannot answer this question.

18940. We heard in Calcutta alone that about 50 per cent. of the people die without ever seeing a doctor at all; and I should like to hear how this large mass of people outside the towns are to obtain opium if they want it under the restrictions that you propose?—I have no reliable information on the subject, but I think Government will not find it impossible to meet the contingency.

18941. You have already told us you have not made a special study of this subject?—Yes.

18942. (*Mr. Fanshawe.*) In saying that the use of opium by the poorer classes generally leads to misery, I understand you to refer to the poorer classes in towns?—To the poorer classes in towns as well as in country districts.

18943. In the Punjab the main use of opium is by the Sikh community?—By the Sikh community and the Jats.

18944. Is not that community an industrious, energetic and well-to-do community?—Yes.

18945. So that the comparatively general use of opium among that community is quite compatible with the existence of those qualities?—When they take to opium in excess it makes them lose their intellect after a time.

18946. We have had Government figures before us showing there is a large use of opium among the Jats and Sikhs, and you say that this community is a well-to-do, industrious and thrifty one: I ask you whether in that case the general use of opium among this community is not quite compatible with the existence of those qualities?—The men who are well-to-do can afford to get good food to nullify the effects of opium; but generally the poor people cannot get good food, and the excessive use of opium causes a bad effect on their health, whether Sikhs or Mahomedans.

18947. You will recognize that in a question like this we must look to broad results, and I am putting to you the broad results of an opium-eating habit amongst the Sikhs?—My own experience is that the use of opium by the poorer classes, unless they can get food to neutralise its effect, is bad.

18948. You have stated that your experience is limited to towns: and I understand that you have no personal knowledge of the districts?—I have often seen people who have come from the districts.

18949. (*Chairman.*) You have given us your view as to the effects of the use of opium at various ages. Your evidence is of a general character. There is one point upon which you have not touched, and that is to what extent the habit prevails: do you mean to tell us that it is a widely prevalent habit?—I have already said I have not made the subject a special study, but I think I may safely put down about 3 per cent. of the poorer classes as being addicted to the habit.

18950. You are speaking chiefly of the population in towns?—In towns, and people coming from the districts.

18951. (*Mr. Pease.*) You say that in the poorer classes men not infrequently starve themselves, their family and children: where have you observed these results arising?—I have seen the results in the city and in people coming

from the country. Their income is hardly Rs. 5 or Rs. 6; and when they have a family of children, it is impossible to make both ends meet—to provide clothing, bread, and other necessaries. Opium if taken in excess takes an anna or two out of their pocket, and the result is they have to starve themselves, their wives and their children.

18952. Where have you seen this?—In the cities.

18953. *What cities?—Lahore and Delhi.*

18954 *Have you seen many instances?—The proportion may be about 3 per cent.*

18955. Of the opium-consumers?—Yes, of the poorer classes.

*Rai Bahadur Gursahai Mul.*

24 Jan. 1894.

The witness withdrew.

Babu HEM CHANDRA SANYAL called in nd examined.

*Babu Hem Chandra Sanyal.*

18956. (*Mr. Pease.*) You are a Medical Practitioner and Teacher of Anatomy at the Madrassa Tibbiya, Delhi?—Yes.

18957. How long have you been practising in Delhi, and what opportunities have you had of observing the effects of opium?—Since last 5 years' practice in Delhi I had fair opportunities of coming in contact with people of different castes and grades of society, and enquiring into their habits. I have often seen little babies, only a few months old, given minute doses of opium with the popular belief of preventing cold (*nazla*). I have seen cases where a little overdose has produced untoward symptoms. This habit is for the most part stopped after some time. Some begin in their youth with the idea of increasing the virile power. These young men generally take this in the shape of *majum*. I have often heard them using a preparation called *falaksyar*, a combination of opium, hemp and *bhang*, the latter ingredients predominating. As the intoxication produced by its use is said to be very pleasant, they become habituated to it. Elderly people affected with chronic cough and cold generally, at the age of 40 years or above, begin the habit at the advice of native physicians or friends. To them it is beneficial. The confirmed eaters and smokers cannot easily give up the habit. If deprived of their usual dose it produces great restlessness and depression. It can be relinquished gradually without any detriment to health. The excessive use in the shape of eating and smoking is confined to the lowest classes of society. The smoking dens should be abolished by law.

18958. Is there a general tendency to increase the dose?—Yes.

18959. What are the results of the habit physically, mentally and morally?—The habitual use of opium-eating, and specially smoking, is very injurious to health. In the young there is no doubt that it shortens the life, and it upsets the digestion, weakens the nervous system. In the low classes men accustomed to excessive eating and smoking, and specially those frequenting the *Chandukhanas*, hardly any person could be found with any sense of morality. They become emaciated and generally die of digestive disturbances. The Government should take strong measures to prevent the extension of this baneful habit.

18960. Do you think opium is of service as a preventive in cases of malaria?—No; in elderly persons, very susceptible to cold due to dampness, it is useful. To the young it is deleterious. The young do not require the aid of opium to get through their daily labour. For the beginners on such grounds it helps for the first few days to work rather by dulling the power of perceiving fatigue, but eventually it engenders the habit of idleness. Only in the elderly persons it acts as a stimulant to their failing nervous energy.

18961. Is the habit of taking opium looked upon as disgraceful?—The habitual use of opium for the purpose of intoxication is surely looked upon as disgraceful. The term *afimchee* is not a compliment. Even those who take it would not like to be addressed as such.

18962. What are your views as to any restriction being placed upon the sale of opium?—The present system of the sale of opium brings opium in easy reach of every person. Opium and its allies—*ganja* and *bhang*—being very cheap tempt most Hence it tends to increase the number of opium-eaters, etc. There should be a restriction made on the sale of opium except for medicinal purposes. If the sale of opium be limited to medicinal purposes, it is necessary that such a step should be taken.

18963. Necessary that what should be taken?—Some legal steps should be taken. Some law should be made for the sale of opium. The habitual eater should be furnished with a license on which the quantity he can take during a month should be mentioned, and regular registers kept for this purpose. The shops licensed to sell can sell to these persons alone. The authorities should grant the license for sale to the most respectable English and Native druggists. The proprietors of these establishments should be made responsible and subject to penalty for any infringement. They should only sell on the written order from a medical man, either Hakim, Vaid, or a doctor.

18964. (*Chairman.*) What policy do you recommend in the case of spirituous liquors?—The grounds on which opium is condemned also hold in the case of spirituous liquors, because it has the same baneful effect if taken in excess. A part of the loss of revenue should be supplied by the increase of Excise-tax on spirituous liquors exported from England and other places. Thus, by restricting the sale of opium, we can simultaneously place an obstruction in the path of the spirit-drinking community, which is surely on the increase. If a small portion of the loss of revenue be levied by taxation on liquors exported from outside, there will be a rise in the price of liquor, so that it will be rather dear. The liquor generally consumed in these places is of inferior quality. Ordinary persons will then not be able to get these liquors.

18965. (*Mr. Fanshawe.*) I understand you are a Bengali: is that so?—Yes.

18966. Did you take your degree in Calcutta?—Yes.

18967. Then your family does not belong to this part of the country?—No.

18968. I may take it, therefore, that the views you express are founded on your 5 years' experience in this city?—In this city.

18969. You have spoken of elderly people taking opium as a protection against cold and damp: is it also in your experience that they take it to sustain failing powers at the age you mention?—Elderly persons when their nervous energies are exhausted take little doses of opium, especially in the evening, after the fatigue of their daily work. They have also to work for some time in the night.

18970. Are the cases of excessive use of opium, speaking generally, few or many in your experience?—In small doses you will find many elderly persons taking it, but not so many taking excessive doses.

18971. The moderate use of opium is the more common?—More common than the excessive use.

18972. You have referred to the habitual use of opium being regarded as disgraceful: do you mean the habitual excessive use?—If habitually used for intoxication.

18973. (*Mr. Haridas Veharidas.*) Perhaps you know that alcohol is expressly prohibited by the Hindu religion?—Yes.

18974. Opium is not?—No.

18975. If you say opium should be allowed only for medical purposes (human nature desiring some kind of stimulant), would not the Hindus take to alcohol, even though it be against their religion?—It is my experience that whether the Hindu religion allows alcohol or not, the alcohol-drinking community is daily increasing. There were only one or two spirit shops in Delhi 7 or 8 years ago: now there are about five or six.

18976. Would not the drinking of alcohol further increase if opium is stopped altogether as a stimulant?—I do not think it is necessary that people should take opium without any reason. There should be some law made to stop these injurious habits.

18977. You know that alcohol is taken as a stimulant and most people desire a stimulant: that being the case, if opium is stopped altogether except for medical purposes would not the use of alcohol increase, and is not alcohol more injurious than opium?—We must put obstacles in the way of both alcohol and opium.

18978. It should be done simultaneously?—Yes, otherwise there will surely be an increase. If one thing is stopped, there is a tendency to the other.

18979. (*Mr. Mowbray*) Were you in practice anywhere else before you came to Delhi?—I was for two years at Jubbulpur, Central Provinces.

18980. Have you any experience of the country districts outside the town?—None.

18981. You say in one of your answers "opium being very cheap": do you mean that the present system of selling opium makes opium cheap?—I mean comparing it with liquor.

*Babu Hem Chandra Sanyal.*

24 Jan. 1894.

18982. Can you tell me what the present retail price of opium is in Delhi?—2½ *tolas* a rupee, but I cannot say exactly.

18983. Are you aware that the price which the Government pay to the cultivators is Rs. 5 a seer, and that the price at which the Government supply it to the licensed vendors is Rs. 16 per seer: do you think that tends to make opium cheap?—The thing is this, 2½ or 3 *tolas* a rupee might be very dear; but a pice worth of opium is sufficient to intoxicate a man while he would require at least 6 to 8 annas worth of country wine to intoxicate him. So when a man can only afford a pice, he has a tendency towards opium.

18984. You mean to say opium is cheaper than spirits?—A pice worth of opium will have more action than a pice worth of wine. I mean comparing the two.

18985. Do you mean to tell me that a pice worth of opium will intoxicate anybody?—Yes; perhaps kill a man.

18986. Have you personally seen that?—I have not myself taken opium, and cannot say.

18987. I am not speaking of what you have taken yourself; have you ever seen a person who has taken a pice worth of opium and was intoxicated?—Yes, many times.

18988. A *pice* worth?—Yes, many times.

18989. You say that opium should only be sold on the written order of a medical man, either Hakim Vaids or doctor: would you entrust it to all Hakim and Vaids?—No. The local authority should select and grant licenses to the doctors, Hakims, or any other person they wish to select.

18990. What do you mean by the local authority?—I mean, for instance, the Deputy Commissioner of this place.

18991. You would allow the Deputy Commissioner to grant a special degree in medicine: that is what it comes to?—No. That such persons are fit. Doctors licensed by a medical college, of course, have the full authority, but there are no colleges and schools from which Hakims and Vaids can obtain authority. There are famous Hakims and Vaids here, and they should have the power.

18992. (*Mr. Fanshawe.*) You have spoken of the use of *majum*; is not *majum* prepared from *bhang* or hemp?—*Majum* means confection.

18993. As the term is ordinarily used, does it not mean a preparation from *bhang* or hemp?—*Majum* is mostly *bhang* mixed with sweets. There are certain *majum* containing opium, and certain *majum* containing stramonium seeds.

18994. But in all cases the main ingredient is *bhang*, is it not?—In some cases.

18995. (*Mr. Wilson.*) Do I understand that you are in favour of some measure of considerable prohibition as regards the common sale of opium?—Yes.

18996. Is it your opinion that such a step would have the approval of the public at large?—The public will approve. I do not like that my son should take opium, and such is the case with other persons too. If there is some restriction in the path of my child getting opium that will be more favourable to my views.

18997. You have used the expression that "the discerning public" would favour the adoption of this measure; but I want to put it to you that a great many people can hardly be called discerning: do you think that the people at large would approve such a measure?—By "discerning" I mean those persons who do not take opium as an intoxicating thing. Non-discerning I consider those who belong to the lowest class and take opium in excess. Opium is a very common domestic remedy here in cases of sore-eyes, sprains, dysentery, etc.; so that if it is altogether stopped, and they are unable to obtain the drug for medical purposes, there will be a hue and cry.

The witness withdrew.

*Babu Kedar Nath.*

Babu KEDAR NATH called in and examined.

18998. (*Mr. Wilson.*) Are you a Pleader?—Yes.

18999. Have you had 20 years' experience?—Yes.

19000. Amongst Hindus and Mahomedans?—Yes.

19001. What is your opinion of the effects of opium?—As a medicine, opium is very useful. But a habitual use of it is injurious—physically, mentally and morally. It makes one weak and feeble. It impairs the powers of the intellect and produces a bad effect on the nervous system. The use of opium necessitates additional expense by requiring good, nourishing food to keep one up. It is not a protective against fever, though the opium-consumers possibly believe it to be so. Working men generally can get through their daily toil without the use of opium, but those who are addicted to it become restless when they do not get the dose of opium at the proper time. A man who is known to be addicted to the use of opium is not considered very prudent unless he uses it medicinally. A register of habitual opium-consumers should be kept to supply them with the quantity of opium they are habituated to take. Except in very small quantities, opium should be supplied when prescribed by a medical practitioner, whether a doctor, Vaids or Hakim There is a general tendency to increase the dose of opium. I would not recommend the prohibition of the cultivation of the poppy, unless satisfied that no additional taxation, however slight, will be imposed, directly or indirectly, upon the people of India. The habit of taking opium can never be easily relinquished.

19002. You are strongly against the imposition of any fresh taxation?—Yes.

19003. If that could be avoided you would be in favour of the prohibition of the common sale of opium?—Yes.

19004. Do you think opium ought to be available for medicinal purposes, but that its common use by persons in health is objectionable?—Yes, except in small quantities, because there are some people who, although not suffering from any disease, take it as a protection from nervous exhaustion, and so on. In their case I would recommend a supply of a very small quantity.

19005. You mean that it is objectionable in the case of young persons?—Yes, up to the age of 40 or 45.

19006. Suppose there was prohibition of that kind, or some restriction such as you have indicated, do you think it would give rise to any serious discontent or any kind of political trouble?—No, I do not think it would give rise to political trouble, but it would give rise to discontent to some extent.

19007. Amongst the present consumers?—Yes.

19008. But those who are not consumers would approve?—Yes; they may approve.

19009. (*Mr. Fanshawe.*) When you speak of the habitual use being injurious, you mean, I understand, the use in excess?—Yes, certainly.

19010. Are cases of excess common or not?—No, I do not think they are common.

19011. And in your medicinal use you include the use by elderly men to sustain failing powers?—Yes.

19012. As regards discontent, have you sufficient knowledge to speak of the general feeling in the Punjab on that subject, do you think?—My experience is confined to Delhi.

19013. Then in speaking of discontent you would wish your views to be limited to the city of Delhi?—Yes.

19014. Do you think there would be any general feeling on the part of those who are not consumers in favour of, or against, the prohibition of opium except for medical purposes?—I do not think they would be against it.

19015. They would not be against prohibition?—Yes.

19016. (*Mr. Mowbray.*) Would you go a step further? Do you think there is any general desire on the part of the people who do not consume opium themselves to see the sale interfered with?—I cannot say that.

19017. You are quite clear that if the prohibition to the consumers led in any way to an increased taxation on th non-consumers, the non-consumers as well as the consumers would object?—Yes.

19018. With regard to the supply of small quantities: those, I understand, you would allow to be supplied without a medical prescription?—Yes.

19019. Have you ever thought out the practical, legal difficulties, as a lawyer, of a shop being allowed to supply small quantities for people who said they wanted it for some particular purpose, whilst a general law prohibited the sale except on a medical prescription: do you think it would be practicable to make that distinction?—If a license were granted to a respectable man, and some care taken, I think there would be no difficulty.

19020. It comes to this: you would have to be careful in selecting the men, and trust to the discretion of the men in whom you entrust the power?—Yes.

19021. Your 20 years' experience is as a Pleader?—Yes.

19022. (*Mr. Wilson.*) I understood you to say that by the habitual use of opium you meant the use in excess. Of course the habitual use does not necessarily mean use in excess. I want to understand exactly what you mean?—If you take it simply in small doses, and you have a strong constitution, I do not think it will be injurious mentally, morally or physically, because there are lots of persons who, for the sake of keeping their nervous power, use it in very small quantities. I do not think it is injurious in any way to them. But if excessive quantities are taken, of course it brings on moral, physical and mental bad effects.

*Babu Kedar Nath.*

24 Jan. 1894.

19023. Were you referring to persons under the age of 35 or 40, or to persons above that age, or both classes of persons?—In excessive quantities I think I would attribute it to both classes at the age of 35 or 40, or after.

19024. You mean both?—Yes.

The witness withdrew.

Babu GIRDHARI LALL called in and examined.

*Babu Girdhari Lall.*

19025. (*Mr. Mowbray.*) I believe you are a Pleader?—Yes.

19026. For how long?—Eleven years.

19027. In Delhi all the time?—Yes.

19028. Are you a native of Delhi?—Yes.

19029. Would you kindly tell us what you have to say with regard to the question under our consideration?—My experience has been generally amongst the Hindus, and to a certain extent among the Mahomedans. Opium-eating or drinking is prevalent chiefly among the lower classes, but not much among the middle classes. Opium-smoking is prevalent among the lower classes, very little among the middle classes. When taken medicinally, it is useful in so far as it is a remedy for the disease. But when taken in excess and continued long, it shatters the constitution and produces a bad effect on the mind and the morals. Its effects are extremely bad when it is taken for sensual purposes. I have never found any person taking opium as a preventive against fever. Opium may help those working people to get through their daily toil who are addicted to it. Those who are not addicted to it never resort to opium with a view to get through their work. The habit of taking opium is looked upon as disgraceful. There is a popular song, which may be thus translated, "The opium-consumer says, I have not taken food, send for milk and cream worth an anna. Even his wife keeps her bed away from him. He is lying alone dozing." It is desirable to prohibit the sale of opium, except for medicinal purposes. Special provision should be made for those who are habituated to the use of the drug. I am not prepared to advocate the prohibition of the growth of opium, lest additional burden of taxation may fall upon the people of India. Should it however be found practicable to take such a step without throwing additional burden upon India, special measures should be taken that unworthy people do not take advantage of the prohibition to get somebody into trouble by putting surreptitiously opium into his possession. Should it be impracticable to do so, steps should be taken to restrict the sale of opium by increasing its price, so that there may be no loss of revenue, and the consumption of the drug may decrease.

19030. Have you given any special study to this question, or is what you have stated merely your general opinion?—I have not given special study to the matter.

19031. I suppose you realize the fact that if you restrict the sale of opium very much by increasing its price, there is likely to be a loss of revenue?—I think it may come to be equal to it. Opium is sold at about Re 1 for 3 or 3½ *tolas*; if it is sold at Re. 1 a *tola* the use will be certainly less. The poor classes will not resort to it in so many cases as they do now. The value being increased three times will cover that amount

19032. (*Mr. Wilson.*) You have said, "when taken in excess and continued long, it shatters the constitution and produces a bad effect on the mind and the morals": what do you think of the effect of small doses regularly taken upon young men who are in good health?—If they take it for some time, the result will be that they will create a habit, and they will be likely to increase the dose. If taken for a certain period, it loses all the effects which it had in the beginning, and therefore they will go on increasing the dose, which will certainly have a bad effect in the end.

19033. Do you think it is a common tendency for persons who begin with small doses to increase the dose as time goes on?—It is not in all cases, but in many cases.

19034. You have referred to the effect of opium on working people who take it to get through their daily work: do you think that those working men who do not take opium do their work any worse or with greater difficulty than those who do take it?—Not in the least. They will not find any trouble in doing their work without it.

19035. When you say that the taking of opium is looked upon as disgraceful, are you referring to small quantities taken regularly by young men, or to large quantities taken so as to produce intoxication?—In connection with the word "disgraceful" I would say, the habit of taking opium in excess; but even if it is taken in small quantities, it is not looked upon as a good thing.

19036. (*Mr. Fanshawe.*) In speaking of the medical use, are you referring to cases in which opium is taken by the advice of a doctor, or do you also include cases in which people, so to speak, prescribe for themselves?—I include both.

19037. We have been told by various witnesses that opium is taken in cases of special fatigue and as a protection against cold and damp: Has that come within your experience?—It is taken sometimes for that, and it is specially taken for *nazla*.

19038. What is *nazla*?—*Nazla* is a particular disease; it is not a temporary disease, but a permanent one in men suffering from cold.

19039. (*Mr. Mowbray.*) Do you think there is any active desire on the part of those who do not consume this drug to have the sale interfered with?—Up to the present time those with whom I have talked about the matter have not generally considered the point; but they have not expressed any desire against it.

The witness withdrew.

SYAD NASIR-UD-DIN MAHOMED ABU-AL-MANSOOR, IMAM-I-MUNAZIRA, called in and examined (through an interpreter).

*Syad Nasir-ud-din Mahomed Abu-al-mansoor, Imam-i-Munazira.*

19040. (*Mr. Mowbray.*) What are your qualifications and who are you?—I am the author of the *Commentaries on the Koran* (Tabjil-ul-tanzil), the *History of Jerusalem*, and some fifty works concerning the vindication of the principles of Islam. My age is nearly seventy. I am a landed proprietor in Oudh.

19041. Will you give us your opinion with regard to opium and alcohol?—I am of opinion that opium is more condemnable than alcohol from the point of view of our religion, because, whereas alcohol is prohibited by our religion on account of its being an intoxicant, opium is forbidden not only as an intoxicant but as a poison also. All the books of Hadis prohibit the use of intoxicants. It is written in *Tirmizi*, *Abu Daood* and *Ibu-i-Maja*, which are the books of Hadis, that even a particle of what intoxicates when taken in excess is *haram* (prohibited and condemned by religion).

19042. What is the opinion of the people in India with regard to the consumption of opium?—There is no section of communities in India which does not regard an opium-consumer as disgraceful. It is undeniable that a habitual opium-eater and smoker loses all the qualities of manhood and becomes utterly worthless. Most of them become lazy, timid and indolent. They devote themselves neither to trade nor to any other occupation.

19043. What, in your opinion, are the results of the habitual use of opium?—Its habitual use is very injurious. It makes a man pale, lean and emaciated. It makes him stupid. His appearance is always gloomy. He is very easily frightened. His powers of hearing and vision are impaired.

19044. (*Mr. Haridas Veharidas.*) You say that opium is more condemnable than alcohol from your religious

*Syad Nasir-ud-din Mahomed Abu-al-mansoor, Imam-i-munazira.*

24 Jan. 1894.

point of view. If that is the case, why is it not expressly prohibited as alcohol is?—The reason is this: at the time the Koran was revealed opium was not in use in Arabia. Again, if all the intoxicants were mentioned there it would lead to a prolixity: therefore there is a general verse forbidding all intoxicants. In the Koran only alcohol is expressly mentioned; other intoxicants are not mentioned.

19045. What you say with regard to opium is your own version?—It is included in intoxicants, although it is not named there.

19046. Is opium useful as a medicine?—It is mentioned in the Hadis that there is no recovery in things which are prohibited.

19047. Opium is used as a medicine where the Greek system has been adopted?—Its use is not lawful. As many unlawful things are in vogue, so this is one of them.

19048. Is alcohol mentioned in Greek books as a medicine, in like manner as is opium mentioned?—They are two distinct things. The Greek system of medicine is one branch; the law of the Prophet is another thing.

19049. I believe you have studied books on the system of the Greek medicine?—Yes.

19050. Is opium mentioned as a medicine, and is alcohol also mentioned as a medicine in those books?—Yes, opium is mentioned.

19051. Is it used among the Mahomedans as a medicine?—They do not generally use it, but they can use it when it is prescribed by doctors.

19052. (*Mr. Fanshawe.*) Are you a Sunni?—Yes.

19053. Is it not the case that the Hadis accepted by the Sunni sect are not necessarily accepted as authoritative by the Shiah sect?—Whatever I have said about opium is a thing which is agreed upon by all the Shiahs and Sunnis.

19054. I wish to know whether the Hadis, which are accepted as authorities by the Sunnis, are equally accepted by the Shiahs?—The Shiahs have separate books of their own; but even the Shiahs do not consider the books as accepted by the Sunnis unauthoritative.

19055. Is it not the case that there has been a good deal of controversy on the point whether opium is allowed or not under the Mahomedan law, and that various opinions have been expressed on the subject by different Moulvis or doctors?—I have stated these things which are binding on all; they might have expressed their own individual views.

19056. Has there not been a good deal of controversy, and have not different opinions been expressed?—There are things which have been acknowledged by all, and they can admit of no dispute or discussion.

19057. Is it not the case that many orthodox Mahomedans in this country consider the use of opium permissible?—Nobody considers it lawful, although they may use it.

19058. We have been told by a number of Mahomedans in Calcutta and elsewhere that a large body of Mahomedans in this country do consider the use of opium permissible?—That is their own individual opinion.

19059. In speaking of all sections of communities regarding opium-consumers as disgraceful, do you mean opium-consumers in excess, or opium-consumers in moderation?—Such use as impairs the intellectual powers of a person.

19060. (*Mr. Mowbray.*) Do you hold any official position amongst the Mahomedan community at Delhi?—I am Imam-i-munazira, not only in old Delhi and in India, but other countries.

19061. Will you explain what that is?—Umpire of controversies. Any controversy which has any bearing on a point of learning with regard to Mahomedan literature will be decided according to my decision. I can produce statements in which all have declared and acknowledged that I am the Imam. They are in Arabic and Persian.

19062. (*Mr. Wilson.*) I wish to know, as a matter of fact, if there has been considerable discussion amongst the learned men and doctors in Theology of the Mahomedan religion as to whether opium is forbidden or not?—I am not aware of any controversy. All agree that it is unlawful. I am not aware of any controversy or discussion in which the question has arisen whether it is lawful.

19063. Are you in any way whatever in communication with, or under the influence of Christian Missionaries with regard to this subject?—I have had no talk on the subject with the Missionaries. Whatever I have stated is from books of law: I have no concern whatever with the Christian Missionaries.

19064. You have used the word "intoxicant." I want to know exactly what you mean by "intoxicant"?—Anything which impairs the intellectual powers or disturbs the reason.

19065. Do you mean by *nasha* that it is exhilarating and elevating, or do you mean that it is stupefying?—Everything which depresses exhilarates first.

The witness withdrew.

*Lala Pyari Lal.*

LALA PYARI LAL called in and examined.

19066. (*Chairman.*) What have you to say with regard to the subject which has been referred to this Commission for inquiry?—I am a Pleader. I have had experience amongst the Hindus and Mahomedans in general. Opium-eating is prevalent amongst the Hindus and Mahomedans, but chiefly among the lower classes. Opium-smoking in the form of *chandu* is also prevalent amongst them. When taken as a medicine it produces no harm, but when taken in excess it produces physical and mental deterioration. It does not necessarily lead to vices. I have never come across a man who believed opium to be protective against fever, nor do I believe that it is. It is not especially useful in malarious districts. Habitual consumers cannot do without opium, but ordinary working people can. Medicinal use is not looked upon as disgraceful, but *afimmi* is a term of contempt and disgrace, and signifies a drowsy and lazy fellow. Opium should not be sold without a certificate from a recognised medical practitioner. It will be desirable to keep a register of habitual consumers with a view to make especial provision for them. There is a general tendency to increase the dose.

19067. Would you recommend the same prohibition for opium as you would for alcohol?—Yes. I recommend prohibition against all liquor.

19068. (*Mr. Fanshawe.*) How long have you been a Pleader?—Since January 1880.

19069. Has your practice been entirely in Delhi?—Yes; Delhi is the centre of my practice.

19070. You speak of opium being taken as a medicine: do you include in that the use by people who, so to speak, take it on their own prescription?—Strictly it is not medical use, but it may be called medical use; it is used to cure a malady.

19071. Some people take it in older age to sustain failing powers and as a protection against cold?—I do not believe in that.

19072. I take it, you would not include that in your medical use?—No.

19073. In saying that the term *Afimi* is a term of disgrace and contempt, do I understand you to mean that this refers to the excessive use of opium?—Yes.

19074. (*Mr. Haridas Veharidas.*) Would you call the application of opium for some pain medical use or not?—If it were prescribed by a doctor it would be medical use.

19075. Supposing I got a pain and applied it and did not go to a doctor?—It might do you harm all the same; perhaps it might not be a remedy for the pain.

19076. Would you not call that medical use?—No.

19077. (*Mr. Wilson.*) You have not stated whether you would be in favour of a system of prohibition of the general sale of opium as it is now sold?—I would only recommend the sale of opium on medical prescription.

19078. Do you think that some proposal of that kind would receive the general approval of the people of Delhi?—I cannot say it will receive general approval, but it will not be disapproved of.

19079. By general approval I do not mean unanimous approval; do you think the great mass of the people would approve of such a prohibition?—I am not prepared to say that.

19080. Do you think it would be a good thing that such prohibition would be desirable, even though the people were not in favour of it?—I think it would be good; children are often killed by their mothers from an overdose of opium. The mothers give it to their children to keep them quiet.

It sometimes happens that an overdose is given and the child is killed. Women and young men when they want to commit suicide generally take opium. It is the most available poison that can be obtained in a large quantity.

19081. In your opinion the people have no objection to having their names placed on a register in the way you have suggested?—I cannot say what their feelings would be. There would be a restriction, and they might not like it. I should like to add that I am not in favour of the deficit arising from the abolition of opium revenue being made up by additional taxation.

*Lala Pyari Lal.* 24 Jan. 1894

The witness withdrew.

SHAIKH HAFIZULLA called in and examined (through an interpreter).

*Shaikh Hafizulla.*

19082. (*Chairman.*) I believe you are an Honorary Magistrate and Municipal Commissioner of Delhi?—Yes.

19083. For what purpose is opium generally used?—For the protection of life; opium is generally used by old men and women in the belief that it is a preventive in the case of catarrh, but I am unable to give details of the persons using opium, or of the quantities so used by each of them.

19084. There are some who believe that opium-eating is a vice, are there not?—Excessive opium-eaters are looked upon as indulging in a vice.

19085. Do you recommend interference by the Government with a view to restriction being placed on the use of the drug?— I recommend it.

19086. Will you give your reasons?—It is a dangerous article to have in one's possession, and is often used as a means for committing suicide, as experience has shown. Looking to its use from a medical point of view, it is injurious to health when taken in big quantities, and we always see great eaters of opium pale, thin and humpbacked. Opium-eaters require wholesome and rich food, which poor people cannot afford. It would be the ignorant people who would not like Government interference.

19087. Has the Government closed all the *chandu* and *madak* shops here?—No, not all.

19088. Are the people disposed to accept any additional tax to compensate for the loss of the opium revenue?—They are not prepared.

19089. (*Mr. Wilson.*) Are the people expecting prohibitive measures?—Yes, against excessive use. People are expecting that Government will interfere to restrict its being sold in big quantities.

19090. Do they approve of that?—Yes.

19091. (*Mr. Fanshawe.*) You are an Honorary Magistrate and a Sunni Mahomedan of this town?—Yes.

19092. Can you tell us whether Mahomed Abu-al-Mansoor, Imam-i-munazira, who has given evidence to-day, is accepted as an authority among the Sunni Mahomedans in this town?—Not generally.

The witness withdrew.

MR. J. PRESCOTT HEWETT, Secretary to the Commission, called in and examined.

*Mr. Hew*

19093. (*Chairman.*) I believe you have received certain petitions which have been addressed to this Commission?—At different times during the tour of the Commission I have received direct, or addressed to the Chairman, a number of petitions in the vernacular. I now beg to place the translations before you. The first is from the ryots of the villages of Koir, Purwa, Nadauwa, Pertap, Sagar, Parari, Dulsagar, Chandawan, Dhakaeeh, Dhairahru, Barssu, Bhatwalia, Kulharia, Basonti, Nethua, Bohsa, Sodhila, Jugdipur, Mahilla, etc., etc., of Parganas Bhogpur and Choura, Sub-division Buxar, District Shahabad, and is to the following effect:—

"We grow poppy for Government under compulsion. Before this we used to sell poppy juice to Government at the rate of R3-8 per seer (80 lb), but now the Government takes the juice dried up into opium and pays R5 and R5-12 per seer (80 lb). A seer of opium taken from us at present is prepared out of 5 or 6 seers of juice, *i.e.*, we now get from R5 to R5-12, instead of R14 to R 21 which we used to get formerly. The total cost per bigha in cultivation of poppy is from R65 to R80 as detailed below:—

| | R | a. | | R | a. | p. |
|---|---|---|---|---|---|---|
| Manure; coolie wages . | 5 | 0 | to | 5 | 0 | 0 |
| Wages of 5 or 6 laborers in levelling fields and their beds . . . . | 0 | 14 | ,, | 1 | 2 | 0 |
| Poppy seeds, 5 or 6 seers . | 0 | 8 | ,, | 0 | 10 | 0 |
| Irrigation expenses from 7 to 9 times at R1-2 each time .. . . . | 14 | 14 | ,, | 19 | 2 | 0 |
| Cost of weeding 6 to 7 times, 120 men . . . . . | 7 | 8 | ,, | 7 | 8 | 0 |
| Tapping of poppy, 100 to 150 men . . . . . | 7 | 13 | ,, | 8 | 9 | 2 |
| Rent of *Gurastha* lands . | 6 | 0 | ,, | 10 | 0 | 0 |
| ,, ,, *Shikami* lands . | 20 | 0 | ,, | 20 | 0 | 0 |
| Expenses of lumbardar, etc. | 1 | 0 | ,, | 1 | 0 | 0 |
| TOTAL . | 65 | 10 | to | 86 | 9 | 2 |

"We get only R26 or R35 per bigha for opium and leaves, etc., as detailed below:—

| | R | a. | | R | a. |
|---|---|---|---|---|---|
| Opium from 2 to 4 seers at R5-12 a seer . . . . | 11 | 8 | to | 23 | 0 |
| Leaves, one maund, at R0-6 per maund . | 0 | 6 | ,, | 0 | 6 |
| Flowers (*Puttul*) up to 5 seers at R0-4 per seer . . . | 1 | 4 | ,, | 1 | 4 |
| *Paswa* up to 1 chittack at R2-8 per seer . . . . | 0 | 10 | ,, | 0 | 10 |
| Opium seed, 3 to 4 maunds at R2 a seer . . . . . | 6 | 0 | ,, | 8 | 0 |
| TOTAL R10-14. . . | 19 | 12 | to | 23 | 4 |

"It will appear from the above that in growing poppy on *Gurastha* lands our loss amounts to R40 to R50 per bigha, while in *Shikami* lands the loss is much greater. We have now fallen in debt and are in great misery. For extraction of opium the fluid opium is dried on pieces of cloth which is termed *kaffa*. The *kaffa* of two or three years is considered useless by the Opium officers and is destroyed, and nothing is paid for it. This is very hard, for when by mistake a *kaffa* is left in our houses and subsequently discovered we are prosecuted and fined. We several times filed petitions praying for exemption from opium cultivation, but instead of our request being granted we are compelled to grow poppy. There is no gain to us in poppy cultivation. We can gain more if we grow other things on the fields on which poppy is grown. Our prayer is that the poppy cultivation be altogether abolished, or the rate which the Government pays for opium be raised to R15 per seer, for which we shall ever pray."

The petition is signed by 114 persons.

The next petition is a petition addressed to the President of the Royal Commission on Opium, signed by the opium cultivators of about 31 villages situated in Parganas Bhojpore and Choura, Sub-division Buxar, District Shahabad. It is practically the same as the previous petition.

The next is a petition from the ryots of Mouzas Arrah, Karmantola, Dharhara, Begumpore, Thakuri, Kulhari, Ramgudh, Nawada, Anaith, Pakri and others of Pargana. Arrah in the District of Shahabad.

The petition runs:—"That the rate at which the price of opium is given to your petitioners is very low in consideration of your petitioners' labour and expenses, and thus they make no profit; that the price of opium given to your petitioners is very low, while the labor and expense it takes is very great; that instead of making any profit your petitioners are gradually being reduced to poverty. Had your petitioners not laboured in the cultivation of poppy with wives and children, and had your petitioners not been growing other crops than poppy, they would have been ruined; that your petitioners grow poppy under compulsion, and when your petitioners endeavour to resign the business, the prayer is refused, though your petitioners are quite prejudiced against the poppy cultivation; that after a full enquiry into the matter justice be shown to your petitioners, and that as your Honor has visited the place in connection with the opium question, this humble representation is laid before your Honor for consideration."

This is signed by 200 persons.

The third petition is from the ryots in Behar, signed by 50 persons. It is as follows:—

*Mr. Hewett.*

24 Jan. 1894.

"Honored Sir,—Having come to know that your Honor has come here from Calcutta to hear our grievances in connection with poppy cultivation, we beg most respectfully to submit, for your Honor's information, that we have to undergo great trouble in growing poppy and are always put to great losses. Previously, the Opium Agent used to accept fluid opium or juice at the rate of R3 or R3-8 per seer, while the yield per bigha amounted to 36 seers. At that time we used to make some profits. Now the Opium Agent does not receive the juice but solid opium called *Doudha* at the rate of R5 per seer, although a seer of solid opium is made of five or six seers of juice. We grow opium only as we fear zilladars and opium peons. The cost per bigha incurred by us amounts to R12 or R13. Thus we lose R2 or R3 per bigha. Advances are made to us by zilladars through lumbardars per force; the zilladars also induce us to grow poppy. Under the circumstances, we pray that it may please your Honor to direct the Opium Agent to receive from us the juice at R3 or R3-8 per seer as formerly, or exempt us from poppy cultivation from next year, for which act of kindness we shall ever pray for your Honor's long life and prosperity."

The next is a similar petition signed by 22 persons, who are cultivators in 8 villages in the Shahabad District. The petition is as follows:—

"Learning that your Honor has come here from Calcutta to consider our grievances in connection with poppy cultivation, we, the ryots, beg to submit that we are put to great loss by cultivating poppy. The *malik* also levies high rates of rental for the fields in which poppy is grown. Formerly, the Opium Agent used to receive juice at R3-8 or R4 per seer, while the produce amounted to 40 or 42 per bigha. At that time the cultivation of the poppy was profitable to us. Now the Opium Agent receives solid opium at R5 per seer, although a seer of solid opium is made of 5 or 6 seers of juice. We grow poppy through the fear of zilladars and peons. We have to incur a cost of R40 or R45 per bigha in growing poppy, and thus we spend R3 or R4 in excess of the value paid to us. The zilladars make advances to us by force through lumbardars. As we are put to great loss by growing poppy, we beg that it may please your Honor that fluid opium or juice may be accepted, or that we may be exempted from growing poppy; for which act of kindness we shall ever pray."

There are three other petitions from cultivators, all in exactly the same words. One of these petitions comes from Anoháráwárá, Pargana Ballia, signed by 57 persons; the second is from Firoznagar *alias* Moria, Pargana Sada; and the third from Kalianpur-Mau, Pargana Shámáhe—all in the Patna district. They merely say that the petitioners do not benefit by the cultivation of opium, but, on the contrary, lose by it. They would be entirely bankrupt if they depended upon the cultivation of opium only. They are compelled to cultivate opium: they should be paid at a higher rate for cultivating it.

The next is a petition from the residents of Umballa. It is as follows:—

"We have been informed that it is proposed to abolish opium, and it is said that the use of opium causes harm to the human body and human life. We do not expect to be called up before the Commission, as only notables will appear before it, but we beg to say that such men know nothing about the use of opium, and it is superfluous to take their evidence. To take the evidence of such men is the same as to examine Mahomedans regarding the construction of the Hindu temple. Regarding the use of opium, only those should be examined who are addicted to the use of it. Opium is taken from half a *ratti* to 3 *mashas* a day, and its cost is from one-fourth of a pice to one or one and-a-quarter anna per diem. If we were to leave off opium and take to liquor, it will cost us from eight annas to two or four rupees a day; even then we shall not have the same powers of endurance as with opium. Before the system of granting licenses for cultivation or sale of opium was introduced people used to take even two or three *tolas* a day, but even then no harm of any kind was caused to them. The Government rule making it criminal to keep more than three tolas of opium inflicts a great hardship, and people have been obliged to reduce the quantities taken daily, and now those who take opium are either those who are already addicted to the use of it, or those who suffer from some disease. It is a false theory that opium produces harm. On the contrary, it cures a number of diseases, and those who do not take the drug remain victims to those diseases. It is also a false theory that those who take opium are unable to work hard. It is well known that the use of opium creates great powers of endurance. If opium be abolished we will be compelled to go to those places where it may be procurable, otherwise we will be victims of hundreds of diseases."

The petition is signed by 442 persons.

The next petition is also from residents of Umballa, and is as follows:—

"We have heard that a Commission has been appointed to abolish opium. We beg to say that our very life depends on the use of it. We are poor people and support ourselves by manual labor, and we are so much addicted to opium that if we were deprived of it we would be unfit for any manual labour or service. We have also heard that notables will be summoned and examined. We humbly beg to submit that the stoppage of opium will prove our ruin, and we will be even deprived of our lives."

The petition is signed by 358 persons.

There is a third petition from the residents of the Umballa District, in the following terms:—

"We have heard that a Commission has been appointed by the Government to make arrangements about the cultivation of opium. We beg to make the following representations. In our part of the country the cultivation of opium confers immense advantages on zemindars. We have long been addicted to the use of it, and are protected against many diseases by the use of it. We do not think that the Government will give up the revenue which it gets from opium, and therefore, if the cultivation of opium be abolished, it will be necessary to impose some other tax upon us. We are not at all agreeable to pay any such tax, and we pray that the cultivation of opium may not be interfered with at all."

The petition is signed by sixty-three persons.

The next petition is from the residents of Shazadpur, in the Umballa District, and is signed by 35 persons. It is as follows:—

"We, the people of this place, use opium only to cure diseases, etc., not as an intoxicant. Opium acts as a great palliative in diseases, and we are able to work hard with cheerfulness under its influence. No one who is addicted to opium has ever wasted property. We derive the following advantages by its use: it acts as an anodyne; it gives us a good appetite; it acts as a sedative; it removes nervousness; it is a good antidote to fatigue; and it improves the intellect. If we be deprived of opium we will suffer the following disadvantages: we become victims to diseases for which it is a prophylactic; we become unfit for work; we lose our appetite; our bodies become lethargic; we are unable to travel; our intellect becomes impaired. We pray that the Government will be mercifully pleased to consider the use of opium as an absolute necessity for us. The abolition of opium will not only ruin us and lead us to the grave, but will entail a loss to the Government in the shape of opium revenue to the extent of lakhs of rupees."

The following petition is from the residents of the Pipli Tahsil in the Umballa District:—

"In our part of the country poppy is very largely cultivated, and it is on the cultivation of opium that we depend for the payment of the Government revenue for the spring harvests and for our other domestic expenses. The income from other produce is very limited, whereas opium yields us a handsome income; so that no other produce comes up to it. The large yield of opium was taken into consideration when the revenue of our villages was fixed at the recent settlement. If the cultivation of opium be stopped, we shall be ruined, and the Government will be obliged to revise the assessment of revenue."

There are 12 signatures to the petition.

The next petition is from zaildars, lambardars, etc. of Muktesar in the Ferozepur District, and is signed by 26 pevons. It is as follows:—

"We, the undersigned zaildars and lumbardars of Muktesar, beg to say that the stopping of the use of opium for opium-consumers is very hard and troublesome. Opium does not do any harm to those opium-eaters who can afford to have substantial food. There are many advantages attached to opium-eating. In this country canal water is used for drinking purposes, and opium acts as a preventive for *Bani Lag, i.e.*, injurious effects of drinking bad water. It also proves very useful in cases of cold and catarrh. It may, however, be noticed here that Excise contractors mix *rasot*, *kuchla*, juice of *Thuar* tree, *bhilawa*

and sugar with opium, which adulterated with these (native) drugs, etc., proves very injurious to the opium-eater. Hill opium is very useful to eat. Opium known as *Goli-ki-afim* is very harmful. Excise contractors supply very inferior sort of opium to poor opium-eaters, and it is always adulterated; and that is why opium-eaters who are poor become useless persons. The contract being monopolized by a sole contractor, there is no chance of a competitor coming forward with a better article. The contractor therefore sells opium as well as he likes, and fixes whatever rates of sales he likes, because the opium-eater has no other place to satisfy his wants than the contractor's shop. In British territory contractors sell their adulterated opium at the following rates:—

(1) *Pukka* opium, 3 tolas per rupee.

(2) *Kutcha* opium, 4 tolas per rupee.

In Native States adjoining British territories the rates are as follows:— *Mr. Hewett.* 24 Jan. 1894

(1) *Pukka* opium, 5 tolas per rupee.

(2) *Kutcha* opium, 7 to 8 tolas per rupee.

Opium of British territories is surely adulterated, whereas that of the Native States is pure. In Native States Hill opium can be had, and *Gola* opium is not sold there; in Sarkari territories *Gola* opium is sold. Opium is a great supporter of laborers who have to work all the day long, and is a very good thing for the old. We are all of opinion that opium is a very good thing if it can be had good; and therefore we present this application."

I have four or five other petitions from individuals; but I understand that the Commission do not think it necessary to embody them in their proceedings.

(*Chairman.*) No.

The witness withdrew.

Adjourned to to-morrow at Agra.

---

# At Agra.

## FIFTY-FIFTH DAY.

### Thursday, 25th January 1894.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.
„ A. U. FANSHAWE.

MR. ARTHUR PEASE.
„ HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

The Honourable A. CADELL called in and examined. *The Hon A. Cadell.* 25 Jan. 1894.

19094. (*Chairman.*) I believe you are a member of the Board of Revenue of the North-Western Provinces and Oudh?—Yes.

19095. And Member of the Lieutenant-Governor's Council?—Yes.

19096. You have had long service in India?—I have had over 30 years' experience in India. I was Commissioner of Excise and Stamps in 1883-84 and Opium Agent for seven months in 1887, and I have been Member of the Board of Revenue in charge of opium excise for nine months in 1893.

19097. Would you give the Commission the result of your observation with reference to the opium habit?—I would say that, as far as these Provinces are concerned, there is an important distinction to be made between eating opium and smoking the preparations of opium; the former is looked upon as innocent and reputable, the latter as injurious and disreputable; and the distinction is, I think, fully justified by the effects of the two habits on the people of these Provinces. Opium-eaters are, as far as my experience goes, healthy, well conducted citizens of the ordinary type: while opium-smokers are, if belonging to the upper classes, debauchees, and, if belonging to the lower classes, disreputable persons with a tendency to crime—caused not by any tendency of opium in that direction, but by the irresistible character of the vice, and by the necessity felt to gratify a vice which is an expensive one. I stated my opinion on this subject when Acting Commissioner of Excise, North-Western Provinces, pages 52, 53, 54, 55 of the Excise Report for 1882-83, and have seen no reason to change it to any serious extent.

19098. What do you consider to be the opinion of the people of this part of India with reference to the facilities for the supply of opium for non-medical purposes?—The almost universal opinion of the people of this part of India is in favour of reasonable facilities for the use of opium for non-medical purposes, but there is also a general feeling among the more respectable classes against opium smoking.

19099. What would you say as to the disposition of the people of India to bear additional taxation in case it should be found necessary in the event of the Government being deprived of its opium revenue?—There is certainly no willingness to bear in whole or in part the cost of prohibitive measures, which only a few people with extreme views desire.

19100. To what extent do you consider the agricultural interest is dependent upon the cultivation of the poppy?—I may say that my experience has been more or less on the fringe of the poppy-growing districts. I have never served in Oudh or in the districts to the cost of Oudh, where poppy is most grown. I should like to refer the Commission to those who have had greater experience with regard to those districts, but, with regard to Rohilkhand, Agra and the Allahabad Divisions, I think that the effect of abolition on the revenue, and the rent which at the time of settlement forms the basis of that revenue, has been somewhat exaggerated. As a matter of fact, cultivation has been closed in many places without any result so serious as to require, as far as I know, any special measures of relief. Cultivation is frequently closed, and the closure takes place either on account of the misconduct of the people with reference to excise opium, or in tracts which are the least remunerative to the Department, and therefore those in which opium is least widely and successfully grown.

19101. What would you say with regard to the value of opium as a febrifuge?—One can only represent general opinion, and that is distinctly in favour of opium being a febrifuge and a comforting medicine in a great variety of ailments to which the poor are liable.

*The Hon. A. Cadell.*

25 Jan. 1894.

19102. Can you give us any opinion as to the consumption of opium in these Provinces?—The consumption of licit opium in these Provinces was last year maunds 1,784·6, having increased since 1875-76 from maunds 1,076-2 to maunds 1,451-35 in the North-Western Provinces, and from maunds 126-23 to maunds 332 in Oudh. This increase is, it is believed, due to better administration rather than to increased consumption, and consumption has been discouraged by a gradually increasing total excise, made up of price of opium and license fees.

19103. Can you give us any information as to the extent to which the consumption of illicit opium is carried? Have you much difficulty in preventing the consumption of illicit opium?—There is a strong tendency to smuggle all over the Province, and we have certainly failed to overcome it in the poppy-growing districts. Prosecutions range from about 600 to 700 in the year. It is very difficult to secure effective punishments, especially from Native Magistrates, and this difficulty suggests the obstacles in the way of prohibition, for the tendency towards light punishments would then become general. And while I hold prohibition to be impracticable and politically dangerous, I am no less of opinion that, from the point of view of those opposed to the consumption of opium, the Government monopoly is the best system of arranging for the production of opium that can be devised. With reference to this, as to other branches of excise, the best service which a friend to temperance can render is to aid in the suppression of the trade in the illicit substitute for the fully taxed article, and if poppy were grown and opium manufactured as indigo is, there would be much greater leakage than at present, although, as things are at present, there is a great deal. At present the excise opium revenue in these Provinces is obtained without the aid of any preventive establishment at all; if the growth and manufacture ceased to be under a Government department, we should either cheapen opium and extend its consumption, or have to maintain a large preventive establishment with the certainty of much friction and the likelihood of a good deal of oppression.

19104. (*Mr. Pease.*) I suppose you are aware that no proposal has been made before this Commission to substitute any other arrangement for the Government monopoly?—I do not know what has been proposed before the Commission.

19105. (*Mr. Wilson.*) With regard to the influence of the Opium Department on the prosperity of the agricultural classes, I understand that you prefer to leave that question to those who have more intimate knowledge of the details?—Of particular tracts in the North-eastern districts.

19106. Does that remark refer to what you said about the effect on rents and revenue?—Yes. I have had no practical experience of either rents or revenue in those districts.

19107. You have referred to cultivation having been closed in many places; is that a permanent closing, or are you referring to fluctuations?—To permament closing. It has been closed in this district (Agra) for example.

19108. Can you tell me when it was closed in this district?—Probably about 1888. I acted as Opium Agent in 1887, and recommended the closure of this district.

19109. On what grounds?—Largely on account of its being unremunerative to the Department; that they wasted an establishment and got but little return. I thought that the establishment could be much better employed in the better producing districts.

19110. Why did they not get a profitable return?—Either because the people were not skilful cultivators or because they smuggled.

19111. Sometimes the outturns brought to the Opium Department were so small that it was scarcely satisfactory?—Yes, I did abolish it in one district, Muttra, the next to this, because I thought the establishment could be more usefully employed elsewhere in the better poppy-growing districts.

19112. You say that a very large increase has taken place in the course of about 18 years, and that that increase is believed to be due to better administration?—Yes.

19113. Can you in any way support that, and show that it is not an actual increase of consumption?—Whenever cultivation is restricted in any district or abolished, the consumption of licit opium goes up. Whenever cultivation is extended or started in any district, the consumption of valicit opium goes down: for example, in Lucknow cultition round the city was closed some years ago, and I suppose that in Lucknow city there is the greatest consumption in this Province, and it is certain that the consumption of licit opium at once doubled.

19114. In reference to the difficulty of securing the effective punishment of persons infringing the opium regulations, does the same difficulty exist in regard to other offences—Not to the same extent, I think.

19115. Do you think there is a certain amount of sympathy felt?—I think there is. All the Magistrates, more or less, evince a certain amount of interest in the poor, who merely keep a little back for medical purposes. The cases that I refer to, and that we aim at repressing, are the extensive smuggling cases where a man is found with many seers of opium and is let off with a light fine.

19116. (*Mr. Mowbray.*) Your experience as Opium Agent in 1887 was in the Benares Agency, I suppose?—Yes.

19117. I rather understood you to say that in those places where cultivation has been closed, it has arisen either from the misconduct of the cultivators, or from the fact that the tracts were not favourable to opium cultivation; but have you any experience of cultivation being closed owing to the indisposition of the cultivators to cultivate?—I do not remember that in my experience. I did close a great deal of cultivation myself after inspection; that was with reference to facilitating excise or on account of the unremunerative character of the cultivation to the Department.

19118. Where the cultivation has been closed, do I understand that it is absolutely prohibited in the district, or would there be a possibility of the licenses being granted again in that district? Is it entirely within the discretion of the Department?—It is within the discretion of the Opium Agent, subject to the control of the Board of Revenue of Lower Bengal; and they are again largely ruled by the Financial Department of the Government of India.

19119. It merely amounts to this, that the licenses have not been granted, and that they can be re-granted?—They could be re-granted.

19120. With regard to the opium-smoking to which you have referred, are you of opinion that the closing of the licensed smoking-houses has been beneficial?—I certainly think that the reduction of the number has been extremely beneficial. In the excise report to which I refer, I proposed that the principle should be laid down, and it was laid down by Government that we should only open an opium-smoking shop where there was a distinct existing demand, and that we should take every possible precaution against encouraging it; that was adopted. They have now gone beyond that and closed altogether, but I am doubtful whether that was desirable.

19121. That is what I wanted to get your opinion upon—the total closing of the shops?—I gave my advice against it.

19122. Will you tell us what your reasons were?—When a man has contracted a vice, it is better that he should indulge it away from his home than in his house. I think it is less likely to spread when it is carried on in a public smoking den than when it is done among his children and relations.

19123. We have been told that since these licensed places for smoking have been closed, a large number of unlicensed dens have sprung up in some of these cities; have you any suggestion to the make as to the feasibility of dealing with those cases, supposing the prohibition of licensed smoking shops continues?—I have only to propose that we should wait and watch, and then after a few years come to some practical conclusion on the subject. I should not have abolished the remaining licensed shops, but having abolished them, I would not restore them too quickly.

19124. (*Mr. Haridas Veharidas.*) You have said that opium-eating is looked upon as reputable; do you mean that as compared to opium-smoking?—I do not think any discredit attaches to opium-eating. I should think it is about equivalent in public estimation to ordinary moderate drinking amongst Englishmen. But opium-smoking is really held to be about equivalent to excessive drinking

19125 What would the habit of not taking any opium at all be called?—That is a matter of choice and opinion; very much like absolute temperance with Englishmen.

19126. (*Mr. Fanshawe.*) When you say that opium is believed to be a febrifuge, and that it is used in various diseases, do you mean that it is used amongst the people as a domestic remedy?—Yes. I may add that in malarious tracts it is a common thing for cultivators to beseech one to allow opium cultivation to be introduced or re-introduced into the district on that very ground.

19127. In saying that opium smoking is considered disreputable, is that chiefly on account of its associations?—No.

19128. Have you any knowledge or belief that it is actually injurious to health?—The experience of officials and non-officials is that it is distinctly injurious.

19129. Because it is carried to excess?—It is very hard for one to say that; I may say I have not changed my opinion since I wrote my report for 1882-83, and in which I dealt in detail with the question.

19130. (*Chairman.*) Have you those passages at hand?—Yes. I then wrote—"*Chandu*-smoking (*madak* may be left out of consideration, for it is little known in these Provinces) is held by all, whether Europeans or Natives, officials or non-officials, who are interested in the social aspects of excise questions, to be by far the most hurtful practice with which this Department has to deal, and it is matter for surprise that the benevolent persons, who blame the action of Government with reference to the liquor trade, have not interested themselves in the far more acute evil of *chandu*-smoking—a vice of comparatively recent origin, which has made considerable way in these Provinces, and is held by some to be making rapid progress. And I think that the experience of most officers confirms the views to which every Native gentleman of intelligence and position, with whom I have spoken on the subject, gives expression. Most of us can remember officials and servants, generally respectable and efficient, who drank in moderation and occasionally to excess, or who ate opium; but I at least can recollect no *chandu*-smoker who has not been ruined by the vice as an official and as a man. The chief evils of the vice are, that it ruins the constitution; that it becomes an irresistible habit with which the practiser is unable to contend, and for the gratification of which he is willing to make any sacrifice." Further on I wrote—"And with reference to so baneful a drug, the arguments against an undue increase in the number of shops, used with reference to the liquor traffic, apply with increased force. It is no part of the province of Government to open a *chandu* shop on the chance of a demand arising. The shop should be established only to meet a considerable existing demand, and where this does not exist it should be closed." They had been reduced, and they have now been entirely closed.

19131. (*Mr. Fanshawe.*) We have been told that poppy cultivation is carried on, more or less, under compulsion on the part of the officials of the Opium Department; do you consider it possible that there can be anything in the nature of general compulsion on the part of the officials of that Department?—No. I think it is absolutely impossible. There was a tract in which the cultivators had a quarrel with the Opium Department, and they boycotted poppy cultivation for years and generations, but I rather think that they have taken to it again now.

19132. The Opium Department of course is quite separate from the district staff, so that the district officials have no interest whatever in the working of the Opium Department?—None.

19133. Have you had any complaint at any time on the part of cultivators as regards compulsion or anything of that nature?—No.

19134. If there had been any general complaints on the subject, you would expect as a district official to have them brought to your notice?—I should certainly have heard of them.

19135. (*Mr. Pease.*) You stated that you had had petitions from ryots beseeching you to give them permission to grow poppy on account of the malarious nature of the district; would you kindly explain what benefit they would derive from it?—That is for a doctor to say; but they have implicit belief in the benefits of opium in a damp, malarious district.

19136. But if they grow opium, they would have to hand it over to the Government?—Every one knows that they do not make it all over to the Government—that some remains behind.

19137. They want to be able to grow opium and retain a certain portion?—Yes.

19138. Did they put that afterwards as an argument?—Not in so many words. Even if a man gave up the whole of his opium, he would retain his pottery from which he could make an extract. As a matter of fact, they all retain some opium. I do not think there is a cultivator in the country who does not keep back something for his own use.

19139. That was the perquisite of the Khatadar in the Patna district?—They have not Khatadars here; there is direct dealing with the tenant.

19140. You stated that certain lands in the neighbourhood of Lucknow were not now licensed. Has there not been a general tendency to withhold license from lands in the immediate neighbourhood of the towns without giving compensation, although they may have been extremely valuable to the ryots for the purpose of growing opium?—Yes, I may add that lands near towns have great advantages. Market-gardening is so much more easy for a man in the neighbourhood of a large city like Lucknow than it would be in a village 20 or 30 miles off.

*The Hon. A. Cadell.* 25 Jan. 1894.

19141. Then there is no place in which it would be a greater punishment to the ryots to have the cultivation prohibited?—There is no place probably in which the making of illicit opium would be greater than in Lucknow.

19142. (*Mr. Mowbray.*) Also there is no place where the other crops can be grown with more advantage?—Yes.

19143. Although it may be possible to interfere in a limited number of cases with ryots who have been growing poppy, especially in districts round cities where there is a good opportunity of growing other crops of a market-gardening character, do you think that generally all over the country the withdrawal of the advances which now accompany poppy cultivation would cause considerable disturbance to the agricultural interest of the country?—I would guard myself in reference to the districts with which I have no intimate acquaintance; but I think that in these parts, if it were done gradually, and by a reduction of the advance which would disincline people to take up poppy cultivation, it might be closed in the course of a few years.

19144. Gradually?—Yes, gradually. It would be a serious blow to them, but they have survived many other blows of a similar or equal kind.

19145. (*Mr. Wilson.*) With reference to your report of 1882-83, there is one portion about which I have asked several witnesses, and I think I ought to take this opportunity of drawing your attention to it. You have used the expression, "It is comparatively easy to prevent the extension by needless encouragement of this degrading vice:" did that refer solely to smoking?—Yes. All this is with reference to *chandu*-smoking.

19146. It has no reference to eating?—It is entirely in reference to smoking. When I took over the charge of the Excise Department, I consulted the Native gentlemen of the district in which I was, asking what their objections were with regard to excise matters, and this was the only objection they had to make—the *chandu*-smoking.

19147. In what district were you an Opium Agent for seven months in 1887?—In the Benares Agency.

19148. The whole of the Benares Agency?—Yes.

19149. With reference to the closing of cultivation, do I understand that the Department officials are withdrawn from certain districts?—If poppy cultivation is no longer licensed, the officials go to where they are required.

19150. So that in such districts individual cultivators could not now be licensed because there is nobody to look after them?—No authority is left in the neighbourhood.

19151. When that took place, were there any complaints from the people?—I did not serve in any of the districts at the time. No doubt there was a certain amount of discontent, but the cultivation was more or less sparse.

19152. You do not know the actual facts?—No, I left the Department. I was only there seven months, and then I was in quite another part of the country. I was in Aligarh afterwards, where there was a very sparse cultivation, and there were not very serious complaints.

19153. There was no compensation?—No compensation.

19154. Where is Basti?—It is one of the North-Western districts.

19155. Is cultivation still carried on there?—Very largely.

19156. Have you heard of any complaints there from poppy-growers?—No.

19157. That did not come under your notice?—I have nothing to do with that part of the country.

19158. (*Chairman.*) Do I collect that in the district with which you are now more particularly connected the cultivation of poppy is relatively unimportant?—I would not say that. It is not so important as in the north-eastern districts, which are the great home of the poppy.

The witness withdrew.

MAJOR H. N. MCRAE called in and examined.

*Major H. N. McRae.*

19159. (*Chairman.*) You are Officiating Commandant of the 45th Rattray's Sikhs?—Yes.

19160. Has the question of the consumption of opium by the men under your command come much under your

*Major H. N. McRae.*

25 Jan. 1894.

observation?—No, the matter has rarely come under my observation. I believe that opium is taken by nearly all Sikh soldiers.

19161. What proportion of the men under your command admit that they take opium regularly?—In the regiment under my command 5 per cent. acknowledge to take it every day.

19162. During your service in the 45th Sikhs, what has been your experience as to the effects of opium in regard to crime?—For a period of nearly 20 years I have never known a case of a man omitting to perform any duty or committing any crime from the effects of opium, and I do not know of any case of a soldier being punished for neglect of duty or any fault connected with its use.

19163. In your opinion is opium valuable when the regiment is called upon for hard service?—I consider that opium as taken by the regiment under my command does considerably more good than harm, and is in many cases beneficial, specially on the line of march, service, or other hard work, and when men are suffering from slight disorder of the stomach by removing pain, sense of fatigue, and enabling a man to eat his food.

19164. Do you think an order of the Government prohibiting the use of opium, except under medical certificate, would excite great discontent among your men?—Very great discontent.

19165. (*Mr. Pease.*) Have you made any special enquiry with regard to the number of men who consume opium?—Yes.

19166. Can you give us the result?—I find that 5 per cent. of the men acknowledge to taking opium every day, but that probably all the men take it occasionally.

19167. Is your strength 912?—Yes.

19168. Five per cent. take it habitually?—Yes, every day, all the year round.

9169. What is the quantity they take?—About one or two grains, but some probably more.

19170. Many, do you think?—I should say not many.

19171. What proportion of those who take it habitually?—It is only a matter of opinion—I should say, perhaps, 1 per cent. would take more—about 8 men in the regiment.

19172. Have you observed any injury to the health of those men who take more than one or two grains?—No, I know a case of one man who has been an habitual opium-eater all his life. He is one of the finest men in the regiment.

19173. What is his quantity?—More than two grains. Another soldier who looks out of health has taken opium since the Afghan War, when he said he started it because he suffered very badly from dysentery. If he stops the opium the dysentery comes on again. I consider that this man is not any the better for the use of opium, but he probably would have died from dysentery if he had not taken it.

19174. (*Mr. Wilson.*) You said that opium is taken occasionally by nearly all Sikh soldiers?—Yes.

19175. We have had some evidence, from certain regiments at all events, that exceedingly little opium is taken, much less than in your regiment. Have you made enquiries with regard to other regiments?—No.

19176. What you have stated is your general impression?—Yes. It refers to my own regiment more particularly.

19177. What you have stated refers to particular enquiries you have made?—Yes.

19178. Have you been on active service with these men?—Yes, for two years and six months.

19179. Has any arrangement been made for the supply of opium regimentally, or do they supply themselves?—They supply themselves.

19180. Have you known cases in which there has been a failure of supply?—No. I have never heard any complaints.

19181. I understand you to say practically that the 5 per cent. who take it habitually are neither better nor worse than their comrades?—Neither better nor worse. Some of our strongest men are habitual opium-eaters; the tug-of war team, and so on.

19182. (*Mr. Mowbray.*) What districts do your men come from?—Amritsar and Ferozepur.

19183. I suppose the bulk of them are under 40 years of age?—Yes.

19184. (*Mr. Fanshawe.*) One or two other Commanding Officers who have come before us stated that they found it somewhat difficult to ascertain the number of habitual opium-eaters in their regiments; do you think that the 5 per cent. which you have given as the number of opium-eaters on the result of your enquiries can be taken as strictly accurate?—No, it is most difficult to get the exact facts. It is merely my opinion, because every Sikh soldier does not like to admit that he takes opium.

19185. You found some difficulty like the other Commanding Officers we have had before us?—Yes.

19186. Would your own opinion be that the percentage is rather higher than what you have stated?—Yes, I daresay it is. I daresay that 15 per cent. of the men take it regularly.

The witness withdrew.

SURGEON-LIEUTENANT-COLONEL H. BOYD called in and examined.

*Surgeon-Lt.-Col H. Boyd.*

19187. (*Sir William Roberts.*) You are now in medical charge of the 45th Sikh Regiment?—Yes.

19188. Where were you before that?—I was in the 14th Sikhs, and before that in the 23rd Sikhs.

19189. What experience have you had of the effect of opium on Sikh soldiers?—I have seen practically no ill effects from it. Whilst in the 14th Sikhs (ten years) I associated with the men in the lines joined in their games, and was looked on as a friend. I knew the men who took opium. Since then I have been with the 45th Sikhs. From observation I formed an arbitrary standard to distinguish between use and abuse. This I fixed at 15 grains of crude opium daily. This quantity did not appear to exercise any deleterious effect on the men's health, but it was difficult for them to give it up, and when forced to do so (as when under punishment), they suffered for some time from pains in the stomach, constipation, and general lassitude. Under 15 grains a day could be given up, and a little strong tea for a day or two was all that seemed required. Altogether about 80 per cent. of the men took opium. Very few, not more than 15 per cent., took it daily. The others took it only when fatigued, or when about to undergo some fatiguing work. The men also take opium when an attack of ague is imminent, as they say it reduces the aching of the bones and hastens the sweating stage.

19190. You say they suffered from constipation when the opium was withdrawn. We have generally heard the stoppage of the opium produces diarrhœa?—I have never found it was so.

19191. What is your experience with regard to the effect of opium as a prophylactic against malarial fever?—I never knew it taken as a direct prophylactic, but no doubt it does act indirectly in that way by its stimulant action in cases of over-fatigue. On the line of march and on service in the field it is decidedly of use, as it prevents, to a great degree, the diarrhœa so common on these occasions. I have always taken a private supply with me when going on service, and I have told the men to apply to me if they could not get it elsewhere and were running short.

19192. Would you like to make a statement with regard to the report that the 14th Sikhs broke down in the Cabul Campaign through not having opium?—There was a report that the 14th Sikhs broke down in the Cabul Campaign of 1878 through not having opium. There was absolutely no foundation in fact for this report. The only thing I can think of, which may have suggested the report, was my telling the Deputy Surgeon General that I had run out of *tincture* of opium. I had a private supply of opium, and the men knew it. My supply (up to the time at which I became ill myself from pneumonia) was not drawn on. The inference is that the men had enough. In the Black Mountain (1888), when it became very cold and wet, with very fatiguing duties, many men came to me for opium. Most of these men took it so seldom that they had not thought it worth while to bring any with them.

19193. What has been the result of your general experience with regard to the use of opium among Sikh soldiers?—I have always reported to the Commanding Officer cases when men took opium in excess, either daily or occasionally, and in sufficient quantities to render themselves stupid. So far as I can recollect, or discover from my records, I have made six such reports in the last nine

years, and two at least of these took both opium and alcohol. Excess in the use of opium does not lead to active mania, such as that produced by *Cannabis indica* and its preparations.

19194. What are the worst effects that you have seen from the use of opium?—The worst effects I have seen have been hebetude of mind, defective vision, and irregular action of the bowels.

19195. What is the quantity that is taken among the soldiers?—The usual quantity taken varies from 2 to 6 grains, and that quantity does not seem to create a craving or require to be increased. It seems to have much the same action as coffee. There is not a man in the regiment at present, so far as I can learn, who takes more than 8 grains of dried opium a day, and there are only about six or eight of those. About 15 grains of crude opium would be about 8 grains of dried opium. My opinion is that in small doses opium is as harmless as tea or coffee, and superior to either of these in being a stimulant which can always be taken at the time its action is required.

19196. What is your opinion as to the use of opium in excess?—In excess it is infinitely less harmful than alcohol, and the habit is not so rapidly formed. If the men were deprived of the small quantity of opium which they take now, they would probably take native spirits as a substitute, and the result would be a terrible increase in the "crimes list," and similar increase in the number of sick and unfit for service.

19197. I take it that the general result of your experience is that most Sikh soldiers take opium occasionally for emergencies?—They nearly all take it in emergency.

19198. Have you noticed whether some take it regularly in winter and drop it in the summer?—I have never noticed much difference.

19199. The number who take it habitually all the year round scarcely exceeds 15 per cent.?—Yes.

19200. Are you speaking of the Sikh soldiers in general? Of my own regiments—the 14th Sikhs and 45th Sikhs. I have had no opportunity to judge of the other men.

19201. Have you noticed much tendency to increase the dose?—Not at all.

19202. Could you tell the difference between these 15 per cent. who take opium regularly and the rest of the men in your regiment?—I could not tell by a casual examination.

19203. I suppose you have no facts to relate in the way of your experience which confirmed you in the opinion that opium had a good effect in guarding men against attacks of malarial fever?—I do not think it protects against malarious fever. I have no facts to go on that would lead me to that supposition. I only think it does good where they are over-fatigued in the same way as any other stimulant would do good.

19204. Indirectly?—Yes.

19205. Do you know whether there is a current supposition among Sikh soldiers that opium does protect them from fever?—Most of the Sikhs I have spoken to on the subject are of opinion that it does ward off fever.

19206. (*Mr. Pease.*) Have you had any evidence with regard to the effect of opium on a man's health in the case of pneumonia?—No. I very often give opium for pneumonia, but I do not know how it acts with regard to its general use. I have never seen any ill effects from it.

19207. There was a new fact brought before us a few days ago that those who take opium are slower in recovering from pneumonia; is your experience contrary to that?—I can hardly answer that question, because so many of the men take opium that I have no standard to go by.

19208. (*Mr. Wilson.*) Have you heard that opium is frequently taken to assist defective vision? You have said that defective vision is one of the results of taking opium?—I think the first effect of opium on the vision is to improve it, but, like all stimulants on the nerves, it tends to lessen the vision afterwards as it wears off.

19209. You think there may be some temporary good at first, but it wears of afterwards?—Yes, it is the re-action.

19210. We have generally understood that drying opium did not make much difference—you say that 8 grains of dried opium are equal to 15 grains of crude opium; we have heard that drying it would not bring it to more than at the most 12 grains?—The crude opium which they take is very much adulterated, and the dried opium is purer.

19211. Do you know whether the recruits, when they come to the regiment, have been in the habit of taking opium at home?—It depends entirely on the part of the country they come from. The Malwais take opium from childhood; the Manjhas do not take it until they are of adult age.

The witness withdrew.

SUBADAR JOWALA SINGH, of the 45th (Rattray's) Sikhs, called in and examined (through an interpreter).



19212. (*Mr. Fanshawe.*) How long have you been in the 45th Sikhs?—About ten and-a-half years.

19213. To what district do you belong?—Rawalpindi.

19214. What have you to say with regard to the habit of taking opium among the Sikhs?—The Sikhs use opium even at their homes prior to enlistment. In the regiments very few commence it. The Sikhs use it only to keep up the health; the Mahomedans use it as tobacco, which they call *chandu* or *madak*. Old men use it to keep the weak organs in good working order, *i.e.*, eye-sight, hearing power, etc. Some men eat this drug only by seeing another man doing so, but the real fact is that everybody uses it as a medicine, and besides this it is our Guroo's order that a Sikh can use a little opium.

19215. Can you tell us how many men, speaking generally, take opium in your regiment?—About 30 to 40 per cent. use it habitually. There are probably 90 per cent. who use it occasionally.

19216. What do you think is the effect of this use of opium on the men in the regiment; does it do harm or good?—To those who eat it in small quantites there is a great deal of advantage.

19217. Are there many men who take it in excess?—Probably not more than 1 per cent. take it in excess.

19218. (*Mr. Pease.*) Do you take opium?—I only take it occasionally, when there is any hard work or I am fatigued.

19219. Why do you not take it habitually?—I only take it when I am fatigued.

19220. (*Mr. Wilson.*) You say there are 912 men in the regiment. I wish to know how many men there are who take opium every day in small quantities?—Between 30 and 40 per cent.—30 to 40 men per company.

19221. At what age do the men enlist in your regiment?—Between 18 and 19.

19222. And they have not usually taken opium before they join your regiment?—They have taken opium before they join the regiment.

19223. (*Mr. Mowbray.*) Would there, in your opinion, be discontent in the regiment if the sepoys could only get opium by the doctor's orders?—All Sikh regiments would be very dissatisfied about it.

19224. (*Mr. Haridas Veharidas.*) You said that there are 30 or 40 men per company who take opium, and as there are eight companies in the regiment, the total number who take opium every day would be about 320?—Yes.

19225. If you have two candidates for enlistment, one who does not take opium and the other who does, would you prefer the man who does not take opium to the man who does?—It would be no drawback to a man's enlistment if a man took opium; the question would not arise.

The witness withdrew.

SURGEON-LIEUTENANT-COLONEL A. J. WILLCOCKS, M.D., called in and examined.



19226. (*Sir William Roberts.*) You are Civil Surgeon at Agra, Superintendent of the Agra Lunatic Asylum, and a Fellow of the Allahabad University?—Yes.

19227. The latter is an honorary distinction, I presume?—Yes. I have a vote in all matters connected with the government of the University. I am also Principal of the Agra Medical School and Honorary Surgeon to the Viceroy.

*Surgn.-Lt.-Col. A. J. Willcocks, M.D.*

25 Jan. 1894.

19228. What has been your experience in regard to the use of opium in India?—My experience is derived from nearly twenty years' service in India, nearly the whole of which time has been spent in the Civil Department. I have also held charge of a lunatic asylum for nearly eight years. All my service has been in the North-Western Provinces, and I have no experience of other parts of India. The moderate use of opium is certainly very common in the Agra district, but I can give no figures. I have had a very extensive ophthalmic practice, and many of my patients have taken opium under the belief that it is good for cataract and other eye diseases. There is a widespread belief that it is useful in malarial *cachexia*, and many people take it on that account. The ordinary moderate consumer does not go on increasing the dose as commonly alleged. The abuse of the drug is exceedingly rare. The worst cases I have met with have been in highly educated Europeans. The abuse of opium, like that of alcohol, destroys the moral instinct, though in a less degree. The moderate use of opium exercises no deleterious influence on the moral and physical condition of the people.

19229. Have you seen cases of excessive and injurious habitual consumption of opium among the natives of India?—Exceedingly rarely.

19230. You can scarcely recall them with precision?—I can recall one or two specific instances only.

19231. Do you remember what the symptoms were?—The chief symptoms were sluggishness, mental and physical.

19232. Were they emaciated?—Not very markedly.

19233. Were they people in easy circumstances, with plenty to eat?—No, the people I refer to were in Government employ on about Rs. 10 a month.

19234. But they had plenty to eat?—Yes.

19235. Is there any feeling, as far as your experience has gone in India, against the non-medicinal use of opium?—There is no feeling whatever against the moderate non-medicinal use of the drug among the people of this Province. The people look upon opium as a blessing and not an evil, and entirely deprecate all prohibitive measures. From a purely medical point of view, I am of opinion that the moderate use of opium is not more harmful than the moderate use of tea, coffee, alcohol and tobacco, etc., and it is not much more liable to abuse. It is very rarely indeed that I have met with such cases. In a vast number of cases on the contrary I believe that the moderate use of opium is extremely beneficial: for example, in the feeble, the old, and those broken down by bowel complaints, chronic coughs, syphilis, ulcers, in malarious *cachexia*, etc. To deprive these ill-fed, ill-clad people of the comfort and solace they now derive from opium would be a cruel act, and would give rise to most serious discontent. Insanity has been occasionally ascribed to the abuse of opium, and in one instance in my capacity as Superintendent of a Lunatic Asylum I have myself returned this drug as a cause, but I now believe on insufficient grounds.

19236. What experience have you had of opium as a febrifuge?—I have very little personal experience of opium as a febrifuge, but amongst the people it has a high reputation, is largely consumed, and I believe with benefit.

19237. It acts beneficially in various ways in malarious districts?—Precisely so.

19238. You use a very happy phrase here—"Malarious cachexia." You believe that there is a constitution induced in malarial districts which might be called "malarious cachexia?"—Yes.

19239. You think the use of opium is beneficial in these cases and diminishes the recurrent attacks of fever to which they are liable?—Yes.

19240. So far you think that it is a protective?—I think it is.

19241. Have you had charge of dispensaries?—I have always had charge of a dispensary for 20 years.

19242. So that you come into intimate contact with the common people of the country?—Most intimate.

19243. Have you observed the habit among infants?—I have had no experience of the use of opium among infants, though I have frequently heard of it. I have heard of accidental poisoning taking place, but not that it is habitually given in the form of food at all.

19244. Were any of these cases fatal?—They must have been some of them fatal. I think we had a case quite recently in the hospital here.

19245. What was that from?—From the prescription of a non-qualified practitioner.

19246. It was not from excess in the custom of habitually giving opium?—Not at all; it was an accidental case.

19247. At what age do you think from your experience the people of India commence using opium?—I have no figures to go on, and it is only a pure guess; but I should say it was over 40 years of age.

19248. You think it is mainly a habit of after life?—Certainly, adults.

19249. Have you recognized the fact that opium may be used as we use wine or tobacco, as a stimulant or comforter?—That is precisely my meaning.

19250. When it is used in that way you do not think it more injurious than these other stimulants?—No, I do not.

19251. (*Mr. Pease.*) You state that many of your patients believe that opium is good for cataract and many other eye diseases; what is your view?—My own view is that it does them no harm.

19252. (*Mr. Wilson.*) You are not prepared to say it does them good under those circumstances?—No, I am not prepared to say it can do them any good.

19253. You have said that the moderate use of opium is not more harmful than the moderate use of coffee, tea or alcohol, and is not more liable to abuse?—Yes.

19254. You think it is a little more liable to abuse?—I mean the abuse of one is more harmful than the abuse of the others; for instance, no one would compare the abuse of opium with the abuse of coffee; but taking the whole series of food adjuncts, coffee and all the rest, I do not think it is so liable to abuse. It is less liable to abuse than alcohol.

19255. Less insidious?—Yes, in every way.

19256. This medical term "cachexia" has been referred to several times by other witnesses; how would you define that?—The bad state induced by malarious poisoning.

19257. What would you say as to the habitual use of opium for men under 35 or 40 who are in good health?—If they take it in extreme moderation, I should not think it could do them any harm any more than alcohol does to us.

19258. Do you know any medical man who prescribes opium as a prophylactic against fever?—I do not.

19259. (*Mr. Mowbray.*) Have you had any experience of Europeans taking opium in this country?—Yes, I have stated that the worst cases I have met have been among Europeans.

19260. Could you tell me whether you have often come across cases of Europeans taking opium?—No, very seldom.

19261. Can you give me any reason why the Natives here should take it and why Europeans do not take it?—Because Europeans have several other things; they have tea, coffee, cocoa and alcohol chiefly. I think that is a very sufficient reason.

19262. You think that the effect of opium on the Europeans who take it is worse than on the Natives?—I do not think so. These cases I speak of were cases of extreme abuse.

19263. You say you have been in charge of dispensaries there are in the Agra district?—There is one big main dispensary, which is the hospital as well.

19264. That is in Agra itself?—Yes; in the city of Agra there are five dispensaries besides, there are three under the Dufferin Fund, and three ordinary Government dispensaries. Then in the district there are three besides, and one under the Dufferin Fund.

19265. Four altogether in the district?—Yes, outside our circle.

19266. Do you know how many opium shops there are?—I do not.

19267. Do you think that for the ordinary supply for the legitimate use of opium the existing dispensaries would be sufficient in the Agra district?—Certainly not.

19268. (*Mr. Haridas Veharidas.*) You say that opium is less injurious than alcohol. Would you advise your friends, whether Europeans or natives, to give up the habit of taking alcohol and take opium?—Certainly not; if any one asked my advice, I would advise him not to take either.

19269. If he was inclined to take some stimulant, would you prefer that he should take opium to alcohol?—No, because I think alcohol is far more pleasurable than opium. It has the advantage that more comfort and pleasure is derived from it than from opium. I am only speaking from hearsay, because I have not taken opium.

19270. You would not advise Europeans to take opium, but would you advise Natives?—I would advise them to take neither, but if they had to take one or the other, I should advise opium.

19271. You make this distinction between Europeans and Natives?—I do.

The witness withdrew.

GOBIND RAM CHOWDRY called in and examined (through an interpreter).

*Gobind Ram Chowdry.*

25 Jan. 1894.

19272. (*Mr Wilson.*) You are a Tahsildar at Gauhati in Assam?—Yes.

19273. Have you lived in Assam since your birth, 66 years ago?—Yes.

19274. Is it your opinion that the effect of eating opium is universally bad?—It is universlly bad.

19275. Does it make consumers weak, languid, and sickly?—By eating the drug people become not only weak and sickly, but they also become wicked, thieves, and so forth.

19276. Is the effect on old opium-eaters that they are unable to walk or work?—Distinctly so; they are unable to walk or work; and they also become under its influence forgetful and neglectful.

19277. Do you mean by "old opium-eaters" elderly persons or persons who are accustomed to take large quantities of opium?—Both.

19278. Do many persons give up the habit of eating opium when they once begin it?—Only two or three in a thousand. There are very few who will ever leave it off when they have once adopted the habit.

19279. What do you think of its qualities as enabling people to do hard work?—It does not enable them to do hard work.

19280. Do the opium-eaters think it helps them?—Even those who eat it do not think they can do better or harder work; they merely take it for their own pleasure.

19281. Do the people of your district, the neighbourhood of Gauhati, consider that opium is a protective against fever?—They do not think it is a preventive against fever, but some of them say that it does them good when they have fever, but it is all lies.

19282. I wish to know whether opium-eaters in moderation are in any way looked down upon by their friends and acquaintances?—They are looked down upon; even though they eat only a little, they have the name of being those who indulge in that which is intoxicating, which is a bad name to give them, even when they only take a little.

19283. Has the fact of their taking opium any effect on their evidence in courts of law?—In courts of law their evidence is not as good as those who do not take opium.

19284. Is opium also taken for the purpose of fostering lust?—They take it when they have some bad object in view.

19285. How do you compare opium-smoking with opium-eating?—The smoking of opium is worse than opium-eating.

19286. Do you consider that the present mode of selling opium increases or restricts the amount that is consumed?—On account of the Government's arrangements the consumption is certainly greater, because if they did not get it from the Government, where would they get it from?

19287. Do not the people use the argument that it is good because the Government sells it?—They say, "If it is a bad thing, why should the Government sell it"?

19288. Would you approve of the sale of opium being prohibited, except for medical purposes?—I wish it could be prohibited, except for medical purposes.

19289. If that were done, do you think it would give rise to serious discontent or trouble?—The great majority, not being opium-consumers, would certainly support it. Instead of being displeased, they would certainly be pleased that it should be prohibited. There is nothing to fear from the natives of the country in regard to prohibition.

19290. (*Mr. Mowbray.*) How many persons in your district consume opium? I want to know the percentage of the people who consume opium?—Ten per cent. of the people are eaters of opium.

19291. Do you think that is about the same as the rest of Assam?—That is my belief.

19292. We were told by another witness the other day that 90 per cent. of the people in Assam consumed opium; do you agree with that?—I believe it is only about 10 per cent.

19293. What do those people do who cannot work or walk?—They can do nothing, their children have to feed them.

19294. (*Mr. Horidas Veharidas.*) Do you follow the Hindu religion?—I am a Hindu.

19295. Do you know that the use of alcohol is prohibited by the Hindu religion?—I do.

19296. Of course you know that human nature is inclined to take some stimulant, and if opium were altogether prohibited except for medical purposes, would not the Hindus take to alcohol, which is prohibited by their religion, instead of opium?—I do not believe they would.

19297. The people are inclined to take some sort of stimulant, and if opium is prohibited, would not they take to alcohol if it is to be had freely?—They will not take to drinking, because that is contrary to caste rules, and even if it might be had freely, they would refuse to drink it because it would put them out of caste, whereas they might take opium and remain in caste.

19298. Do you take opium?—No, not at all.

19299. Do you take any other intoxicant or stimulant?—No.

19300. (*Mr. Fanshawe.*) Is it not the case that Government has very largely reduced the number of opium shops in Assam?—I am not aware of the fact. I believe that the number has increased.

19301. Are you aware of the fact that the price of opium has been increased of late years?—I am aware of that fact; it has risen from Rs. 30 up to Rs. 37.

19302. I find that during the last 19 years the number of shops in Assam have been reduced from 5,070 to 866?—It may have taken place in other districts, but certainly not in my district (Kamrup.)

19303. (*Chairman.*) Do you recommend general abstinence from stimulants?—My belief is that all stimulants should be given up.

19304. Would you recommend that the same prohibition should apply to alcohol as you recommend in the case of opium?—That is what I wish.

19305. (*Sir William Roberts.*) Do you include tobacco among the stimulants that you would prohibit?—I do not see any harm in tobacco being taken. I do not wish that to be prohibited.

19306. (*Mr. Pease.*) Are any licenses for the sale of opium in your district held by tea planters?—I do no know of any such case.

The witness withdrew.

Mr. A. W. CRUICKSHANK called in and examined.

*Mr. A. W. Cruickshank.*

26 Jan. 1894.

19307. (*Chairman.*) You are Magistrate and Collector of Agra?—I am.

19308. Will you give us any information you deem important as to the relative importance of the poppy cultivation, its popularity, the employment it creates and the extent to which prohibition would affect rents and land revenue, etc, in the districts which are placed under your charge? I believe you are prepared to quote passages from your Settlement Report?—I was in charge of the Gorakhpur district before I was in charge of the Agra district. There is no cultivation of poppy in Agra. I will read some paragraphs of my late report on the Gorakhpur district.

19309. You are about to give us your experience as Settlement Officer for the Gorakhpur district?—Yes, in paragraph 480 of my report I wrote: "*Rabi non-food crops.* Opium is by far the most valuable of the non-food crops. At the time of Buchanan's visit to this district—

19310. What date was that?—In the first quarter of this century. "At the time of Buchanan's visit to this district the cultivation of the poppy, if known, was so little practised as to escape notice. Apparently the cultivation of this drug as a Government monopoly was first introduced into this district in the early part of the century. So far from the cultivation of poppy having been driven out by the two rivals, sugar and indigo, as Mr. Read, Collector, in 1840, seems to have anticipated, the increase in the spread of its cultivation has been very steady, and any checks in its growing popularity with the tenantry have been due rather to exigencies requiring curtailment of operations on the part of the Opium Department than to any disinclination

*Mr. A. W. Cruickshank.*

25 Jan. 1894.

on the part of the agriculturists to grow a crop for which they get so liberal advances on easy terms. Whereas 30 years ago, in 1859-60, there were 11,026·28 acres of poppy worth Rs. 1,89,718, or an average of Rs. 17·20 per acre; there were in 1887-88, 19,348·46 acres of poppy worth Rs. 10,23,504, or Rs. 52·89 per acre. The effect of the large advances made by the Opium Department to the tenants, which aggregate Rs. 2,57,84,228 in the same period of 30 years, *i.e.*, averaging Rs. 8,59,474 per annum, will be dealt with in another place."

19311. You have given us the figures showing the advanced value of the land on which poppy is cultivated; will you explain the cause of those advances?—I wrote, as follows in paragraph 536 of that report:—"Special rates do, however, prevail to a large extent for poppy lands in the portions of the district where the poppy is most successfully cultivated, and to a less defined extent for the land devoted to garden cultivation in the vicinity of large village sites. In both these cases the enhanced value of the land is usually due to the labour of the cultivator rather than to any exertion or capital expended by the zemindar. In both cases the land is usually soil of the *goind* circles (that means of the circle next to the village), and to this extent is land for which a higher rent-rate is fairly applicable than for ordinary fields. In the case of garden cultivation, the special rent-rates are more specially due to the enhanced value given to the land by the incessant industry of the "Koeri," "Kurmi," or other classes of tenants who devote themselves to "*koerar*," or garden cultivation, and through whose efforts the soil is made to yield three crops a year of vegetables, tobacco, spices, etc., *i.e.*, of crops worth more per acre than the ordinary rices, cereals, and millets. The enhanced value of the returns from the soil enables the tenants to pay a higher rent for their *koerar* fields, and, in justice to the land owners, it must be said that custom appears to recognise the propriety of the garden cultivators paying a share of their extra profits to the land owner in the shape of this enhanced rent."

19312. Can you give any reasons why the poppy cultivation is advantageous to the cultivators?—I wrote as follows:—"In the special case of poppy cultivation, besides the proportionately excessive value of the crops, there is also the certainty of prompt cash payments for the outturn. More than this, the fact that the poppy cultivator receives large advances in cash from the Opium Department, and is therefore comparatively more readily able to pay his rent promptly and in full, undoubtedly is one of the chief reasons that poppy rents are high."

19313. Are there any other circumstances to which you wish to refer which have an effect in determining the rent of poppy land?—I wrote on that matter as follows:—

"There is, however, a reason of great potency in "raising the rent of poppy land which derives its force from "the prompting of ordinary human nature in the first "instance. To many land owners the cultivation of the "poppy is really or ostensibly distasteful from *quasi*-religi-"ous or racial prejudice. To many, more especially to the "uneducated and unintelligent, the fact of their tenants being "supplied with cash advances by an outsider, an agent "whom they cannot control, in order to grow a crop, in whose "prospects they feel no personal interest, is doubly odious. "That the outsider is a Government Department does not, in "the case of such land owners, abate their prejudice. Al-"though in many cases they do not consider it judicious to "absolutely forbid their tenants to grow poppy, yet they "consult their pecuniary interest, and perhaps salve their "hurt feelings by exacting a very much higher rent as the "preliminary to according their sanction to the cultivation "of poppy. If the punctual realizations of their rents "were the main object of land owners, the encouragement "of poppy cultivation would be more hearty on their "part. It is, however, a truism to record that the distaste "felt by the ordinary class of Gorakhpur zemindars for "any signs of growing independency on the part of their "tenants, such as punctual payment of rent and borrowing "of capital from sources other than the land owners, is not "a decreasing quality. Having once established the special "poppy rent for a particular field, the tenant is frequently "compelled to continue payment at that rate whether he "continues to grow poppy or not."

19314. Are we to gather from what you have told us that the cultivation of poppy is generally more popular with the cultivators than with the land owners?—Yes, it is so to a great extent.

19315. Have you a statement to put in, showing the land revenue and the average value of the opium crop in the Gorakhpur district?—Yes, the statement is as follows:—

| Tahsil. | Pargana. | Total cultivated area. | Average area under opium (1879—88). | Land revenue. | Average value of opium crops. |
|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 |
| | | Acres. | Acres. | Rs. | Rs. |
| Gorakhpur | Hasanpur Maghar | 56,019 | 361 | 66,717 | 1,89,306 |
| | Bhawapar | 30,842 | 616 | 43,106 | 3,25,139 |
| | Haveli | 206,959 | 666 | 2,60,313 | 2,12,595 |
| Maharajgunj | Binayakpur | 47,104 | ... | 24,530 | ... |
| | Tilpur | 87,824 | 31 | 68,406 | 160 |
| | Haveli | 300,538 | ... | 3,06,538 | ... |
| Hata | Haveli | 73,052 | ... | 1,06,013 | ... |
| | Silhat | 138,095 | 1,442 | 1,71,276 | 5,80,011 |
| | Shahjahanpur | 68,448 | 308 | 95,797 | 1,17,590 |
| Padrauna | Sidhua Jobna | 411,960 | 6,310 | 5,32,642 | 18,63,602 |
| | | 54,439 | | | |
| Bansgaon | Anaula | | 860 | 72,190 | 3,76,200 |
| | Bhawapar | 36,740 | ... | 49,006 | ... |
| | Dhuriapar | 130,672 | 2,522 | 1,71,328 | 11,44,837 |
| | Chullupar | 43,126 | 951 | 62,365 | 3,22,736 |
| Deoria | Salimpur Majhauli | 289,117 | 6,810 | 4,47,944 | 32,35,587 |
| | Total | 1,974,442 | 20,493 | 24,99,109 | 83,37,768 |

19316. What is the result of your observations with regard to the general effect of the use of opium?—With regard to the effect of the use of opium in moderate or excessive quantities on the moral and physical condition of the classes who consume it, as a Magistrate and Excise Officer acquainted with the disposition of the people, I should state that I can recall no instance of crime traceable to the use of opium on the part of the criminal. Suicides from an over-dose of opium occur, but in an infinitesimally small proportion as compared to suicides from jumping down wells. It would not be seriously argued that well irrigation should be stopped because wells were occasionally utilised for purposes of suicide. I know of no native opinion, except that of fanatical religionists, which condemns the moderate use of opium. It is widely used in very minute doses to alleviate suffering, to counteract malaria, and to sustain energy under exceptional circumstances, such as forced marches with small rations. Its excessive use is condemned by all sections of native society, and it stands to reason that the excessive use of any drug, intoxicant or stimulant, must result in physical, if not moral, deterioration.

19317. How do you compare the effect of alcohol, physically and morally, with the use of opium?—Among intoxicants opium is not considered such a disgraceful intoxicant as liquor. This is not an opinion based on my own prejudices or partialities, but on the native public opinion. In this connection I would quote from Dr. Buchanan, an unprejudiced observer in the early part of the century. In his notes on the district of Rangpur (page 496, Volume 3, Martin's "Eastern India") he says:—"In habituating themselves to its (*ganja*) use some people are killed, but after they are seasoned, it produces nearly the same effects as opium. The use of both plants is considered as much more reputable than that of the juice of the grape, and in this district *never leads to any of those violent excesses of ungovernable rage* which it is imagined to produce among the Malays." On page 114 of his description of the Purainiya district (Martin's "Eastern India," Volume 3) he alludes again to opium as "*the most reputable intoxicating substance used by the native.*" Briefly the consequences of intoxication from opium are confined to the person taking opium to excess. It does not make him a nuisance, or perhaps a danger, to his neighbours, as is too often the case in instances of alcoholic drunkenness.

19318. Is it difficult to shake off the opium habit when acquired?—When it is once acquired it cannot be left off without physical distress. The intoxication caused by small doses of opium is stimulating rather than confusing as long as the effect lasts.

19319. As to the present excise system, what have you to say with regard to whether it stimulates or represses the consumption?—As regards the question whether the present excise system stimulates or represses consumption, I propose to lay before the Commission the figures of the revenue derived from opium during the last 30 years in Agra,

which do not show any ground for believing that the consumption of opium is stimulated by the present excise system.

19320. Will you give us your figures?—I have a statement showing the income derived from the license fees and the sale of opium for the last 30 years.

19321. Can you give us any leading figures from that statement?—In 1863-64 the income derived from the sale of opium was Rs. 28,749, in 1891-92 it was Rs. 23,563, and in addition to that there was the sum of Rs. 4,785 paid for the licenses for retail vend, which were given formerly without payment, so that the cost of opium has been made more expensive by Government.

19322. How far do you consider that the habit of opium-eating is traceable to the influence of the British Government?—The habit of opium-eating was not introduced by the British Government, and would go on whether the British Government levied revenue on opium or not. The present system appears to meet the desiderata of supplying an existing want at a price high enough to raise a substantial revenue, but not so high as to encourage extensive smuggling.

19323. Have you any general remarks to make?—To abandon a revenue derived from the consumers of opium and to impose the same amount of taxation on the country at large, including non-opium consumers, would in effect be a bounty on opium-smuggling and a gift to the opium-consumers at the expense of the other tax-payers.

19324. (*Mr. Pease.*) Who are the fanatical religionists to whom you refer?—I do not refer to any one by name.

19325. To Christians or Mahomedans?—I never met a fanatical Christian; I was referring to Mahomedans and Hindus.

19326. (*Mr. Wilson.*) Are there not some Hindus who will take a strong view of this matter?—Some of the Gosain, who think themselves especially religious, object to stimulants of any kind, although opium is not forbidden by the Hindu religion, so far as I am aware. Perhaps I could explain my remark about fanatical religionists better by an illustration. Water-works have recently been started in Agra, and although the water-supply for the water-works is sent from the Jumna and through channels untouched by English agency, or any defiling agency, several Gosains, who think themselves specially religious, will not take this water. They prefer to go on taking the water out of the dirty wells.

19327. Is that the case where there has been some question raised about the nature of the varnish inside the pipes?—I do not think it is the coal tar or anything that is used inside the water pipes.

19328. Is the ground of their objection that they have got it into their heads that animal fat is used in this varnish?—I think they have got it in their heads that it is a new way of supplying water, and therefore cannot be right. The only tangible reason they raised was that leather was used in the valves. The leather was at once removed, and another kind of valve substituted.

19329. You have stated "alcohol is not considered such a disgraceful liquor"—that rather implies it is disgraceful, does it not?—When used in the ordinary way as an intoxicant.

19330. You mean that opium is still considered somewhat disgraceful?—When used as an intoxicant in excessive quantities.

19331. Can you give us anything which you have met with in Dr. Buchanan's writings as to the general effect of taking opium on the people?—Dr. Buchanan (page 495, Volume 3, Martin's "Eastern India") writes:—"The people who use the poppy usually take every day two or three doses, and, although constantly intoxicated, are not disabled from transacting business: nay they are said even to be able to work the better; but if they omit a single dose they are quite feeble and stupid, and their constitutions *are soon exhausted, unless they at the same time can afford a nourishing diet, in which case the practice is said to do no harm.*"

19332. In your report you speak of the poppy cultivation being worth so much. What do you mean by the word "worth"; is that the gross annual proceeds?—I mean the value that they receive from the Opium Department for the proceeds.

19333. Money received from the Opium Department for opium only or for all the products of the poppy that they obtain payment for?—The only definite information as to the value of the poppy is that supplid by the Opium Department—the price they give for it. Of course they make other stuff, trash and so on, from which they make a small profit.

19334. I was referring to the value of the figures?—I merely meant to express the price given by the Opium Department. That is the only tangible information that could be obtained. I took these figures from a statement furnished me by the Opium Agent.

19335. In reference to your settlement arrangement, paragraph 536, you quote "special rates do, however, prevail to a large extent for poppy lands." Will you tell me who lays down the rules or directions upon which you are to proceed when you are going to re-settle a certain district?—The Local Government under the directions of the Government of India.

19336. Are those instructions that the growth of poppy is to be included in arriving at the value of the land?—The instructions were to assess the revenue on the annual assets ascertainable by an attestation of rents, and the rents of poppy ground are included in the rents attested by the peasantry.

19337. The settlement is really founded on the rent which the people have been paying a few years previous; is that so?—Yes. every tenant is summoned, and from him and the zemindar is taken an attestation of the rent paid and received. Upon those amounts the settlement was made in Gorakhpur.

19338. Speaking generally, it is the value which you put upon the particular plot of land as long as that settlement lasts, or has it any reference to the crops that may thereafter be grown upon it?—In the North-West Provinces the settlement is not by field; it is an assessment made on the assets of the whole village. Of course if the rents of the individual fields which compose the village are affected, they affect the total rental of the village; therefore the revenue which is assessed on the total rental would be harder to pay if a large proportion of the rental were suddenly lowered by abolishing poppy rent.

19339. Supposing that the Opium Department should determine to discontinue the licensing in any of these villages, or any part of the district, or in the whole district, as the case might be, would the people have a claim for a reduction of rents on that account?—Under the existing law I am not aware that they would have a claim against the zemindar, because it would not be an action against him, but they would have an equitable claim against Government for some compensation, and the zemindar would have an equitable claim for reduction of revenue, because it would be impossible to pay the same revenue on reduced assets.

19340. We were told just now that certain districts had been withdrawn from opium cultivation. Do you know, as a matter of fact, whether any reduction of rents or of land revenue was made on such withdrawal of licenses?—I am not aware of the districts in which that has happened. I was not in Agra when opium cultivation was stopped, but it never reached any large area in this district.

19341. You are not aware that there was any reduction on that ground?—I am not aware.

19342. Are we to take your evidence as referring to Gorakhpur district?—I should like to explain my answer about opium being grown in the district. I have a statement here which shows that the area grown in Agra never exceeded 205 acres, so that that quantity distributed over several villages must have been an infinitesimally small area.

19343. Is it your opinion still that the cultivation is popular with the ryots?—I have every reason to believe it is. In Gorakhpur, as Settlement Officer, of course I never had anything to do with the Opium Department; but in the district in which it is grown I was constantly pestered by the people to use my influence to allow them to grow poppy. They begged me to use my personal influence to get the Department to allow them to do it. Of course I had to refuse. I had nothing to do with the question.

19344. Was that pretty general as regards the village; did most people want it, or only certain individuals?—Only individuals who had grown poppy in former years, and who had not been able to get licenses in that particular year.

19345. Were there numerous instances of this kind?—I do not suppose it occurred more than two or three times during a couple of years. I did not keep any record of these cases, because it was not my duty to do so.

19346. We have had some evidence in other places that the cultivation appeared to be more popular with the

*Mr. A. W Cruickshank.*

25 Jan. 1894.

zemindars than with the ryots on the ground that the ready money in the hands of the ryots enabled the zemindar to recover his rent?—My opinion is that the zemindar likes to keep the tenant indebted to him as much as possible, in the Gorakhpur district at any rate.

19347. (*Mr. Fanshawe.*) Is it your opinion that the general prohibition of the use of opium in your district, except for medical purposes, would give rise to discontent?—It would give rise to very deep discontent.

19348. With reference to the applications from cultivators to be allowed to grow poppy, it would be the case in any given village, I suppose, that there would be only a certain number of cultivators who would grow poppy, not necessarily the whole number of cultivators?—A very small proportion of the area is under poppy; even in the parganas that grow the largest proportion of poppy the percentage is very small.

19349. Is it not the fact that the whole of the cultivators would hardly ever grow poppy in any given villages?—I do not remember instances of that sort, but the villages are so small in Gorakhpur, sometimes 8 or 12 acres, but not villages of ordinary size.

19350. Of course circumstance may differ in every district. I understand your opinion to be that the cultivators who cultivated poppy thought it was an exceedingly valuable crop, and did not wish the cultivation to be prohibited. That is your general view?—That is my general view.

The witness withdrew.

SURGEON-LIEUTENANT-COLONEL B. O'BRIEN, M.D., called in and examined.

*Surgn.-Lt.-Col. B. O'Brien, M.D.*

19351. (*Sir William Roberts.*) You are Civil Surgeon of Fyzabad, Oudh, and Superintendent of the Fyzabad District Jail?—Yes.

19352. How long have you served in the North-Western Provinces?—Twenty years.

19353. What have been your observations with regard to the consumption of opium among the people?—The consumption of opium is not, so far as I am aware, confined to any class of the people in the districts with which I am acquainted, nor can I say that any particular caste or class of people use it more than others in these districts. I have known a considerable number of moderate consumers of the drug, and on those I could observe nothing physically that would distinguish them from others. I know several gentlemen who take opium whose lives might be made models to be followed with advantage by the majority. I know also several opium-consumers who are physically above the average of the people of this part of the country, that is to say, the eastern parts of the country.

19354. You are speaking of the natives of India?—Yes.

19355. Is there any discredit attaching to the practice of opium-eating?—No discredit attaches to a known opium-eater so long as he is a moderate consumer. The attitude of the people of this country with regard to opium-consumers is much the same as that in England with regard to people who use wine and spirits. So long as over-indulgence is not the habit, the consumer is regarded with the respect due to his station in life, and his general conduct independently of his habits, as regards the consumption of wine or opium, as the case may be.

19356. What is the result of your experience as to the use of opium?—Opium is an invaluable drug for which none other can be substituted. I have never seen a case in my practice in which the prescribing of the drug in any dose brought on the opium habit. During the 20 years I have been practising in these Provinces, I have never seen any cases of disease at my dispensary which could be attributed to the use of opium. I have found many people who take opium, who come to the dispensary for other complaints, who were not injuriously affected by the drug. In my capacity as Superintendent and Medical Officer of Jails I have occasionally seen wrecks of human beings who attributed their emaciation and debility to excessive use of opium, which I could well believe, as under restriction from the drug and with proper diet and attention their health improved, and they generally increased in weight. I do not think in my whole service I have seen more than a dozen such cases, and certainly not more than twenty.

19357. In your service of 20 years?—Yes.

19358. Those would be cases amongst the poor, I suppose?—Yes, those cases were all in jail. I was referring to jails.

19359. Do you attribute the effect to opium-eating or to lack of food, poverty?—I attributed it more to direct effects of opium—the excessive use of opium.

19360. I think you said that often in those cases when the drug was withdrawn and proper food given they recovered?—Yes.

19361. I presume your inference was that the opium habit, even in excess, did not produce any organic changes?—No, this is the difference between opium and alcohol.

19362. Have you any experience of the use of opium amongst infants?—No.

19363. I presume you have recognized the difference between the native of India and the European with regard to their tolerance with regard to opium?—There are not such a large number of Europeans who take opium, but I have seen some Europeans who took it more largely than natives. I had a case last year of a man who in my presence took a lump about three quarters of an ounce in one dose.

19364. Did he appear much affected by it?—He was an emaciated individual, but after taking this he wrote an article which was published very shortly afterwards in the *Pioneer*—a very brilliant article. I was trying to induce him to give up the habit, and he took this dose in my presence. He was very listless and dull before he took it. He said, "You will see the effect of my taking it, and immediately after taking it he began to write this article.

19365. I presume you regard this as a case of very great tolerance of opium?—Yes.

19366. We are all aware that such cases have been noticed among Europeans, but has it not been your experience that there is a far more common tolerance among natives of India than Europeans with regard to opium?—Yes.

19367. You would rather draw a distinction?—Yes.

19368. What is the cause of the difference? Have you thought what to attribute it to, whether it was due to climate, race, malarial cachexia or what?—I should say it is racial distinction that makes them more tolerant. I should not say it was malarial cachexia. I do not think all people are susceptible to that.

19369. (*Mr. Pease.*) We were told by a doctor in Calcutta that, bulk for bulk, opium had more effect upon a native than on a European?—For 20 years I have had but little to do with Europeans and nearly all to do with natives. During the last 20 years I have been 15 years in stations where there were not more than two or three Europeans, so that any statement I should make would be more from what I have read in text books than from actual experience.

19370. Would you not think it natural that from the far more simple diet of a native the drug would have more effect on him than upon the European?—I do not think it would be a proper conclusion to draw.

19371. (*Mr. Wilson.*) In reference to the gentleman you just mentioned who took a large quantity previous to writing an article, was he in the habit of taking large quantities like that?—That gentleman had been an habitual drunkard. He took a pledge to give up drink. Having given up drink he took to opium, and he was as immoderate in his use of opium as he had been previously in his use of alcohol. When I spoke to him he said he was immoderate in the use of everything. When he was in good health he ate immoderately, and when he went in for boating or anything else he went in for it immoderately. It was his form of insanity I suppose.

19372. Was he in the habit of taking it frequently?—Yes, daily. He told me so. I saw him take it once.

19373. Do you know what his condition was a few hours after taking the does you spoke of?—I saw him in the evening; he was perfectly calm. He was very ill at the time and he said he would be all right until the next day, and then if he went over his proper time for taking his dose of opium he would be wretched. He said the dose would carry him on for 24 hours.

19374. Without stupefaction?—I saw him take it about 10 in the morning, and I saw him again about dusk—about 7 o'clock—and he was just the same as anybody else, no symptoms of stupefaction about him.

19375. (*Sir William Roberts.*) You estimate the dose at three quarters of an ounce?—Yes.

19376. Solid opium?—Yes.

19377. (*Mr. Wilson.*) Has it come under your observation or have you heard that it is a very common case that opium-eaters require large quantities of rich food, milk and so forth?—I have not heard of it.

19378. Do you recommend or prescribe opium as a prophylactic against fever?—No.

19379. Have you heard of it in this part of the country?—I have not heard of it.

19380. You do not know whether any of your medical brethren prescribe it in this part of the country?—No.

19381. (*Mr. Mowbray.*) Is Fyzabad a malarial district?—Not at all.

19382. (*Mr. Haridas Veharidas.*) Do you think there should be a distinction as regards the use of alcohol and opium? Would you use opium instead of alcohol?—No, I do not like it.

*Surgn.-Lt.-Col. B. O'Brien, M.D.*

19383. You like alcohol better?—Yes, I like alcohol very much.

19384. Is it an invaluable drug for which none other can be substituted?—As a medicine there is nothing to equal opium as a drug.

25 Jan. 1894.

19385. Not as a habit?—No.

I should like to remark that I prepared my evidence in great haste. I was out in camp three days away from the station, and I was asked to submit my evidence at once. I should like to add that I have had a very large experience of natives, having seen about 200 out-patients per diem at the dispensaries in my charge. During 20 years of such experience I have seen less injury result from the use of opium in the number of natives I have seen than I have seen result from the use of alcoholic stimulants in the comparatively few Europeans I have met with in India.

The witness withdrew.

SURGEON-LIEUTENANT-COLONEL M. D. MORIARTY, M.D., called in and examined.

*Surgn. Lt.-Col. M. D. Moriarty, M.D.*

19386. (*Sir William Roberts.*) You are Civil Surgeon of Meerut?—Yes.

19387. And Superintendent of Meerut District Jail?—Yes.

19388. What experience have you had of the use of opium in India?—I have been five years as Surgeon of a Native Infantry Regiment (3rd Native Infantry), and sixteenyears in the North-Western Provinces and Oudh as Civil Surgeon and Superintendent of Jail.

19389. What is your experience in regard to the use of opium in the Meerut district?—Opium is not much used in Meerut. The habitual consumers are perhaps not more than 3 per cent. of the male adult population. Native friends agree in this estimate. In my experience it is usually eaten. In the eastern districts, *e.g.*, Ghazipur, where I was Civil Surgeon for three years, it is more used, and to greater excess. It is also smoked a good deal there.

19390. *Madak* or *chandu*?—*Chandu*, I think. I have no experience of it beyond hearsay, but *chandu* is the name applied.

19391. Are they mostly moderate consumers in Meerut?—In Meerut, where I have been Civil Surgeon for nearly three years, the large majority of those who use opium are in my experience moderate consumers, taking about five grains daily in one or two doses. Such moderate use does not seem to have any prejudicial effect, moral or physical. The habit is usually acquired from having taken the drug on account of catarrh, rheumatism, etc., and generally under medical advice. Few seem to take opium in the first instance because they like it. I cannot say what proportion of habitual consumers take opium in excess, say in daily quantities of 25 grains or more. They are not many I think. The poorer classes who abuse opium generally suffer from it. They are usually thin, incapable of sustained exertion, often lazy, but generally quiet and inoffensive. I can imagine such an one committing theft rather than forego his daily dose. I am not, however, aware of any such case. The criminal classes do not appear to be specially addicted to opium. Thus in the Meerut District Jail, out of some 8,000 prisoners admitted during the past six years, only 25 were noted as being addicted to opium. Doubtless most of these had used it to excess; still out of 467 prisoners locked up on 30th October 1893, only eight admitted having taken opium regularly prior to imprisonment.

19392. What experience have you had of the effect of opium on well-to-do people?—Well-to-do persons who abuse opium do not suffer like the poor. A wealthy Mohomedan friend began to eat opium 43 years ago. At one time he took 90 grains daily; he now takes 45 grains. Some 25 years ago he gave it up for three years, and had diarrhœa for seven months. He is now 62 years old. He is thin and naturally of poor physique, but he is remarkably intelligent, and his mind is as active as ever.

19393. What do you think is the opinion of the people generally with regard to the habit of opium-eating?—In my experience the people in general look on opium-eating, and specially opium-smoking, as a bad habit, having a tendency to make a man lazy and unreliable and to injure his health. I have never yet heard a non-consumer say it was a good habit.

19394. What do you think would be the feeling of the people if prohibitive measures were imposed in regard to opium?—I do not suppose the majority in these parts would much mind if opium was made more expensive and more of a luxury, but all would, I fancy, resent any taxation to make up for loss of opium revenue.

25 Jan. 1894.

19395. What is your opinion, after all your medical experience, of the habitual use of opium on adults?—From a medical point of view the temperate use of opium by adults seems to be on a par with the temperate use of alcohol. It acts chiefly as a stimulant and produces a feeling of well-being. Beyond their own statements there is nothing to show that such consumers are opium-eaters. I doubt if the opium does them any good; but having once acquired the habit, any attempt to give it up makes them feel bad.

19396. Have you had any experience of the effects of opium when given to infants?—Mothers often give opium to their infants to keep them quiet, to constipate them, and so save trouble. An overdose is sometimes given. I have known such. The practice is I believe usually discontinued when the child is about a year old. I am not aware if it produces any permanent ill-effects.

19397. Have you personally come across any fatal cases as a consequence of the habit?—No.

19398. You have met, I suppose, with cases of poisoning?—I have seen infants brought to the hospital for treatment in an unconscious state.

19399. But none, so far as you remember, have actually died?—I have not seen them; I have heard of such cases.

19400. What would you say of the use of opium in excessive quantities?—The use of opium, say in quantities of 25 grains or more daily, is generally prejudicial. The consumers often have a dull and shrivelled appearance, are thin, and even emaciated; this is apparently due to want of appetite and in poor persons to want of food. Those who can afford it take plenty of milk, ghi, etc., to keep up their strength. Excessive consumers are inclined to be lazy and are generally incapable of severe and sustained exertion. Without the regular dose of opium they can do little or nothing. I am not aware that the excessive use of opium predisposes to, or produces, any special disease. In jails it is my invariable practice to cut off the supply at once and completely. After a troubled week or so the individual begins to pick up, appetite returns, and he soon puts on flesh. I cannot say if the cure is permanent. Four opium-consuming prisoners have been received into the Meerut Jail within the last month. This is unusual. The following are brief notes of each:—

(1) Male, age 40 years, a transport employé, says he began to take opium when on field service, and on account of catarrh, some 15 years ago began with a little; now takes 90 grains daily in two doses; this costs Rs. 4 a month, his pay is Rs. 10; he is in fair condition and in good health; weight 110 lbs.; is a Hindu.

(2) Male, age 26 years, an opium-smoker, says he learned from friends (probably from prostitutes); is in good health and condition; weight 104 lbs.; works as a cap-maker; says his appetite and digestion are improved since he took to opium; smokes three times daily; is a Mahommedan.

*Surgn.-Lt.-Col. M. D. Moriarty, M. D.*

25 Jan. 1894.

(3) Male, age 19 years; eats 12 grains daily in two doses; began five years ago on account of catarrh by advice of friends; appears a bad lot; is thin, but appears otherwise healthy; weight 89 lbs.; is a Mahomedan.

(4) Male, age 38 years; takes 90 grains daily in two doses; began 20 years ago on account of rheumatism, and with one grain morning and evening; is a bazar labourer; does not appear to have suffered much in health; but says he cannot work like another man; is in fair condition; weight 119 lbs.; has a young family; a Mahomedan.

These four prisoners were kept under observation for about a week each; they got no opium that I know of; they suffered a good deal at first from aching pains, sleeplessness, prostration, loss of appetite, etc., but they soon came round. None of them got diarrhœa.

19401. Have you ever known habitual eaters of opium in injurious excess among the well-to-do classes who hve suffered?—Yes.

19402. What symptoms did you notice?—They were generally very thin, and some of them very susceptbile to cold; they are very much afraid of cold, and they are afraid of bathing. Beyond that I have not seen any ill-effects in well-to-do people.

19403. You do not think it shortens their lives?—I do not think so.

19404. Has your experience lain in a district in which there has been much dysentery?—Yes, a good deal.

19405. You have never seen any type or form of dysentery that you have associated with the opium habit?—No.

19406. What experience have you had of the use of opium in cases of malarial fever?—I have no experience of the consumption of opium as a febrifuge. In the west of this district the tract along the Jumna is notoriously malarious, but I have never heard of the people using opium either as a prophylactic or as a cure for malarial fevers. The same is true of the other districts in which I have served.

19407. You have never yourself prescribed it as a mitigator of the various evils of a malarial district?—No.

19408. You have never used it in combination with quinine?—I have.

19409. Do you think it enhances the power of quinine?—I have only used it in cases where there are special symptoms in connection with the case, such as diarrhœa with fever.

19410. You have not thought that it enhanced the febrifuge power of quinine?—No.

1911. Your experience has been gathered entirely in the district of Meerut?—No; the last three years only.

19412. In the North-West Provinces?—In the North-West Provinces I have served 16 years in different districts.

19413. You have never encountered a popular opinion that opium was useful in malarious troubles?—I have heard so.

19414. I thought you said you have never heard of people using opium?—I have heard the question mooted whether opium was a prophylactic, but I never heard of the people themselves using it as such.

19415. Or having any belief in it?—No.

19416. (*Mr. Wilson.*) Do I gather from you that you would put the limit of excess somewhere about 25 grains?—I think a smaller quantity than that may be considered excess. I merely took that as an average.

19417. You say that on the 30th of October 1893 only eight prisoners admitted having taken opium regularly?—Yes.

19418. When you say "admitted," was there any reluctance on their part to admit, or any desire to conceal?—No, I do not think there was.

19419. We have had some evidence at different places that one of the reasons assigned for taking opium was as a protection against cold; your experience is that it rather tends to make people afraid of cold?—I think the habitual consumer is afraid of cold.

19420. I understood you to say that you had not prescribed opium as a prophylactic?—No.

19421. But that you have given opium and quinine as a remedy where disease actually existed?—Yes.

19422. (*Mr. Fanshawe.*) Is it not the fact that a relatively large number of opium shops in the Meerut district are situated in the tract along the Jumna and along the line of the main Ganges Canal?—I do not know.

19423. (*Sir William Roberts.*) You have been asked about the effect of opium and cold. I think you intended to say that the habitual excessive consumer of opium was sensitive to cold?—That is what I meant.

19424. There is another sense in which the question may be asked. Is it within your experience that people are in the habit of taking a pill of opium when the weather is very cold in order to protect themselves against taking cold?—That is not within my experience, but it is within my experience that they take opium when they have caught catarrh.

19425. I presume that you are aware that opium is the most common domestic remedy in India?—Yes.

19426. And do you think that on the whole it is used beneficially?—I think it is for the benefit of those who use it.

19427. (*Mr. Wilson.*) I suppose it is indisputable that those who are taking it regularly become more and more habituated to it; and, if so, is there a constant tendency to increase the dose?—I am not aware that there is a constant tendency.

19428. Would you say that there was more or less tendency to increase the dose and to pass from moderation to excess in opium or alcohol?—I should say that they were somewhat on a par.

The witness withdrew.

*Surgn.-Capt. C. Mactaggart, M.B.*

SURGEON-CAPTAIN C. MACTAGGART, M.B., called in and examined.

19429. (*Sir William Roberts.*) You are Superintendent of the Central Prison and District Jail at Agra?—I am.

19430. You are also in civil practice here?—Entirely jail practice.

19431. That has been the whole of your experience?—I have been four years in charge of a Central Prison; before that I was in Rajputana and for a short time in the Punjab.

19432. In what capacity?—I was in medical charge of a regiment.

19433. Not of dispensaries?—I was Civil Surgeon about four months.

19434. What has been your experience of the use of opium?—I have no doubt that it is largely consumed by almost all the Indian races, but I think the habit is most prevalent among Mahomedans. I believe that the vast majority of those who consume it do so with benefit, or at least without suffering from its use, either morally or physically; but I believe a very small proportion do consume opium to excess, and in such cases, *i.e.*, when it is taken to excess, I believe that it has a prejudicial effect on the physical condition of the consumers.

19435. Do many use it in excess?—Not many. I find that in the jail in Agra out of 4,524 prisoners only 18 have been noted as excessive opium-eaters since January 1888.

19436. You mean those who take it to an injurious extent?—Yes, men who are noted as having suffered from the excessive use of opium when they came to the jail.

19437. I suppose the limit varies almost with each individual?—It is entirely a matter of idiosyncrasy; I cannot give any definite dose. By opium-eaters I mean opium-consumers.

19438. You say you have noticed several cases in which men admitted into the jail have been excessive opium-eaters and have suffered in health; in what way?—They generally show it by extreme emaciation—that is all you can say; there are no pathological changes as far as I know; they suffer from emaciation and general debility. In such cases I invariably stop their supply of opium at once, and after a few days of discomfort—in some cases very considerable discomfort—the patient apparently does quite well, without the drug and rapidly gains health. I feel sure that opium, even when largely taken to excess, does not produce any organic disease or any pathological and tissual changes

in the organs of the body, and in this it has an immense advantage over alcoholic stimulants, which certainly produce very grave organic disease when taken in excess. The emaciation seen in an immoderate opium-eater is probably due to the loss of appetite caused by excessive use of the drug.

19439. You have no experience of opium-eating amongst well-to-do people?—I have known one or two cases.

19440. Have they been cases of excessive consumption?—Yes.

19441. Were they thin and emaciated?—They were just in the same way.

19442. On the whole, what has been your experience of the effect of opium from a medical point of view?—With regard to the use of opium from a medical point of view, I believe that opium is by far the most useful drug in the country, with the possible exception of quinine, and among the inhabitants who are largely out of the reach of medical aid, it is the most important and effective domestic remedy in use. Almost all natives who take opium whom I have met have told me that they began to take opium first as a remedy for some disease, and finding they benefited by its use, continued to take it. It is very largely used by natives in asthma, chronic rheumatism, bowel complaints, and in cases of malarial cachexia accompanied by enlarged spleen and anæmia. I have frequently used it in similar cases and with benefit.

19443. Have you known of the existence of a belief amongst the people that opium was useful in cases of malarial fever?—Yes.

19444. Both as a protective and as a curative?—Yes.

19445. That has come within your personal knowledge?—Yes.

19446. Have you found opium useful as an addition to quinine in malarial diseases?—In cases of anæmia with enlarged spleen and chronic diarrhœa such as I have frequently seen in jail hospitals, opium with quinine I believe is the best remedy.

19447. What is your opinion as to the usefulness of opium in malarious tracts?—To the inhabitants of malarious tracts I believe it to be a necessity, and it undoubtedly renders many men capable of doing their daily work who without it could do absolutely nothing.

19448. (*Mr. Wilson.*) You have several times used the phrase "I believe." Do I gather from that that what you are giving us is not so much facts within your own knowledge as the general impression that you have gained?—No. What I have stated is founded on facts that I have myself observed in connection with the jails.

19449. Are you speaking chiefly of observations in jail or on the general population?—Chiefly observations in jail.

19450. You have spoken of malarious tracts; to what malarious tracts are you specially referring?—I refer to Aligarh, Muzaffarnagar, Bulandshahr, Gorakhpur and Azimgarh; I have had prisoners from these tracts, all of them malarious.

19451. You have not been stationed there?—No.

19452. You have gathered your information from the prisoners?—From what they have told me.

19453. That it has that effect?—Yes.

19454. Do you gather from what they said that opium has that effect, or that they believe it?—They believe that it has that effect.

19455. Does their own condition warrant that?—Yes, I think all these men are in fairly good condition, considering the districts they come from — men who have been habitual opium-eaters.

19456. (*Mr. Fanshawe.*) When you say that the opium habit is most prevalent amongst the Mahomedans, I understand you are referring to your experience at Benares and Agra?—Yes.

The witness withdrew.

Mr. J. S. Meston called in and examined.



19457. (*Chairman.*) I believe you have been employed as Settlement Officer of Budaun in the North-West Provinces?—I have been employed as Assistant Settlement Officer and Settlement Officer since 1889. I have been in an opium-growing district as Settlement Officer for nearly a year. I have inspected for settlement purposes a number of villages where poppy is grown, and can testify that, in tracts where poppy cultivation is allowed, land in which poppy is grown acquires in time, if held by non-privileged tenants, a rental value of 50 per cent. more than the rental value of land on which other crops are raised.

19458. Have you any figures to support that?—I have.

19459. Will you give them?—In the inferior tracts of the Budaun districts Rs. 5 per acre is the ordinary rate for good land held by tenants without statutory rights of occupancy. For similar tenants, when they grow poppy, cane, or one or two other special crops Rs. 7-8 per acre is the usual rental rate. In the superior tracts the usual rental rate for millets, cotton, wheat and barley (the ordinary crops in the district) is Rs. 7-8 per acre. For poppy it varies from Rs. 15 to Rs. 20 per acre; and if the poppy is preceded by an autumn crop as much as Rs. 25 per acre may be realized. Sugarcane, as a rule, pays Rs. 15 per acre in those tracts; but sugarcane has to be practically three times as long in the land as poppy. Those are partial reasons why poppy is with the rent collector or landlord a more popular and favourite crop than others.

19460. Have you any other information on the same lines?—As regards the popularity of the crop with the cultivators, I may state that in good years in average land the poppy outturn may be taken as from 7½ to 14 seers (from 15 to 28 lbs.) per acre; and at Rs. 5 per seer the income to the tenant from the crop would be Rs. 37-8 to Rs. 70 per acre, exclusive of the value of the heads, the seed, the oil extracted from the poppy heads, and other refuse that might be used for fuel. Altogether I estimate the total value in a good year in average land as from Rs. 46-8 to Rs. 83-8 per acre. In exceptionally good land nearer large towns it is possible to get from 15 to 20 seers per acre, but that of course is an exceptional outturn. Against an income of from Rs. 46-8 to Rs. 83-8 per acre we have a rental demand of from Rs. 15 to Rs. 25 per acre. Another reason for the popularity of opium with the cultivator is the fact that the crop requires no expensive machinery to turn out the produce which is ultimately sold in contradistinction to sugarcane, the completion of the product of which is always necessarily an expensive operation.

19461. Do you consider that the price which the Government pays to the cultivator for his opium is an adequate price?—I consider it distinctly an adequate price.

19462. (*Mr. Pease.*) Has there been much alteration in the acreage under poppy in the district to which you refer?—There has been an increase within the last ten years from 7,000 to over 11,000 acres. The last return I have of the area under poppy is 11,500 acres for the district of Budaun.

19463. In what year has the increase been?—I have not the actual figures, but I believe it has been gradually within the last ten years.

19464. Do you know what the average crop per acre has been?—I cannot give the actual figures, but I believe it is from 7½ to 14 seers in average good land.

19465. You say that it averages over the whole district about 7½ seers?—I would not say that; I have not the figures to speak upon that point.

19466. Is there a great desire on the part of the ryots to increase the amount of their poppy land?—I am not aware that there is: I have heard of no applications.

19467. If it was so extraordinarily profitable as compared with other crops, would not that be the case?—Poppy is mainly in the district to which I refer (I have experience only of that) in the hands of one caste, and the growing of poppy by other castes is for various reasons unpopular, the principal reason being that it is almost entirely grown in richly manured land immediately surrounding a hamlet, and the high castes will not take up that land on account of the filthy character of the soil.

19468. (*Mr. Mowbray.*) I understand that those figures are the figures on which the land revenue of this district has been settled and is now being collected?—They are the figures on which I am preparing the revised land revenue.

19469. On which you are preparing your estimate?—Yes.

19470. (*Mr. Fanshawe.*) The class of cultivators who cultivate poppy is chiefly the market gardener class?—Yes.

*Mr. J. S. Meston.*

25 Jan. 1894.

19471. What are they called in the Budaun district?—Kachis or Muraos, in Budaun generally.

19472. Is it the rule in the Budaun district that a crop of maize should precede the poppy crop?—Extremely common.

19473. We have been told that on market garden land tobacco would probably be the chief substitute for poppy; would that be according to your experience?—Tobacco is grown in similar land, but I have constantly found that it is grown, so to speak, under the eaves of houses, whereas poppy can be grown in a wider circle. I do not think there would be the same market for tobacco.

19474. So far as you know there is no likelihood of a general extension of tobacco cultivation?—Not so far as I know. There is no restriction of tobacco cultivation at present, and there is no reason why there should be any special extension coincident with a cessation of poppy.

The witness withdrew.

Adjourned to to-morrow at 10-30.

---

# At Agra.

## FIFTY-SIXTH DAY.

### Friday, 26th January 1894.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
THE HON'BLE SIR LACHHMESWAR SINGH BAHADUR, MAHARAJA OF DARBHANGA, K.C.I.E.
SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.
MR. A. U. FANSHAWE.
„ ARTHUR PEASE.
„ HARIDAS VEHARIDAS DESAI.
„ J. H. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

DR. R. GLYN GRIFFITHS called in and examined.

*Dr. R. Glyn Griffiths.*

26 Jan. 1894.

19475. (*Sir William Roberts.*) You are, I understand, Chief Medical Officer of the East Indian Railway?—Yes.

19476. Where do you live?—At Allahabad.

19477. How long have you had medical charge of the workmen on the East Indian Railway?—Nearly twenty years.

19478. You would also have charge of them when they were invalided, both as in-patients and out-patients?—Yes, both.

19479. What is the number of the employés on the East Indian Railway?—The native employés average about 45,000.

19480. From what districts are these men drawn?—From all parts of India, Agra, Behar, Oudh and Bengal.

19481. What is the average age of these men?—We take them on from the age of 18 up to 25. They get a first-class certificate if below 35 years of age; if over 30 years of age they get a second-class certificate.

19482. I suppose the average age of the men actually would be something like 35 or 40?—35 or 38, I should say.

19483. Are any of them in the habit of using opium?—I know it to be a fact that a great many of them eat opium.

19484. What is your impression as to the percentage of those employés who eat opium?—It would be very difficult for me to give the percentage, because I can only speak of what I have personally seen of in and out-patients at hospitals. One of my native doctors informed me that in some districts about one per cent. of the people eat opium.

19485. Of the total population?—Yes, in the Benares and Dinapur districts.

19486. That would make something like 10 per cent. of the employés on the railway?—More than that.

19487. According to your experience, have they generally been temperate users of opium?—Very temperate; they take a certain quantity and do not increase it.

19488. About how much?—I have seen some take from 2 to 4 grains a day. I know others to take from 15 to 30 grains a day, and not to go beyond that.

19489. Have you observed any effect on their health or capacity for duty?—No, not any injurious effect. I know of a signaller, over fifty years of age, now in the Mogul Sarai district. He has been taking 15 grains a day for about twenty-five years, and he is one of the best signallers on the line.

19490. I presume that, like other witnesses, you recognize great individual differences of tolerance of the opium habit?—Undoubtedly.

19491. An amount that would do one man an injury would not affect another one?—No.

19492. Have you ever noticed whether a larger number of opium-eaters would be invalided than of those who were not opium-eaters?—During the twenty years I have been out here I have never seen a single railway employé invalided owing to the use of opium.

19493. Have you known of any of the employés being dismissed on account of the abuse of the opium habit?—Not a single one on the whole railway in the last twenty years has been discharged or incapacitated through opium-eating.

19494. Why do these men take opium do you think?—Some of them take opium to relieve malarial fever. Years ago I was in the Dinapur district, at a place called Simultola, a very malarious place, where we could scarcely keep a signaller more than six weeks or two months owing to their getting a fever or enlarged spleens. Men in the habit of taking opium went to relieve them, and I found those men who took opium were not so susceptible to fever as those who did not take opium. Not nearly so.

19495. For what other purposes do you think men take opium?—For asthma, dysentery, rheumatism and colic. It is a very common thing for dysentery, fever, and rheumatism.

19496. Those are all medical uses, are not they?—Yes

19497. Have you any knowledge of the use of opium amongst these men for non-medical purposes—I mean as we have beer or wine or tobacco?—I had an old man over eighty years in hospital last year. He was an opium-eater, taking 15 grains twice a day. I asked him how long he had been taking opium, and he said a little over 40 years, and it never did him any harm. To look at him I could not have said he was an opium-eater. He was in robust health for a man of his years.

19498. (*Mr. Pease.*) What is the cost of 15 grains of opium?—About two pice.

19499. And what would be the wages of the signaller who took 15 grains of opium a day?—Rupees 8 to Rs. 10 or Rs. 12 a month.

19500. (*Mr. Wilson.*) You have referred to the case of two or three persons who were in the habit of taking opium

in large quantities. I presume that as a medical and scientific man you do not attach any real importance to individual cases unless there is a sufficient number of them to establish some statistical proportions?—We know it is a very universal thing amongst these men to take opium.

19501. You would not, in England, for example, endeavour to establish any general rule or principle in regard to the use of alcohol by an individual case or two of persons who had lived to a great age of either with it or without it?—If there was only one person, perhaps I should not.

19502. I ask you whether you wish to attach importance to these cases you have mentioned by name?—Undoubtedly I do, because when a man has been taking opium over 40 years and lives to the age of 80, it cannot have done him any harm, and possibly has done him a great deal of good. It may have kept him from getting fever, which would have weakened his constitution. It undoubtedly prevents attacks of malarial fever out here.

19503. I am afraid I have not made myself clear. What I want to ask you is, is it not the case that many of us know cases of persons who have pursued for many years a course of life or diet which no one could approve or recommend, who has nevertheless lived to a good old age?—There are exceptional cases.

19504. You mentioned a case at Dinapur: you have been stationed at Dinapur?—Yes; ten years.

19505. What was your experience there in connection with this matter?—A great number of people took opium there.

19506. With what result?—I have never seen any bad result from it—never.

19507. Did you think it tended to keep them healthy there: do you allude specially to Dinapur as a place which throws some light on this subject?—It is a great place for the cultivation of poppy. Opium is easily obtainable there and cheap. A great number of people eat opium in that district, and I have never seen any bad effect from it.

19508. Do you think that the cultivators retain portions for their own use?—Yes, I do.

19509. You mentioned the case of signallers at very unhealthy stations: were those signallers supplied with quinine or any other medicine of that kind?—Years ago it was exceedingly difficult to get natives to take European medicines. They would not touch them. Sixteen or eighteen years ago I could not get a single employé to take quinine or European drugs in that district. Now they know the value of quinine, they take it.

19510. In these unhealthy places are they supplied with quinine?—They are now.

19511. With opium?—No, not with opium. They supply themselves with that.

19512. But the company supplied them with quinine?—Yes.

19513. (*Mr. Mowbray.*) Do you consider the two cases you have mentioned as typical of a very much larger number you could mention?—Yes.

19514. Do you consider that the fact that even two men have been able to take this quantity of opium without shortening their lives proves that opium is not a poison in the popular sense in which the word is used in England?—No, not to natives.

19515. (*Mr. Haridas Veharidas.*) You have observed many cases of individuals taking opium who have reached old age: have you noticed people who have reached old age and have not taken opium at all.—I mean have you noticed in the same way that you noticed opium-eaters attain old age people who have not used opium attain old age also?—Yes.

19516. Have you noticed employés on the East Indian Railway dismissed for abuse of alcohol?—Yes; a great many.

The witness withdrew.



Mr. T. STOKER recalled and further examined.

19517. (*Chairman.*) You are Commissioner of Excise for the North-Western Provinces and Oudh?—Yes.

19518. Would you give us shortly the nature of your former service?—For twelve years I belonged to the district staff as Assistant Collector, Joint-Magistrate and Acting Collector. During this period I was almost continuously in charge of district excise administration in various parts of the North-Western Provinces. I next served for two and-a-half years in the North-Western Provinces Secretariat as Under-Secretary and Acting Secretary. I was then appointed Settlement Officer of Bulandshahr, and held that appointment for three and-a-half years. Since return from furlough in November 1891, I have held the appointment of Commissioner of Excise and Stamps and Inspector-General of Registration for the North-Western Provinces and Oudh.

19519. Your long and varied service has, I presume put you into a position to form a judgment upon the question with which we have to deal, and brought you into intimate contact with the people of the Province in which you have resided?—I have served in or visited all parts of the North-Western Provinces and nearly all of Oudh. I have been for many years in intimate contact with the people of those provinces, and am acquainted with their habits and conditions of life. I have paid special attention to excise questions.

19520. At a former meeting of the Commission you placed in our hands a memorandum of the opium administration of the North-Western Provinces and Oudh. That will be before us for our careful consideration, and will be printed in the appendix. Speaking briefly, I think you have sought to show in that memorandum that the price of excise opium has been advanced from time to time to as high a standard as it was possible to maintain having regard to the risk of smuggling and illict consumption?—Precisely.

19521. The price is at present, is it not, Rs. 16, and that shows a profit to the Government something like Rs. 7 a seer, does it not?—The price at present varies in different parts of the province from Rs. 18 in the Western districts to Rs. 16 in the Eastern districts. The profit of Government varies accordingly.

19522. In all cases you have endeavoured to make it as high as possible?—Yes. I may add, perhaps, that the present prices are experimentally fixed, and subject to any further enhancement that may be found possible when we have had a little experience of the present scale.

19523. One of the results of the policy that has been pursued is to show a development of excise revenue, and I understand it to be one of the purposes of your memorandum to show that that development of revenue does not establish of necessity an increased consumption per head of the population, but is rather due to a better administration and a more effective prevention of the supply and consumption of illicit opium?—Quite so. Chiefly the increased recorded consumption is due to administrative checks placed upon the use of illicit opium. But I myself attribute the increased sales of excise opium to more causes than one. The chief cause undoubtedly is better administration; another cause is the advance in prosperity of the provinces which enables the people to spend more upon excisable commodities. I say this because the increase in revenue has not taken place merely under the head of opium, but there has been a larger increase under the head of other excisable commodities.

19524. You have shown in your memorandum, I believe, that Government have consistently held that *chandu* and *madak* are noxious drugs, and that everything practicable should be done to check the consumptions. You refer to Sir Alfred Lyall as having been desirous of doing all that was possible to check the increasing consumption of these pernicious drugs; and then again in another passage, say, "the avowed policy of the Government "is to check in every way the consumption of these noxious "drugs, always provided that illicit vend and use are not "fostered thereby."?—The policy of Government in the matter of opium-smoking has always been distinctly repressive. I have shown in my memorandum that for many years Government tried the policy in these provinces of absolutely refusing to recognise the habit, or issue licenses for the sale or consumption of opium prepared for smoking. That policy was found not to be successful in checking the habit, and from 1864 the opposite policy was tried of bringing the habit under restriction and control, and making it expensive by levying license-fees. For the last year that policy has again been reversed, and the original policy of prohibition has been adopted.

*Mr. T. Stoker.*

26 Jan. 1894.

19525. The reason for that step was, I think, that the licensed shops might be replaced by unlicensed ones, and that opium-smoking would still continue, and that there might thus be a risk that the absence of publicity might encourage the vice in domestic circles?—Undoubtedly that is the danger recognised by everybody connected with the administration.

19526. And you have looked to that, on the one hand, and also to the consideration that it is an evil thing for a Government to give any sort of recognition to a bad practice?—All these considerations have been borne in mind.

19527. In looking at what we may call the opium habit, do you draw a clear distinction between opium-smoking and opium-eating?—In considering the question of consumption a very clear distinction should always be observed between opium-smoking and opium-eating. I have nothing to say in favour of opium-smoking. Speaking of these provinces I regard it as a low and vicious habit, practised, broadly speaking, by low or by vicious people. It would be unreasonable to say that any physical or moral deterioration which may have been observed in opium-smokers is necessarily due altogether to that particular practice, and not to other demoralising habits and associations or physical infirmities. I observe that in other countries, or even in other parts of this country, opium-smoking is said on good authority not to be necessarily attended with bad consequences. Possibly different races or constitutions are differently affected, or the opium is differently prepared. But in these parts people who pursue the habit do in my opinion often or generally suffer from it or its surroundings. The policy of the Government of the North-Western Provinces has always been directed to repress and check the practice, and has been attended with success. Though it gained an impetus about twenty years ago, from the introduction of the Chinese method, opium-smoking is still restricted to a comparatively small portion of the urban population, and is very far from being a general or domestic habit even in towns. In rural parts it is practically unknown. Probably not so many as one in every 10,000 of the whole population ever smokes opium. Opium-eating stands on quite a different footing. Though liable to abuse and sometimes abused, it is certainly not a vicious habit. A large part of the opium consumed in these provinces is taken as medicine and only as occasion requires. Even of habitual consumers the greater portion commence the habit for the relief of pain or disease, and continue it because of its beneficial effects. The number of people who commence or continue to eat opium simply for the pleasure it affords them form, I believe, only a small proportion of the whole body of opium-eaters. Opium-eating as a regular habit is very often commenced late in life, when the failure of the natural powers is supposed to indicate the need of a corrective. This circumstance has not been noticed in the case of stimulants or narcotics taken for vicious or merely pleasurable purposes. The vast majority of opium-eaters are occasional or moderate habitual consumers. Habitual excess is rare. In these matters excess is a relative term. By it I mean a quantity so large as to produce physical or mental deterioration in the person using it. I cannot recall any such cases in my personal experience. I have heard of them and believe they occur. But I have at different times had a large staff serving under my immediate observation, and I do not remember any instance of an official unfitted for work by the habit of opium-eating. For instance, in the Bulandshahr district, where the consumption of opium is large and general, I had the whole district staff of village accountants (536 in number who belong to the opium-eating classes) from time to time in my office working against time, under close supervision, and keeping long hours. Not a man was found unfitted or disqualified by reason of the opium habit, though there must have been many opium-eaters among the number. This, and like experiences which every officer can cite, seem to me to prove that the people of these provinces, or even those classes of them who eat opium, are not ordinarily or generally demoralised thereby. To say that the habit is widespread among the people, and that it produces mental and physical decay, social ruin, crime, suicide and early death seems to me a proposition that carries its own refutation. If these premises were true, the people of these provinces, where opium-eating has been practised for centuries, would have long ago been reduced to a few survivors of a ruined community. But so far from being this the provinces have been steadily increasing in population, wealth and material prosperity. All classes use opium. It is, I should say, the most generally used medicine known to the people. Habitual consumers are most usually found among the upper classes, and oftener among Mahomedans than Hindus. This is ascribed to the prohibition of liquor by the Mahomedan religion. Conversely the lower castes of Hindus, who are the chief consumers of alcohol, are not believed to be addicted to opium. The fighting, landowning and trading classes include many opium-eaters, perhaps most of the habitual consumers, and its use is not unknown to the priestly castes. The Marwaris, the most astute of our traders, are well-known opium-eaters. I have known the occurrence of a large Marwari festival account for an increase in the district consumption of opium for the year. Their connexion with Rajputana may account for the prevalence of the habit among them. Consumption is much larger among the urban than the rural population, and is, I think, proportionally pushed to an excess more often in towns than in the country.

19528. Have you any reason to suppose that the extent to which opium is consumed depends upon certain characteristics of race?—I doubt if the habit is a racial one. It seems to depend more on locality and surroundings, caste or social position. Our races have now got very mixed; but so far as a distinction of the sort can be drawn, I should say that the aboriginal races are not given to opium (except as a medicine), but that its use is more general among the Aryan races. This is probably a matter of tradition. The consumption of opium is more general in the western districts of the Meerut, Agra and Rohilkhand Divisions than in the eastern parts of the province. The difference is not so great by any means as the recorded consumption would indicate, for the eastern districts are the home of poppy, and therefore the facilities for illicit consumption are greatest there. But allowing for this, I have still no doubt that the habit is more common in the west. It is precisely in those same districts that the people possess the finest physique and the most martial character, and enjoy the greatest prosperity. Opium is largely used in malarial tracts for therapeutic purposes. It is an article of belief among the natives of such tracts that opium averts and cures the diseases which result from cold and damp. I have no reason to believe that it acts directly as an antiperiodic like quinine. But I believe it is usefully and effectively employed in other diseases which proceed from the like conditions. Malaria, to speak in a popular sense, does not show itself always in the shape of remittent fever. It is Protean in its forms and finds out the weak point of each man. In some it developes rheumatism or cough, or asthma or bowel-complaints. For all these opium is used with beneficial effect. Possibly it may mitigate disease by assisting the natural functions of the body and so improving the general health and enabling the user to resist adverse influences. But whatever the scientific explanation may be, it is unquestionable that natives regard it and use it as a prophylactic and cure of diseases, which prevail in malarial tracts. It was observed, many years ago, that the use of opium increased in those parts where the introduction of the Ganges canal had artificially raised the water-level and produced insanitary conditions. I may add that I had occasion, some time ago, with reference to the re-allocation of the opium shops in various districts of the province, to cause a map to be prepared of the Meerut district, showing the allocation of the various opium shops in the district; and I was struck with the circumstance that the shops are all grouped either along the low lands of the Jumna, which is a notoriously malarial tract, or along the line of the main Ganges canal, where the rise of water-level has been most marked, and malarial conditions are most prevalent.

19529. Have you observed any tendency to increase the dose?—It would not, I think, be correct to say there is no tendency to increase the dose, which naturally begins with very minute quantities. But the increase is, not continuous. In some cases it reaches a large amount, and the native constitution seems very tolerant of opium. But such cases are the exception. Ordinarily when a certain and not extreme point is reached, the desire or means of increasing it fail. An ordinary native of the humbler class cannot go on increasing his dose, if for no other reason because his means of procuring it do not go on increasing. To say that the people of these provinces ruin themselves and starve their children to gratify their craving for opium is to ignore facts, and to slander the national character. If it were true, there would be a well-marked and recognised class of ruined opium-eaters, and the progress of the population would be checked. There is no such class in these provinces, and the population goes on increasing. The people are conspicuous for their domestic virtues. In love of parents for children and respect of children for parents, they surpass, I believe,

all European nations. No one who really knew and properly valued the native character would believe that a people with their strong paternal instincts is capable of starving its children, or in fact does starve them. Excluding always preparation of opium for smoking, it is my belief that of the various excisable commodities used in these provinces, opium is attended with greater benefits than any. If it is not attended also with less evils, it at least takes rank in this respect with the best of its rivals, and I have no doubt whatever that in the balance of good and evil opium stands easily first.

19530. Do you think it practicable to prohibit the use of opium for other than medical purposes?—The idea of prohibiting the use of opium is, in my opinion, a mere chimera. No person acquainted with the administrative possibilities of the provinces could imagine such a measure practicable. It is not conceivable that any rational and civilised Government would contemplate so cruel a measure as to absolutely prohibit the production of an article which, whatever its abuses may be, has done more, perhaps, than any other product of nature to alleviate human suffering. If the cultivation of the poppy is permitted at all, it would be quite impossible to prevent the diversion of its produce to purposes other than therapeutic. Even under present conditions, with the cultivation strictly controlled by a large special staff and with its sale a Government monopoly enforced by severe penal laws, it is found impossible to prevent the illegitimate abstraction of a large amount of produce for private use or sale or the introduction of contraband foreign opium. If cultivation were prohibited, the administrative machinery would be unequal to preventing altogether the surreptitious growth of poppy. And, finally, if such a result could be achieved, opium would still be freely smuggled in from the foriegn States which lie along half our borders. No one who knows the character of the agency and measures which would have to be employed could fail to be appalled by the prospect of the vexatious espionage, the irritation and petty tyranny which would be entailed on the people. No one whose interests are bound up with the permanency of our rule could calmly contemplate the effect of such measures on the feelings and loyalty of the population. It should be unnecessary to add that the discontinuance of the present Government monopoly and control of cultivation would place opium at a largely reduced price in the hands of everyone who wanted it, and remit to the body of consumers the substantial taxation which they now pay. Taxation, too, which it would at once become necessary to impose on some one else. Briefly, prohibition would be impossible, to attempt it dangerous; while control and restriction could not be as well secured by any other system as the present one. It would be irrational to suppose that the people at large would willingly bear the enormous direct and indirect cost of prohibition. The mere proposal of such taxation would be attended with grave and dangerous discontent. I fear that even the progress of the present enquiry has already had an unsettling effect. That more popular feeling has not been already excited I attribute to the circumstance that the vast body of the people seldom hear of or seriously consider such movements till they are decided and forced on their attention in a practical fashion. The objects of this movement are liable to misconstruction by the people whom it reaches. They find it so impossible to appreciate, or understand the motives of those who have promoted it, that I believe grotesque theories are invented to explain it. Grotesque as they may seem to strangers, such theories are apt to be fraught with danger to the public peace. They tend to further unsettle men's minds, and if they become associated with the idea of a religious propaganda they threaten consequences which it is scarcely safe to discuss.

19531. Do you recognise it as practicable to confine the use of opium to strictly medical purposes?—The proposal to confine the use of opium to strictly medical purposes will not bear examination. It could only be made by persons who ignore the conditions of native life and society. No medical agency exists in this country which could be used for the purpose. The Government dispensaries reach only a minute percentage of the population. Private practitioners trained in European methods are available to only an absolutely infinitesimal number. They and the chemists who would make up their prescriptions exist only in a few large towns. Besides they charge prices which would place opium out of reach of all but wealthy people. The bulk of the population live and die without any other medical aid than they can obtain from the village Vaid or Hakim. These medicine-men cannot be seriously treated in the light of qualified physicians. But if they are to be so regarded and to be allowed to possess and dispense opium, this measure will amount to granting a retail license in every large village. The village medicine-man will be turned into an opium vendor to his own substantial profit and the loss of revenue. In short, to confine the sale of opium to medical purposes would be to either deny it altogether to the people, or to vastly multiply the present facilities for obtaining the drug. Our rules at present permit the grant to druggists of free licenses for the purchase and possession and sale of opium in the shape of medicine. There is at present only one such license in these provinces held by a European chemist in Lucknow.

19532. Have you any observation to make with reference to the licensing system now in force?—The memorandum now laid before the Commission shows that the licensing system now in force has been adopted as that best suited to secure the control and taxation of the use of opium. Different methods have been tried in these provinces both in regard to opium and other excisable commodities. Experience has shown the best method to be a system of fixed duty combined with licenses for sale at localities determined by the authorities and submitted to public competition. The fixed duty secures a minimum taxation, and the variable license-fees, differentiating the value of the various shops, secure to Government the profits which would otherwise accrue to the favoured monopolist. Almost every other possible system has been tried in our excise administration; and that now in force has been found from experience open to the least objection. To say that it unduly fosters the sale of excise opium is to ignore facts. The figures now laid before the Commission show that there is in these provinces one opium shop for every 45,053 of the population and for every 104·7 square miles of territory. The recorded consumption shows 21·6 grains per head annually. I believe this is not one-fourth the incidence of the opium imported into the United Kingdom every year.

19533. Can you give us any information as to the probable daily consumption of ordinary opium-eaters?—It is very difficult to estimate what the daily consumption of an ordinary opium-eater is. In a recent report I thought it might be as much as 1½ *mashas* (22½ grains); but further inquiries lead me to believe that this is too high. Probably one *masha* (15 grains) would be nearer the mark. A very large part of the opium consumed is used for medicine. But even if the whole amount were used by habitual consumers for non-medical purposes, the opium sold would at the rate of 15 grains a day allow under four moderate opium-eaters for every thousand of the population.

19534. What is your view as to the effect of the opium consumption in these provinces upon the moral condition of the people?—These figures seem to me to controvert any idea that the present system is productive of widespread public demoralization.

19535. Can you give us any considerations with reference to the general effect of the poppy cultivation on the material interests of the people concerned?—I understand that statements have already been laid before the Commission showing the extent of the interests involved, the number of persons concerned in the poppy cultivation and the manufacture of opium, the amount of money given as advances or in payment of opium, and the total value of the produce. But it may be well to point out some peculiar advantages of the poppy cultivation. It is a convenient crop which fits in with other agricultural operations. It matures at a time when the cultivator has leisure from his other crops after the sugarcane has been pressed and the cold-weather crops irrigated, and before the spring harvest begins. It admits economical methods of rotation. It can follow a rains crop of maize, and it is off the ground in time to allow a hot-weather crop to be put in. The cultivation of the plant and collection of the opium affords a suitable light occupation for the wives and children who share field-labour with the men. It yields a quick and large profit. The Government advances are a great attraction to the poorer cultivators, who would otherwise have to resort to the village usurer with his enormous interest. In fact, the Opium Department practically acts as an agricultural bank. In the case of opium alone the cultivator finds a certain market with a fixed cash price paid on the nail. Moreover, the effect of the large payments is to release enormous sums from the Government treasuries, assisting the agricultural classes to meet the demands of rent and revenue and benefiting all classes by the increased circulation of money. To ascertain the full effects of a prohibition of poppy cultivation it is necessary to look beyond meerly the total figures. It would fall with ruinous results, not merely on particular districts, but on particular villages in those districts, and particular classes of cultivators. Poppy is a crop specilaly suited to smal

*Mr. T. Stoker.*

26 Jan. 1894.

holdings where a large return has to be gained by minute and laborious cultivation of a small area. It is, therefore, particularly suited for those parts of the province where the population is most dense and the pressure on the land is greatest. It is a poor man's crop, most valuable to the most skilful and industrious cultivators, who at the same time possess the smallest resources. Deprived of it, these men would be unable to pay their present rents or would sink into a lower grade.

19536. Do you consider that any other crop could advantageously take the place of poppy?—No other crop could be named which possesses all these advantages and would therefore be a complete substitute for poppy. Sugarcane, which is often named, requires more expensive appliances and large capital. Its return, even if so great, is not so quick. It occupies the ground two or three seasons, and it cannot be grown in places where poppy will flourish. In some places even superstition is a bar to its cultivation.

19537. Have you found in your experience that there is a general willingness on the part of the ryots to cultivate the poppy?—So far from any pressure being necessary to secure the cultivation of poppy, the prohibition of it would be regarded with terror and dismay. I have served in four poppy-growing districts, and can testify to the popularity of the industry. I have never heard of any exercise of authority being necessary or being invoked to get the plant sown. In fact it would be impossible for the Opium Department to use such pressure, for its officers have no power to do so, and they stand quite apart from the general administration of the provinces, being subordinate to the Bengal Government. I have on the other hand heard many objections from cultivators who were refused permission to grow poppy, and I have reason to know that prohibition is regarded as a severe punishment.

19538. How would the prohibition of poppy affect the interests of the owners of land?—In several districts of these provinces the rents and land revenue would have to be revised if poppy were discontinued; in many districts the income of proprietors would be seriously affected, and whole bodies of cultivators would be reduced to a lower status. I have prepared a statement showing for these provinces an area under poppy, the outturn, the value of the produce, an estimate of the cost of cultivation, and of the profits to the cultivator, together with figures showing the relation that the profits of the poppy cultivation bear to the total rent and land revenue of the provinces.

19539. Can you give us the result in a few figures?—Yes. Poppy occupies only 1·6 per cent. of the cold weather area, and ·8 per cent. of the total crop area. The value of the outturn amounts to 17·8 per cent. of the tenants'rental, and 38·4 of the land revenue of the provinces. The total value of the outturn is Rs. 1,45,64,234.

19540. (*Mr. Mowbray.*) When you say the total value of the outturn, do you mean the total sum of money paid by the Government to the cultivators?—No; including the value of the bye-products, seed, capsules, etc.

19541. The price paid by the Government plus the price received by the cultivators for bye-products?—Yes. Details are given of both in the statement. The total value as paid by the Opium Departmentis Rs. 76,96,604. The total value of the bye-products is Rs. 68,67,630. This statement has been framed to show the minimum average profit to a cultivator entirely employing hired labour. It is subject to considerable modifications, very large modifications, in the case (which is generally the case) of cultivators who employ only the labour of themselves and their families at the work. The net result is, that a tenant who entirely employs hired labour and cattle, and takes himself no share whatever in the work, gains a minimum net profit of Rs. 16 an acre; and the tenant who works the poppy by his own labour and that of his wife and family gains a net profit of Rs. 44 or Rs. 45 an acre. In making out this estimate I have framed it so as to show the cost of cultivation at its maximum and the outturn at its minimum.

19542. (*Mr. Pease.*) You stated that you observed the greatest number of opium shops were in the low-lying districts: are not those districts where the poorest class of population live?—No; on the contrary in the Meerut district, which I cited, the Jumna low lands are about the richest part of the district, possessing an exceptionally fine and wealthy population.

19543. These were opium shops in the country districts?—Yes, in the rural parts of the district.

19544. Then do you think that persons take opium as a prophylactic who have never had any disease, or is not rather that they take it either to cure the disease, or while they were ill they got into the habit of taking it and continued taking it?—I think the majority of people do not take it until they require it, and I think a great many people who commence it for the purpose of alleviating a specific disease continue it.

19545. Therefore it is not strictly taken as a prophylactic; it is taken first to cure an ailment?—Yes, and afterwards to prevent its recurrence. In that sense it is a prophylactic. A special case came to my knowledge, only a short time ago, of a resident in a malarious tract applying to the Collector of the district to make arrangements for the sale of opium in that part of the district for the cure of colds and coughs, etc.

19546. You say that you think probably that one *masha*, or 15 grains, would be nearer the mark than the quantity you have given before: do you not think you may be very possibly exceeding the mark?—I think it may be high. I should be very sorry indeed to dogmatise about it. I have made very careful enquiries.

19547. The evidence we have had with regard to the Sikh soldiers shows that they were in the habit of taking about 3 grains?—I was struck by that.

19548. Therefore if you were to take 3 grains instead of 15 grains it would give twenty opium-eaters per thousand?—Quite so. I myself find the greatest difficulty in framing to my own satisfaction any very accurate estimate. It varies very much from individual to individual and from place to place. Perhaps if I were to explain my method of inquiry, it might throw some light on the subject. I have myself frequently gone and sat in the opium shops, and watched the classes of people who purchased opium and the amounts they purchased, and I have questioned them as to whether it was for their own use or for the use of their friends, or family consumption. I have also consulted officers in all parts of the province, both European and Native, as to the average amount of opium consumed by an ordinary moderate consumer. I have received most conflicting replies, and my own observations have given me most conflicting results; but averaging them I have come to the conclusion that the nearest I could put it is 15 grains. But I am quite prepared to modify that on any further evidence being shown.

19549. Would you rather not come to the conclusion then that there hardly was any dietetic use; that if the number of the greatest estimate was put down at 20 per thousand, then it would be almost practically a medicinal use in this district? I think that is the case. The proportion who use it for medicinal purposes is far in excess of the number of people who use it for any other purpose.

19550. (*Mr. Wilson.*) You have said "to say that the people of these provinces ruin themselves and starve their children to gratify their craving for opium is to ignore facts": would you be so good as to tell me where or by whom that has been said?—It was said before this Commission by a witness at Calcutta—by Bishop Thoburn. I find in Bishop Thoburn's evidence: "I think that the worst evil of the habit to-day is that it is starving millions of the children of India." Again he states in another part of his evidence that he is speaking of the North-West Provinces when he states that the opium habit is starving millions of children.

19551. Could you give me the number of the question you are reading from?—2253.

19552. Would you also look at 2342. Do you not find there that this question was put to him: "Is the opium "habit even now so widely spread in those provinces that "millions of children can be said to be starved, even accepting "your view?—Not merely in those provinces, but I speak "of the 284 millions of India"?—Yes, I see that.

19553. And he went on in the next question but one: "I was speaking of all India"?—Precisely. I also observe he speaks of his knowledge of the North-Western Provinces, and I speak merely on behalf of these provinces.

19554. In using the general expression about millions he was speaking of the 284 millions of India?—Quite so, but my remark is equally applicable if he had said thousands or even hundreds, instead of millions.

19555. You speak about the love of the parents for their children, and you think they would not be likely to starve them: I suppose you know enough about the condition of London and other parts of England to know that many people who love their children are really poisoning them with gin unintentionally and thinking it does them good?—I know little of London; I know in Ireland they do not poison their children with whisky.

19556. In reference to the grant of free licenses to druggists, can you explain why only one person in the whole of

the province avails himself of the opportunity of taking this druggist's licenses?—Because people can procure opium from the licensed shops.

19557. Do they get it more cheaply from the licensed shops than druggists?—Yes, I think so. I know from my own experience that they do, for I have had occasions to get prescriptions containing opium made by chemists, and they charged me several rupees for a prescription which did not contain a pice worth of opium.

19558. Does it not strike you as a little singular that from whatever cause, so few of the chemists should desire to have this license; and does it not rather suggest that they dispense with the license, and must necessarily use opium in some form or other?—I think European chemists do. They sell tinctures made up with opium—medicinal preparations of opium.

19559. What impression did you desire that part of your evidence relating to druggist's licenses to produce on our minds?—I introduced it really in order to lay before the Commission any information I had which might in any way help them in their enquiries. If you ask me my own conclusion to be drawn from that, I should say it has been found unnecessary to grant special licenses, because native druggists do not ask for them as opium is better supplied through the ordinary licensed shops. A druggist's license pays no revenue. For a Magistrate to grant indiscriminately free licenses to druggists would be to relieve the people who consume opium of the charge which they now pay in the shape of license-fees.

19560. Do you think that the fact that only one such has been issued points to the fact that they are not desired, or that the Magistrates restrict the issue?—I should say that pointed to the fact that they are not required.

19561. It is your opinion that the cultivation of opium is more profitable to the people than that of most other crops?—Yes.

19562. You say in the table on page 17 of the memorandum you have put in that in the year 1890-91 the amount under cultivation was 196,000 bighas; in 1891-92, 176,000 bighas; and in 1892-93, 158,000 bighas, *i.e.*, a reduction of 19·6 per cent. in those years?—A reduction certainly—I have not calculated the percentage.

19563. I make it 19·6 per cent: do you think that that reduction has taken place because the people did not desire to cultivate poppy, or because they were not permitted to have a license?—Chiefly because they did not desire. To some extent no doubt because licenses were withheld, but chiefly, I have no doubt whatever, because people had ceased to cultivate and did not wish to continue.

19564. Must not something serious have taken place that a reduction amounting to a fifth of the area in 1890-91 has taken place?—In my opinion it was due to bad seasons rendering it less profitable—not unprofitable, but less profitable?

19565. Do you think that any further restriction ought to be imposed upon the use of opium?—You observe I have drawn a distinction between opium-smoking and opium-eating.

19566. Do you think that any further restriction should be imposed upon opium-smoking?—I have always been in favor of placing every possible restriction upon opium-smoking. I think we might go one step further than we have yet gone. It is not the opinion of most officers I admit, but I would be prepared myself to advocate a measure which would make it punishable for any person to keep a public opium-smoking saloon. I am not prepared to say for a moment that we can go to the length of making opium-smoking *per se* a penal offence, but I think we might fairly forbid the trade of keeping open saloons for the congregation of opium-smokers and the supply of facilities to them. I think the measure would be attended with very much risk; but I would be prepared myself, recognising fully the risk, to advocate it.

19567. Is it the case here in these provinces, as we have been informed is the case in some places, that what have been called dens by some persons and clubs by other persons have been established for the purpose of smoking within a short distance of the licensed shop?—There are no longer licensed *chandu* shops in these provinces.

19568. Are these smoking saloons established within a certain distance of the licensed opium shop, and is there not reason to suppose that this is really a colorable evasion of the prohibition which has been imposed?—There are a large number in the towns of these provinces of so-called clubs or saloons where people meet for the purpose of smoking opium, but I have no reason to believe that the proximity of them to opium shops could affect the matter one way or another. Opium, as sold, cannot be smoked, it must be prepared, and it makes no difference to a man who keeps one of these places whether he has to walk half a mile to buy the necessary amount of opium or whether he can get it next door.

19569. Is there any reason to believe that these clubs or dens are practically owned or managed by the licensed vendors of opium?—None whatever now. On the contrary, they are opposed to the interest of the licensed vendors because they generally use illicit opium.

19570. (*Mr. Mowbray.*) You have suggested that you would like to see further restriction with regard to these opium saloons: I do not know whether, as a practical man, you have ever tried to draft a regulation which would deal with them, or whether you could suggest any definite plan by which they could be dealt with?—That is the only suggestion I can make. I think it could be put in words, that it should be punishable to keep a public place for the assemblage of opium-smokers and the supply of appliances to them for the profit of the person keeping it. It would be an extremely difficult and delicate regulation to work, and attended with much difficulty and many risks; but having strong opinions myself on the subject of opium-smoking, I would be prepared to take those risks, and I would be encouraged in that because I think we should have the support of all respectable native opinion in these provinces.

19571. I believe you have tried to prosecute in certain cases?—A large number.

19572. It might be interesting if you would mention your experience with regard to prosecutions to the Commission?—Since the prohibition of the consumption on the premises, that is in the year 1892-93, we have had in these provinces 78 cases for illicit possession or sale of preparations of opium for smoking. Of these, 8 resulted in acquittals and 70 in convictions. During the current year, when both sale and manufacture as well as consumption are unlicensed, we have had in three months 15 prosecutions and 4 acquittals. I have ascertained that it has become much more difficult to obtain convictions than it used to be, and that the number of cases that were brought to trial only represent a very small part of the number of cases which are known to occur, but which the police are unable to send for trial owing to the extreme difficulty of obtaining judicial proof which would satisfy the Courts.

19573. Some reference has been made before this Commission to a circular which was issued in these provinces; are you of opinion that you have done your best since these licensed shops have been closed to bring to justice those who have been offending against the law?—No effort has been spared. The most stringent orders have been issued, and I believe conscientiously and rigorously worked; but I receive constant reports showing the extreme difficulty of bringing such cases to proof which will satisfy Courts. Most severe sentences have been and continue to be passed—a year or two years' rigorous imprisonment—but it has no deterrent effect. I had a case brought before me of a man immediately on being released from prison again starting places of the sort.

19574. Passing from that subject, a witness the other day said something about the retail price of opium in shops being fixed by Government: is there any foundation for that statement? Is not the price at which the opium is retailed in the shops by the licensed vendors a matter in their own discretion?—As far as refers to the shops of licensed vendors it is, but opium is also retailed at tahsil head-quarters.

19575. At the treasuries of the districts?—At the tahsil treasuries.

19576. Would you explain that?—At the sub-treasuries.

19577. How may sub-treasuries then are there in a district?—Four to five perhaps in a small district. Perhaps some districts will run to as many as six or seven.

19578. At what price is opium retailed at these treasuries?—The fixed price for that district. I have explained that the price varies from district to district.

19579. If a person can get opium cheaper at the treasury, why does he go to an opium shop?—I have been always wanting to know that myself. I am afraid I cannot give you an explanation that would entirely satisfy you. One reason is that treasury sales cannot take place on holidays, or except during office hours. I think to some extent it is a matter of convenience. The treasury is at a distance from their houses, and it is not worth while for a man who wishes to buy a pice worth of opium to walk a mile or two to the sub-treasury to buy it. The man who can afford to lay in a good stock, who will buy 1 or 2 tolas, he will go to the treasury and purchase there.

*Mr. T. Stoker.*

26 Jan. 1894.

19580. Do you think that that system of selling by Government officials works satisfactorily?—I think it does, and that is the opinion of all the best authorities in the province. The question was raised and discussed not very long ago.

19581. Would it be possible to extend that system?—I cannot say it would be impossible. It would be difficult. Neither can I say it would be desirable, because we should forfeit the license-fees (which form a very substantial part of our revenue) by doing it.

19582. On the other hand, it has been suggested that the existence of these license-fees, and the inducement to make a profit out of the sale of opium, tend to make the license-holders force the sale of opium; and therefore it has been suggested that if it were entrusted to Government officials or others who had no direct personal interest in making a profit, there would be less inducement to stimulate the consumption: do you think there would be risks attached to the extension of the system of sale by Government officials?—There undoubtedly would be risks. If Government officials had a monopoly of the sale of opium they would abuse that monopoly. The Government would lose its revenue.

19583. I quite understand that there would be a loss of revenue, but what other risks would you anticipate?—Government officials—the class of officials whom such business could be entrusted to—would overcharge for the opium they sold. They do so at present, but they are kept in check by the presence of licensed vendors.

19584. You would not be disposed to recommend a further extension of the system?—No, certainly not.

19585. (*Mr. Haridas Veharidas.*) Would it not be more convenient for people who want only a pice or two worth of opium to go to the treasury instead of the opium vendor?—They do as a matter of fact go also to the treasury.

19586. Does the treasury sell opium one pice worth?—Yes; there is no limit on the amount that can be bought at treasury.

19587. Have you seen one pice worth of opium sold at the treasury?—Yes, but not frequently. The sales are of larger quantities than in the licensed shops.

19588. Would an opium vendor take a license when there is a treasury which sells even a pice worth at a cheaper rate?—Yes; they do take licenses under such conditions. I have known a case myself in which a licensed vendor at one shop was retailing opium at the rate of Rs. 40 per seer and the licensed vendor in another shop, at a distance of eight miles, was retailing it at the rate of Rs. 20.

19589. (*Mr. Fanshawe.*) You have expressed strong opinions against *chandu*-smoking, and I understand that you personally recommended the closing of the *chandu* shops and smoking on the premises before the Local Government adopted that view?—I was not Commissioner of Excise at the time the orders of the Government of India were issued for that purpose, but years ago, when in the position of a District Excise Officer, I advocated such a measure.

19590. A previous witness read a confidential circular issued by you in your official capacity as Commissioner of Excise, No. 1 of 1892, dated 26th July: I think it right to ask you to make any remarks or explanation you would like about the issue of that circular?—When the orders, dated 25th September 1891, of the Government of India were received, those orders stated the risks which it was recognised would attend such a measure, and it was left to Local Governments to adopt the preventive measures best calculated to minimise those risks. None of us, even those who were most strongly in favour of a total closure, ever imagined or hoped that people who had acquired the habit of smoking opium would abandon it in deference to any orders of Government. The fear of all was that as long as these people continued to practice the habit, to prevent them meeting together in special places where they could find the necessary appliances for smoking would be to drive the vice inward, and to introduce it into the domestic circle, which I believe has hitherto been free from that contagion. We recognised that certainly, as long as the public sale and manufacture of *chandu* existed, people who were addicted to the habit would continue to smoke, and if they were prevented from smoking in special places outside their houses, that they would necessarily commence smoking at home, and that the members of their families, the females and younger members, would be exposed to the risk of learning this habit. The law as it then stood, and as it now stands, gave us no power to prevent opium-smoking or to prevent the maintenance of public places where opium-smoking could be carried on and the necessary appliances, exclusive of the opium itself, supplied on payment. For these reasons, acting in the interests of repression, it was thought that the best way to carry out the instructions of the Government of India, and to minimise the most serious risk which attended the introduction of this new measure, was to proceed gradually, and not at once, to attempt to do what we had no power to do. The Magistrate has no power to prevent the congregation of opium-smokers in public places, but he is able to keep those places under control and supervision and be ready to prosecute whenever he can obtain proof of any infraction of the law. It was with that view that the policy as expressed in that circular was adopted. There was this danger in making a public exposition of the existing state of the law and rules on the subject, that it would give unnecessary publicity to the conditions with which people could with the greatest impunity carry on the public practice of opium-smoking. Up to this it had been a strict Government monopoly, and the people who, speaking generally, were not very well acquainted with the law and rules on the subject, imagined that opening or maintaining any public place for the sale of *ehandu* would probably be followed by punishment. It was not considered advisable to do anything which would tend to immediately and unnecessarily dispel that idea. For that reason that portion of the circular which included a statement of the law on the subject and instructions as to the policy it was thought best to follow was made confidential, and addressed duly to the Magistrates and Collectors of districts, with the view of putting off as far as possible the evils which must undoubtedly have sooner or later followed from the prohibition of consumption of opium preparations on licensed premises.

19591. There was no intention, after the smoking in licensed places had been prohibited, of allowing it still to go on, and of thereby minimising the effect of Government orders?—On the contrary, our effort was to try and give the greatest possible effect to those orders, and to minimise the risks which the Government of India very fully recognised must follow from this measure which it itself introduced.

19592. Is there anything else you would like to add on that point?—I would like to add that this intention of the authorities to minimise and restrict these evils, which we all saw and feared, was frustrated by the undesirable publicity which was given to the contents of that confidential circular. It was circulated throughout the country, and undoubtedly that publication of its contents has resulted in making the parties concerned acquainted with the best way in which they can with impunity continue to assist the practice of opium-smoking. That violation of confidence has distinctly furthered the cause of intemperance.

19593. (*Sir James Lyall.*) It is, I think, an admitted fact that with reference to the novelty of the habit, its practice in public saloons, and the bad company which it induces, respectable people in most parts of India are strongly against the practice of opium-smoking?—That is the case for these provinces.

19594. Apart from that, have you yourself formed any positive opinion to the effect that opium-smoking is more deleterious than opium-eating?—I think myself it is; I have formed that opinion from observing opium-smokers and their surroundings. I am extremely unwilling to dogmatise on the subject, but that is the opinion I have formed.

19595. I myself have been into opium-smoking saloons, and in 1883 I proposed to the Punjab Government that they should be shut up, but I found it extremely difficult to come to any opinion upon the effect of opium-smoking—I mean to say, the people one saw there were generally a set of people whom one knew were generally the debauched part of the population?—That is quite true of these provinces also. I do not attribute by any means the whole of the bad condition that I have noticed in opium-smokers to the practice of opium-smoking; but still making an allowance for that, and looking as generally as I can at the question, I still think it is a bad habit.

19596. That is, you still think, even if it were followed by a man in his private room without any bad surroundings at all, and in moderation, it would be likely to be more deleterious than opium-eating.—I think so. That too, I think, is the opinion of the native community.

19597. The native community is very apt, is it not, to be prejudiced against anything that is a novelty?—Yes, that is true.

19598. Can you tell me what profit the treasurer, who sells opium, gets?—One rupee a seer commission. It is not merely profit; it also covers wastage and dryage. There is certain amount of loss in retailing opium in small quantities.

19599. Does every tahsil and sub-treasury have the privilege ?—Every sub-treasury. It is not retailed at the *sadar*, the chief treasury. There is, of course, a sub-treasury at every head-quarters.

19600. I think you said that you imagined even at present they do sell at higher prices than they are supposed to sell it ?—Sometimes, undoubtedly. Not in quantities that are weighed. In quantities that are bought by weight the customer looks after himself. But perhaps the bulk of opium is sold in made-up pills, which are not weighed out to each consumer as he buys them, and in those cases I think it very frequently happens that the proportion of opium is not as large as it ought to be according to the fixed standard of price.

19601. I suppose a shopkeeper who does nothing else but sell opium is more likely to be a civil, quick, ready salesman than a treasurer who is a Government official and has other work to do ?—Yes, and people do not care, I think, to go about the tahsil always.

19602. In replying to Mr. Mowbray on questions put to you regarding the proposal to use official agency to sell opium, I do not think you referred to the fact that non-official licensed vendors are much interested as monopolists in actively preventing smuggling, and that they also find it difficult to smuggle themselves while they are interfering with other people's smuggling ?—Quite so; a most valuable consideration.

19603. Is it not also a fact that to induce licensed vendors not to smuggle themselves and to continue to prevent others from smuggling, the policy has been to put the issue price of opium to licensed vendors not very high, and to trust to getting a large part of the excise revenue on sales by auctioning the licenses ?—Our tendency now is to get as large an amount of the revenue as we can reasonably do from the fixed duty, and to leave as little as we can to be fought for in the doubtful contest on the auction-sale.

19604. But that involves a certain danger, does it not; if you put the issue price very high then the licensed vendor may find that it may be to his interest to smuggle ?—Undoubtedly.

19605. And to let smuggling run riot as it were ?—Yes; that consideration was kept in mind in fixing the present price of opium.

19606. Mr. Wilson drew attention to the great fall in area of cultivation in 1891-92 and in 1892-93 as compared with 1890-91, which you have referred to in your memorandum: the year 1890-91 was an exceptionally large area ?—It was an exceptionally large area. I think the second largest on record.

19607. The two preceding years were, I think, considerably smaller years than the two following ?—Yes; these fluctuations take place generally in that class of cultivation which is least profitable. The class of cultivators who most readily abandon cultivation in a bad year are those who most use hired labour, or in those places where the condition of soil or holdings are less favourable to the cultivation of poppy.

19608. (*Mr. Pease.*) Is it the practice to put up in the tahsil treasuries the price at which opium is sold ?—No; not to my knowledge.

19609. That could easily be done ?—Very easily. Everyone knows it already.

19610. In case of persons selling small quantities which profess to be a certain weight, could they not be dealt with in the same way as any person using fraudulent weights ?—If you could prove it, but it would be extremely difficult.

19611. Would it not be very easy for you to send somebody to buy a pice worth of opium, and receive that pice worth of opium at the door, and have it weighed immediately ?—Yes, such a test has often been attempted. The sub-treasurer would immediately reply that the emissary was an enemy and had reduced the amount of the opium before he reached me. It is extremely difficult to prove these cases.

19612. Do you think that you would have any difficulty in satisfying yourself as to the honesty of the sub-treasurer ?—I might have a great deal of difficulty in satisfying the Magistrate.

19613. Of course these are difficulties which would no doubt arise in the administration ?—In theory it would be quite easy, but in practice it would be very difficult.

19614. (*Mr. Wilson.*) In referring to the consumption of opium in these provinces, you say, "I believe this is not one-fourth the incidence of the opium imported into the United Kingdom every year:" are you aware that a very large proportion of that opium is re-exported in the form of opium ?—I think that is quite probable. *Mr. T Stoker.* 26 Jan. 1894.

19615. I have no recent figures, but I have here a copy of a return issued by the Board of Trade in September 1882. I have merely taken out the last four years that occur there, and if I am right in my calculation more than 60 per cent. was re-exported: you have no reason to doubt that ?—No.

19616. Is it not also the case that there is a very large manufacture and export of laudanum and other products of opium from England ?—Presumably, those would be included in the exports.

19617. No, this is the export of crude opium; we are not at all to understand that in your opinion it is four times as much ?—No, not four times. But I think if I had the opportunity of getting access to these returns I could probably show that there was not that disproportion which might be imagined in the North-Western Provinces and in England. I think it could be shown that man for man the consumption of opium per head in England is greater than the consumption of opium per head in the North-Western Provinces.

19618. You believe so ?—I would be prepared to find that result.

19619. With reference to the circular Mr. Fanshawe asked you about, did I understand you to say that you, or at least the authorities, were apprehensive that smoking would be driven into the home and the family ?—Yes.

19620. That seems hardly consistent, without some explanation, with this expression in the circular in question, "The known conditions of *chandu*-smoking render the maintenance of some common place for the consumption of the drug an almost absolute necessity" ?—They would meet in a private house; that is to say, three or four men instead of going to the house of a man, who maintained the premises for their accommodation, would meet at the house of one of their number.

19621. That is what we are to take it as meaning at the time ?—Quite so. Besides this circular does not contain a complete exposition of the reasons which led up to its issue.

19622. Did I correctly understand you that at the time that circular was issued it was the wish of the authorities that the prohibition should be, as far as possible, carried out ?—Yes, prohibition of smoking places.

19623. Is there any indication of that in the circular ?—No, this circular conveys specific instructions on particular points. It was addressed to officers who already understood the policy and wishes of Government. It does not therefore undertake to expound the policy or the reasons that led up to that order.

19624. You are no doubt aware that it was very generally taken to mean that the authorities of the North-Western Provinces and Oudh did not agree with the order of the Government of India ?—I did not know that.

19625. I think that was the general impression ?—That was the statement made by certain persons, but my position is that that was entirely wrong; that that was an entire misconstruction of the intentions of the authorities.

19626. It was distinctly stated that any person opening a saloon can supply the pipes and lamps and service ?—That is the law.

19627. And it went on to say that no effort should be made to suppress it. Would you say that the phraseology of the circular conveyed the idea that the Government of the North-Western Provinces would very much regret if such a state of things should ensue ?—That construction was put upon it, but it is a misconstruction.

19628. In your opinion now, looking back, do you think the language of the circular was not open to misconstruction ?—Undoubtedly it has been misconstrued, and therefore I cannot say it was not open to misconstruction. But it was not and would not be misconstrued by the persons to whom alone it was addressed. It was directed in confidential form to a limited number of very responsible officials. It has been misconstrued only by others to whom it was improperly communicated.

The witness withdrew.

*Captain P. C. Chapman.*

26 Jan. 1894.

CAPTAIN F. C. CHAPMAN called in and examined.

19629. (*Chairman.*) I believe you are a landholder of the Partabgarh District in Oudh, and an Honorary Magistrate—Yes.

19630. And Justice of the Peace?—Yes.

19631. How long have you been a resident in India?—On the 22nd of March I have been here for 50 years.

19632. For how long a period have you been the owner of large estates?—Since the Mutiny. I was allowed to leave the service, and Government gave me the pick of the forfeited estates in the North-Western Provinces.

19633. Is opium cultivated on your estates?—Yes, very largely.

19634. As a Magistrate of 30 years' standing, what opinion have you formed as to the effect of the use of opium upon the people in this country?—I have known no ill effect at all. I have never heard of the ill effects of opium except in the debates in the House of Commons.

19635. Do you consider that the cultivation of opium under the system now adopted by the Government is of advantage to the cultivators?—Certainly. I am supposed to know something about agriculture. The opium crop is one of the rotation of crops. There are three crops that are sown,—*juar*, *bajra* and Indian-corn. These crops in this part of India are generally cut at a time when it is rather too late to sow wheat and barley or towards the end of October. Those crops ought to be sown in the beginning of October. Opium then comes in. The land is prepared carefully during November and opium seed sown in end of November or beginning of December. This crop matures in the beginning of February. The land is again prepared and irrigated, then indigo sown and cut in August and September. Then comes wheat and barley. The opium crop, therefore, enables the ryots to have five crops in two years. In the month of August the Government gives the advances. The ryots receive no return for their crops until October. Therefore, with the Government advance they are able to go on living from hand to mouth, as most cultivators do, and they have money to buy seed. For these reasons I consider that opium cultivation is an advantage to the cultivator.

19636. In looking over a space of two years, you must look not only to what is produced from the cultivation of the poppy, but what is produced by other crops which in succession can be produced from that same land in that given time?—Yes, in place of poppy there is the crop *chana*. There are different names for it in different parts. Here it is called *sowa*. This *sowa* can sometimes be sown, but opium is more profitable. The average production of a *bigha*, which is two-thirds of an acre about here, is from six to ten seers. If you take the average as 8 seers, and the Government price as 5 or 6 rupees, you have Rs. 40 from opium, the poppy seed, say, 2½ maunds, at Rs. 4, gives Rs. 10 more.

19637. Has it come to your knowledge that undue pressure is necessary or has been exercised to induce the ryots to grow the quantity of poppy which the Government desire to obtain?—My opinion is that undue pressure has not been used. In the neighbourhood of large towns there is a difficulty about sowing poppy. In the districts of Allahabad, Ghazipur, Buxar, Patna and Bankipore potatoes, which are sown about that time near the towns, yield a very large profit. Patna and Bankipore are the head-quarters of the potato cultivation. The large potatoes go down to Calcutta and the small ones are left for seed. They are sold at 5 rupees a maund. They give a very large return, and of course it is not profitable there to sow opium. At a distance therefore, from towns, I do not know anything that is of more profit than opium, if the men choose to take the Government advances and cultivate it. I myself have read what Sir Charles Crosthwaite said. I think he said it was almost impossible to make a native grow what he did not wish to grow. I myself have about 300 square miles covered by my works, and I speak with some authority. In 1872 I determined to introduce the cultivation of indigo which I knew would be profitable. At that time the Land Act in Oudh enabled me to turn anybody out, however large the man's cultivation and however much he paid, by simply spending 6 annas. In spite of that power I only got the men out of all this extensive country in the first year to grow 1,100 maunds of indigo. In the second year they grew 6,500; in the third year 26,000; in the fourth year 65,000; and now we grow about, yearly, 200,000 maunds. It was to their advantage to do it, but you could not drive them. I had the greatest difficulty in getting them to do it. During the Mutiny there was what was called "passive resistance." The people in this country will not stand up and tell you that they will not do a thing. They will say—"You are master;" and they will go home determined not to do it. That is our difficulty. It is a difficulty throughout the country. You cannot force a body of natives in this country to grow a crop which they do not think will be to their advantage to grow.

19638. Has anything come to your knowledge which would lead you to suppose that the minor officials in the Opium Branch of the service are guilty of corrupt practices?—I don't suppose there is any native minor official who is not now and then rather corrupt. I suppose there is less corruption in India than there is in England. I was Government agent for some years. I tried to place Government work in England, I found great difficulty. You have to fee the middlemen, and here you have to do the same thing.

19639. (*Mr. Wilson.*) Is the cultivation of the poppy in the district you have referred to carried on under the regulations of the Benares Agency?—It is carried on under the Ghazipur Agency: I suppose that is the Benares Agency.

19640. Were you correct just now in saying that the advances were made in August?—I am not quite sure. I am a large landholder, but I have never grown poppy.

19641. (*Mr. Fanshawe.*) I believe that you have identified yourself largely with the interests of the people of the country, and are thoroughly conversant with their habits and ways?—I owe everything to the people of this country. I was a poor man when I came here, and now I have more than enough to buy bread and cheese. I shall be happy to do anything I can for them.

19642. I believe that you were specially asked to attend an Agricultural Conference in 1881-82 as an adviser, on account of your knowledge of agriculture in the North-Western Provinces is that so?—I was practically on the Viceroy's Council in 1881-82 when he was making Land Laws in the North-Western Provinces and Oudh. He wanted some one to tell him exactly how things stood instead of having a native say "God is above and you are below." I was sent for. It was a great honour, and I did my best. I should like to say that I have had a great deal to do with Sikh soldiers sent down by Lord Lawrence to free the Punjab of bad characters, just after Delhi fell. I had a very large number of men through my hands, and almost all of them ate opium. On one occasion in pursuit of Feroze Shah we marched 159 miles in 56 hours, and not a man fell out. I never heard of opium doing any harm to the men; and, in my humble opinion as a non-official, if you interfere at all with this Government monopoly, you will inflict a great calamity upon this country. The revenue from opium has no effect upon the people, but if you do away with it, you will have to tax the people to the extent of five or six millions. That would be felt very much; now no one feels this. If you do away with the Government monopoly, in all probability the result will be that each person who now cultivates opium would cultivate a small patch, and there would be a possibility of the people of this country taking to opium in the same way as the Chinese. There is a possibility of it. At present the Government arrangements are so correct and so well carried out that in 30 years I have only had one case of a cultivator being brought before me for keeping back a portion of his crop. I consider the Government arrangements perfect.

19643. (*Maharaja of Darbhanga.*) Did you say you were practically on the Council when the Land Laws of Oudh and North-Western Provinces were made?—I had to do with the North-Western Provinces and Oudh. I was not on the Council. When I went home to England another man was appointed from Bettia. There is a memorandum by Government in which it is said that I was an *amicus curiæ*.

The witness withdrew.

*Mr. H. Finch.*

MR. H. FINCH called in and examined.

19644. (*Chairman.*) I believe you are a landholder of Meona, Shahjahanpur, Honorary Magistrate, and a member of the District Board?—Yes.

19645. How long have you resided in the North-Western Provinces?—For the last 28 years.

19646. What has your residence here taught you with reference to the use of opium by the people?—I have never met a case in which it did any harm at all.

19647. How is the opium habit regarded in the opinion of the people generally?—It is considered generally to be a kind of tonic and of great use in certain seasons of the year.

19648. What is your view as to the results which may follow the abolition of the Government monopoly?—I think very great discontent would be caused, and there would be a great deal of loss to the cultivator and zemindar.

19649. If the cultivation of the poppy were prohibited, how do you think the results would be felt by the agricultural population?—I do not think it would be possible to stop the cultivation of poppy. If it were prohibited, probably the consumption would be greater, because everybody would cultivate it themselves. The establishment required to prevent cultivation would be enormous.

19650. You think it would lead to smuggling?—Yes. If it were prohibited in this country, it would be imported from Nepal and other places. The establishment to stop the cultivation would have to be very large, and it would be an enormous expense.

19651. Is there any other point you would like to put before us?—Opium is the most valuable crop which is grown, and it is grown by a particular class of people—the poorest class.

19652. And would you consider it to be beneficial?—It is very beneficial in that way.

19653. (*Mr. Wilson.*) Is poppy grown on the estates or land you are interested in?—Yes.

19654. To a large extent?—Not to a very large extent. It is grown to a small extent; there are some four or five villages in which it is grown.

19655. Supposing there was prohibition, would you feel obliged to reduce the rents?—To a certain extent. Where opium is grown the highest rent is paid. It is grown by the poorest classes of people in the village, who almost exist on the produce of the opium.

19656. Did you hear Mr. Stoker's evidence?—Yes.

19657. Did you hear his reference to the large reduction of cultivation in certain years?—Yes.

19658. Do you imagine that that led to any reduction of rents?—No, because it spread over such a very large tract of country that only a small reduction like that would scarcely be felt.

19659. With regard to the individual ryot it would be just the same whether he was alone or in company with many others, would it not?—It does not affect my part of the district.

19660. Have you ever heard of a case in which rents were reduced on account of opium cultivation being abandoned?—No. I do not know where opium cultivation has been abandoned.

*Mr. H. Finch.*

26 Jan. 1894.

19661. (*Mr. Mowbray.*) You said there were four or five villages in which opium was cultivated. Out of how many villages altogether would that be?—I have 26 villages.

19662. (*Mr. Haridas Veharidas.*) What would be the area of poppy cultivation in those four or five villages?—The area would be about 100 acres.

19663. What is the area of the whole estate?—About 8,000 acres.

19664. (*Mr. Fanshawe.*) Mr. Stoker told us that if poppy cultivation were prohibited, it would be disadvantageous to particular villages in districts and to particular classes of cultivators. Do you agree with that?—Yes. In one village that I have the whole cultivation is about 500 acres; out of that 45 acres are cultivated with opium. The whole rent of that village is Rs. 2,100. The value of the opium crop alone is over Rs. 4,000.

19665. (*Sir James Lyall.*) I think Mr. Stoker said that the fluctuations from year to year in poppy cultivation are among that class of cultivators who make least out of opium and who cultivate it on the worst kind of land, and that the cultivation with a particular class of men having small holdings does not fluctuate?—That is so. Their cultivation is very steady.

19666. But the cultivation of the Brahmins or Rajputs who cultivate opium on land which is not very suitable for opium would fluctuate?—Yes. If the Opium Department wants to make any difference in the cultivation it always pitches on those villages where the return is less; thus the villages that give good returns are always kept on about the same. Opium is cultivated particularly by men who have not a plough or bullock at all, so that if you do away with the opium it would fall upon the poorest classes of the country.

19667. The smallest holdings?—Yes.

19668. By not having a plough do you mean people who have to borrow their ploughs, or what?—I mean that they are people who as a rule cultivate vegetables and small things in certain seasons of the year, and who during the rest of the year work as labourers. Numbers of cultivators of opium have not a plough or a bullock.

19669. How do they work up the land? With a spade?—They dig it up with a *phaura*.

19670. You are sure of that?—Yes.

19671. Do you know whether that prevails to a large extent elsewhere?—It does in my district of Shahjahanpur and Bareilly.

19672. I suppose it is only a percentage of the people who are in that position?—Opium is sown in small plots. The man, his wife, and his children all work at it. Opium is very seldom cultivated near me with hired labour.

The witness withdrew.

SAYAD ALI HASAN called in and examined.

*Sayad Ali Hasan.*

19673. (*Chairman.*) I believe you are a Deputy Collector and Revenue Member of the Council of Regency of the Rampur State?—Yes.

19674. Before taking up your appointment at Rampur, were you in the service of the British Government?—Yes.

19675. Will you state to us the result of your observations as to the consumption of opium in those parts of the country with which you are acquainted?—The consumption of opium is not so great in the North-West Provinces as in Behar, Central India or Rajputana. The use is not directly prohibited either among Hindus or Mahomedans, and is indulged in by both classes, perhaps in a greater degree by Mahomedans. It does not cause physical deterioration if taken in small quantity, but the giving up of the opium-eating habit is very difficult, and sometimes tells upon the constitution terribly. Opium-smoking or *chandu* is very pernicious and should be stopped altogether. The eating of opium stimulates people to activity, but this effect does not last long. If opium be taken in small quantity, and sweets, milk or *ghi* taken after it, it is nourishing and prevents certain diseases, notably catarrh and cough. It is the excessive use of opium, as of any other narcotic, which is to be condemned. In order to prevent it the State monopoly should be maintained strictly and the duty raised.

19676. Have you anything to say to us with regard to the value of opium as a febrifuge?—Opium serves as a febrifuge in malarious tracts, and is generally useful in catarrh, cough, diarrhœa and eye diseases.

19677. How is the cultivation of opium dealt with in the State of Rampur?—The cultivation of poppy is forbidden in the Rampur State. The State gets its supply of opium from Moradabad at a low rate, *viz.*, Rs. 8 a seer, and sells it to the license-holders at Rs. 17 per seer. The growing of poppy in this territory is forbidden here simply to prevent complaints of smuggling in the neighbouring British districts.

19678. Have you any further remarks to make on behalf of Rampur?—In the Rampur territory, particularly towards Suar and Bilaspur sub-divisons, it is a general belief that moderate use of opium guards the consumer from malarious fever and diarrhœa, and that it overcomes the trouble that arises from drinking foul and unwholesome drinking water. The present inquiry is causing uneasiness to the general public. Its prohibition will be in a great measure impolitic and unpopular. As far as Rampur State is concerned, it can hardly afford to lose the revenue from opium, which is about Rs. 20,500 per annum.

19679. (*Mr. Fanshawe.*) If the use of opium were prohibited, except for medical purposes, do you think that that would cause discontent?—Yes, I think so.

19680. (*Mr. Mowbray.*) Is the growing of opium in the Rampur State forbidden under arrangements with the British Government?—It is to prevent smuggling that poppy is not grown in Rampur.

19681. By agreement with the British Government?—Yes.

*Sayad Ali Hasan.*

26 Jan 1894.

19682. If the British Government prohibited the growth of poppy in British India and did not supply the State of Rampur with opium as agreed, would that State be at liberty to grow opium itself?—Formerly, Rampur was permitted to import opium from the Rajputana side. That caused many difficulties. There were some cases, and Government offered to supply them with whatever opium they wanted at an easy rate; so they do not grow opium in Rampur.

19683. If they did not get opium from the British Government, would they grow it for themselves?—I think they would.

19684. (*Mr. Wilson.*) By whom are the members of the Council of Regency of the Rampur State appointed?—They are nominated by the Local Government, the Government of the North-Western Provinces, with the sanction of the Government of India.

19685. All the members of the Council?—Yes, all of them.

19686. Is your opinion about opium-smoking generally held by the authorities of the Rampur State?—I have not consulted them, but I think they are of the same opinion as I am.

19687. Have you taken any steps to endeavour to stop opium-smoking?—No, not yet.

19688. You think that it should be stopped?—Yes, I think so.

19689. Have any steps been taken to that end?—None yet.

19690. Has that subject been considered by the Council of Regency?—No; it has not been before them yet.

19691. (*Mr. Pease.*) You state that the revenue from opium is Rs. 20,500 per annum: is that made up from the license duties and the difference between the Rs. 8 a seer at which opium is purchased and the Rs. 17 a seer at which it is sold?—Yes, from both sources.

19692. (*Maharaja of Darbhanga.*) When you say that opium is not prohibited by the Hindu and Mahomedan religion, do you mean that all Mahomedans are allowed to use opium, looking at it from a religious point of view?—There is no very direct prohibition by the Mahomedan religion. Of course it is said in the Mahomedan law that anything which makes a man intoxicated is objectionable and is not to be taken. With regard to opium I do not see any particular mention about it.

19693. You say that mention is made about anything which intoxicates?—Yes. It is said in the Koran: "Do not approach prayers when you are intoxicated." That implies that it may be forbidden. There is no direct thing, but it may be forbidden indirectly.

19694. In the *Hadis* is not there this passage "Kullo mussakkarim khamran, kullo mussakkarim haraman.": "All intoxicants are liquor (*khamran*); all intoxicants are therefore forbidden (*haram*)": is this a correct translation of Arabic?—Yes.

19695. Mr. Sale in his previous translations of the Koran also says in one of the paragraphs: "Opium and *bhang* (which latter is the leaves of hemp in pills or conserve) are also by the rigid Mahomedans esteemed unlawful, though not mentioned in the Koran, because they intoxicate and disturb the understanding as wine does, and in the more extraordinary manner": do you agree with that?—Yes.

19696. (*Mr. Fanshawe.*) May I assume that you are yourself a rigid Mahomedan?—Yes.

19697. (*Sir James Lyall.*) Do you consider that a man can be said to be intoxicated who takes a moderate dose of opium?—By "intoxication" I understand when a man is not in his proper senses and not able to judge between good and wrong. Of course we consider a man intoxicated at that time. But when a man takes opium in a moderate dose, and is quite sensible and in good humour, he cannot be said to be intoxicated.

19698. (*Maharaja of Darbhanga.*) I suppose you mean by that a small quantity of wine is not forbidden, provided it only exhilirates, because the translation is, "all intoxicants are liquors"—the word is "*Khamran*"?—Yes.

19699. (*Mr. Mowbray.*) Have you ever taken opium yourself?—No.

19700. I suppose you have known many Mahomedans who have done so?—Yes.

19701. And they are not considered to have done anything contrary to their religion in doing so?—No, certainly not.

19702. (*Mr. Haridas Veharidas.*) Is alcohol expressly prohibited in the religion?—Yes, I think so.

19703. In the same way is opium expressly prohibited?—I am doubtful about whether the prohibition is equal.

19704. You are not so positive about opium as you are about alcohol?—No.

19705. If what is said in the interpretation is right, in a secondary sense opium might be considered so?—Probably.

19706. In whatever quantity alcohol is taken it is wrong?—Yes.

19707. And in that sense opium is not?—No.

19708. (*Mr. Fanshawe.*) Is *chandu*-smoking at all common in Rampur State, so far as you are aware?—Yes. I think about 10 per cent. of the city population smoke *chandu*.

19709. The Rampur State is about 900 square miles, is it not?—Between 900 and 1,000 square miles.

19710. Can you tell us what the population is?—Over half a million.

19711. The population is fairly divided between Hindus and Mahomedans, is it not?—Yes.

19712. So that there is a large proportion of Mahomedans in that city?—In the city itself they have more Hindus than Mahomedans.

The witness withdrew.

RAJA RAM PRATAP SINGH, of Mainpuri, called in and examined (through an interpreter).

*Raja Ram Pratap Singh.*

19713. (*Sir James Lyall*). I believe you are a Rajput and land owner?—Yes.

19714. In what district do your lands lie?—In Mainpuri, in the Agra Division.

19715. How many villages have you?—About a hundred.

19716. How many generations of your family have held this estate?—Thirty-six generations.

19717. To what tribe of Rajputs do you belong?—The Chauhan.

19718. Are there many Rajputs of that class in Mainpuri?—Yes.

19719. Kindly give us your experience about the use of opium?—Opium is used mainly for non-medical purposes, and to a smaller extent for medical purposes, more or less among all races of India. The prohibition of the use of opium, besides being hard on the rich, will deprive the poor of the means of treating themselves in cases of disease. The lives of hundreds of children will be endangered, and there will be little hope of old persons maintaining their health without the use of opium.

19720. Supposing opium were prohibited and the revenue suffered, would the people be willing to bear taxation to make up the loss of revenue?—No. The people of India are not capable of bearing the cost of compensation for the loss occasioned by the loss of opium revenue. Opium is produced on large tracts of land, and the tenants are enabled by the income obtained from its growth to pay their rents to the zemindars, the income from the growth of other crops being utilized in the maintenance of themselves and their families. Any benefit which might arise from the prohibition of the use of opium would be outweighed by the inconvenience resulting from it to the tenants and zemindars. If the cultivation of poppy is stopped, the tenants will lose not only what they obtain from Government, but also the seed which is left to them for utilization for making oil. It will be difficult to stop the cultivation of poppy altogether by prohibitive measures; and as opium is considered essential to health and used extensively in the Native States of Bhopal, Indore and Rajputana, the stoppage of the cultivation of poppy cannot prevent the use of opium in British territory.

19721. Is there a habit among the villagers of Mainpuri of eating opium?—Yes.

19722. Do any of the people ever eat it to excess?—Some of them eat it to excess.

19723 (*Mr. Haridas Veharidas.*) Do you take opium?—Not as a habit, but occasionally I do.

19724. Do you take it in large or in small quantities?—I take about as much as a grain of rice.

19725. (*Mr. Pease*). In what way do you think the prohibition of opium would endanger the lives of hundreds of children?—When the children are suffering from cold or diarrhœa a little quantity of opium is given to them.

The witness withdrew.

RAI CHANDI PRASAD called in and examined (through an interpreter). *Rai Chandi Prasad.* 26 Jan. 1894.

19726. (*Chairman.*) You are a landholder in the district of Agra, a Government pensioner, and I believe you were for some time Dewan of the Burwani State in Central India, and Political Superintendent of the Chatterpur State, Bundelkhand?—Yes.

19727. Your experience has been among the Rajputs and all other higher castes of Rajputana, Bundelkhand and Malwa, and extends over 40 years?—Yes.

19728. You were Deputy Collector in the Ulwar State?—Yes.

19729. What have you to say with regard to the use of opium in Rajputana and Malwa?—In Rajputana and Malwa 90 per cent. of the Thakurs use opium diluted in water, which they call *kasumbha*. In Chatterpur and many States of Bundelkhand, *madak* and *chandu* have been in use for the last 20 years, and because *kasumbha* is very much used in Rajputana, opium-smoking is not much prevalent there. Opium-eating begins generally between the 30th and 40th year of age, and opium-smoking in in Bundelkhand between the 20th and 30th year of age.

19730. What is your belief with regard to the use of opium as a protective against fever?—Opium is not generally believed to be protective against fever. Even in the hilly parts of Central India, where malarial fever is much prevalent, opium is not used as a remedy for fever.

19731. What do you consider to be its effects as helping working men to get through their work?—Opium is not believed to help working men to get through their daily toil, except in the case of those who are addicted to opium-eating.

19732. How are the practices of opium-eating and smoking regarded by the people?—Opium-eating and smoking are looked upon as disgraceful, so much so that opium-smokers feel shame to smoke in the presence of their superiors and other relations.

19733. What do you desire to say with reference to the present licensing system?—The facility with which opium can be procured from the market is the evil of the present licensing system. It has spread a very injurious custom among the women of India to give daily a little dose of opium to their infant babes. Opium, on account of the same facilities, is also a ready means of suicide among young men and women of India. A register of habitual opium-eaters should be kept, and they should get a certificate entitling them to get their dose daily. The sale of opium should be entrusted to druggists and medicine sellers, recognised by the Civil Surgeon, the District Magistrate, or the Municipal Board, and should be as strictly supervised as that of arsenic or strychnine. Opium as a medicine should be given on production of a certificate of a doctor, respectable hakim or Vaid.

19734. What do you desire to say with reference to the cultivation of the poppy?—My experience as to the cultivation of the poppy has been in Malwa and Nimar, in Central India. In Malwa opium dealers generally give the *takavi* or advance money. The profit itself induces the cultivators to grow the poppy in preference to other crops. Poppy does not grow in poor soil, and requires three times the labour and irrigation needed for other crops. The opium crop very seldom exhausts the soil, because it is strengthened annually by manure and timely irrigation. Other crops cannot be raised on the same soil the same year.

19735. (*Maharaja of Darbhanga.*) Do you mean that other crops cannot be raised in the same year, or do you mean at the same time?—In the same year.

19736. Indian corn can be grown in the same year, can it not?—No, it cannot. In the beginning of April the poppy crop is ripe, and as soon as the poppy crop has been cut there are no rains, and therefore there is no facility to grow any other crop.

19737. (*Mr. Wilson.*) Is it not a fact that Indian corn or some other crop is constantly grown before the poppy is sown,—within the same twelve months? Does the poppy crop occupy the ground for the whole of the twelve months, and render it impossible to grow anything for twelve months?—It occupies the ground the whole year.

19738. (*Mr. Haridas Veharidas.*) You say that after the poppy crop is taken there is no rain; so that no other crop can be grown. Poppy is grown by well water: why should not another crop after the poppy crop is taken be also irrigated by the same well? Why should rain be required for another crop after the poppy crop?—No crop can be sown or ripened in summer.

19739. Do you not think that *chana* (gram) would do?—That is a very poor crop.

19740. You mean to say that no crop equal in value to poppy could be grown?—That is so.

19741. Before poppy is grown during the rains they sow Indian corn?—No. Poppy is always sown and grown in black soil, that is, rich soil. In rich soil no poor corn will grow.

19742. (*Mr. Fanshawe.*) It would not pay to grow any other crop in that soil: is that what you mean?—Yes. It would not pay. It taxes the powers of the land as well as of the cultivator to such an extent that no cultivator can cultivate any other crop. Nor will the land yield any other crop.

19743. Is there any poppy cultivation in Nimar?—Yes.

19744. Since when?—Since a long time.

19745. Is poppy grown in the Central Provinces generally?—Yes: they are celebrated for poppy cultivation.

19746. I am speaking of the British districts. Is there poppy cultivation in the British district of Nimar?—The entire district of Nimar is not in British territory. In speaking of Nimar I do not mean the British district of that name.

The witness withdrew.

RAJA LACHHMAN SINGH called in and examined. *Raja Lachhman Singh.*

19747. (*Chairman.*) I believe you are a Rajput of Agra and a landholder?—Yes.

19748. Are you a retired Deputy Collector?—Yes.

19749. We shall be pleased to hear what you have to say with regard to the opium question?—*Chandu* and *madak* are the worst forms of the use of opium, and every means should be adopted to stop their use. They are injurious both for the body and intellect of the persons addicted to them. As the first step towards the eradication of these forms of the use of opium, no license should be granted to any one to open a *madak* or *chandu* shop, and no such shop should be permitted to be opened. As for opium-eating, I know of no case, notwithstanding my experience of 31 years as a Magistrate, in which an opium-eater committed any crime under the influence of opium. My father and his three brothers were all opium-eaters. None of them died before reaching the age of 75 years, and none suffered intellectual or physical infirmity more than what an ordinary non-opium-eater of their age suffers. They were moderate in the use of the drug, that is to say, each took between 8 and 10 grains a day. Generally speaking, opium is not an intoxicant that prompts the consumer to increase the dose. Its use is not considered disreputable for any one, nor is its cost so much as to create a large number of paupers in the community. Its worst effects are that it weakens the memory and causes the eater to be constantly drowsy. It is certainly probable that if people are deprived of opium, and liquor shops are still open, they will adopt liquor-drinking. The people are neither willing nor able to bear the cost which the Government will have to incur in adopting measures for preventing the traffic in opium, or the deficiency which may occur in the public treasury on that account.

19750. (*Mr. Fanshawe.*) I understand that you are Chairman of a Temperance Society at Agra?—Yes.

19751. What are the general objects of your Society?—Our object is to stop alcohol.

19752. What is the name of the Society?—We only call it a Branch Temperance Society.

19753. (*Mr. Pease.*) What is the pledge of your Temperance Society?—Everyone has taken a pledge not to use liquor in any shape.

19754. Has it any reference to opium?—No, nothing: it is confined to liquor.

The witness withdrew.

*Babu Jyotis Swarupa.*

26 Jan. 1894.

Babu JYOTIS SWARUPA called in and examined.

19755. (*Chairman.*) I believe you are a Kayasth of Dehra Dun?—Yes.

19756. And you are a Pleader and Member of the Municipal Board?—Yes.

19757. What have you to say with regard to the question now under our consideration?—I am not in a position to say anything with sufficient accuracy about the consumption of opium by the different races and in the different districts of India. Generally speaking, the use of opium is not confined to any particular class or creed. Both Hindus and Mahomedans of all rank and file can and do take it without any prejudices of religion or caste. Rajputs, Thakurs, Dadupanthi Nagas, Sikhs and Gurkhas generally take this intoxicant. It is either taken in pills or drunk or smoked. People taking it in pills are for the most part moderate consumers, whereas those that drink or smoke it can hardly keep up moderation. Smoking is worst of all the uses of opium. It tells very much and in no time against one's constitution and produces moral debasement. Such persons who smoke *chandu* or *madak* often commit petty thefts, while those who take it in pills are often seen in as good moral and physical condition as those who do not take it. As long as one can afford to take milk and other nutritious food, so long the effect of opium-eating will not be perceptible. It is the poor people who suffer physically for want of rich food. There is a general belief prevailing amongst the natives of India that opium-eating does real good if taken after 40. It sustains a man a great deal in his declining age if he takes to opium. It is also considered a good stimulant for those living in malarious parts of the country as well as those who remain exposed to the inclemencies of the weather. It is a practice to give a very small dose of opium to infants and babies to make them sleep. It is a practice that obtains generally in almost all classes, though it is based on no consideration other than that of expediency. No one would like to bear the cost of prohibitive measures either in whole or in part. Any such measures I am afraid will not only prove offensive to the poor, but will also lead people to commit smuggling.

19758. (*Mr. Fanshawe.*) I understand that you are Secretary of a Temperance Society?—I am.

19759. What are the objects of that Society?—The object of the Temperance Society to which I belong is to forbid the use of every kind of intoxicant, specially liquor.

19760. Do you exclude opium from the programme of your Society?—No, we do not.

19761. (*Mr. Pease.*) What is the name of your Society?—It is called *Nasha Nashini Sabha*; "The Destroyer of Intoxicants."

19762. You object to the use of alcohol and opium?—Yes, alcohol especially. As a rule we have been delivering lectures against alcohol. We have not taken any other intoxicant, up to the present time: we have been taking pledges against the use of alcohol only.

19763. Do you consider opium as included in the objects of your Society?—Of course it is.

19764. And *bhang*?—Yes.

19765. (*Mr. Fanshawe.*) You have not as yet taken any steps with regard to opium?—No.

19766. (*Mr. Wilson.*) What is the position which your Society takes up with regard to *bhang* and other hemp drugs?—We object to the use of *bhang*.

19767. Have you taken up that question yet?—No, we have not.

19768. Do I understand that the general objects of your Society are to discourage the consumption of all these drugs and intoxicants?—Quite so.

19769. But for the present you have been confining your efforts especially to alcohol?—Quite so; because we know that in Dehra alcohol is the chief intoxicant which is used. If you take the population into consideration and the consumption of alcohol, you will find that there is no other district in the North-West Provinces and Oudh which can come up to the same standard as Dehra in the use of alcohol.

19770. It is one of the objects of your Society to have the consumption of alcohol prohibited by law?—No. The object of our Society is not to invoke Government aid against any drug or intoxicants. We try to stop these things by moral force. We preach to the public and tell them whether a thing is good or bad; and then ask them either to do it, or not to do it.

19771. Would you yourself like to see the use of alcohol prohibited by law?—Taking the disadvantages which the people are suffering under from the use of alcohol, I would not mind it; but if I could do anything at all in the matter I would not like to invoke the aid of Government.

19772. (*Chairman.*) You would rather leave it to moral agency?—Yes.

19773. (*Mr. Pease.*) Is your Temperance Society affiliated to the Society of which Mr. Samuel Smith is President and Mr. Caine is Secretary?—I do not think, properly speaking, we are affiliated with it, but we are always in correspondence with them. Our Society is considered as one of the branches.

The witness withdrew.

*Hakim Mukarrab Hussain Khan.*

HAKIM MUKARRAB HUSSAIN KHAN called in and examined (through an interpreter.)

19774. (*Sir James Lyall.*) I believe you are a physician and press proprietor of Meerut?—Yes.

19775. Are you an hereditary Hakim?—Yes; two or three generations.

19776. Did you read under any particular master in medicine?—Yes; I read under several masters. One was Hakim Buldeo Singh; and another Asan Ulla Khan, Wazir and Physician to the King of Delhi.

19777. We shall be glad to hear what you have to say on the opium question generally?—In the North-Western Provinces no particular race is given to the use of opium. In some parts of India, such as Marwar, Malwa and Native States, etc., people use it as their daily habit and as a mark of civility. It is commonly used in marriages and other ceremonies also. In these countries opium yields the highest crop. This is the only cultivation on which the payment of the Government revenue depends and by which landlords and tenants are prosperous. There is no other produce which might help the people in paying off their Government dues and deriving benefits. The general disposition of the people of India is not averse to the use of opium when taken in small quantities for the sake of necessity. Besides medicine it is used for luxury and irtoxication and without necessity: for companionship only. Opium yields the highest crop and an enormous amount of revenue. The people will not be willing to bear with the whole or part of the expenses if preventive measures were to be adopted, but on the contrary a general feeling of discontent will run among the people. In case the cultivation of opium be altogether stopped at once it is not Government who will lose something, but the landlords and their tenants will go to ruin and the lives of opium-eaters will be in danger. According to physics opium is cold to the third grade. It is invigorous and acts as an antidote. According to chemistry earth ingredients are predominant in it. There is a saying "a medicine to all but disease in itself." A small quantity of opium is much beneficial to head-ache, insanity, catarrh, cold, pains in arms, diarrhœa, dysentery, fever, *sahr*, consumption, cough, burning and paucity of urine, and wound in bladder. It cheers the mind when taken in sorrow and whim. In cases of cold and catarrh I have found it very useful. I have very seldom used it in preventing tertian fever. In comparison with other medicines its mixture has been proved much efficacious in cases of *sahr* and bladder wound. Its use every day and in excess brings on loss of appetite, indolence, immorality, costiveness and emaciation. It weakens the stomach, heart, liver and the brain. The dryness of the heart renders it impossible for the blood veins to circulate the blood properly: consequently the body is weakened and becomes pale and blackish. Impotency is brought on. In the absence of opium the condition of its eaters becomes very bad. Even the weakest opium-eater can cope with the hardest task after it has been taken. It is very difficult and injurious for any man given to opium to give it up. *Madak* and *chandu* are even more obnoxious.

The witness withdrew.

THAKUR KALYAN SINGH called in and examined.

*Thakur Kalyan Singh.*

26 Jan. 1894.

19778. (*Sir James Lyall.*) I believe you are a Rajput?—Yes.

19779. Are you Manager of the Awa Estate in the Etah district?—Yes.

19780. What are your opinions of the opium question?—My knowledge of the matter extends to the districts of Aligarh, Etah, Muttra, Agra, Mainpuri and Allahabad only. In these districts opium is consumed by all castes. Its use is not restricted to any particular class or race. The number of persons using opium is not very large. The effect of the consumption of opium on the moral and physical condition of those who use it in moderate quantities is good. The natives of India think it better to use opium than any other intoxicants, as it is generally conducive to good health after the age of 40, provided it is moderately used. The natives of the country would be very unwilling to pay any sort of tax imposed to defray the expenditure now met from opium revenue. The profit derived from opium cultivation is very great. The opium cultivators receive advances from the Opium Department, and for this reason the zemindars realize rents with facility. Moreover, the cultivation of opium is much more profitable to cultivators than the cultivation of anything else. Its stoppage will result in serious loss to the cultivators and the zamindars, and will prove detrimental, it is to be feared, to the quality of the soil. With the exception of the Allahabad district, of the produce of which I know little, the cultivation of poppy is not very extensive in the other districts mentioned by me. The reason, as far as I know, is that the tenants fear extortion and accusations of illicit possession or sale, etc., of opium that they experience at the hands of the subordinate employés of the Opium Department. In respect of opium cultivation my experience goes as far back as 20 or 22 years, and for some time opium cultivation was carried on in my own *sir* land. At present it is cultivated in some of the villages of the Awa Estate, of which I am the Manager.

19781. Have you any other remarks you would like to add?—I would not like to see the cultivation of opium prohibited. It would give rise to very great deal of discontent in the country, and it would be quite impracticable.

19782. Are you a landholder yourself?—Yes.

19783. In what district?—In the Aligarh district.

19784. What is the size of the Awa Estate of which you are Manager?—The Awa Estate includes 3 lakhs of bighas of land. The Government revenue is about 4 lakhs a year.

19785. What is the number of the villages?—More than 500.

19786. Is there any poppy cultivation in the Aligarh district?—A very little, in the Secundra Tahsil.

19787. (*Mr. Wilson.*) In your opinion is the effect on the moral condition of those who consume opium in moderate quantities good?—Certainly it is; especially for those who are above the age of 40.

19788. The number of persons who use opium is not very large?—No.

19789. If it has such a good effect upon them, would you like to see more people using it?—If they use it of course I would have no objection.

19790. Would you be glad to see the number of persons using opium increased for the sake of the good effect it has upon the moral condition?—I would not like that.

19791. Why?—Because, if used without necessity, it is a sort of luxury. Moreover it would be a little expensive, and under the present circumstances of our country we are not so well-to-do,—especially we people who live in the villages—that we should increase our expenses by taking on any additional expenses.

19792. Do you think that the regular consumption of opium in small quantities is a good thing for persons between the ages of 20 and 35?—No, I do not think it is. Of course under certain circumstances and for certain diseases opium is taken. No one takes it without necessity. It prevents diarrhœa and other diseases. At any age if opium is used by persons to prevent these diseases, I would like it.

19793. If a man is in good health and is 20, 30 or 40, you think he is better without opium?—Yes, if there be no necessity to use it.

19794. (*Mr. Mowbray.*) Is there any desire on the part of the people in the districts with which you are acquainted to have the present arrangements altered or interfered with?—No, not in the least.

The witness withdrew.

KHANZADA ABDUL KARIM KHAN called in and examined (through an interpreter).

*Khanzada Abdul Karim Khan.*

19795. (*Sir James Lyall.*) I believe you are a Pathan and landholder in the Tarai portion of the Naini Tal district?—Yes.

19796. And you are also an Honorary Magistrate?—Yes.

19797. What can you tell us on the question now under consideration?—I have been bred and born in the Tarai. I know all and everything about the Tarai people. The country is right under the hills; the people are always suffering from the effects of the damp nature of the climate, cold, catarrh, asthma, etc. From the use of opium they obtain considerable relief in all these ailments, and it relieves them specially from irritating coughs. When the eyes pain them they use opium by outward application as ointment to relieve pain and also drop opium mixture in the eye. All men who suffer from catarrh and get feeble take opium regularly as a tonic and it gives them relief. By rich and poor opium is administered to children in arms as a soothing draught. People in my village obtain opium from the Gadarpur tahsili four miles off, where they get the good drug easily. The people would consider it a great hardship if they were not to get it at Gadarpur tahsili, and if they had to go long distances, as, for instance, Naini Tal. The peasantry have to work all day long in fields full of water. By the use of opium after the day's work chills and fever are avoided. Opium is taken in two forms—mixed with water as sherbet and in the form of small pills. The sherbet works more quickly, but they both, sherbet and pills, have eventually the same effect. I do not know of any excessive use of opium in the Tarai. The dose taken during the day does not exceed a *masha* ($\frac{1}{12}$th tola); for an infant the dose does not exceed 1 "ratti" or $\frac{1}{8}$th of a *masha*. Malarial fever is very prevalent in the Tarai; the soil is damp and water-logged; there are great changes in temperature from heat to cold. The moderate use of opium gives rest at night and prevents fevers and is very beneficial for coughs. I have known the Tarai for 25 or 30 years. People use opium and derive great benefit from it. Search the house of any labourer or tenant and you were be certain to find small quantities of opium—2 or 3 *mashas*. I am not a habitual opium-taker, but I know its value; and I always have some in my house for occasions. Out of 100 men selected at random 10 would take opium regularly in small quantities—one *masha* or so a day. About 75 per cent. would be casual users, taking as they thought desirable for their health in smaller doses, say an average of $\frac{1}{4}$ to $\frac{1}{2}$ *masha* a day. There is no *chandu* smoking in the Tarai, and I have had no experience about this form of consumption. I know nothing about the use or abuse of opium in cities, where I have only paid occasional visits. I have been Magistrate (Honorary) for 14 years since 1879. I have noticed no connection between opium and crime such as theft, etc. Men do not take opium in any large quantities that they should require much money, nor do they get intoxicated and senseless. They take opium only as a relief, as a tonic and as a soporific soother. I consider the manufacture of opium by Government as a boon, and it should so remain with the State. Outsiders, if entrusted with the manufacture, would adulterate and admix noxious drugs with it, which would cause great injury to the people. Any rise in price would be much resented by the people.

19798. What is the caste name of the Tarai people?—They are called by the name Turak, Rain, Shaikhs.

19799. Are the Turak and Rain people Hindus or Mahomedans?—They are Mahomedans.

19800. Do they use opium?—Some use it on account of disease, and others use it when their constitutions are disturbed by fever or cold.

19801. Do they use alcohol?—No.

19802. Are any of the people Hindus?—Yes.

19803. To what class do they belong?—Lodhis, Banias and Brahmins.

19804. And do they use opium?—Yes.

*Khanzada Abdul Karim Khan.*

26 Jan. 1894.

19805. Do they use alcohol?—Alcohol is not used by the Banias and Brahmins, but it is used by the Lodhis.

19806. It is considered lawful by the Lodhis?—Yes.

19807. (*Mr. Wilson.*) Do you think that about ten men in a hundred take a little opium regularly?—Yes.

19808. Do the women take it in the same proportion?—Ten per cent. including men and women.

19809. Do as many women as men take opium?—There are a less number of women who use it than men.

19810. Why do not the women take it as much as men?—Men are required to work abroad in the cold and in water; whereas women have only to sit within their houses.

19811. (*Mr. Mowbray.*) Do you think that there is any wish on the part of the Tarai people to have the present arrangements, with regard to opium, altered or interfered with?—As far as I have made enquiries I have come to find out that these people say that if they do not get opium in that cold and rainy part of the country they will become utterly worthless, and their lives will be endangered.

The witness withdrew.

[NOTE.—By agreement on account of pressure of time the remaining witnesses taken on this date were not cross-examined.]

*Seth Mangi Lall.*

SETH MANGI LALL called in and examined (through an interpreter).

19812. (*Sir James Lyall.*) Where do you live?—In Muttra.

19813. What are you?—I am the Manager of the Banking business of the Hon'ble Seth Lachman Das, C.I.E.

19814. As Manager of that business, do you travel about the country or remain in Muttra?—I have to travel.

19815. What have you to tell us with regard to the opium question?—I have been Senior Manager of the Muttra Seth's banking business for 40 years, which is carried on at Muttra, Bombay, Calcutta, Delhi, Agra, Jaipur and other places. Opium is consumed in Rajputana and Malwa by persons of all castes and ages, and by people of all castes in the North-Western Provinces, but to a less extent. Moderate use of opium does not affect the moral and physical condition of the people. The drug is, on the other hand, beneficial in certain diseases. The people of India have a great liking for the use of opium for non-medical purposes; also they would be reluctant to pay the cost of prohibitive measures, but would rather do so than be deprived of the drug altogether. The prohibition of the poppy cultivation in India would be a serious loss to Government and the cultivator. The financial consequences of doing away with the whole or any portion of the opium revenue, which amounts to about six crores of rupees, would be almost disastrous to India in the present condition of its finances. It would be an extremely difficult task to fill the gap caused by the loss of the opium revenue, and the imposition of additional burdens upon the tax-payer for this purpose would produce great discontent throughout the country. If the cultivation of poppy were prohibited in India, it would also be a serious loss to the cultivator. The poppy crop is of much value to the ryot in Malwa and in those parts of British India where it is now grown. In fact there is no such valuable crop in those parts of the country. If the cultivation of the poppy were prohibited in India, it would be a serious loss, not only to the ryot but also to the land owner. The latter would, in the event of such prohibition, be deprived of the high rents which he now gets from poppy lands, and the cultivator would be obliged to grow less valuable crops. The ryot's earnings will thus be reduced, and his material condition unfavourably affected. Poppy cultivation on the average yields him a more considerable profit than he could possibly derive from any other crops. If it were prohibited, the ryot would probably sow his poppy lands with wheat and other crops, which would yield him much less profit than that of the poppy. The advantages of poppy cultivation are indeed very great. It gives large revenue to the Government, affords greater profits to the land owners and the cultivators, and creates employment for a larger number of labourers who work and earn their livelihood. On the other hand, no appreciable advantages are likely to be derived from the cultivation of other minor crops. The loss resulting from the prohibition of poppy cultivation would not be confined to land owners and cultivators, but would affect almost every class of the community. The consequences of such a measure would be disastrous to the trade of India and would affect the prosperity of the country, and might produce other evils which would prove irreparable. If the cultivation of poppy were prohibited, Malwa, which is one of the most prosperous provinces in India, would be almost ruined. Those persons who have acquired the opium habit must have their supply of the drug, or else they would succumb to death, and if they could not obtain licit opium they would be compelled to use illicit opium, and thus would expose themselves to the consequences of criminal prosecutions.

The witness withdrew.

*Lala Ganga Prasad.*

LALA GANGA PRASAD called in and examined (through an interpreter).

19816. (*Sir James Lyall.*) I believe you are a merchant of Cawnpore?—Yes.

19817. What kind of a merchant are you?—I carry on trade in cotton. I am also a landholder.

19818. Are you a member of the Municipal Board?—Yes, an elected member.

19819. How long have you been an elected member?—For the last six years.

19820. What do you wish to say with regard to the question under consideration?—Opium is used by men of every caste and creed. In Rajputana it is used largely. Among the opium-eaters in Cawnpore the number of Musalmans is greater than Hindus. Opium is used generally by the Mussalman manual labourers. It is the general idea that after the age of forty years the use of opium is beneficial to the health. Use of opium does not degrade the eater morally. Crime and use of opium have no connection whatever. Opium used with good diet is beneficial. Use of opium merely for intoxicating purposes is regarded as reproachful by the people generally. The use of *chandu* and *madak* is considered hurtful. The prohibition will produce general discontent. No man will ever be willing to pay a pice for the prohibitive measures. The cultivators will suffer from the prohibition, because the cultivation of poppy is more paying than grain crops, and zemindars get their rents easily from the cultivators.

19821. (*Mr. Wilson.*) Do you consider the use of opium for persons in perfect health and under the age of forty a good habit?—It would be useful if they take a little opium with nourishing food, but if they take it to excess it will do harm.

19822. If they have not nourishing food what then?—It will not do them any good.

19823. (*Mr. Fanshawe.*) You have said the use of opium merely for intoxicating purposes is "regarded as reproachful "by the people generally": do you mean by that the use of opium in excess?—Yes.

The witness with drew.

*Khan Bahadur Asad-ulla Khan.*

KHAN BAHADUR-ULLA KHAN called in and examined.

19824. (*Sir James Lyall.*) Are you a Pathan?—I am a Kamboh Sheikh.

19825. And a native of Meerut?—Yes.

19826. And I believe you are an Honorary Magistrate?—Yes, and I am Vice-Chairman of the Meerut Municipal Board, and Vice-Chairman of the District Board.

19827. Are you an elected or appointed member?—I am elected member of the District Board and appointed member of the Municipal Board.

19828. Are you also a landholder?—Yes.

19829. What have you to tell us?—I beg to state that I have served Government for a period of 24 years in the Northern India Salt Revenue Department, and by virtue of the office had the power to search and apprehend persons in possession of illicit or contraband opium. During my tenure of office I served in the following districts, and my experience must be considered as confined to them. I served in the Central Provinces from 1865 to 1879, in the districts of Betal, Hoshangabad, Nagpur, Chanda, Khandwa and Narsingpur; in Punjab in the districts of Rawalpindi and Gurgaon, as also at the Pachbaddra salt source in Rajputana, and in the districts of the Meerut Division of the North-Western Provinces. I am not in a position to offer any evidence as regards the consumption of opium by different races; but so much I know that it is used by the generality of people, particularly by the poorer classes; and a moderate use of it has no bad effect on the moral and physical condition of the people, and is no doubt a boon and a blessing to them. Opium-eating is not habitual, nor does it possess any inducement for people to take to it without any cause. I have never heard of opium having been taken for anything but medical purposes; it is as a rule used as a preventive against many ailments common to India. The abandonment of its use would increase mortality to an enormous extent, especially in the aged and infants. The people are not prepared to give up opium, which is used as medicine in almost every house, nor are they prepared, or inclined to bear, any cost of prohibitive measures.

*Khan Bahadur Asad-ulla Khan.*

26 Jan. 1894

19830. You say "I have never heard of opium being taken for anything but medical purposes;" but is it not rather difficult to say where taking opium for medical purposes ends and where taking it for pleasure and comfort begins?—Yes.

19831. If a young man of thirty or so took opium every day in small doses, would you consider that taking it as a luxury or for medicine?—If he did not require it for medical purposes it would be taking it as a luxury.

19832. I suppose there are a certain number of people who eat opium for a luxury?—Very few that I know of.

The witness withdrew.

KHAN BAHADUR MUHAMMED ALI KHAN called in and examined.

19833. (*Sir James Lyall.*) I believe you are a landholder of the Bulandshahr district?—Yes.

19834. And you are an Honorary Magistrate and member of the District Board?—Yes.

19835. How much land do you own?—I own fourteen or fifteen villages.

19836. What is your tribe?—I am a Pathan.

19837. We shall be pleased to hear what you have to say with regard to the opium question?—Opium is used more or less by every race and in every district in India. Some persons take it in large doses and some take it in small doses. The morals of the opium-takers are never debased like the bad drunkards. The physical state of them often is healthy, but the opium-smoker's health is not very well. Specially opium affects badly those who are not well off and cannot find rich diet. The people of India generally think that the use of opium is not injurious in any way, whether it may be taken as medicine or as a habit. And they do not like the prohibition of it at all in India, because its prohibition would be more injurious for their health than its use. The people of India generally are unwilling to bear in whole or in part the cost of the prohibitive measures.

19838. What is the general view amongst the Mahomedans in India as to opium being prohibited in any way by their religion?—Alcohol is prohibited expressly by our religion. There are some poisons which spoil the brain and head and make a man senseless, and therefore they are prohibited, but not in the same manner as liquor is prohibited.

19839. In fact liquor is expressly prohibited and other drugs are prohibited which affect the brain?—Yes. There is no word to mean intoxication. The word *muskir* means liquor, spirit. Opium is another thing and *bhang* is another thing. Wine is unholy in our religion. Opium is allowed for the child and for the patients, and for those persons who are ill. Opium in our religion is not prohibited like liquor and *bhang*.

19840. Have you been a Member of the Legislative Council of the Viceroy?—Yes.

19841. In what year were you a member?—I was first a Member of Council in 1889.

*Khan Bahadur Muhammed Ali Khan.*

19842. (*Maharaja of Darbhanga.*) You say that opium is allowed to the sick and to children. Does not that in a way imply that it is not allowed for non-medical purposes and for those who are not children?—I cannot quite answer you clearly. Anything which makes a man senseless or causes any intoxication is not allowed according to our religion; but the prohibition of those things is not quite equal.

19843. Then you think that opium is unlawful, but is not unlawful to the same extent as wine?—That is so. Nobody can put his feet out of the line.

19844. (*Mr. Wilson.*) You have said that the effects of opium on those who are not well off and cannot find rich diet are bad?—That refers to smoking, and of course to those persons also who take it in large doses and who are not well-to-do.

19845. If a man is very poor and cannot get good food, is opium a good thing for him?—No, it is not a good thing for him, because without getting a rich diet opium has a bad effect.

19846. (*Mr. Mowbray.*) Is it so bad that you would like to see it stopped by law?—No.

19847. Do any of the tenants on your estate in the Bulandshahr district grow poppy?—No, not at all. I do not know about the cultivation and about the profits.

19848. (*Mr. Haridas Veharidas.*) Do you wish us to understand that the use of opium is prohibited by your religion when it makes a man rather stupid or intoxicated?—Yes.

19849. If it does not do that, and if it is taken in such a way as not to impair the faculties, it is not unlawful?—Quite so.

19850. (*Maharaja of Darbhanga.*) Would liquor, even in very small quantities, be prohibited?—A drop of liquor even is prohibited.

The witness withdrew.

LALA DARGAHI LAL, RAI BAHADUR, called in and examined (through an interpreter).

19851. (*Sir James Lyall.*) I believe you are a Pleader?—Yes, and I am an Honorary Magistrate and landholder in the Cawnpore district.

19852. How long have you been an Honorary Magistrate?—For 15 years.

19853. What is your opinion on the consumption of opium?—As far as I am aware the use of opium in a fixed quantity benefits health, and does not, like liquor, injure the health or general moral condition of the people. People who use opium in large quantities for non-medical purposes are not well thought of. The people are not willing to bear the extra cost of prohibitive measures.

19854. You say that the use of opium in a fixed quantity benefits health: what do you mean by fixed quantity—always the same dose?—Yes.

*Lala Dargahi Lal, Rai Bahadur.*

19855. Is not the dose sometimes excessive?—If it is taken in excess opium does harm. It goes on increasing.

19856. Are such cases rare or are they pretty frequent?—They are rare.

19857. Do you know anybody who has been broken down in health or mind by the excessive use of opium?—I have observed in the course of my professional practice that people begin with very small doses and that they go on increasing them.

*Lala Dargahi Lal, Rai Bahadur.*

26 Jan 1894.

19858. Have you any personal knowledge of people who have been entirely broken down in health from the use of opium?—I know of one or two persons in the Cawnpore district.

19859. Were they rich or poor people?—They were poor people.

19860. To what profession did they belong?—Some of them took to service; the rest were devotees.

19861. Among the village and cultivator people have you seen any instance where they have ruined themselves?—I live in the city of Cawnpore, so I do not know.

19862. Is your knowledge confined to the cities?—I have seen cases only in the city. I never go to the villages.

19863. (*Maharaja of Darbhanga.*) Is not a large percentage of those people who have been spoiled by the misuse of opium fakirs?—Most of them are poor and most of them are fakirs. Neither do they get good food, nor do they have big salaries.

19864. The effects would be bad because they do not get nourishing food?—That is so.

19865. (*Mr. Pease.*) Do you think it is a good thing for people who do not require it as medicine to take opium?—I would not consider it good if they took it immoderately.

19866. Would you consider it a good thing for a young man or a young woman to take it at all?—If they go on increasing the doses I would not consider it good.

19867. (*Mr. Wilson.*) Is there any poppy grown on your estate?—Poppy is cultivated only in one pargana. For the last six years it has been prohibited in the Cawnpore district.

19868. What is the quantity of opium which you think benefits the health?—Two *rattis*, and this should be continued in the same dose—it should not be increased.

19869. Do you think it is a good thing for a young man between 20 and 30 years of age to take two *rattis* every day?—If he continues it only in that dose it will be good to his health; it prevents cold, etc.

19870. (*Mr. Mowbray.*) Have you ever taken opium yourself?—I did not take it of my own accord. I was very ill and the physician gave me a very small quantity of opium, and then I took it.

19871. Have you continued to take it since?—If any man gives it to me I take it, but sometimes he forgets to give it to me and I do not take it.

19872. How old were you when you began to take it?—My age is now seventy-seven, and I began to take it when I was thirty or thirty-two.

The witness withdrew.

*Risaldar-Major Shadi Khan, Sardar Bahadur.*

RISALDAR-MAJOR SHADI KHAN, SARDAR BAHADUR, called in and examined (through an interpreter).

19873. (*Sir James Lyall.*) I believe you come from the Bulandshahr District?—Yes.

19874. What regiment did you serve in?—I was admitted in the 4th Regiment, and then I was sent to the 5th Regiment. In those days it was considered the 7th Regiment; but at the time of the Mutiny it became the 5th Regiment.

19875. Did you see any service in campaign before the Mutiny?—Yes, in the Bhil country. I also went to Kabul.

19876. In what year did you enter the service?—In 1826.

19877. We shall be glad to have your opinion with regard to the subject under our consideration.—Formerly the climate of Hindustan was not so bad, but for some time past, *i.e.*, since the introduction of the canals, it has become damp, in consequence of which the public have taken to the use of opium, as it does them good and keeps them safe from dampness. In all my life I have never seen any opium-eater to have become insensible under its influence. In most of the villages opium is administered by the people to their children, and in certain diseases it effects a cure. In most of the districts in the Punjab and the North-Western Provinces the cultivation of opium is the only means of the payment of rent by the cultivators to the zeminders, and the Government revenue also is thereby easily paid. As far as my experience goes, opium does not exercise any injurious effect on this country: on the other hand, it does good. If in order to provide for the cost of prohibitive measures Government were to impose any fresh tax on the people, it will be injurious in three ways: (1) the revenue derived from opium will cease; (2) the people will become subject to the new taxation; and (3) the easy remedy used by the poor people for the diseases of their children will be lost to them. Besides this all the people who have in consequence of the damp climate become accustomed to the opium will suffer if deprived of it, and the cultivators and zemindars, who entirely depend on the cultivation of opium, will be put to great loss. During the two Kabul wars and the expeditions to Malta and other places situated in cold countries, which have been undertaken by Her Majesty's Government, I often times saw my comrades in arms using opium in small quantities; and, on my asking them as to what benefits there were in its use, I was told in reply that in cold countries it keeps them safe from diarrheoa, damp climate and cold, etc. I too some times took a little opium and found its advantages fully proved.

19878. In your district do you think the use of opium has increased on account of the increased dampness?—In my district most people do not take it.

19879. Do you think the custom has increased or is it the same as it used to be?—In my village it is just the same: it has neither increased nor diminished.

19880. (*Mr. Haridas Veharidas.*) How old are you?—Eighty-six.

19881. Are you an opium-eater?—No.

The witness withdrew.

[NOTE.—By agreement, owing to pressure of time, the remaining witnesses on this date were not cross-examined.]

*Lala Nathi Mal.*

LALA NATHI MAL called in and examined.

19882. (*Chairman*). I believe you are a trader of Khurja in the Bulandshahr District?—Yes.

19883. What have you to say with regard to the consumption of opium and the question generally?—In my opinion, the consumption of opium is to a more or less extent common among the different races in all parts of India. As far as my experience goes, the consumption of opium, when it is taken in moderate quantities, does not exercise any evil effect on the physical condition of the people, nor does it affect the morals of those accustomed to its use. Moreover, people suffering from cold and diarrhœa derive benefit from the use of opium. Business people who are addicted to the use of opium have been found to do their work with great attention and interest when under the influence of it. As far as my experience goes, the use of opium does not cause any injury to the bodily system, nor does it exercise any bad influence on the moral condition of the country. I think that opium is mostly consumed in Malwa and Rajputana, and the effect of its consumption is the same for medical and non-medical purposes. Among the various races inhabiting most of the districts the use of opium is common without regard to its medicinal properties. In my opinion, opium has become one of the very necessaries of life to those who use it, and no prohibition of the people of India can be made in regard to the consumption of opium for medical and non-medical purposes. In my opinion, the people of India cannot bear the cost of any prohibitive measures, nor can they under any circumstances be willing or agreeable to any such arrangement.

The witness withdrew.

*Pandit Indar Prasad.*

PANDIT INDAR PRASAD called in and examined.

19884. (*Chairman.*) I believe you are a Pleader of Muzaffarnagar and a member of the Municipal Board?—Yes.

19885. Do you wish to say anything with regard to the question which this Commission has under its consideration?

—Since my nomination to apppear before the Royal Commission on Opium to give evidence, I made inquires from several of my frlends and others whom I considered to the ripe in experience on this rather complicated question. I give below all that I have been able to gather on the question from them. I have had personal experience of this matter, as I myself eat opium for the last 20 years, and I can speak with certainty of the merits or demerits of it. In my humble opinion, the total prohibition of opium is neither advisable from a political point of view, nor is it reasonable, looking to the long-established habits of the natives of India. There are very few people who do not use opium in their old age. I think it is somewhat beneficial to their health at this period of their age. Most women are in the habit of administering a little opium to their offspring to make them lie down quietly under its influence while they attend to their domestic duties. Thousands of men use it in one way or other. This is the only intoxicating drug which the Hindus and Mahomedans consume freely without any religious restrictions as to its consumption. If the cultivation of opium is stopped, spirits and liquors will take its place, and the latter will be more calamitous to the natives of India than the former. The use of alcohol has of late alarmingly increased in India, which is far more injurious than opium. There is no doubt in my mind that opium is injurious to health generally and to young men especially. It destroys memory, brings on idleness and drowsiness. The person who eats or smokes opium always complains of constipation, and can never be an early riser. I am surprised to hear the evidence of those gentlemen who pronounce opium as uninjurious and say that it acts like an invigorating dose. The fact is that he who uses it regularly can never live without it. To opium-eaters the opium is one of the necessaries of life, without which they are like dead bodies. It is very difficult for one to confine himself to its moderate use. Any one beginning it with half a grain will assuredly double or treble the quantity in a short space of time, and can never be made to give it up altogether. In Assam or the like provinces it may be beneficial to health, but in these provinces it is decidedly injurious to young men. But, notwithstanding the evils detailed above, I cannot recommend its total prohibition, but would suggest some restrictions to be put to its sale. At present the licenses are given too freely, and the shops are placed at their very doors. I would suggest that the number of licenses be reduced to as small a number as practicable without giving trouble to those who wanted opium. I would suggest the closing of opium-smoking dens at once, because the opium-smokers command no respect in society and are always looked down as worthless fellows. If the cost of prohibition mean to make up the loss of revenue by a fresh taxation, I submit that, looking to the poorness of the country and of natives, who are already overburdened by taxes, the people are neither able to bear cost of prohibitive measures nor willing to bear it. I would not even suggest the restriction put to its sale if the people will have to bear cost.

*Pandit Indar Prasad.*

26 Jan. 1894

The witness withdrew.

DAMOR SINGH called in and examined.

*Damor Singh.*

19886. (*Chairman.*) I believe you are a pensioned Risaldar of the 3rd Bengal Cavalry, and a resident of Nayabas, Thana Gulaothi, of the Bulandshahr District?—Yes.

19887. What experience have you had of the opium habit?—I was in service for 24 years and 6 months, out of which I passed 18 months in the field at Kabul, Kandahar, Ghazni, etc. During this period whenever I felt cold or suffered from dysentery I invariably used opium, which gave relief to my sufferings. Had there been no opium it would have been impossible to obtain any relief. When our regiment was stationed at Allahabad, Cawnpore and Lucknow, I often met the zemindars and cultivators, and learned that the cultivation of opium was the only means of paying their rent and revenue. If the cultivation or use of opium were prohibited and some other tax imposed in its stead, the people will not be able to bear it. I have never seen any one who took opium to have become intoxicated with it, or insensible or mad. On the other hand, opium is administered by way of medicine to very young infants and does them considerable good.

The witness withdrew.

CHAUDHARI GHASI RAM called in and examined.

*Chaudhari Ghasi Ram.*

19888. (*Sir James Lyall.*) I believe you are a zemindar of the Muzaffarnagar District?—I am also a member of the District Board and Honorary Magistrate.

19889. Are you an elected or nominated member of the District Board?—I am an elected member. The Government inquired from the people whom they wanted, and I was selected.

19890. We shall be glad to have your opinion on the opium question?—In India opium is used by all without distinction of caste or race from an ancient time. In comparison to this district, it is excessively used in the eastern and southern parts of India, in Punjab and in the Rajputana States. The women of all castes administer opium to their infants for the sake of their health, which keeps them healthy and flourishing. Its moderate consumption is in no way injurious, but excessive use makes a young man weak and lean. As the climate of this country has recently become damp by construction of many canals, its consumption is a protective measure for certain head diseases—catarrh, etc.; for it keeps an old man nervous, preserves him from phlegmatic diseases, and improves his health. The consumption of opium does not produce any effect on the moral condition of the people, but it affects the physical condition of those who are addicted to use it, because it becomes beyond their power to give it up; but if they do so the result would be death. As far as I think, the consumption of opium keeps health steady and prevents idleness in old age. The opium is not used in non-medical purposes. Nobody will willingly bear the whole or in part the cost of prohibitive measures.

The witness withdrew.

RESALDAR-MAJOR SYAD NUR-UL-HASAN called in and examined.

*Resaldar-Major Syad Nur-ul-Hasan.*

19891. (*Chairman.*) I believe you have served in the 6th Bengal Cavalry?—Yes.

19892. You are a resident of Jalali Aligarh?—Yes.

19893. What have you to say with regard to the consumption of opium?—In Aligarh District opium is very little used. About 6 per cent. probably may be using it. In other districts, such as Lucknow and Cawnpore, it is greatly used. In the 6th (Prince of Wales') Bengal Cavalry in which I have served for thirty-six years about 3 per cent. used opium. Opium does no harm to those who use it in old age on account of some disease; but it does harm to the brains, and makes the limbs useless, of those who use it from youth and gradually increase the dose. Such people become quite useless in the region of ice, and cannot bear the severity of cold. If, perchance, they could not get opium for one day it would be difficult for them to get up from their beds. In my humble opinion, opium is a most injurious substance; but it will be bad for those who are accustomed to its use to give it up.

The witness withdrew.

Adjourned till to-morrow at 10-30.

# At Agra.

## FIFTY-SEVENTH DAY.

### Saturday, 27th January, 1894.

PRESENT:

THE RIGHT HONOURABLE LORD BRASSEY, K.C.B. (CHAIRMAN, PRESIDING).

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
THE HON'BLE SIR LACHHMESWAR SINGH BAHADUR, MAHARAJA OF DARBHANGA, K.C.I.E.
SIR WILLIAM ROBERTS, M.D.
MR. R. G. C. MOWBRAY, M.P.
MR. A. U. FANSHAWE.
„ HARIDAS VEHARIDAS DESAI.
„ H. J. WILSON, M.P.

MR. J. PRESCOTT HEWETT, C.I.E., *Secretary.*

*The Revd. Colin S. Valentine, LL.D.*

Jan. 1894.

The Reverend COLIN S. VALENTINE, LL. D., called in and examined.

19894. (*Mr. Wilson.*) I believe you are LL.D. of Edinburg, L.R.C.P. and S.E., F.R.C.S.E. ?—Yes.

19895. And a Member of the Royal Asiatic Society, London?—Yes.

19896. In this country you are Principal of the Agra Medical Missionary Training Institute ?—I am.

19897. Will you tell us what special opportunities for observation you have had in this matter of opium ?—In addition to the opportunities of a Missionary, who has moved about among the towns and villages of Rajputana, I have practised medicine for over 32 years in India. I can read and write Hindi and Urdu, and converse freely in these and several local dialects. My experience has been in Rajputana and the North-Western Provinces. I have been Surgeon to a native regiment, in charge of Jails, Physician and Surgeon to a large hospital, and was for 14 years private physician to His Highness the Maharaja Ram Singh of Jaipur, in which position I became acquainted with the inner life of the Rajput nobles. About 25 years ago I especially studied the use of opium in that part of India in connection with a work. I was then preparing a work on native medicines, and have ever since taken special interest in the subject.

19898. How far is opium-eating and drinking prevalent among the classes to whom you have referred ?—About 90 per cent. of the Rajputs in my time used opium. It was also largely used by the Marwaris and zemindars of Mairwara; less so by the common people. First came in point of numbers the Marwaris (after the Rajputs), then the zemindars, who formed a considerable class; the common people were so miserably poor that they did not eat so much. It was extensively given to children in towns, chiefly by poor people, coolies. The Rajputs and zemindars ate opium and drank spirits.

19899. You have said that 90 per cent. of the Rajput-used opium: do you mean of the entire population, or of the adult males ?—Of the adult males.

19900. What have you to say about opium-smoking ?—I have only seen one case of opium-smoking in my life.

19901. Can you tell us at what age the habit of eating or drinking opium is usually acquired ?—The habit is usually acquired between 25 and 30 years of age. I have seen very little boys eating opium—eating it whenever they could get it.

19902. What are the motives that induce people to form this habit ?—There is the motive of custom. These customs are very extensive in Rajputana. Amongst the Rajput noblemen there are a number of ceremonies on certain occasions when opium is used. When they meet with each other a strong solution of opium is prepared with certain spices, colored with saffron. When a Rajput nobleman comes and is introduced to the Durbar, after the various salaams a small quantity of the solution is brought in a thing like a butter dish made of silver; a chief takes it, puts a few drops in the hollow of his hand, and his friend drinks it. Then there is another custom of the same character at certain seasons of the year. The noblemen and the officials of the State are expected to come to the Durbar; the Maharaja is seated, and they come with their presents and drink the solution out of his hand. There are a number of other customs, such as giving opium when friends meet, a small quantity being presented. At marriage festivals too a small quantity of opium is given; and at funeral feasts opium is given to the friends who come to offer their condolence. Then if there has been a quarrel, after it has been settled, the parties go to a temple and swear an agreement of friendship, and on that occasion opium is distributed.

19903. What is the next motive for taking opium ?—Many take it for pleasure—for the pleasurable sensation. Then a number of people suppose it to be a prophylactic. Some consider that it is a cure for diseases, and a considerable number use it for a very disreputable purpose.

19904. As an aphrodisiac ?—Yes.

19905. Do you know whether this habit is easily relinquished, either at once or gradually ?—I never knew a case where a person left off the habit except under restraint. Prisoners under prohibition suffered considerably for a week or ten days. None required to be admitted into hospital: all greatly improved in every way afterwards, but return to the habit when liberated.

19906. Is there a general tendency to increase the dose ?—Certainly.

19907. What are the results of the habit, physical, mental and moral ?—Deterioration in all three points. The appetite is taken away, the digestion is impaired, there is congestion of the various internal organs, congestion of the lungs, constipation and diarrhœa consequent upon it, pains all over the body. A man in the habit of eating opium is upon a lower standing than a man in perfect health.

19908. Are you speaking of small quantities taken habitually, or of what may be called gross indulgence and excess ?—It is very difficult to say what is a small or a large quantity. I quite believe that a person may take a small quantity for a series of years without any very observable deterioration; but if he gets up to 5 grains or so, it manifests itself in these symptoms and goes on increasing. But, as I have said, a person never stops at 5 grains a day; he goes on to a larger quantity.

19909. Then what is the effect mentally ?—The mental effect is this, that he is a sleepy man. The first effect no doubt is that the man is stimulated, and there is apparently a degree of sharpness about him for a time; but afterwards you see him sleeping, and there is immense difficulty to get him to understand anything. If you sent him to do anything that required judgment, you might be sure that he would blunder. I have had a number of servants, writers, sepoys, and native doctors under me; but if I wanted a man to do a thing that required endurance, judgment and discrimination, I never would employ an opium-eater. He would no doubt at starting be quite willing to act most faithfully, but he would not have the required capacity.

19910. Then what is the moral effect ?—If a man is an opium-eater to any extent, everything is subordinated to the opium, and he will tell lies and pilfer.

19911. Is opium generally believed to be a protective against fever ?—I never heard a native say so. I believe it is in the highest degree harmful in fever, and predisposing to other diseases.

19912. Is it in your opinion a protective against fever ?—No, the very reverse. Practising in Mairwara I found that the people who ate opium extensively were even, if possible, more subject to fever than those who did not. I remember many years ago, before this controversy was

started, hearing from a friend of mine who used to go through that part of the country, and that is, going there once in the cold season after there had been a very wet season, almost every person in the villages was down with fever; and they were almost all opium-eaters.

19913. Is opium specially useful in malarious districts, or believed to be so?—What I have said may be taken as my answer.

19914. Is it necessary, or believed to be necessary, to enable working people to get through their daily work?—A man while under the influence of opium will do more work than when he is not; but other things being equal he will do less work and worse work than another man who does not take opium. I do not believe it is necessary. I believe it is detrimental.

19915. Is the habit looked upon as disgraceful?—Very.

19916. Is it in your opinion desirable to prohibit the sale of opium except for medical purposes?—Yes.

19917. Do you think that public opinion would favour the adoption of such a cause?—Yes. I believe there would be a great deal of grumbling if it were prohibited; there would be grumbling from those who take it and a considerable amount from those who derive profit from it, and of course from those who grumble at everything that Government does, good, bad or indifferent. But I do not think it would be anything more than grumbling. My reason for that is two-fold. In the history of India a great many things have been prohibited by Government attacking the very foundation of religious systems and entering very minutely into their manners and customs; and at the time the prohibition was proposed, great statesmen, soldiers and literary men predicted an immense amount of bad things which history has thoroughly falsified, and the prohibition has been accepted. But my principal reason is this. We have heard from the newspapers that as a body the people of India take no interest in your Commission. Now to me that silence, or that want of interest, is very decidedly significant. If the people had considered it an immense grievance, they would have been up in arms against it and there would be public meetings such as we had two years ago in regard to the Age of Consent bill. There was then an enormous amount of excitement. People went to the temples and prayed against it; there were public processions and placards and public meetings, and the papers were up. Now I am willing to take the statement of English newspapers, that practically the people of this country are not taking the slightest interest in your Commission, and from that I come to the conclusion that they would accept it, except that there would be that sort of grumbling that would be sure to take place on the introduction of any possible law.

19918. What kind of previous prohibitions are you referring to?—I have a printed paper on the subject. There is *suttee*, and there is hook-swinging.

19919. Is this paper that you refer to prepared for the purpose of this Commission?— No, it is an extract from a book written twenty years ago.

19920. It is not your own compilation?—No, it is from Dr. Smith's life of Dr. John Wilson, Dr. Wilson of Bombay tabulated it forty years ago.

19921. You hand this in as a quotation from that book, having your approval and concurrence?—These are historical facts.

19922. Your argument is that the change in regard to each of these things was protested against at the time as interfering with the customs and religion of the people, and that the reforms have all been carried out without causing serious difficulty?—That is so. The protests against them, which we can read in history, were protests by European officials of the country. There is no recorded statement that I have ever come across as to what the natives did under the circumstances; but we are told that at the time Mr. Horace Hayman Wilson, a Sanskrit scholar, protested against interfering with the manners and customs of the people in regard to the practice of *suttee*, and that the people would be up in arms against us. But none of these things have taken place in the history of India.

19923. You have referred to the Marwaris. We have had very strong evidence in different places that they are amongst the most capable and wealthy financiers of this country, and that they are large users of opium. How do you reconcile that with the fact that you would not trust such people to do business, and so on?—I would do with the Marwaris what the Marwaris do with each other. My experience in connection with that subject was confined to the city of Ajmere and Nyanagar, where there was a large Marwari community. In carrying on business there I found that there were sometimes two or three brothers, or if not brothers there were trustworthy agents, gomashtas, and I found that if even the very head of the firm was an opium-eater, he had no connection whatever with the business, that it was conducted by the younger brothers who were themselves comparatively free from the habit, or by a gomashta or agent who was free from it altogether. The men who actually carried on business among the Marwaris in my experience were those who did not take opium, or who took it in such small quantities that we could not see the effects.

19924. In reference to this question of malaria, about which we have had a great deal of evidence, is it your opinion that there is a strong prejudice in those parts of the country with which you are acquainted against the use of European medicines generally, and especially against quinine as causing headache and unpleasant symptoms?—The very reverse according to my experience. I have moved about for months at a time amongst the villages, and I could have distributed pounds of quinine for the ounces that I did distribute. I have known men come 30 or 40 miles to Ajmere for quinine. So far from being prejudiced against it, they have the greatest belief in it—that is my experience.

19925. We have had a great deal of evidence and opium statistics appear to show, that opium is very largely consumed in malarious districts, and it is argued from that that it is regarded by universal consent as very beneficial to the people in those districts: can you account in any way for such a state of things?—I refer to the manifestation of malaria in the shape of fever diarrhœa, and dysentery. Whether it is on account of these manifestations of malaria that they take opium, or whether these things are developed by opium itself to some extent, I am unable to say; but they are two co-incidental facts. I never heard a native in my life say that he took opium and found it beneficial in fever. Of course I am speaking of that part of the country.

19926. In most of what you are saying, are you speaking of recent experience in Agra, or chiefly of your previous experience in Rajputana?—Almost solely my experience in Rajputana. I have very little experience of these things in Agra.

19927. When you were Surgeon to a native regiment and in charge of jails and occupying the other positions which you have described; you speak chiefly in reference to that rather than in reference to the particular circumstances of Agra?—I was Civil Surgeon in Rajputana and Superintendent of the Jail and connected with the native regiment, a local battalion in Rajputana.

19928. It has reference to that rather than to Agra?—Yes.

19929. (*Mr. Mowbray.*) I rather gather that in Rajputana you consider it a very widespread custom?—It was very wide, but I should qualify that by saying that I have been out of the place for twelve years.

19930. With regard to a question which suggested itself in the examination of Sir Charles Crosthwaite, may I ask you whether as a fair-minded man you think that a parallel can be drawn between the list of manners and customs which you have handed in, such as the murder of parents, the murder of children, suicide, hook-swinging and others, and a common domestic habit which prevails so largely from day to day among large classes of people in Rajputana?—No, I do not think that a fair comparison can be made, because they were ever so much more connected with religious rites and ceremonies.

19931. I admit that from the point of view of religion they were very much more difficult to deal with than the opium question, but the point which Sir Charles Crosthwaite suggested the other day, upon which I should like to have your opinion as a resident for some time in Rajputana, is whether they were not occasional things which did not enter, so to say, into the daily life of the people; whereas if you interfere with opium you are interfering with something which is in daily domestic use. Would you not draw a distinction in that way?—The first thing upon the list is *suttee*. In the year 1817 a report was made to the High Court in Calcutta that during that year no less than 706 *suttees* had taken place in Bengal. That there were a great many more than that is probable from this circumstance, that the statistics were collected from the families of those whose members had mounted the funeral pyre and from the police. In Dr. Wilson's book you will find a calculation that altogether no fewer than 3,000 *suttees* must have taken place in that year in India. In 1857-58 a book was published giving statistics of the British possessions,

*The Revd. Colin S. Valentine, LL. D.*

27 Jan. 1894.

including India; and it was there stated that the population of India in round numbers was 180 millions. Allowing for the increase in population, it is now taken at 280 millions. Going backwards, it would be fair to say that in 1817 there were 150 millions of inhabitants in India. Taking half that number to be females, the proportion of *suttees* would be 3,000 to 75 millions who annually mounted the funeral pyre. The conclusion is that as 3,000 is to 75 millions, so is the proportion of opium-eaters to the present population of India. It appears to me that it was a sacred rite. It had been practised for twenty centuries, and was always accompanied by religious ceremonies. When it was proposed to do away with it, Dr. Horace Wilson protested against it as striking at one of the most religious rites of the Hindus. Opium-eating is in no sense a religious rite.

19932. Then taking your own proportion, 3,000 to 75 millions, there would be now 12,000 opium-eaters to 280 millions; do you think that is so?—Very many more I should think. But I discount that by saying that one is a religious rite, and the other is a vice and looked upon by the people as such.

19933. You have told us that you are in favour of the prohibition of opium except for medicinal use; have you turned your attention to the measures to be taken to carry out such a policy?—No, I felt that that was beyond my business altogether.

19934. I think you will admit that the practical working out of such a scheme would be a matter of very great difficulty?—I should leave that to those who understand such matters. There never was a law introduced in this world that people did not oppose. It is a matter of police detail.

19935. (*Mr. Haridas Veharidas.*) You know better than I do that the use of alcohol in England is doing a great deal more mischief and injury to people there than opium is doing here?—Alcohol is the vice of Europe, and opium is the vice of Asia; each vice should be discussed on its own merits.

19936. Would it not be better for the British Government to commence at home with alcohol and then extend its benevolence to India in regard to opium?—That is a question I have nothing to do with. If a patient came to me labouring under any disease, I should study it carefully and try to cure it rather than studying half a dozen other cases that had not come under my observation.

19937. You perhaps know that alcohol is prohibited by the Hindu religion as well as the Mahomedan?—Yes.

19938. Opium is not so much prohibited as alcohol. Would you like to see alcohol first prohibited?—If a Commission sits here for the discussion of the alcohol question, I shall be glad to give evidence upon it. My present duty is to consider opium.

19939. We have to consider whether in getting rid of one evil we bring in another and a greater one. Do you think that, if opium is altogether stopped, except for medical purposes, people would be likely (human nature liking some stimulant) to take to alcohol, which is against our religion?—I am only judging from my own experience, which has been amongst people who have used both. If I were to draw any deduction from that, I would say that one vice led to the other.

19940. If one is taken away, will not the other have more force and prevalence?—I am not quite sure that I know exactly what you mean. It may be so for those who have acquired the habit, but not for those who have not acquired the habit.

19941. (*Mr. Fanshawe.*) You state that you never heard a native say that opium was used against malaria, and at the same time you state that one of the reasons for the adoption of the opium habit is its supposed prophylactic effects: how do you reconcile these statements?—My meaning is that it is stated to be so. There are quite a number of things of which it is said that a native believes so and so; and if they believe of course that would be a reason for using it.

19942. Is there a prevalent belief amongst the natives—I am not speaking of your own views as a medical man—that opium is of use against malaria?—I cannot say, because I have never heard a native say so.

19943. Although you never heard a native say so, do you think that there is such belief?—I would not say there was not a belief.

19944. You have given us, as one of the reasons for taking opium, the supposition, or belief, that it is a prophylactic?—If it is believed to be a cure for malaria, and to be a prophylactic, there is no doubt that it would be one of the causes for it being used. But in both of those cases I have had no experience, inasmuch as I never heard a native say so either in one case or in the other.

19945. This belief may be one of the reasons why the natives take it, although no native ever told you so?—That may be one reason.

19946. You have given it yourself?—Certainly—Medically.

19947. With regard to the use of opium for the purpose of enabling a man to undergo fatigue, or to resist cold, especially in the desert, has that come within your notice?—Yes. I have often asked a native why he took opium. It is the most difficult thing in the world to get a straight answer from a native to that question. A typical answer was given to you here last night: the witness was asked, do you use opium, etc., and answered "it was prescribed to me long ago as a medicine." Thereby implying that he himself would never have commenced such a disreputable practice. In my dispensary and hospital practice and in my practice socially with the people, the answers I have had to the question have been most contradictory: "Oh! long ago,"—"I take a very small quantity,"—"I have stopped it entirely;" or "I do it because so-and-so told me."

19948. Still, with your general knowledge of the country, you can say whether the use of opium for the purpose of enabling a man to undergo special fatigue, or to resist cold in the desert is known to you?—It is not known, it has been said to me, but I found that the persons were habitual opium-eaters.

19949. I do not quite understand your position with regard to the Marwari community. You say that the opium habit is general amongst the Marwaris, and you admit that they are keen business men and successful traders?—Yes; and I said that amongst every community there are different degrees in which opium is taken. I have previously explained that the opium-eaters among the Marwaris did not transact the business of the firm.

19950. In your experience is there a moderate use of opium among the Marwari community which in no way interferes with their business capacity?—There are those who take it moderately, and they are the men who conduct the business. The larger proportion, however, take it immoderately.

19951. You state that you never heard a native speak a good word for opium?—No.

19952. Do you wish us to understand that there is no feeling in favour of opium in Rajputana?—I never heard a native say a single word for opium in regard to its beneficial effects as a reason for its habitual use.

19953. Not even in Rajputana?—No.

19954. You say that 90 per cent. of the adult male population in Rajputana are in the habit of eating opium?—Were in the habit.

19955. And at the same time that no one has any opinion in favour of this habit; is not that rather a paradox?—No. It was with the greatest difficulty that I could get my Thakur friends when I went amongst them to confess that they took it. There was no shame whatever in regard to spirits. When I called upon them at a certain time, a servant would bring in a small dish like a salt-cellar with a confection or something of that appearance. I asked "What is this, Thakur Sahib, that you are eating"?—"Oh! medicine from the doctor."—"What medicine is it"?—"For giving me an appetite." I afterwards found in many instances that it was opium.

19956. Still you will admit that if 90 per cent. of the adult male population take a particular stimulant—opium, tobacco, or alcohol—there must be a fairly general belief in its advantages?—They take it for pleasure, and from having fallen into the habit of taking it, and they take it for disreputable purposes, though I personally believe that it has the very opposite effect to that desired.

19957. The prohibition of the use of opium in Rajputana except for medical purposes would be a serious interference with local habits and social customs?—Certainly.

19958. Then how do you think such interference woul be regarded by the people of Rajputana?—Very variedly.

19959. How would it be generally regarded?—I believe that those who have been in the habit of taking it would grumble very considerably, but that the evil effects would be very trivial in comparison to the good experienced.

19960. You admit that prohibition would be a distinct and serious interference with the habits and social customs of the people; would it not therefore be regarded from that point of view with disfavour?—To a certain extent

they would so regard it. I should like to make a remark in connexion with that. They would regard it with disfavour; but there is another side to the question. There is a large and ever-increasing number of intelligent students who would be glad to have it stopped for the sake of their parents; and the parents would be glad for the sake of their sons. The great mass of the respectable community—that is, apart from the Rajputs—would favour prohibition.

19961. Do you mean the educated portion of the community?—No. The Rajput is respectable though he may not be educated. I exclude Rajputs. I mean men of social position outside the Rajput circle. From motives of patriotism and from a feeling that opium is doing the country harm, a great many of the people would be glad to see it abolished.

19962. The people affected by the prohibition of the use of opium would be very largely people in the districts, and particularly the Rajputs throughout the country?—It would be so.

19963. You have referred to the opposition to the Age of Consent Bill?—Yes.

19964. Was not that opposition on the part of the educated public?—I do not know: I cannot say.

19965. (*Sir James Lyall.*) You have referred to the number of *suttees* among the Hindus: is it not the fact that *suttee* was confined to high caste Hindus and all out side those castes to members of the family of Rajas or ruling chiefs?—That I cannot say. That the Rajputs did so to a great extent of course is evident; as to the others I do not know. I cannot answer the question one way or the other.

19966. If it was so (and I think it was) then it was a custom which did not affect the great masses of the people?—To the extent I have mentioned it would affect them. But as I have said it was really a religious ceremony, whereas all respectable people look upon the opium-habit as a vice.

19967. My point is that it is not a custom which affected the great masses of the people, but only certain privileged classes?—That I am not sure of. If might not affect them personally, but in regard to the religion it would affect the whole mass of the community.

19968. You say you never heard an Indian say a good word for opium?—Yes.

19969. Do not Indians know that Europeans generally, and perhaps missionaries in particular, dislike and disapprove of the opium-habit, and is it not the general rule of Indians, in speaking with a kind of civility, to adopt the line which they think you would like them to take?—I was not only a missionary in the sense of a preacher, but I was a medical man, and to a medical man people will open their minds in a different way from what they will to another. In balancing probabilities I give that as my opinion from experience.

19970. You speak of the great body of respectable people as agreeing in the condemnation of opium: is not that condemnation rather what you may call a pious opinion in accordance with their religion?—They are not supposed in their religion to condemn it either in theory or in practice, but it becomes a practical question affecting the great mass of the people, inasmuch as so many relatives have become perfect wrecks.

19971. Is it not the case that among the Indians generally temperance is considered a matter of respectability more strongly perhaps than among European nations?—Temperance is a very wide word. A native might be very temperate in one thing and not in another. The Hindu would be temperate upon a thing that you and I would not be affected by; therefore, as far as that is concerned, I think the parallel does not hold good. The man who likes opium takes it and says "Sahib, I cannot do without it; I know it is bad."

19972. No doubt opium might be generally condemned by all respectable people who were not addicted to it, and perhaps, as you say, it would be condemned by many of the people who were addicted to it: I suggested that that condemnation would be rather a pious opinion which they expressed as long as you did not intend to prohibit it or to interfere with it, but that when it came to the point whether opium should be prohibited by law you would find there would be a great change of opinion?—I think if it is condemned by those who used it and by those who did not use it, it would thereby be condemned by the great mass of the community.

19973. Is not that rather a pious opinion?—I do not mean merely as a pious opinion, but as a fact that they have themselves suffered by it and also their relations.

19974. You think the mass of public opinion is ready to make it a penal offence?—They are in favour of prohibition, not that it should be made a penal offence.

19975. It practically comes to that, you allowed that you would have to use the police to enforce it?—They say to me: "We are perfectly unable of ourselves to stop the habit, but if Government will give an order for it, we shall obey it and it will be a very good thing indeed."

19976. (*Sir William Roberts.*) In your experience in Rajputana did you find that opium was a common household medicine?—Opium was given largely in Rajputana. I would not say as a medicine, but it was given by the mothers and parents to keep their children quiet.

19977. Did not the people use it for coughs, colds, neuralgia and rheumatism?—Yes. The habitual opium-eater gives every reason for its use but the true one—that he cannot do without it. When pressed he will then admit the truth.

19978. Then it was a common domestic household medicine?—I would not say that it was a common medicine, but this was a common reason for its use as I have already said.

19979. You have spoken of the practice of giving opium to children; was it given for any purpose except to keep them quiet?—Not that I am aware of. It was generally given by the poor people, the mothers who had to go out and earn the food. Children were given in charge of a child who would not otherwise be able to look after it.

19980. Did you see any evil effect from the practice?—Yes, emaciation. I have seen hundreds of children like those pictures which were published by the Anti-Opium Society: I have heard medical men say that they had not seen such cases; I have seen hundreds of such emaciated children.

19981. Have you seen enlarged spleens in infants?—Yes, but it is not common.

19982. I mean malarial spleen?—That I do not know.

19983. Have you ever seen a death in infants from this practice of giving them opium?—I have never actually seen a death, but I have heard of deaths, both amongst natives and Europeans.

19984. Not such as came under your own observation?—No. I see Sir William Moore in his book on the "Disease of India" under the section of Opium, says that it is very generally given in injurious although often times not in poisonous quantities. He recognizes that it is a very common custom in Rajputana, and that it is given to an injurious extent to children.

19985. Malarial troubles of various sorts are common enough in Rajputana?—Yes.

19986. I think you expressed the opinion that opium was not of any service in these troubles?—I said I had never heard of natives taking it for that purpose.

19987. Not for diarrhœa or dysentery?—Yes, for diarrhœa.

19988. For rheumatic pains and such like?—Yes.

19989. You have not yourself seen any use for it in intermittent malarial fever?—I have never heard that a native believes in it for intermittent fever.

19990. Have you ever used it yourself?—Never.

19991. I take it from you in that case your opinions are entirely theoretical on the point and you have never tried it?—That is so, but I judged from the experience of others. I have read a number of books on the subject. Of course my reading has been limited, in comparison with my brethren who have been near public libraries, but in Dr. Moorhead's work, which is a very great authority on these subjects, opium was even in his time supposed to be of benefit for fever. He devotes three pages to warning his medical brethren not to give opium in certain cases, and in fact it really amounts to this, that he himself does not give it, and warned others against doing so. So that I was basing my practice on authorities.

19992. On theoretical grounds?—Yes. In that sense.

19993. Of course in your large experience you must have drawn a difference between moderate and excessive consumers?—That is so.

*The Revd. Colin S. Valentine, LL. D.*

27 Jan. 1894.

19994. I suppose you have also observed that there was a very great difference in individuals in regard to their tolerance for opium?—Yes, amongst the same classes of people.

19995. Immense individual differences?—Yes.

19996. So that what would be excess for one might not be excess for another?—Yes.

19997. Bearing all those points in view, I presume you have known many examples of moderate consumers—that is, moderate for them who have maintained perfect health and perfect moral and mental integrity in spite of their taking opium in moderate quantities?—There is a very singular thing in regard to their physical health. There were many whose physical health I was not able to see had been deteriorated by taking it, but those people, so far as they were mentally and morally concerned, who I was able to tell by their appearance did take it, I considered to be very mentally deteriorated.

19998. I am speaking of those who took opium in moderation and whom you could not tell by their appearance?—The deterioration would be in appearance or symptom. If there was no symptom. I could not tell.

19999. I presume many took it whom you could not tell by their appearance?—I generally knew them from the manifestations of it.

20000. What manifestations?—Drowsiness and changeableness.

20001. That would be excess: would it not?—The distinction is difficult to establish.

20002. Is it your opinion that the opium habit shortens life?—I have known men eat opium for a series of years, but I never knew an opium-eater, whom I knew to be an opium-eater, that I could not tell from his appearance, and who had not very considerably deteriorated in his physical nature.

20003. I suppose you have known people of 70, 80 and 90 who have taken it?—70 years is an old age for any one in my part of the country. A man who has reached the age of 40 is a man who is very decidely downing hill in Rajputana. He is equal to a man of 55 years of age at home.

20004. (*Mr. Wilson.*) You have referred two or three times to the fact that the people amongst whom you lived in Rajputana were in the habit of taking both opium and alcohol. Do I understand that was to any considerable extent?—Among the Rajputs, yes.

20005. They take both?—Yes, also the farmers of Merwara. Mairwara is a part of Rajputana. These farmers take both to excess.

20006. Did the same individuals take both?—Yes.

20007. Sir William Roberts asked you a question about your own practice, and you said you had not prescribed opium for certain cases, and then he put it to you that your opinion was based purely on theoretical grounds. Will you explain what you mean by theoretical grounds?—The standard authorities that I consulted on the subject laid it down in their practice, more specially Dr. Moorhead, that it was not to be given for this and that case, and therefore basing my practice on the principles laid down by more experienced men than myself I have not given it.

20008. You based your abstinence from prescribing it on the experience of others, not on more theories?—Certainly, if I had thought opium was good for them I would have given that or anything else—my object was to cure my patient by any means.

20009. I understood you to say that had there been any strong feeling in this country against the work in which this Commission is engaged, there would have been popular demonstration?—Certainly.

20010. Might it not also be said that the absence of popular demonstration in favour of the work of this Commission is evidence that the people either do not know or do not care about it?—If there had been a feeling of opposition in the minds of the people against this Commission, or the object of the Commission, it would most certainly have manifested itself.

20011. There have been no popular demonstrations—what inference do you draw from that?—My inference is that if the people of this country had been against prohibition, they would have got up demonstrations against it.

20012. You have taken a great deal of trouble in preparing a kind of abstract or compendium of medical authorities in connection with opium?—Yes.

20013. You will have no objection to hand that abstract in to the Commission?—I shall be very glad to hand it in.

20014. (*Chairman.*) We will consider how it shall be dealt with.

20015. (*Sir James Lyall.*) Did you say you never used opium in connection with malarious diseases?—I have used opium in connection with diarrhœa, but whether the diarrhœa was malarial or otherwise, I was not in a position to state. There is such a thing as diarrhœa from many causes besides malaria, but if the diarrhœa was the result of malaria, I have used opium for that purpose.

20016. You have not used it otherwise than for that particular disease?—Not for malaria.

20017. Do you know Dr. Pringle who is a great supporter of the Anti-Opium cause?—Yes.

20018. He has sent me a report of a speech, and I have no doubt to the other members of the Commission as well—that he made lately in England. I observe that he says he always used opium in malaria in conjunction with ipecacuanha, and that it was the most sovereign medicine to use in cases of malarious fever?—I believe he did say that.

20019. You have not done so?—No, I had a case of malaria in Ajmere where a man had fever, and when he came over to my place in Behawari I knew distinctly that diarrhœa was vicarious to the fever, and I treated him with quinine, not with opium.

20020. Perhaps you have some prejudice against it?—Not the slightest; if opium would have cured my patient, I would have given it to him or anything else—Holloway's Pills, or anything else that would cure him. But I consider that the prescribing of opium by a careful physician is quite another thing from the wholesale way it is used by habitual opium-eaters.

20021. (*Chairman.*) As you are aware, the circumstances which have led to the appointment of this Commission were what I may call, originally Parliamentary circumstances. The representatives of the Anti-Opium Association were asking the Imperial Parliament to bring pressure to bear upon the Government of India with a view to the prohibition of the use of opium, excepting for medical purposes—that was so, was it not?—Yes.

20022. You are aware that many witnesses of great weight and authority who have appeared before us said that the exercise of such an authority and the issue of such a prohibition would involve what was in their judgment a certain hazard of giving offence to the popular opinion of this country?—Yes.

20023. You have vindicated the position which was taken up by the Anti-Opium Association in this matter by an appeal to the action which the Government has taken in abolishing a long list of the manners and customs of India by the exercise of its authority, is that so?—It is so.

20024. Do you think that the grounds on which you are now appealing to the Imperial Parliament for the exercise of its authority in the matter of opium are as obvious and as conclusive, and that they appeal as strongly to the general sense and feelings of mercy and pity which are so deeply moved when we read that long list of the manners and customs which have been abolished which you have placed in our hands. The list included the murder of parents, the murder of children, human sacrifice, suicide, voluntary torment by hook-swinging, by thigh-piercing, by tongue-extraction, falling on knives, involuntary torment, barbarous executions, mutilation of criminals, extraction of evidence by torture, bloody ordeals, cutting off the noses of women, slavery, extortions, and the like. Do you think that the Anti-Opium Association can appeal to the feeling of humanity and to the sympathy for misery, which I hope widely prevails, with the same force with regard to opium as in the case of these things you have mentioned?—I have not put it in that way.

20025. Having regard also to the fact which you must recognize that we have had before us a very wide conflict of opinion from men who are recognized as having a high ability, whether they have appeared on one side or on the other, and men of spotless character—a difference of opinion which would not arise from the contemplation of this list of miseries which you have placed on our hands—how do you think the matter stands when that appeal is made to the Imperial Parliament in regard to opium as compared with these other practices?—The evils of opium are sufficient of themselves to warrant prohibition; whether it would be more or less so in the popular estimation of other people I cannot say.

20026. You only take the thing *per se*, you would not make a comparison?—Yes, that is my view.

20027. The witnesses who have appeared before us to recommend the policy which you have recommended with

regard to opium have all said that of the two things they either desire the prohibition or restriction of alcohol equally with the restriction of the use of opium, or that they think it is more needful to put a restriction upon the abuse of alcohol than upon the use of opium—what do you say?—Alcohol drinking is the vice of Europe: opium consumption is the vice of Asia. As opium is the subject before this Commission, and is so extensive and complicated, I thought it better to confine my attention solely to it, and leave the subject of alcohol to those whose duty it might be afterwards to examine this question. Besides, I felt that I was unable to deal with these comparatively, because the Rajputs and zemindars of Mairwara both ate opium and drank spirits which led me to conclude that the one vice leads to the other.

If it is true that drunkenness has greatly increased during the last few years in India—as some say it has—it is just possible that there may be a closer connection between them than has hitherto been recognised.

20028. What you would not say is that in your judgment a restriction upon the use of alcohol except for medical purposes was undesirable?—On that subject I would not pass any opinion; I would deal with the subject of opium as it was before me, in the same way as I would deal with a case of cholera and a case of pneumonia.

20029. On the question of alcohol you desire to be silent?—Yes, entirely silent, because it is not before the Commission.

20030. We are bound in estimating the weight of authority of the witnesses who come before us—I may say I receive your testimony with great respect—to have some judgment as to their general attitude of mind in relation to dealing with the sale and the policy which Government ought to pursue with regard to stimulants?—As far as policy and politics go, I am extremely ignorant.

20031. You are recommending a policy?—If there was a Commission in connection with alcohol I should be glad to give my contribution to it, small and unimportant as it might be.

20032. I have no doubt what its character would be, and I do not respect you one whit the less because of what I apprehend you would say to that Commission?—I believe I use alcohol in my practice much more than those who use it even as an article of food every day. In connection with my medical practice I give alcohol as freely, and sometimes much more freely than some people who do not use the same views morally in connection with it.

*The Revd. Colin S. Valentine, L.L.D.*

27 Jan. 1894.

20033. We are sent here as a Commission with a view to enable us to advise Parliament as to the action which it ought to pursue in relation to the sale of opium in India—would you say that in your judgment opium was doing more harm to India than alcohol was doing in our own country?—I would not say anything on the subject.

20034. You would not contest that position if I assumed it?—I have not assumed the position, but in this country the parties with whom I have spent most of my life use both.

20035. If we were anxious to provide material for the guidance of Parliamentary action in England, the question I put to you is a very fair one?—Yes, if that subject were up for examination in Parliament.

20036. (*Sir James Lyall.*) With regard to this list that you have given of cruel customs abolished and of reforms carried out in India by the British Government, is it not true that most of the cruel customs of which you have given a list have their parallel in the old customs of Europe, for instance, the burning of heretics, the burning of witches, the torturing of witnesses, the hanging men for stealing a sheep or a deer, ordeals by fire and water, and so again such reforms as freedom of preaching new religions, freedom from religious tests—is it not the fact that in all these matters reforms were first effected in England and then after a long interval and with much patience we enforced a somewhat similarly (2) reform in India? But have we yet done anything in England equivalent to what is now proposed, that is, the prohibition of the use of opium by penal laws?—All these cruelties which you have mentioned as having taken place in England were reforms which have been brought about by the people themselves through their Parliamentary representatives. They were all right and necessary reforms, but I do not see any comparison between the two cases.

20037. My point is that they were first carried out in England and, after a long experience of their success there, with much patience and very gradually we effected something similar in India; but have we yet done anything in England which is equivalent or analogous to what the Anti-Opium Society now proposes should be enforced in India?—I do not know. There are many abuses to be reformed in England, and we are reforming them every year. As to the relative importance or otherwise of this, I am not in a position to say because I do not know.

The witness withdrew.

Babu BANI KANTA DATTA called in and examined.

*Babu Bani Kanta Datta.*

20038. (*Mr. Wilson.*) You are a Professor at St. John's College, Agra?—Yes.

20039. Professor of what?—Mathematics, Logic, and Science.

20040. What is St. John's College?—A missionary college attached to the Church of England.

20041. Have you been Secretary of the Students' Total Abstinence Band at Agra for four years?—Yes.

20042. Have you paid some attention to the opium question?—As Secretary I paid much attention to the opium question. I was always provided with tracts by the Anti-Opium Society, so that my interest was aroused by the question.

20043. Is it the lower class Hindus who sometimes take country spirit or *ganja*?—Yes.

20044. Brahmins frequently take *bhang*?—Yes.

20045. Is it your opinion that it is the intervening classes who consume opium, and that the number is not very great?—Among the Hindus the number is not very great.

20046. Is it your opinion that when opium is taken moderately, it does no perceptible injury, though in the long run the consumer becomes emaciated?—I have seen cases in which opium is taken moderately. When I say moderately, I mean to say that they generally increase their dose after a month or so. They will take a certain quantity, and after that they will increase the dose little by little; they generally do that, and then they become emaciated.

20047. Have you any general remarks to make with regard to the opium habit?—When taken moderately opium eating does not do perceptible injury, though in the long run the consumer becomes emaciated, especially if he cannot afford to take, as is the case with poor men, a sufficient quantity of sustaining food, as milk, ghi, etc. It is found that an opium-eater is capable of doing more work than an abstainer, so long as he is under the influence of the stimulant. But as soon as the effect is over he becomes dull and stupid. Opium-eaters are very often absent-minded. They are looked down upon by society. In these Provinces *Afimchi* (opium-eater) is a term of contempt. But opium-smoking is far more injurious. It makes a man weaker and weaker day by day, and at last reduces him to a mere skeleton. His existence is simply miserable. One can know an opium-smoker by sight. Among the well-to-do opium is generally taken as an aphrodisiac. And for this reason a woman of bad character was always attached to an opium den, before these dens were closed by Government. The poor people, when they cannot afford to buy opium, turn beggars and petty thieves for its sake, and are a constant source of trouble to society as well as to members of their family. In these Provinces opium is generally administered to a patient suffering from gout, rheumatism, diarrhœa, dysentery, or any kind of bodily pain acquired through cold, and it does him much good. But if a man takes to opium in a healthy state of body, no medicine produces upon him the desired effect when he suffers from dysentery or diarrhœa. One of my very near relations was attacked with dysentery the year before last. The allopathic physicians as well as the Vaids under whose treatment he was alternately placed, were of opinion that as he was a habitual opium-eater no medicine would have its proper effect upon him. And the result was that the patient died. In these Provinces ignorant mothers give small pills of opium to their children to produce sleep, and thus enable them to do their household work. Opium is generally used as a means to commit suicide. The consumers of opium say that it is impossible for them to give up the habit; but I believe it can be relinquished. An opium-eater when sent to jail is not supplied with his usual dose of opium.

20048. I think you have no personal or special knowledge in relation to the cultivation in Behar?—No, I have not.

*Babu Bani Kanta Datta.*

27 Jan. 1894.

20049. What have you to say with regard to prohibition?—In my opinion, it is desirable to prohibit the sale of opium, excepting for medical purposes. And the loss of revenue should be met with, not by taxing an already overburdened people, but by retrenchments in Home and Military charges, by discontinuing the service compensation allowances to Europeans, by reducing the number of officers in the Public Works Department, and by development of Indian resources. We shall be very thankful if the British Treasury will help us a little in this matter.

20050. You think it is desirable to prohibit the sale of opium excepting for medical purposes?—Yes.

20051. Do you think that if it were done it would meet with popular approval in this part of the country, or do you think, on the other hand, it would lead to political discontent and trouble?—My opinion is that those persons who are newly initiated in the habit will resent it, but those who are habitual consumers and the rest of the public would be very glad if prohibition were adopted.

20052. (*Mr. Mowbray.*) How long have you been a Professor at Agra?—About five years.

20053. Are you a native of Agra?—No, I was educated at Allahabad. I was born at Cawnpore.

20054. What is your age?—About 28 years.

20055. How many students are there at St. John's College, Agra?—About 600 students.

20056. I understand it is in connection with the Church of England?—Yes.

20057. Are there many Christians among the students?—Yes, I think there are about 150 or more native Christians.

20058. Are you a Christian yourself—No.

20059. You have expressed a confident opinion about the general opinion of this part of India. What is that based upon beyond your intercourse with the Students' Total Abstinence Band?—I mix with the public also. I do not base my experience on my connection with the Abstinence Society; I move among the public, and I gather my opinion from them, and besides that I have watched some of the opium shops here.

20060. I wanted to know whether you had any opportunity of judging of the feeling of the people of Agra more than any one else who has been here for some years?—I am acquainted with all the respectable people of Agra.

20061. We are told that the consumption of opium is greatest among those who are not respectable people?—That is so.

20062. Therefore a person who mixed with those classes who consumed opium might be in a better position to judge of the question than another person?—I have mixed with people who take opium, and it is their opinion also that opium should be prohibited.

20063. Have they taken any means for showing their desire that it should be prohibited?—No, they have not taken any means for that purpose.

20064. (*Mr. Fanshawe.*) I understand that your experience has been in the towns, and that you have no experience in districts?—No. I have had experience in several towns, Cawnpore, Lucknow and Allahabad, but not in the districts.

20065. You have referred to an *Afimchi*; that would mean an opium-eater in excess, would it not?—No, it really means an opium-eater. It is taken generally in the sense of an opium-eater in excess, but it means an opium-eater.

20666. It generally means an opium-eater in excess?—Yes.

20067. (*Sir James Lyall.*) I gathered from one of your remarks that you think the well-to-do people used to frequent the opium-dens?—No, they used to form their own dens.

20068. Supposing it was not possible to meet the loss of revenue by a reduction in Home and Military charges and cutting down expenses in that way, extra taxation would be necessary; would it not?—Of course if Government wants to stop the opium, it would be necessary.

20069. Have you taken that into account in answering, as you have done, rather boldly, for the state of public opinion on the question?—The public would resent it in that case.

20070. (*Maharaja of Darbhanga.*) You said the prohibition of opium would be welcomed by opium-eaters; how do you form that opinion?—From the opinion of the habitual opium-eatersand from some of the well-to-do people.

20071. If they do not like the habit of taking opium, why do they not leave it off?—They say they cannot; that is their answer. I wanted to speak about one more point. You asked Dr. Valentine about the state of public opinion here, and you said, why is there no public demonstration either in favour of it or against it; the reason is simple, the people would welcome it very well, but the only uncertainty is about the revenue, and therefore they do not organise any meetings, that is the general reason.

20072. (*Mr. Fanshawe.*) You are speaking now of Agra itself?—Not only Agra, but of all the cities here.

20073. You are speaking of city populations?—Yes.

The witness withdrew.

*Babu Nilmani Dhar, B.A., B.L.*

Babu NILMANI DHAR, B.A., BL., called in and examined.

20074. (*Mr. Wilson*). You are a Bachelor of Arts, and a Bachelor of Laws of Calcutta University, and a Vakil of Calcutta High Court, and Professor of Law at Agra College?—Yes.

20075. You are a Bengali, and your experience is amongst Bengalis?—Yes.

20076. Do I understand that most of what you wish to say is the result of your own observation, or is it the result of information and conversation with other people?—Most of it is from my own observation.

20077. Is it your opinion that people are rather ashamed of taking opium so that it is difficult to know the extent to which it prevails?—Yes.

20078. Have you known cases yourself of the great difficulty of abstaining from the opium habit when once it has been contracted?—Yes.

20079. Is there a tendency to increase the dose from time to time?—Yes.

20080. Can you tell me very briefly what you think of the results of taking opium?—Do you think it is physically injurious?—Yes, it is physically injurious.

20081. Do you mean in small doses constantly taken, or are you referring to cases in which large quantities are consumed?—In large quantities the effect is sooner observed, but in small quantities the effect is observed after a long time.

20082. Is it the case that the effects are less observable in well-to-do people who can take plenty of good food, and that they are more disastrous in the case of the poor whose means are very limited?—Yes.

20083. In reference to the effects on the mental constitution, do you think it also injurious?—Yes, it brings on sleepiness, and people cannot pay proper attention to their work. I know some fellow pleaders who used to take opium, and they would go to sleep while going through the papers of a case and while the other side was arguing.

20084. You knew a good Sanskrit scholar who was a failure in life through taking opium?—Yes. He was once editor of a paper, and a schoolmaster, but he failed in every thing owing to his habit of taking opium.

20085. Is it your opinion that morally considered opium-smoking is bad?—Yes, poor people who cannot pay for their opium turn petty thieves.

20086. Is that the case also as regards eating, or do you confine that to smoking?—I would confine that to smoking.

20087. What have you to say with regard to opium in malarious districts?—I was for twelve years in a malarious district—Midnapur. Midnapur was not malarious when I went there first, but on account of the irrigation works, the canals and the embankment put across the river the country afterwards became damp and malarious. It was malaria that compelled me to leave Bengal and seek employment in the North-West Provinces. I suffered two years from malaria, and some of the members of my family suffered from it. But no doctor ever prescribed opium or any preparation of it for malaria. Malaria deranges the liver and enlarges the spleen. Opium cannot improve the function of the liver. I am no doctor but I speak as a patient. Opium produces constipation and makes the liver more dull. Evacuants are necessary to improve the function of the liver. My own liver got deranged from

00108931

Digitized with financial assistance from
Government of Maharashtra
on 13 March, 2020